


**INDIGENOUS PEOPLES AND TRADITIONAL COMMUNITIES AND PUBLIC POLICIES IN BRAZIL** <https://doi.org/10.56238/sevened2024.037-185>**Evely Bocardi de Miranda<sup>1</sup>, Sandro Benedito Sguarezi<sup>2</sup>, Liliane Cristine Schlemer Alcântara<sup>3</sup> and Carlos Alberto Cioce Sampaio<sup>4</sup>.****ABSTRACT**

The National Policy for the Sustainable Development of Traditional Peoples and Communities (PNPCT), established by Decree No. 6,040/2007, is recognized as a historical and legal milestone in the search for a balance between human relations and the environment. This recognition stems, above all, from valuing culturally differentiated groups and encouraging the sustainable use of biodiversity. However, the invisibility of these groups has resulted in the weakening or loss of knowledge, ancestry, and belonging, in addition to compromising the conservation of biodiversity due to the absence of adequate public policies. Given this scenario, it is essential to foster debates that promote the legitimacy of the PNPCT and the appreciation of the traditional practices and knowledge of Native Peoples and Traditional Communities, which play a fundamental role in the socio-environmental balance. The present work aims to understand the importance of government public policies aimed at Native Peoples and Traditional Communities, highlighting their interrelationship with Good Living as a means to preserve culture, heritage, traditional knowledge and biodiversity. The research, of a bibliographic nature and with an interdisciplinary focus, highlights the indispensability of systematized public policies directed to Native Peoples and Traditional Communities. In this context, the PNPCT must prioritize socio-cultural development, the appreciation of traditional knowledge and knowledge, and respect for the identity of these groups, reaffirming their essential role in building a sustainable and inclusive future.

**Keywords:** Native Peoples and Traditional Communities. Patrimony. Good Living.

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## INTRODUCTION

Brazil is widely recognized for its biodiversity, being a true storehouse of natural resources and a wide variety of plant and animal species. The country is home to different biomes and ecosystems essential for sustaining life on the planet. Its natural and scenic wealth has attracted increasing attention, being the object of concerns of environmental agencies, climate forums and national and international entities focused on the protection of biodiversity.

In this scenario, Indigenous Peoples and Traditional Communities (PCT) play a crucial role, defending human respect, environmental preservation, and care for natural resources. This action is closely linked to cultural heritage and the concept of Good Living, strengthening the debate on the application of the normative purposes of Decree No. 6,040, of February 7, 2007, which instituted the National Policy for the Sustainable Development of Traditional Peoples and Communities (PNPCT). This policy regulates political and social actions that highlight the relevance of these peoples and communities for the cultural and environmental valorization of the territories they occupy.

The objective of this work is to understand the importance of government public policies aimed at Native Peoples and Traditional Communities, highlighting their interrelationship with Buen Vivir as a means to preserve culture, heritage, traditional knowledge and biodiversity.

The relationship between traditional territories, culture and environmental preservation has been widely recognized in recent studies, especially in the areas of Anthropology and Environmental Sciences. These studies show how diverse cultural groups are guardians of ancestry, belonging, knowledge, traditions, innovations, and practices that harmonize with the balanced use of biodiversity in their territories. The philosophy of Good Living reflects this integration, promoting a participatory and harmonious experience between human beings, others and nature, being a principle present in the knowledge and practices of Native Peoples and Traditional Communities.

In view of this, it is the responsibility of society, Brazilian public agencies, social institutions and environmental protection entities to implement, promote and supervise public policies that ensure indispensable conditions for sustainable development. These actions must be guided by the search for a balanced and harmonious relationship between human beings and nature, ensuring the preservation of traditional knowledge and biodiversity.

## METHODOLOGY

This research is based on a deductive method with a literature review, with an interdisciplinary focus, in order to discuss the relevance of systematized public policies in favor of Native Peoples and Traditional Communities, to safeguard traditional knowledge, knowledge, belonging, ancestry, practices and innovation in their territories.

## RESULTS AND DISCUSSIONS

**Native Peoples and Traditional Communities are culturally differentiated groups that have ways of life and social practices guided by respect for nature, differentiating themselves from the predominant economic development models. Through their experiences, these groups resist the hegemonic model of society, preserving ancestral knowledge and knowledge, in addition to maintaining their own identities and social organizations. They occupy territories and use natural resources for cultural, religious, economic and ancestral production purposes.**

These groups include indigenous peoples, quilombolas, peoples of African origin, gypsies, rubber tappers, babassu coconut breakers, chestnut trees, pasture communities, faxinalenses, terreiro communities, artisanal fishermen, shellfish gatherers, varzeiros, riverside dwellers, pantaneiros, caiçaras, praiheiros, sertanejos, jangadeiros, azoreans, catingueiros, campeiros, varzanteiros, Pomeranians, among others **(Special Secretariat for Policies for the Promotion of Racial Equality -SEPPIR, 2015)** The recognition of these peoples and communities is supported by their socio-cultural relevance, historical resistance and contribution to environmental conservation and cultural diversity in Brazil.

These diverse cultural groups are socio-cultural organizations deeply linked to the idea of a more humane and balanced development. They are recognized for their ways of occupying and using their territories, as well as for their ethnic-cultural contributions, to the preservation of natural resources and animal and plant species, promoting the conservation of biodiversity. The culture and heritage of these groups are fundamental elements of their formation, guiding their practices, ways of acting and harmonious relations with the environment.

Unity among these culturally diverse groups is essential to confront the denial of socio-ethnic-cultural diversity. The strengthening and empowerment of Indigenous Peoples and Traditional Communities are essential to protect their practices, traditions and knowledge, in addition to ensuring the occupation, sustainable use and conservation of traditional territories and natural resources. This dynamic promotes balance, respect for biodiversity and offers valuable learning for all humanity.

National and international normative instruments that demonstrate the relationship of the PCT with culture and the environment due to ways of life and the effective participation in achieving an alternative to development, that is, a more humane and inclusive development, such as the Constitution of the Federative Republic of Brazil of 1988; Decree No. 6,040 of February 7, 2007, which establishes the National Policy for the Sustainable Development of Traditional Peoples and Communities - PNPCT; Convention No. 169 of the International Labor Organization (ILO).

Decree No. 6,040/2007 is the historical-legal framework and brings in its text the conceptualization of Traditional Peoples and Communities, Traditional Territories and Sustainable Development, and is also the instrument that sets the guidelines of the National Policy, such as sustainable production, sociocultural insertion, traditional territories and traditional and natural resources.

Sustainable development is based on three interdependent dimensions: economic, social and environmental, which constitute the pillars of sustainability. There is no hierarchy between these dimensions, as they are all equally essential. However, it is pertinent to highlight the Ecodevelopment approach, which seeks specific solutions considering the environment, culture, individuals and their immediate and long-term needs.

According to Sachs (2007), Ecodevelopment promotes a socially inclusive, economically viable and environmentally sustainable development model, which makes it especially relevant for Indigenous Peoples and Traditional Communities. This perspective recognizes the specificities of these groups and values their cultural practices and ways of life as an integral part of balanced and inclusive development.

Despite the existence of Decree No. 6,040/2007 and the support for Native Peoples and Traditional Communities, however, public policies are scarce for the effective protection, preservation and recognition of PCTs and their importance for the conservation of biodiversity, territory, identity, culture and traditional knowledge.

Several national and international instruments address the importance of heritage and cultural diversity, ensuring the exercise of cultural rights, the dissemination of cultural manifestations, access to the sources of national culture and the appreciation of ethnic and regional diversity. These instruments also promote the defense, preservation, and appreciation of cultural heritage.

Among them, the following stand out: the Constitution of the Federative Republic of Brazil of 1988\*\*, which ensures cultural rights; the National Policy for the Sustainable Development of Traditional Peoples and Communities (PNPCT), aimed at the recognition and protection of Traditional Peoples and Communities; the Convention on the Protection of

the World Cultural and Natural Heritage, adopted at the XVII General Conference of UNESCO; the Convention on Biological Diversity (1998), which recognizes the relationship between biological and cultural diversity; Convention No. 169 of the International Labor Organization (ILO), on the rights of Indigenous and Tribal Peoples; and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, among others. These legal and political frameworks highlight the relevance of cultural diversity and heritage as essential elements for building a more inclusive and sustainable society.

In 2020, the entire structure of standardization and protection of Native Peoples and Traditional Communities was dismantled, in view of the revocation of the entire organization of the Sustainable Development of Traditional Peoples and Communities by Decree No. 10,473, of August 24, 2020 (Oliveira, *et. al*, 2021, p. 110), receiving much criticism, Behold, the actions were seen as a setback to the rights conquered.

In the years 2019-2022, the period of the Bolsonaro government, although some actions were announced and renewed, it was a period of harsh criticism made by social organizations and indigenous leaders due to measures that weakened the protection of the rights of Indigenous Peoples and Traditional Communities, especially with regard to territorial and environmental protection, such as defending the opening of Indigenous and Traditional Lands for mineral, timber and agricultural exploration (Barreto Filho, 2020).

Since the beginning of 2023, under the presidency of Luiz Inácio Lula da Silva, the Brazilian government has implemented several public policies aimed at Indigenous Peoples and Traditional Communities, aiming at the recognition, protection, and strengthening of their rights.

Among the main initiatives, the following stand out: restructuring of the National Council of Traditional Peoples and Communities (CNPCT), with the objective of monitoring and improving public policies aimed at these groups; creation of the National Secretariat for Traditional Peoples and Communities and Sustainable Rural Development, established within the scope of the Ministry of Environment and Climate Change, being responsible for proposing policies and strategies aimed at the sustainable development of territories occupied by Indigenous Peoples and Traditional Communities, in addition to promoting the conservation of socio-biodiversity and the fight against desertification; the Ministry of Culture created a working group to prepare the National Policy for Traditional and Popular Cultures, in August 2024, aiming at the appreciation and preservation of the cultural manifestations of Traditional Peoples and Communities; and the Institution of the National Policy for Traditional Peoples and Communities of Terreiro and African Matrix, in November 2024, aiming to promote intersectoral measures to guarantee the rights of traditional

peoples and communities of *terreiro* and African origin, with an emphasis on the recognition, respect and appreciation of their culture and memory, in addition to confronting racism (Brasil, 2024; Brazil 2024; ISA, 2024).

These actions reflect the government's commitment to promoting the inclusion, appreciation and protection of the rights of Indigenous Peoples and Traditional Communities in Brazil, ensuring their active participation in the formulation and implementation of public policies that meet their needs and respect their cultural specificities.

Brazilian cultural heritage is protected by the Federal Constitution of 1988, covering several dimensions that reflect the country's identity and diversity. This protection includes forms of expression; the ways of creating, doing and living; scientific, artistic and technological creations; as well as works, objects, documents and buildings, in addition to all spaces intended for artistic-cultural manifestations. Urban complexes and sites of historical, landscape, artistic, archaeological, paleontological, ecological and scientific value are also protected, highlighting the scope and importance of cultural heritage for the construction and preservation of the nation's collective memory (Brasil, 1988).

Brazil is a country rich in cultural diversity, the result of the plural formation of its people, which is expressed through originality, diversity and pluralism. This cultural wealth is represented in various forms, such as dance, music, theater, poetry, literature, visual arts, beliefs, and countless other artistic manifestations.

Brazilian culture has constitutional protection, according to article 215 of the Federal Constitution, the State has the duty to guarantee everyone the full exercise of cultural rights, access to the sources of national culture and the incentive to the appreciation and dissemination of cultural manifestations (Brasil, 1988). However, for this commitment to be effectively fulfilled, more robust public policies are indispensable, which contemplate planning, promotion and continuous investment in the development and preservation of Brazilian culture.

For Gudynas and Acosta (2011, p. 103) Good Living presents itself "as an opportunity to build another society sustained by the coexistence of human beings in diversity and harmony with nature, based on the recognition of the cultural values existing in each country and in the world", being a movement of alternative to development, of resistance to the valorization of knowledge, of culture and traditional knowledge.

Alcântara and Sampaio (2017, p. 233), it is a "crisis of a systemic and civilizing nature suggests a renewed reflection on the meaning of Good Living, which is related to



quality of life and leads us to issues such as spirituality, nature, ways of life, consumption, politics and ethics". And yet, that the meaning of Buen Vivir also includes

the valorization of the territorial dimension within the scope of alternative development policies and the recognition of other ways of being in the world - which have always existed, survived and preserved their characteristics with a certain degree of autonomy in the face of the process of modernization and colonization (Sampaio, Alcantara and Vieira, 2022, p. 171)

The multidimensional vision of Buen Vivir integrates human emancipation with a harmonious and respectful coexistence between man and nature. This perspective values participatory management, based on ethical principles, and promotes an inclusive, sustainable, democratic, and economically viable environment, aimed at reducing social, cultural, and economic inequalities.

## CONCLUSION

Native Peoples and Traditional Communities are guardians of culture, traditional knowledge and biodiversity, maintaining an intrinsic relationship with natural resources, based on preservation and sustainable use transmitted from generation to generation. This interaction contributes to socio-environmental harmony and balance, making Traditional Peoples and Communities protagonists in essential issues that involve the relationship between society and nature on a sustainable basis.

From an interdisciplinary perspective, themes related to Native Peoples and Traditional Communities, culture, heritage and Buen Vivir play a significant role in the dialogue with society in general. These are themes that enrich the collective understanding of the importance of sociocultural and socio-environmental diversity. However, it is necessary to advance in debates and practices to reduce the distance between public policies and the effective promotion, promotion and access to culture. This approach is crucial to ensure the preservation of traditional knowledge and knowledge, ensuring cultural diversity and promoting the Good Living of Native Peoples and Traditional Communities.

Although Decree No. 6,040/2007 is considered a milestone in the recognition of Traditional Peoples and Communities, as well as other legislation and public policies, its applications have proven to be inefficient and insufficient to ensure the effective recognition of these groups and to promote sociocultural and environmental development.

Given this scenario, it is essential that society and public institutions assume the responsibility of inspecting and demanding the implementation of public policies aimed at preservation and social, cultural, and environmental balance. These actions should contribute to the appreciation of traditional knowledge, respect for identities and the



promotion of the socio-cultural development of Native Peoples and Traditional Communities, ensuring their rights and strengthening their role in the construction of a sustainable, inclusive and fair future.



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