



## AGRIBUSINESS AND THE FIGHT FOR LAND IN THE QUILOMBOLA COMMUNITY HILL OF SAINT JOHN - TO

### THE AGRIBUSINESS AND STRUGGLE FOR LAND IN THE COMMUNITY QUI- LOMBOLA HILL OF SAINT JOAO - TO

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#### SUMMARY:

The expansion of agribusiness in the state of Tocantins has intensified land conflicts, especially in areas occupied by traditional communities, such as the Community Quilombola Morro de São João. Through this approach, the study had the general objective analyze the correlation between the advancement of agribusiness and quilombola resistance, highlighting the territorial defense and sociocultural preservation strategies adopted by the community, located in the municipality of Santa Rosa, Tocantins. Methodologically, the research is characterized as descriptive and bibliographic. The results indicate that the coexistence between agribusiness and the community is complex, given that the predominant development model often ignores the safeguarding of quilombola cultural, social and environmental values. Therefore, it becomes essential to formulate policies that reconcile growth economic with the protection of the knowledge and sustainable practices of these populations.

**Keywords:** Quilombola community. Ancestry. Identity preservation.

#### ABSTRACT:

The expansion of agribusiness in the state of Tocantins has intensified land conflicts, especially in areas occupied by traditional communities, such as the Community Quilombola Morro de São João. Through this approach, the general objective of this study was to analyze the correlation between the advance of agribusiness and quilombola resistance, evidencing the strategies of territorial defense and sociocultural preservation adopted by the community, located in the municipality of Santa Rosa, Tocantins. Methodologically, the research is characterized as descriptive and bibliographic. The results indicate that the coexistence between agribusiness and the community is complex, given that the predominant development model often ignores the safeguarding of quilombola cultural, social and environmental values. Thus,



it is essential to formulate policies that reconcile economic growth with the protection of the knowledge and sustainable practices of these populations

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## 1. INTRODUCTION

In the contemporary context, marked by intense socioeconomic transformations driven by globalization, traditional communities emerge as central agents in resistance to socio-environmental and territorial conflicts. These disputes manifest themselves in different spheres, covering legal disputes, sociopolitical mobilizations and propositions legislative, highlighting the ongoing struggle for land ownership and territorial preservation in the face of the expansion of hegemonic economic models (Araújo, *et al.*, 2017).

In the case of the Quilombola Community Morro de São João, the pressure exerted by the advance of agribusiness represents a direct threat to its territorial permanence (Souza, 2016).

Unlike traditional quilombola agriculture, based on ancestral knowledge and a symbiotic relationship between society and the environment, agribusiness operates under a logic productive focused on maximizing profitability, often dissociated from the dynamics local sociocultural factors. This model, characterized by the expansion of the agricultural frontier, adoption of large-scale monocultures and the intensive use of chemical inputs, has significantly impacted the sustainability of quilombola territories, promoting the spatial fragmentation and the precariousness of traditional ways of life (Araújo, *et al.*, 2017).

Although the territory of the Morro de São João Quilombola Community is recognized by its residents as an ancestral space of belonging, its formal delimitation has not yet been carried out by the National Institute of Colonization and Agrarian Reform (INCRA) (Santos, 2020). This institutional gap intensifies the community's vulnerability to disputes land and territorial speculation promoted by the agro-export sector.

In this research, the notion of territory transcends the physical delimitation of the land, being understood as a space of sociopolitical, cultural and symbolic relations. In this sense, this study aims to analyze the relationship between the expansion of agribusiness and the struggle of the Quilombola Community of Morro de São João for the preservation of its territory, highlighting the resistance strategies adopted in the face of expropriation processes.



To achieve this purpose, the research adopts a descriptive and bibliographical approach, allowing the systematization and analysis of data from academic and institutional sources. Initially, the investigation limits the discussion to the national context, considering the specificities of quilombola legislation and territorial policies in Brazil. Then, the case of the Quilombola Community of Morro de São João is examined, emphasizing the impacts of agro-industrial expansion and the dynamics of confrontation led by the local population.

## 2 THEORETICAL FRAMEWORK

Slavery was a systematic torture mechanism present in Brazil among the 17th and 18th centuries. The work process operated based on the model man/machine, the bosses were the owners of the slaves, and it was exclusively up to the enslaved to carry out all the activities existing on the farms, if they did not do so, the threats were terrifying, from whippings to food deprivation, from death to dismemberment of body parts. When opportunities arose, the enslaved fled and took refuge in places in the middle of the forest, forming communities that became known as “quilombos”. The states that housed the most quilombos in colonial times were Bahia, Pernambuco, Goiás, Brazil (Berutti, 2012).

Slavery created oppression and caused enslaved black people to react, this resulted in the form of new social organizations. As explained, the best-known quilombo in Brazil was that of Zumbi dos Palmares, called Quilombo de Palmares. The quilombos were a symbol of resistance, of rescue and maintenance of African culture, that is, of the culture primary education of black people brought to Brazil (Santos, 2020).

In the words of Schmitt, Turrati and Carvalho (2002), the term “quilombo” has all a historical content of colonial Brazil, however, its segment must be considered as social organization, composed of several individuals. The formation of quilombos was a response to the oppression and exploitation suffered by the enslaved.

After the abolition of slavery in 1888, many quilombos, because they were in places away, remained active and gave rise to the current quilombola communities, called nothing today, of remaining quilombos:

The groups that are today considered remnants of quilombo communities were formed from a wide variety of processes, including escapes



with the occupation of free and generally isolated lands, but also inheritances, donations, receipt of lands as payment for services rendered to the State, the simple permanence on the lands they occupied and cultivated within the large properties, as well as the purchase of lands, both during the period of the slave-crat system and after its abolition (Schimitt; Turrati; Carvalho, 2002, p. 03).

By mentioning quilombola communities, it is immediately possible to (re)construct narratives of different paths of struggle and resistance over these people. On a more theoretical level, we could suggest (when it comes to the struggle for land) that we are dealing with demands that involve claims aimed at basic rights that are considered universal for all.

## 2.1 Quilombola territory

It is essential to understand the concept of territory to understand the relationship between space and human activity. In Rosendahl's (2005) conception, the territory is constituted as an area delimited by social groups, however, this territory represents more than borders physical, as it encompasses political and cultural issues.

Nego Bispo (2015) invites the reader to rethink the way language is used, questioning the predominance of Eurocentric and Western thinking that has been predominant for many centuries. The author highlights the difference between the way people traditional ways of looking at the world and how academic intellectuals do so, emphasizing that these differences come from different paradigms.

Bispo (2015) uses the terms "colonization" and "counter-colonization" to describe the conflicts between different ethnic and cultural groups that share the same space geographical and that are in conflict, therefore:

Let us understand colonization as all ethnocentric processes of invasion, expropriation, ethnocide, subjugation and even replacement of one culture by another, regardless of the physical geographic territory in which that culture is found. And let us understand counter-colonization as all processes of resistance and struggle in defense of the territories of the counter-colonizing peoples, the symbols, meanings and ways of life practiced in those territories (Santos, 2015, p. 47).

The author addresses the issue of quilombola territories, seeing them as areas fundamental within the state structure. Such conflicts during colonization were mainly because of territorial disputes, that said, this view is important when thinking in the quilombola territories. Respectively, these territories are seen as reserves that may be the subject of disputes and eventually incorporated into the land market, this perspective



places quilombola communities in a situation of continuous vulnerability, since their territories can be constantly threatened and targets of attempts to integrate into the market of lands.

Territorial spaces are fundamental for the construction of the identity of quilombola communities, since this identity is intrinsically linked to the territory in which they are located. The relationship between the group and its space is not limited to a physical connection, but involves a web of cultural, historical and social meanings that define belonging. However, Alvarenga and Silva (2021) emphasize that identity is not a fixed concept, being constantly shaped by everyday dynamics and interactions social, subject to tensions, contradictions and conflicts.

Territory always implies symbolic dimensions. It contains historical events or facts that keep the group's memory alive; ancestors are buried there and sacred sites are found there; it determines the way of life and the vision of man and the world; the territory is also understood and experienced based on local knowledge systems, that is, there is no traditional community that does not know its territory in depth. Quilombo communities' territories often go beyond political and administrative divisions (municipalities, states). [...] Therefore, in this context, it is necessary to consider and respect the traditional demographic distribution of these communities, regardless of the geopolitical units defined by the State (Costa Filho; Mendes, 2013, p. 10-11).

However, the strength of agribusiness and the concentration of land make it difficult recognition and protection of these areas, creating a field of constant conflict. The divisions political-administrative measures often do not reflect the territorial realities of these communities, which accentuates the fragility of their ownership and management.

The agrarian situation in Brazil is mainly dominated by agribusiness, which strengthens control of large land holdings makes it difficult to implement agrarian reform and puts social movements and rural communities in a defensive position (Fernandes; Welch, 2008). This process has increased forced removal and violence against farmers, indigenous peoples, quilombola communities and other traditional groups. In addition, Furthermore, it promotes the expansion of agricultural and livestock production on large farms, linked to investment by large international companies, with political and economic support of the Brazilian government, and is defended by the media that represents business interests (Alentejano, 2020).



The term "agribusiness" goes beyond the understanding of simple economic growth, being associated with maintaining an exploratory and destructive approach. This approach has the power to concentrate land and wealth significantly (Souza, 2016a). In narratives that seek to influence prevailing thinking, agribusiness is portrayed as a complete entity, a self-sufficient system in its own right, in the struggle for control and dominance ideological. In this sense, the struggles of the quilombola communities must be recognized.

In Alentejano's (2020) conception, the objective of farm and business owners national and multinational companies is to remove existing obstacles to expanding the supply of lands, and mainly, to facilitate the growing process of purchasing by foreign groups in the acquisition of land in Brazil. Among the most present factors in this situation are the issue deforestation, the use of pesticides and, in addition to that, the dispute over water.

In the words of Krenak (2019, p. 23), the following questions arise: "what is made of our rivers, our forests, our landscapes? We are so disturbed by the regional disarray that we do not live, we are so out of sorts with the lack of perspective policy". In fact, in theory there are policies, but they do not cover the community as fact should be. Regarding this, on November 20, 2003, Decree No. was created in Brazil. 4,887 which began to regulate the procedures for the entire national territory identification, delimitation, recognition and titling of lands occupied by communities quilombolas.

In short, here are some of the articles:

Art. 1. The administrative procedures for the identification, recognition, delimitation, demarcation and titling of the definitive ownership of lands occupied by remnants of quilombo communities, as referred to in art. 68 of the Act of Transitional Constitutional Provisions, shall be carried out in accordance with the provisions of this Decree.

§ 2- Lands occupied by remnants of quilombo communities are those used to guarantee their physical, social, economic and cultural reproduction.

§ 3-For the measurement and demarcation of lands, territoriality criteria indicated by the remaining quilombo communities will be taken into consideration, and the interested community will be allowed to present the technical documents for procedural instruction (Brazil, 2003, Art. 1, § 2) . -, § 3o . Art. 3o-).

The legislation provides that the demarcation process must consider the criteria of territoriality indicated by the remnants themselves, ensuring the preservation of their identity and way of life. Thus, the importance of state recognition is reinforced in



protection of the rights of these communities, in accordance with the provisions of Article 68 of the Act of Transitional Constitutional Provisions.

For clarification purposes, the possession of land by quilombolas results in the granting of a collective title, issued in the name of the community association, without associated financial costs. In addition, land-related issues are adjusted in a specific manner, incorporated by introducing clauses that prevent the sale, temporal prescription and seizure of areas (Almeida, 2006).

While administrative processes reveal the slowness and lack of effectiveness of the State Brazilian, the singularity of the recognition and granting of land titles to the Quilombolas is a product of how they live, act and of the historical struggles of political, economic resistance, mica and cultural that they faced.

The quilombola author Santos (2018) highlights the concept that the earth is an organism alive, requiring cycles of production and rest. He highlights that territorial titling does not result from a choice made by the quilombola communities, but from a state imposition. Ideally, lands should remain preserved in accordance with the principles that govern life.

Based on theoretical ideas and historical analysis, many scholars of the communities quilombolas, especially those who study legislation related to quilombos, are seeking to redefine and give a new characterization to the concept of quilombo. This effort continuously aims to improve as the bodies responsible for identification and recognition of quilombola communities expand and improve their activities, generating more information that contribute to filling the gaps in the official history of Brazil (Almeida, 2006).

To better illustrate the legislative issue concerning the territorial demarcation of quilombola communities, let us take here as an analysis Article 68 of the Provisions Act Transitional Constitutional Amendments that deal with the recognition of the territorial rights of the peoples quilombolas, "To the remaining quilombo communities that are occupying their lands are recognized as definitive property, and the State must issue titles to them respective" (Brazil, 1988). In this article it is noticeable how present the thought is verticalized monist, which is characterized by seeing the territory as property, that is, something that can be owned and controlled. This suggests creating a contrast with the way in which quilombolas see their territories.



Territory is not just property, but a fundamental space for relationships community and interactions with nature. There is a deeper and more meaningful connection between quilombola communities and their territories. From this perspective, it is important to (re) remember how essential it is to respect the symbolic structure of the land, not as a commodity, but as a form of expression and ethical values. There is a specific relationship developed between the quilombola communities and traditionally occupied areas.

The issue of territory-body-spirit is considered as a unit, having access and maintaining the territory is essential for the existence and well-being of the descendants of quilombos. It is the place of support, safety and healing, with deep representation of roots and traditions. Therefore, we live and are part of a different cosmological tradition, a benefit that seeks prioritize the community.

For us, the territory is contained in the symbols and images that constitute it within a space that simultaneously generates social subjects, whether human or organizational. In the words of Demarchi and Bigoni (2023), when man begins to see nature as object, automatically the meaning given to it is of an economic nature, in this way, the communities traditional ones enter into complete collapse of genocide.

In an interesting study by Lorena Esteves (2023), the author summarizes the issue of cultural erasure, outlining the event with social and political repercussions. This erasure is linked to invisibility, homogenization and standardization, complements Esteves (2023, p. 73) that “[...] the act of homogenizing is to reduce a plurality, in this case of existence, to a condition, a trait, a characteristic”. This phenomenon weakens collective identities and reinforces structural inequalities, highlighting the need for valorization policies.

### **2.1.1 The Quilombola Community of Morro de São João**

The Quilombola Community of Morro de São João is located 20 km from the municipality of Santa Rosa do Tocantins, in the southern region of the State, about 160 km from the capital Palmas (Santos, 2020). In legislative terms, the community was recognized and certified in January 2006, by the Palmares Cultural Foundation, registered in the General Registry Book No. 05, Registration No. 451, f. 59, under Decree No. 4,887 of November 20, 2003 and Internal Ordinance of the FCP



No. 6, of March 1, 2004, published in the Official Gazette of the Union No. 43, of March 4, 2004, Section 1, f. 7.

The story about the creation of the community originates from reports and documents who support the thesis that the farm was owned by Mr. José Bernardino de Sena Ferreira, priest of the Diocese of Goiás Velho. In addition, the history of this process of possession strengthens the idea of donation from other farmers at the time to the priest (Santos, 2020). Victor of Sena Ferreira married Mrs. Margarida Pereira de Barros, a white woman, and had with her ten legitimate children: Passarinha, Ladislau, Galdino, Felismina, Guilhermina, Cecília, Francisca, Felipa, Pollicarpia (commonly known as Crioula) and Bernardina. He also had two more children outside from this marriage: Domingos and Joaquina. All the children were heirs of Sena Ferreira (Moreira, 2009).

In this way, Victor became one of the main representatives and legal heir, in continuity, the permanence of the cultivation of sugar cane, coffee, rice, beans, corn, and other subsistence products, consists of the tradition originated from ancestors enslaved, a practice that is still carried out today. Victor's excellent leadership on the farm made it a safe haven for other enslaved refugees, and was always buying enslaved to live on their property. According to Moreira (2009, p. 13):

The farm was developed only by the children and grandchildren of Victor and Dona Margarida. The land was divided between the couple's children, but only one inherited the Casa Grande, the farm's headquarters, a few leagues away from the community. However, most of his brothers lived in the community and worked on the farms, and as a result, he became the owner of the lot where his house was built.

According to Santos (2020), the location chosen for the formation of the Quilombola Community Morro de São João has some specific characteristics, namely, there is difficult access, It is close to rivers and there are alternative hiding places for slaves who fled the violence and exploitation. As the decades progressed, the community witnessed many geographical and territorial transformations. However, the community seeks to maintain traces of preservation of cultural manifestations inherited from ancestors and maintained to this day current, such as celebrations that take place annually.

The constitution of the original territory of Quilombo Morro São João is a conjuncture complex geographical and historical, as reports in the literature certify the inclusion of the Farm Rome and the São João Farm as the territorial base of the quilombo "now called Morro São



João, but there needs to be more scientific research to understand the true territory and their quilombola territorialities” (Santos, 2020, p.53).

The original area was precisely defined using technical services that mapped the territory based on documents and property records. Despite these documents recognize the rights of the descendants of Victor de Sena Ferreira and even though there are legal support to formalize the possession of these lands by the Quilombola Community Morro São João, the administrative process imposed by the State has made it very difficult to obtain the title property, legally belonging to the community.

The farms of Roma, Morro Sao Joao, Pedregulho or Gorgulho, Sao Felipe, Barreira das Catas and Fazenda Santa Rosa constitute parts of a developing territory of Quilombola Community Morro São João, despite the recognition being based on the reports of residents, requiring documentary confirmation, the community needs intervention with INCRA, with the aim of demarcating and regularizing the territory (Santos, 2020).

## 2. MATERIAL AND METHOD

This study is qualitative in nature and is based on bibliographical research. The methodological approach adopted consists of selecting, reading and interpreting sources secondary, being books and scientific articles that deal with related topics, such as territory, Quilombola identity, agrarian conflicts and expansion of agribusiness in the state of Tocantins. The *Scientific Electronic Library Online* (SciELO) and Capes databases were used to information gathering.

Despite the social, historical and political relevance of the Morro de Quilombola Community São João, there is a significant shortage of scientific productions that address directly the impacts of agribusiness on this specific community, as well as the processes of territorial resistance led by its residents. After the selection of articles on the mentioned platforms, only two studies touch on the topic in question: the work of Souza and Chaveiro (2019) and the most recent study by Moreira (2023), both were developed on the Morro de São João Community. In view of this, the present research is proposes to contribute to the advancement of scientific knowledge on the subject.



### 3. RESULTS AND DISCUSSION

In the Quilombola Community Morro de São João, our object of study, the principle guiding principle around the problem involving the expansion of agribusiness is related to sale of the land by some members of the community itself, this occurred even before the land regularization. In a study carried out by Souza and Chaveiro (2019) called “Territory, environment and ways of life: conflicts between agribusiness and the Community Quilombola of Morro de São João, Tocantins”, the authors conducted interviews with residents who sold land in mid-2000.

In the aforementioned research, Souza and Chaveiro (2019) summarize that the arrival of agribusiness to the quilombola territory has profoundly transformed land use, the environment and ways of living community life. Previously, the territory was for collective use, without fences or land records. With the advancement of agribusiness, there was fragmentation of land, fencing of areas and formalization of possession.

From an environmental point of view, native vegetation predominated, providing abundant water availability, diversity of fauna and milder temperatures. With the agricultural expansion, there was a reduction in vegetation cover, water shortages, and a decrease in fauna and increased use of pesticides, altering the ecological balance and making the climate more hot and dry.

Ways of life have also undergone significant changes. Agriculture subsistence and free-range animal husbandry were replaced by the purchase of food and the cattle confinement. The water supply, previously provided by wells, now depends on of semi-artesian wells and plumbing. The use of natural remedies has decreased, while traditional construction techniques were gradually replaced by materials conventional.

Among some of the statements, the authors address that residents indicated problems related to the sale of land, such as the occurrence of transactions at very low prices, exchanges for items of little value, lack of payment by buyers and cases where areas documented were larger than those that were actually traded.



According to the law, land ownership for a quilombola member is recognized as being collective, as mentioned earlier. In the community under analysis, this applies to residents, therefore, even though the official possession document is registered in the name of Juvenal de Sena Ferreira, the real right belongs to each resident descending from the quilombo.

Knowledge about the use of medicinal plants and wild fruits for food is an important part of the culture and tradition of the Morro de São João Quilombola Community, Some families plant crops in order to maintain family subsistence and use the plants medicinal to combat diseases. However, some varieties, such as baru, sucupira, mangaba, murici and puçá, are decreasing in this area. The medicinal plants that are close watercourses are still more accessible because they are protected by laws that require the maintenance of these preservation areas. However, the plants that normally grow where crops are being grown and are being lost along with the rest of the vegetation.

Santos (2020, p.110) reports that:

The territory of Quilombo Morro São João has been clearly cornered by the advances of agribusiness, with monoculture, mainly soybean, corn and rice cultivation, a scenario that can be reversed with the effective titling of the territory with definitive possession by the Associação Quilombola Morro São João. One of the important factors in the issue of territorial regularization is the possession of the land of the quilombo's "holy field", which is under the control of a large latifundium on the lands of Fazenda Roma, threatened by the proximity of soybean crops, subject to fires and structural neglect. Irreparable losses could be avoided, but currently the place where the Congos ritual is manifested is at the mercy of the owner's goodwill, especially access to and existence of the place, a cause of great concern for the residents of the quilombo.

According to field research by Souza and Chaveiro (2019), the presence of agribusiness in the community under study causes conflicts related to territory, space and distribution of resources. Territorially, these conflicts arise due to the different interests that compete for the same area, even if the reasons are different. With regard to space, there are noticeable impacts that propagate with results directly into the circulation of water, air and animal life.

The expansion of agribusiness near the Morro de Quilombola Community São João is associated with a geopolitical structure, in other words, it is part of the so-called "financialization of food production", a system where agricultural production is influenced by large-scale financial and economic issues. On regional and



localities, this expansion represents the implementation of an economy that results in fragmentation of identity (Santos, 2020).

In the words of Moreira (2023, p.43):

There are problems within the community related to territories that need to be overcome, just like other difficulties in this process of fighting for survival, so that these rights that are already in our legal system can be truly experienced [...]. All positive rights are related to the right to territory. How can we talk about food security when, in a quilombola community, its population is having to deal with threats to their own lives? How can we talk about quality education when the right to come and go is in danger by owners of large farms who do not accept that these lands have been occupied by black people for hundreds of years and are rightfully theirs? And this is what happens with all other rights.

The current owners of the land are, for the most part, the ancestors of Dona Pelonha, founder of the same village and owner of the same lands for many years. In the words of Souza and Chaveiro (2019) the Quilombola Community of Morro de São João is an organization of a resistant group, which includes leaders of social movements and academics from university, in which this resistance acts against opposing forces. On the one hand, there is a dispute of ideas, with large agribusiness farmers trying to weaken this organization offering gifts to leaders and exerting pressure. On the other hand, there is a discourse emphasizing that the identity, culture and social interactions of people in the community are the basis essential to maintain traditional features.

When mentioning the rights to sustainability and territory, it is important to emphasize the decree 6,040 of 2007 which established the National Policy for Sustainable Development of Traditional Peoples and Communities. Article 3 makes it clear that:

I - Traditional Peoples and Communities: culturally differentiated groups that recognize themselves as such, that have their own forms of social organization, that 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 (Brazil, 2007, sp).

Moreira (2023, p.42), clearly summarizes that in traditional communities, this sustainable progress ensured by Brazilian legislation “survives at the cost of invasions, threats and deprivations of freedom paid for by this capitalist society that looks at resources natural with only one meaning, that of profit”. In other words, it is observed that, although the legislation Brazilian recognizes and protects the rights of traditional communities, its effectiveness is constantly challenged by exclusionary socioeconomic dynamics. The capitalist model current, by privileging the intensive exploitation of natural resources, imposes on these populations



a reality of continuous resistance, in which the struggle for sustainability is intertwined with need for cultural and territorial preservation.

## FINAL CONSIDERATIONS

The concept of territory goes beyond its productive function and guarantee of rights basics. Despite advances, land conflicts persist, driven by the growing agribusiness demand, often associated with violence, environmental degradation and exploitation of labor. In contrast to this neo-developmental advance, it stands out the resistance of traditional communities, whose struggle for land reflects the defense of rights historically neglected territories.

When it comes to agribusiness in the Quilombola Community of Morro de São João, research have shown that the environmental consequences are immense. Often, this presence constant neodevelopment results in significant environmental impacts, such as deforestation, intensive use of pesticides, soil and water contamination, in addition to changes in local ecosystems. These changes mentioned may threaten the biodiversity, reduce soil quality and cause various diseases to quilombo remnants. In addition, the instability of practices may occur traditional cultivation and sustainable use of land by quilombolas.

Thinking about the territory is expressing understanding as a form of resistance through action of belonging, is understanding that the territory, body and spirit are correlated and coexist in the same purpose. This connection is a fundamental part of who we are and what we value. Put another way, our cultural values are deeply connected to the territory, with body and spirit linked to the land, this intimate connection of ours and holistic with the environment and strengthens our identity.

In this way, the research reveals scientific gaps regarding the advancement of agribusiness, community needs, territorial demarcation and strategies adopted to address the challenges of neo-development, highlighting the importance of analyses that integrate socioeconomic, environmental and cultural aspects for the construction of sustainable solutions.



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