

The city-workshop: Juazeiro do Norte cultural heritage and sustainable regional development

A cidade-oficina: o patrimônio cultural de Juazeiro do Norte e o desenvolvimento regional sustentável

Regivania Rodrigues de Almeida*
<https://orcid.org/0000-0001-8405-680X>

Marcelo Martins de Moura Fe**
<https://orcid.org/0000-0002-0336-557X>

Mônica Virna de Aguiar Pinheiro***
<https://orcid.org/0000-0002-2268-5413>

Abstract

Juazeiro do Norte is one of the most important cities in the interior of the state of Ceará and a polarizing center for the Metropolitan Region of Cariri (RMCariri), the southern region of Ceará and surrounding states in the Northeast. The events of the miracle of the host in 1889, involving Father Cícero and Blessed Maria de Araújo, motivated large waves of migration heading to Juazeiro. With the emergence of the artisanal industry in the first half of the 20th century, the city began a process of commercial growth, paving the way for regional development. With people coming from various locations, the place has become a large representative and symbolic mosaic, creating a daily life rich in experiences and cultures, forming an important cultural heritage over time. This article aims to present the concepts of heritage, identity, and memory, contextualizing the emergence of artisanal workshops in Juazeiro do Norte, correlated to the constitution of a diverse cultural heritage and regional development. The theoretical-methodological guide has a qualitative approach, centered on the concepts of heritage, identity, and memory, based on literature review and documentary research, followed by an integrated

* Master in Sustainable Regional Development – PRODER from the Federal University of Cariri (UFCA). E-mail: regivaniadealmeida@gmail.com

** PhD in Geography from the Federal University of Ceará. Professor at the Department of Geosciences at the Regional University of Cariri (Degeo/URCA). Permanent professor of the academic master's degree in Geography (Geoceres/UFRN) and the academic master's degree in Sustainable Regional Development (Proder/UFCA). E-mail: marcelo.mourafe@urca.br

*** PhD in Tropical Marine Sciences from the Institute of Marine Sciences at the Federal University of Ceará (UFC). Teacher at Ceará State Department of Education (SEDUC-CE). E-mail: monica.pinheiro@prof.ce.gov.br

data analysis, to reflect on the constitution of cultural heritage, by addressing the knowledge developed in artisanal workshops in Juazeiro do Norte. By understanding culture, as a dimension of sustainability, we seek to contribute so that knowledge and practices are valued and preserved as heritage, encouraging the community to enjoy cultural assets, through knowledge and appropriation of their social context, and in this way, promote sustainable regional development.

Palavras-chave: Culture. Cultural Heritage. Knowledge. Sustainable Regional Development.

Resumo

Juazeiro do Norte é uma das cidades mais importantes do interior do estado do Ceará e um centro polarizador da Região Metropolitana do Cariri (RMCariri), região sul cearense e estados circunvizinhos do Nordeste. Os acontecimentos do milagre da hóstia em 1889, envolvendo o padre Cícero e a beata Maria de Araújo, motivaram grandes levas migratórias com destino ao Juazeiro. Com o surgimento da indústria artesanal na primeira metade do século XX, a cidade iniciou um processo de crescimento comercial, abrindo caminho para o desenvolvimento regional. Com pessoas vindas de várias localidades, o lugar tornou-se um grande mosaico representativo e simbólico, criando um cotidiano rico em experiências e culturas, formando ao longo do tempo, um importante patrimônio cultural. O objetivo é apresentar os conceitos de patrimônio, identidade e memória, contextualizando o surgimento das oficinas artesanais em Juazeiro do Norte, correlacionadas à constituição de um diversificado patrimônio cultural e ao desenvolvimento regional. O roteiro teórico-metodológico tem uma abordagem qualitativa, centrado nos conceitos de patrimônio, identidade e memória, configurando uma revisão de literatura e pesquisa documental, seguidas de uma análise integrada dos dados, para refletir sobre a constituição do patrimônio cultural, a partir dos saberes desenvolvidos nas oficinas artesanais em Juazeiro do Norte. Ao compreender a cultura, como dimensão da sustentabilidade, busca-se contribuir para que os saberes e fazeres sejam valorizados e preservados como patrimônio, estimulando a comunidade a usufruir dos bens culturais, através do conhecimento e apropriação de seu contexto social, e dessa forma, promover o desenvolvimento regional sustentável.

Palavras-chave: Cultura. Patrimônio Cultural. Saberes. Desenvolvimento Regional Sustentável.

Opening the workshop doors – Introduction

Considered as a system of symbols, with its own meanings and senses, culture defines identities and sets standards according to which human beings should behave in their environment, so that they can integrate to such environment becoming part of it and sharing the same symbolic system that is passed from one generation to another¹. Taking that into account, culture becomes more than a substrate of the sustainability social dimension, appearing as a strong axis supporting collective life, and as so, it can be noticed as an integral part and, at the same time, a determinant factor in the construction of the sustainability concept².

The “cultural location” of the Sustainable Development Goals–SDG (Agenda 2030) in each specific context; the role of traditional knowledge and cultural practices to achieve the goals set; along with the recognition of the cultural activities as an affirmation of human dignity, are the three complementary axes that point out the need for the continuous promotion and recognition of local culture in sustainable development approaches³.

For the real achievement of sustainability, a balance between the economic, environmental, and social fields is required, approaching culture as one of the sustainability dimensions, by valuing people, their costumes and knowledge, thus establishing a holistic view of society. Such approach goes beyond the management of natural resources seeking to transform the current civilization model⁴.

After the occurrence of the extraordinary events in 1889, which involved father Cícero Romão Batista and the blessed Maria Magdalena do Espírito Santo de Araújo, the village of Juazeiro started to experience a different routine, with continuous arrival of different groups of people, initially coming from the region of Cariri in Ceará and next from several parts

¹ CHACON, Suely; NEVES, Francisco Grangeiro. “O papel da cultura na construção da sustentabilidade: um olhar a partir do assentamento agrifama no Cariri cearense”. In *Educação ambiental e sustentabilidade III*. Fortaleza: Edições UFC, 2011; SANTANA, Gisane Souza; SIMÕES, Maria de Lourdes Netto. “Identidade, memória e patrimônio: a festa de Sant’Ana do Rio do Engenho, Ilhéus (BA)”. In *Textos escolhidos de cultura e artes populares*. Rio de Janeiro, 2015, v.12, n.1, p. 87-102.

² CHACON; NEVES, *op.cit.*

³ BALTÀ, Jordi; PASCUAL, Jordi. “A cultura nos ODS: perspectivas a partir da ação local e da agenda 21 da cultura”. In *Revista Observatório Itaú Cultural*. São Paulo: Itaú Cultural, 2020, n. 27, abr.-out., p. 34-45. https://issuu.com/itaucultural/docs/revista_obs27_final. Accessed on: 08 Oct 2023.

⁴ SACHS, Ignacy. *Caminhos para o desenvolvimento sustentável*. Rio de Janeiro: Garamond, 2002.

of the northeastern region and the whole country, which definitely changed the everyday life of the place and its residents⁵.

In the early 20th century, Juazeiro do Norte became a city-workshop⁶, where the everyday life equated sociability, costumes, production activities, practices, and manifestations, creating great diversity of cultural identities and memories, which formed a relevant cultural heritage over generations. Currently, it is relevant to consider the approximation articulated between cultural heritage and sustainable development, aiming to preserve memory places, securing the quality of the environment, and contributing to the improvement of the social groups' quality of life, but also satisfying present needs and those of the future generations⁷. In such context, regarding culture as a fundament of each place's identity and catalyst of the regional integration processes⁸, we propose a reflection upon the way knowledge is constituted as a booster of sustainable regional development.

To preserve a cultural heritage, it is important to know that it exists, but mainly, to understand the difficulties that the local population has to keep it, the kind of problems that affect them, how it is transferred from one generation to the next, the transformations occurred, the people that currently act directly on the maintenance of such knowledge, actions, and traditions, among several other aspects related to the existence of such cultural asset⁹.

Taking that into account, the objective of this study was to present heritage, identity and memory concepts, contextualizing the appearance of the artisanal workshops in Juazeiro do Norte, correlating them to the constitution of a varied cultural heritage. It also seeks to contribute to the appreciation and preservation of such knowledge and action, motivating the

⁵ ARAÚJO, Maria de Lourdes de. *A cidade do Padre Cícero: trabalho e fé*. Fortaleza: Editora IMEPH, 2011; BARROS, Luitgarde Oliveira. *Juazeiro do Padre Cícero, a terra da mãe de Deus*. 3ª ed. Fortaleza: Editora Imeph, 2014; CAVA, Ralph Della. *Milagre em Joazeiro*. 3ª ed. São Paulo: Companhia das Letras, 2014.

⁶ LOPES, Francisco Regis. *O meio do mundo: território sagrado em Juazeiro do Padre Cícero*. Fortaleza: Imprensa Universitária, 2014; JUAZEIRO DO NORTE. *Juazeiro do Norte: o coração do Nordeste*. Juazeiro do Norte-CE: Biblioteca Pública Municipal Dr. Possidônio da Silva Bem, 2020.

⁷ BENATTI, Camila; SILVA, Rafael Teixeira da. "Patrimônio Cultural: Desafios para o desenvolvimento sustentável". In *Revista Estudos Geográficos*. Rio Claro, XII Seminário da Pós-Graduação em Geografia, 2015, 13(0), jan./jun., 178- 196.

⁸ CGLU. "Documento Cultura 21: Acciones". In *Cumbre de la Cultura*. Bilbao, 2015. <https://www.agenda21culture.net/es/documentos/cultura-21-acciones>. Accessed on: 08 Oct 2023.

⁹ INSTITUTO DO PATRIMÔNIO HISTÓRICO E ARTÍSTICO NACIONAL (IPHAN). *Patrimônio Cultural Imaterial: para saber mais*. Instituto do Patrimônio Histórico e Artístico Nacional, texto e revisão de, Natália Guerra Brayner. 3ª ed. Brasília, DF: Iphan, 2012.

community to enjoy those cultural assets by means of their knowledge and appropriation of their social context, thus promoting sustainable regional development.

Know-how aspects

Route followed

The methodological route followed to achieve our objective was the qualitative approach, with a theoretical background focusing the concepts of heritage, identity, and memory, and the development of a literature review and document research. Next, integrated data analysis was carried out, which greatly contributed to the reflection upon the constitution of that cultural heritage from the different types of knowledge developed in the artisanal workshops of Juazeiro do Norte, correlating them with sustainable regional development and understanding culture as a dimension of sustainability.

In this context, heritage was considered the set of cultural assets representing the history and culture of certain society¹⁰, which related to memory and identity, motivated and structured a social group's collective action¹¹. Identity cannot exist without memory, which thus characterizes the heritage definition¹². Collective memory refers to a social context directly related to a certain place¹³. It is, therefore, a fundamental factor for the construction of identities and the feeling of continuity and belonging¹⁴.

Understanding heritage as the legacy to be transmitted to future generations¹⁵, and culture as the expression of symbolic asset production which define those identities¹⁶, constituted in a dialogical relationship with

¹⁰ FARIAS, Taíse Costa de. "Patrimônio cultural: a indissociabilidade do patrimônio material e imaterial na cidade de Pombal/PB". In [Master's Dissertation]. Programa de Pós-Graduação em Arquitetura e Urbanismo (PPGAU) da Universidade Federal da Paraíba (UFPB), 2011.

¹¹ ROCHA, Aline Maria Matos. "Quando o patrimônio se movimenta: memória e identidade como estruturantes da ação coletiva". In *Patrimônio, povos do campo e memórias: diálogos com a cultura, a arte e a educação* [online]. Mossoró: EdUFERSA, 2020, p. 33-45. Retrieved from: <https://books.scielo.org/id/8hp3p/pdf/oliveira-9786587108605-03.pdf>. Accessed on: 08 Oct 2023.

¹² CANDAU, Joel. *Memória e identidade*. São Paulo: Contexto, 2016.

¹³ HALBWACHS, Maurice. *A memória coletiva*. São Paulo: Ed. Centauro, 2006.

¹⁴ POLLAK, Michael. "Memória e identidade social". In *Revista Estudos Históricos*. Rio de Janeiro, 1992, v. 5, n.º. 10, p. 200-212. <https://bibliotecadigital.fgv.br/ojs/index.php/reh/article/view/1941/1080>. Accessed on: 08 Oct 2023.

¹⁵ SILVA, Elsa Peralta. "Patrimônio e identidade: os desafios do turismo cultural". In *Antropológicas*. Lisboa, 2000, n. 4, p. 217-224.

¹⁶ SANTANA; SIMÕES, *op. cit.*

the other¹⁷, memory is inserted as the recognition and reconstruction of past experiences, in an updated dimension¹⁸.

The items and subitems presented in this article, propose a connection with the theme approached in the study, referencing through the expressions employed, the context of artisanal workshops, the knowledge and activities developed and their way of doing them over time. All this constituted as several cultural heritages, thus contributing to the sustainable regional development.

Bibliographic and document survey was carried out by accessing material published in national and international journals, books, and chapters, related to the theme and current, which addressed topics linked to cultural heritage, as well as information and official documents by the *Instituto do Patrimônio Histórico e Artístico Nacional* (IPHAN) (Institute of National Historical and Artistic Heritage) and the United Nations Organization for Education, Science, and Culture (UNESCO).

The journals surveyed belonged to the social sciences, history, environmental sciences, and related areas, using the descriptors found in the title and keywords of this article. The time frame was from 2000 to 2021, considering the important contributions originated in the changes occurred in the concepts and themes approached. The search was conducted on the following platforms: *Periódicos CAPES*, Academic Google, ShiELO, Web of Science, and Research Gate, in addition to the *Biblioteca Digital Brasileira de Teses e Dissertações* (BDTD-IBICT) (Thesis and Dissertation Brazilian Library). The search was carried out in the period from November to December 2022, including the operators “and” and “or”, to consider the themes approached both individually and collectively.

The concept structure and the theoretical-methodological background used were problematized from the conception of culture as the fundament of local identity and booster of regional integration. The context of the artisanal workshops and the development of different types of knowledge in Juazeiro do Norte were addressed, and integrated data analysis was carried out.

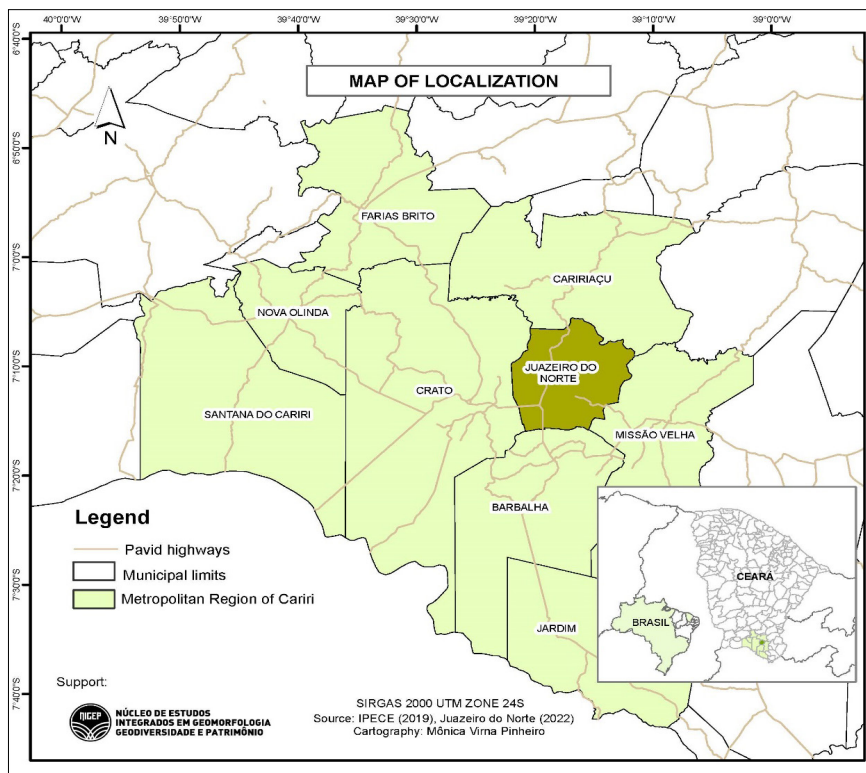
¹⁷ HALL, Stuart. *A Identidade cultural da pós-modernidade*. 10ª ed. Rio de Janeiro: DP&A, 2005.

¹⁸ SANTANA; SIMÕES, *op. cit.*

The City-Workshop

The Metropolitan Region of Cariri (RMCariri) is located in southern Ceará, in the Cariri of Ceará. It was created by the Complementary Law nº 78/2009, and includes the cities Crato, Juazeiro do Norte, and Barbalha, which form the urban center known as CRAJUBAR, with high economic development potential, and the cities of Caririáçu, Farias Brito, Jardim, Missão Velha, Nova Olinda, and Santana do Cariri, with the broader objective of integrating the organization, planning, and execution of public functions of common interest¹⁹.

Figure 1 – Map locating the study area



Author: Mônica Pinheiro (2024). Source: IBGE (2018); IPECE (2019)²⁰.

¹⁹ CEARÁ (Brasil). *Lei Complementar Nº 78*. Diário Oficial do Estado do Ceará. Promulgada em 26 de junho de 2009. Série 3. Ano I. Nº 121.

²⁰ INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). *Departamento de Recursos Naturais e Estudos Ambientais*. Malha Municipal. Rio de Janeiro: IBGE, 2018; INSTITUTO DE PESQUISA E ESTRATÉGIA

With an area of 258,788 km² and 286,120 inhabitants recorded by the 2022 Census²¹, Juazeiro do Norte is the municipality with the highest demographic density in the RMCariari and the third in Ceará. Its Human Development Index (IDH) is 0.694²², and in 2020, it was the 11th municipality with the highest public investments in Northeastern Brazil²³.

The city has a range of commercial areas and shopping centers, with specialist medical assistance, different opportunities in civil construction, consolidated gastronomic and education centers, with several public and private higher education institutions. It also has a regional airport that is relevant for other cities, states, and roads as well, which makes the municipality a reference not only when analyzing the cities that are part of the RMCariari, but the whole southern part of Ceará stretching to the states of Paraíba, Pernambuco, Piauí, and Rio Grande do Norte²⁴.

Forming cultural heritage

What we remember and what we forget: heritage, memory and identity

In its diverse manifestations, from historical monuments, museums, traditional practices and contemporary arts, culture enriches the everyday life in many ways. Heritage, in turn, is a source of identity and cohesion for the communities that are affected by changes and economic instability. Both heritage and creativity, constitute the basis of a vibrant, innovative, and prosperous society of knowledge²⁵.

Thinking heritage as a legacy consciously selected²⁶, it is important to present a culture conception including all identities, techniques, lifestyles, and the relationships among groups, everything that constitutes human society²⁷ and includes the inheritance of goods, technical processes, habits,

ECONÔMICA DO CEARÁ (IPECE). *Ceará em mapas*. Fortaleza: IPECE, 2019.

²¹ INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). *Panorama – Juazeiro do Norte*. 2022.

²² INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). *IDH*. 2010.

²³ FRENTE NACIONAL DE PREFEITOS (FNP). *Anuário Multicidades: finanças dos municípios do Brasil*. 2020, Ano 15, [s.l.].

²⁴ JUAZEIRO DO NORTE, *op. cit.*

²⁵ ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA (UNESCO). *Cultura e desenvolvimento no Brasil*. 2021.

²⁶ SILVA, *op. cit.*

²⁷ BURNS, Peter. *Turismo e Antropologia: uma introdução*. Translated by: Dayse Batista. São Paulo: Chromos, 2002.

and values. In other words, a system of inherited conceptions, expressed by symbols and through which the humankind communicates, perpetuates, and develops their knowledge and their attitudes towards life²⁸. From the original idea as owned by an individual or family, from the Latin *patrimonium*, understood as inheritance, the notion of cultural heritage is historically built and transformed over time²⁹.

The heritage discourse linked to large buildings and artistic monuments of the past, was associated with a thought referring to the collective identities of some people and started to consider heritage as a set of cultural assets. In an anthropological perspective, studies have been developed from the existence of human groups, contemplating social actors and their environments, where the human activity is expressed. Likewise, languages, beliefs, values, social relations, rites, and behaviors started to be appreciated and noticed as cultural references that needed safety instruments to be preserved³⁰.

Therefore, from a discourse that configured the concept of heritage limited to material goods, a shift occurred to include also symbolic values aggregated to the cultural good, evoking its history as well as its memories for the descendants. Such understanding opened new possibilities of interpretation of the historical heritage, recognizing the diversity of the human existence and the inseparability of social groups and environment³¹. The Decree n^o. 25 of 1937 defined as Historical and Artistic National Heritage “the set of movable and immovable assets existing in the country and whose preservation is of public interest, either for their link to memorable facts of the Brazilian history or for their exceptional archeological or ethnographic, bibliographic or artistic value”³². While article 216 of the Federal Constitution of 1988, defined as the Brazilian Cultural Heritage:

The material and immaterial goods, taken individually or collectively, bearers of reference to identity, action, or memory

²⁸ GEERTZ, Clifford. *A interpretação das culturas*. Rio de Janeiro: LTC, 2008; MALINOWSKI, Bronislaw. *Uma teoria científica da cultura*. Translated by: Marcelina Amaral. Lisboa, Portugal: Edições 70, 2009.

²⁹ CHOAY, Françoise. *A alegoria do patrimônio*. 5^a ed. São Paulo: Estação da Liberdade: Unesp, 2006; CHUVA, Márcia Regina Romeiro. “Por uma história do Patrimônio Cultural no Brasil”. In *Revista do Patrimônio Histórico e Artístico Nacional*, 2012, n. 34, p. 147-165; NUNEZ, Lorraine Oliveira. “As transformações no conceito de patrimônio do IPHAN e suas práticas de tombamento no estado do Espírito Santo”. In *Revista Faces da História*, Assis-SP, 2016, v.3, n. 2, p. 194-212, Jul.-Dec.

³⁰ CHOAY, *op. cit.*

³¹ SANTANA; SIMÕES, *op. cit.*

³² BRASIL. Casa Civil. *Decreto-Lei N^o 25*, de 30 de novembro de 1937. https://www.planalto.gov.br/ccivil_03/decreto-lei/del0025.htm. Accessed on: 08 Oct 2023, s.p.

of different groups forming the Brazilian society, including forms of expressing, creating, doing, or living; scientific, artistic and technological creations; works, objects, documents, buildings, and other spaces destined to artistic-cultural manifestations; urban areas and sites of historical, landscaping, artistic, archeological, paleontological, ecological, and scientific value³³.

We observed that the Constitution expanded the concept of heritage set forth in the Decree, thus substituting the name “Historical and Artistic Heritage” with “Brazilian Cultural Heritage”. Such alteration aggregated the concept of cultural reference and the definition of the assets entitled to recognition, mainly those of immaterial dimension. The Constitution also provided for a partnership between the public power and communities, aiming to protect and promote the Brazilian Cultural Heritage, even keeping the heritage management and that of the documents related to the assets, under the public administration guardianship³⁴.

When approaching the concept of heritage as collective inheritance, it can be considered a symbolic process of social and cultural legitimation, which grants groups the collective feeling of identity. In this sense, cultural heritage is everything that is socially considered relevant regarding conservation, and regardless of its utilitarian function, also involving things usually identified as natural heritage, considering that it refers to the natural elements and sets, which are culturally selected³⁵.

Taking that into consideration, it seems relevant to emphasize that culture produces symbolic goods, which constitute the identities and configurates as a system of representations able to produce the identifications of subjects with the environment they are inserted in³⁶. Therefore, heritage and memory are interrelated when referencing the types of knowledges they ascribe to social groups, as well as the feeling of belonging to a certain culture or social group. In such context, memory guarantees historical continuity and contributes to the maintenance and cohesion of groups, favoring the creation of identities among their members³⁷.

³³ BRASIL. Casa Civil. *Constituição da República Federativa do Brasil*, 1988, s.p. http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Accessed on: 09 Oct 2023.

³⁴ IPHAN, *op. cit.*

³⁵ PRATS, Llorenç. “El concepto de patrimonio cultural”. In *Política y Sociedad*. Madrid, Facultad de Ciencias Políticas y Sociología, 1998, n. 27, p. 63-76.

³⁶ SANTANA; SIMÕES, *op. cit.*

³⁷ HALBWACHS, *op. cit.*; SANTANA; SIMÕES, *op. cit.*; CANDAU, *op. cit.*; RODRIGUES, Donizete. “Patrimônio

Considering that, memory is a past social construction, realized in the present, and produced from the established relationships between individuals and groups³⁸, and the identity appears as a source of meaning and experience of a group, in a social construction marked by the dialogical relationship with the other³⁹. A social group becomes aware of their identity over time, when they consider the situations that involved their past⁴⁰.

It seems relevant to highlight that memory and identity are mutually reinforced in the construction and maintenance of sociocultural identities, which are the result of the efforts of a group over time in the construction of their memory⁴¹. According to Silva Júnior and Tavares (2018)⁴², the relation between memory and identity occurs when the identity becomes heritage of meaning, creating memory of a discourse that supports the notion of belonging. The feeling of belonging is associated with the concept of cultural heritage, constituting bonds of continuity and identity affirmation, by means of the transmission of types of knowledge and doing. “The feeling of belonging and permanence is the basic principle for the identity construction”. At the same time, for enabling the social subjects to know their origins, heritage also becomes a representation of memory, bonding those subjects to individual and collective experiences, which characterize a life trajectory⁴³.

Therefore, we observed that the cultural heritage is reproduced and preserved through social memory, becoming the past cultural heritage, lived in the present, and to be transmitted to the future generations⁴⁴. According to Candau (2016)⁴⁵, heritage is identity in action. For Rodrigues (2017)⁴⁶, the individual or collective identity construction is not unchangeable or standardized. Conversely, it is seen as transitory, being reinvented, and transformed over time.

cultural, memória social e identidade: interconexões entre os conceitos”. In *Revista Letras*. Macapá: Unifap, 2017, v. 7, n. 4, p. 337-361. <https://doi.org/10.18468/letras.2017v7n4.p337-361>. Accessed on: 08 Oct 2023.

³⁸ POLLAK, op. cit. HALBWACHS, op. cit.

³⁹ CASTELLS, Manuel. *The Power of Identity*. Oxford: Wiley-Blackwell, 2010; ROCHA, op. cit.

⁴⁰ HALBWACHS, op. cit.

⁴¹ HALBWACHS, op. cit.; CANDAU, op. cit.

⁴² SILVA JÚNIOR, Josemar Elias; TAVARES, Ana Lúcia de Oliveira. “Patrimônio Cultural, Identidade e Memória Social: suas interfaces com a sociedade”. In *Ciência da Informação em Revista*, 2018, v. 5, n. 1, p. 3-10. <https://www.seer.ufal.br/index.php/cir/article/view/3775>. Accessed on: 08 Oct 2023.

⁴³ SANTANA; SIMÕES, op. cit., p. 91.

⁴⁴ RODRIGUES, op. cit.

⁴⁵ CANDAU, op. cit.

⁴⁶ RODRIGUES, op. cit.

In the same way as the cultural heritage, the social memory is also dynamic and results from a selection, considering that not everything that is important for one group will be remembered or transferred to the next generation, also understanding that both the heritage and the memory are spaces of dispute and political confrontation⁴⁷. Such ability to shape and select memory gives the individuals the possibility of thinking and organizing their past⁴⁸.

Moreover, the heritage is seen to involve identity and social memory issues that are directly related to the community recognition of a cultural asset that belongs to them⁴⁹. We also observed that heritage is the bond with identity, becoming what make us subjects “of” and “in” the world, our bond with nature and culture⁵⁰. In the political field, heritage is real capital for the development, that is, a collective awareness factor. Thus, recognizing the plurality of the knowledge systems is crucial for sustainable societies⁵¹.

Faith and work: the appearance of artisanal workshops

Heritage is the expression of the historical identity and the experiences of certain people⁵². According to Lefebvre (2011)⁵³, the city is the work of history, people, and groups that developed that work in historical conditions. To approach the appearance of artisanal workshops, it is necessary to refer to the historical context of the Juazeiro village from the 19th century and some facts that became relevant benchmarks in the development of the artisanal production, from encouragement of different types of knowledges and trades.

The village of Juazeiro was formed as most of the agglomerates in the Brazilian Northeastern region, that is, around a small chapel on a farm, whose construction started in 1827, by father Pedro Ribeiro⁵⁴, and whose location

⁴⁷ RODRIGUES, *op. cit.*; ROCHA, *op. cit.*

⁴⁸ CANDAU, *op. cit.*

⁴⁹ SILVA JÚNIOR; TAVARES, *op. cit.*

⁵⁰ PADOIN, Maria Medianeira. “História, território e política: a construção da Quarta Colônia. In *Educação patrimonial em territórios geoparques: uma visão interdisciplinar na Quarta Colônia*”. Santa Maria, RS: FACOS-UFSM, 2021, p. 67-88. <https://www.ufsm.br/editoras/facos/educacao-patrimonial-em-territorios-geoparques>. Accessed on: 08 Oct 2023.

⁵¹ PASCUAL, Jordi. *Rio +20 e a Dimensão Cultural da Sustentabilidade*. Portal da Cultura, 2012. https://campuseuroamericano.org/pdf/pt/PO_Advogando_Cultura_Rio+20_Jordi_Pascual.pdf. Accessed on: 08 Oct 2023.

⁵² CHOAY, *op. cit.*

⁵³ LEFEBVRE, Henri. *O direito à cidade*. São Paulo: Editora Centrauro, 2011.

⁵⁴ BARROS, *op. cit.*

was in the crossroads of a dirty road linking the Missão Velha village to the Royal Village of Crato, where dense juazeiros trees offered shade and shelter to cattle riders and travelers who bought or sold goods in those regions. After having celebrated the mass a couple of times in that village, the newly ordained priest Cícero Romão Batista, accompanied by his family, moved from Crato to Juazeiro in 1872. He made such decision after having dreamt that Jesus told him to take care and give assistance to a needy population⁵⁵.

There is certain consensus between the memorialist and academic literatures approaching the social, economic, and religious context of Juazeiro before the arrival of father Cícero. They both report that the population was quite disorganized and ignorant, did not respect the laws and had no moral principles. However, news spread by state and national newspapers, narrating the social and educational conditions of the place, depicted a different reality, in which most of the population lived in an organized way and dedicated to their work⁵⁶. Therefore, one might think that the disorder connotation associated with the village had been built up over time (20th century) aiming to strengthen the positive image of father Cícero as a benefactor.

On March 1st, 1990, in the chapel *Nossa Senhora das Dores* (Our Lady of Sorrows), in Juazeiro, when the blessed Maria Magdalena do Espírito Santo de Araújo received the host from father Cícero's hand, she felt that the particle transformed into blood in her mouth. The fact was known as the Miracle of Juazeiro and was widely disseminated in the regional and national press and by the journalist José Marrocos, which motivated the arrival of a large number of people to the place seeking comfort from the saint priest⁵⁷. "The miracle projected Juazeiro far beyond the Northeastern lands, exposing that priest to the world's eyes"⁵⁸.

The miracle fostered holy expeditions to the place, religious pilgrimage that started as a spontaneous manifestation of popular faith to revere the priest and the promise land of Juazeiro⁵⁹. Thousands of pilgrims continued

⁵⁵ OLIVEIRA, Maria Amália Xavier de. *O Padre Cícero que eu conheci* (verdadeira história de Juazeiro). Fortaleza: Editora Premium, 2001. NETO, Lira. *Padre Cícero: poder, fé e guerra no sertão*. São Paulo: Companhia das Letras, 2009; BARROS, *op. cit.*; CAVA, *op. cit.*

⁵⁶ EDWIGES, José Sávio. *Padre Cícero e a verdadeira origem da povoação do Juazeiro*. Fortaleza: Editora Premium, 2006. PINHO, Maria de Fátima Moraes. "Padre Cícero: anjo ou demônio? Teias de notícias e ressignificações do acontecimento padre Cícero (1870-1915)". [Doctorate Thesis] Universidade Federal Fluminense, Niterói, 2019. <https://www.historia.uff.br/stricto/td/2173.pdf>. Accessed on: 08 Oct 2023.

⁵⁷ EDWIGES, *op. cit.*; BARROS, *op. cit.*; CAVA, *op. cit.*

⁵⁸ BARROS, *op. cit.*, p. 199.

⁵⁹ CARVALHO, Gilmar. *Madeira matriz: cultura e memória*. São Paulo: Annablume, 1999.

arriving and most of them found permanent residence in the place seeking work and better life conditions⁶⁰.

Due to the usual droughts in that region, the lack of work force was chronic. With constant migrations of pilgrims, Juazeiro and the neighboring region outstood as one of the few northeastern areas that “acquired human capital instead of losing it”⁶¹. Between 1890 and 1909, the number of inhabitants in the little village increased noticeably⁶², and in the following years a gradual increase was kept, which in 85 years (1875-1960) reached the significant percentage of 3,324.7% (**Chart 1**). It seems relevant to emphasize that regarding the time and percentage of increase in 1890, the year 1875 was used as the basis due to the availability of data for that year.

Chart 1 – Demographic growth in 1875–1960

YEAR	POPULATION	TIME INTERVAL	INCREASE PERCENTAGE
1875	2,000	-	-
1890	2,245	15 years	12.25%
1898	5,000	8 years	122.7%
1905	12,000	7 years	140%
1909	15,050	4 years	25.41%
1920	22,067	11 years	46.62%
1940	38,530	20 years	74.60%
1950	56,904	10 years	47.68%
1960	68,494	10 years	20.36%

Author: The Authors (2022). **Source:** Cava (2014); Lopes (2014).

Great increase in the number of residents was observed after the miraculous event (1889) (Chart 1). The constant arrival of pilgrims with the intention of residing in that place, provoked the need for the creation of viable survival solutions⁶³. Father Cícero was concerned with the generation of jobs

⁶⁰ CAVA, *op. cit.*; LOPES, *op. cit.*

⁶¹ CAVA, *op. cit.*, p. 164.

⁶² ARAÚJO, *op. cit.*; CAVA, *op. cit.*

⁶³ HOLANDA, Maria Laudícia. *O político Padre Cícero: entre a religião e a cidadania*. Fortaleza: Expressão Gráfica Editora, 2009; ARAÚJO, *op. cit.*

for the newcomers, considering that the local agricultural system could not absorb all the agricultural workforce and decided to develop other forms of trade based on the duet “each room an oratory, each yard a workshop”. This resulted in the appearance of dozens of small artisanal workshops inside the homes and mainly classified into two types, namely, production of non-durable and useful consumer goods, directly meeting the requirements of the population; and the production of symbolic goods, that is products targeting the pilgrims and worshippers⁶⁴.

Progressively, Juazeiro consolidated its image of city-workshop, whose migration movement continued even after the death of the priest in 1934, and enlarged the limits of its urban space, stretching up to the Malvas (current Fátima neighborhood), Mount of Horto, and Ariscos⁶⁵, which were peripheral areas that started in the place currently known as Santa Luzia, located in the center.

Such appreciation of diversified and small-scale work, contributed greatly to attract a large number of “handcrafters and artists” to the village, who became responsible for the richness of the artisanal production and the quality of the popular art currently displayed by Juazeiro do Norte”⁶⁶. In this way, the flourishing artisanal workshops started to prepare the terrain and raise the first pillars to become the main economic activity of Juazeiro, already in the first decade of the 20th century. At the same time the priest stimulated local production, he articulated the flow of the commerce, boosting a circular business action, such as the notorious situation which was created with the production of tinsplate lampstands and the start of the procession of *Nossa Senhora das Candeias* (Our Lady of the Lanterns) seeking to provide spiritual and material assistance to the people in an association between faith and work⁶⁷. **Chart 2** shows some of the typologies used in the artisanal production developed in the city, as well as some examples of products.

⁶⁴ CAVA, *op. cit.*; LOPES, *op. cit.*; JUAZEIRO DO NORTE, *op. cit.*

⁶⁵ BARBOSA, Geraldo Menezes. *História do Padre Cícero ao alcance de todos*. 2ª ed. Juazeiro do Norte, CE: Edições ICVC, 1994; LOPES, *op. cit.*

⁶⁶ CARVALHO, *op. cit.*, p. 61.

⁶⁷ HOLANDA, *op. cit.*; ARAÚJO, *op. cit.*; CAVA, *op. cit.*

Chart 2 – Artisanal Production Typology

TYOPOLOGY	PRODUCTS
Clay	Pans, plates, cups, jugs for water, stove, and toys.
Straw	Baskets, brooms and mats.
Sisal	Ropes and brooms.
Tinplate (tinned material made of iron and steel)	Lampstands (oil lamps), basin, stove, sieve, funnel, water cups, grater, and toy cars.
Iron and copper	sickle, hoe, bells, and pieces for tower clocks.
Gold and silver	Medals, earrings, rings, wedding rings, and religious rosaries.
Leather	Shoes, belts, benches, hats, trunks, and beds.
Wood	Statues, religious rosaries, chairs, tables, benches, beds, spoons, ladles, brandy filters, pestle, revolvers, riffles, and whistles to attract birds.
Cotton	Cloth for bed sheets and clothes, hammocks, bags for grains, and strings.

Author: The authors (2022). **Source:** Barbosa (1994); Melo (2010).

The work “Father Cícero’s artisans”⁶⁸ was presented as a result of the research funded by the Joaquim Nabuco Social Research Institute, becoming the first study on the appearance of an artisanal tradition linked to the devotion to that priest. According to Melo (2010)⁶⁹, the work became significant for the construction of a discourse relating directly the people’s religious devotion to the local economic development.

Following the saying “working during the day, praying at night”⁷⁰, the inhabitants of the village developed different types of knowledge and doing that created relevant cultural references. At the same time, they also increased their artisanal production, diversifying it and broadening their commercial relations, turning Juazeiro into a real yard of trades.

⁶⁸ See RABELLO, Sylvio. *Artesãos do Padre Cícero: condições econômicas e sociais do artesanato de Juazeiro do Norte*. Recife: Instituto Joaquim Nabuco de Pesquisas Sociais, 1967.

⁶⁹ MELO, Rosilene Alves. “Artes de Juazeiro: imagens e criação no Centro de Cultura Popular Mesre Noza”. *Anais [...]. X Encontro Nacional de História Oral – Testemunhos: História e Política*. Recife: UFPE, 2010.

⁷⁰ OLIVEIRA, *op. cit.*

A yard of different trades: the artisanal activity and the regional development

From an imminently agricultural configuration, the village of Juazeiro gradually started, from the early 20th century onwards, to become a growing urban center, where “the materiality of the economic space was directly linked to the immateriality of faith”⁷¹. In the first decades of the 20th century, the population grew, and their consumption needs increased, at the same time the commerce prospered and the newborn artisanal industry started to consolidate as the main economic activity in the place⁷².

The cultivation and processing of cotton, as well as investments in machines, also favored the artisanal production. Menezes and Alencar (1989)⁷³ mentioned that in 1902, the first cotton gin was installed at the Salgadinho Street (currently Leandro Bezerra Street), followed by the steam machine bought by father Cícero in 1909, with the purpose of increasing the production and meeting the demands of the small local looms, and increase the product value for exportation.

Chart 3 shows the sharp growth of the population in relation to the territory occupation and their economic activities.

⁷¹ ARAÚJO, *op. cit.*, p. 49.

⁷² CAVA, *op. cit.*

⁷³ MENEZES, Fátima; ALENCAR, Generosa. *Homens e Fatos na História do Juazeiro* (Estudo Cronológico – 1827 – 1934). Recife: Editora Universitária, UFPE, 1989.

Chart 3 – Characterization of the Juazeiro Village in 1872 and 1909

YEAR	MAIN CHARACTERISTICS
1872	<p>The city had 2 thousand inhabitants, 4 streets, 1 transversal street, 1 chapel, 32 houses (most covered with straw), 1 school, 1 community well, 5 mills, 5 flour industries, 1 ironsmith workshop, and 1 cemetery.</p> <p>Its main activity was farming, with a system of exchange favored by a small open market organized from time to time when sellers went through the village.</p>
1909	<p>The city had 15,050 inhabitants, 18 streets with 4 transversal streets, 2 squares, and oil lighting on lamp posts.</p> <p>The activities were diversified into 23 sugar mills also producing panela and alcohol, 35 flour industries, 2 mechanical cotton gins and 1 steam gin, 18 private and 2 public schools, 2 drugstores, 2 bakeries, 3 barber shops, 10 textile and trim stores, 20 bars, 20 groceries, 1 printed newspaper, 1 notary public, 1 telegraph station, 1 state revenue office, 1 post office, 1 typography, 2 churches, and 2 cemeteries.</p> <p>It also had a large artisanal production in 138 workshops (shoemakers, imaginary, carpenters, tailors, tinsmith, ironsmith, master goldsmith, pottery, etc.), in addition to an open market that was held weekly in the main church yard.</p>

Author: The authors (2022). **Source:** Menezes; Alencar (1989); Barbosa (1994); Edwiges (2011); Cava (2014)⁷⁴.

In 1904, Pelúcio Correia de Macêdo installed the first mechanical workshop of Juazeiro at the São José Street, where he built tower clocks and bells⁷⁵. In the first decades of the 20th century, some workshops started to move, and the artisans left their domestic space to open their businesses in the center of the village (**Figure 2**), in larger facilities that were equipped with machines, and where they gained visibility and could better commercialize their production⁷⁶. It seems relevant to highlight that while some trades such as shoemakers, confectioners, tailors, master goldsmiths etc., managed to open their businesses downtown, other remained producing in their own homes in the periphery of the city, due to the social inequalities that

⁷⁴ MENESES; ALENCAR, *op. cit.*; BARBOSA, *op. cit.*; EDWIGES, José Sávio. *História de Juazeiro do Norte*. Fortaleza: Editora Premius, 2011; CAVA, *op. cit.*

⁷⁵ MENESES; ALENCAR, *op. cit.*

⁷⁶ CAVA, *op. cit.*

permeated the urban space. The social inequalities in varied contrasts were well approached by Lopes (2014)⁷⁷.

The production that continued in the periphery, gained the city center for the commercialization by taking part in open markets, which according to Porto Alegre (1984)⁷⁸, were important spaces of social encounter and symbolic and economic exchanges. Geraldo Menezes Barbosa (1994, p. 66) and Menezes and Alencar (1989)⁷⁹ reported that in 1924, the city had more than sixty streets, and kept a permanent artisanal fair called “new fair” occupying the area where the central market is currently situated, and another weekly fair, which occupied the space from the Liberdade Square⁸⁰ (currently, Father Cícero Square), going up São Pedro street and getting close to Santa Luzia street (Figure 3). In the following years, the fairs met enlarging even more the commercial area of the city.

Figure 2 – Examples of workshops installed in the city center



Source: UFCA Collection. Key: **(a)** Maximiano shoemaker (São Francisco Street). **(b)** Detail of the “O lavrador” newspaper of 1937, advertising the Typography called “O Joazeiro” installed at São José Street. **(c)** Iracema Tailor and Shirt shop (São Pedro Street). **(d)** Internal area of the Iracema Tailor and Shirt shop, where the tailor Expedito Lima and his co-workers are seen.

⁷⁷ LOPES, *op. cit.*

⁷⁸ PORTO ALEGRE, Maria Sylvia. *Mãos de Mestre: itinerários da arte e da tradição*. São Paulo: Maltese, 1994.

⁷⁹ BARBOSA, *op. cit.*; MENESES; ALENCAR, *op. cit.*

⁸⁰ The Liberdade Square was named after the event that it staged in 1911, when D. Pedro I shouted that Brazil was independent from Portugal. It kept this name until 1924, when was renamed Almirante Alexandrino Square, and only in the 1940s, its name was changed to Father Cícero Square (cf. JUAZEIRO, 2020).

Figure 3 – Expansion of the open market from the 1920s onwards.



Source: UFCA Collection. Key: **(a)** Detail of the open market, on the sides of Padre Cícero Square. **(b)** Angle of the market that dislocates towards São Pedro Street, reaching the crossroads with Santa Luzia Street, where Arisco was located, that is, the point where the periphery of the city started.

Father Cícero's social, political, and religious view supported the intention of welcoming the newcomers, guiding them to employment, incentivizing them to build their own autonomy and self-support by applying his method, that is, the development of a trade. In this sense, the diverse production of the workshops, the commerce, and the growing artisanal industry, promoted the population growth and fertilized the terrain for local and regional development, by means of consolidating the prosperity ideal defended by that priest.

However, the fast populational growth also opened space to social inequalities, characterized by the composition of borders that marked different urban territories⁸¹.

The fast financial expansion and the new economic geography of Juazeiro⁸², contributed to encourage the population to adhere to the movement towards autonomy, so that they could separate from the municipality of Crato, to which it still belonged and seek their political emancipation. Such emancipation had been articulated since 1909 but was only achieved in 1911⁸³. The first printed newspaper, which was published weekly, was called "O Rebate" (1909-1911) and was created in that period with the purpose of supporting the Juazeiro political emancipation movement⁸⁴. According to

⁸¹ HOLANDA, *op. cit.*; LOPES, *op. cit.*

⁸² ARAÚJO, *op. cit.*

⁸³ CAVA, *op. cit.*

⁸⁴ OLIVEIRA, Naiara Carneiro de; SANDES, José Anderson. "O Rebate – um relato sobre o primeiro jornal

Lopes (2014)⁸⁵, it ended up reinforcing the intention of building up an image of progress and modernity for Juazeiro, in opposition to the church's opinion that saw it as a place of fanatics.

The collection of state and federal taxes corresponded to the economic expansion of Juazeiro and echoed in many places in the Cariri region. One example was the creation of the first bank in the region, opened in 1921 in Crato, and the extension of the main route of the local bus company, *Rede de Viação Cearense* (RVC), in 1926, linking the capital of the state of Ceará, to Juazeiro and Crato⁸⁶.

With the strengthened work dimension allied to faith⁸⁷, it was possible to reach such economic dynamism, fostered by the appearance of countless workshops and small factories that increased and diversified their production to meet the increasing demands of consumption in the city. Another example was the factory that produced candle, fireworks, and religious articles such as rosaries, crosses, scapularies, and medals in honor of Our Lady of Sorrows, Father Cícero, and the blessed Maria de Araújo, which were initially made of wood and clay, later on started to be produced with tinfoil, silver, and gold, and were sold locally as well as sent to the markets of the whole Northeastern Brazil. In the 1950s, the master goldsmiths were so many that Juazeiro do Norte gained notoriety as the city in the interior of the country that had the largest number of those artisans⁸⁸.

Notably, in the first half of the 20th century, the city experienced another socioeconomic dynamics, shaping a new geography, supported by the increased artisanal production, and the consequent strengthening of commerce, installation of cotton processing industries, enlargement of the open market, railway arrival with the stretch of the Baturity railway, and the installation of a model slaughterhouse, among others, which occupied the whole central region and other areas far from the city center as depicted in the Geohistorical Map (**Figure 4**).

Therefore, culture is considered the core of the social cohesion and development of a type of economy based on knowledge, gaining diverse

impresso de Juazeiro do Norte". *Anais [...] Congresso de Ciências da Comunicação na Região Nordeste*. João Pessoa: Intercom, 2017.

⁸⁵ LOPES, *op. cit.*

⁸⁶ CAVA, *op. cit.*

⁸⁷ ARAÚJO, *op. cit.*

⁸⁸ BARROS, *op. cit.*; JUAZEIRO DO NORTE, *op. cit.*

shapes over time and space. Such diversity is expressed in the originality and plurality of identities that characterize groups and societies that form the humankind⁸⁹. Taking that into account, it seems relevant to emphasize the importance of the artisanal activity and its origin, for characterizing the ways of life, traditional knowledge, and cultural practices of social groups from Juazeiro do Norte, resulting in a diversified Cultural Heritage. Thus, we believe that culture is able to integrate all dimensions of sustainability, for representing the diversity and creative capabilities of peoples, configuring the profound meaning of development, only understood at the local level⁹⁰.

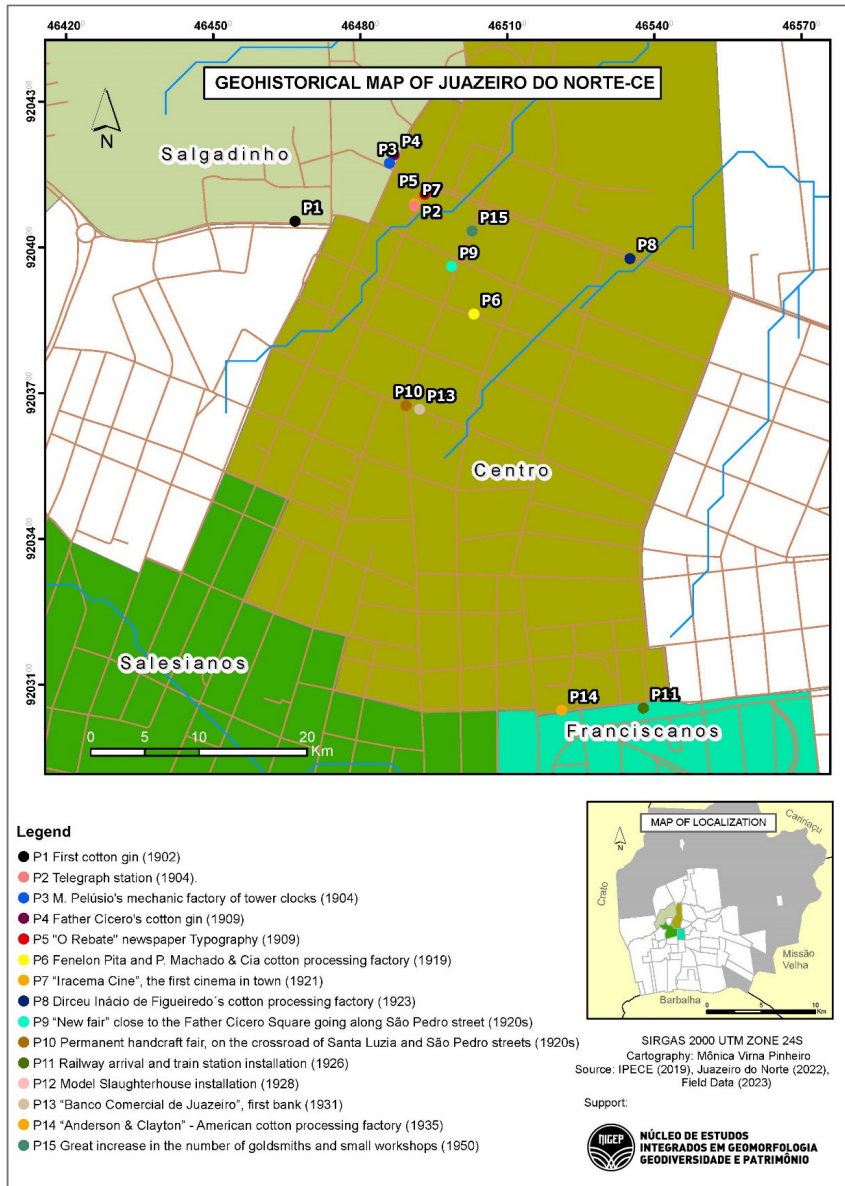
The development idea is central in the contemporary world view, based on the cultural invention process that confirms humankind as transforming agents in their environment, achieving their full potential⁹¹. Considering that the immaterial heritage is in the core of the cultural life and the community development, we can realize that the appreciation and preservation of the Cultural Heritage as a collective inheritance, ascribes their social agents the feeling of belonging, self-esteem, equity, and quality of life, conditions that are directly related to the implementation of the Sustainable Development Goals (SDG), which optimize the Cultural Heritage as a vector of Sustainable Regional Development.

⁸⁹ ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA (UNESCO). *Declaração da Diversidade Cultural*. Unesco, 2001. https://www.peaunesco-sp.com.br/destaque/diversidade_cultural.pdf. Accessed on: 08 Oct 2023.

⁹⁰ PASCUAL, *op. cit.*; REVERT, Ximo. "Building a Global Citizenship from Cultural Heritage". In *Quaderns de La Mediterrània*. European Institute of the Mediterranean – IEMed, 2019, n. 28-29. <https://www.iemed.org/publication/building-a-global-citizenship-from-cultural-heritage/>. Accessed on: 08 Oct 2023.

⁹¹ FURTADO, Celso. *Introdução ao Desenvolvimento, enfoque histórico-estrutural*. 3ª ed. Revisada. Rio de Janeiro: Paz e Terra, 2000; VEIGA, José Eli. *Para entender o desenvolvimento sustentável*. São Paulo: Editora 34, 2015.

Figure 4 – Geohistorical Map of the study area



Author: The authors (2023). **Source:** Menezes; Alencar (1989); Barbosa (1994)⁹².

⁹² MENEZES; ALENCAR, *op. cit.*; BARBOSA, *op. cit.*

Great part of the income generated in Juazeiro came from the commercial relationships kept by the artisanal workshops and small industries with other cities in the region⁹³. It is also relevant to consider that the continuity and constant increase in the number of pilgrims throughout the 20th century, created an identity mark for the city of Juazeiro do Norte, as a city of faith and work⁹⁴, supported by different types of knowledge and trades, and whose values and meanings promoted feelings of belonging to the place, becoming a link of cultural identification, vector of transmission and exchange of experiences lived⁹⁵, where the recognition of diversity reinforced their sustainability⁹⁶.

Closing the workshop doors

The relation between culture and sustainable development is not new. On the contrary, it has been frequently approached in discussions proposed by the United Nations and articulated by other organizations at a global level. In such scenery, this article seeks to contribute to the discussions about the transforming capability of culture in sustainable regional development.

Therefore, it is important to notice that by creating facilities either fixed or in open air, in fairs, for example, the trades developed from the different types of knowledge and doing, favored a routine rich in experiences and expressed in cultures and at the same time fertilized the terrain for regional development through the diversification of the artisanal production and the enlargement of commerce, creating a relevant identity reference and historical and social memory for the city of Juazeiro do Norte.

Identities are built up from views of the past which work as reference points for certain groups and grant coherence, over time, to their symbolic representation frames⁹⁷. In this way, artisanal workshops, based on different types of knowledges and trades, constituted a relevant cultural heritage over the years (20th century), which in this context is the creative contribution of the Juazeiro do Norte community to their local and regional development,

⁹³ LOPES, *op. cit.*

⁹⁴ HOLANDA, *op. cit.*

⁹⁵ SANTANA, SIMÕES, *op. cit.*

⁹⁶ PASCUAL, *op. cit.*

⁹⁷ SANTANA, SIMÕES, *op. cit.*

which as pointed out by Unesco (2015)⁹⁸ has culture as the fundament of each place's identity promoting regional integration and sustainable development.

Considering that, when heritage, identity and memory are related to each other, we notice the relevance that artisanal trades have for the cultural heritage of the city of Juazeiro do Norte, whose knowledge and appropriation opened the path for the appreciation and preservation of cultural assets, while stimulating the population to enjoy such heritage and, therefore, promoting sustainable regional development. However, we understand that for the continuity of this discussion it is vital to know the agents that currently develop some of these trades in the city of Juazeiro do Norte, as well as their motivations, benefits, and difficulties regarding their knowledge, doing, and forms of organization.

Acknowledgments

The authors are thankful to CAPES, for the research funding and to the Federal University of Cariri, for the historical images used in this article.

References

ARAÚJO, Maria de Lourdes de. *A cidade do Padre Cícero: trabalho e fé*. Fortaleza: Editora IMEPH, 2011.

BALTÀ, Jordi; PASCUAL, Jordi. "A cultura nos ODS: perspectivas a partir da ação local e da agenda 21 da cultura". In *Revista Observatório Itaú Cultural*. São Paulo: Itaú Cultural, 2020, n. 27, abr.-out., p. 34-45. https://issuu.com/itaucultural/docs/revista_obs27_final. Acesso em: 08 out. 2023.

BARBOSA, Geraldo Menezes. *História do Padre Cícero ao alcance de todos*. 2ª ed. Juazeiro do Norte, CE: Edições ICVC, 1994.

BARROS, Luitgarde Oliveira. *Juazeiro do Padre Cícero, a terra da mãe de Deus*. 3ª ed. Fortaleza: Editora Imeph, 2014.

BENATTI, Camila; SILVA, Rafael Teixeira da. "Patrimônio Cultural: Desafios para o desenvolvimento sustentável". In *Revista Estudos Geográficos*. Rio Claro, XII Seminário da Pós-Graduação em Geografia, 2015, 13(0), jan./jun., 178- 196.

⁹⁸ ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA (UNESCO). *Plano de Trabalho de Cultura para a América Latina e Caribe* (2016-2021). UNESCO, 2015. https://unesdoc.unesco.org/ark:/48223/pf0000244353_por. Accessed on: 08 Oct 2023.

BRASIL. Casa Civil. Decreto-Lei Nº 25, de 30 de novembro de 1937. https://www.planalto.gov.br/ccivil_03/decreto-lei/del0025.htm. Acesso em: 08 out. 2023, s.p.

BRASIL. Casa Civil. Constituição da República Federativa do Brasil, 1988, s.p. http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Acesso em: 09 out. 2023.

BURNS, Peter. *Turismo e Antropologia: uma introdução*. Tradução: Dayse Batista. São Paulo: Chromos, 2002.

CANAU, Joel. *Memória e identidade*. São Paulo: Contexto, 2016.

CARVALHO, Gilmar. *Madeira matriz: cultura e memória*. São Paulo: Annablume, 1999.

CASTELLS, Manuel. *The Power of Identity*. Oxford: Wiley-Blackwell, 2010.

CAVA, Ralph Della. *Milagre em Joazeiro*. 3ª ed. São Paulo: Companhia das Letras, 2014.

CEARÁ (Brasil). Lei Complementar Nº 78. Diário Oficial do Estado do Ceará. Promulgada em 26 de junho de 2009. Série 3. Ano I. Nº 121.

CGLU. “Documento Cultura 21: Acciones”. In Cumbre de la Cultura. Bilbao, 2015. <https://www.agenda21culture.net/es/documentos/cultura-21-acciones>. Acesso em: 08 out. 2023.

CHACON, Suely; NEVES, Francisco Grangeiro. “O papel da cultura na construção da sustentabilidade: um olhar a partir do assentamento agrifama no Cariri cearense”. In *Educação ambiental e sustentabilidade III*. Fortaleza: Edições UFC, 2011.

CHOAY, Françoise. *A alegoria do patrimônio*. 5ª ed. São Paulo: Estação da Liberdade: Unesp, 2006.

CHUVA, Márcia Regina Romeiro. “Por uma história do Patrimônio Cultural no Brasil”. In *Revista do Patrimônio Histórico e Artístico Nacional*, 2012, n. 34, p. 147-165.

EDWIGES, José Sávio. *Padre Cícero e a verdadeira origem da povoação do Juazeiro*. Fortaleza: Editora Premium, 2006.

EDWIGES, José Sávio. *História de Juazeiro do Norte*. Fortaleza: Editora Premium, 2011.

FARIAS, Taís Costa de. “Patrimônio cultural: a indissociabilidade do patrimônio material e imaterial na cidade de Pombal/PB”. In [Dissertação de Mestrado]. Programa de Pós-Graduação em Arquitetura e Urbanismo (PPGAU) da Universidade Federal da Paraíba (UFPB), 2011.

- FRENTE NACIONAL DE PREFEITOS (FNP). Anuário Multicidades: finanças dos municípios do Brasil. 2020, Ano 15, [s.l].
- FURTADO, Celso. *Introdução ao Desenvolvimento, enfoque histórico-estrutural*. 3ª ed. Revisada. Rio de Janeiro: Paz e Terra, 2000;
- GEERTZ, Clifford. *A interpretação das culturas*. Rio de Janeiro: LTC, 2008.
- HALBWACHS, Maurice. *A memória coletiva*. São Paulo: Ed. Centauro, 2006.
- HOLANDA, Maria Laudícia. *O político Padre Cícero: entre a religião e a cidadania*. Fortaleza: Expressão Gráfica Editora, 2009.
- INSTITUTO DO PATRIMÔNIO HISTÓRICO E ARTÍSTICO NACIONAL (IPHAN). Patrimônio Cultural Imaterial: para saber mais. Instituto do Patrimônio Histórico e Artístico Nacional, texto e revisão de, Natália Guerra Brayner. 3ª ed. Brasília, DF: Iphan, 2012.
- INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). IDH. 2010.
- INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). Departamento de Recursos Naturais e Estudos Ambientais. Malha Municipal. Rio de Janeiro: IBGE, 2018.
- INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). Panorama – Juazeiro do Norte. 2022.
- INSTITUTO DE PESQUISA E ESTRATÉGIA ECONÔMICA DO CEARÁ (IPECE). Ceará em mapas. Fortaleza: IPECE, 2019.
- HALL, Stuart. *A Identidade cultural da pós-modernidade*. 10ª ed. Rio de Janeiro: DP&A, 2005.
- JUAZEIRO DO NORTE. *Juazeiro do Norte: o coração do Nordeste*. Juazeiro do Norte-CE: Biblioteca Pública Municipal Dr. Possidônio da Silva Bem, 2020.
- LEFEBVRE, Henri. *O direito à cidade*. São Paulo: Editora Centrauro, 2011.
- LOPES, Francisco Regis. *O meio do mundo: território sagrado em Juazeiro do Padre Cícero*. Fortaleza: Imprensa Universitária, 2014.
- MALINOWSKI, Bronislaw. *Uma teoria científica da cultura*. Tradução: Marcelina Amaral. Lisboa, Portugal: Edições 70, 2009.

MELO, Rosilene Alves. “Artes de Juazeiro: imagens e criação no Centro de Cultura Popular Mesre Noza”. Anais [...]. X Encontro Nacional de História Oral – Testemunhos: História e Política. Recife: UFPE, 2010.

MENEZES, Fátima; ALENCAR, Generosa. *Homens e Fatos na História do Juazeiro* (Estudo Cronológico – 1827 – 1934). Recife: Editora Universitária, UFPE, 1989.

NETO, Lira. *Padre Cícero: poder, fé e guerra no sertão*. São Paulo: Companhia das Letras, 2009.

NUNEZ, Lorraine Oliveira. “As transformações no conceito de patrimônio do IPHAN e suas práticas de tombamento no estado do Espírito Santo”. In *Revista Faces da História*, Assis-SP, 2016, v.3, n. 2, p. 194-212, jul.-dez.

OLIVEIRA, Maria Amália Xavier de. O Padre Cícero que eu conheci (verdadeira história de Juazeiro). OLIVEIRA, Naiara Carneiro de; SANDES, José Anderson. “O Rebate – um relato sobre o primeiro jornal impresso de Juazeiro do Norte”. Anais [...] Congresso de Ciências da Comunicação na Região Nordeste. João Pessoa: Intercom, 2017. Fortaleza: Editora Premium, 2001.

ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA (UNESCO). Declaração da Diversidade Cultural. Unesco, 2001. https://www.peaunesco-sp.com.br/destaque/diversidade_cultural.pdf. Acesso em: 08 out. 2023.

ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA (UNESCO). Plano de Trabalho de Cultura para a América Latina e Caribe (2016-2021). UNESCO, 2015. https://unesdoc.unesco.org/ark:/48223/pf0000244353_por. Acesso em: 08 out. 2023.

ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA (UNESCO). Cultura e desenvolvimento no Brasil. 2021.

PASCUAL, op. cit.; REVERT, Ximo. “Building a Global Citizenship from Cultural Heritage”. In *Quaderns de La Mediterrània*. European Institute of the Mediterranean – IEMed, 2019, n. 28-29. <https://www.iemed.org/publication/building-a-global-citizenship-from-cultural-heritage/>. Acesso em: 08 out. 2023.

PADOIN, Maria Medianeira. “História, território e política: a construção da Quarta Colônia. In Educação patrimonial em territórios geoparques: uma visão interdisciplinar na Quarta Colônia”. Santa Maria, RS: FACOS-UFSM, 2021, p. 67-88. <https://www.ufsm.br/editoras/facos/educacao-patrimonial-em-territorios-geoparques>. Acesso em: 08 out. 2023.

PASCUAL, Jordi. Rio +20 e a Dimensão Cultural da Sustentabilidade. Portal da Cultura, 2012. https://campuseuroamericano.org/pdf/pt/PO_Advogando_Cultura_Rio+20_Jordi_Pascual.pdf. Acesso em: 08 out. 2023.

PINHO, Maria de Fátima Morais. “Padre Cícero: anjo ou demônio? Teias de notícias e ressignificações do acontecimento padre Cícero (1870-1915)”. [Tese de doutorado] Universidade Federal Fluminense, Niterói, 2019. <https://www.historia.uff.br/stricto/td/2173.pdf>. Acesso em: 08 out. 2023.

POLLAK, Michael. “Memória e identidade social”. In *Revista Estudos Históricos*. Rio de Janeiro, 1992, v. 5, nº. 10, p. 200-212. <https://bibliotecadigital.fgv.br/ojs/index.php/reh/article/view/1941/1080>. Acesso em: 08 out. 2023.

PORTO ALEGRE, Maria Sylvia. *Mãos de Mestre: itinerários da arte e da tradição*. São Paulo: Maltese, 1994.

PRATS, Llorenç. “El concepto de patrimonio cultural”. In *Politica y Sociedad*. Madrid, Facultad de Ciencias Políticas y Sociología, 1998, n. 27, p. 63-76.

RABELLO, Sylvio. *Artesãos do Padre Cícero: condições econômicas e sociais do artesanato de Juazeiro do Norte*. Recife: instituto Joaquim Nabuco de Pesquisas Sociais, 1967.

RODRIGUES, Donizete. “Patrimônio cultural, memória social e identidade: interconexões entre os conceitos”. In *Revista Letras. Macapá*: Unifap, 2017, v. 7, n. 4, p. 337-361. <https://doi.org/10.18468/letras.2017v7n4.p337-361>. Acesso em: 08 out. 2023.

ROCHA, Aline Maria Matos. “Quando o patrimônio se movimenta: memória e identidade como estruturantes da ação coletiva”. In *Patrimônio, povos do campo e memórias: diálogos com a cultura, a arte e a educação* [online]. Mossoró: EdUFERSA, 2020, p. 33-45. Disponível em: <https://books.scielo.org/id/8hp3p/pdf/oliveira-9786587108605-03.pdf>. Acesso em: 08 out. 2023.

SACHS, Ignacy. *Caminhos para o desenvolvimento sustentável*. Rio de Janeiro: Garamond, 2002.

SANTANA, Gisane Souza; SIMÕES, Maria de Lourdes Netto. “Identidade, memória e patrimônio: a festa de Sant’Ana do Rio do Engenho, Ilhéus (BA)”. In *Textos escolhidos de cultura e artes populares*. Rio de Janeiro, 2015, v.12, n.1, p. 87-102.

SILVA, Elsa Peralta. “Patrimônio e identidade: os desafios do turismo cultural”. In *Antropológicas*. Lisboa, 2000, n. 4, p. 217-224.

SILVA JÚNIOR, Josemar Elias; TAVARES, Ana Lúcia de Oliveira. “Patrimônio Cultural, Identidade e Memória Social: suas interfaces com a sociedade”. In *Ciência da Informação em Revista*, 2018, v. 5, n. 1, p. 3–10. <https://www.seer.ufal.br/index.php/cir/article/view/3775>. Acesso em: 08 out. 2023.

VARINE, Hugues de. *O patrimônio a serviço do desenvolvimento local*. Tradução: Maria de Lurdes Parreiras Horta. Brasil: Editora Medianeza, 2012.

VEIGA, José Eli. *Para entender o desenvolvimento sustentável*. São Paulo: Editora 34, 2015.

Article received for publication on 10/24/2023.

Approved on 04/04/2024.