wtt | World-Transforming Technologies

Cua'gü and Innovation

Connecting knowledge and transforming realities in the contexts of Guardians of Biodiversity, Indigenous Peoples, Quilombola Communities, Traditional Peoples and Communities, Family Farmers, and Peripheral Communities.

1ST EDITION

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1 Presentation

"That science recognizes that this knowledge exists, and for this recognition to happen, it must acknowledge the existence of this collective. By recognizing the collective, it must recognize the territory. Recognizing the territory means acknowledging the knowledge that exists within it. This new form of science and technology to seek this social science is of utmost importance in the times we are living in. For all of this to happen, there must be mutual respect in this pursuit, both from the outside and the inside, especially from the outside. Because so far, biopiracy exists without respect for this knowledge, taking it and claiming ownership, always seeking a patent. In light of all this, I think of the phrase 'nothing about us, without us,' and, with that, we are not just objects; we are agents in these themes, agents in production, as we are now engaging in this debate within this innovative proposal."

Alberto Terena (Executive Coordinator of the Articulation of Indigenous Peoples of Brazil – APIB – and representative of the Terena Council

In the context of the preparatory events for the 5th National Conference on Science, Technology, and Innovation, World-Transforming Technologies (WTT) saw a unique opportunity to **encourage the participation of governmental and non-governmental organizations in discussions on Brazilian Science and Technology Policy**. Aligned with its institutional mission to promote innovations that address the socio-environmental challenges of our time, WTT and its partners mobilized around 240 institutions from a wide range of sectors in three open conferences[1].

The highlight of the open conference, "Amazon Sociobiodiversity and the Science, Technology, and Innovation Policy: Challenges and Opportunities for 2030"[2] was the following question:

Are Indigenous Peoples, Quilombola Communities, Traditional Peoples and Communities, Family Farmers, and Peripheral Communities agents of innovation?

[1] "Strengthening Social Participation: Recommendations on Sociobiodiversity, Agri-food Systems, and Missions Agendas at the 5th National Conference on Science, Technology, and Innovation": https://wttventures.net/publicacoes

[2] Co-organizers: Ministry of Science, Technology, and Innovation; Ministry of Agrarian Development and Family Agriculture; Museu Paraense Emílio Goeldi; Castanha Observatory; Sociobiodiversity Economies Observatory; Pirarucu Collective; Avina Foundation; UNICAMP - Department of Science and Technology Policy.

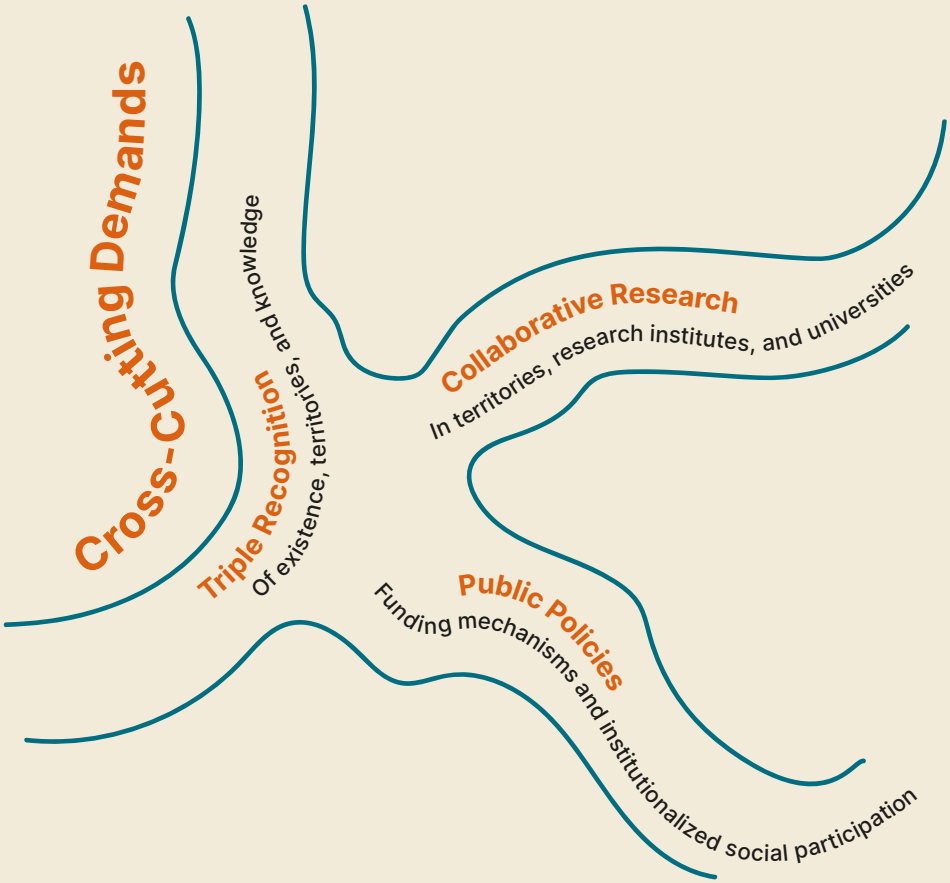
Yes! Indigenous Peoples, Quilombola Communities, Traditional Peoples and Communities, Family Farmers, and Peripheral Communities (PIQPCTsAFP) are agents of innovation and need to be recognized as such[3].

Although a wide range of international and national studies compile evidence supporting this, along with concrete examples from various territories and biomes, Eurocentric and Western conceptions of science have historically created barriers to an entirely affirmative response. For instance, in the context of the Brazilian National Science, Technology, and Innovation (CT&I) system of the 1960s and 1970s, only scientists from renowned universities were considered producers of knowledge and innovation. Subsequently, businesses and industries also began to be recognized as relevant agents.

This top-down governmental perspective often overlooked the innovation processes occurring within local territories. As Letícia Santiago noted in the discussion: "*We always say that the main innovation is community work, collective work [...] collective territories represent a landmark of community innovation, especially among rubber tappers, who in the 1970s conceived this methodology of access to territory as a way to guarantee rights*" (Letícia Santiago de Moraes - Vice President of CNS).

The conclusions of the open conference, based on this and other examples, provided an affirmative answer: **Yes! Indigenous Peoples, Quilombola Communities, Traditional Peoples and Communities, Family Farmers, and Peripheral Communities (PIQPCTsAFP)**[3] **are agents of innovation and need to be recognized as such.** In this sense, innovation processes must be built from an intercultural and integrated perspective, based on respect and listening, and structural changes need to be made within the National CT&I System. At the end of the debate, we collectively developed 32 recommendations to facilitate these changes.

[3] The use of this acronym was agreed upon among participants in the traditional knowledge workshop to synthesize the various categories encompassed in the discussion. As of the publication date of this edition, we have not found documents produced by governmental actors that use this acronym in this sequence and/or officialize it in any regulatory document. The term "Traditional Peoples and Communities (PCTs)" is presented in the National Policy for the Sustainable Development of Traditional Peoples and Communities, established by Decree No. 6,040/2007. Within the national legislation regarding access to genetic heritage, protection, and access to associated traditional knowledge, as well as benefit-sharing (Law No. 13,123 of 2015 and Decree No. 8,772 of 2016), representatives of Indigenous Peoples, traditional peoples, and family farmers, who hold specific rights under this legal framework, have identified themselves as "Guardians of Biodiversity," especially due to their crucial role not only in conservation but also in promoting knowledge and practices that support the diversification of biological populations and ecosystems.



Subsequently, in order to delve deeper into these recommendations and within the framework of the 76th Annual Meeting of the SBPC (Brazilian Society for the Advancement of Science), we conducted a workshop on Traditional Knowledge where we reviewed the proposals and validated **three blocks of cross-cutting demands: Triple Recognition – of existence, territories, and knowledge; Collaborative Research – in territories, research institutes, and universities; and Public Policies – funding mechanisms and institutionalized social participation.**

This publication is the result of these two collective spaces and aims to be a seed for changes in realities.

We began with pathways to participation, emphasizing the importance of listening to different voices and the challenges in the contexts of traditional territories. Next, we immersed ourselves in the realm of the National Science, Technology, and Innovation System (SNCTI&I) to understand how this vital structure organizes and drives scientific and technological progress in our country and the opportunities for change. The synthesis figure, presented as a timeline, illustrates the evolution and key milestones of this system.

Thirdly, we addressed protagonism. This topic highlights the crucial role of these peoples, groups, and populations in defining their own realities and seeking their rights and recognition. They not only preserve and promote traditional knowledge and practices but also contribute significantly to innovation and sustainable development. The protagonism of these groups enriches scientific research and policy formulation (both within traditional communities and in academia and other spaces), emphasizing the importance of diversity and inclusion in science[4].

The 'Meeting of Knowledges' - 'Encontro de Saberes' - celebrates the diversity of knowledge and explores the interactions between different fields of understanding. In deepening this concept, it is essential to comprehend how integrating various cultural and academic perspectives can generate innovative solutions and new understandings. Additionally, it is important to respect the rights granted to the Guardians in the legislation on access and benefit-sharing (Law No. 13,123 of 2015) mentioned above. This topic will focus on the importance of intercultural and interdisciplinary exchange, understanding how this convergence enriches and strengthens global knowledge.

Finally, we present a synthesis framework with the recommendations, indicating potential partners and interlocutors.

[4] In the guide "Formation of Extraordinary Teams for Technological Development Missions" (Formação de Equipes Extraordinárias para Missões de Desenvolvimento Tecnológico - WTT, 2021), the importance of diversity for innovation processes is highlighted: "if the groups encouraged to innovate are substantially homogeneous, the inventive capacity will automatically be limited due to the low number of perspectives working together." Therefore, cultural, racial, ethnic, gender, and regional diversity becomes an essential value in forming teams aimed at solving complex problems.

2

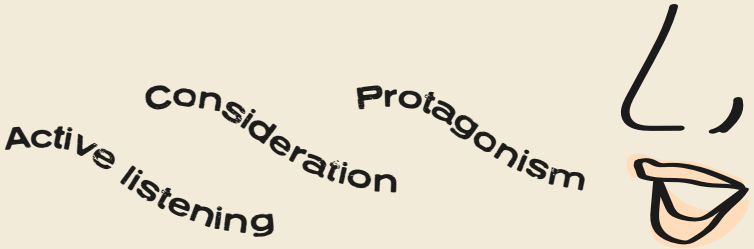
Pathways to Participation

The term *Cua'gü*, meaning "Knowledges" in the Tikuna Indigenous language, embodies a fundamental concept passed down through generations. This concept values the rich cultural heritage and ancestral practices, creating a space where timeless wisdom meets new practices. Cua'gü fosters participation, protagonism, and the development of solutions adapted to local needs, cultivating a collaborative environment where all voices are heard and respected. It represents the strength of traditional knowledge held by the Guardians of Biodiversity, Indigenous Peoples, Quilombola Communities, Traditional Peoples and Communities, Family Farmers, and Urban Peripheral Communities (PIQPCTsAFP).

This power of ancestry and the diverse voices and perspectives are essential components in innovation processes. Whether in the development of new products, services, processes, or methodologies, active participation is crucial, as it represents direct involvement in decisions and activities that shape people's lives and communities. By ensuring that everyone has a say in the transformations that affect them, innovation becomes more effective and aligned with the real needs of the groups involved. In the context of territories, such as those of the PIQPCTsAFP, participation takes on an even more critical meaning. It involves **addressing specific challenges of equity, representation, and accessibility, ensuring that all voices within these communities are heard and considered**.

The year 1980 exemplifies the importance of active participation. It was a decisive period for Indigenous peoples, who, by organizing and mobilizing their leadership as an Indigenous movement, were able to influence significant political and legal issues. This effort was fundamental for their demands to be recognized and integrated into the new Constitution. Thus, Indigenous participation played a vital role in the inclusion of two articles in the 1988 Constitution, particularly in Chapter VIII, titled "On the Indigenous Communities." In this way, Indigenous peoples managed to actively engage in the political debate surrounding the drafting of the Constitution, organizing themselves as a social pressure group during the formulation of the new charter. This milestone not only represented a significant advance in terms of visibility, **protagonism**, and voice for these communities but also highlighted the importance of inclusive approaches to ensure the effective participation and representation of all groups within a traditional community.

To ensure that everyone is represented, it is essential that voices and viewpoints are taken into account in decisions and processes. This means that people directly affected by political decisions (involving various areas such as research and innovation) must be allowed to participate in the formulation of these decisions through spaces that ensure the opportunity to **express their opinions and aspirations, which should be welcomed with active listening and consideration of their protagonism**. It is also important to respect their cultural practices, values, and ways of life, as well as to consider the history of power inequalities, the lack of official recognition, and the marginalization and invisibility they face before official bodies—this includes research institutions. For example, with migrant communities, ethnic groups that possess their own dialects and traditions, many of whom engage in itinerant activities, listening spaces must be built with their specificities in mind.



It is essential to recognize that **traditional peoples and communities are not homogeneous**; they are composed of a rich diversity of individuals with different ways of being and existing in the world, along with distinct interests and needs. Within each traditional people and community, such as Indigenous groups, Quilombolas, riverside communities, Caiçaras, and the Quebradeiras of the Babaçu coconut, as well as other groups and segments, there can be a variety of perspectives and priorities that reflect their unique experiences and realities. For instance, in an Indigenous community, there may be different subgroups or clans, each with its own traditions and forms of organization. Similarly, in Quilombola communities, significant variations in cultural practices and socioeconomic needs may exist. These factors can influence the perspectives and priorities of each group.

It is crucial to adopt inclusive approaches and develop **specific pathways for participation that recognize and respect this internal diversity**. Instead of applying generic solutions or treating the community as a single block, it is important to actively engage the various organizations and groups that are part of these communities. This means creating spaces and mechanisms where all members, regardless of their specific affinities or interests, can express their opinions and participate in the decision-making process. It also involves recognizing and valuing the **ways of organization and participation unique to each collective**, association, and/or social movement.

Traditional communities are not homogeneous

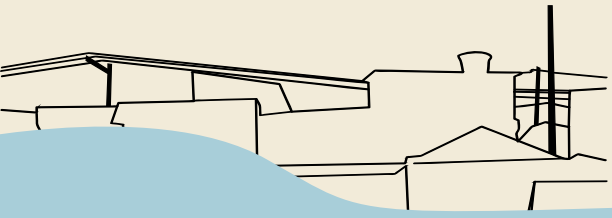
These inclusive approaches not only ensure that all voices are heard but also help build a more complete understanding of the needs and aspirations of the community as a whole. Furthermore, they promote greater **cohesion and internal collaboration**, which can lead to more effective and representative solutions to the challenges these communities face. Ensuring that all members of traditional peoples and communities have equal opportunities to participate actively is essential. Effective participation for these groups must consider **ethnolinguistic, cultural, and geographical diversity.** For example, it is essential to provide document translation into Indigenous peoples' native languages, ensure adequate transportation, and adapt processes to respect specific cultural practices. Therefore, it is crucial to ensure that all information is conveyed in a clear and accessible manner. This means not only using comprehensible language but also **adopting varied communication formats, such as oral, visual, or practical, designed for and from the area of action to meet diverse needs**.

Additionally, many of these communities live in remote areas or have limited access to resources such as the internet and transportation. These factors can further hinder their participation in formal processes. Therefore, **it is necessary to create mechanisms to make participation more effective, taking into account these geographical, resource, and communication complexities**.

It is also important to highlight the complexities and challenges of urban peripheral populations. It is urgent that these populations be included in decision-making processes for the development of public policies, not only in Science, Technology, and Innovation (ST&I) but also in health, education, access to the city, and rights — along with any interventions that impact their lives and territories. **Urban peripheral and racialized populations are often the first to face the impacts of current climate emergencies**, such as water crises and changes in rainfall patterns (with extreme droughts or floods), food scarcity and insecurity, the consumption of unhealthy foods, contamination from air, soil, or water pollution, and mental health impacts (direct effects of environmental racism). It is essential that they be included in research and intervention projects as **thinkers of their own experiences**.

Moreover, peripheral groups and organizations **innovate with strategies to address issues and contexts neglected by the state** — examples include local leadership in actions to combat food insecurity during the Covid-19 pandemic, urban gardens and food recovery initiatives, and actions that combine culture and the environment in peripheral neighborhoods around the Green Belt in São Paulo.

In the specific context of peripheral communities and neighborhoods in the Amazon region states, these populations face additional challenges related to accelerated and unplanned urbanization, lack of basic rights, and the high impact of climate change. For instance, water insecurity, even within the context of the world's largest river basin, illustrates environmental **racism in Brazil**.



As evidenced in recent months, these populations have also been facing the effects of air pollution and inhaling gases and particles from forest fires, which is increasing levels of respiratory issues in hospitals in urban areas (with medium- and long-term effects still unknown). In contrast, it's worth noting that in areas such as the lowlands of the city of Belém, for example, local organizations and collectives have been active in movements that discuss the most pressing issues faced in their territories, presenting solution proposals and innovations that need to be considered by ST&I policies.

After ensuring participation, it is equally important to establish clear processes for feedback to the communities. This interaction and responsiveness not only strengthen trust but also allow communities to see how their contributions have been considered, recognized, and implemented. Without this feedback, feelings of frustration and distrust are reproduced—making strategies less effective and sustainable.

These measures not only strengthen **participatory democracy** but also promote respect for the rights and interests of traditional communities, ensuring that their voices are truly represented, heard, and considered.

3

The National System of Science, Technology, and Innovation

TIMELINE

National ST&I System and Traditional Knowledge

- Regulatory Frameworks
- Decision-Making Bodies
- ST&I Councils (Advisory and Deliberative)

"We are the beginning, the middle, and the beginning"

Nego Bispo

Historical and Ancestral Presence of Indigenous Peoples, Quilombolas, Traditional Peoples and Communities, Family Farmers, and Peripheral Communities

1866

Creation of the **Emílio Goeldi Museum of Pará** – the first scientific institution in the Amazon

1950-1970

The first two generations of institutions forming an innovation system in the context of the post-war and military dictatorship

Period: 20 years

1948

Creation of **SBPC** (Brazilian Society for the Advancement of Science)

1951

Creation of the National Research Council, now **CNPq** (National Council for Scientific and Technological Development), and **CAPES** (Coordination for the Improvement of Higher Education Personnel)

1952

Creation of **BNDE**, now **BNDES** (National Bank for Economic and Social Development)

1962

FAPESP begins operations (first State Research Support Foundation)

1967

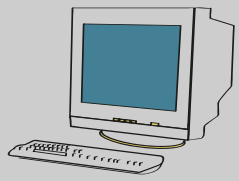
Creation of **FINEP** (Funding Agency for Studies and Projects)

1969

Creation of **FNDCT** (National Fund for Scientific and Technological Development)

1970

Creation of **INPI** (National Institute of Industrial Property)

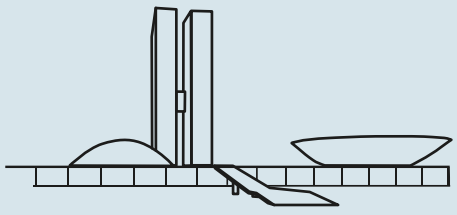


1972

Creation of **SEBRAE** (Brazilian Support Service for Micro and Small Enterprises)

1973

- Creation of **INPE** (National Institute for Space Research) and **EMBRAPA** (Brazilian Agricultural Research Corporation)
- 1st Basic Plan for Scientific and Technological Development (PBDCT)



1980-1990

Period: 10 years

1985

- Creation of **MCT**, now MCTI (Ministry of Science, Technology, and Innovation)
- 1st National Conference on **ST&I**

1988

Federal Constitution

1989

ILO Convention 169

1990-2010

Period: 20 years

1992

ECO-92

1994

Approval of the **Convention on Biological Diversity (CBD)**

1996

- National **Science and Technology** Council
- Industrial Property Law

2004

- **Innovation** Law
- Creation of **CNDI** (National Industrial Development Council)

2005

Law of Good

2007

- **National Policy for Traditional Peoples and Communities**
- Law on the **National Fund for Scientific and Technological Development** (FNDCT) and creation of the fund's Management Council

2010-present

2024

- Law no 14,874 establishes the **National System of Ethics in Human Research**
- **16th United Nations Conference on Biodiversity (COP-16)**

2023

National Policy for **Quilombola Territorial and Environmental Management (PNGTAQ)**

2016

- National Council of **Traditional Peoples and Communities**
- New **ST&I** Framework

2015

- **Genetic Heritage Access** Law
- **Genetic Heritage Management** Council (CGEN)

2012

National Policy for **the Territorial and Environmental Management of Indigenous Lands** (PNGATI)

REGULATORY FRAMEWORKS

Genetic Heritage Access Law

DOES NOT ADDRESS THE CONCEPT OF INNOVATION

Law No. 13,123/2015

Provides for the protection and access to associated traditional knowledge and the sharing of benefits.

Associated Traditional Knowledge: Information or practice from Indigenous populations, traditional communities, or traditional farmers regarding the properties or direct or indirect uses associated with genetic heritage.

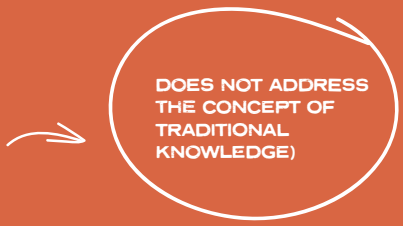
Research: Experimental or theoretical activity carried out on genetic heritage or associated traditional knowledge, aimed at producing new knowledge through a systematic process of knowledge construction that generates and tests hypotheses and theories, describing and interpreting the foundations of observable phenomena and facts.

Technological Development: Systematic work on genetic heritage or associated traditional knowledge, based on existing procedures obtained through research or practical experience, conducted to develop new materials, products, or devices, or to improve or develop new processes for economic exploitation.

Traditional Community: A culturally distinct group that identifies as such, has its own social organization, and occupies and uses territories and natural resources as a condition for its cultural, social, religious, ancestral, and economic reproduction, using knowledge, innovations, and practices generated and transmitted by tradition (Definition from the National Policy on Traditional Peoples and Communities).

Community Protocol: A procedural norm of Indigenous populations, traditional communities, or traditional farmers that establishes, according to their uses, customs, and traditions, the mechanisms for accessing associated traditional knowledge and the sharing of benefits addressed in this Law.

New ST&I Framework



Updates the 2004 Innovation Law; Constitutional Amendment 85; Regulated by Decree 9,238/2018

National System of Science, Technology, and Innovation (SNCTI): Organized in a collaborative framework among both public and private entities, aimed at promoting scientific and technological development and innovation.

Innovation: The introduction of a novelty or improvement in the productive and social environment that results in new products, services, or processes, or includes the addition of new functionalities or characteristics to an existing product, service, or process, which may lead to improvements and effective gains in quality or performance.

Science and Technology Institutes (ICTs): A body or entity of direct or indirect public administration, or a private non-profit legal entity legally constituted under Brazilian law, based in the country, with a mission or social or statutory purpose of conducting basic or applied scientific or technological research or developing new products, services, or processes.

Support Foundation: A foundation created to support research, teaching, and extension projects, institutional, scientific, and technological development projects, and projects that promote innovation of interest to ICTs, registered and accredited with the Ministry of Education and the Ministry of Science, Technology, and Innovation, under the terms of Law No. 8,958, dated December 20, 1994, and other relevant legislation at the state, district, and municipal levels.

Partnership Agreements: Grant agreements, partnership agreements for research, and research agreements.

COUNCILS

1996

National Council of Science and Technology (CCT)

An advisory body providing high-level counsel to the President of the Republic on the formulation and implementation of national science, technology, and innovation policies. Established by Law No. 9,257 on January 9, 1996, and regulated by Decree No. 11,474 on April 6, 2023.

Current composition:
https://antigo.mctic.gov.br/mctic/opencms/

2007

Governing Council of the FNDCT

NO PARTICIPATION OF CIVIL SOCIETY ENTITIES ACTIVE IN TRADITIONAL TERRITORY CONTEXTS.

This permanent, deliberative, collegial body is responsible for defining policies, guidelines, and standards for the use of FNDCT resources. Chaired by the Minister of Science, Technology, and Innovation (MCTI).

Current composition:
https://www.gov.br/mcti/pt-br/acompanhe-o-mcti/fndct/paginas/conselho-diretor

2015

Genetic Heritage Management Council (CGEN)

A collegial body aimed at making the national access and benefit-sharing system a tool for the country's economic, social, cultural, and environmental development, supporting the conservation of Brazil's biodiversity. Chaired by the Ministry of the Environment.

More information:
mlcti.mcti.gov.br/marco-federal/

REFERENCE MANUALS

International documents from the **Organisation for Economic Co-operation and Development (OECD)**, serving as methodological references for creating science, technology, and innovation indicators for the Ministry of Science, Technology, and Innovation:

1960-1970	First versions of the Frascati Manual
1995	Canberra Manual
2009	Patent Manual Update
2015	Frascati Manual Update addresses the concept of "traditional knowledge" broadly
2018	Latest update of the Oslo Manual

Access:
https://antigo.mctic.gov.br/mctic/opencms/indicadores/detalhe/Manuais/Manuais.html

4 Protagonism

The protagonism of PIQPCTsAFP and Guardians of Biodiversity refers to the active and central participation of these groups in issues that affect their lives and communities. This means that these peoples and communities play a fundamental role in defining their own reality and in the pursuit of their rights and recognition. This protagonism manifests itself in several important areas, such as: i) autonomy, self-determination, self-recognition, and self-declaration; **ii) recognition and respect for collective rights; iii) participation, representation, consultation, and prior, free, and informed consent; and iv) sustainable development.**

Firstly, when we talk about autonomy and self-determination, PIQPCTsAFP have the right to make decisions regarding matters that affect their lives and territories, including the management of natural resources, economic development, and the preservation of their culture and way of life. Furthermore, they implement forms of governance and models of community organization based on their traditions and specific needs. Regarding self-declaration, individuals have the right to declare their identity and belonging to the categories of PIQPCTsAFP. This self-recognition, supported by ILO Convention 169 on Indigenous and Tribal Peoples, is essential for legal, juridical, and social protection, as it validates the guarantee of fundamental rights, such as the right to land and territory.

Platform for Traditional Territories

An innovative digital tool for the registration and public availability of self-declared information about areas inhabited by **Traditional Peoples and Communities** (PCTs) in Brazil. It was developed through a participatory process involving representatives from PCTs of the National Council of Traditional Peoples and Communities (CNPCT), the Federal Public Ministry (MPF), academic institutions, and the federal government.

territoriostradicionais.mpf.mp.br

In second place, regarding **recognition and respect for rights**, the PIQPCTsAFP seek acknowledgment and protection of their traditional territories, which are essential for their cultural and economic survival, as well as for environmental balance. They also work and fight to ensure that their cultural practices and ways of life are respected, which includes guaranteeing access to services and public policies that take their particularities into account.

In terms of participation and representation, in 2022, the APIB launched the campaign "The Future is Indigenous," highlighting the importance of Indigenous presence in politics. For the Indigenous movement, "Aldear a política means removing harmful influences from the State so that the true Brazilian family can reclaim its rights and represent itself with the protagonism it deserves. We want Silvas, Marias, Marielles, Wapichanas, Pataxós, Tupinambás, Xacriabás, Guajajaras (and over 300 peoples in this country!) representing us in this space because we have always cared for life, the forests, knowledge, and Brazilian wealth. Our country is not on clearance sale. This is true nationalism, made by the peoples who cultivate life."[5].

[5] See APIB (2022) "The Future is Indigenous" https://apiboficial.org/2022/08/28/o-futuro-e-indigna/

Furthermore, these groups actively participate in social, Indigenous, and political movements as a form of political incidence and mobilization. Through these actions, they promote their causes and advocate for their rights at local, national, and international levels. With their mobilizations, they seek to draw society's attention to their issues and obtain the necessary support to face challenges and achieve justice and recognition.

In the context of **sustainable development** discussions, it is crucial to highlight that Indigenous Peoples, Quilombolas, and Traditional Communities apply their traditional knowledge to manage natural resources sustainably, using practices that protect and respect the environment **in an interdependent relationship with nature**. By employing traditional and ancestral techniques, they ensure ecological balance and conservation of natural resources for future generations. Moreover, these peoples create and implement economic models that respect their ways of life, promote sustainability, develop social technologies, and create alternatives for adaptation and mitigation of the climate crisis. These models seek to integrate economic development with cultural and environmental preservation, demonstrating that it is possible to advance in a manner that respects and values both the environment and local traditions.

The challenges for realizing this protagonism are observed in daily situations. For instance, when a person who self-identifies as Quilombola is not externally recognized by people who forget that ancestral, cultural, and educational ties define belonging to and being Quilombola beyond expected characteristics, it disrespects the identities of the PIQPCTsAFP.

Therefore, it is essential to reflect on the impacts caused in people's lives by the way they are approached, as it **implies having to constantly justify their own identity**. Living with interlocutors who marginalize them for being part of a differentiated group and experiencing moments of racism and prejudice is one of the most challenging issues faced by traditional peoples in their struggle for rights.

But it is essential to infer that, even though affirmative action policies allow for the effective presence of quilombola, Black, and Indigenous people in various sociocultural spaces, especially in higher education, mass retention is still not guaranteed. Many continue to attempt access to university year after year, and particularly in the trajectory of those who enroll but cannot continue due to the challenges and violence embedded in the structures of society.

However, Alves (2020, p. 90) emphasizes that “the sharing of positive stories increases the belief that even belonging to the popular layer, it is possible to traverse a greater path in the school system.” In light of this, and based on the experiences provided by these initiatives, it is important to remember that measures need to be taken to complement these actions so that quilombola, Indigenous, and other students not only have access to higher education but also enjoy other aspects related to the well-being of their communities in pursuit of sustainable development.

In this context, the encounter of knowledge stands out as a fundamental approach, bringing together, valuing, and strengthening traditional knowledge to ensure inclusion and respect for their cultural contributions.

5

The Encounter of Knowledges

The Encounter of Knowledges[6] can be understood as dialogues, meetings, and exchanges that people from Indigenous, quilombola, and other communities bring with them, with the aim of including and valuing traditional knowledge[7]. The movements organized by each community exemplify the **encounter of knowledge in their territories**, such as when we observe children with their particularities through play, speech, and especially their relationship with their parents. Similarly, when we look at parents who are children of resistance and consider the relationship between women and men who bring their knowledge and aspirations to these gatherings in pursuit of better living conditions.

[6] The Encounter of Knowledges is a project of epistemic and pedagogical innovation initiated in 2010 by the National Institute of Science and Technology for Inclusion in Higher Education and Research (INCTI), coordinated by José Jorge de Carvalho, and involving intense executive and reflective work by a network composed of masters, teachers, and students from various fields of academic knowledge. This initiative includes masters and teachers from indigenous societies, religious communities, quilombolas, agro-extractivist groups, urban groups from different cultures, and other traditional peoples to serve as faculty in universities.

[7] Traditional knowledge is not captured by a single area of Western science; it is complex, transdisciplinary (crossing the compartmentalized niches of academic institutions), multireferential (linked to different sources of production and validation), and multidimensional (with various levels of reality, governed by different logics, and irreducible to a single level of understanding). Learn more in the "Meeting of Knowledges in Universities: A Synthesis of the First Ten Years" in the Mundaú Journal (ufal.br)

"The act of 'aquilombar-o-neself,' that is, organizing against any oppressive attitude or system, has become, therefore, in today's world, the reignited flame that, in contemporary conditions, gives meaning to, stimulates, and strengthens the struggle against discrimination and its effects."

Ilka Boaventura Leite

These knowledges, which are not found everywhere or in any form, are natural and particular to Indigenous peoples, quilombolas, extractivists, among others, and such particularities can even exist within the territory of a specific people when we consider the teachings passed down from generation to generation, especially regarding the transformation of this knowledge, whether in the community or academic sphere.

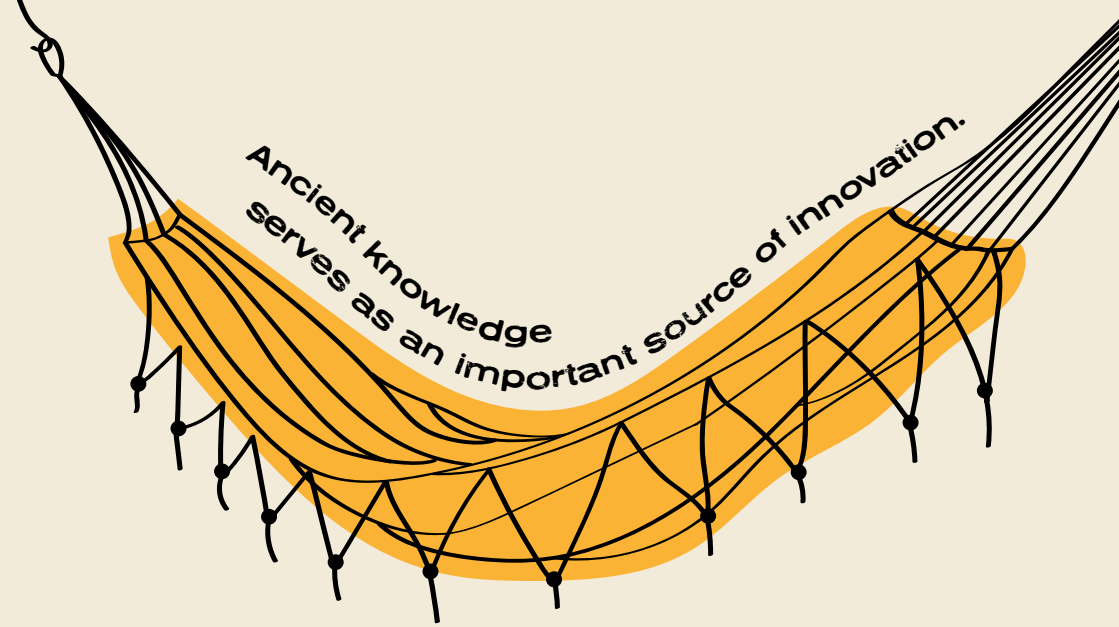
Thus, the **Encounter of Knowledges in the territories** is a result, for example, of the movements of 'aquilombamento' in earlier times. As Ilka Boaventura Leite discusses: "The act of aquilombar-oneself, that is, organizing against any oppressive attitude or system, has therefore become, in today's world, the reignited flame that, in contemporary conditions, gives meaning to, stimulates, and strengthens the struggle against discrimination and its effects."[8].

Through the encounter of quilombola knowledge, there is an increasing exploration of what their rights are and how to access them in order to further expand territorial knowledge encounters, such as conversation circles, cultural dances, festivals, and ultimately the social and political demands that involve the communities.

Therefore, based on the experiences of diverse knowledge, it is fundamental to understand methodologies that allow for inclusive and diverse practices of knowledge encounters for the training of traditional peoples and communities. These training spaces need to be led by the groups and social segments themselves.

Access to the knowledge of Indigenous peoples and traditional communities must be respected in accordance with Law No. 13.123, of May 20, 2015, which regulates access to genetic heritage, the protection and access to associated traditional knowledge, and the distribution of

[8]LEITE, Ilka Boaventura. The Quilombos in Brazil: Conceptual and Normative Issues. Florianópolis: NUER/ UFSC, 2000. p. 349



benefits for the conservation and sustainable use of biodiversity. Law No. 13.123 of 2015 aims to protect traditional knowledge and is applicable when there is access to genetic heritage and/or traditional knowledge for research and technological development and the economic exploitation of products derived from Brazilian biodiversity and associated traditional knowledge. **This knowledge serves as an important source of innovation for science, technology, and industry.**

Based on the experiences of individuals from traditional communities, particularly in the context of their educational journeys, the information and accounts they experience or have experienced in higher education illustrate that their academic paths as quilombola students are distinct. The university knowledge extends beyond the diverse readings in the classroom, encompassing the identity, belonging, knowledge, and practices of quilombola, Indigenous, riverine communities, etc. In other words, **the knowledge found in schools and universities differs from the traditional community knowledges.**

[9] [...] Memory proves to be fundamentally important for understanding the historical and social process experienced by the "resistant descendants of slavery." It is through this insurgent memory that narratives about the histories of the formation of ancient quilombos and of escaped Black people, who did not submit to the enslavement process in the region, emerge

"It is important to emphasize that community knowledge also involves historical and social processes of systematic observation, analysis of phenomena, and experimentation, conducted according to the specific protocols of each people and community. Traditional knowledge systems are different from the knowledge systems of universities, in which the Western scientific method is foundational. They are different, but they are not inferior"

In universities, we can say that there is scientific knowledge, while in communities, there is the unique and particular knowledge of each quilombola, indigenous person, riverside dweller, extractivist, etc., where the memory[9] of lived experiences becomes the support for the challenges faced in daily life. On the other hand, we know that universities face their own challenges and limitations, stemming from the integration of programs that strengthen the participation of different peoples in their teaching and learning spaces.

Professor José Jorge de Carvalho initiated the course 'Encontro de Saberes' (Encounter of Knowledges) through a project also known as 'Encontro de Saberes'[10]. First at UnB (University of Brasília), and later other universities began to offer this course as well, because, with the participation of people from traditional communities in the university within a course, the encounter of knowledge was realized, according to Professor José Jorge de Carvalho. It is worth highlighting the inclusion of graduate programs with slots reserved for Indigenous Peoples, Quilombolas, and Traditional Peoples and Communities, which expands the spaces for training and encounters of knowledge.

In the same year, 2010, the Yëgatu, Tukano, and Baniwa classes of the Indigenous Licensure in Educational Policies and Sustainable Development began at the Federal University of Amazonas (UFAM), engaging in dialogues and constructing the pedagogical policy together with the Federation of Indigenous Organizations of the Rio Negro (FOIRN). This resulted in an indigenous higher education course, with a bilingual methodology (the first language being the indigenous mother tongues co-official in the municipality of São Gabriel da Cachoeira-AM), learning through research, and a curriculum designed according to the demands indicated by the communities and Indigenous academics themselves.

[10] The first offering of the Meeting of Knowledges took place in 2010 in the undergraduate anthropology program at the University of Brasília (UnB) and included masters and teachers of traditional knowledge from all regions of Brazil. In 2012, the course was offered for the Doctorate in Cultural Studies at the Pontificia Universidad Javeriana, and starting in 2014, the expansion of the course began in Brazilian universities, such as the Federal University of Minas Gerais (UFMG), Federal University of Juiz de Fora (UFJF), Federal University of Pará (UFPA), State University of Ceará (UECE), University of Southern Bahia (UFSB), and the Federal University of Cariri (UFCA). In 2016, the Federal University of Rio Grande do Sul began offering the course. In 2017, the Federal Fluminense University (UFF) joined, followed by the Federal University of Roraima (UFRR) and the Federal University of Rio Grande (FURG) in 2019.

In this way, the organization of inclusive proposals made with and for different peoples, that is, with the active participation of all involved, is considered a meeting of knowledges, in an attempt to increasingly ensure the presence of PIQPCTsAFP in spaces that are their right, such as access to university education and, consequently, the expansion of community knowledge.

An example of this was **the significant movement regarding ethnic-racial issues and the decolonization of universities; that is, in addition to the re**cognition and rightful access of Indigenous, Quilombola, and other peoples to institutions, it is also necessary to (re)know the knowledges that involve these peoples, as guaranteed by **Federal Law number 12,711/2012[11], (BRASIL, 2012)**.

In this sense, Edgar Morin invites us to a careful listening where knowledges present themselves in various forms and, above all, guides that **respectful communication**[12] should occur between different actors; that is, there should be sensitive listening and non-violent communication with whoever the interlocutor is in this meeting of knowledges.

Thus, to familiarize and also communicate this knowledge, it is sufficient to observe the works produced by quilombola, Indigenous, riverine, and extractivist students, as well as the diverse themes presented where traditional knowledge has been discussed in different dimensions. For example, the Master's dissertation titled "From Community to University: An Analysis of the Academic

[11] First, between 1999 and 2000, the demands for quotas gained significant attention from national media outlets and resulted in Federal Law No. 12,711/2012 (Brazil, 2012), which established quotas for Indigenous and Black students in Brazilian universities. With this law and the admission of quota students, Brazilian universities underwent an unprecedented transformation, incorporating Indigenous and Black students into undergraduate courses, contributing to the process of breaking a segregationist logic that has accompanied Brazilian universities since their founding.

[12] Both the National Truth Commission (CNV) and the teaching of human understanding integrate and complement the proposal of Good Living, presented by Alberto Acosta (2006), which also calls us to many reflections, actions, studies, and practices in favor of an inclusive, harmonious, and respectful democracy toward diversity. In this regard, I emphasize the need for respect for multiculturalism, for people, for nature, for life, and for human dignity; it calls us to sensitive and empathetic listening, to loving and welcoming dialogue; it invites us to establish practices of solidarity and harmonious relations with Mother Earth and with all the peoples who have made and continue to make their presence known here, including the knowledge and practices of Indigenous peoples. In this sense, the CNV can assist in human understanding, in the listening and dialogue necessary for practicing the teachings and concerns that Good Living invites us to embrace.

Journey of Quilombola Students from Boa Vista, Baião-PA (2018-2023)" is a study conducted by quilombola student Valdriana as part of her Academic Master's dissertation through the Graduate Program in Education and Culture at the Federal University of Pará (PPGEDUC-UFPA).

This work analyzed the academic trajectory of quilombola students from the Boa Vista community in the municipality of Baião/PA at UNIFESSPA (Federal University of South and Southeast Pará), exploring the conditions of access and retention. The study aimed to map the academic path of quilombola students who entered UNIFESSPA through affirmative action policies; to understand the journey of these students within the university; to identify the obstacles (difficulties) they encountered and their potential consequences; to comprehend the alternatives found by quilombola students to meet the challenges they faced; and to reflect on the sociocultural impacts of the special selection process (PSE) for these students and their communities.

This endeavor requires a sensitive listening to each individual who shares their knowledge, drawing from their lived experiences in various contexts. Nevertheless, the struggles in favor of the knowledge of these communities continue, as this has been a topic of discussion in numerous forums and a subject of many research studies related to educational practice, particularly reflecting the experiences of quilombolas at the university level, as mentioned at the outset. This has contributed to the increased enrollment of students in higher education over time. Furthermore, traditional knowledge has been increasingly showcased in different spaces within communities, including the university.

Thus, it is worth discussing how knowledge is manifested in specific places, particularly in traditional communities, and how we can learn from this. In fact, we are constantly learning, especially through the sharing of knowledge with other peoples that make up Brazilian society. In this context, it is essential to understand these practices of knowledge exchange, promoting the inclusion of all peoples and addressing themes related to diversity and prejudice, fostering empathy and respect among individuals.

We are learning all the time, especially through the sharing of knowledge with other peoples that make up Brazilian society.

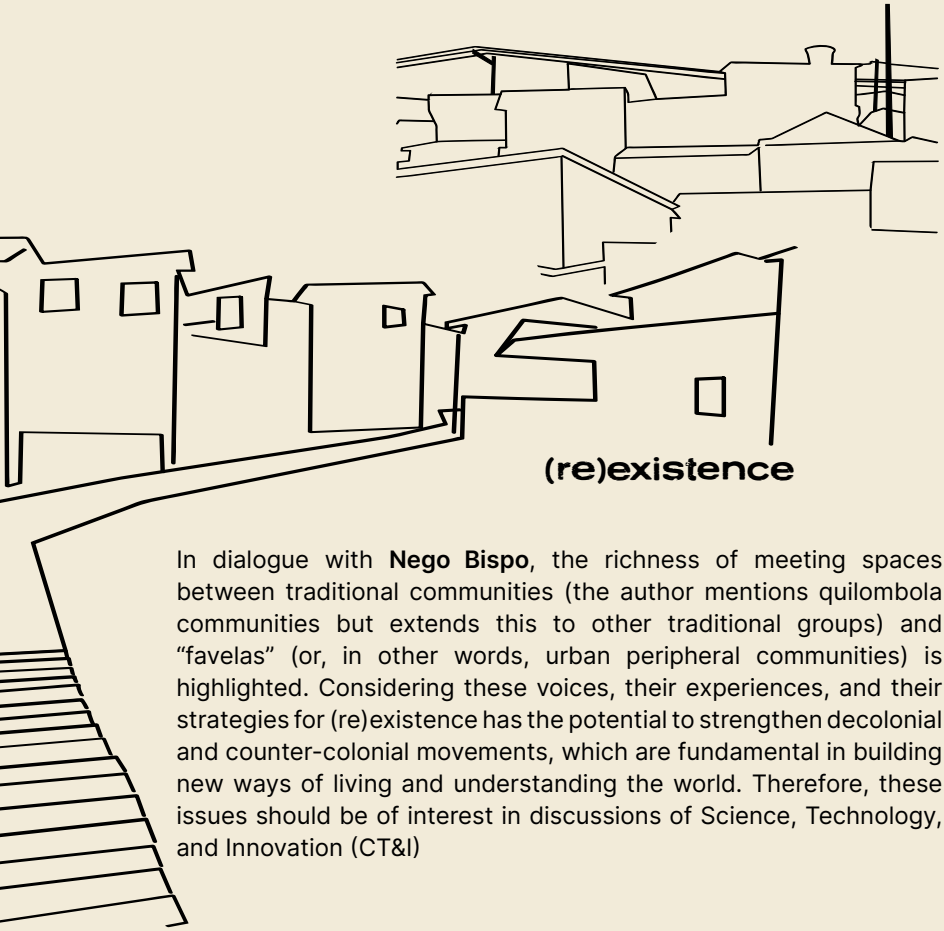
This reflects points raised by black movements, which have only recently been established as national educational guidelines, such as in the **National Curriculum Parameters (1996-1998) and in Law 10.639/03, which amends the LDB (Law of Guidelines and Bases) to establish the mandatory teaching of Afro-Brazilian and African History and Culture in Basic Education. Similarly, Law 11.645/08 mandates the teaching of Indigenous history and culture in elementary and high schools**.

Consequently, the Encounter of Knowledges provides contributions to traditional peoples by offering a theoretical and methodological framework regarding traditional knowledge and affirmative policies within the context of knowledge exchange in the Amazon. Traditional knowledge is often present in activities surrounding the quilombola festival, which occurs annually in quilombola communities, as well as in religious activities in churches, thereby extending beyond formal educational spaces.

Recognizing that this is one of the primary ways knowledge exchange occurs in traditional communities today—since education exists within each of us, meaning we all possess our own knowledge—it is crucial to humanize the relationship among individuals in this knowledge sharing. However, it is also important to acknowledge that institutions do not always adapt to proposals that favor the education of traditional peoples, which can impact the daily lives of quilombola, indigenous, riverside, and extractive communities, particularly affecting early childhood education and generating challenges in higher education.

Therefore, we consider it urgent to establish an organization that represents and addresses the needs of traditional peoples in their diverse contexts, especially in education, which has been a crucial factor for these communities. This is particularly true for the practical knowledge of communities in their various practices, as reflected in the innovation **ecosystem established by Law 9.283 of February 7, 2018, where various actors (community, university, businesses) come together.**

Additionally, we must consider the issue of knowledge that is created by the peoples of traditional communities to solve problems, which is protected by **Law 9279 of May 14, 1996**. This concerns the origin of such knowledge: if it is created by traditional communities, who holds the **rights in terms of patenting (the form of invention or use)** regarding this knowledge? The rights belong to the community or individual who created it. Thus, the person or community becomes the owner of the production of this knowledge, which provides a solution to an existing problem.



In dialogue with **Nego Bispo**, the richness of meeting spaces between traditional communities (the author mentions quilombola communities but extends this to other traditional groups) and "favelas" (or, in other words, urban peripheral communities) is highlighted. Considering these voices, their experiences, and their strategies for (re)existence has the potential to strengthen decolonial and counter-colonial movements, which are fundamental in building new ways of living and understanding the world. Therefore, these issues should be of interest in discussions of Science, Technology, and Innovation (CT&I)

6 Recommendations

BLOCK 1

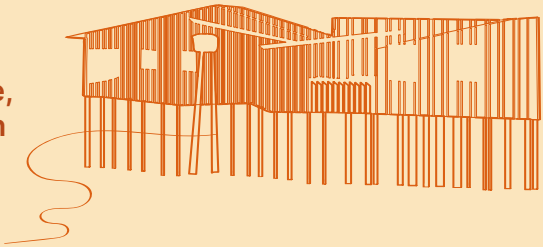
Triple Recognition

Necessary dialogues for implementation:

• APIB • CONGRESSO NACIONAL • CONFAP • CONSECTI • CNPQ • CAPES • CONAQ • CGEN • CNPCT • FINEP • IES • ICTS • INPI • MCTI • REDE PCTS • OSOCIOBIO[13]

1

Recognize technical, popular, and traditional knowledge as valid forms of knowledge within the scope of the National System of Science, Technology, and Innovation



DETAILS

• Review the **Legal Framework for Science, Technology, and Innovation** (Constitutional Amendment 85/2015; Law No. 13.243/2016; Federal Decree No. 9.283/2018)*

*Learn more at: mlcti.mcti.gov.br/marco-federal/

• Monitor **patent applications and registration processes for social technologies** involving traditional territories and peripheral communities, in collaboration with the World Intellectual Property Organization (WIPO) and the National Institute of Industrial Property (INPI).

• Acknowledge and value collective organizations (both formal and informal), traditional groups, and peripheral communities as **agents of innovation** and development, encouraging and ensuring their participation in the creation and implementation of Science, Technology, and Innovation (ST&I) policies and programs*

*ST&I policies must consider the leadership of urban communities in climate adaptation through an anti-racist lens. These populations already experience the acute impacts of climate change and have developed survival and adaptation strategies amid urban hardships. Their voices are crucial in ST&I discussions, especially on topics such as sanitation, housing, and resilient infrastructure. (Coalition COP of the Lowlands)

2

Revise Guidelines and Protocols of Science and Technology Institutions and Higher Education Institutions to Incorporate Free, Prior, and Informed Consultations and the Implementation of Specific Science Popularization Programs

DETAILS

- Institutionally recognize **community protocols** developed by collective organizations (formal and informal), traditional groups, and peripheral communities as valid documents in research processes
- Develop participatory research guidelines for traditional territories and peripheral communities, such as **community research protocols**
- Restructure research **ethics committee** processes to include prior authorization from community members and respect for the communities' own representative structures and collective decision-making practices
- Promote a science popularization program specifically tailored for Indigenous peoples, quilombolas, traditional peoples and communities, family farmers, and peripheral communities, encouraging result-sharing and feedback.

[13] Suggested organizations during the Traditional Knowledge Workshop; non-exhaustive list.

BLOCK 2

Collaborative Research

Necessary dialogues for implementation::

• ANPOG • CAPES • CNPQ • University collectives • Popular communicators (e.g., Midia Guajajara) • CGEN • Student gatherings (e.g., ENEI) • Banco do Brasil Foundation • Community Funds (Baoba, Fundo Casa, Peregum, CUFA, Perifa Connection) • Research groups • INCRA (PRONERA) • Instituto Serrapilheira • Instituto Mancala • MONEQ • MIP • MIR • MCTI • MIQCB • Social Technology Observatory (e.g., Goeldi Museum TS Observatory)MIQCB • Observatório de Tecnologias Sociais (ex: Observatório de TS do Museu Goeldi)

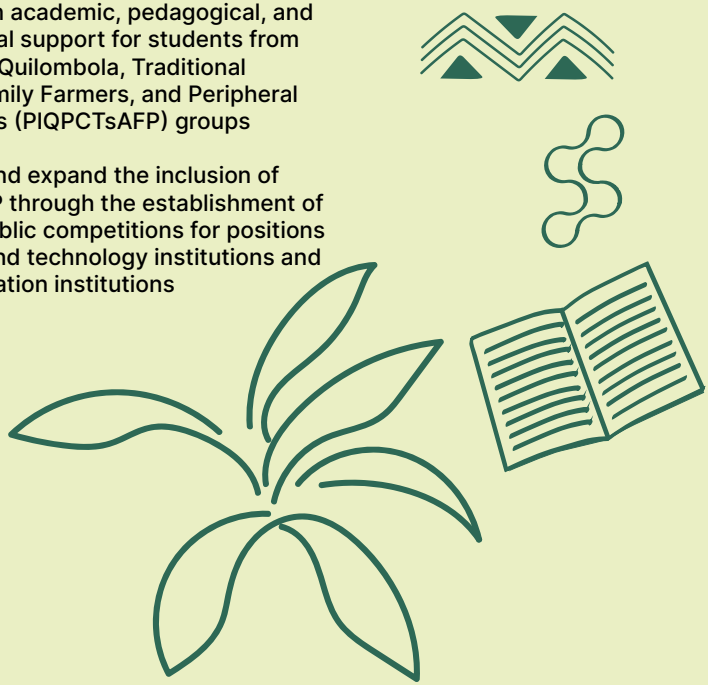
1

Strengthen specific programs for scholarships and research support

DETAILS

• Strengthen academic, pedagogical, and psychological support for students from Indigenous, Quilombola, Traditional Peoples, Family Farmers, and Peripheral Communities (PIQPCTsAFP) groups

• Promote and expand the inclusion of PIQPCTsAFP through the establishment of quotas in public competitions for positions in science and technology institutions and higher education institutions



2

Encourage collaborative research based on dialogue among different agents

DETAILS

• Expand outreach programs in communities as a core responsibility of Science and Technology Institutions (ICTs), linked to the ongoing training of researchers (ethics, co-production, and language).

• Recognize, support, and publicize existing collaborative research experiences (in civil society, ICTs, universities, and companies).

• Strengthen and implement Science and Technology initiatives in partnership with society to co-create solutions with diverse sectors and social groups, contributing to practical and adaptable solutions for the specific needs of communities and territories

• Promote long-term research programs for the **co-development** of social technologies and priority agendas (such as food systems, health, agro-extractivism, education, sanitation

• Strengthen funded mechanisms for **partnership initiatives** among civil society organizations (formal and informal collectives), companies, and ICTs, highlighting the active roles of all stakeholders as contributors to the innovation process

• Promote social interaction and cooperation environments to mobilize collective intelligence in the territories.

• Connect Science, Technology, and Innovation (ST&I) infrastructures with the demands of territories and communities*

• Establish **Collaborative Research Centers** within Science and Technology Institutions (based on the model of Technological Innovation Centers - NIT).

*Did you know that the MCTI's National Research Infrastructure Platform gathers information on 543 research institutions, 6,730 laboratories, and 42,734 research equipment across Brazil? And did you know that all this infrastructure can be shared? Learn more here: pnipe.mcti.gov.br/

3

Invest in ongoing training and institutional strengthening for grassroots community organizations, traditional groups and communities, and marginalized communities, providing access to technical, financial, and human resources to enable the development of sustainable projects with positive impacts in their territories

DETAILS

• Strengthen Contextualized Education initiatives (e.g., the Babaçu Coconut Breakers Training Center* and Family Agricultural Schools), recognizing the significance of Alternating Pedagogy

• Establish mechanisms and strategies for knowledge exchange that meet the needs and specificities of the involved groups, guided by respect for and recognition of their unique sociocultural organizations

• Systematize territorial experiences through Community Funds.

*groundbreaking achievement by the coconut breakers from the states of Maranhão, Pará, Tocantins, and Piauí, the Coconut Breakers Training Center was inaugurated in São Luís in June 2023.

Learn more here:
www.miqcb.org/post/conquista-in%C3%A9dita-centro-de-forma%C3%A7%C3%A3o-das-quebradeiras-de-coco-%C3%A9-inaugurado-em-s%C3%A3o-lu%C3%ADs-ma

4

Implement science popularization initiatives and produce materials translated for traditional communities and the diverse linguistic branches of Indigenous peoples.

DETAILS

• Expand scientific dissemination and science popularization initiatives among the involved groups (e.g., youth communication networks in territories, games, community tools, oral history)

BLOCK 3

Public Policies

Necessary dialogues for implementation:

• CCT • Councils of FNDCT, FINEP, CNPq EMBRAPA • CONSERVATION UNIT COUNCILS • CONFAP • CONSECTI • PNCSA • PUBLIC FUNDS • CNPCT • PARTICIPA+BRASIL Plataform • COP CLIMATE OBSERVATORY OF THE BAIXADAS

1

Adopt institutional mechanisms for participation and accessibility in scientific policy discussion spaces

DETAILS

• Ensure the participation of PIQPCTsAFP in the National Science and Technology Council (CCT), the Managing Council of the National Fund for Scientific and Technological Development (FNDCT), the Advisory Council of FINEP, the Deliberative Council of CNPq, the Advisory Council of EMBRAPA, among others to be mapped

• Encourage scientific and technological policy discussions within councils that represent Indigenous Peoples, Quilombola communities, and Traditional Peoples and Communities, such as the National Council of Traditional Peoples and Communities (CNPCT), the Genetic Heritage Management Council (CGEN), the National Indigenous Policy Council (CNPI), and consultative and deliberative councils of Nature Conservation Units

• Establish technical chambers/forums for debate/spaces for discussion on scientific and technological policy*

• Establish community councils in urban outskirts with a formal role in CT&I discussions to ensure their local needs and solutions are integrated into national policies.

*Explore the "Yellow Zones" experience, an innovative community engagement program by the COP Climate Coalition of the Baixadas to decentralize climate debate: www.yellow-zone.org/

• Strengthen **public consultation** processes for funding calls, ensuring language and content adjustments

• **Conduct free, prior, and informed consultation processes** with representatives and organizations of traditional peoples and communities impacted by public policy at the national level.

• Strengthen democratic processes within grassroots community organizations and social movements for discussing CT&I issues, valuing their unique organizational structures (e.g., the MIQCB Encuentro and CNS expanded meetings)

2

Act in the formulation of public CT&I policies from an intersectoral and interministerial perspective, with the mission of promoting inclusive, healthy, sustainable, and supportive territories

DETAILS

• Strengthen **broad participation** in socio-environmental public policies/climate adaptation/food and nutrition sovereignty and security (such as workshops within the National Sociobioeconomy Plan and the Climate Plan).

• Coordinate CT&I policies with education policies focused on the retention of PIQCTsAF students, fostering scientific production led by representatives from these communities in dialogue with their territories and knowledge*

• Promote programs that directly engage with territories and communities (such as the Institutional Program for Sustainable and Healthy Territories by the Oswaldo Cruz Foundation)

* The PIPOU Program – Indigenous Program for University Retention and Opportunities – is an initiative by the Institute for Society, Population, and Nature (ISPN) that aims to support Indigenous students in higher education and strengthen affirmative action initiatives

3

Research Funding

DETAILS

• Develop specific calls for proposals aimed at collectives (both formal and informal) and partner networks working in PIQPCTsAFP contexts. Ensuring that underserved communities also have access to resources for developing social technologies and solutions tailored to their realities is crucial, particularly to mitigate climate change impacts in these areas

• Establish accessible criteria for accrediting collectives (both formal and informal), simplifying administrative procedures and ensuring transparency and equity in resource access

• Strengthen interdisciplinary/transdisciplinary research programs within state research funding foundations (FAPs) and national funding agencies CAPES/CNPq/FINEP, in PIQPCTsAFP contexts

• Enhance processes for incubating community businesses

PARTNER INSTITUTIONS

CONSELHO DO POVO TERENA
Hanaiti Ho´unevo Têrenoe

CONSELHO NACIONAL DAS POPULAÇÕES EXTRATIVISTAS
CNS

OS BATUTAS

Fundación Avina

Instituto Mancala

ISPN
INSTITUTO SOCIEDADE, POPULAÇÃO E NATUREZA

MUSEU GOELDI

OBSERVATÓRIO
castanha-da-amazônia

OBSERVATÓRIO
PROTOCOLOS DE CONSULTA E CONSENTIMENTO LIVRE, PRÉVIO E INFORMADO

Observatório das Economias da Sociobiodiversidade

MINISTÉRIO DO
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MUDANÇA DO CLIMA

GOVERNO FEDERAL
BRASIL
UNIÃO E RECONSTRUÇÃO

FUNDERS

IBIRAPITANGA

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