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Como citar: MORAES, Nelson Russo de *et al.* The theme of traditional peoples within the Graduate Program in Agribusiness and Development: possible convergences and importante products. *In:* LOURENZANI, Ana Elisa Bressan Smith *et al.* (org.). **Agribusiness, development and the 2030 agenda:** interdisciplinary contributions. Marília: Oficina Universitária; São Paulo: Cultura Acadêmica, 2025. p.279-300. DOI: <https://doi.org/10.36311/2025.978-65-5954-620-6.p279-300>



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CHAPTER 13

The theme of traditional peoples within the Graduate Program in Agribusiness and Development: possible convergences and important products

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INTRODUCTION

The Graduate Program in Agribusiness and Development (PGAD) has a recent trajectory, having been created in 2014, but it faces significant theoretical challenges that shape the debate on socio-environmental sustainability, public policies, and rights, which have been conducted in its research and extension actions, generating very important products.

The PGAD, headquartered at the Faculty of Science and Engineering (FCE) of the São Paulo State University “Júlio de Mesquita Filho” (UNESP), Tupã Campus/São Paulo – SP, was conceived and gradually structured as a training space for masters and doctors who, in their training trajectory, could weave knowledge critically and contextually, beyond agribusiness, within the broad debate about Brazilian rurality, sustainability, culture in rural areas, and the various interfaces – including conflicting and violent ones – present in this scenario.

Emerging from the debates of Line 2 of the PGAD, titled “Development and Environment,” Rural Sociology began to be considered fundamental to basic studies, forming an important part of the compulsory annual course Agribusiness Systemic Approach (ASA) for all students. Similarly, the biannual elective course Society and Nature was operationalized, which, despite being optional, took on the responsibility of contributing to the complex and dialectical promotion of knowledge about the relationship between humans and their environment. Additionally, elective courses titled “Ethno development and Public Policies for Indigenous Peoples and Traditional Communities” in 2020, and “Formation and Transformations of Rural Space and Traditional Territories in Brazil” in 2021, had high demand (UNESP, 2023).

In 2015, some faculty members of the graduate program began working with indigenous peoples and traditional communities, including academic and scientific aspects related to Brazilian rurality, specifically with indigenous, quilombola, *geraizeiro*, riverside, and traditional Latvian communities. They did so in a path that replicates in many other programs,

through research groups and bringing together professors with isolated work in certain areas.

This chapter aims to describe how the PGAD/UNESP Tupã's work with indigenous peoples and traditional communities was structured. Thus, being clear about the qualitative approach and descriptive research type, this research relied on bibliographic and documentary exploration techniques for evidence collection, also using historiography as a research strategy and final technique for analysis and organization of collected evidence (Martins; Theóphilo, 2009).

This chapter of the book dedicated to the 10 years of PGAD narrates descriptively the path that led and continues to lead the graduate program to converge with the demands of indigenous peoples and traditional communities, marking this territory of scientific knowledge production or, in more effusive words from this field, "marking the land," making it a territory of knowledge.

Another central aspect of PGAD's work in general, but presented as a chapter here, specifically, is the convergence with the Sustainable Development Goals (SDGs). The studies on traditional people within PGAD deeply converge with SDG 11 – Sustainable Cities and Communities, as various master's and doctoral works encompass themes that keep sustainability as a backdrop. Other SDGs are referenced in depth, in the specificity of the works, such as SDGs 1, 2, and 11 when studying themes about poverty, hunger, and inequality; SDG 6 when the issue of water access is highlighted, and SDG 4 when basic education is studied, always converging with the field of indigenous peoples and traditional communities.

THE SOCIO-ENVIRONMENTAL CHALLENGES OF TRADITIONAL PEOPLES

The Amerindians or Indigenous Peoples of America are descendants of civilizations strongly delineated by the Mayans, Incas, and Aztecs, who, populating the American lands, have been in the current Brazilian territory

for over 10,000 years. The most in-depth archaeological studies in Brazil highlight human presence for many thousands of years in the northeastern hinterlands, the general plateaus, the upper Xingu, and especially in the plains of the Amazon River basin (Neves, 2006).

Generations descended from these peoples would have spread across plateaus and plains, the coast, and the hinterlands of the current Brazilian territory, forming over centuries and millennia, different indigenous peoples. Based on Boas (2004), it is understood that these peoples, given the biological and geographical determinism imposed on their lives, as well as the historical aspects of each community, generated immense cultural diversity and ethnic variety, which includes the linguistic particularities of the more than 300 indigenous ethnic groups described, in past times, by Curt Nimuendajú, Darcy Ribeiro, Florestan Fernandes, and even Marshal Rondon.

Based on the documented notes by Curt Nimuendajú in his important cartographic work titled: “Ethno-Historical Map of Brazil and Adjacent Regions,” in its third version, dated 1944, approximately 1,400 indigenous peoples were identified in Brazilian territory. The information refers to 974 bibliographic references (Emmerich; Leite, 1987). From meticulous research, “the map summarizes the bibliography published until 1944” (Zarur, 1987, p. 33).

According to the 2010 Demographic Census data, the diversity of indigenous peoples in Brazil refers to 305 peoples (IBGE, 2012). Currently, this map comprises 1,693,535 Brazilian indigenous people, according to the 2022 Demographic Census (IBGE, 2023). This population data corresponds to 0.83% of the country’s total, and compared to the previous Census, an 88.82% increase in the indigenous population was identified (FUNAI, 2023). Science and law converge on the perspective that all indigenous descendants, living on indigenous lands or in cities, are indigenous peoples and, therefore, the original peoples of Brazil.

Anthropology, converging with Sociology, through the work of Carlos Rodrigues Brandão titled “The Traditional Community,” published as a book chapter, brings the definition of total culture community and

partial culture community, providing a fundamental notion to the concept of original peoples and traditional communities (Brandão, 2015). On one hand, in light of Ferdinand Tönnies' Theory of Sociability (1855-1936) and Émile Durkheim's Theory of Solidarities (1858-1917), total culture communities are those self-sufficient in seeking the requirements of well-being dimensions (as detailed by Amartya Sen in his work "Development as Freedom"). These communities were not touched by the capitalist mode of production and were self-sufficient, living in a perspective of tribal communism, as described by philosopher Jean-Jacques Rousseau (1712-1778). This was the *modus vivendi* (way of life) of the original peoples before the colonization process that began in 1500 and is still the way of life of those few isolated indigenous groups (Laraia, 2006).

Still in Brandão (2015), partial culture communities are all those that, touched by the capitalist mode of production, lose their self-sufficiency and enter the perspective of interdependence, profoundly altering their cultures. Numerous interaction processes, filled with friction and violence between peoples oriented by different worldviews and ways of understanding the world and social relations, would be useful here to symbolize this rupture, including the imprisonment of Africans to be enslaved in America, the catechization of indigenous children in Colonial Brazil, or even the expropriation of access by *babaçu* nut breakers to *babaçu* zones for collecting fallen fruits.

The social fact here is that total culture communities (self-sufficient for their well-being) moved to the condition of partial culture communities (interdependent for their well-being) and, with this "evolutionary acceleration," began to coexist in a society oriented by the capitalist mode of production, which orients life towards consumption perspectives, individualism, and social fragmentation, usually in urban, condominium, or extreme poverty environments.

However, even when indigenous people cease to have the characteristics of total culture communities, they do not cease to be original peoples. Likewise, when traditional communities are formed through various violent historical paths, they are already characterized as partial culture communities, as they already emerge with dependence on the

capitalist mode of production. Thus, in Brazil, Traditional Communities, besides the indigenous ones, include quilombolas, caiçaras, artisanal fishers, Amazonian riverside dwellers, geraizeiros, pantaneiros, vazanteiros, terreiro people, fundo de pasto people, faxinalenses, and babaçu nut breakers, among others (Brasil, 2007; Vieira, 2014).

It is important to note that all indigenous peoples are original peoples and traditional communities, but traditional communities are not necessarily original peoples (except indigenous in the Brazilian case, or African tribals in African countries, or even the Maori in New Zealand). Finally, the term Traditional Peoples is used to generally designate original peoples (indigenous, in the Brazilian case) and traditional communities (quilombolas, caiçaras, geraizeiros, Amazonian riverside dwellers, among others).

For a better presentation of the quilombola expression in the country, it is important to highlight that, according to the 2022 Demographic Census data, the quilombola population in the national territory totals 1,327,802, representing 0.65% of Brazil's total population, identifying 494 formally recognized quilombola territories. Additionally, only 12.6% of the quilombola population inhabits these demarcated territories (IBGE, 2023).

Besides the international elements enshrined by the United Nations Declaration on the Rights of Indigenous Peoples (UN, 2007) and specific articles contained in Brazil's 1988 Federal Constitution (Brasil, 1988), other important legal markers include, among others, the Indian Statute (Brasil, 1973) and Decree 6040 (Brasil, 2007), which attempt to regulate social relations and the rights of traditional peoples.

After the promulgation of the 1988 Federal Constitution, Brazil's Traditional Peoples experienced alternating moments of better and worse compliance with legal principles, depending on the tone of each federal government but also due to actions taken by local governments (state, district, and municipal). In this sense, transversal to the temporality of governments, some third-sector organizations have conducted excellent monitoring and support work for these peoples, including the Indigenous

Missionary Council (CIMI), which annually publishes its report on Violence Against Indigenous Peoples in Brazil, receiving broad academic support and legitimacy from society, including representative associations of indigenous peoples (CIMI, 2023).

Data presented during the period from 2019 to 2022 indicate that indigenous peoples suffered various forms of violence. Regarding conflicts related to territorial rights, “407 cases were recorded.” Concerning “possessory invasions, illegal exploitation of natural resources, and various damages to indigenous heritage, there were 1,133” (CIMI, 2022, p. 13). Regarding crimes against individuals, “795 deaths due to public authority’s omission” and “3,552 indigenous children up to four years old died during this period” (CIMI, 2022, p. 13).

CIMI’s report indicates that 2022 marked the end of a governmental period characterized by the worsening violence incidence against indigenous communities and territories. During this government, no indigenous land was demarcated (CIMI, 2022).

Indigenous peoples have fought for decades to defend their rights and preserve their cultures and ways of life. “That the new rulers seek to repair the harm, guaranteeing indigenous peoples their fundamental right to land and their ways of being and living in differences” (CIMI, 2022, p. 11). In this context, Bill 490 of 2007, currently being processed as PL 2903 of 2023, addressing the time frame for the demarcation of indigenous lands, represents a setback and infringes on the rights of indigenous peoples in terms of justice, as the 1988 Constitution itself guarantees indigenous peoples the right to land.

Meanwhile, when discussing the socio-environmental challenges faced by traditional peoples, the role and participation of universities in the dialogue and production of knowledge on these precious and delicate topics are questioned. Many challenges are posed, such as affirmative actions and their developments in offering indigenous education that still need improvements, as pointed out by Freitas *et al.* (2022) and Santos and Cristofoli (2022). There is a need to foster “a public policy design that guarantees financial investments in students’ permanence in universities,

the preparation of didactic material, and personnel training to deal with great cultural diversity,” as cited by Freitas *et al.* (2022). In this context, Santos and Cristofoli (2022) reinforce the need to foster closer relations with indigenous and traditional peoples, considering the policy’s purposes and the socio-cultural reality of these communities’ plurality.

In this context, the PGAD, through the research line Development and Environment, along with research groups, has been developing studies in the university environment, which will be addressed in the next section.

TRAIL OF STUDIES AND RESEARCH CONDUCTED

In 2014, at FCE/UNESP Tupá, two research groups supported and started complementary studies: 1) the Environmental Management and Education Research Group (PGEA)⁶, led by Assoc. Prof. Angélica Góis Morales, where the major themes are society’s relations with nature; and 2) the Group of Studies in Democracy and Social Management (GEDGS)⁷, led by Assoc. Prof. Nelson Russo de Moraes, whose themes include various interfaces of human social relations. Both groups address important arenas for producing academic substrate to address traditional peoples’ themes.

In these groups, several undergraduate and high school students joined as fellows of the Institutional Program of Scientific Initiation Scholarships (PIBIC) and University Extension, alongside other academic community members interested in the theme. This information is highly relevant as no course was taught, no orientation conducted, and no research or extension action executed without extensive background work of studies and social and political articulation with environments outside the university.

⁶ Research group that emerges from the interaction of various researchers and aims to reflect the process of environmental management and education in various contexts, enabling connections, exchanges, planning, and execution of research and extension projects. In this collaborative process, the Sala Verde Rede de Educação Ambiental da Alta Paulista – REAP (UNESP, 2023) stands out.

⁷ It has an interdisciplinary characteristic, aiming to build contributive knowledge for solving the challenges faced by contemporary society, especially through the promotion of studies, research, and extension aligned with specific themes. Among the important activities of GEDGS, the International Network of Researchers on Indigenous Peoples and Traditional Communities (RedeCT) stands out (UNESP, 2023).

In 2017, the first two master's research projects were initiated within PGAD/UNESP Tupã, under the supervision of Assoc. Prof. Nelson Russo de Moraes, both completed with public dissertation defense in 2019. One of them, titled "Analysis of the social impacts of the transition of agricultural production models in traditional communities: a case study of the *geraizeiros* community of Matinha (Guaraí/Tocantins - TO)," by Alexandre de Castro Campos, studied the history, characteristics, *modus vivendi*, and social relations of that community, articulating it with the legitimizing elements of the "geraizeiro world" (Dayrell, 1998; Nogueira, 2009; Ribeiro, 2015). Campos' dissertation (2019) was based on sociologist Ferdinand Tönnies' theory and focused on sociability and the transition from traditional agricultural models to agroecology, exploring these theoretical concepts. Campos (2019) discusses the socio-economic and environmental context of traditional Brazilian communities, emphasizing agroecology as a sustainable alternative to intensive agriculture.

The other research, titled "Brazilian indigenist public policy: analysis of transformations based on the case study of the indigenous village Vanuíre (Arco Íris/SP)," conducted by Ariane Taísa de Lima, revisited the transformations of indigenist public policies in Brazil from colonial times to contemporary times, culminating in describing how state services are provided in the Indigenous Land Vanuíre, where mainly Kaingang, Krenak, and Terena indigenous people coexist, in the areas of education, health, social assistance, and land rights (Lima, 2019; Ribeiro, 1979). Highlighting the present challenges, Lima (2019) concludes that it is urgent for policies to promote the rights and sustainable development of indigenous communities, respecting their unique cultures and identities.

Also under the supervision of Assoc. Prof. Nelson Russo de Moraes, in 2018, Cláudio Antônio Tavares began his master's research titled "Cooperativism as an organizational model and income generation instrument for traditional communities," defended publicly in 2020. The work was dedicated to studying the legally available organizational models in Brazil and their proximity to the political representation needs of residents and better market competitiveness of the products from the Traditional Leta Community of Varpa District in Tupã/SP

(Pinho, 2003; Tavares, 2020). Tavares (2020) investigated associativism and cooperativism as organizational models already experienced by the mentioned traditional community, examining the challenges, benefits, and distinctive characteristics of this organizational model.

From 2018 to 2020, under the same professor's supervision, Valdemir Garcia Neto Melo's master's research titled "From global to traditional: the use of water for human consumption in a traditional Amazonian community" took PGAD once again to the Brazilian Legal Amazon, specifically to the Traditional Riverside Community of Senhor do Bonfim, located on the banks of the Piranha River, Araguaia river basin, in Araguacema/TO. The works started with the international marker of human rights to potable water – Guidelines for Drinking Water Quality (GDWQ) – to which Brazil is a signatory and reproduces the right through its Federal Constitution. In the field, the research conducted interviews, photographic data collection, and two analyses of the water distributed and consumed by the community's residents. The work's results scientifically indicated the low quality of the water, especially due to the abrupt oscillation of chlorine (directly released into collective water tanks) and the presence of various natural sediments. Finally, as usual in works of this alignment, the dissertation presented the set of historical and social characteristics that make Senhor do Bonfim (of Araguacema/TO) a traditional riverside community (Brasil, 2007; Melo, 2020; WHO, 2017). Given these conditions, Melo (2020) highlights the need for investment in water supply and sanitation systems for traditional peoples to improve public health.

In 2019, four new master's research projects on traditional peoples were initiated. Assoc. Prof. Renato Dias Baptista supervised Laís de Carvalho Pechula's work titled "Conflicts in indigenous territories: an analysis based on the transformations of indigenous territorial rights," defended publicly in 2021. Through an interdisciplinary lens between Social and Legal areas, it presented the practical conflictuality and the developments of legal pacification for the issue of indigenous lands in Brazil (Brasil, 1988; FUNAI, 2013; Pechula, 2022). Pechula (2021) analyzes indigenous territorial rights in Brazil from their historical transformations, applicability,

and associated conflicts. To this end, qualitative methods and various data sources are used to analyze the transformations and conflicts around such rights, aiming to promote peace, justice, and sustainable development. Pechula discusses the construction of indigenous ethnic identity and the importance of constitutional guarantees considering increasing violence, especially regarding the demarcation and protection of indigenous lands threatened by Bill No. 490/2007 (current Bill No. 2903) and its impact on indigenous territorial rights, particularly regarding the “time frame” theory, contrary to the 1988 Constitution (Pechula, 2021). Pechula concludes by evoking the role of the National Indian Foundation (FUNAI) and the Public Prosecutor’s Office for the need for effective measures to preserve and fully apply constitutional rights to ensure the integrity of indigenous lands and the well-being of indigenous communities (Pechula, 2021).

Assoc. Prof. Angélica Góis Morales supervised the then master’s student Valquíria Cristina Martins in her research “Knowledge and socio-environmental practices in the Indigenous Land Vanuíre: understanding the ethnoknowledge of the Kaingang and Krenak Groups,” which deals with a comprehensive analysis of the cultural practices and socio-environmental knowledge of the Kaingang and Krenak indigenous groups in the Indigenous Land Vanuíre, focusing on agriculture, cuisine, and crafts. Martins (2021) explores the history, migration, and coexistence of these peoples in the same territory, highlighting the importance of preserving indigenous culture and their rights in the face of challenges such as colonization, forced displacement, and the Covid-19 pandemic. To do so, theoretical concepts about multiculturalism, interculturality, and the role of cultural institutions in promoting cultural and environmental preservation are used.

The study highlights the crucial role of ethnoknowledge and sustainable practices in these communities’ relationship with the environment and biodiversity preservation, discussing the difficulties faced by communities in preserving their traditions. Martins (2021) considers that in an increasingly globalized world, intercultural dialogue and the appreciation of indigenous knowledge are increasingly important for promoting sustainability and cultural diversity.

The then master's student Karen Cristina Andrade Pereira, under the supervision of Assoc. Prof. Andréa Rossi Scalco, conducted the research "Influence of the food environment on eating habits: analysis contribution to indigenous peoples in Brazil." Pereira (2021) highlights that food decisions are complex, and influenced by social, cultural, economic, and psychological factors, which are important in promoting healthy eating habits. The analysis focuses on various aspects of the food environment, including the availability of healthy options, prices, promotions, nutritional information, and their relationship with eating behavior. It also includes the domestic, work, and school contexts and their influence on food choices. For Pereira (2021), understanding these aspects is important for addressing the double burden of malnutrition and obesity, centered on life trajectories and individual experiences in forming dietary patterns.

The study emphasizes the need for public policies that promote healthy and accessible food environments for indigenous communities, recognizing the challenges these populations face in seeking a nutritious and culturally appropriate diet, considering that such policies have significant implications for promoting public health and addressing food insecurity (Pereira, 2021).

During this same period, Assoc. Prof. Nelson Russo de Moraes supervised Cristiane Teixeira Bazílio Marchetti in her research titled "Public education policies for indigenous peoples in Brazil: conceptual and legal transformations." Marchetti (2021) studied indigenous education in the Brazilian context, examining its historical transformation, challenges, and advances. To do so, it uses sociological, anthropological, and philosophical contributions, such as those of Marx, Weber, and Freire, which inform a critical understanding of the challenges and processes involved in indigenous education. Marchetti outlines the transition from assimilationist and exploitative approaches during the colonial period to a more positive recognition of indigenous peoples' rights and autonomy in the 1988 Constitution. The legal frameworks and public policies that influenced indigenous education include the creation of Ethnoeducational Territories and the challenges faced by indigenous schools in terms of recognition, resources, and infrastructure; the need to respect indigenous

dietary practices in school feeding programs; and the recognition and respect for indigenous cultures and languages as an integral part of Brazilian identity. From such a perspective, different cultural views within indigenous cultures and the fundamental role of indigenous peoples' participation and autonomy in educational decisions can indeed be included.

It is important to highlight that these works, initiated in 2019, and others that concluded by 2023, were severely impacted by the Covid-19 pandemic, including the infeasibility of entering traditional territories, conducting in-person research, and having dialogues that, under better circumstances, would have been conducted via telephone or internet.

In this pandemic period, Fernando da Cruz Souza, under the supervision of Assoc. Prof. Nelson Russo de Moraes, conducted research titled "Babaçu nut breakers: human well-being in the Bico do Papagaio region, Tocantins." Souza (2023) identified various dimensions of human well-being in rural and traditional scenarios in traditional babaçu nut breaker communities in the Bico do Papagaio region, TO. Based on Amartya Sen's capabilities approach (2010) and the intersectionality of social relations, the author emphasizes the interconnection of social, economic, and environmental factors and their impact on the lives of vulnerable populations. The historical context of the formation of rural and traditional communities, often rooted in resource exploitation, as well as contemporary challenges posed by climate change and deforestation, are discussed (Souza, 2023).

Among the deprivations faced by the researched communities are limited access to education, land ownership, and basic services, while highlighting the collective resistance produced by women who, through social capital, support each other in their quest for well-being. Moreover, traditional knowledge and collective representation in these communities are critical factors in maintaining cultural identities and advocating for social and environmental justice for nut breakers. Given such a reality, this research emphasizes the need for targeted policies and interventions that recognize the unique dimensions of well-being in rural and traditional contexts (Souza, 2023).

Finally, within the pandemic's historical context, the then master's student Isaltina Santos da Costa Oliveira, also under the supervision of Prof. Nelson Moraes, conducted research titled: "Studies on the Origin and Current Social and Geographic Landscape of Indigenous Peoples of Amazon Tocantins." Oliveira (2023) addresses the complex issues faced by indigenous communities in the region, including a violent historical process. The author points out the growth and devastating impact of conflicts in rural areas due to agribusiness, mining, and latifundia formation, which occur at the expense of the essentiality of the territory for indigenous cultures, which do not see it merely as a basis for their cultural, environmental, social, and economic continuity but also as a fundamental element of their identities. The study also highlights deforestation, colonization, and tragic extermination tactics employed against indigenous communities and the profound historical repercussions of such acts as persistent barriers for indigenous peoples in securing their land rights, including the complex demarcation processes. It indicates the need for more precise research and more accurate narratives for a better understanding of the history of the formation of current indigenous peoples and cultures in central Brazil (Oliveira, 2023).

In 2021, the first two doctoral research projects on indigenous peoples and traditional communities were initiated, one within a *geraizeiro* community and another within a *quilombola* community, both from the Brazilian Legal Amazon. The first is Alexandre de Castro Campos' doctoral research (still ongoing, under the supervision of Assoc. Prof. Angélica Góis Morales, with defense expected in 2025), titled "Analysis of the *modus vivendi* and sociability of traditional communities in the face of the impacts of global climate change: a case study of the traditional *geraizeiro* community of Matinha (Guaraí/TO)." The second is Ana Maria Barbosa Quiqueto's research (ongoing, under the supervision of Assoc. Prof. Nelson Russo de Moraes, with defense expected in 2025), titled "Quilombola school education in the face of public educational policies: challenges and impasses in the rural environment," based on a study in the Lajeado/TO community.

The study of violent colonization processes in the United States and Brazil from two classic works is Luis Guilherme Costa Berti's master's

research (initiated in 2022, under the supervision of Assoc. Prof. Nelson Russo de Moraes), titled: “The communication of the struggle for Pachamama among the original peoples and the colonizers of America: analysis of the works ‘The Indians and Civilization’ (Darcy Ribeiro, 1979) and ‘Bury My Heart at Wounded Knee’ (Dee Brown, 2003).”

In 2023, two new doctoral students began their research, contributing to consolidating the field of studies within PGAD/UNESP Tupã. Isaltina Santos da Costa Oliveira conducts, under the supervision of Assoc. Prof. Nelson Russo de Moraes, the research “Museums and indigenous people: The importance of the Índia Vanuíre Museum in the historical and cultural communication of indigenous peoples of Western Paulista” and Valquíria Cristina Martins, under the supervision of Prof. Angélica Morales, conducts the research “Understanding the ethnoknowledge of the Kaingang and Terena groups: Icatu Indigenous Land - Braúna/SP.”

It is important to highlight that the robustness of the field being built within PGAD/UNESP Tupã had repercussions on other collateral orientations in other programs, by their faculty’s participation in other graduate programs. Thus, under the supervision, co-supervision, or collaboration of Assoc. Prof. Nelson Russo de Moraes, Bruno Ricardo Carvalho Pires produced the dissertation “Digital media and the communicational perspective of orality for the production and reproduction of traditional knowledge in a quilombola community: a study of the traditional quilombola community of Lajeado – Dianópolis – TO”; Marciley Alves Dias the dissertation “The influence of radio journalism in quilombola communities” and Laurenita Gualberto Pereira Alves produced “Brincadequê: toys and games in the Lajeado Quilombo,” all from the Federal University of Tocantins (UFT).

IMPORTANT PRODUCTS PRODUCED

The first product is, in truth, composed of various scientific communications. All research developed within PGAD is officially linked

to its students' formative path, whether master's or doctoral. Thus, each master's research (there have not yet been doctoral conclusions with this theme by the end of 2023) generated a dissertation that, besides achieving its objectives and answering the central problem, presents a chapter entirely dedicated to the characteristics of the studied community, serving as an instrument legitimizing that the community is traditional.

This chapter or dissertation section generally provides a good presentation of the geographical location, a detailed historical description of the community's formation, with dates and accounts. It also includes characteristics of the culture and *modus vivendi* and checks these items against requirements usually set out in legislation and the theoretical state of the art as legitimators of traditional peoples.

An important product of this PGAD work segment was partnerships with institutions and communities. In this sense, there was a concrete rapprochement between FCE/Tupã and traditional peoples in general, and particularly with the indigenous communities of Vanuíre, Icatu, and Araribá, as well as the traditional quilombola community of Lajeado, the *geraizeiro* community of Matinha, the riverside community of Senhor do Bonfim, the *leta* community of Varpa, among others. This rapprochement was made possible largely by the essential partnership of researchers with the Índia Vanuíre Historical and Pedagogical Museum (Tupã/SP), which has always maintained a strong interest in the success of the works.

In the field of scientific communications, articles and book chapters with partial research cuts are produced, resulting in more objective scientific documents with more practical answers to the guiding questions of the research or the challenges posed by the communities.

With the increase in the number of works and the theoretical deepening of this movement, some partnerships were structured for committee composition and examination boards, dialogue about methods, and a better understanding of specific flows with the Human Research Ethics Committee (CEPP) and FUNAI, among other demands. In this context, works conducted by the GEDGS and PGEA research groups, among others, by PGAD/UNESP Tupã faculty were structured in the

understanding that many researchers, faculty, students, and isolated groups in their faculties were dedicated to this theme.

From this need, the GEDGS research group planned and created the International Network of Researchers on Original Peoples and Traditional Communities - RedeCT, officially presented to the public on 05/22/2018, at the Federal University of Cariri, in Juazeiro do Norte – Ceará (CE), during the X National Meeting of Researchers in Social Management – ENAPEGS.

RedeCT, currently with over 150 associates from Brazil and other countries, aims to promote cooperation among researchers, professors, students, and academic groups on research, teaching, and extension about traditional peoples. Concrete results include the creation and maintenance of a series of books by the Federal University of Roraima (UFRR) and Fi Publisher, with 11 volumes published and 125 chapters for free access (Fi Publisher, 2023). It created and maintained the Permanent Webinar of RedeCT, where researchers, extensionists, and authors are invited to dialogue and disseminate their works.

In 2020, RedeCT created the annual Scientific International Congress – CCI, which has already counted over 3,000 participants, besides publishing the documents Proceedings of each congress. It is noteworthy that the 2020 CCI was held from UNESP Tupã; in 2021 from Palmas/TO (UFT and Federal University of Northern Tocantins – UFNT); in 2022 from the Intercultural Indigenous Faculty of the State University of Mato Grosso (UNEMAT) in Barra do Bugres/Mato Grosso – MT. In November 2023, it will be held at the University of the Amazon (UNAMA) (Belém/Pará – PA) and in 2024 at the Faculty of Architecture, Arts, Communication and Design – FAAC/UNESP Bauru.

FINAL CONSIDERATIONS

The production of a field of studies, research, and extension within a specific line of a graduate program is not something accomplished

without the continued effort of the involved individuals. The good theoretical debate, reflecting practical societal phenomena, encourages the epistemological and causal deepening of the theme and strengthens the collaborative work of the more critical research groups.

The developments of the interdisciplinary research described above generated direct interlocution with the complex circumscribed theme with UNESP, opening a new field within the program. The courageous students (and their supervisors) who believed in this research area, especially linked to PGAD's Line 2, producing knowledge in the service of traditional peoples, are remembered here historiographically.

The challenges posed by the Sustainable Development Goals (SDGs) find, in this repertoire of research presented in this chapter, valuable subsidies for thematic deepening, with the complete versions of dissertations available in the university repository, with free and open access.

In response to so many societal demands in general and specifically traditional peoples, PGAD (UNESP/Tupã) has consolidated the demarcation of the territory for producing specific knowledge about the history, culture, worldview, rights, and public policies of indigenous, quilombola, geraizeiro, babaçu nut breaker, terreiro people, Amazonian riverside people, among others.

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