

Epistemologies of Northern Brazil: A Counter-Hegemony of Epistemologies Southeast

Evandro Brandão Barbosa, MSc

Center for Environmental Science and Sustainability in the Amazon
Federal University of Amazonas - UFAM
University Lutheran Center of Manaus
Manaus, Amazonas
Brazil

Antonio Carlos Witkoski, PhD

Center for Environmental Science and Sustainability in the Amazon
Federal University of Amazonas - UFAM
Manaus, Amazonas
Brazil

Abstract

The North and the global South are separated not only by the Equator, but also by an abyssal thinking, as emphasized by the author Portuguese Boaventura de Sousa Santos, which presents the Modern Western Thought as responsible for making invisible, non-existent, the knowledge produced and practiced by humans in the global South, while the North is global hegemonic in its being, being and doing in the world. However, the South epistemologies exist and can help you understand how to practice co-presence, until now denied by abyssal thinking that makes the hegemonic global North. So, open up possibilities for exploring parallel understanding epistemologies North of Brazil, located in the global South, since the existence of abyssal thinking global instigates us to also discuss the hypothesis of a thought abysmal environmental Brazil, defining a line; 'this side of the line' is the Southeast and 'across the line' is the North of Brazil, in which context the North represents all other regions, except the Southeast. Epistemologies of southeastern Brazil are assumed hegemonic, but need to be deconstructed to the revelations engendered research on the epistemologies of the North Country, thereby reconstruct a Brazilian thought, where North, South, Southeast, Northeast and Midwest recognize physical geography and politics of Brazil, without forgetting that the human being in any geographical locations and under different political contexts are diverse, complex, and this has to be knowledge and expertise, and must take up counter-hegemonic, while there is no hegemony. The beginning of the reconstruction process is understanding how the sociology of absences makes this all that was made invisible by the logic and methods of production of non existence and presents the ecology of knowledge as an antidote to the production of absences, because that will represent the ecology superstructure built this new thinking replacement of abyssal thinking of Southeastern Brazil hegemonic. The purpose of this article, therefore, is to explore the possibilities of epistemologies of Northern Brazil for the construction of Brazilian thought.

Keywords: Sociodiversity, Biodiversity, Inter-knowledge, Ecology of Knowledge

1. Introduction

Epistemologies of the global South, the author explored Boaventura de Sousa Santos, seeking to reveal the modern western thought developed in the last two hundred years, where capitalist hegemony has been grounded in the truths monopolized by modern science. Considering that in Brazil the Southeast region exerts hegemonic role in many different areas of knowledge, while the other regions to follow, with the approval of the Federal District, where the center of the Brazilian political power, then it is necessary to explore possibilities unfold epistemologies of Northern Brazil, in terms of an analogy to the general discussion threads found in the epistemologies of the global South presented by Boaventura; the need to explore the epistemologies of Northern Brazil is caused by the recognition of hegemony in Southeast epistemologies in building the absence of northern Brazil process; it being understood that the North and the meeting of all geographical regions except the Southeast.

Not, therefore, tries to explain the epistemologies of northern Brazil, but exploit them, as McLuhan would say, with possibilities of subsidizing reflections on hegemony constructed by epistemologies of southeastern Brazil on some dimensions as scientific knowledge, society, environment, economy, education, culture and politics. Scientific knowledge developed by Southeast epistemologies should not be kept as the only, the "true" to understand the different dimensions stated before, when the interest is Brazil. Therefore, the exploration of epistemologies North may collaborate in the construction of Brazilian thought with the identification of an ecology of knowledge, based on "*the idea that knowledge is inter*" (Santos, 2010, p. 53.); without feeding the privilege of scientific knowledge as justice of human intelligence. It is the construction of new Brazilian thought, pregnant with knowledge and various skills, revealing new ways of being in the world; without privileging local, global or universal, because there should not be a determining scale, these scales are interconnected, interdependent up, become transformed and are in relationships.

2. The North of Brazil Seen from Outside

In building a path, here termed exploration of epistemologies of northern Brazil, it is stated as a thesis based that holding the need to recognize the existence of epistemologies Southeast, which erasing the North of Brazil, because only from that recognition is possible to build a new Brazilian thought, no hegemony of this or that geographical and political region.

Epistemologies Southeast tend to have northern Brazil as now concentrated population now uninhabited region so poor in ability to perform work; starved of development and rich natural resources to be preserved in the present for future exploration, the North is still seen by the Southeast also as an economy based on the primary sector, whose therein societies lack the knowledge to supply them the understanding and the understanding of scientific, technological and environmental complexity of the global world; society without enough to build social and economic development information; economy unable to expand their industrialization; education is still at an early stage without the need for relevant training of masters and doctors in several areas number; company that performs predatory activities of the Amazon rainforest and has entrenched culture in colonial times, and so distorted the cultural interests of globalization; and yet politically poor society because their political representatives do not interfere in making the most important decision of the country.

Dimensions are historically constructed and streamlined on the north represented in this article; not always verbalized publicly by the media, these dimensions are identified in the policy positions of the leading purveyors of hegemonic epistemologies of southeastern Brazil, where they are opposed to the decisions taken in northern Brazil, in relation to federal policies for regional development, is in the industrial area, in the area of physical infrastructure and environmental issues. These dimensions are also identified in prioritizing placement of news occurring in southeastern Brazil over the news from the north; even the daily news of the time presented in television news, headquartered in the Southeast and considered national forecast, it is observed that the north devoted only a few seconds to display the weather forecast and no municipality details.

Thus, there is need to explore the epistemologies of Northern Brazil for these can counter-hegemonic epistemologies Southeast; not to replace them, but in order to build a Brazilian thought within an ecology of knowledge. Where equity is presented in the various areas of knowledge and the North of Brazil no longer understood as a region in a state of nature, even in the twenty-first century because the environment is the arena of discussion and not nature. And the current understanding of the environment beyond the limits previously imposed what was called nature, or the environment, because both ideas indicate partitioning, restriction, limitation and disconnection.

The approaches undertaken in the next items seek exploration of epistemologies of northern Brazil and opened with the presentation of some characteristics of the Amazon, not yet seized by Brazilian inhabitants of other regions of Brazil. Then, the contextual information with the purpose of this article to bring ecology of knowledge as a pathway, a possible way to break the abyssal thinking that keeps the Southeast 'this side of the line' and the North of Brazil 'across the line'.

Further, based on studies on Laraia (2009) in the work culture: an anthropological concept, considers the knowledge of the culture of a people a major tool not to build the non-existence of this people.

In this paper, the knowledge of culture is discussed as a need to grasp the possibilities of different realities and new ways of thinking; this is, while understand how the human tendency to ethnocentrism is as Yi-Fu Tuan (1980) explains in the work *Topophilia*, this trend can produce epistemologies assumed as hegemonic, so no need to disseminate the culture of northern Brazil throughout the country, thus avoiding the view that only the culture of care in Southeast Brazil. And finally, it is a visit to the Established and Outsiders text, Norbert Elias and John Scotson (2000) that, although it reveals a local context, it has also become universal in understanding how power relations produce established and outsiders in societies; this understanding of the need to reveal the epistemologies of the Brazilian North and counter-hegemony to epistemologies Southeast, and then build the Brazilian thought without hegemonies, it is possible to make an analogy with the work of Elias and Scotson, while the 'established' are represented by the Southeast and 'outsiders' by the Brazilian North. This analogy is still constitutes one of the possible ways of recognizing the existence of hegemony of epistemologies Southeast.

3. Amazon Inlaid in the Northern Region

The Amazon is not just an area rich in biodiversity, which needs to be preserved. Amazon is not the lungs of the world, like say the least informed. The Amazon is also not a place where there are only natural entities such as rivers, forests, mineral resources, fauna; only a place to house hotels in the jungle, exotic nature and source of research to researchers who have never been to the Amazon. All these "is not" collaborate to understand the thoughts engendered by epistemologies Southeast, when they report to northern Brazil, since for them the denials listed here are cultural statements and historically constructed by a global perspective to think Amazon inlaid in the north.

However, the epistemologies of the north of the country reveal that Amazon is inhabited by people; is endowed with multiculturalism and social diversity, science, technology, innovation, biotechnology and diversified knowledge region. The Amazon is human wealth incessantly seeking to understand the physiology and possible social, political, cultural, scientific and technological scenarios in the region, in Brazil and in the world. In the Amazon for entrepreneurs and entrepreneurship, management and strategic management; can ratify even anchored in the positivism of Barbosa et al (2010, p. 17), when they claim that Amazon "*is social, environmental, political, cultural and economic environment, globalized since the first interrelationships occurring inside with men and women who inhabit the region for over a thousand years*".

The natural and human multidiversity is real in the Amazon, as in any places of the world where there are people with their interrelationships, interactions with ecosystems and appropriation of nature for different goals of social and economic system in place. Among the specifics of the north, those of Amazon aggregate other culturally-embedded for relations with the global capitalism since the extraction of the "*hinterland drugs*", through the extraction of latex, coastal shipping and long distance, and the its global exposure to environmental appeals ahead in the globalized world. These relations continued with the introduction of transnational manufacturing industry; created the requirements of entrepreneurship, management training and strategic management of enterprises.

Think of the Amazon as inlaid in northern Brazil as a region in the state of nature, without the presence of active human and director of projects while building socioeconomic development and interacts with the world, the region is thinking as if 'this side of the line' and hegemonically ignore the knowledge, the knowledge and the doings of northern Brazil, which would be 'across the line'. The characterization of an abyssal thinking can also be identified as a social reality, "*the division is such that the other end of the line 'vanishes as reality becomes non-existent, and is even produced as non-existent*" (Santos, 2010 p. 32).; this absence becomes explicit when the Amazon universe, part of the north of the country, has its cultural realities, ethical, social, political, economic, demographic and ecological considered by Southeast hegemonic; knowledge, the knowledge and the doings of the north will only be considered after the recognition of people, intelligences, within societies in northern Brazil; when the Amazonian cultures if they known outside the region, because the Amazonian cultures are only aware of their own populations.

This recognition is not a consequence of the lack of production of the Amazon universe, northern Brazil. To make existing northern Brazil is necessary to know their cultures to seize their values, their notions of time and space, their knowledge, their ethics, their interactions with the environment and their social interrelations. Once we understand the existence of northern Brazil, the impossibility of co-presence on both sides of the line as a fundamental characteristic of abyssal thinking (Santos, 2010) no longer be sustained.

A new Brazilian thought only start to be built when a sociology identify the intricacies of determining that lack the Brazilian North. That sociology is called by Santos (2010, p. 17) and sociology of absences, which "*aims, thus creating a shortage and transform the supposed lack of social experience in waste of social experience. With this creates the conditions to enlarge the field of credible experiences in this world and time*". So do not know the culture, not recognizing the social experience of Amazonian peoples is confirm them missing in the scenario that Brazilianness Southeast thinks himself possessed rather invisible while the Brazilian North.

3.1 Why the Need for Different Percentage of VAT to the State of Amazonas

The extrafiscality as social and economic development strategy is the practice of differentiated fiscal policy, in which the percentage of taxes to be paid to local, state and federal governments becomes reduced to entrepreneurs. Thus, entrepreneurs who run businesses in places where there extrafiscality collect smaller percentage of taxes to governments.

The strategy is used in extrafiscality Policy Manaus Free Trade Zone. By identifying the difficulties of the Amazon to grow economically based extraction plant, besides the absence of an agricultural base capable of accumulating capital initiator of industrial activities in the region, throughout the first half of the twentieth century, the military government promulgated Decree number 288 of February 28, 1967, which regulated the Manaus Free Trade Zone and created the Superintendence of the Manaus Free Zone - SUFRAMA - to administer the tax incentives of members Policy Manaus Free Zone, so installed an industrial and commercial center farming in the area encompassing the cities of Manaus, Rio Preto da Eva and Itacoatiara in the state of Amazonas.

The purpose of the Policy Zone of Manaus is engendering social and economic development of western Amazonia (Acre, Amazonas, Rondônia and Roraima States). In the aforementioned area still aggregate free trade areas, called ALC's in the states of Acre, Rondônia and Roraima, and still in the state of Amapá, although this is in the Eastern Amazon.

Among the causes that led the Federal Government to create the Social Development Policy and Economic Zone of Manaus are: 1. The distance between the western Amazon and the large consumer centers of the products manufactured in the region; 2. The inability of the extraction plant to boost growth and social and economic development of the region; and, 3. The need to populate the Amazon region geopolitically considered strategic for national security.

The explanations on the functioning of the Policy extrafiscality Manaus Free Trade Zone are at the Regulatory Framework of Fiscal Incentives Manaus Free Zone, Western Amazon and Free Trade Areas, available at SUFRAMA's site.

Epistemologies in the context of the north lies the need for the media and decision makers in the Southeast began to be interested in understanding how the embedded tax incentives work in extrafiscality Policy Manaus Free Trade Zone. Because when that happens, the governors and decision makers understand the Southeast that differential percentage of Tax on Goods and Services in Amazonas state needs to be maintained. The physical characteristics, geopolitical, social, economic and ecological Amazon need to be known to those who live in the Southeast, and only then is it possible to reduce the fiscal war between the Southeast and the Amazon. The Southeast cannot keep doing lobbying and campaigns against the functioning of the Policy Manaus Free Trade Zone; the more knowledge on Amazonian culture and socioeconomics on sustained extrafiscality by the Manaus Free Trade Zone are presented and discussed in Brazil and especially in the Southeast, the greater the understanding that Amazon has inhabitants culturally constituted and also that the policy Social and Economic development Zone of Manaus is Brazil, not Amazon.

4. The Sociology of Absences: the Invisibility North Brazilian

The creation of circumstances to make invisible social groups or individuals considered against the interests and knowledge as hegemonic autoconcebidos is already in a thematic study in the world. The Boaventura de Souza Santos teacher has developed research along with group of scientists in an interdisciplinary way, the results show the sociology of absences as "*a research that aims to demonstrate that what there is, in fact, actively produced as non-existent, this is, as a non-credible alternative to what exists*" (Santos, 2004, p. 14). Therefore, the denial of values, knowledge and culture of a society tends to make it invisible for other established companies and principals in the process of dissemination of knowledge and philosophy of life under their control. However, other companies become invisible considered not significant does not imply the non-existence, in fact, the same.

The recognition of an abyssal line in Brazil, which conceives of the Southeast 'this side of the line' with its hegemony and the North 'the other side' of the line and made invisible, is the basis for discussion of this text. And, based on scientific sociology of absences time, this base utilizes the revelations of Santos (2004) to explore the sociology of absences, which aims to "*transform impossible into possible objects, missing objects present*" (p. 14). In this sense, the sociology points to existence of five logical processes responsible for consolidating the production of non-existence.

The first logic, as Santos (2004, p. 14), is the monoculture of knowledge and rigor of knowledge, "*is the way of producing more powerful non-existence. Consists in transforming modern science and high culture in the only criteria of truth and aesthetic art, respectively*". The fixation on science as the only source of truth becomes the hegemonic society responsible for making decisions as a representative of the whole country; everything is done in southeastern Brazil is classified as 'national', a clear indication that the skills and knowledge of the North should not be considered, because they are smaller and not scientific. Aesthetically, the culture and art of the Southeast are valued media and impose themselves as truths of Brazilian expression, while the culture and art of the North are considered unsightly from the perspective of hegemony Southeast.

The second logic revealed by Santos (2004) is the monoculture of linear time: "*The idea that time is linear and that ahead of time follow the core countries of the world system and, with them, the knowledge, institutions and forms of sociability that dominate them*" (p. 15). By tracking the rhythms of these countries, the Brazilian Southeast assumes temporal linearity as a premise and in the process of homogenization is assumed not to produce contemporary and contemporary North of Brazil, although this is also contemporary. Not recognize this contemporaneity is also not aware of the fact that different societies conceive of the historical time in different ways, as taught by Santos (2004, p. 15.): "*The contemporary peasant [African] is evaluated according to the criteria of the contemporary World Bank and, in the light of these, it is converted to a simple expression of economic backwardness*". Therefore, it does not consider the specificity of each society and so it creates labels to be used interchangeably; and Santos (2004, p. 15) information continues to explain that "*in this case, the non-existence takes the form of residuum, in turn, has taken over the last two hundred years, various designations, the first of being the primitive or savage, closely followed by others like the traditional, pre-modern, simple, the obsolete, the underdeveloped*".

Hegemony, the World Bank has the self-conception of being ahead of historic make the African peasant, as if their logic of linear time was higher than that 'across the line'; and here the context is global abyssal line. The logic of the monoculture of linear time "*produces non-existence to describe how late (pre-modern, underdeveloped, etc.) all that is asymmetric in relation to what is declared forward*" (Santos, 2004, p. 15). There is a lack of recognition, therefore, of any historical understanding and practice of construction not based on temporal linearity; living outside the historically linear optics, as if history had no meaning and only known direction and represents a source of production of non-existence against the hegemony of society 'on this side of the line'.

The third logic pointed out by Santos (2004, p. 16) is the logic of social classification, is the naturalization of the monoculture differences, "*consists in distributing population according to categories that naturalize hierarchies. The racial and sexual classifications are the most salient manifestations of this logic*". Of course, those considered to belong to the race of the hegemonic society assume to be superior; and strengthens as Santos (2004, p. 16): "*for example, the 'white man's burden' in the civilizing mission of colonialism*". Superiority and inferiority are established historically racially and sexually, and there is no change in that status quo. Within this logic, "*the non-existence is produced as a form of inferiority, because unsurpassed natural inferiority. Who is lower because surpassingly less, it may not be a credible alternative who is superior*" (Santos, p. 16). Health facilities and education distributed throughout Brazil reveal differences between the South and the North considered here; only to address two structures, it is possible to visualize the functioning of the logic of the monoculture of naturalization of differences, which operates interregion, intrarregions and making invisible race and sex considered inferior by the companies assumed as hegemonic.

The fourth approach is the dominant scale. And Santos (2004, p. 16) explains that this logic to "*the scale adopted as primordial determines the irrelevance of all other possible scales. In Western modernity, the dominant scale appears in two different forms: the universal and global*". Everything that is not universal nor global is considered non-existent, invisible. Because there is no relevance in the local and particular aspects.

As explained Santos (2004, p. 16): "*According to this logic, nonexistence is produced in the form of the particular and the local. Entities or realities defined as private or local scales that are trapped in the disabling of being credible to what is universal or global*" mode alternatives.

In Brazil, the Southeast is universalizing and globalizing being and the Brazilians being; North is designed as regional and local in their daily doings and meanings, which represent little or nothing in the universal and global scales - is the production of this non-existence, for example, that prevents the Southeast to realize the futility of efforts in areas whose knowledge and expertise already exist in other Brazilian regions not recognized as visible by the same Southeast; between these areas are music, science, technology, arts and cultures.

The fifth logical responsible for the production of non-existence is the logic of productivity, characterized by the "*monoculture of the criteria of capitalist productivity and effectiveness, which favor growth through market forces. This criterion applies both to nature and to human labor*" (Santos, 2004, p. 16). The drive to meet market demands implies the invisibility of any activities outside of this scope; when considering human labor, this needs to be productive in universal or global scale concurrently with market needs. Hegemonic society for human labor in other companies outside this optical productivity (according to market forces) is unproductive and therefore non-existent. When considering the nature, the results of its uses also are subordinated to market forces. Not existing therefore become companies whose uses of nature do not reveal viable to meet the demands of market productivity. Therefore, the synthesis of Santos (2004, p. 17) broadens the understanding of this logic of production of non-existence: "*According to the logic of capitalist productivity, absence is produced in the form of non-productivity. Applied to nature, unproductive means sterility; applied to work, means 'disposable people', lazy, unqualified professionally, or without appropriate qualifications*".

The unproductive characterized by this logic also subordinated to the logic of determining scale. Individuals and local uses of nature and human labor aspects of a society can meet the existing demands on these scales, but still be considered unproductive in the view of the logic of capitalist productivity; results of uses of nature and human labor that meet the subsistence, survival and also to self reinforce the nonexistence of companies that do not meet universal and global scales, members of the dominant logic of scale.

The different members of monocultures logical construction of the other's absence will only be deconstructed with building an ecology for each of the logical construction of absence described above. The first of these ecologies is the ecology of knowledge (Santos, 2004), which does not privilege scientific knowledge as the sole source of understanding the world. The second ecology is the ecology of temporalities (Santos, 2004), who observed how time is conceived and lived among different peoples, just because the concept of linear time is not enough to understand the events and transformations in many different dimensions that enable the several human practices.

The third ecology is the ecology of recognitions (Santos, 2004), it is not necessary to establish the sex and race rankings, where male and white only alternatives present themselves as managers of human actions in a society where there is a female and breeds different, although the human race should be the only race of humanity - there is no upper or lower sex and, as there is no superior nor inferior race. The fourth ecology is the ecology of trans-scales (Santos, 2004), whose concept does not favor universal or global for invisible-local, particular, because the personal and operational relationships within all these scales there is mutual transformations without any of which should be understood as the dominant; The universal global should not be considered dominant on the location of the particular and vice versa; local, global, particular and universal intertwine, interact and interrelate, altering each other.

And finally, the fifth ecology is the ecology of productivities (Santos, 2004), because the lack of productivity should not be attributed to human nature and not work when they do not produce under the rules of the capitalist system that favors market forces contextualized productivism feeder in the capitalist system; productivity of nature and human labor should not be measured only by the capitalist perspective, where the production scale and the care of the universal or global market is what matters.

5. The Ecology of Knowledge: Visualization North Brazilian

Deconstruction of nonexistence North Brazilian is a social task to be performed by those who inhabit this same North, because the construction of this existence is not incessantly task performed by the epistemologies of the Southeast, this will not be interested in deconstructing it.

Therefore, the Brazilian North needs disseminate their crops in Brazil, in order to participate in the understanding of the existence of an ecology of knowledge; ecology that can replace the hegemony of epistemologies Southeast. Science cannot continue as the sole source of knowledge and know how epistemology considered capable of understanding the world. There is other knowledge, other skills that result in the environment where life happens to all your interdimensional practices. The prudent to recognize that science cannot be the only source of knowledge building is in a technology for dealing with ignorance, unfamiliarity with different knowledge that coexist with science together for realizing the environment in which we live, with interactions and dynamically engineered and complex systemic relationships. Thus, the ecology of knowledge energizes a process of learning to be culturally assimilated. As Santos (2010, p. 56) explains: "*So, in a learning process driven by an ecology of knowledge, is crucial to compare the knowledge that is being learned and the knowledge that this process is forgotten and unlearned. Ignorance is just a disqualified to be and do when you learn is worth more than that forgets [...] way*".

Science, therefore, is part of a list of knowledge, not only constitutes knowing. Monopolize the knowledge from science is blind credence to perpetuate the ignorance embedded in the bowels of monocultures only useful for the construction of non-existence of others. The ecology of knowledges visualizes builds the possibilities of making other ones. This possibility of making visible, making the existing Brazilian North, is based on the ecology of knowledge. According Ab'Sáber (2005, p. 22), For example, "*until the mid-twentieth century there was significant lack of awareness of the actions on the physical and sociocultural world of the Brazilian Amazon.*" Among the diverse knowledge is culture, or rather standing, the North Brazilian cultures considered here. In explaining the Brazilian cultural richness, Aziz Ab'Sáber (2005, p. 24) presents the following thought: "*[...] In the case of Amazon, the cultural expansion was only within the territory, from the center of the rivers leading to the periphery, reaching the borders of Acre, Roraima and Amapá. Anyway, is the set of cultural values of the region that expanded exclusively for her*".

Knowledge about the Amazonian cultures have not exceeded the boundaries of the region; this causes ignorance of Brazilian companies located outside the Amazon, these companies know only some segments of Amazonian knowledge, which transcend regional boundaries in oral and written speech sailors, missionaries, specific professionals, including doctors and journalists, all these produce reports and documents on Amazon reality from the perspective of their professional training. It is necessary that the North communicate more with other Brazilian regions, and thus create the conditions to make known their crops because as Claval (2002, p. 72) explains, "*is through the processes of communication that the culture of humans is built*". This communication must be collective, a social task under the responsibility of the inhabitants of northern Brazil. Because while there is no ownership of communication processes to disseminate the North Brazilian cultures throughout the country, segmented information on Amazon will be accessed by a few readers that capture the Amazonian universe narrowly, partitioned and contained within positivist approaches to often romanticized or imaginary; and cultures of the North remain known only to the inhabitants of their own geographic region.

The learning of the Brazilian North epistemologies is the beginning of the abandonment of monovision epistemologies Southeast, whose expertise lies in the canons of science. Epistemologies North need to be seized with a systemic approach in which different knowledge, including science finds itself between them. This is a change in the construction of Brazilian thought, no hegemony of thought Southeast. Change of thought, according to Santos (2010, p. 53.): "*Confronts the monoculture of modern science with the ecology of knowledge. It is an ecology because it is based on the recognition of the plurality of heterogeneous knowledge (one being the modern science) and in sustainable and dynamic interactions between them without compromising their autonomy*".

The ecology of knowledge corresponds to the valuation of any knowledge to be able to turn and make human beings. Learn epistemologies North in the process of conducting counter-hegemony of epistemologies Southeast means making visible the Brazilian North, whose existence is real in all dimensions of life who want to consider. However, a new Brazilian thought contemplates the co-presence of epistemologies North and epistemologies of Southeastern Brazil. For Santos (2010, p. 53) it is the radical co-presence, "*which means practices and agents on both sides of the line are contemporary in equal terms. Radical co-presence implies simultaneity with contemporary design, which can only be getting abandoning the linear conception of time*". You can thus deconstruct the nonexistence, invisibility North Brazilian, considered 'across the line' there is very built by hegemonies Southeast, considered 'this side of the line'.

6. Cultures and Ethnocentrism

A concept for the word culture, as quoted by Laraia (2009), is a synthesis made by Edward Tylor, in 1871, for the term Culture, "*taken in its ethnographic sense is that complex whole which includes knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society*" (Tylor cited Laraia, 2009, p. 25). It is the culture of the Brazilian North, accordingly, that proposes becoming known in other regions of Brazil, from the processes of communication. Increasing the understanding of this proposal are cultures of North and not just culture, knowledge of the different cultures of the North are the North epistemologies, knowledge and expertise that should not be ignored by those who wish to think of the real Brazil.

The culture thus differentiates the behavior of each people. And, if it is considered that a people inhabiting a large territory subdivided into regions where different cultures exist, we must consider each culture to recognize the knowledge and expertise of the company concerned. Laraia (2009, p. 68) states that: "*the way of seeing the world, the assessments of moral and value order, the different social behaviors and even bodily postures are thus products of a cultural heritage, ie the result of operation of a particular culture*".

Knowing the cultures of the North; know the Amazonian cultures, for example, from a social work performed by the companies of the Brazilian North is the main strategy for societies of other Brazilian regions to discover the North as alternative epistemologies in the construction of Brazilian thought process, currently formed the hegemony of epistemologies Southeast. Anyway, it is necessary to understand different cultures, because "*each cultural system is always changing. Understanding this dynamic is important to mitigate the clash between generations and avoid prejudiced behaviors*" (Laraia, 2009, p. 101).

Understanding how the epistemologies of Southeastern Brazil have been structured in hegemonic process of thinking can Brazil associated with the idea of self-centeredness, a human trait presented in the work of Tuan (1980, p. 34.): "*Human beings, individually or in groups tend to perceive the world with the "self" as the center. The egocentrism and ethnocentrism seem to be universal human traits, although their intensities vary greatly between individuals and social groups*".

This self-centeredness is built-in epistemologies of Southeastern Brazil, in which the center is there in the Southeast; all that is done there is 'national', is Brazilian, is ready to connect with global and universal. Hence the hegemony created by these creative epistemologies of non-existence of other epistemologies in the country, such as North epistemologies.

Similarly, Ethnocentricity is a common human trait several centuries ago. People like the Egyptians, the Eskimos, the Pueblo of Santa Ana, New Mexico Indians, and many other peoples, each in his time was considered the center of the world; every people saw himself as the center, it is as if there were populations to be considered in other parts of the planet (Tuan, 1980). In the case of the vision that the Southeast has the rest of the country, it's like the other regions had no representation in the Brazilian scene; other regions would be peripheral or satellite in the midst of non existence that epistemologies Southeast created.

The analogy between the issue of hegemonic epistemologies of southeastern Brazil and the invisibility of epistemologies North can be explained in the content of the work of Elias and Scotson (2000), '*The established and outsiders*', where a survey of local scale in London in the mid-twentieth century investigates human, social, economic, psychological and political geography of three districts, of which two of them did not have good relationship between their populations. Although there were no economic nor social differences between the populations of the two districts, one of them, which had been built had more time, considered himself superior to the other, more recent construction.

While in the most recent quarter the delinquency rate was high and in addition there was no cohesion of its population nor solidarity among its inhabitants, the oldest neighborhood the population was cohesive and its inhabitants solidarity among themselves (Elias and Scotson, 2000). Therefore, the inhabitants of the oldest neighborhood became the 'established' and the inhabitants of the latest neighborhood were regarded as 'outsiders'. The hegemony of the 'established' kept the outsiders away from activities within the territory of the oldest neighborhood. The epistemology of the 'established' conceived as superior to the 'outsiders', although the inhabitants of the two neighborhoods are all employees of all companies operating in the city; all of them were British and there were different races among them. For 'set' their rights were superior to those of 'outsiders'.

The scale analysis of the hegemony of epistemology Southeast is not local as that of the study of '*established and outsiders*'; analysis occurs on a national scale, but the universality of local studies of Elias and Scotson (2000) reveal how it is possible to observe up reproductions of actions, behavior and production of non-existence of groups of individuals and large populations, where a group or population calls himself 'established' and classifies the other group or other people as 'outsiders'; so, similarly, in Epistemologies South, Boaventura de Sousa Santos (2010) shows how the Global North is considered 'this side of the line' and puts the Global South 'across the line'.

Construction of Brazilian thought, from the knowledge of the cultures of northern Brazil by companies from other Brazilian regions represents a 'field' to be experienced by people of the Brazilian Southeast and North, that the epistemologies of both regions to appropriate the ecology of knowledge. This 'field' is that even studied by Bourdieu (1996, p. 261), for whom "*the field is a network of objective relations (of domination, subordination, complementarity or antagonism etc.) between positions [...]*". With this vision of 'field' becomes more intelligible the idea of seeking a search and another between the understanding of the content of epistemologies Southeast with the core of hegemony established there. And, in parallel, further methodologies and contextualized methods to reveal the epistemologies North throughout Brazil.

7. Conclusions

The discussions presented in this article were based on the thesis of the need to recognize the existence of epistemologies Southeast, who build the absence of epistemologies of Northern Brazil, in order to build a new Brazilian thought. By presenting monocultures of logical construction of absences of companies considered 'across the line', this text explored the possibilities of identifying such nonexistence North Brazilian, built by epistemologies Southeast, has materialized, either in little importance given to relevant events in the North in the national media, it lobbies politicians to derail national policy decisions necessary for the development of the Brazilian North.

Relationships, quotes and analogies with works and thoughts, described within the text represent selected to account for the object of research revealed tooling. The content of this text is an intellectual exercise in the academic environment, but lacks empirical research necessary to increase the consistency of the thesis presented here.

8. References

- BARBOSA, Evandro Brandão et al (2010). Strategic Management Entrepreneurship Amazon. Manaus: BK Publishing.
- Bourdieu, Pierre Felix (1996). The rules of art: genesis and structure of the literary field. São Paulo: Companhia das Letras.
- BRAZIL. SUFRAMA (2011). Regulatory Framework of Fiscal Incentives Manaus Free Zone, Western Amazon and Free Trade Areas. SUFRAMA: Manaus.
- CLAVAL, Paul (2002). Field and Perspective of Cultural Geography. In: CORREA, Roberto Lobato and ROSENDHALL, Zeny (Eds.). Cultural geography: a century (3). Rio de Janeiro: EdUERJ.
- COUTINHO, Luciano (2010). Message from the President. In: BNDES. Amazon in debate: opportunities, challenges and solutions. Rio de Janeiro: BNDES. (pp. 7-9).
- ELIAS, Norbert; Scotson, John (2000). The Established and the Outsiders. Rio de Janeiro: Jorge Zahar.
- Laraia, Roque de Barros (2009). Culture: an anthropological concept. 23th. ed. Rio de Janeiro: Jorge Zahar.
- SANTOS, Boaventura de Sousa (2002). For a sociology of absences and sociology of emergences. In Journal of Critical Social Sciences, 63 October (pp. 237-280).
- SANTOS, Boaventura de Sousa (2004). World Social Forum: Usage Manual Madison, December 2004 Found in <http://www.ces.uc.pt/bss/documentos/fsm.pdf>. Accessed on 27/09/2013.
- SANTOS, Boaventura de Sousa (2006a). The ecology of knowledge. In The Grammar of Time: towards a new political culture. São Paulo: Editora Cortez.
- SANTOS, Boaventura de Sousa (2010). Beyond abyssal thinking: from global to an ecology of knowledge lines. In SANTOS, Boaventura de Sousa; Meneses, Maria Paula. (Eds.) Epistemologies South London: Publisher Cortez.
- TUAN, Yi-Fu (1980). Topophilia: a Study of Perception, Attitudes and Values of the Environment. São Paulo: Difel.
- TYLOR, Edward (1958). Primitive Culture. London, John Mursay & Co. [1958, New York, Harper torchbooks].