


TERRITORIES OF RESISTANCE: IDENTITY AND CULTURE IN QUILOMBOLA AND INDIGENOUS COMMUNITIES

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ABSTRACT

The study addresses the territories of resistance as spaces for the preservation and strengthening of the cultural identities of quilombola and Indigenous communities, evidencing their historical struggles for territorial rights and maintenance of their traditions. The introduction places the theme in the context of disputes over territory and the challenges faced by these communities to ensure autonomy and cultural preservation in the face of modernization, exclusionary policies, and adverse socioeconomic impacts. The main objective is to analyze how quilombola and indigenous communities use their territories as spaces of resistance, expressing their cultural identities and facing the adversities imposed by contemporary society. The study seeks to understand the strategies adopted by these groups to preserve their cultural values, strengthen their traditional

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economies, and reaffirm their rights. The methodology used is qualitative, with an ethnographic and multidisciplinary approach. Semi-structured interviews were conducted with community leaders and participant observation in representative territories, complemented by documentary analysis of public policies and legislation related to the territorial rights of these communities. In conclusion, the study emphasizes that territories of resistance play a fundamental role in maintaining the identity and culture of quilombola and Indigenous communities. These spaces are not only physical places, but also symbolic ones, where cultural practices, ancestral knowledge, and ways of life are perpetuated and adapted to contemporary transformations. In addition, the research points to the need for greater state support and public recognition of the struggles of these groups, emphasizing that the preservation of these territories is essential not only for the communities involved but also for the cultural and historical diversity of the country.

Keywords: Culture. Identity. Territory. Rights. Communities.

INTRODUCTION

Quilombola and indigenous communities represent important territories of resistance in Brazil, preserving their identities and cultures in the face of a scenario marked by historical and contemporary challenges. The struggle for recognition, the maintenance of ancestral traditions, and the search for fundamental rights highlight the need to understand how these groups build and resignify their spaces, strengthen community ties, and reaffirm their existence in the face of social, economic, and political pressures.

Quilombola and Indigenous communities represent important territories of resistance, where identity and culture are intertwined in the preservation of ways of life, ancestral knowledge, and the struggle for territorial rights. Historically marginalized, these peoples face challenges ranging from the denial of their territorialities to the attempt to erase their traditions, which makes it essential to investigate how they resist and reaffirm their existence.

Quilombola and Indigenous communities represent important social groups that, throughout history, have resisted processes of marginalization and exclusion, reaffirming their identity and culture in the face of adversity. These peoples have unique ways of life, social organization, and cultural practices, marked by community relations, respect for ancestry, and a strong connection with the territory. Despite historical and contemporary difficulties, these communities keep their traditions alive, becoming symbols of resistance and identity affirmation.

The culture of these communities is closely linked to the territory, as it is there that they build their social relations, develop their economic activities, and ensure the reproduction of their traditional practices. The way of life of these populations is based on collectivity, respect for the elderly, and the maintenance of ancestral customs, fundamental for social cohesion and the transmission of knowledge between generations. Despite the cultural and historical richness, quilombola and Indigenous communities still face several challenges, especially regarding the recognition of their territories, access to public policies, and the preservation of their traditions. The struggle for land is one of the main axes of resistance, as the territory represents not only a physical space but also a fundamental element for the maintenance of the identity and culture of these populations.

The advance of modernization, agricultural expansion, and economic interests often threaten the existence of these communities, resulting in territorial conflicts, violation of rights, and loss of spaces essential to their cultural and economic practices. In addition,

discrimination and the lack of specific policies make it difficult for these populations to access basic services, such as education, health, and infrastructure.

Identity, collectively constructed, is manifested in daily practices, orality, celebrations, and relationships with the territory, consolidating itself as an essential element for the maintenance of culture. In this context, this study seeks to understand how quilombola and indigenous communities structure their territories of resistance, what strategies they adopt to preserve their identity and culture, and how they face the challenges imposed by social, economic, and political transformations. By analyzing these aspects, it is intended to contribute to the debate on the appreciation and protection of these communities, highlighting their importance for cultural diversity and the construction of a more just and inclusive society.

In the face of these adversities, quilombola and indigenous communities have developed several resistance strategies to strengthen their identities and guarantee their rights. Political organization, social mobilization, and the struggle for recognition are fundamental to ensure advances in the guarantee of traditional territories. Access to differentiated education, which respects and values the cultural specificities of these groups, has also been an important instrument for strengthening the new generations.

Culture also plays an essential role in this process, being resigned and adapted to respond to the challenges of contemporaneity. The transmission of traditional knowledge, community practices, and the maintenance of customs become forms of resistance and preservation of collective identity. In addition, alliances with social movements, non-governmental organizations, and academic institutions have expanded support for the struggles of these communities.

In this context, this research project proposes an analysis of the territories of resistance of these communities, investigating the sociocultural dynamics that permeate their relations with the territory, their identity practices, and the challenges faced in the struggle for autonomy and cultural preservation. The approach seeks to understand the processes of resistance and identity affirmation from narratives, daily practices, and interactions with the environment, considering historical, political, and environmental aspects that influence the construction and permanence of these communities. In this way, the research intends to contribute to the deepening of debates on identity, culture, and territory, reinforcing the importance of valuing and protecting quilombola and indigenous peoples in Brazil.

Research at PPGADT will address educational strategies and their contributions to sustainable territorial development, focusing on innovative pedagogical practices that promote inclusion and appreciation of local specificities. The relevance of the theme lies in the need to integrate education and territorial development, especially in regions such as Campo Alegre de Lourdes, where socioeconomic challenges require contextualized and sustainable solutions. I intend to investigate how public policies and educational actions can enhance citizenship education and community engagement, seeking to develop a final product that contributes to the formulation of pedagogical practices aimed at sustainable development.

The expectation regarding the program is to expand the capacity for critical analysis and practical intervention in territorial development processes, uniting theory and practice to promote innovative and effective solutions.

The proposed research problem addresses the "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities". The importance of this study lies in the need to understand and analyze the processes of cultural and territorial resistance that these communities develop over time. Such processes are essential for the preservation of their identities and cultures, in the face of a historical context of marginalization and struggle for rights.

The main objective of the research is to investigate how quilombola and indigenous communities build, maintain, and resignify their identities and cultural practices in their territories, analyzing the forms of resistance adopted in the face of the challenges imposed by the dominant society. The final product of the research will be a study that contributes both to the academic field and to practices of appreciation and recognition of these communities, with the production of material that can be used in debates on public policies and cultural preservation.

The research has as its central question the investigation of how the territories of these communities function as spaces of resistance, preservation, and affirmation of their identities and cultures, and how these practices of resistance can be strengthened in the face of contemporary challenges.

Quilombola and Indigenous communities are fundamental to the history and cultural diversity of Brazil, being true territories of resistance and identity affirmation. Despite the challenges, these groups continue to preserve their traditions, ensure the continuity of their ways of life, and claim essential rights for their existence. The recognition and appreciation

of these communities are essential steps for the construction of a more just, diverse, and egalitarian society, where the memory and knowledge of these peoples are respected and protected. Thus, public policies and academic debates must deepen the strengthening of these communities, ensuring that their voices are heard and their rights fully guaranteed.

BACKGROUND

The research on "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" has both practical and intellectual relevance, being fundamental for understanding the sociocultural and political dynamics of these communities in Brazil. The practical relevance lies in the contribution that this research can offer to the preservation and strengthening of quilombola and indigenous identities and cultures, while proposing solutions to the challenges faced by these communities, such as the struggle for land, cultural autonomy, and social recognition. Intellectually, the research aligns with the field of studies that addresses the relationships between territory, identity, and resistance, expanding the understanding of how quilombola and Indigenous communities build and maintain their identities in contexts of historical oppression and marginalization.

The development of this proposal aims, therefore, to contribute significantly to the understanding of the resistance processes of these communities, which have used their territories as a space for cultural preservation, memory, and political resistance. The research can impact the formulation of public policies, raise awareness of the issues of these communities, and help in the fight against the invisibility and prejudices they still face. In addition, the study may provide a critical analysis of the role of cultural manifestations and territorial practices as forms of resistance against the processes of assimilation and colonization.

The choice of the theme "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" is justified by the social, cultural, and political relevance of understanding the challenges faced by these groups in the preservation of their traditions and rights. Quilombola and Indigenous communities play a key role in maintaining cultural diversity and protecting territories that have historical and environmental value. However, they face constant threats ranging from social invisibility to the violation of territorial rights, intensifying the need for studies that amplify their voices and perspectives.

The analysis of these territories of resistance allows us to understand how these groups reconstruct their collective identities, reaffirm their culture, and face the adversities imposed by a system that has historically marginalized them. By investigating these dynamics, the project intends to contribute to debates on the appreciation and protection of these communities, in addition to subsidizing public policies that recognize and strengthen the autonomy of these peoples, promoting a more just and inclusive society.

The state of the art on the subject reveals a growing academic and political interest, with important advances in studies on identity and culture in quilombola and indigenous communities. Authors such as Almeida (2021), Lemos (2020), and Silva (2019) have contributed significantly to the understanding of the cultural and territorial resistance of these communities. Almeida (2021) addresses the intrinsic relationship between territory and identity, highlighting resistance as a continuous process of cultural preservation. Lemos (2020), in turn, discusses the practices of resistance and the struggle for land, analyzing the strategies used by these communities to maintain their autonomy in the face of processes of expropriation and violence. Silva (2019) contributes to the analysis of cultural manifestations as forms of resistance, highlighting the importance of orality, dances, and music as central elements in the preservation of identities.

The literature on the subject is vast, but the stage of development still lacks a more in-depth analysis of the interactions between identity, culture, and territory, especially about the new dynamics of resistance that have been forged in recent decades. In addition, few studies have integrated the specificities of quilombola and indigenous communities into a single theoretical framework, which provides a gap that this research aims to fill, creating a dialogue between these two resistance groups. The proposal, by integrating these dimensions, aims not only to expand academic knowledge about cultural and territorial resistance but also to strengthen the basis for the claim of rights of these communities.

THEORETICAL FRAMEWORK

Research on territories of resistance, identity, and culture in quilombola and indigenous communities will be grounded in contemporary approaches that connect the fields of Geography, Anthropology, Sociology, and Cultural Studies. Recent authors have emphasized the importance of these communities as spaces of resistance and cultural preservation in the face of the dynamics of globalization and economic and social pressures.

The theoretical framework that guides this research is based on approaches that explore the relationship between territory, identity, and culture, with a focus on quilombola and indigenous communities. The concept of territory is understood as a space of experience, belonging, and resistance, where social and cultural practices are articulated around the struggle for autonomy and preservation of ways of life. Identity is approached as a dynamic process of collective construction, influenced by historical, cultural, and political elements that consolidate the uniqueness of these communities.

Culture, in turn, is understood as a central element that permeates daily practices, traditions, and ancestral knowledge, serving as an instrument of resistance and affirmation in the face of adversity. The interaction between these concepts allows us to analyze how quilombola and Indigenous communities structure their strategies of resistance and reaffirm their rights while facing external pressures and processes of marginalization. This theoretical perspective guides the study of the social, political, and environmental dynamics that shape these territories of resistance, highlighting their importance as spaces for maintaining cultural diversity and building a sustainable and inclusive future.

In the field of Geography, Haesbaert (2020) offers important contributions to the understanding of territory as a space of multiple territorialities and as an arena for conflicts and negotiations. Its analysis allows us to understand the struggle of quilombola and Indigenous communities for the preservation of their lands and cultures amid external pressures.

In Anthropology, Almeida (2019) works to highlight the challenges faced by traditional communities in the articulation between their cultural practices and the territorial rights guaranteed by the Federal Constitution of 1988. The author argues that these groups play an essential role in preserving biodiversity and building sustainable models of coexistence with nature.

Cultural identity, in turn, is addressed by authors such as Santos and Menezes (2021), who explore the processes of identity construction in quilombola and Indigenous communities as forms of resistance and affirmation in the face of the dynamics of social exclusion. From a critical perspective, the authors show how valuing these identities can strengthen social cohesion and promote the autonomy of these communities.

In the context of Cultural Studies, the concept of ecology of knowledge proposed by Santos (2018) is particularly relevant, as it values the dialogue between the traditional knowledge of these communities and contemporary scientific knowledge. This approach

proposes a mutual and collaborative appreciation, essential for the preservation of cultural and territorial practices.

Finally, the struggle for territorial rights and the relationship with cultural preservation are analyzed by Souza (2022), who highlights the resistance initiatives of these communities as ways of confronting the pressures of agribusiness and the exploitation of natural resources. The author argues that valuing traditional practices and guaranteeing territorial rights are fundamental for the strengthening of these populations. The research, by exploring these themes, aims to understand how quilombola and Indigenous communities not only resist but also reconstruct their identities and cultures in the face of challenges imposed by the State, globalization, and processes of territorial expropriation.

OBJECTIVES

The general objective of the research is to investigate how the territories of resistance in quilombola and indigenous communities contribute to the preservation of cultural identity and strengthening the autonomy of these populations, analyzing the sociocultural practices that promote resistance and the resignification of occupied spaces. This investigation seeks to understand the challenges faced by these communities and propose strategies that value and enhance their cultural and territorial preservation initiatives.

Specifically, the research aims to:

- 1- Identify and analyze the cultural and social practices that reinforce identity and community cohesion in quilombola and Indigenous communities.
- 2- Investigate how these communities resist external pressures, such as the expansion of agribusiness, the exploitation of natural resources, and the imposition of inadequate public policies.
- 3- Examine the relationship between territory, culture, and autonomy, highlighting the mechanisms used to preserve their traditions and ways of life.
- 4- Develop a final product that records and disseminates the practices of resistance and cultural appreciation of these communities, serving as an educational and awareness tool for different audiences, including managers, educators, and society in general.

At the end of the investigation, it is expected to contribute to the strengthening of the identity and autonomy of these communities, as well as to foster debates and actions that

promote social justice, cultural preservation, and the recognition of territories as spaces of resistance and cultural wealth.

METHODOLOGY

The methodology that will be used in the development of my thesis and the final product will be interdisciplinary, allowing a holistic and integrated analysis of the processes of cultural and territorial resistance in quilombola and Indigenous communities. This approach is centered on the convergence of different areas of knowledge, such as Geography, Sociology, Pedagogy, and Anthropology, which are fundamental to understanding the dynamics of identity, culture, and territory in these communities.

The research will be conducted through a qualitative approach, based on an ethnographic study that seeks to understand the sociocultural and territorial dynamics of quilombola and indigenous communities. The fieldwork will be carried out in previously selected communities, using participant observation, semi-structured interviews, and conversation circles with leaders, elders, and other members, aiming to capture narratives and experiences about identity, culture, and territorial resistance. Documentary analysis will also be incorporated, with the examination of historical records, legislation, and public policies that impact these groups.

The data treatment will follow the content analysis, allowing the identification of patterns and meanings in the speeches and documents collected. In addition, the research will adopt an interdisciplinary perspective, articulating concepts from Geography, Anthropology, and Sociology to understand the processes of resistance and identity affirmation. The results will be returned through the socialization of the findings with the communities involved, ensuring a social return to those who contributed to the research.

First, the research will adopt a qualitative approach, prioritizing the analysis of empirical data from semi-structured interviews with members of these communities, field observations, and analysis of historical and cultural documents. Direct interaction with communities will be essential to understand their narratives and practices of resistance, as well as contribute to a more in-depth analysis of the forms of cultural and territorial resistance they develop. Data collection will be complemented by focus groups, which will allow for a more dynamic exchange of information and experiences, highlighting the perspectives of the community members themselves. According to Gil (2002), the choice of research methodology is fundamental for the construction of a consistent study, as it directs

all stages of the investigation, from the definition of objectives to the analysis of the data collected.

The research will also benefit from an ethnographic approach, as the fieldwork will be carried out in an immersive way, promoting a continuous dialogue with quilombola and Indigenous communities, seeking to understand their experiences, their forms of organization, and the challenges they face about the preservation of their identities and territories. This methodology will allow a rich and detailed analysis of the cultural, religious, and educational practices of these groups, in addition to enabling the construction of a faithful and respectful portrait of their realities.

In addition, the research will be conducted based on a theoretical framework that integrates the concepts of resistance, identity, territory, and culture, developing an interdisciplinary framework that articulates these areas to contextualize the practices of resistance in quilombola and Indigenous territories. The analysis will be enriched with theories by contemporary authors who discuss the struggle for land and autonomy, the construction and resignification of cultural identities, and the role of territories as spaces of resistance.

The methodology will also allow the creation of integrative projects that involve both theoretical analysis and the practical application of research results. For example, it will be possible to develop proposals for pedagogical and cultural intervention aimed at strengthening the identity and culture of these communities, in addition to suggesting public policies that promote the recognition and appreciation of territories of resistance. The final product of the research will be an academic publication that brings together the results obtained, along with didactic material that can be used in educational contexts, to disseminate the contributions of these communities to cultural preservation and the strengthening of territorial resistance.

Thus, the proposed interdisciplinary methodology not only enables the construction of robust academic knowledge but also promotes the application of this knowledge in a practical way, based on the convergence of knowledge and practices from different fields of knowledge. The research methodology on indigenous and quilombola territories is extremely important, as it allows for a deeper and more respectful understanding of the realities and dynamics of these communities. It goes beyond conventional methods by integrating traditional practices and knowledge, ensuring that the voice of the people involved is central to the investigative process. The use of participatory and collaborative

methodologies, for example, promotes the protagonism of these populations, allowing them to share their stories, challenges, and strategies of resistance.

In addition, the research must be sensitive to the cultural and identity aspects of these groups, respecting their forms of social organization and their ways of life. The importance of this methodological approach is also related to the preservation and appreciation of ancestral knowledge, often ignored or devalued by academia. By adopting this perspective, research can contribute to the struggle for the guarantee of territorial rights, the recognition of culture, and the promotion of more effective and fair public policies for these communities.

EXPECTED OUTCOMES

The main results expected from the development and conclusion of the research on "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" aim to contribute significantly both to the academic field and the social and political practices related to the preservation of the identity and culture of these communities. First, it is expected to achieve an in-depth understanding of the processes of territorial and cultural resistance, highlighting how quilombola and indigenous territories function not only as physical spaces but as symbolic and strategic spaces for the maintenance of identities and cultural practices.

One of the central results will be the analysis of the different forms of resistance adopted by these communities over time, evidencing their struggles for the preservation of their territories and the affirmation of their cultures in the face of the challenges imposed by the dominant society. The research will also seek to identify the methodologies, strategies, and practices that communities have used to resist the pressure of urbanization, the globalization process, and the expropriation of their lands.

Another expected result is the construction of a theoretical framework that, by integrating several areas of knowledge, such as Geography, Sociology, Pedagogy, and Anthropology, enables a new interdisciplinary approach to the study of quilombola and Indigenous communities. This framework will contribute to the understanding of how issues of identity and territory are interconnected with the educational and cultural practices of these groups, promoting a broader and enriched dialogue between different areas of study.

In addition, the research will seek to offer a critical and constructive look at public policies aimed at these communities, suggesting ways that can strengthen the protection of

their territorial and cultural rights, promoting a greater appreciation of their identities. One of the objectives is to develop proposals that can be implemented both at the local and national levels, to ensure that these communities have access to public policies that recognize and respect their cultural and territorial specificities.

In practical terms, one of the final results of the research will be the creation of didactic material that can be used in educational spaces, especially in schools and universities, to promote knowledge and appreciation of quilombola and indigenous cultures. This material, which may include content on history, cultural practices, languages, and modes of resistance, will contribute to the formation of a society that is more aware and respectful of cultural diversity.

The research on "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" aims to gain a deeper understanding of the dynamics of resistance and cultural identity within these groups. From the analysis of the territories of these communities, it is expected to identify how their cultural practices and their forms of social organization resist external pressures, such as the advance of globalization, disregarded public policies, or practices of discrimination.

The research will seek to understand how quilombola and Indigenous communities maintain and reinforce their cultural identities through practices, rituals, traditional knowledge, and community organization. It will be possible to observe how these practices are adapted over time to resist the cultural homogenization imposed by external factors. The research will investigate the strategies adopted by these communities to maintain their cultural and territorial autonomy. This will include resistance through environmental preservation policies, the struggle for territorial recognition, and the implementation of educational practices that value their traditions.

The apprehensions of community members regarding the tacit declaration of their interests in the recovery of territorial portions are today in the hands of farmers and economic groups. Many were until recently, or still are, exploited or "favored" by such invaders, who have appropriated their territories and resources, and the "good neighbor" relations have ensured the economic viability of families and the group itself. In turn, such extremely complex and time-consuming land regularization processes, once triggered, result in the gradual or immediate suspension of "favoritism" by them and the intensification of conflicts at the local/regional level (COSTA FILHO, 2012, p. 336).

The impact of public policies and globalization will be fundamental to investigate how Brazilian and international public policies, in addition to the impacts of globalization,

influence the lives of quilombola and indigenous communities. It will be possible to assess how much these influences promote or harm cultural and social resistance and the appreciation of local identities. It is hoped that the study will contribute to greater recognition and appreciation of quilombola and Indigenous cultures in the academic and social scenario, providing a critical reflection on the importance of preserving such identities for future generations.

The generation of knowledge for inclusive educational practices such as education is one of the main axes of resistance, the research intends to contribute with pedagogical proposals aimed at the integration of traditional and academic knowledge, promoting a more inclusive and plural educational environment aimed at strengthening political and social participation. The research also has the expected result of strengthening the participation of these communities in decision-making spaces, helping to shape fairer and more efficient public policies for the preservation of their cultures and territories.

The final product of the research will be a critical analysis and a set of recommendations for educators, public managers, and other professionals involved in the support and appreciation of quilombola and Indigenous communities, with a specific focus on issues of cultural identity, resistance, and territorial rights.

Finally, it is hoped that the research and the resulting final product can serve as a reference for future investigations and projects related to issues of identity and resistance and that they offer subsidies for the creation of new models of action that integrate the needs of these communities, strengthening their autonomy and capacity to resist external pressures.

FEASIBILITY OF EXECUTING THE PROPOSAL, AS WELL AS THE FACILITATING AND/OR HINDERING ASPECTS

The feasibility of executing the research proposal on "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" within the normal deadlines for the completion of the Professional Doctorate in Agroecology and Territorial Development is considered high, as the research benefits from a solid foundation already established in my academic and professional career. With an interdisciplinary background in Geography, Sociology, Pedagogy, and various specializations, I am well-positioned to address the proposed issues, and my practical experience as a public professor and tutor

in several academic courses provides a deep understanding of the realities and challenges faced by quilombola and Indigenous communities.

The execution of the research will be facilitated by my familiarity with the quilombola and indigenous communities and territories of Bahia, as well as by the experience acquired in previous projects, such as the Continuing Education course in Audio Description and Reader Service. This prior knowledge facilitates access to participants and the building of trusting relationships with communities, which is crucial for data collection and the development of respectful and collaborative research. In addition, my work in higher education institutions and my network of professional contacts provide good infrastructure and institutional support for the development of research.

The link with higher education institutions and non-governmental organizations that already work with quilombola and indigenous communities, such as the Federal Institute of Bahia and the Ministry of Education, is an important enabler. These partnerships can provide logistical, financial, and methodological support during the development of the research, in addition to ensuring that the approach follows appropriate ethical and technical standards.

The growing interest in issues of identity and cultural resistance of quilombola and indigenous communities also favors the feasibility of the research, as it is part of an important public discussion. This can facilitate access to funding sources and the collaboration of researchers and specialists, in addition to increasing the repercussions of the results.

Ethnicity is a property of a social formation and an aspect of interaction; Both systemic levels must be understood simultaneously. Ethnic differences imply cultural differences that have an intercultural, intracultural, and intrapersonal impact on the nature of social relations (ERICKSEN, 1991, p. 131).

Previous experience working in quilombola and Indigenous communities, as well as acting as a tutor in courses aimed at inclusive and continuing education, facilitates access and the construction of a relationship of trust with the communities. This pre-existing link helps reduce cultural and logistical barriers to data collection and field analysis.

However, there are also hindering aspects that need to be considered. The main difficulty lies in the conditions of access and mobility within quilombola and Indigenous communities, which are often located in remote and hard-to-reach areas. This can generate logistical challenges in conducting interviews and field observation, which can

impact data collection. In addition, security-related issues, due to the vulnerability of these communities in the face of territorial conflicts, can represent an additional obstacle. Another complicating factor is the time needed to build a relationship of trust with the communities, which may require a longer time than initially planned for data collection.

Another challenge that may arise is related to the integration of different areas of knowledge, especially considering the need to articulate concepts and approaches from Geography, Sociology, Pedagogy, and Anthropology. While this interdisciplinarity is one of the strengths of research, it also requires significant effort to ensure consistency and clarity in the interactions between these areas. For this, rigorous planning and efficient time management will be necessary.

Traveling to communities, often located in remote regions, can be a challenge. The transport and communication infrastructure in these areas, especially in quilombola and Indigenous communities in isolated locations, can make it difficult to carry out periodic visits and collect data.

Quilombola and indigenous communities often face situations of political and social vulnerability, such as resistance to territorial recognition processes, conflicts with public power, and large economic enterprises. These issues can make the research process more complex, as they involve local tensions and can affect the willingness of some communities to collaborate with the research.

While many community leaders recognize the importance of scholarly research, some communities may be skeptical of outside interest in their cultural processes. This may generate resistance to the participation of some members in interviews and field activities, requiring a delicate and sensitive approach to ensure cooperation.

Research may face obstacles in the collection of historical and cultural data in some communities, where knowledge may be predominantly oral and not systematized in documentary sources. This aspect will require more time and effort in building a collection and analysis methodology.

Regarding the deadlines for the Professional Doctorate in Agroecology and Territorial Development, it is possible to complete the research within the stipulated period, considering that the development of the thesis will be carried out progressively, with well-defined stages of data collection, analysis, and writing. The methodology adopted, which involves a combination of fieldwork, interviews, and document analysis, allows the activities to be carried out in parallel, facilitating the fulfillment of deadlines.

Therefore, although there are logistical and temporal challenges, the feasibility of carrying out the research is high, especially due to the institutional support, my previous experience in the field, and the structured methodological approach, which will allow a quality study to be carried out within the expected deadlines.

Although there are logistical and social challenges involved in the execution of the proposal, the feasibility of the research on "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" is high, given the institutional support, previous experience in the communities, and the relevance of the topic. The success of the research will depend on the ability to overcome these challenges, maintaining a sensitive, ethical, and adaptable approach to the cultural and social specificities of each community.

FINAL CONSIDERATIONS

The findings of this research highlight the importance of deepening the understanding of the territories of resistance of quilombola and Indigenous communities, highlighting their relevance in maintaining cultural diversity and in the struggle for fundamental rights. Throughout the study, it was evident that these groups face multiple challenges, from threats to their territories to processes of social exclusion, but they also demonstrate remarkable strategies of resilience and identity reaffirmation. The analysis carried out reinforces the need to strengthen public policies that ensure the protection and appreciation of these peoples, recognizing their contribution to the country's history, culture, and environmental balance. The research reaffirms that understanding the processes of resistance and the sociocultural dynamics of these territories is essential to promote a more inclusive society, where the rights and cultures of quilombola and indigenous communities are effectively respected and valued. Thus, it is expected that the results of this work will contribute not only to academic advancement but also to subsidize concrete actions that strengthen the autonomy and protagonism of these communities.

The identity and culture of quilombola and Indigenous communities represent fundamental pillars for the resistance and affirmation of these peoples in the face of the historical and contemporary challenges they face. These elements not only safeguard ancestral knowledge, but also serve as instruments of struggle and social transformation, reaffirming the territorial, political, and cultural rights of these communities. The study reinforces the urgency of expanding the recognition and appreciation of the cultural and identity practices of these peoples, contributing to the construction of a more just, plural,

and respectful society with its diversity. May this work inspire new research and actions committed to the defense and strengthening of quilombola and indigenous communities.

Given the analyses and reflections presented, it is evident that the research on the territories of resistance, identity, and culture in quilombola and indigenous communities does not end here. On the contrary, this study represents only a contribution to a broad and constantly building field, which requires deepening and new approaches. Other researchers, with different perspectives and methodologies, will continue the debate, enriching knowledge and bringing new interpretations about the sociocultural dynamics, challenges, and resistance strategies of these communities. Thus, it is hoped that this work will serve as a basis for future investigations, expanding the understanding of the importance of preserving identities and valuing traditional knowledge.

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SCHEDULE

The schedule of activities is a fundamental element for the organization and development of research, ensuring that all steps are carried out in a systematic manner and within the established deadlines. It allows for the efficient distribution of time, ensuring the proper performance of the literature review, fieldwork, data analysis, and final writing. In addition, it helps to identify possible challenges throughout the process, enabling adjustments and replanning when necessary. The clear definition of each stage contributes to the methodological coherence and quality of the research, avoiding delays and ensuring that the objectives are achieved in a structured way. In this way, the schedule not only guides the conduct of the study but also ensures better management of available resources, promoting more organized and productive research.

The detailed execution schedule for the development of the research "Territories of Resistance: Identity and Culture in Quilombola and Indigenous Communities" will be structured over the four years planned for the completion of the Professional Doctorate in Agroecology and Territorial Development. The activities will be distributed in such a way as to allow the collection of data, analysis, and production of the final product, respecting the deadlines of the program and the specificities of the research.

The present schedule provides for systematic and careful execution of activities, with an emphasis on continuous interaction with research communities and the production of work that is relevant to the academic field and educational and policy practices. The temporal distribution is in line with the objectives of the Graduate Program in Agroecology and Territorial Development, ensuring sufficient time for data collection, in-depth analysis, and the preparation of the final product.

Table – 01: Activity Schedule

Year 1: Preparation and Planning
Months 1 to 3
Review of the literature on cultural resistance, identity, territory, and quilombola and indigenous communities.
Definition of the theoretical and methodological framework of the research.
Preparation and submission of the research project for institutional approval.
Beginning of contact with quilombola and Indigenous communities to formalize partnerships and obtain authorization for the research.
Months 4 and 6
Definition of data collection instruments (semi-structured interviews, questionnaires, field observation).
Preparation of the data collection plan, including field logistics.
Study of methodologies for integrating areas of knowledge to ensure an interdisciplinary approach in research.

Months 7 to 9
Planning of field visits and definition of the communities to be visited.
Contact with possible collaborators and facilitators in the communities for support during fieldwork.
Beginning of the documentary survey on the history and cultural practices of the selected communities.
Months 10 to 12
Consolidation of the fieldwork plan.
Preparation for data collection: training and adjustments to research instruments.
Definition of tools for qualitative and quantitative data analysis.
Year 2: Data Collection and Beginning of Analysis
Month 13 to 18:
Beginning of data collection in quilombola and Indigenous communities.
Conducting interviews with community leaders, members, and focus groups.
Field observation and records of cultural, social, and educational practices.
Record of first impressions and preliminary analysis of the data collected.
Month 19 to 24:
Continued data collection in the remaining communities.
Continuous and systematic analysis of the qualitative and quantitative data collected.
Organization of audiovisual and documentary materials obtained during field visits.
Development of a first analysis of the processes of cultural and territorial resistance.
3rd Year: Analysis, Interpretation, and Development of the Final Product
Month 25 to 30:
Continuation of the in-depth analysis of the data collected.
Identification of central themes related to identity, culture, and resistance in quilombola and indigenous territories.
Production of the first draft of the thesis, focusing on the theoretical and methodological sections.
Development of a preliminary report on the contributions of communities to cultural and territorial resistance.
Month 31 to 36:
Elaboration of the final product: didactic material on cultural resistance and the appreciation of quilombola and indigenous identities.
Review of the chapter on public policies to support and recognize these communities.
Continuation of the writing and analysis of the thesis based on the discussions and results obtained.
4th Year: Research Completion and Product Finalization
Month 37 to 42:
Final revision of the thesis, incorporating suggestions and adjustments from advisors and colleagues.
Preparation of the thesis defense, including final adjustments and formatting according to ANBT standards.
Completion of the final didactic material to be used in educational and continuing education contexts.
Submission of the final thesis to the examining board.
Month 43 to 48:
Defense of the thesis and post-defense adjustments.
Finalization of the final report and documentation of the educational product developed.
Delivery of final materials to PPGADT and partner institutions.
Preparation for the dissemination of results in conferences and scientific publications.

Source: Prepared by the author