

The struggles of traditional communities in land and territory in the Brazilian Semiarid

Rosiane Rocha Oliveira Santos¹, Antônio de Santana Padilha Neto², Janedalva Pontes Gondim³, José Moacir dos Santos⁴, Irio Luiz Conti⁵

^{1,2,3}Teacher of Facape, Petrolina/PE, Brazil

⁴Coordinator of Social Projects of Irpaa, Juazeiro/BA, Brazil

⁵Teacher of Faculdade Santo Ângelo FASA/RS, Brazil

Abstract— This item features the hinterland of pasture fund communities in Bahia and provides an overview of the involved conflicts and impasses in their struggles for land and territory according to their socio-cultural tradition. What happens in Bahia is an innovative experience in terms of political identity formation and social and economic organization in the territory, from the conflicts over the possession and use of land, which focuses on changes in land tenure policy of traditional communities in the region. The Social Struggle by Pasto Funds Movement came from peasants who were not represented by the existing movements and organizations and have organized to fight for the legal right to land and territory, which for centuries occupy in collective ownership system, and public policy that promote social development, economic and environmental importance. Do not defeat their lifestyles that protect and conserve the fauna and flora of the savanna biome. Traditional communities organized grazing background, who live from the extraction and management of small loose animals, are guardians of the natural and cultural heritage of the Semi-arid, with a way of life that protects and preserves the fauna and flora of this genuinely Brazilian biome.

Keywords— Cultural identity, Grass background, Natural patrimony, Social movements, Traditional Communities.

I. INTRODUCTION

This article aims to characterize the pasture fund communities of Bahia Hinterland and give an overview of conflicts and dilemmas involved in their struggles for land and territory, with lifestyles that protect and conserve the fauna and flora of the savanna biome. In the world and in Brazil for collective tradition of use of land for production, breeding and extraction. What happens in Bahia is an innovative experience in regularization policy and land reorganization in the context of the Brazilian semiarid region.

The Social Movement of Struggle by Pasto funds came from peasants who were not represented by the

existing movements and organizations and have organized to fight for the legal right to land and territory, which for centuries occupy, with public policies that promote social development, economic and environmental without destroying their way of life. Several agrarian reform settlements face major difficulties in enabling the semiarid region. One of the factors associated with this stems from not having considered the vocation of the biome at the time of distributing the lands were allotted to the practice of agriculture in small plots surrounded, which are part of a biome conducive to extraction and management of small animals loose.

In Brazilian history, which is forged by the interaction and conflict between people, there were many communities that have developed their own ways of organizing, independent of the official social model lived in the country, for example, fishermen, and coastal gatherers. In the Semi-Arid they formed from the cattle cycle of decline, when the farms were abandoned along with its cowboys and aggregates. For many years this population found himself abandoned by the government, both at the time of the Empire and the Republic. This isolation led her to create their own means of living in society and meet their material and existential needs according to their culture (GERMANI; OLIVEIRA, 2008).

In recent decades the regional situation is undergoing changes and communities have access to the market, technical assistance and formal education, introduce new elements in their culture, change their way of seeing and living with the Brazilian semiarid region. While they have incorporated urban habits, they feel the need to keep their identity and claim their rights for centuries have been denied. With the advent of citizen Constitution of 1988, these communities, along with other peoples and traditional communities (indigenous, Roma and African descent), won the legal right to live in accordance with their traditions without giving up their rights to Brazilian citizens.

Following this introduction, this paper presents the components of the political and socio-cultural identity in

the territory. The following includes the characterization of traditional peoples and communities and, more specifically, the establishment of pasture fund communities in Bahia. The text is permeated by the long struggle of the pasture fund communities to assert their rights to land and territory, followed by closing remarks that highlight the role of these communities in the conservation of the biome and ways of life in the Brazilian semiarid region.

II. MATERIALS AND METHODS

According to researchers in the area of methodology of scientific research (GIL, 2010), all scientific research must follow a specifically defined method to achieve the results of the questions proposed in the research.

This method is composed of a set of characteristics that guide the accomplishment of the research. These are the nature, approach, purpose, data collection procedures - as well as techniques and procedures - and data analysis procedures.

From the point of view of nature, the research carried out constitutes a basic research, since it did not seek to present solutions to an existing problem, but rather to understand a certain reality and how it presents itself in the context in which it is inserted (GIL, 2010).

Regarding the approach, we opted for qualitative research, since it emerges in the context of a view that questions the research models established in modern science (SENA, 2016).

Considering that previous models of methodology have for a long time made invisible the subjectivities of the realities investigated without worrying about aspects of the context in which the studied phenomenon is inserted, the qualitative research will affirm that there are aspects of several phenomena that often can not be quantified and therefore need another look at their object of study.

Thus, the qualitative approach presented itself as a coherent possibility to be used to direct the research accomplishment. Because it is appropriate "to the studies of history, representations and beliefs, relationships, perceptions and opinions, that is, the products of the interpretations that humans make during their lives, the way they construct their material artifacts and themselves, feel and think" (MINAYO, 2008, p.57).

III. TERRITORY AND CULTURAL IDENTITY

As a rule, the animals need to demarcate territory, as a survival strategy, especially as regards the use of natural resources indispensable for their existence. With the human being is no different. Since its origin it seeks to find and defend territories to ensure you comfort and safety. In this process, the subject is shaped by the environment at the same time where this changes, seeking

to make it as livable as possible, through the use of its natural resources. Then comes the notion of territory and territoriality, developed by different authors. According to Saquet and Vargas cited Ferraro and Bursztyn (2008, p. 3):

Human beings in society are their places of life, their territorial, through everyday activities such as leisure, work, social, displacement, religion and consumption. Are specific places that make up the territory of each person or social group, the territory is covered by these specificities. Territoriality is the concretion of spatiality in specific places as a result of the practice of a certain conception of life, production and intervention in space.

In converging perspective to this, Castro emphasizes the territory as access space and control of resources by different social groups:

Territory is the space to which certain group guarantees its members stable rights of access to and control of resources and their availability in time. [...] The work that continually recreates these relationships brings visible and invisible aspects [...] contains multiple dimensions, bringing together technical elements with the magical, ritual, and finally, the symbolic (CASTRO, 2000, p 166. - 167).

According Haesbaert you can group the various conceptions of territory in four basic areas:

1 - The political dimension: Refers to the space-power relations, in general, or legal-political, that relate to the spatial relationships that are established in the nation-state sphere. In these, the territory is seen as a delimited space and controlled, through which it exerts a certain power, most often, but not exclusively, related to the political power of the state.

2 - Cultural dimension: In this design, cultural or symbolic-cultural content defines the territory from the web representations and subjectivities that are rooted in part of the territory, giving it identity. In this sense, the territory is seen as a product of appropriation / symbolic value of a group in relation to their living space.

3 - Economic Dimension: The economic dimension focuses on the space as a resource and / or incorporated into the clash between social classes; capital and labor ratio as a product of regional division of labor.

4 - natural Dimension: A naturalistic perspective employs a notion of territory based on the relationship between society and nature, especially in regard to the natural behavior of men in their physical environment. This is an old idea and little known in the social sciences, currently (Haesbaert cited DANTAS; MORAIS, 2008, p. 7).

Demarcate and keep the territory requires a constant struggle, for various social groups see the same geographical areas as its seek and win them at any cost. In the case of the territories of traditional communities in the Brazilian semiarid, are perceived at least three groups that claim his possession: the communities that live and depend on that territory for more than a century; farmers and squatters, who claim to be heirs of land grants and own these lands and make them business opportunities through its sale to agribusiness, mining and wind power; and also the state should regulate and define its use and disposal in the midst of conflicts of interest.

In this conflict for the possession of the territory are used various enforcement mechanisms, from the physical to symbolic and veiled violence, causing communities fall apart and that new members do not wish to follow that way of life or remain in place, facilitating the conquest of the territories by other stakeholders. In the case of pasture fund communities, this conflict occurs with agribusiness and various forms of manifestation:

This dispossession is by means of diverse and relatively autonomous processes such as education, consumer industrial products, household ownership of land, proletarianization of the children, labor ideology and integration of industrial clusters. Thus capitalism can be seen as a suffocating process for traditional communities, whose strength comes from political elements, economy and culture, which simultaneously expand the territory and deterritorializes, promotes rooting and fluidity in geographic space (Saquet, cited FERRARO; BURSZTYN, 2008 , p. 3).

Thus, belonging consciousness to a territory and its own culture is vital to the existence of a social group as the pasture fund communities whose territory and their own cultural identity suffer the pressure of conflicts and threats of his deconstitution and dispossession.

According to Santos (1985), the concept of culture was developed in Europe from the eighteenth century, in order to understand how each conquered people understand the world and thus be better able to master it. However, the term culture is much earlier and referred originally to the act of caring for and cultivating the land. From this vision we have to use the term as well as care and refinement of the soul and mind, giving rise to the idea of cult subject. Hence it can be considered culture the term for what people individually or in groups think about the many aspects of life and how they relate to the environment and with other human beings and population groups. Assuming that the most advanced culture, and therefore, to be followed, it was the European culture - based principle in the Christian tradition and subsequently

The concept of culture becomes important when in contact with other social group. Internally, in their social

group, the individual lives their customs and ways of seeing and being in the world from learning from older, there is no question what or why, because there is no other way for comparison. By contact with another group, the subject starts to make comparisons about their way of life and how others live (SANTOS, 1985).

One of the most efficient ways and even primitive domination is culturally subjugate the defeated group. Eliminate your thinking and introduce the thinking of the ruling means that there is no resistance by the dominated. Hence the importance of strengthening cultural traditional communities that organize and fight to remain free. be recognized as subjects of history and culture is the first step to be recognized as rights of citizens and to enforce these rights.

In Brazil, regarded as noble culture has been the urban culture, Aryan, Eurocentric, capitalist, and "duty" of the state acculturate the population from this paradigm (SANTOS, 1985). So long, more important than providing conditions for the people of rural areas develop, in many cases, it has been clear them of his presence, freeing them to capitalist exploitation. For this, the state has used the artifices of religion, the media and school to show the supposed advantages of European culture in relation to other cultures.

However, in another perspective, culture can also be an important ally in the resistance of traditional communities to the expansionist advance of capitalism on their territories. As they are conceived and position themselves as subjects of culture and history amounts to self-esteem and resistance force. Thus, the cultural and symbolic space has been a major battleground between the expansion of agribusiness and traditional communities. And belonging to a social group recognized as pasture fund is important in the struggle for life in the regions in conflict. Ferraro (2008) stresses that, as well as segments of urban workers are strengthened in pursuit of their rights, by joining a union and that a federation and confederation,

IV. TRADITIONAL PEOPLES AND COMMUNITIES

According to Conti and Rabbit-Peixoto (2013), by the fact that it is a concept under construction, it is understandable that there is no consensus about its meaning and its use in different contexts. Thus, authors such as Diegues (1996), Santilli (2005), Cunha and Almeida (2001) and Barreto Filho (2001) call "traditional populations," Vianna (1996) uses the singular term "traditional population," Little (2002), Dayrel, and Costa Filho (2012) prefer to use "traditional peoples" and still others call "traditional communities", "local communities" and finally "traditional peoples and

communities," which are part of the pasture fund communities.

Among the elements that identify people and traditional communities are: economic activities, production focused mainly for consumption, ethnicity, region, geographical location, religion, way of life / culture, the standard land, the connection with ancestral lands, their own language, social and own and traditional political institutions, the degree of kinship and cronyism. Dayrell, Costa Filho and Costa (2012) argue that five questions linked featuring people and traditional community and based on them to their rights: identity, social organization, territory, production and culture system.

As Santos (1985), during the colonial and imperial period Brazil was run by a Eurocentric policy, which did not admit the existence of other forms of social organization that were not based on this vision. African culture and the native, for example, were considered backward and savage subcultures that they should drink culture of civilization. However, many population groups resisted and managed to maintain their traditions using strategies like the silence and isolation, with cultural rites in private environments and many of them even chose to take refuge in geographically remote places to protect their cultural identity.

From the Federal Constitution of 1988 these peoples and traditional communities, through joint action, achieved their legal recognition and the ability to take advantage of constitutional rights, without, for this, have to deny their cultural identity. At first, the Constitution cites only the Indians, in Article 321 and the Maroons in Article 68 of the Transitional Provisions. But in 2007 it was promulgated Presidential Decree No. 6,040, of February 7, 2007, establishing a National Policy for the Sustainable Development of Traditional Peoples and Communities and incorporates other peoples and traditional communities. In its Article 3 this Decree provides the following definitions:

Traditional Peoples and Communities: culturally different groups and are recognized as such, which have their own forms of social organization, which occupy and use territories and natural resources as a condition for their cultural, social, religious, ancestral and economic, using knowledge, innovations and practices generated and transmitted by tradition;

Traditional Territories: the space necessary for the cultural, social and economic reproduction of traditional peoples and communities, whether used permanently or temporarily, noted, with regard to indigenous peoples and Maroons respectively, the provisions of articles. 231 of the Constitution and 68

of the Transitional Constitutional provisions and other regulations;

Sustainable development: the balanced use of natural resources, aimed at improving the generation of this quality of life, ensuring the same opportunities for future generations (BRAZIL, 2007, article 3.).

Officially, these criteria are identified: indigenous peoples, with 734,127 inhabitants (220 ethnic groups, 180 languages) and 110 million hectares; Maroons, with 2 million inhabitants and 30 million hectares; tappers, with 36,850 inhabitants and 3 million hectares; tappers and chestnut, with 815,000 inhabitants and 17 million hectares; the breakers of coco-de-babassu, using 2 million hectares and account for 18 million people; those affected by dams, with 1 million people driven from their lands and territories; and finally pasture funds, with 140 thousand people (CONSEA, 2008), occupying an area of approximately 700,000 to 1,200.000 hectares (FERRARO, 2008).

In addition, contains the yard people, gypsies, faxinais, fishermen, coastal, caçaras, silversmiths, hinterland, fishermen, Azoreans, pampas, vargeiros, Pantanal, geraizeiros, veredeiros, caatingueiros, barraqueiros, on which there is still no accurate data. It is estimated that together peoples and traditional communities occupy about 1/4 of the national territory, disappear 5 million households and 25 million people (CONSEA, 2008).

A recurring question in the literature on traditional peoples and communities is the distinction between peoples and communities. The word refers people to a discussion that has been buried since the days of the Empire, when, with the independence of Brazil went to seek national unity, not recognizing the existence of other forms of political organization other than the official. At the time of colonization, Brazil was a vast territory occupied by several people with different cultures, languages and religions. According to IBGE (2010), in the year 1500 lived in Brazil about 6 million people in more than 900 people, many of whom disappeared. In addition to the points in common with the traditional communities, people have particularly their own languages and religions that distinguish them from other population groups and enrich Brazilian culture. Today people are considered indigenous peoples, people of the yard and the Roma people, the latter are a people with no fixed territory. The other denominations, self-defined with the above classifications and among them are the pasture fund communities, integrate the traditional communities.

Worldwide there is a collective tradition of use of land which are unfavorable to agriculture, but conducive to the development of other productive systems. The case of

pasture fund communities in the Brazilian semiarid, shows that the hinterland, skillfully develop the small livestock loose and extraction, and thus guarantee their integrated ways of living with nature.

Ferraro (2008) mentions that apparently ancient traditions are invented from the social as reactions to new situations and are part of political capital building strategies, understood as mobilization, organization, political recognition and strength of social groups. In the pasture fund communities in recent years, this junction between tradition and innovation is evident.

The pasture Fund and Close communities are socioeconomic formations that constitute a unique model of use and ownership of land whose social expression goes beyond its productive importance. They built historically, a particular model of life in Bahia's semiarid region where the customs, grounded in relationships of kinship and cronyism, created consensual rules and guide the common use of land for small livestock linked to individual use of scattered plots, where plant and reside (GERMANI, Oliveira, 2008, p. 16).

The pasture fund communities are a way of life of a social movement with social identity, political and cultural, rooted in a given territory, which strengthens as they create opportunities policies favorable to its consolidation. By 1982, pasture fund was a regional name (Uauá, Curaçá, Canudos) of pastoralist communities, applied to the common areas as natural pastures for goat breeding. From that period is regional denomination began to generalize and unite pastoralist communities from various parts of the state of Bahia where similar realities had other names ("loose", "loose soil", "loose goat"). Today, when speaking of the pasture fund refers to a whole related to a territory (hinterland, savanna), a story (the corrals), culture (hinterland), an identity, a standard production, a pattern of relationships the environment and social relations. People refer to the pasture fund to designate physical basis of productive activity and the community as possession immemorial recognized internal and externally. pasture fund is also the reason for the mobilization or movement, "for which we had to fight and organize ourselves as a movement of grazing funds." pasture fund as identity associated with the physical basis, "we are pasture fund" and how cultural identity, "pasture fund: our way of life in the backwoods" (motto of the state joint pasture funds). In 2008 "pasture fund" means a "way of life" and a social movement with growing political capital (FERRARO, 2008, p. 168).

The author points out that the way of life of these communities is traditional, just change their organizational strategies adopted to deal with the conflicts that arise in defense of ownership and permanence in the territories. When conflicts are internal communities solve

restructuring and strengthening its social capital, ie reviewing its internal organization in order and strengthening reciprocal links between them. When conflicts are external, adopt strategies to seek support outside the communities, strengthening its political capital through the joint and the support of other communities, groups, institutions and even the government and the media.

As Germani and Oliveira, through the resistance organization, pasture fund communities confirm their traditional ways of producing, find alternative ways and appropriate modern productive coexistence techniques with semiarid conditions without necessarily breaking with its unique way of life farmer. Their way of life, based on the collective use of the land for the breeding of animals and the extraction of fruit, wood, fiber and wood, dating from the eighteenth century. With the end of the cycle of sugarcane and cattle in the Northeast and the Bahia government move to Rio de Janeiro, the allotments were abandoned or returned to the Empire, and cowboys and aggregates began to manage the public lands or abandoned by cattle Colonels, many of them now occupied by pasture fund communities (GERMANI; OLIVEIRA, 2008).

Some farms, in fact, belonged legally to its users, by purchase, gift or inheritance. Most of the land, however, was occupied without constitute legally owned by their occupants. Two main reasons have favored the consolidation of the collective mode of use of these lands for grazing funds: first, for not having legal title to the family owns no fence or leaves surround the area; Second, in this semi-arid region the rains are irregular in time and space, which means that it is possible and quite normal to happen raining heavily in one area and there is one kilometer away not rain - a phenomenon known as "mango rains" - creating green spots with abundant pasture and dry patches with little or no pasture. If it was divided into lots and the area surrounded,

The same applies to trees umbuzeiro and other plants used in the extraction. They are concentrated in certain soil and stains are not evenly spread throughout the area. So the best way to use the land socially and avoid conflicts with neighbors and relatives is to use it collectively without fences. Parallel to the conference area, every family has a small plot of individual land which is fenced and used for subsistence farming and grazing agriculture, mainly spineless cactus, to provide animals in dry periods of the year.

In this semi-arid region with these specific characteristics, emerges an innovative movement: the Social Movement of Struggle by Pasto Funds. He appeared in the backlands of Bahia, consists of a group of farmers who were not represented by the existing movements. Although they are associated with some

Rural Workers Union, did not feel politically represented in their demands for land rights, which for centuries occupy, as well as access to public policies that promote social and economic development sustainable without destroying their way of life.

To recognize and be recognized as pasture fund, these communities accumulate strength to face situations of conflict. Usually they seek in any case, to avoid conflicts. Communities that today define themselves as traditional pasture fund communities were considered, like many others, as a site, farm or village. Were the agrarian conflicts that made them if they were part of the pasture fund category, which came into being and strengthen from the need for regularization of their lands, now threatened by squatters and the state itself (FERRARO, 2008). It is a social and identity movement that comes into existence to respond to a need, in reaction to a probable risk and, also,

Unlike other movements that seek the transformation of a broader reality, the pasture fund communities organize and struggle to maintain their stay in the possession of the land and territory. This uniqueness makes the distinct movement of other movements of struggle for land, which sometimes hinders a joint due to the specificities of their struggles flags. Still, it has managed to articulate with other movements around common agendas, for example, the discussion for an agrarian policy that incorporates in his speech the terms agrarian reform and regularization of lands of traditional communities.

Strategically movement is organized into local associations, in each community association; central regional associations and a state joint pasture fund. The associations are organized with the support of NGOs and remains on its own. The central and state joint were created in order to make the dialogue with the state and remains with the logistical support and often financial support of organizations. The movement faces ups and downs in their activities, being more active when there are threats of invasion of some communities (FERRARO, 2008). Faced with the constant pressure there are also communities who do not believe that the approval of the State is required to maintain "a land dwindle want."

Originally, the cells of pasture funds are resistance cells of a multiple diaspora (Indigenous, African and European), they are cells of a Brazilian diaspora. Front of the conflict, pasture funds cell, is configured as spontaneous movements or voluntary, defined by this origin, sewn by the solidarity derived from living the common problem. They are linked to the territory and thus arise in order to resolve the matter present there (FERRARO, 2008 p. 384).

In 2008 there were 600 grazing bottom communities (FERRARO 2008), with 400 recorded as pasture fund associations in the Bahia Agricultural Development Coordination. The Pasture Fund Articulation estimates that this number could reach 2,000 communities, through an active search for work of these communities and the incentive for them to *autorreconheçam* as such and carry their registration at the Bahia Secretariat of Human Rights.

The Pasture Fund Movement received an achievement in the State Constitution 1989, Article 178 recognizes the category pasture fund communities and provides for the regularization of their land. However, it is the state government that regulate land rights, which, by law, can not be permanently, but as a concession of use for a specified time. Amid growing pressure from agribusiness interests on the one hand, and on the other, the pressure of pasture fund communities for the regularization of land, is the Bahia state government with its slow bureaucracy in resolving this conflict secular.

In 2013 the government proposed to regularize the lands of communities that *autorreconhecessem* by the year 2014, by a use assignment agreement for a period of 20 years. The Pasture Fund Movement reacted vehemently, and a historic achievement, succeeded with the state extended the deadline for self-recognition by 2018 and broaden the terms of use of concession contract for 99 years, renewable for an equal period. Still, today the forces that threaten these communities remains active and show, above all, in charcoal, the projects of wind power parks in irrigated agriculture projects in mining and in the interest of expanding local farmers average.

Among the advances achieved over these years of resistance and proposal by the pasture fund communities, this legal achievement in relation to the defense and protection of its territory is another milestone in asserting their rights. Thus, together with other traditional communities, they are actually in guardians of the natural and cultural heritage of the semiarid region, for its ability to protect and conserve the fauna and flora of this genuinely Brazilian biome. Therefore, a contextualized education is crucial to drink in the tradition of communities and strengthen values of this social system as mutual respect, trust, orality, the collective use of property, reciprocity and care of people and nature.

V. CONCLUSION

As you can see, from the occupation of the land and agrarian conflicts in the Bahian backlands, emerges a social movement called the Pasture Fund Movement, which organizes an impressive aggregate social segment in the bottom category and pasture closure, which strengthens the mobilization for the regularization of their land often threatened by speculators and by the State.

However, for some the question remains about the social, cultural, economic and environmental benefits that these communities make to society to justify the recognition, protection and legalization of their territories and the appreciation of their cultures. Some even consider them as a "delay" social, economic and cultural that should give way to progress and contemporary development.

Under the bias of capitalist expansion interested in this discourse is justified even supported by the use of violent actions against these communities. Conceptions of this kind show that society with its institutions, such as schools and others, find it difficult to develop the formation of critical and open to contact with the plurality and diversity of Brazilian citizens. Gradually the sense of justice and solidarity lose space for individualism and competition. Economic development based on human exploitation and natural resources at any cost have proved unsustainable, also in the backlands of Bahia. Rescue and protect human values of traditional communities of pasture fund integrated into the savanna biome is one of the links is lacking in formal and informal education for it to be rooted in the culture and tradition of those communities. Despite the low level of education of its adult population, these communities resist and build an economic and human socio-cultural and supportive system, without abandoned children and with respect to space and time of the people, based on reciprocity, trust and strength of tradition oral and word, which often is more important than the documents and formal protocols introduced late in its life forms.

The pasture fund communities are an innovative social movement in their social organization and their way of life in accordance with the biome. According Semiárido EMBRAPA (2000), only 4% of the irrigated lands are semiarid; 16% are cultivable without irrigation, dependent on rainfall; 46% are good for medium-sized animals grazing and 34% of the land soil and vegetation is so brittle that if modified, do not recover, becoming deserted areas rapidly. However, these areas are good for the extraction of fruits, medicinal herbs, beekeeping and small animals. A wise way, the pasture fund communities are holders of traditional knowledge and handle the resources and lands changing them minimally.

The base communities and grass closure are also innovative because, to be constituted as a social category, also preserve the cultural and political identity, which conforms from the conflicts over the possession and stay on land and territory.

What is happening in the interior of Bahia, by force of organized social movement, it is an innovative experience in terms of land tenure policy. Several settlements made by the National Institute of Colonization and Agrarian Reform, and even regularized quilombo areas are struggling to be viable and, among other reasons, one of

them was the fact of not having been considered the biome vocation in distribution and demarcation of lands. Several settlements are on land suitable for grazing of animals loose and extraction in open areas without fences, however, were allotted to the practice of agriculture in small plots surrounded and became unviable.

The pasture fund communities with their way of life and management of the savanna, have an important contribution to the agrarian reform and land regularization of traditional communities according to each specific situation where they are. They are guardians of the natural and cultural heritage that needs to be recognized, protected and disseminated as a good way to live and live with the Brazilian semiarid region.

REFERENCES

- [1] ALCÂNTARA, Denilson Moreira; GERMANI, Guiomar Inez. Pasture Fund: a concept in motion. Available at: <www.geografar.ufba.br/site/pdf>. Access: 11 October 2011.
- [2] BARRETO SON, HT emerging identities, unorthodox solutions: the case of (not) demarcation of the Indigenous Land Tapeba. In: Holy Spirit, Antony (Ed.). Indian policy: Eastern and Brazilian Northeast. Brasília: FUNAI / CEDOC 2001.
- [3] BRAZIL. Constitution of the Federative Republic of Brazil 1988. Brasília: Senate Sederal, Secretariat for Technical Issues, 2011.
- [4] BRAZIL. Presidency. WCivil wing. Subchefia for Legal Affairs. Decree No. 6040 of 7 February 2007. Available at: <http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2007/decreto/d6040.htm>. Access: 12 December 2012.
- [5] CONTI, Irio Luiz; RABBIT-DE-SOUZA, Gabriela. traditional peoples and communities: the production of public policies for food and nutrition security. Amazon - Journal of Anthropology, vol. 5, Special, 762-786, 2013.
- [6] CONSEA. COSTA, Aderval; FAVILA, Katia. National Policy for the Sustainable Development of Traditional Peoples and Communities. (6040 Decree of 07.02.07). Brasília: CONSEA, 2008. Available at: <<http://www4.planalto.gov.br/consea/documentos/sa n-dos-povos>>. Access: 13 December 2012.
- [7] CASTRO, Edna. Territory, biodiversity and Traditional Peoples of knowledge. In: Diegues, Antonio Carlos. etnoconservation: New directions for the protection of nature in the tropics. 2 ed. NUPUAB - Collection ecology and culture. São Paulo: Huatec 2000.
- [8] Dantas, Maria Eugenia; MORAIS, Ione Rodrigues Diniz. Spatial and territorial: conceptual approaches. Federal University of Rio Grande do Norte. Program

- University of Distance. Lesson 07. Discipline Space Organization. Christmas, 2008.
- [9] DAYRELL, Carlos A .; COSTA, John the Baptist A .; COSTA SON, Aderval. human rights and traditional peoples in Brazil. In: Human rights in Brazil 3: diagnosis and perspectives. National Movement for Human Rights et al. Passo Fundo: IFIBE 2012.
- [10] Diegues, Antônio Carlos. The uninhabited paradise myth. Magazine of History and Artistic Heritage, n. 24, 1996. Publication of the National Historical and Artistic Heritage Institute of the Ministry of Culture, p. 141-151.
- [11] EMBRAPA SEMIARID. Agro-Ecological Zoning of Northeast Brazil. Diagnosis and Prognosis. 2000. Available at: <<http://www.uep.cnps.embrapa.br/zoneamentos.php>>. Access on May 12. 2015.
- [12] IBGE. Brazilian Institute of Geography and Statistics. 2010 Census Towns: Uauá - BA. Available at: <<http://www.ibge.gov.br/cidadesat/painel/painel.php?>>. Access: 14 December 2012.
- [13] Little, Paul E. place Ethnodevelopment: cultural autonomy in the era of global neoliberalism. Tellus, year 2, n. 3, p. 35-52, may. 2002.
- [14] Feeny, Devid; Berkes, Fikret; McCay, Bonnie J; ACHESON, James M. The common tragedy: 22 years later. In: Diegues, Antonio Carlos; Moreira, André C. Castro (Eds). Spaces and natural resources in common use. NUPUAB - USP, São Paulo, 2002.
- [15] FERRARO, Luiz Antonio Junior; BURSZTYN, Marcel. Tradition and Territoriality in pasture funds of Bahia's capital to political capital. IV National Meeting of ANPPAS 4.5 and 6 June 2008, Brasília, DF.
- [16] FERRARO, Luiz Antonio Junior. Between the invention of tradition and imagination of sustainable society: a case study of pasture funds in Bahia. (Doctoral thesis). University of Brasilia, Center for Sustainable Development, Brasilia, 2008.
- [17] GERMANI Guiomar; OLIVEIRA, Gilca Garcia. Rural Settlements in the Middle São Francisco (Bahia Brazil): public policy, conflict and resistance. IV National Meeting of ANPPAS 4.5 and 6 June 2008, Brasília, DF.
- [18] GIL, A. C. **Como elaborar projetos de pesquisa**. - 4. ed. - São Paulo: Atlas, 2010.
- [19] IRPAA. Regional Institute of Small Appropriate Agriculture. Letter from the III State Seminar of the Funds and Pasture closures. 2008. Available at: <<http://www.irpaa.org/noticias/40/comunidades-de-fundo-e-fecho-de-pasto-divulga>>. Accessed on 12 May 2015.
- [20] MINAYO, M. C. de S. **O desafio do conhecimento**. 11 ed. São Paulo: Hucitec, 2008.
- [21] SANTILLI, Juliana. Socioenvironmentalism and new rights: legal protection of biological and cultural diversity. Peirópolis, Social and Environmental Institute and the International Institute for Education in Brazil, 2005.
- [22] SANTOS, José Luiz dos. What is Culture. Brasília: Brasiliense - Collection started. 3rd ed., 1985
- [23] SANTOS, José Moacir dos. Contributions of formal education for the development of culture of traditional communities Pasture Fund - Juazeiro, 2012. Monograph (Full Degree in Teaching and Management) - University of Bahia - Department of Humanities, Campus III.
- [24] SENA, R. R. O. Uso-teste dos livros didáticos “conhecendo o semiárido 1 e 2” no município de Juazeiro/BA: implicações na prática pedagógica. Dissertação (Mestrado em Educação, cultura e territórios Semiáridos) – Universidade do Estado da Bahia, UNEB, 2016. Available in: <https://portal.uneb.br/ppgesa/wp-content/uploads/sites/119/2018/10/Rosiane-Rocha-Oliveira-Sena.pdf>.
- [25] VIANA, VM Sustainable involvement and conservation of Brazilian forests, in: Diegues, AC; Viana, VM (Eds.). traditional communities and management of natural resources of the Atlantic. 2 ed. Sao Paulo: Hucitec: NUPAUB: CEC, 2004, p. 23-26.