

# REDUCED INEQUALITIES

## CONTRIBUTIONS OF EMBRAPA

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## Chapter 4

# Research, technology transfer and innovation for social inclusion

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## Introduction

One of the major national challenges is to promote social, economic and political inclusion, regardless of race and ethnicity through research and technology transfer actions. This chapter especially adheres to target 10.2 of Sustainable Development Goal 10 (SDG 10), by 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion, economic or other status. In addition to being related to SDG 10, these actions fit in the context of Embrapa's array Building and Exchanging Knowledge for the Sustainable Development of Traditional Peoples and Communities Arrangement (ConPCT). It has strong adherence to SDG target 15.1, since Embrapa's research, development and innovation actions with traditional peoples and communities strengthen compliance with commitments to international agreements aimed at the conservation, recovery and sustainable use of terrestrial and aquatic ecosystems. Of particular notes are the agreements of Convention on Biological Diversity (CBD) and International Treaty on Plant Genetic Resources for Food and Agriculture (ITPGRFA), since the projects developed in this field have actions directly related to the use and sustainable management of native and cultivated biodiversity, with a deepening of the studies and transfer of technologies on agrifood alternatives of these products.

In addition, it contributes to international agreements related to water, including Mercosur Environment Framework Agreement (Mercosul, 2001), United Nations Convention to Combat Desertification (UNCCD) and/or Desertification-affected Countries (Brasil, 2020) and *Ministerial Declarations of the World Water Forums II, III and IV* (2000, 2003 and 2006 respectively) (Brasil, 2018) through projects with farmers' communities, riverine communities, artisanal fishermen, coastal and archipelago inhabitants in the Amazon region, and as of the peoples living in the Brazilian Semiarid Region and Cerrado (Principais..., 2014). It contributes to SDG 13 (Take urgent action to combat climate change and its impacts), especially target 13.3. In this context, the ConPCT Array projects contribute by identifying

strategies for coping with climate change, such as resilient agricultural systems, as well as strengthening initiatives by farmers to protect native seeds by promoting in situ/on farm conservation of genetic resources, among others. It is also worth mentioning its interface with SDG 2 (End hunger, achieve food security and improved nutrition and promote sustainable agriculture), specifically in the goals of reducing hunger and promoting food security, in which several ConPCT Array projects promote the exchange of knowledge to increase agricultural productivity and income generation.

## Rural diversity in the context of traditional peoples and communities and productive inclusion

A strong social and cultural diversity characterizes the Brazilian countryside. Those human populations framed as indigenous peoples and traditional communities are among the most affected by diverse social problems, related and derived from food insecurity (high infant mortality, malnutrition and more recently obesity). Many live in territories with area below their needs, facing problems from agrarian conflicts. In the past 2 decades, traditional peoples and communities have sought to strengthen their community organizations and thus demand more appropriate policies from the federal government.

This diversity refers to different ways of appropriating natural resources and their legal recognition, which characterize the so-called "traditionally occupied lands", the common use of forests, water resources, etc. Fields and pastures appear combined with ownership and possession, either perennial or temporary, and involve different productive activities carried out by family labor units, such as extractivism, agriculture, fishing, hunting, handicrafts and livestock (Almeida, 2008). According to this author, to have an order of magnitude of these specific territorialities, which cannot be read as "isolated" or "incidental", of the 850 million hectares in Brazil about a quarter does not fit the categories "establishment" and "rural property". That is, around 12% of the Brazilian surface or approximately 110 million hectares correspond to about 600 indigenous lands. The lands of *quilombolas*, according to official estimates, correspond to about 743 communities in 30 million hectares. Add to the lands of indigenous and quilombolas the territories where more than 20 peoples and traditional communities live.

Traditional peoples and communities have different forms of appropriation of land traditionally occupied by their ancestors, involving collective property

(*quilombolas*), permanent possession (indigenous), common temporary use, but repeated in each crop (cocoa-babassu breakers), collective use (faxinalenses), the common and open use of water resources and other concessions of use, such as accommodate (gypsies) and the overlapping of traditional territories with environmental preservation units (Pomeranians, *quilombolas*, natives and others). Many of these traditional social segments still do not have legal-format apparatus (decrees, normative instruments) and technical itineraries to ensure territorial regularization. Many traditional communities have used sustainable development reserves, extractive reserves and even agrarian reform settlements, among other modalities, as a way of maintaining part of their traditional territories and their traditional way of life.

Historically these peoples have had their cultural diversity made invisible, lacking an adequate policy of education, health and especially of promoting food security in their territories.

The visibility of traditional peoples and communities has gained official status only with Decree 6,040, which establishes the Política Nacional de Desenvolvimento Sustentável dos Povos e Comunidades Tradicionais (National Policy for the Sustainable Development of Traditional Peoples and Communities – PNPCT) (Brasil, 2007). By this policy, traditional peoples and communities are understood as culturally differentiated groups that recognize themselves as such, have their own forms of social organization, occupy and use territories and natural resources as a condition for their cultural, social, religious, ancestral and economic reproduction, using knowledge, innovations and practices generated and transmitted by tradition. The PNPCT urged the federal public institutions to focus efforts to promote the sustainable development of traditional peoples and communities, with an emphasis on recognizing, strengthening and guaranteeing their territorial, social, environmental, economic and cultural rights, with respect and appreciation of their identities, their forms of organization and their institutions.

In accordance with this policy, the Conselho Nacional dos Povos e Comunidades Tradicionais (National Council of Traditional Peoples and Communities – CNPCT) (Brasil, 2016) recognizes different categories of traditional peoples and communities: andirobeiras, sempre-viva flower gatherers, caatingueiros, caiçaras, castanheiros, mangaba pickers, gypsies, cipozeiros, extractivists, faxinalenses, fundo e fecho de pasto, geraizeiros, ilhéus, indigenous, isqueiros, morroquianos, pantaneiros, artisanal fishermen, piaçaveiros, pomeranos, povos de terreiro, breaks of coco babassu, *quilombolas*, retireiros, ribeirinhos, seringueiros,

vazanteiros, veredeiros. The CNPCT has also alerted to the serious problems of social inequality of the traditional peoples and communities in relation to the rest of Brazilian population and has demanded the strengthening of social inclusion actions of these peoples.

Currently, Brazil has important legal frameworks to guarantee differentiated process of productive inclusion of traditional peoples and communities that are added to Decree 6,040/2007, such as Law 11,326/2006 (Brasil, 2006), which establishes the guidelines for the formulation of the Política Nacional de Agricultura Familiar e Empreendimentos Familiares Rurais (National Policy on Family Agriculture and Rural Family Enterprises), and Law 12,188/2010 (Brasil, 2010a), which instituted the Política Nacional de Assistência Técnica e Extensão Rural (National Policy on Technical Assistance and Rural Extension – Pnater) and the Programa Nacional de Assistência Técnica e Extensão Rural na Agricultura Familiar e na Reforma Agrária (National Program for Technical Assistance and Rural Extension in Family Agriculture and Agrarian Reform – Pronater).

According to Dias et al. (2016), this inclusion promote the production of healthy food, income generation and food security and food and nutritional sovereignty, always taking into account the traditional knowledge of traditional peoples and communities. This knowledge accumulated over generations through socio-cultural observations, experimentation and adaptation is rich and needs to be incorporated into the construction of scientific knowledge through the elaboration of interactive, dialogic and constructivist strategies to ensure the advancement of science in the context of the challenges of sustainable development.

Despite the recent legal advances, much still needs to be done to meet the historical claims regarding the productive inclusion of the different traditional peoples and communities segments. In this context, in addition to the legal instruments mentioned above, a set of other policies, such as The Política Nacional de Segurança Alimentar e Nutricional (National Policy on Food and Nutrition Security – PNSAN) (Brasil, 2010b) and the Política Nacional de Gestão Ambiental e Territorial Indígena (National Policy on Environmental and Territorial Management of Indigenous Lands – PNGATI) (Brasil, 2012), identify the need to foster research actions and technology transfer in support of the productive activities of the traditional peoples and communities. These actions should recognize and value the knowledge and practices locally built by these communities and foster the dialogue of scientific and traditional knowledge in the construction of knowledge.

Seeking an adaptation of the processes of generation of research and availability of social technologies for traditional peoples and communities audiences, Brazilian Agricultural Research Corporation (Embrapa) has historically been developing several projects with multiple partnerships to meet the demands of indigenous communities, *quilombolas* and other categories of peoples and communities. These actions seek to improve the quality of life, food and nutritional security, conservation of agrobiodiversity and territorial planning, as well as provide reflection on ethnodevelopment and ethnoscience that fit and respect the generation of locally constructed knowledge in the dialogue format of knowledge, aiming, among other things, to reduce social inequalities.

## Embrapa, indigenous peoples and traditional communities

In 1994, the indigenous people Krahô sought Embrapa's seed conservation chambers to rescue lost corn varieties. The meeting culminated in a partnership that influenced pioneering actions at Embrapa related to the Convention on Biological Diversity (CBD) regarding the authorization of access to genetic resources and associated traditional knowledge. In this context, an agreement was reached between Embrapa and Fundação Nacional do Índio (National Indigenous Peoples Foundation – Funai), which culminated in the signing of General Cooperation Agreement in 1997 and later a contract between Embrapa and Kapey Indigenous Association (representative of the Krahô people). Dias et al. (2015) present a detailed history of Embrapa's approach to Funai in the context of indigenous food security. It indicates that Embrapa, in conforming to the current national legislation, built in 2004 the first Brazilian prior consent (prior authorization of the Krahô for collection actions and access to associated traditional knowledge).

In 1997, Embrapa and the Secretariat of Policies for the Promotion of Racial Equality of the Presidency of the Republic signed a technical cooperation agreement involving research and technology transfer actions for sustainable productive inclusion in traditional communities of African origin. In 2003, Embrapa, together with other governmental organizations, participated in the structuring and implementation of Programa Nacional de Fortalecimento da Agricultura Familiar (National Family Farming Development Program – Pronaf), where traditional peoples and communities are included. In that same year, an extensive process of consultation with indigenous communities was held to

support the formulation of public policies (Brasil, 2006), within the framework of Intersectoral Commission on Indigenous Health, in which several ministries were involved. This action culminated in the creation of Fome Zero (Zero Hunger) project and the Sustainable Development Project in Indigenous Communities (known as Indigenous Portfolio), a process in which Embrapa had an important participation in its implementation (Dias, 2007).

In 2004, the *I Encontro dos Técnicos da Embrapa* (1<sup>st</sup> Embrapa Technicians Meeting) was held in Brasília, with technicians who worked with indigenous peoples and traditional communities, indicating the importance of further developing the methodological aspects and fostering multidisciplinary projects in the context of ethno-cognition. In 2005, Embrapa carried out a survey to identify the company's actions with indigenous peoples, at which time 39 units were identified in 20 indigenous territories (Udry et al., 2015).

In 2006, a survey was carried out with Embrapa Units that worked with this segment, identifying 94 in execution (Udry et al., 2015). In the same year, a working group was created composed of researchers and analysts from Embrapa (Embrapa, 2006) to organize the event: Ethnoscience in Agricultural Research. This event was held in December 2006 at Embrapa Headquarters (*Ethnoscience and Agricultural Research Meeting – Knowledge Dialogue*), which was attended by researchers from 21 Embrapa Units and representatives from five universities, two research institutes both national and international, four public agencies, four civil society organizations of public interests (Oscips), seven traditional communities and 13 representations of indigenous peoples (Dias, 2007). The institutional adequacy of Embrapa for work with traditional communities and indigenous peoples implied the formalization of agreements and the following referrals: 1 – Promote and/or foster training in ethnoscience; 2 – Disseminate legislation relevant to the topic; 3 – Create a virtual internal network for employees interested in the theme; 4 – Improve the relationship and/or discussion with programs related to family farming and traditional peoples and communities; 5 – Promote internal discussion on terms related to the topic; 6 – Enable the hiring of external consultants specialized in the subject; 7 – Promote broad discussion on appropriate models of technology transfer; 8 – Strengthen relations with strategic partners within the federal government; 9 – Create a working group at Embrapa to form a Reference Framework for Ethnoscience, which will allow the institutionalization of the theme and contribute to the discussion of Embrapa's Executive Plans.

In 2007, in order to meet these demands, in particular the last one (9), a Ethno-cognition Working Group (WG) was appointed by Embrapa researchers and technicians (Embrapa, 2007) to diagnose and propose guidelines for the organization of research, development and innovation (RD&I) actions and technology transfer (TT) of Embrapa with traditional peoples and communities. The report "Ethnic Knowledge: Organization of Embrapa research, development and innovation actions and technology transfer related to traditional peoples and communities" prepared by the WG, was sent to Embrapa's Technology Transfer Executive Board, in December 2007, which included: the contextualization of actions related to ethno-cognition in the international, national and Embrapa environment; the contributions for insertion of themes related to indigenous peoples and traditional communities in the agenda of Embrapa's strategic and operational discussions; the contribution to foster the elaboration and implementation of projects that meet the demands of these peoples and communities; and the proposition of institutional forms that favor the adequate reception of demands and the processing of projects, in accordance with the requirements of the specific laws in force.

Also in 2007, the event *Ethnoscience and Agricultural and Forestry Research of the Amazon Meeting* was held in Rio Branco, AC, as a result of the 2006 Ethnoscience meeting, where legal and methodological issues and project exchange actions were discussed in different areas of Embrapa researchers, partner institutions and indigenous and traditional communities. This event was attended by Embrapa professional and representatives of CNPCT, which is responsible for coordinating and monitoring the implementation of the National Policy for the Sustainable Development of Traditional Peoples and Communities, established by Decree 6,040/2007 (Brasil, 2007).

In 2013, an update of the surveys on Embrapa's involvement with traditional peoples and communities was carried out. A questionnaire was applied in the 47 Embrapa Units, seeking to identify the projects/activities with their respective social groups and the main bottlenecks and challenges (Udry et al., 2015). This survey indicated the need to broaden research on the work with traditional peoples and communities at Embrapa in response to the demand and the political institutional context of the country. In addition, a survey was carried out in 2015 in Embrapa's Programming Management System, in which more than 100 researchers related to the research topic with family farmers, indigenous peoples and/or traditional communities were identified (Udry et al., 2015).

In 2016, Embrapa and National Institute of Historical and Artistic Heritage (Iphan), with support from the Food and Agriculture Organization of the United Nations (FAO), signed a technical cooperation agreement to enable the implementation of the Globally Important Agricultural Heritage Systems (GIAHS), opening up wide possibilities of research for identification and recognition of traditional agricultural systems.

That same year, Embrapa was invited by the Attorney General's Office in Amazonas to discuss the adaptation of the regionalized supply of school meals in the state of Amazonas, especially the Yanomami people. Because of this action, a technical note was prepared for the development of a Guidance Manual that should contain both the operationalization, the quality issue, the prioritization of the purchase of family farming products (including traditional peoples and communities) and the provision of accounts.

Add to these initiatives Embrapa's participation in committees and councils related to traditional peoples and communities as: Food and Nutrition Security (Consea), Rural Development (PCT commissions of National Council for Sustainable Rural Development- Condraf), Agroecology and Organic Production (WG of Socio-biodiversity of the National Commission of Agroecology and Organic Production – Cnapo), among others, all with guidelines related to traditional peoples and communities.

Research on ethnoscience and other actions with traditional peoples and communities at Embrapa have made advances in the scientific and local development context such as: building strong local partnerships in territories of peoples previously inaccessible to national agricultural research with authorization for the collection of genetic resources (Krahô, in Tocantins, Xingu Indigenous Park, in Mato Grosso, Kaxinawá, in Acre and Kulina, in Acre); recognition of the institutional role in promoting food and nutritional security (indigenous peoples of Roraima); the creation of public policies for the conservation of natural resources and ways of life of disappearing social groups; the subsidy of Chico Mendes Institute (ICMBio) and The Instituto Nacional de Colonização e Reforma Agrária (National Institute of Colonization and Agrarian Reform – Incra) in the studies of the implementation of extractive reserves and agroextractivist settlements; the participatory mapping of natural areas and traditional communities in Brazil; the contribution to gender equity by encouraging the political and economic action of the extractivist peoples. Figures 1 and 2 show images of joint researcher and indigenous farmer work and field course on banana management.



Photo: Valdemar de Sousa Silva

**Figure 1.** Knowledge exchange meeting (researcher and indigenous farmer) in Barra village.



Photo: Terezinha Dias

**Figure 2.** Field course on banana management, with distribution of seedlings resistant to blak sigatoka.

## RD&I strategy and reduced social inequalities: ConPCT Array

About 43 Embrapa experiences in research, innovation and technology transfer with traditional peoples and communities can be accessed in Dias et al. (2016). Due to the growing demand of this segment, eager to access new knowledge that promotes its sustainable development with income generation, the national social and political scenarios indicated the need for Embrapa to organize and centralize the actions related to the theme. In that sense, in 2017, Building and Exchanging Knowledge for the Sustainable Development of Traditional Peoples and Community Array (ConPCT) was institutionalized as one of Embrapa's project organization structures.

The array will bring together convergent, complementary and synergistic projects organized to meet the priority challenges with traditional peoples and communities. This array counts on the participation of 17 Embrapa Units and several projects related to the territories of indigenous peoples and traditional communities. A consultation with these 17 Units in 2017 indicated the existence of 19 effective projects. These projects have supported communities to reflect on the use of their territorial spaces and especially on their strategies of food and nutritional security.

ConPCT's biggest challenge is to reduce social inequalities in the context of traditional peoples and communities. It aims to promote innovation actions among traditional peoples and communities that contribute to identify, characterize and value traditional systems for the use, management and conservation of natural resources that contribute to food and nutritional security with a territorial focus, guaranteeing sustainable ways of life. In this context, its goals are:

- Guide the processes of research, development and innovation related to ethnosciences, valuing interculturality, articulation and the exchange of scientific knowledge with traditional knowledge.
- Promote research, exchange and construction of knowledge with traditional peoples and communities related to their territories as well as socially construed cultural landscape as living spaces, with knowledge related to agriculture, use and conservation of natural resources.
- Promote research, exchange and construction of knowledge aiming at identifying the main aspects related to the regeneration capacity and

resilience of agroecosystems of traditional peoples and communities in the face of climate change.

- Identify, systematize and value the systems of classification, management and conservation of natural resources related to the practices of traditional peoples and communities, with a view to promoting inter-ethnic interchange and dialogue.
- Contribute to the solution of problems related to food, health and the conservation of agrobiodiversity in territories of identity of traditional peoples and communities, through studies on local knowledge systems, strategies and practices of food and nutritional sovereignty and security, as well as new alternatives for income generation.
- Contribute to the processes of elaboration, implementation, monitoring and evaluation of public policies related to traditional peoples and communities.
- Promote the local economy and the social construction of markets, from the identification and characterization of local production/distribution circuits and reciprocity relations in the commercialization and exchange experiences of traditional peoples and communities, and the creation and strengthening of spaces of interaction.
- Promote the establishment of interinstitutional arrangements, national and international, with a view to hosting and streamlining the FAO's Important Agricultural Heritage Systems (GIAHS), in order to act in accordance with the objectives of the 2002 *World Summit for Sustainable Development*.
- Expand Embrapa's capacity for institutional action with traditional peoples and communities through the qualification of Embrapa professionals and partners, including agents of technical assistance and rural extension (Ater), based on teaching-learning processes based on the ecology of knowledge, popular education, interculturality and interculturality.

These goals guide research, development and innovation with traditional peoples and communities at Embrapa, indicating to the institution itself, and in an expanded way, the commitments of the Brazilian government to this social segment, establishing connections with locally built knowledge and practices to challenges of reducing social inequality. One of the initiatives was the organization by Embrapa of a collection that addresses conceptual and practical issues related

to traditional peoples and communities work, including the reports of Embrapa experiences in the dialogue format of knowledge (Udry et al., 2015; Dias et al., 2016).

## **Challenges in social inclusion of traditional peoples and communities**

Traditional peoples and communities have been sidelined from national rural development strategies, and their practical knowledge and locally constructed expertise are considered synonymous with technological backwardness. Emerging from a long process of internal reflection, Embrapa has sought to adapt to the international scenario in the agreements that Brazil signed and ratified (CBD and ITPGRFA) and national policies aimed at its implementation (biodiversity law) and those originating from the demands (Brasil, 2007), among others.

Among several challenges in the context of social inclusion of traditional peoples and communities are the participatory construction of projects that consider: a) strengthening of cultural identity and autonomy of traditional peoples and communities; b) recognition of territories as traditional peoples and communities identity spaces, including their contribution to the conservation and sustainable use of natural resources, as well as the valorization and visibility of socio-cultural and heritage diversity; c) economic and social recognition of traditional peoples and communities in the maintenance of environmental services provided, such as pest and disease reduction, phytosanitary control; d) food security and sovereignty of traditional peoples and communities considering their practices and ways of life; e) consolidation of social capital through the sharing of information and decisions, empowerment of local actors, co-responsibility, strengthening of ties in the community and external partners; and f) contextualized training of technicians related to rural development to act in the management and territorial management areas of traditional peoples and communities.

## **Final considerations**

In the cultural diversity of the Brazilian countryside, traditional peoples and communities stand out as the most impoverished portion. In the challenge of reduced inequalities, recent public policies seek to increase the visibility of these peoples and stimulate actions that reduce food insecurity.

Aware of this scenario in the context of the generation of research and the availability of social technologies, Embrapa approved ConPCT Array and supported the editorial production of the Traditional Peoples and Communities Collection, aiming to stimulate its researchers to report on the challenges of Brazilian cultural and social diversity. This recent publication brought together in 43 chapters the actions of participatory research that have been developed by its researchers that stimulate productive activities, empower and promote social and economic inclusion, as well as political reflection on cultural and ethnic diversity, regardless of age, gender, disability, race, ethnicity, origin, religion or economic condition. Embrapa's greater involvement with traditional peoples and communities also contributes to the fulfillment of several international commitments related to cultural diversity and productive inclusion, contributing to the sustainability of environmental niches and traditional agricultural systems that are still well preserved. By making public these realities, the Embrapa also meets the demands of the international commitments agreed by the Brazilian government, bringing more support to people not seen before. In the context of the productive inclusion of these peoples, Embrapa poses a major challenge for the participatory generation of technologies and services that promote the aggregation of environmental and cultural value to products generated in traditional peoples and communities territories, especially those of local socio-biodiversity.

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