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Exploring the Information Sources of the Indigenous People of Terena (Brazil) considering the United Nations (UN) 2030 Agenda for the Safeguarding of Cultural Heritage

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ABSTRACT: This study investigates the sources of information of the indigenous Terena people of Bananal village, Brazil, exploring whether these sources are respecting the multiculturalism of the community in the face of attempts at acculturation and the challenges imposed by modernization. Using a qualitative and ethnographic methodology, with field research carried out between 2021 and 2022 with interviews with 18 participants (students, teachers, elder and chief), which were complemented by direct and indirect

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observations, the work investigates the modalities of access to information (informal and formal channels) and examines the diversity of information sources (oral, written, visual), including internet access. The results show the complexity of the Terena's information behavior, highlighting the importance of adapting information practices to their specific cultural needs. The research underlines the relevance of legal policies and international treaties in preserving cultural diversity and the right to access information, in line with the UN Sustainable Development Goals. This study contributes to the understanding of information behavior in multicultural contexts, highlighting the need for approaches that analyze the context of the indigenous population.

KEYWORDS: Indigenous peoples, Information behavior, Information sources, Multiculturalism.

INTRODUCTION

Over the decades, the field of Information Behavior has undergone a remarkable transformation, initially migrating from a rigidly technological approach to a paradigm more centered on the user's perspective. This transition was marked by the pioneering studies of Wilson (1981), Ellis (1989) and Kuhlthau (1991), which, in their initial phase, focused predominantly on the academic and professional domains.

The significant turning point in Information Science began with the innovative vision of Savolainen (1995), who recognized the search for information as an intrinsic activity in everyone's daily life. This perception provoked a paradigmatic shift in Information Science, orienting it towards a more social approach. By adopting this perspective, it became evident that the practices of searching for, locating and identifying information vary considerably between different communities, each influenced by its specific context. This broader and more inclusive understanding introduced a new dimension to the field, highlighting the importance of considering cultural and social nuances in the analysis of information behavior.

In order to broaden the focus of studies for socially excluded populations, this study set out to investigate the informational context of Brazil's indigenous peoples, specifically the Terena ethnic group from Bananal village. The justification for this investigation lies in the profound transformation in their way of life, resulting from attempts at acculturation, which inevitably shape the informational behavior of these groups.

Faced with this scenario, initiatives have been implemented to mitigate the impacts on the multicultural preservation of indigenous peoples. Laws and treaties have been established to incorporate the indigenous population into the parameters of preserving their cultural diversity and the universal right to access information, as evidenced by the Federal Constitution (Brazil [Constitution (1988)]) and international treaties (Organização das Nações Unidas, 2007; United Nations, 2015). It is worth noting that indigenous peoples are included in the Sustainable Development Goals (United Nations, 2015), with special emphasis on the protection and preservation of the cultural and natural heritage of their communities. This inclusion is crucial as a guiding compass, essential to help combat existing disparities.

Based on studies conducted by various researchers who have explored different contexts and countries, such as Chakrabarti (2001), Lilley (2010) and Valdez Angeles (2010), the central objective of this research is to analyze whether the sources of information used by the indigenous Terena of Bananal village are truly respectful of their multiculturalism.

To achieve this, we outlined specific objectives aimed at identifying the ways in which the population obtains information, whether through informal or formal channels. In addition, we sought to analyze the various sources of information available, covering oral, written and visual aspects, and to check whether the population has access to the internet, considering the technological implications for their information behavior.

The research was conducted between 2021 and 2022 in the Bananal village, using a qualitative approach with an ethnographic bias. The study comprised in-depth interviews with 18 participants, which were complemented by direct and indirect observations, providing a comprehensive and contextualized understanding of access to multicultural information, the channels for acquiring information, the different sources used and access to technological resources by the Terena community.

In light of this question, it becomes imperative to explore the literature that addresses information behavior in different contexts, in order to better understand how indigenous communities, particularly

the Terena, engage with information sources. This detailed examination underpins our investigation, situating it within a broader dialog about multiculturalism, access to information and cultural preservation.

LITERATURE REVIEW

BRIEF INTRODUCTION OF INFORMATION SOURCES

During the review of the literature for the development of this work, we found a frequent use of terms such as “informational behavior” (Wilson, 1981) “information-seeking behavior” (Krikelas, 1983) and “information search process” (Kuhlthau, 1991) resulting in a diversity of names and meanings (Hernández Salazar et al., 2007). Given this terminological complexity, it is crucial to highlight the concept proposed by Wilson (1999), who argues that information-seeking behavior constitutes a subset of the broader field of information behavior. This subset is particularly concerned with a variety of methods that people employ to discover and gain access to information resources.

In the analysis of information behavior, Wilson (2000) highlights the complexity inherent in this phenomenon, which manifests itself through various activities, such as searching for, using and sharing information. In particular, with regard to information-seeking behavior, Wilson (1999) discusses how it develops as a result of a need perceived by the information user. To satisfy this need, the user makes demands on information sources or services, both formal and informal. This intricate process reveals the dynamic interconnection between individual information needs and the strategies adopted to meet them, highlighting the complexity inherent in the panorama of information behavior.

Starting our analysis based on the conceptual framework outlined by Wilson (1999), we turn our attention to the principles that guide information sources, since the full functioning of these channels is essential to meet the user's information needs. In the context of concepts related to information sources, several authors have made enlightening contributions. Castillo (2002), for example, defines information sources

as materials or products, whether original or elaborate, which not only provide information or testimonies, but also act as essential vehicles for access to knowledge. This definition is refined to cover any element that provides news, information or data, and which ultimately has the capacity to transmit knowledge, and is therefore considered a source of information.

The breadth of this understanding is further enriched by the reflections of Arruda and Chagas (2002, p.99) who expand the scope by stating that “information sources encompass all types of media and supports that contain information that can be communicated.” These broad considerations consolidate a comprehensive view of information sources, transcending the distinction between tangible materials and digital or institutional resources. This broad focus provides a solid basis for exploring the intricate dynamics of information behavior, highlighting the interconnection between individual information needs and the diversity of sources available to satisfy them.

This implicitly suggests the existence of different modes of information behavior, transcending the mere search for information. Traditional models of information-seeking behavior were devised before the proliferation of the Internet. Studies conducted by Wilson (1999) and Savolainen (1995) offered pioneering analyses, highlighting that Dervin (1976) was a forerunner in directing information-seeking studies to the context of everyday life, recognizing that such practices are deeply influenced by individual values and interests, reflecting people’s way of life.

The innovative perspective introduced by Dervin sees information as an intrinsic element of everyday practices, which are influenced by a complex set of personal, social and cultural factors. In an evolution of his thinking Dervin (1999) adopted a critical stance towards the categorization of “behaviour”, preferring the broader concept of “practice”.

Krikelas (1983), in his model of information-seeking behavior, highlights the category of need as an intermediary factor that triggers the search for and sharing of information. On the other hand, research by Bates (1989) recognizes information search as a less planned and more

organic process, arguing that people can collect information at one point and then move in another direction based on what they have found.

Ellis (1989) analyzes the cognitive components of information-seeking behavior in formal and systematic contexts. His focus is on the behavior of academics, highlighting the cognitive aspects of this search in structured environments.

Savolainen (1995) introduced a model of information-seeking behavior specifically linked to “everyday life”, based on the concept of “life domain”. This concept is broader and more diffuse than solving specific problems or filling knowledge gaps.

Kuhlthau (2004) designed an information search process model that differs from the model proposed by Ellis by organizing the activities into defined stages. In addition, he identified common actions to be carried out at each stage of the information search process, ranging from obtaining basic, relevant and specific information.

The contributions of these authors to the development of models of information behavior are remarkable. However, it is crucial to emphasize that Wilson’s models (1981, 1997, 1999) played a pioneering role in introducing a new perspective to information behavior research, moving towards more person-centered studies. Over the years, the general models of information behavior proposed by Wilson have expanded significantly. It is worth noting that although many of these models are based on behavioral research, they have limitations when describing the search for information in everyday life. Often, these models focus predominantly on academic or professional contexts, neglecting practices that are less oriented towards everyday life (McKenzie, 2003).

As researchers began to employ Wilson’s models as a basis for analyzing the information behavior of users from diverse groups in different parts of the world, it was observed that it is the context of information needs that plays a central role in shaping users’ overall information behavior (Potnis, 2015).

Information seeking is a process that often escapes linearity and rationality and is profoundly shaped by the context in which the user is immersed. Various factors influence this process, including the psychological makeup of the individual, the nature of their goals and the attitudes and perceptions that prevail in the environment in which the information search takes place (Ford, 2015).

THE UNITED NATIONS (UN) 2030 AGENDA FOR THE SAFEGUARDING OF CULTURAL HERITAGE

The preponderance of information behavior analysis in academic or professional contexts highlights the importance of extending research to less explored communities, such as indigenous peoples. It is important to note that these communities are included in the Sustainable Development Goals (United Nations, 2015) with special emphasis on protecting and preserving the cultural and natural heritage of their peoples. This approach reflects the need to overcome the difficulties of multicultural access to information for these communities.

In the context of Latin America, especially Brazil, the multicultural issue takes on a unique configuration. This continent is intertwined in complexity, where interethnic relations carry with them a history marked by painful and tragic episodes, such as European colonization, the negative impact of Afro-descendant slavery and the challenges faced by indigenous peoples in the face of territorial expansion. These events have left deep scars on the cultural preservation of these groups (Moreira & Candau, 2008).

To foster harmonious coexistence in the face of cultural diversity, laws have been enacted to achieve a social balance. The United Nations Declaration on the Rights of Indigenous Peoples (Organização das Nações Unidas, 2007) reaffirms the need to ensure that indigenous peoples enjoy their rights without discrimination. This includes recognizing the right of indigenous families and communities to access education, taking into account the variations in the situations of these peoples in different regions and countries, as well as their diverse histories and origins.

In this challenging scenario, the Sustainable Development Goals (SDGs) are proving to be an essential compass for helping to combat the profound disparities rooted in colonialism and the resistance to recognizing and respecting the rights of indigenous peoples. The 2030 Agenda for Sustainable Development, adopted by the UN as a universal action plan, outlines comprehensive goals and targets in the environmental, economic and social dimensions. This agenda seeks to promote the engagement of countries in the responsibility for developing and implementing strategies aligned with their specific circumstances. It encourages the incorporation of these strategies into government policies, programs and plans, with monitoring and reporting on progress made (Organização das Nações Unidas, 2016).

Within the 2030 Agenda (Organização das Nações Unidas, 2016), certain guidelines deal specifically with indigenous peoples, focusing on issues of access to and preservation of information. For example:

- 1.4. By 2030, ensure that all men and women, particularly the poor and vulnerable, have equal rights to economic resources, as well as access to basic services, ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technologies and financial services, including microfinance.
- 4.5. By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the most vulnerable, including people with disabilities, indigenous peoples and children in vulnerable situations.
- 9.c. Significantly increase access to information and communication technologies and strive to provide universal and affordable access to the Internet in the least developed countries by 2020
- 16.10 Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements.

Based on these UN Agenda 2030 guidelines, which focus on indigenous peoples, this research analyzed whether they are being met in the context of the Terena ethnic group in Bananal village. The investigation into access to and preservation of multicultural information within the context of the UN's 2030 Agenda not only highlights the importance of global initiatives to protect cultural heritage, but also reflects on how these guidelines directly influence the information practices and cultural preservation of indigenous peoples.

RESEARCH METHODS AND OBJECTIVES

The choice of a qualitative and ethnographic approach is directly influenced by the need to capture the complexities of the information behavior of the Terena of the Bananal village, located in Aquidauana, Mato Grosso do Sul, in the Midwest region of Brazil, which is home to approximately 2,000 individuals. Recognizing the impossibility of covering the whole of this population in our investigation, we opted for a careful sample representing 10% of the inhabitants. This sample was made up of a diverse group of 18 participants, including 11 high school students⁵ from the local school, 5 teachers, a respected elder and the community leader. To collect data, an interview script was drawn up to investigate the modalities of access to information (informal and formal channels) and the diversity of information sources (oral, written, visual), including internet access. This research tool was developed to identify everyday information practices and cultural attitudes within the community, with the aim of contributing both to academic understanding and to strengthening cultural preservation strategies.

FINDINGS

The findings of this study shed light on the complex nature of the informational behavior of the Terena people, highlighting how tradition and modernity are pivotally intertwined. The influence of

⁵ High school in Brazil lasts 3 years, with students aged 15 to 17, which is equivalent to the level of education in the United States of America between 10th, 11th and 12th grade.

the process of acculturation on the Terena, a topic widely debated by linguists, anthropologists and cultural preservation specialists, is crucial to understanding the changes in informational practices within their villages. However, it became imperative to briefly address this aspect in this study, since this phenomenon has had a **significant impact on the context of information sources within the villages**. This is due to the fact that linguistic changes profoundly affected the way culture was transmitted, especially at a time when technological resources had not yet reached the borders of the village. The main form of cultural transmission took place through narratives transmitted verbally in conversation circles, as interviewee P3 pointed out:

when we were children, even in my time, when I was a child, at night there was no TV, so when we started messing around, then grandpa would call, let's sit down, let's talk, then he'd make a fire, it was very common, he'd make a fire, then he'd tell stories, sometimes that they'd heard from people, great-great-grandparents, great-grandparents, these things, you know? That's why they end up dying too, right? A lot of medicines that we used to know, now we can't find them anymore, a lot of things have to be catalogued, you know, they have to be exhibited, they have to be there for people to read about these places, right?

In P3's account, it was clear that there had been a transformation over time in the process of transmitting information in Bananal village. This change not only influenced the way information was shared, but also redefined the channels available for this purpose. There is an awareness of the imminent risk of losing a large part of the elders' knowledge when they pass away, and that this wisdom may not be passed on to younger people. This danger is highlighted by Mori (2020) who points out that when an elder leaves, we lose an authentic living library of traditional knowledge, which encompasses not only their language, but also their customs, dances and music.

In contrast to the worrying situation in Bananal village, where the transmission of knowledge by the elders seems to be dissipating, the research conducted by Chakrabarti (2001) with the Totos ethnic group in

Australia, revealed that this community still values and obtains information from their elders, the head of the community, the priest or religious leader. In addition, research by Dlamini (2016) in the province of KwaZulu-Natal, South Africa, highlights the remarkable respect that young people have for their elders, as well as the teachings they have obtained from them, in addition to the preservation of the custom of grandparents telling stories after dinner.

The interviewees' accounts highlighted a limited perception of the use of interpersonal oral sources as a means of information, despite the participatory power structure observed in the Bananal village inhabited by the indigenous people. As P18 emphasized, the administration of the village is similar to the management of a city, with everyone participating in decisions. In this analogy, the cacique plays the role of mayor, the vice cacique acts as deputy mayor, the president of the council represents the mayor, and the councillors take on similar roles to the members of the city council. The cacique's leadership is crucial for coordinating the population and plays an essential role in transmitting the oral source of information in the village.

The meetings or assemblies held in Bananal village, led by the chief, are predominantly held at the Events Center (figure 1), and are crucial to fostering community unity through collective decisions. These meetings improve joint decision-making and intensify communication between members, serving as channels for exchanging information. The preparation of handwritten minutes by the cacique's secretary, a voluntary task given the unpaid nature of administrative duties, is crucial to recording these events, although there may be delays in documentation. The preservation of a historical archive, as highlighted by interviewees P17 and P18, underlines the importance of keeping the memory of decisions and the community legacy alive for future generations.

“These minutes that I have with me are from the homoheu⁶ here, understand? So much so that Homoheu tore it up, tore up several sheets. I think it was during the other periods.” (P17)

⁶ To protect the real name, the expression homoheu was used, which in Terena means boy (Silva, 2013).

“So we haven’t recorded the meetings... For example, I haven’t put it on paper yet, because I’m running back and forth.” (P17)

“...all the chiefs who passed always had record books, but we didn’t take care to keep them in some place, right? that’s also why today we’re feeling the need to record and talk about the history of our community.” (P18)

Figure 1: Bananal Village Events Center



Source: Photograped by Lilian Aguilar Teixeira (2021).

The accounts provided by the interviewees highlighted gaps and misplacements in the information records of the Bananal village leadership, including labor difficulties in updating the minutes of current meetings. This problem directly compromises the historical integrity of the entity’s governance. Similarly, the research by Amaral (2018) exposes an analogous situation in the Karipuna ethnic group, showing that the absence of the original document relating to the remarking of land in the Juminá indigenous territory could have an impact on the guarantee of territorial rights. These circumstances highlight the current concern of leaders from different ethnic groups regarding the use of written sources

as a fundamental means of safeguarding decisions and discussions in their respective villages.

In addition to the meetings held with the Bananal village leadership, the Terena community also actively participates in the Terena People's Assembly. In its 16th edition, held in 2023, this assembly brought together Terena leaders, chiefs, teachers, youth and women, and is responsible for drawing up the Terena Council's agenda of actions and action plan. In addition, the Terena Youth Assembly, in its 6th edition in the same year, was attended by approximately 200 young people from more than seven villages in the state of Mato Grosso do Sul. At this event, the young people mobilized to discuss issues relevant to their communities, culminating in the creation of a charter that expresses the issues identified by the youth.

The **documents generated at** these assemblies play a crucial role, since they are sent to the Federal Public Defender's Office (DPU) and to state and federal agencies. The meticulous preservation of these assembly minutes is therefore of vital importance, using paper as a fundamental support for safeguarding community narratives, as demonstrated in the study conducted by Paiva (2013) in relation to the relevance of the narratives produced by the Potiguara ethnic group, it was found that the narratives not only represent sources of knowledge, but differ from traditional approaches because they are constructed authentically by the indigenous people themselves. This practice contributes substantially to the concept of "place of speech", as investigated by Ribeiro (2017) representing a break with the silence historically imposed on those who have been subalternized. This movement reveals itself as a significant initiative, seeking to challenge and transcend previously established hierarchies.

Community leadership plays a key role as a valuable source of information for the community, often used as an orientation to solve problems, as defined by Byström & Järvelin (1995). This approach, called "problem-oriented", becomes especially evident in critical situations where important decisions need to be made with the active participation of those affected. During one of our interviews, a concrete example of this dynamic emerged when a participant needed a brief interruption to deal with an atypical situation in the village. This situation reinforced the observation

of Savolainen (1995) that the search for information to solve specific problems is intrinsically linked to the values, attitudes and characteristics of the community's way of life. In this specific context, the interruption occurred due to a cultural particularity of indigenous peoples, highlighting the importance of understanding and respecting such nuances when addressing local issues.

Contrary to what was presented in the reports of this research, informal interpersonal sources predominate in some ethnic groups, as highlighted by Chakrabarti (2001), in the case of the Totos, the preference for the oral source of information is evident, considering it to be more reliable and authentic, as well as being a way of ensuring that indigenous knowledge is not dispersed beyond the community. Similarly, the study by Valdez Angeles (2010) with Nahua migrants in Mexico also found that 52% of those interviewed obtained their information orally, turning mainly to friends and family as their main source when doubts arose.

As for the use of an **oral** source of **information**, some of the reports transcribed below indicate that the local radio station in Bananal village⁷ (figure 2) plays a crucial role with its transmission via radio waves and Facebook, facilitating the dissemination of information to those who do not have access to or familiarity with other technological means. Wilbricht (2020) points out that the incorporation of community radio in an indigenous village represents an essential means of indigenous resistance. The reports from this research corroborate this perspective:

“Here in relation to the community, our radio, right? there's the radio here that we listen to and keep up to date with what's going on, right?” (P3)

“...Now with my family, my parents aren't literate, the information comes more from the TV, right? They watch more, they also listen to the radio.” (P2)

⁷ The radio was created by the community itself, which donated the materials for its implementation, and is maintained by dedicated volunteers. The program takes place live every week and is broadcast not only on the radio, but also on the Facebook page, where it is recorded for later listening. Some broadcasts feature the participation of the chief and special guests. Listeners have the opportunity to request their favorite songs and interact through comments on the radio's Facebook page.

In the various indigenous communities, the influence of context is evident in the way radio information transmissions manifest themselves. Wilbricht's (2020) research in an indigenous community in Alaska highlights specific restrictions linked to sacred cultural elements, despite radio being widely used in climate emergencies. In Brazil, Yakera Jokonae radio⁸ has emerged as a crucial medium for indigenous migrants from Venezuela, allowing them to stay informed and share experiences in the search for a new life (Irnaldo & Hugueney, 2020). This diversity of experiences with indigenous radios highlights the importance of understanding the different cultural and social dynamics involved in their use, showing that their effectiveness can vary considerably depending on the specific context in which they are used.

Figure 2: Bananal Village Radio



Source: Photographed by Lilian Aguilar Teixeira (2021).

⁸ This is one of the strategies of the UN Refugee Agency (UNHCR) to strengthen the protection of indigenous Venezuelans in the north of the country. In partnership with the Mana Institute and the Manaus Municipal Secretariat for Women, Social Assistance and Citizenship (SEMASC). Source: <https://brasil.un.org/pt-br/85790-r%C3%A1dio-comunit%C3%A1ria-engaja-refugiados-e-migrantes-ind%C3%ADgenas-em-manaus>

The use of **orality as a source of information** includes gestures, looks and body expressions. Following this conception, in addition to oral transmission through narratives by the elders, indigenous peoples also use dances, songs and ceramics as vehicles of expression and communication. During this research, while observing the field in Bananal village, especially during the event organized by Saberes Indígenas, cultural elements were presented, such as the performance of the Dança do Bate Pau, Dança da Ema or Kohixoti Kipaé (in the native language)⁹, a dance performed by men and the cultural performance known as Siputrena¹⁰, a dance performed by women, as well as the interpretation of a song by an elder in her native language.

These dances are performed on important occasions for the development of the community and when public authorities visit the village, as a way of expressing gratitude for what these authorities contribute to the improvement of the community (Oliveira, 2016). This confirms that the expression of Terena culture goes beyond orality, acting in the search to establish a form of communication with people outside the village, evidenced by rituals, symbolism in body paintings, necklaces and clothing, which have evolved over time to replace resources that preserve the fauna and flora.

The music performed by an elder during the Indigenous Knowledge event reveals itself in the most significant moments of village life and is currently a rare practice carried out by only a few elders. They play a crucial role in festive celebrations and funeral rites, expressing noble sentiments in a special tone that is heard and respected by all. As indicated by Gregor et al. (2023) music and dance represent powerful means of expressing cultural identity. The relevance of the performing arts as a source of information is corroborated by Lilley (2010) whose study of ethnic Māori concluded

⁹ This dance is performed by Terena men or male children and was originally a festive ritual in the villages, celebrating events such as good hunting, wedding ceremonies and abundant harvests. Today, this ritual has acquired new meanings, including the representation of the Terena who took part in the Brazilian War with Paraguay, demonstrating the strategies employed against their enemies (Oliveira, 2016).

¹⁰ This dance is performed exclusively by Terena women and was originally intended to honor the warriors after they returned from battles against the enemy or from hunting, bringing back meat to feed their families. Nowadays, the Siputrena is also performed to celebrate important dates in the community, just like.

that the representativeness of tradition is an effective method of storing knowledge for the benefit of future generations.

These cultural expressions preserved by the Terena ethnic group represent a form of interconnection with their ancestry, although the younger generations have not adopted the habit of learning to sing. These manifestations are an essential part of the process of transmitting information, acting as a disseminator of Terena culture. As well as serving as a means of dissemination for the community itself, they promote a deep sense of belonging, including participants who have collaborated in some way with their community.

The use of cultural expressions as a tool for disseminating Terena culture emerges as a catalyst for inspiring the towns surrounding Bananal village to rethink their dynamics, promoting the inclusion of Terena diversity. The frequent presence of indigenous peoples in urban areas, whether for shopping or university education, offers an opportunity to establish a more meaningful dialog with local inhabitants. The recent adoption of the Terena language on a market sign is a concrete example of this initiative, symbolizing not only a welcoming gesture, but also showing that the active promotion of indigenous culture has contributed to the occurrence of this intercultural exchange, including through a written source of information (Alves, 2023).

As for the **search for information through technology**, from the perspective of indigenous peoples, the transmission of their knowledge goes beyond what technology can offer them. However, there is growing concern about the possible lack of adequate preservation of their ancestral knowledge, contributing to the loss of the cultural identity rooted in their customs and beliefs, which form an intrinsic connection with their essence. This concern is evident in the account shared by interviewee P18, who highlighted how new technological resources have impacted not only oral transmission, but also the sources of information available in the daily life of the village, as mentioned below:

Yeah, I think this system has broken down a lot, you know? because nowadays everything has been innovated, right? everything, at the time there was no such thing as a cell phone, these things, today the internet, I see that young people, young people today are more connected, surfing all the time, forgetting their father, forgetting their mother and if their parents hold them back, don't really push them to talk, to guide them, as a person, right? because the internet isn't going to teach you how to be someone, because there are options out there and young people, you know? young people go for what's good for them at the moment and what's good for them today isn't always good for their lives afterwards, right?

The testimony of P18 also indicated the perception that the young indigenous people of Bananal village show no interest in exchanging cultural information with the elders. At the same time, when analyzing the narrative of this same participant, it was identified that he currently shows no interest in obtaining news from outside his village through other means of information, as expressed: *“Yeah, I’m not currently following television, so much so that I’m not knowing anything, I’m not knowing anything”* and that he also doesn’t have the habit of using other resources: *“I have a cell phone, but it’s only for when I go to the city, right? I call here.”*

The lack of interest in searching for information is addressed by Savolainen (2017) who argues that this lack of desire does not act as a catalyst and is not an initial driving factor for information seeking. In contrast, the research by Souza (2002) who analyzed the culture of the Terena in an urban village in Campo Grande/MS, highlights the significant value placed on oral communication among them, along with the remarkable concern of young people to document information related to legends, stories and important cultural aspects. Some specific initiatives are implemented in indigenous schools to recover stories with the elders, as seen at the book launch event for the Indigenous Knowledge project in Bananal village, where the students presented the project developed as a school activity, which included interviews about the historical accounts of the elders’ wives. Similarly, Rezende (2023) found research carried out by Terena students from the village of Cachoeirinha in Miranda/MS, in

which they obtained information from their elders about teachings related to the sky, culminating in a presentation at a university event.

In oral communication, it is common for both sender and receiver to share a context, but the choice of information channel is intrinsically related to the individual needs of each. According to Cyr et al. (2021) age is not the determining factor in information-seeking behavior. Instead, context, situation, social factors and educational level influence individuals' choices and use of tools and resources, both digital and physical. This is evident even in communities of the same ethnicity located in different cities, as observed in the Terena ethnic group of the Bananal village in Aquidauana and the urban village in Campo Grande. It can be seen that their information needs can vary substantially, which means that they have to use different means to meet these diverse demands. This finding reinforces the uniqueness of each community studied, highlighting distinct profiles that result from their cultural circumstances.

When exploring the role of technology as a source of information, the analysis of the interviewees' accounts in Bananal village reveals that frequent use of the internet is prevalent in the professional and educational context, and is widely recognized as a primary source of information to meet informational needs, as expressed in the following statements:

“At work we use information a lot now through the internet.” (P2)

“On the internet, right? The state's own journalistic website, the state's portal.” (P3)

The interviewees' statements corroborate the study by Du & Haines (2017) conducted in an indigenous community in Australia, which found that the majority of interviewees who use the internet are teachers, using it as a working tool to help plan their lessons. At the same time, a survey carried out in Brazil with indigenous students at UFPB found that the first place they chose to look for information was the internet. These findings corroborate the perspective of Lemos (2021) who points out that indigenous people recognize that technology is not a saving agent,

but consider it extremely important, especially to guarantee their right to access education.

Although the report of 10 interviewees highlights the internet as the main means of searching for information, it is important to note that 8 interviewees do not have access to devices such as a computer, notebook or cell phone. This shows that access to information for all is still a utopia for a large part of the Brazilian population. Some interviewees seek information from other sources, as exemplified by these reports:

“It’s more books, right? because I don’t have access to the internet, right?” (P7)

“It’s easier to find information with my grandmother or my mother, because they know a lot of information, like my grandmother, she (audible)... the older ones.” (P10)

“So that’s it, I like to do research, not only on the internet, computer, these things, but also in books, magazines.” (P2)

One of the difficulties mentioned in the reports is the restriction of internet access at the Bananal village school, which is limited to UFMS staff or university students. This situation confirms the conclusion of the study by Wilson (1997), who points out that the fundamental requirement for searching for information is that the source of information must be accessible, causing a possible inhibition in the search for complementary information due to the high cost of the internet. This reality is similar to the scenario described in the research by Lilley (2010) in which it was found that students’ access to the internet at a school in an indigenous village in New Zealand is restricted due to the strict filtering carried out by the school, blocking access to suspicious websites.

DISCUSSION, CONCLUSION

This study revealed the complexity of the informational behavior of the Terena people, highlighting how traditions intertwine with modernity. It was observed that acculturation has had a profound impact

on the informational practices of the Terena, especially in relation to the transmission of cultural knowledge.

While in some communities of indigenous peoples in Australia and South Africa the transmission of knowledge by elders continues to be a living and respected practice, in the Bananal village there is a worrying decline in this intergenerational transmission of wisdom.

In addition to orality, cultural expressions such as dances, songs and ceramics play a fundamental role in communication and the transmission of information, reinforcing Terena cultural identity. However, the introduction of technology and the internet presents both opportunities and challenges, especially with regard to the preservation of ancestral knowledge and unequal access to technology.

Diversity in information practices is evident, with some community members turning to digital sources, while others rely on oral or written sources. This diversity underlines the need for integrated approaches that value both tradition and modernity, promoting digital inclusion and the preservation of cultural knowledge in an equitable manner.

The recommendations of this study, therefore, seek to guide future policies and strategies that honor both cultural diversity and the goals of global sustainable development and equitable access to information for indigenous communities on a global stage.

It is therefore concluded that this study not only makes a significant contribution to the academic literature on information behavior in multicultural contexts, but also offers practical guidelines for implementing cultural preservation policies that are truly inclusive and sensitive to the needs of indigenous communities.

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