



Ministério da Saúde

FIOCRUZ

Fundação Oswaldo Cruz



PATRIMÔNIO
DA SOCIEDADE
BRASILEIRA

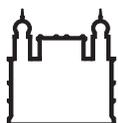
REPORT

WORKSHOP "COOPERATION WITH THE UNIVERSITY PARIS 8, THE UNIVERSITY OF COIMBRA (CENTER FOR FUNCTIONAL ECOLOGY - CEF AND CENTER FOR SOCIAL STUDIES - CES) AND THE UNIVERSITY NOVA DE LISBOA, IN THE PERSPECTIVE OF THE INTERNATIONAL COOPERATIVE UNIVERSITY PROJECT - LUCI"

LUCI



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LUCI



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Ministério da Saúde

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Sumário

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Presentation: objectives and background

1.1 WORKSHOP OBJECTIVE

The workshop aimed to elaborate a preliminary contribution to the epistemic-conceptual framework of Fundação Oswaldo Cruz – Fiocruz (Oswaldo Cruz Foundation) for the cooperation proposal with Paris 8 University, Coimbra University (Centro de Ecologia Funcional – CEF, Functional Ecology Center and Centre de Estudos Sociais – CES, Social Studies Center) and the Nova de Lisboa University, for the International Collaborative University Project.

To this end, a group of researchers from Fiocruz was formed, this group is made of researchers working with the articulation of the theoretical-conceptual and methodological Public Health approach with new themes and fields of knowledge, in particular: South epistemologies, emancipatory health promotion, popular education, political ecology, critical geography, territorialized approaches, critical epidemiology, ecology of knowledge, agroecology, traditional knowledge (including indigenous communities, quilombolas – which are peoples of African origin – slum communities and peasants), the concept of good living, among other.

1.2 BACKGROUND AND INSTITUTIONAL CONTEXT

In its 120th anniversary, Fiocruz is one of the most important health science and technology institutions in Latin America, guiding its work is a comprehensive health concept. Which includes everything from basic and applied research to the organization of health services, supplies and attention systems, assistance, prevention and health promotion, with a deep commitment to the Unified Health System – SUS

(Sistema Único de Saúde). Health and social development are articulated to generate and disseminate scientific and technological knowledge, and thus to also be an agent for citizenship. Fiocruz's institutional mission and values can be found in this video (<https://youtu.be/9qqIQz2kbY>).

Since the 1970's public health has been strengthened within Fiocruz. It is a field of interdisciplinary knowledge and practices originated mainly from Latin America Social Medicine, that has also theoretically guided several academic institutions and the construction of public health policies in Brazil. Public health brings with it a strong commitment to democracy and the reduction of social inequalities in health.

In this sense, following the historic struggle for rights, in 2017, at a time of political and economic crises in Brazil, the VII Internal Fiocruz Congress was held with the theme "Fiocruz and the Future of SUS and Democracy" reinforcing the role of science, technology and innovation as pillars of economic, social and human development, especially when linked to the health needs of the population.

Among the 11 thesis approved by the Deliberative Council, we highlight three that are directly related to this cooperation proposal:

- **Thesis 3:** Fiocruz - generates knowledge, in its various areas of activity - must be oriented towards the fulfillment of its mission, in dialogue with society, and organized in order to produce new approaches, alternatives and innovations that favor the SUS consolidation;
- **Thesis 6:** the 2030 agenda of the United Nations is the most comprehensive international reference for the contemporary moment and for mobilizing values, for directing inclusive and sustainable development models, for social justice and for building alliances for the realization of this ideal. It is, therefore, an important benchmark for Fiocruz to build its new agenda, and medium and long-term goals;
- **Thesis 10:** Fiocruz is committed to a more supportive and egalitarian world, through international technical cooperation, based on the concepts of health diplomacy and health science and technology in the context of global health.

Following these guidelines, Fiocruz has been expanding its international cooperation, signing strategic agreements with institutions of great relevance worldwide.

This cooperation project emerges from the integration with these three universities (Paris 8, Coimbra and Nova de Lisboa), which have already signed agreements and carried out actions with different units of Fiocruz, that are aligned with the ideas of public health and global health and committed to reducing health inequalities. With the present cooperation, an integrative project is sought, in order to improve the south-south and north-south cooperation network, expanding an articulated and jointly constructed multilateral cooperation.

This cooperation is part of Fiocruz's strategic mission to develop spaces for articulation that establish interdisciplinary and intercultural dialogues of public health among the institutions involved, especially with the social and human sciences, education and environmental sciences, aligned with post-colonial references, such as the South epistemologies, one of the conceptual bases for the cooperation.

We intend to build a visionary strategy capable of providing answers to contemporary challenges, in the face of the various ongoing social, economic, democratic, health and ecological crises. We hope that the collaborative process, to be developed in the cooperation, will contribute to innovative ways of thinking, where such crises deepen the socio-environmental determination of the health-disease process, at this crucial moment for humanity, in which we face a pandemic of unprecedented magnitude in the last one hundred years, the Covid-19 pandemic that plagues the planet. It is expected that the cooperation, to be developed collaboratively between the parties, will contribute to an innovative way of thinking about the economic, health and ecological crises that deepen the need for socio-environmental determination of the health-disease process. In this crucial moment of humanity, where a pandemic of unprecedented magnitude, not seen in the last hundred years, the Covid-19 pandemic, is plaguing the planet. The seriousness of this situation urges for a reflection about facing crises that for decades have exposed the limits of the so-called modernity that expanded from Europe to the rest of the world for the last five hundred years. Currently, this modernity is hegemonically expressed by the globalized financial consumerism and neo-extractive capitalist system that affects the entire planet, although in an unequal way as the most vulnerable and invisible groups and territories are in the Global South.

II.

Institutional and epistemological principles and assumptions for international cooperation as discussed in the workshop

2.1 PRINCIPLES AND INSTITUTIONAL ASSUMPTIONS

Throughout the workshop, there were several debates and interventions that discussed the bases, principles and institutional and epistemological assumptions that should guide this cooperation. Both dimensions - institutional and epistemological - are considered inseparable from the referential framework that supports the present cooperation, and for this reason they will be systematized through the several topics presented

Modernity, globalization and the civilizing process

Cooperation must be guided by the premise that Fiocruz and partner universities propose to understand and face the effects of changes in the civilizing process that are taking place in the territories to be addressed. An effect of the current stage of globalization implies a certain way of life and development model that radiates mainly from Europe and North America, but which is also changing with the emergence of Pacific powers such as Russia, China and Japan.

South-South relations and partnerships with European institutions

The social and economic model, as well as the episteme on which it is based and through which it legitimizes itself, interferes in and subordinates several Latin American and African territories, and in this way, multilateral South-South cooperation must be strengthened to redirect North-South cooperation in the spirit of a more solidary globalization. It is necessary to agree on how this relationship will be constituted in order to prevent the subordination of South institutions.

Dialogue between North and South research institutions

In academic cooperation between institutions, it is important that research objects, issues and methodologies are not "imported" from the work of European universities, but that the autonomy of institutions in the South is preserved to explore specific issues and references considered important for Brazil, and the rest of Latin America or Africa. Therefore, joint references and research questions must be constructed collaboratively, collectively and horizontally. For this, it is important to create horizontal spaces for planning and critical evaluation with the presence of both management representatives, researchers and academic trainers, as well as social movements from the territories involved. For European universities, cooperation may also introduce theoretical-epistemic innovations that contribute to thinking about "alternatives to alternatives" in the face of contemporary political and academic "dead ends".

Acknowledging the diversity of knowledge and articulating concepts as an opportunity for epistemic and paradigmatic renewal

Cooperation can be an opportunity to renew both the field of public health research and training, through dialogue involving new paradigmatic and epistemic frameworks that contribute to understanding the current challenges of health knowledge in the face of globalization and the various crises in course. The workshop pointed out some potentially strategic articulators concepts that have been used by research groups, such as: emancipatory health promotion; intercultural dialogue and translation; territorialization and deterritorialization processes; sustainable and healthy territories; lively governance and healthy territories as a place of practice and learning; health care; popular sanitary surveillance; sensitive and collaborative methodologies; racism critique (structural, institutional, environmental), among others. Special attention should be given to dialoguing with the "guardians" of biodiversity knowledge in the countryside and in cities, which are mainly members of traditional peoples and communities.

Public Health, its relationship with traditional medicines and appreciation of local health systems

It is necessary to rethink public health through a dialogue with other forms of care and concepts of body, health and disease in order to avoid the colonizing potential of the health field over these other traditions, especially due to the strong hegemony of the biomedical field in many situations, programs and researches. The appreciation of traditional health care systems and the establishment of conditions for dialogue with SUS should be a fundamental dimension of cooperation.

Researchers should work together with social movements

Research must always be carried out with social movements as active subjects in the production of knowledge and fight for rights, not in the classic "about" them way, in which they are transformed into passive objects of investigation. Thus, they must be involved from the beginning and be strategic actors in the definition of objectives, methodological strategies, data collection and dissemination of the resulting information.

Protagonism of territorial subjects

The subjects in the territories must be important protagonists of this cooperation process. The relationship must be dialogic and overcome the dichotomy present in many academic spaces between knowledge considered scientific and that which is considered non-scientific, traditional and popular. The criteria for the construction and validation of knowledge should be based on the search for cognitive justice, which recognizes the differences between knowledges built in academia and outside of it. To avoid the exclusion of the former, the conditions for dialogue, or ecology of knowledge, must be built, as well as the co-presence of the various social subjects. More than creating new initiatives, this means contributing to strengthen those that already exist and have been conducted autonomously and sovereignly by various social movements and communities.

Cooperation and networking for solidary resistance in hard times

The cooperation should contribute to expanding the possibilities of Foircurz's solidary resistance, academic institutions in general and social movements in the face of the growing fascism in Brazilian society and the ongoing conservative political projects, which combine the extreme right with militarism and evangelical bias, with the support from opportunistic sectors of the financial market, interested in the deregulation of social control over the Capital x Work x Nature relationships and in the increasing commodification of life, including the privatization of health. The cooperation should contribute to processes of strengthening networks involving various academic, social and territorial subjects.

Desterritorialization and control over the territory and lifestyle

It is important to consider that the peoples and communities in Brazil (also in the rest of Latin America and Africa), especially the traditional ones, are experiencing a continuous and growing process of deterritorialization and loss of basic conditions for the continuity of their ways of living, whether in the countryside, in the forests, near the waters, or in the urban peripheries. It is also necessary to consider that territories have different meanings and possibilities of use, and that traditional peoples and communities struggle to gain autonomy to define other, more just, healthy and sustainable economies. The globalization dictated by large corporate groups and strategic interests of the great global powers has produced subalternization and degradation of ecosystems, often with the support of the State and hurting constitutional rights, and thus triggering various conflicts and struggles in the affected territories.

The importance of intercultural translation

To achieve several of the previously presented assumptions that involve North-South and South-South cooperation, between different countries, communities and territories, it is necessary to create spaces and opportunities for the exercise of intercultural translation. This implies not only the necessary presence of translators who master the languages and cultures in dialogue, but also the creation of a common vocabulary that

allows common *praxis* between different research groups. In addition, knowledge is understood as inter-knowledge, and this requires the continuous exercise of dialogue that will enable a more effective co-presence of the various subjects involved. The workshop suggested the construction of a joint vocabulary with the definition of the main concepts and articulating terms.

The 'living governance' of the cooperation must be shared

Several participatory and collaborative assumptions mentioned earlier imply that social movements must be present in all steps during the cooperation, putting into practice what certain groups within Fiocruz, such as OTSS, call "living governance".

Careful institutionalization is important for the continuity and resilience of the cooperation

Although it is recognized that, historically, the relationship between academic institutions and social movements and territories has been asymmetrical in a way that does not properly recognize them as subjects with knowledge and rights. Therefore, a dynamic balance should be sought with the formalization and institutionalization of the cooperation. It is a complex task given the great diversity of knowledges, references and social agents working together, that will be resolved through continuous dialogue between those involved, assuming the principles of cooperation. For this reason, we seek the institutionalization of the continuity of the process and the social recognition of the participants outside of it, there is also a need to face the tendencies towards hierarchization and invisibility that can always arise in the relations between academia and social movements.

Prioritize a solidary account of the most vulnerable and invisible groups

We need to be careful so that the scope of the cooperation is always attentive to the most vulnerable and invisible groups and territories in society due to inequalities, exclusions and racism. Without this focus, the proposed objectives of pursuing social, health, environmental and cognitive justice will not be achieved or made feasible. Therefore, it is necessary to establish a criterion that can guide the choice of territories and movements with which the specific projects and activities resulting from cooperation will be articulated.

2.2 EPISTEMOLOGICAL PREMISES

Working within Public Health

Historically, the field of public health has been built from a perspective of overcoming the reductionist character of health policies, that tends to disregard the social dimension of life, limiting it to a bundle of internal ecological relations (at the cellular level, organic, systemic, immunological, etc.) or external (exposure to vectors, pollutants, accidents, etc.), even when it moves towards psychosocial concerns, it ends up "pathologizing" inter-subjective relationships and so-called risk behaviors.

When questioning these limits, the field of public health complexifies the scope of health research, as it starts to incorporate previously peripheral issues, such as power relations, social structure, living and working conditions, relations with Nature that go in addition to exposure to health risks, tensions related to cultural, ethnic, gender or sexual diversity, etc. Considering these other dimensions of life imposes on the public health field a greater openness to dialogue and to facing the injustices that tend to make the rights and needs of those most vulnerable social groups, peoples and communities invisible, those whose daily health needs are neglected; or whose specific needs are made invisible in times of crisis, such as epidemics and environmental disasters.

Reference in the South epistemologies

The importance and influence of the theoretical framework of the South epistemologies is recognized in this cooperation proposal.

In dialogue with various thinkers from the Global South, academic and non-academic, Santos recognizes that the hegemonic epistemology in the West is rooted in a specific social and cultural experience, that at the same time ignores or makes invisible all other possibilities of understanding the world. When claiming universal status, the way of seeing, feeling and thinking in the Global North discredits all others. Not recognizing their own incompleteness and the legitimacy of other world views. To face such processes, that generate what the author calls abyssality and monocultures that in its turn generates radical exclusions.

Santos and Meneses (2008) propose what they call a knowledge ecology, that is, the construction of processes that broaden intercultural dialogue and the recognition that all forms of knowledge have local validation criteria that cannot be reduced or legitimized only by scientific knowledge, but rather they must be considered in the contexts where they are produced and legitimized according to the problems that are proposed to be solved. The assessment of the validity of a knowledge must be achieved a posteriori in a pragmatic way and not established a priori according to arbitrarily defined criteria, whatever they may be.

Emancipatory health promotion

Given the objectives of the cooperation proposed here, we think it is strategic to guide the research and intervention proposal by concepts that have been developed within the scope of Fiocruz's own work. One of these concepts is that of emancipatory health promotion (PORTO et. al, 2009), which has been formulated from the dialogue between experiences of fighting for human and sanitary rights in favelas of Rio de Janeiro and movements that fight for environmental justice in Brazil. It is one of the guiding concepts of both the work of the Center for Ecologies, Epistemologies and Emancipatory Health Promotion (Neepes) and the Territorial Laboratory of Manguinhos (LTM). It can be understood as a dialectical perspective of health promotion based on the shared production of knowledge and practices that promote the various dimensions of justice in vulnerable territories, in which there is a mediation between

the knowledge produced by the academy and by social movements, contextualized in each territory and which aim to generate political and pedagogical strategies for social and environmental transformation.

Critical and Humanistic Geography

Critic: "This geographic paradigm bases its studies on society/nature relations, but it centralizes its analysis on the second nature - man-made nature. In this understanding, the first nature - the natural nature -, is considered only as a resource to be appropriated and transformed into useful things by men. Regarding this approach, it proposes an ideological-political engagement, which has in the reading and transformative understanding of geographic space the contribution to overcoming social inequalities and, therefore, to the construction of a more just society. Underlying this approach, progress and development based on technicality, so relevant to the affirmation, consolidation and dynamics of capitalist modernity, and fundamental to the predatory relations between society and nature, which enchanted Marx himself, are not questioned. Only the collective appropriation of the results of technological advances is envisaged, including the geographical space.

Therefore, critical or radical geography, focuses on capitalist production of geographic space, paying attention to the social and economic inequalities that make up the spatial dimension inherent to this mode of production, making the issue of degradation of the first nature under this goods-producing system, as well as issues of gender, sexuality, ethnicity, race, religion, localisms, regionalisms, etc. minor causes" (OLIVEIRA, FARIAS and SÁ, 2008).

Some of the most important authors from this perspective are Milton Santos, David Harvey and Manuel Castells.

Humanistic: "The humanistic approach in Geography is based on the conceptual work of Yi-Fu Tuan, Anne Buttimer, Edward Relph, A. Frémont, Eric Dardel and others. In these contributions, the study of phenomena acquires plausible recognition as to achieving a better understanding of man and his condition in the lived world. In the geographic science, the movement and conduct of men towards the environment is re-signified, since the Humanities and Social Sciences are involved in an affective relationship, having the Earth as a substrate for the interpretations of this proximity.

Tuan (1980) states that the artificial environment that we humans build is a result of mental processes, where all that is built occurs in a way that makes us feel more comfortable in nature, due to the feeling of belonging in this modified environment. Buttimer (1985, p. 170) refers to a philosophical way of thinking about the conscious experience and an attempt to explain it in terms of meaning and significance. Relph addresses the dimension of the cultural fact, human intentions and attitudes. For the author, there are as many geographies as there are worldviews. The humanistic proposal understands that knowledge of the human world starts from the study of people's relationships, their experiences with nature, their geographical behavior, feelings and ideas about space and place (TUAN, 1985, p.143).

This perspective allows a better understanding of people's behavior and ways of feeling in relation to the places where they live, as it shapes their worldview expressed through their attitudes and values towards the environmental framework and represent a direct reflection on the way the transformations of this environment will be conducted". (OLIVEIRA, FARIAS and SÁ, 2008).

Social Cartography

According to Almeida (2018), the new social cartography aims to overcome the limits of hegemonic cartography and "provide a plurality of entries to an open description, connectable in all its dimensions, and aimed at multiple experiments based, above all, on a knowledge connected to localized realities". This process is mainly based on "research and mutual trust between researchers and the social agents studied, which refer to the so-called traditional peoples and communities".

The expected result of this cartography process, that dialogues with the knowledge of traditional peoples and communities regarding their own territory, is to include "multiple agents, who would contribute to the description with their mythical narratives, their ceremonial rituals, their own ways of using the natural resources and their intrinsic actions and ways of perceiving categories (time, space, place) and objects". This means that we intend to overcome an external and objectifying perspective that has historically dominated the relationship between cartographers, geographers and ethnologists with the populations in these territories. The cartography seeks to provide the conditions for research subjects to appropriate and systematize the knowledge produced in the process as a way to strengthen their social struggle.

According to Eliane Cantarino O'Dwyer (2011), this issue becomes even more relevant in a political scenario in which ethnic self-identification and the claim for legal recognition of traditional territories become strategic for the well-being and survival of peoples and communities subjected to various pressures derived from an exclusive and unfair social development model.

Research methodologies

The methodologies proposed in the workshop are sensitive and converge in the collaborative and non-extractive methodologies of post-colonial approaches, in particular, the South epistemologies as described by Boaventura de Sousa Santos. They understand knowledge as situated, being locally legitimized, based on a political option that considers how they affect the oppressed, they also question qualitative methodologies that extract knowledge apart from social struggles and do not recognize the knowledge of the investigated subjects.

This debate is strongly articulated with the educational and pedagogical dimensions of social transformation previously worked in a seminal manner by Latin American authors Paulo Freire and Orlando Fals Borda (2009). These authors dedicated their work to confronting the tensions and alternatives between science and popular knowledge, knowledge and reason, theory and practice, social transformation and status quo,

between subject and object or objectivity and subjectivity. In addition, it is related to the act of making common (FREIRE, 1997), understood as an irreducible component of the encounters and dialogues between people and social groups, their knowledge, cultures and struggles for dignity.

The strategic challenge, therefore, is how to build knowledge with excluded groups, communities and social movements in the Global South, that are part of the ongoing social struggles for dignity and that consider subjects as rights, knowledge and agency bearers. The idea is to move towards an increase in participatory action research and action research proposals aimed at strengthening social transformations starting with these oppressed peoples, in addition to collaborative and non-extractive methodology. In Brazil, currently, the main authors of popular education that seek to advance participatory methodologies, such as militant research, having Paulo Freire as a reference, are Carlos Henrique Brandão (1980) and Michel Thiollent (2008).

Popular health surveillance

Decolonizing public health as a discipline and surveillance and promotion health practices implies promoting a more horizontal dialogue in contexts of social struggles with social groups that, despite being radically excluded from decision-making processes in their societies, fight for greater democratization of knowledge and the recognition of their knowledges about the processes of illness and health promotion. The field of health surveillance is prepared for this dialogue, and willing to relativize the alleged epistemic superiority of science that has historically guided the relationship between the State and technicians with the population in general. This will allow the emergence of emancipatory knowledges and practices that go beyond the limits of the claim of universalism, in the way of thinking and feeling that has become hegemonic in the world with the Eurocentric globalization, that has been underway since the middle of the last millennium and that makes other alternatives invisible, such as: other sociability, economies, forms of knowing and feeling, working, producing and relating to non-human worlds (understood as natural or not).

|||. Preliminary referrals to be discussed with partners

■ **Mapping of groups and experiences:** We suggest to carry out an inventory inside Fiocruz about the existing experiences of interest for cooperation, identifying research groups, projects, objectives, social movements and territories involved, as well as examples of results achieved. It was also suggested to create a database of bibliographic references of common interest.

■ **Conceptual alignment** for a mutual understanding and interdisciplinary and intercultural dialogue. We suggest to build a dictionary with the main terms of interest used in the cooperation.

Among the concepts that we consider strategic to be horizontal and plurally defined among the participants in the cooperation are: decoloniality/post-coloniality, and the territory and concepts derived from it (Critical and territorial approaches, territorialities, processes of territorialization and deterritorialization, healthy territories and sustainable territories, governance and territorial management processes, etc.). We recognize the polysemy of these concepts due to their present both in their fields of origin and by their incorporation in the field of public health or by their appropriation by counter-hegemonic social movements and their potential to generate mutual misunderstandings in the ecology of knowledge spaces.

■ **Suggestion for programming strategic cooperation activities:** The need to better define the activities programmed within the scope of the cooperation was discussed, based on themes of general and strategic interest for the cooperation to be further developed in future activities, such as workshops, seminars, projects, training courses and joint publications. An internal alignment strategy within Fiocruz was suggested based on debates and internal training, including the organization of events such as workshops and seminars, the production and circulation of documents (reports, articles, book production) about the cooperation.

■ **Suggestion of thematic fields of interest:** some themes were suggested: alternatives (economic, political, scientific, technological, cultural...) to globalization and development; territorialities, scales and local-global relationship; public policies, democracy and the role of the State; the relationship between social movements and academia; emancipatory processes in health promotion and care, including the knowledge and practices of traditional peoples and communities; intercultural translation and dialogue between academia, social movements and traditional peoples and communities.

■ **Reflections about the cooperation name:** the name of the initiative and Lucy's symbolism were the subject of reflection, as they caused some discomfort in some participants by evoking colonialisms, prejudices and other European experiences that are not related to what is being sought with the cooperation. A suggested alternative was to rename it as co-labor-active, emancipatory or creative university initiative.

■ **Resolution of institutional, bureaucratic and financial issues to make the cooperation possible:** the need to address institutional, bureaucratic and financial issues related to topics such as courses certification; exchange of researchers, students and social movements; physical spaces and resources for the development of cooperation activities; exemption from payment of European academic fees; among others.

■ **Grupo da Terra or Earth Group** is an instance of dialogue within the Ministry of Health created by Ordinance 2,460 of December 12, 2005 (BRASIL, 2005) that will be mobilized to participate in the next meeting.

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V.

Graphic facilitation panels

PROJETO DA UNIVERSIDADE COLABORATIVA INTERNACIONAL

FIOCRUZ, 120 ANOS, INSTITUIÇÃO DE DESTAQUE EM CIÊNCIA E TECNOLOGIA EM SAÚDE DA AMÉRICA LATINA COMPROMISSADA COM O **SUS**, A **SAÚDE COLETIVA** E A **DEMOCRACIA**.

COOPERAÇÃO ENTRE :

- UNIVERSIDADE PARIS 8
- UNIVERSIDADE NOVA DE LISBOA (UNL)
- UNIVERSIDADE DE COIMBRA (CEF E CES)

COM A PRESENTE COOPERAÇÃO BUSCA-SE UM PROJETO **INTEGRADOR** QUE BUSCA AVANÇAR NA REDE DE COOPERAÇÃO SUL-SUL E NORTE-SUL, AMPLIANDO-SE NA PERSPECTIVA DE UMA COOPERAÇÃO MULTILATERAL ARTICULADA E SOLIDARIAMENTE CONSTRUÍDA.

PRETENDE-SE COM A PARCERIA DAR RESPOSTAS INOVADORAS AOS DESAFIOS CONTEMPORÂNEOS, COMO AS DIVERSAS CRISESEM CURSO, DE **NATUREZA SOCIAL, DEMOCRÁTICA, SANITÁRIA E ECOLÓGICA**.

PRINCÍPIOS E PRESSUPOSTOS INSTITUCIONAIS E EPISTEMOLÓGICOS
ELABORADOS NA OFICINA PARA ORIENTAR A COOPERAÇÃO :

- MODERNIDADE, GLOBALIZAÇÃO E PROCESSO CIVILIZATORIO.**
- RELAÇÃO SUL-SUL E PARCERIAS COM AS INSTITUIÇÕES EUROPEIAS.**
- DIÁLOGO ENTRE INSTITUIÇÕES DE PESQUISA DO NORTE E DO SUL.**
- RECONHECIMENTO DA DIVERSIDADE DOS SABERES E CONCEITOS ARTICULADORES COMO OPORTUNIDADE DE RENOVAÇÃO EPISTEMICA E PARADIGMÁTICA.**

AGENDA 2030 COMO MARCO DE REFERÊNCIA PARA A CONSTRUÇÃO DA AGENDA DA FIOCRUZ.

PROJETOS E GRUPOS DE PESQUISA DA FIOCRUZ OU COM ELÁ ARTICULADOS :

- OTSS E FCT
- FIOCRUZ CEARÁ
- NEEPES
- FIOCRUZ BRASÍLIA - OBHAS
- GT DE SAÚDE INDÍGENA DA ABRASCO
- A ORGANIZAÇÃO DE MISSÕES CIENTÍFICAS E POPULARES, CARAVANAS TERRITORIAIS, A EXEMPLO DO RIO DOCE E DO SÃO FRANCISCO

PREMISSAS EPISTEMOLÓGICAS :

- ★ ATUAR DENTRO DA SAÚDE COLETIVA
- ★ REFERÊNCIA NAS EPISTEMOLOGIAS DO SUL
- ★ PROMOÇÃO EMANCIPATÓRIA DA SAÚDE
- ★ GEOGRAFIA CRÍTICA E HUMANÍSTICA
- ★ HUMANÍSTICA
- ★ CARTOGRAFIA SOCIAL
- ★ METODOLOGIAS DE PESQUISA COLABORATIVAS E NÃO EXTRATIVISTAS DE PESQUISA-AÇÃO E INVESTIGAÇÃO-AÇÃO PARTICIPANTE
- ★ VIGILÂNCIA POPULAR DA SAÚDE

ENCAMINHAMENTOS PRELIMINARES

- MAPEAMENTO DE GRUPOS E EXPERIÊNCIAS: INVENTÁRIO DA FIOCRUZ COM AS EXPERIÊNCIAS E REFERÊNCIAS EXISTENTES DE INTERESSE PARA A COOPERAÇÃO.
- ALINHAMENTO CONCEITUAL PARA COMPREENSÃO MÚTUA E O DIÁLOGO INTERDISCIPLINAR E INTERCULTURAL.

COOPERAÇÃO E TRABALHO EM REDE PARA A RESISTÊNCIA SOLIDÁRIA EM TEMPOS SOMBRIOS.

PROTAGONISMO DOS SUJEITOS TERRITORIAIS.

DESTERRITORIALIZAÇÃO E CONTROLE SOBRE O TERRITÓRIO E OS MODOS DE VIDA.

PRIORIZAR O OLHAR SOLIDÁRIO SOBRE OS GRUPOS MAIS VULNERÁVEIS E INVISIBILIZADOS.

A INSTITUCIONALIZAÇÃO CUIDADOSA É IMPORTANTE PARA A CONTINUIDADE E RESILIÊNCIA DA COOPERAÇÃO.

COM A PRESENTE COOPERAÇÃO BUSCA-SE UM PROJETO INTEGRADOR QUE BUSCA AVANÇAR NA REDE DE COOPERAÇÃO SUL-SUL E NORTE-SUL, AMPLIANDO-SE NA PERSPECTIVA DE UMA COOPERAÇÃO MULTILATERAL ARTICULADA E SOLIDARIAMENTE CONSTRUÍDA.

PRETENDE-SE COM A PARCERIA DAR RESPOSTAS INOVADORAS AOS DESAFIOS CONTEMPORÂNEOS, COMO AS DIVERSAS CRISESEM CURSO, DE NATUREZA SOCIAL, DEMOCRÁTICA, SANITÁRIA E ECOLÓGICA.

PRINCÍPIOS E PRESSUPOSTOS INSTITUCIONAIS E EPISTEMOLÓGICOS
ELABORADOS NA OFICINA PARA ORIENTAR A COOPERAÇÃO :

MODERNIDADE, GLOBALIZAÇÃO E PROCESSO CIVILIZATORIO.

RELAÇÃO SUL-SUL E PARCERIAS COM AS INSTITUIÇÕES EUROPEIAS.

DIÁLOGO ENTRE INSTITUIÇÕES DE PESQUISA DO NORTE E DO SUL.

RECONHECIMENTO DA DIVERSIDADE DOS SABERES E CONCEITOS ARTICULADORES COMO OPORTUNIDADE DE RENOVAÇÃO EPISTEMICA E PARADIGMÁTICA.

AGENDA 2030 COMO MARCO DE REFERÊNCIA PARA A CONSTRUÇÃO DA AGENDA DA FIOCRUZ.

PROJETOS E GRUPOS DE PESQUISA DA FIOCRUZ OU COM ELÁ ARTICULADOS :

- OTSS E FCT
- FIOCRUZ CEARÁ
- NEEPES
- FIOCRUZ BRASÍLIA - OBHAS
- GT DE SAÚDE INDÍGENA DA ABRASCO
- A ORGANIZAÇÃO DE MISSÕES CIENTÍFICAS E POPULARES, CARAVANAS TERRITORIAIS, A EXEMPLO DO RIO DOCE E DO SÃO FRANCISCO

PREMISSAS EPISTEMOLÓGICAS :

- ★ ATUAR DENTRO DA SAÚDE COLETIVA
- ★ REFERÊNCIA NAS EPISTEMOLOGIAS DO SUL
- ★ PROMOÇÃO EMANCIPATÓRIA DA SAÚDE
- ★ GEOGRAFIA CRÍTICA E HUMANÍSTICA
- ★ HUMANÍSTICA
- ★ CARTOGRAFIA SOCIAL
- ★ METODOLOGIAS DE PESQUISA COLABORATIVAS E NÃO EXTRATIVISTAS DE PESQUISA-AÇÃO E INVESTIGAÇÃO-AÇÃO PARTICIPANTE
- ★ VIGILÂNCIA POPULAR DA SAÚDE

ENCAMINHAMENTOS PRELIMINARES

- MAPEAMENTO DE GRUPOS E EXPERIÊNCIAS: INVENTÁRIO DA FIOCRUZ COM AS EXPERIÊNCIAS E REFERÊNCIAS EXISTENTES DE INTERESSE PARA A COOPERAÇÃO.
- ALINHAMENTO CONCEITUAL PARA COMPREENSÃO MÚTUA E O DIÁLOGO INTERDISCIPLINAR E INTERCULTURAL.

COOPERAÇÃO E TRABALHO EM REDE PARA A RESISTÊNCIA SOLIDÁRIA EM TEMPOS SOMBRIOS.

PROTAGONISMO DOS SUJEITOS TERRITORIAIS.

DESTERRITORIALIZAÇÃO E CONTROLE SOBRE O TERRITÓRIO E OS MODOS DE VIDA.

PRIORIZAR O OLHAR SOLIDÁRIO SOBRE OS GRUPOS MAIS VULNERÁVEIS E INVISIBILIZADOS.

A INSTITUCIONALIZAÇÃO CUIDADOSA É IMPORTANTE PARA A CONTINUIDADE E RESILIÊNCIA DA COOPERAÇÃO.

FIOCRUZ

120 ANOS

FÓRUM DE COMUNIDADES TRADICIONAIS

UNIVERSIDADE PARIS 8

UNIVERSIDADE DE COIMBRA

GROUP A

OFICINA LUCI
L'UNIVERSITÉ COOPÉRATIVE INTERNATIONALE

QUE TEMAS NÃO PODEM FALTAR NAS ATIVIDADES?

- GLOBALIZAÇÃO E AS FORÇAS QUE INTERFEREM NOS TERRITÓRIOS LATINOAMERICANOS
- RELAÇÕES SUL-SUL COM PARCERIAS EUROPEIAS DESCOLONIZADAS
- RELAÇÃO DA ACADEMIA E OS MOVIMENTOS SOCIAIS
- REPENSAR A SAÚDE COLETIVA DIÁLOGANDO +1 MEDICINAS TRADICIONAIS
- COMO A COOPERAÇÃO FORTALECE A RESISTÊNCIA EM TEMPOS SOMBRIOS?
- DESTERRITORIZAÇÃO E PERDA DE CONTROLE/PODER SOBRE MODOS DE VIDA
- SISTEMAS DE SAÚDE E SABERES LOCAIS
- TRADIÇÃO E TRADIÇÃO

★ QUAIS SÃO AS PREMISSAS E PRESSUPOSTOS PARA A FIOCRUZ ESTAR NESTA COOPERAÇÃO?

ATENTANDO PARA AS QUESTÕES EPISTEMOLÓGICAS & USANDO METODOLOGIAS ORIENTADAS PELO PROTAGONISMO DO SUJEITO/TERRITÓRIO

COMO FAZER ISSO SEM SER CAPTURADOS PELA MENTALIDADE DOMINANTE E DOMINADORA?

PRECISAMOS IDENTIFICAR OS MOVIMENTOS SOCIAIS, OS TERRITÓRIOS DE APRENDIZAGEM E AS METODOLOGIAS E ESTRATÉGIAS UTILIZADAS PELOS LABORATÓRIOS E GRUPOS DE PESQUISA RELEVANTES A ESSA COOPERAÇÃO INTERNACIONAL

SAÚDE
Pública e Coletiva
Meio Ambiente
TERRITÓRIO com promoção EMANCIPATÓRIA

DESENVOLVER FORMAÇÃO INTERNA PARA HARMONIZAR OS VOCABULÁRIOS E UNIR AS INICIATIVAS EXISTENTES

FORTALECER E ESTRUTURAR POLÍTICAS PÚBLICAS

INCLUIR UNIVERSIDADES AFRICANAS E FORTALECER PARCERIAS NA AMÉRICA LATINA E CARIBE

PARAR DE FALAR SOBRE OS MOVIMENTOS SOCIAIS E TRAZÊ-LOS PARA O DIÁLOGO

FORUM DE COMUNIDADES TRADICIONAIS 120 ANOS 1900-2020

UNIVERSITÉ PARIS 8

UNIVERSIDADE DE COIMBRA

FIOCRUZ

GROUP B

OFICINA LUCI
L'UNIVERSITÉ COOPÉRATIVE INTERNATIONALE

PARIS 8

NOVA DE LISBOA

UNIVERSIDADE DE COIMBRA

FIOCRUZ

REDE ARTICULADA PARA PROMOVER MUDANÇAS EPISTEMOLÓGICAS NA ÁREA DE SAÚDE.

ACADÊMICOS E MOVIMENTOS SOCIAIS

DIÁLOGO ENTRE O CIENTÍFICO E O POPULAR.

CONSTRUÇÃO PARA TRANSFORMAÇÃO SOCIAL.

HÁ ABERTURA PARA NOVAS PARCERIAS.

AMÉRICA DO SUL

ÁFRICA

EM 2019 NA CASA DOS POVOS SURGE A IDEIA DE CRIAR A UNIVERSIDADE COMO ALGO PERENE E ESTRUTURANTE

A INICIATIVA É BOA PARA: FAZER, RESISTÊNCIA AOS RETROCESSOS

RECONHECIMENTO DA DIVERSIDADE DE SABERES

★ QUAIS SÃO AS PREMISSAS E PRESSUPOSTOS PARA A FIOCRUZ ESTAR NESTA COOPERAÇÃO?

PESQUISAR DE FORMA DIFERENTE: FAZER PESQUISA COM, FAZER JUNTO NÃO FAZER PESQUISA SOBRE

PERGUNTAS DAS PESQUISAS ELABORADAS PELOS PRÓPRIOS MOVIMENTOS

ESPAÇO HORIZONTAL DE AVALIAÇÃO CRÍTICA.

GOVERNANÇA: BUSCAR COERÊNCIA POR MEIO DA PRESENÇA E PARTICIPAÇÃO DOS MOVIMENTOS SOCIAIS.

ABERTURA DE ESPAÇOS NAS UNIVERSIDADES PARA OS POVOS.

INSTITUCIONALIZAÇÃO POSSÍVEL PARA PERENIDADE DA INICIATIVA.

ALINHAR CONCEITOS PARA COMPREENSÃO MÚTUA.

RESPONSABILIDADE COM SABERES E PRÁTICAS

O TERMO COOPERAÇÃO PODE NÃO SER O MAIS ADEQUADO

SAÚDE COLETIVA

TERRITÓRIOS DE PRÁTICA

INDÍGENAS SEMIÁRIDO

CAIÇARAS QUILOMBOLAS

PESCADORAS E PESCADORES FAVELAS

INCLUIR POVOS VULNERÁVEIS COMO IMIGRANTES E CIGANOS.

EPIDEMIOLOGIAS DO SUL

DESENVOLVIMENTO METODOLÓGICO PARA PESQUISAS E FORMAÇÕES TEÓRICO-CONCEITUAIS METODOLÓGICAS E DE PRÁTICAS

PITSS

RESSANH

OTSS

NEEPES

ORTEIA

LTM

GRUPO DE SAÚDE INDÍGENA

PROMOÇÃO EMANCIPATÓRIA DA SAÚDE

MISSÕES E CARAVANAS CIENTÍFICAS POPULARES NOS TERRITÓRIOS DE PRÁTICA

TERRITÓRIOS

LUTA POR DIREITOS

JUSTIÇA SOCIOAMBIENTAL

GUARDIÕES E GUARDIÕES DA SOCIO DIVERSIDADE

ESPAÇO DE BEM-VIVER

PRODUÇÃO DE CONHECIMENTO

FORUM DE COMUNIDADES TRADICIONAIS 120 ANOS 1900-2020

UNIVERSITÉ PARIS 8

UNIVERSIDADE DE COIMBRA

FIOCRUZ

ANNEX I

WORKSHOP PARTICIPANTS

ORGANIZERS

VICE PRESIDENCY OF THE ENVIROMENT, ATTENTION AND HEALTH PROMOTION CENTER - VPAAPS

Marco Menezes
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Marcia da Silva Pereira
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Anna Maria Andrade - OTSS	Juliana Duarte de Carvalho - OTSS
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Cristina Araripe - VPEIC	Marina Fasanello - Neepes/ENSP
Denise Silva - GEREB	Maurício Monken - EPJV
Fernando Carneiro - Fiocruz/CE	Rômulo Paes - IPRR
Gabriel Lopes - COC	Tatiana Wargas - ENSP
Gil Sevalho - ENSP	Vagner Nascimento - OTSS & FCT Bocaina
	Vinícius Carvalho - OTSS

GRAPHIC FACILITATORS

Muriel Duarte
Marina Nicolaiewsky

ANNEX II

MAIN PROJECTS AND RESEARCH GROUPS IN FIOCRUZ OR ARTICULATED

► **THE OBSERVATORY OF SUSTAINABLE AND HEALTHY TERRITORIES OF BOCAINA (OTSS) AND THE FORUM OF TRADITIONAL COMMUNITIES OF ANGRA DOS REIS, PARATY AND UBATUBA (FCT).**

The Traditional Community Forum of Angra dos Reis, Paraty and Ubatuba (FCT), created in 2007, is a social movement formed by leaders of indigenous, quilombola and caiçaras communities living in the Bocaina region, southeastern Brazil. The FCT articulates an agenda of actions aimed at defending their traditional ways of life, communities and their territorial rights.

The OTSS urges the partnership between the Traditional Community Forum of Angra dos Reis, Paraty and Ubatuba (FCT) and the Oswaldo Cruz Foundation, started in 2009, that will consolidate a space for technopolitical action and generation of critical knowledge based on the dialogue between traditional and scientific knowledge for the development of strategies that promote sustainability, health and the defense of collective rights for the protagonism and Well-Living of traditional communities in their territories. Its actions are aimed at the incubation of technologies and social enterprises of agroecology, ecological sanitation and community-based tourism, as a result of the effort to formulate and implement technological solutions using the perspective of the epistemologies that aim to create a dialogue between knowledges and the practice of living governance.

It also acts in the strengthening of differentiated education, which takes into account the local historical and cultural repertoires in the construction of pedagogical curricula and teaching-learning methods, from elementary school to graduate school; as well as developing territorial defense actions such as legal advice, regularization of associations, advocacy and agreement mechanisms such as terms of use and land adjustment (TAUS), conduct adjustment (TAC) and management plans for protected areas, always in search of socio-environmental justice.

Over these 10 years, OTSS has been increasing its solidary network through partnerships and collaborations between communities, social movements, public managers, non-governmental and civil society organizations and research and teaching institutions at the local, regional, national and international levels.

On the international scale, it has fostered, since 2012, a cooperation with the University of Coimbra - Center for Functional Ecology, Open University of Portugal, University of Chile and University of Antioquia, among others, which led to the establishment of the Iberomeric Network for Sustainable Territories, Development and Health.

During the organization and realization, in 2019, of an international workshop at Casa dos Povos in Paraty, RJ, Brazil, this network was expanded with new partnerships with the University of Paris 8, the University Nova de Lisboa, the Centro para la Autonomía y el Desarrollo de los Pueblos Indígenas (CADPI) - Nicaragua, the National Coordination of Articulation of Black Rural Quilombola Communities (Conaq), Guarani Yvyrupá Commission (CGY), National Coordination of Traditional Caiçaras Communities (CNCTC) and representatives of the Mapuche peoples from Chile, among others, leading to the proposal to create the International Forum of Traditional Territories for Good Living.

This proposal was born as a natural and strategic continuity of this international articulation to strengthen and give visibility to the greatest possible number of experiences of producing counter-hegemonic local alternatives, valuing local epistemologies and living governance, materialized in participatory territorial management. This construction can find in the Bocaina region the theoretical and practical possibility for articulating the local to the universal. A learning territory for the development of Good Living.

► FIOCRUZ CEARÁ

Fiocruz Ceará has researchers working towards its institutional objectives that include the areas of health and environment and family health (<https://portal.fiocruz.br/fiocruz-ceara-saude-e-ambiente-0>) performing activities together with VPPAPS/Fiocruz and NEEPES. One of the main axes of work is in the area of Health and Environment with the Observatory of Health of the Populations of the Countryside, the Forest and the Water banks - The Web of Knowledge and Practices - Obteia (www.saudecampofloresta.unb.br). Obteia assesses and contributes to the implementation of public policies through participatory research involving engaged intellectuals, researchers, representatives of social movements in the countryside, the forest and the water banks and the managers and workers of the Unified Health System (SUS). Obteia launched a book as a result of a research carried out in 10 territories in the 5 regions of Brazil, the book is called - "Field, Forest and Waters - practices and knowledge in Health" and is available on the project's website. (http://www.saudecampofloresta.unb.br/wp-content/uploads/2019/01/LivroObteia_NOV2018_VersãoWEB.pdf).

The Observatory researchers make up the CNPq research group "Ecology of Knowledge and Health of the Populations of the Countryside, Forest and Water Banks" coordinated by Fernando F. Carneiro and Vanira M. Pessoa. Fernando Carneiro did his post doctorate at CES/University of Coimbra under the supervision of Boaventura de Sousa Santos and has collaborated with the initiative of the Popular University of Social Movements - UPMS.

There has also been initiatives based on the action research and the ecology of knowledge concepts, such as those related to the impact of the construction of the Industrial and Technological Pole of Health (PITS) of Eusébio; the evaluation of the impact of the Pecém Industrial and Port Complex involving about 26 impacted communities; and the Inova research - "Production of indicators for assessing the living conditions of families and access to primary health services in coast and sertão territories in Ceará and Rio Grande do Norte" - to generate indicators on the health of populations in the sertão and water banks.

In the training area, the health and the environment area are promoting the Specialization and Improvement course in Popular Education and Promotion of Healthy Territories in Living with the semi-arid region under the coordination of researcher Ana Claudia de Araújo Teixeira. Initially financed by the Ministry of Health, the course continues with municipal, state and regional resources benefiting SUS workers who work in primary care and surveillance in the territories and people involved in social movements that work in projects dealing with the semi-arid region. Students are developing a social mapping in the territories where they work and they are identifying problems, developing solutions to threats and carrying out activities to promote life and health in the area. This project is also part of an initiative coordinated by the Health, Sanitation, Water and Human Rights Network in the Semi-Arid Region - RESSADH, promoted by Fiocruz Ceará. More recently, this group is developing a graduate proposal (Master and Doctorate *Stricto Sensu*) involving the theme of Ecologies and Care in partnership with CES/Coimbra, VPPAPS and NEEPES.

► **THE ECOLOGIES, EPISTEMOLOGIES AND EMANCIPATORY HEALTH PROMOTION CENTER (NEEPES)**

Was born from a long trajectory of research and actions synthesized in the proposal for emancipatory health promotion, and aims to develop interdisciplinary knowledge, sensitive methodologies and intercultural dialogues that support social struggles for health, dignity and territorial rights in cities, fields, forests and waterside territories.

The proposal for an Emancipatory Promotion of Health, seeks to articulate several dimensions of justice (social, health, environmental, cognitive and historical) from three fields of knowledge: public health, political ecology and post-colonial approaches, in particular the South epistemologies.

The Center works with multiple scientific, artistic, poetic-musical and popular languages and narratives that integrate reason and emotion. The idea is to develop a theoretical-poetic approach and sensitive methodologies, which allow *corazonar* as a basis for interdisciplinary and intercultural encounters involving academia, communities and social movements in the construction of more ethical, sensitive and wise practices within academia.

Currently, it has researchers from ENSP (CESTEH) in addition to other units of FIOCRUZ-RJ (EPSJV), Fiocruz Pernambuco and Fiocruz Ceará, in addition to national and international partnerships. In their cooperation with international universities, two stand out. Between 2011 and 2016, its coordinator, Marcelo Firpo and other researchers from the Center took part in the EJOLT (Environmental Justice Organizations, Liability and Trade) project in cooperation with the University of Barcelona through Professor Joan Martinez Alier, one of the world's leading experts in ecological economy and political ecology. The main result of the project was the creation of the Atlas of Environmental Justice which addresses cases of conflicts on the five continents, and one of the main sources of inspiration was the Map of Conflicts Involving Environmental Injustice and Health in Brazil, coordinated by NEEPES.

Recently the main theoretical and methodological development was the undertaking of post-colonial references and South epistemologies, made concrete by means of the cooperation, since 2006, with the Center for Social Studies of the University of Coimbra. Between August 2016 and January 2018, Marcelo Firpo worked directly with Professor Boaventura de Sousa Santos, subsequently becoming an associate researcher at CES. And two of its main researchers, Marina Fasanello who was a visiting scholar during her PhD at CES in Coimbra under the supervision of professor João Arriscado, and Diogo Rocha who completed his PhD in co-supervision between ENSP from FIOCRUZ and FEUC from the University of Coimbra.

Among its main products are publications such as articles, organization of meetings, as well as expressions and narratives of knowledge in other languages, such as poetic-musical and audiovisual ones. In addition to coordinating the following ENSP/FIOCRUZ graduate courses: "Ecologies, epistemologies, emancipatory promotion of health and environmental justice"; "Public Health in dialogue with Southern Epistemologies"; "Feminist Ecologies of Knowledge"; Workshops on sensitive methodologies. The last three in international cooperation with CES/Coimbra University.

<http://neepes.ensp.fiocruz.br/apresentacao>

<http://neepes.ensp.fiocruz.br/bases-conceituais-e-metodologicas>

► **FIOCRUZ BRASÍLIA – BRAZILIAN OBSERVATORY ON FOOD HABITS (OBHAS)**

FOOD HERITAGES OF TRADITIONAL BRAZILIAN POPULATIONS - Carry out publications as an Latin American academic institution in the Food and Culture of the Americas Journal (<https://raca.fiocruz.br/index.php/raca>).

From Fiocruz researchers: Denise Oliveira e Silva, Erica Ell, Tatiana Novais - Fiocruz Brasília.

Brazilian Researchers - Janine Helfst Leicht Colaço (Federal University of Goiás), Maria do Carmo Freitas (Federal University of Bahia), Renta Menasche (Federal University of Pelotas).

French researchers: Claude Fischler (Senior Investigator Emeritus with CNRS, the French National Science Center, and a former director of the Interdisciplinary Institute for Contemporary Anthropology in Paris), Esther Katz (Anthropologue. CRI, IRD (Institut de Recherche pour le Développement), UMR 208 PALOC (Patrimoines Locaux et Gouvernance) IRD / MNHN. Maria de Lourdes dos Reis Brito (PhD student at the Département scientifique, Université CERGY-PONTOISE. Département Sciences humaines et humanité.

Current development stage - Meetings are being held to build research projects and editorial projects for the Food and Culture of the Americas Journal. Cooperation with Africa-Mozambique, health of the black population, quilombola communities, MST and semiarid.

► ABRASCO'S INDIGENOUS HEALTH WG

The Indigenous Health Thematic Work Group (GTSI/Abrasco) is composed of professors and researchers from the various fields of Public Health, including epidemiology, social sciences in health and management and planning, with significant academic and technical production in the area.

Since its creation in 2000, the WG has proposed and participated in debates relevant to Public Health in Brazil, in addition to representing Abrasco in the different spheres of SUS with regard to the health of indigenous peoples.

Over the past few years, members of the WG have played a strategic role as researchers and professors in various institutes and universities, such as the Intersectoral Commission on Indigenous Health (CISI), linked to the National Health Council, and DECIT, as well as working with research and teaching in graduate programs.

In addition, the WG organizes an intense program of workshops, mini-courses and coordinated sessions at Abrasco congresses, as well as participating in other forums relevant to the debate on indigenous health, with emphasis on the group on indigenous demography of the Brazilian Association of Studies on Population (ABEP). It is worth noting that, in the period 2008-2010, with the participation of Abrasco, and members of the WG, the I National Survey on Health and Nutrition of Indigenous Peoples was carried out, the most extensive research on indigenous health ever conducted in the country.

Researcher Ana Pontes, current coordinator of the WG, discusses indigenous universities, where the peoples involved have autonomy in knowledge management and are not only students, but also researchers, formulators, managers, etc. They have a real role and bring their specificities in dialogue with academia, at the same time that they question the hegemonic forms of its organization.

The WG can contribute to the cooperation of the collaborative university helping with the insertion and protagonism in the knowledge production process in academia. In other words, this process of dialogue between academia and indigenous peoples, would support affirmative action in recent years, an indigenous enter universities and graduate programs, recognizing that the university is also indigenous land. From there, the indigenous people raise several questions from their point of view of what science is, of how science, inclusion and diversity help recognize the different modes of scientific production, legitimizing indigenous scientific production.

Therefore, "nothing about us without us", may they be authors of academic production, bringing reflections on the indigenous place in academia and the construction of universities as indigenous territory. That is, the inclusion of its logic, its thinking, its knowledge, the diversity of languages and also perceiving collaborative research in this sense.

Coordination: Ana Lucia de Moura Pontes

Members: Aline Alves Ferreira; Andrey Moreira Cardoso; Carlos E.A. Coimbra Jr; Eliana E. Diehl; Esther Jean Langdon; Felipe Guimarães Tavares; Gerson Luiz Marinho; Hernane Santos Junior; Inara do Nascimento Tavares; James R. Welch; Luiza Pereira Garnelo; Maurício Soares Leite; Nayara Begalli Scalco Vieira; Ricardo Ventura Santos; Rui Arantes; Silvia Maria Ferreira Guimarães and Thiago Santos de Araujo.

► THE ORGANIZATION OF SCIENTIFIC AND POPULAR MISSIONS, TERRITORIAL CARAVANS, SUCH AS RIO DOCE AND SÃO FRANCISCO

The objective of missions and caravans like these is to bring together researchers, institutions and individuals present in the territories affected by the serious socio-environmental impacts caused by development (whether those generated by disasters or those associated with the ordinary functioning of social and environmentally impacting ventures).

In these moments, there are opportunities for "making common", that enhance mutual understanding about problems and potential solutions. The objective is to deepen diagnoses and enhance different paths based on deeper dialogue and interaction between the social agents involved. In general, these initiatives are seen as more urgent in times of crisis, either because some disaster amplified the threats that already existed in the lives of the populations or because of the installation of new enterprises. The caravans have the ability to metamorphose crises into opportunities to create new *sentipensares* and coracionar with immersion in the affected territories.

Rio Doce Basin Territorial Caravan

Sharing a feeling of justice, indignation, struggle and resistance in the face of the crime that occurred in the basin after the rupture of the Fundão Dam, owned by the company Samarco, the Territorial Caravan of the Rio Doce Basin was a collective and independent initiative of over 60 networked organizations, between collectives, associations, research groups and social movements that sought to dialogue and share with the population of the basin, whether in the countryside or in the city, the readings, the perspectives, the complaints and the notices involved in this crime, causing a political-pedagogical action committed to strengthening the articulation and mobilization of peoples and communities in search of justice, rights and new horizons for a meaningful life.

There were more than 1,000 people who somehow interacted with the Caravan, participated, contributed, added up. They were farmers, fishermen, residents, indigenous people, students, social movements, unions, educators and popular communicators, university professors, researchers, reporters, human rights activists, professional and scientific associations, religious institutions and many other actors who contributed with strength in the face of disaster (BARCELO et al., 2014).

São Francisco River Basin caravans

In August 2007, under the coordination of Apolo Heringer Lisboa, manager of the Manuelzão de Minas Gerais Project, a Caravan was formed to discuss topics related to the Transposition and Revitalization of the São Francisco River, and the development of the Brazilian Semi-arid.

During 15 days and visiting 11 Brazilian states (Minas Gerais, Rio de Janeiro, Distrito Federal, São Paulo, Rio Grande do Norte, Ceará, Pernambuco, Paraíba, Bahia, Sergipe and Alagoas), the Caravan promoted debates between technical environmental

specialists and specialists in water resources, representatives of the São Francisco River Basin Committee, representatives of the Public Ministry, social movements leaders and defense of the environment leadres and representatives of the traditional communities of the São Francisco basin (SUASSUNA, 2007).

A similar initiative took place in 2017, when more than 50 social, public and civil society organizations, including NGOs, social movements, universities, research centers, among others, participated in the Agroecological Caravan of the Semi-arid of Bahia, made an important survey on the actions and projects that caused the destruction of the biodiversity that still exists in the São Francisco River basin. This caravan called, "On the paths of the waters of the São Francisco" began this Monday afternoon (26), in Juazeiro and will run until June 30, finishing in the auditorium of the Federal University of Vale do São Francisco (Univasf), also in Juazeiro.

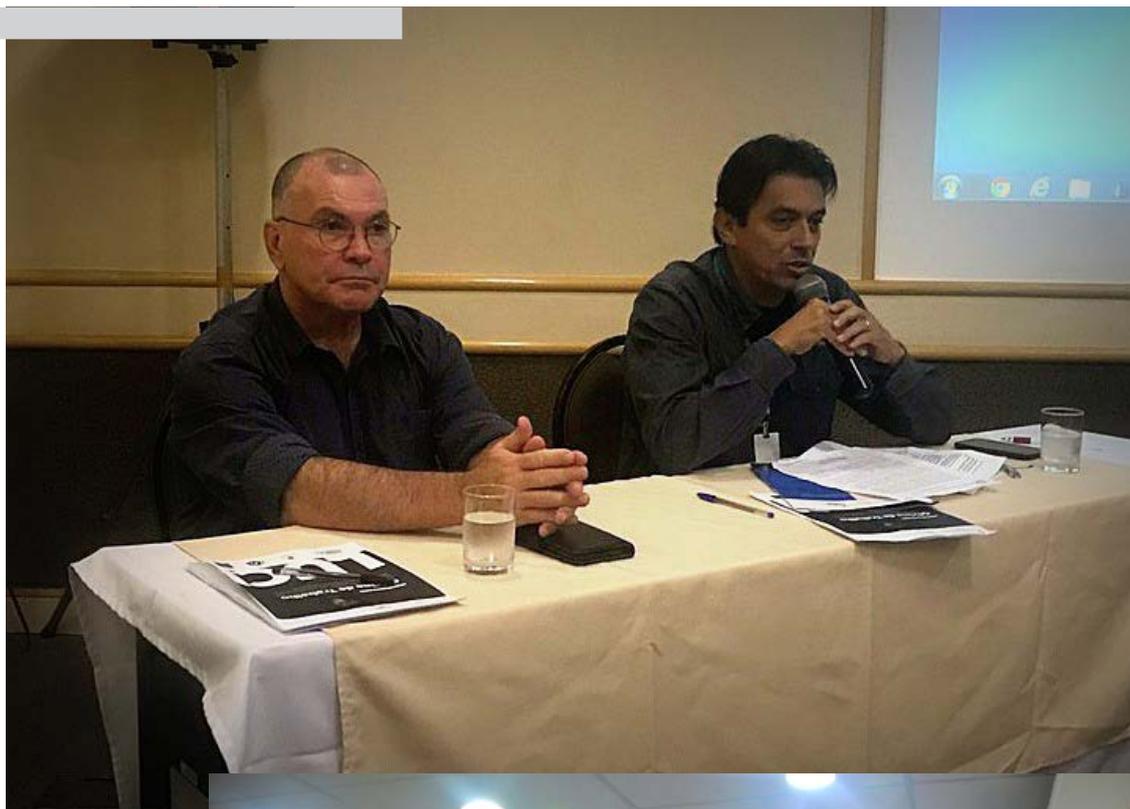
Carried out as an important contribution and logistics from the Oswaldo Cruz Foundation (Fiocruz), the Public Prosecutor's Office for the Environment of Bahia and the Brazilian Association of Public Health (ABRASCO), the Caravan takes place on two routes, one through the Salitre River region and the other around the Sobradinho Lake.

In the beginning of studies and findings, the environmental agents and representatives of NGOs and social movements traced a panorama of the extent to which economic enterprises, such as mining companies, wind energy parks and dams and the neglect of public authorities, contribute to the destruction of São Francisco river and its tributaries. Rubem Siqueira of the Pastoral Land Commission (CPT) and Celito Kerstering, professor at Univasf, told how much the populations of fishermen, fundos dos pastos, quilombolas and indigenous people, for example, have been massacred with these projects that destroy the Caatinga biome, the soils, waters and other natural resources along the São Francisco river. They highlighted, in a very special way, the evils brought about by the construction of the Sobradinho Dam that evicted over 70 thousand people from their lands in the 1970s.

It is important to note that the Caravan, in its two routes, in addition to denouncing the death of the river and the peoples who live by it, highlights the resistance of the communities to these projects, in addition to their experiences of sustainable production based on the principles of Agroecology and Living within the Semiarid Region that help with the maintenance of these communities that insist on not dying along with the São Francisco river (IRPAA, 2017).

ANNEX III

PHOTOS





Grupos de Trabalho – LUCI

GRUPO A

Marcelo Firpo – ENSP

José Inácio - ENSP

Gil Sevalho - ENSP

Edmundo Gallo - Fórum

Denise Silva - GEREB

Aline Gurgel - IAM

Cristina Araripe - VPEIC

Dominich Sá - COC

Maurício Monken – EPSJV

Sandra Fraga – VPAAPS

Grupos de Trabalho – LUCI

GRUPO B

Marina Fasanello – ENSP

Ana Lucia Pontes – ENSP

Tatiana Wargas – ENSP

Vagner Nascimento – Fórum

Fernando Carneiro – Ceará

Christovan Barcellos – ICICT

Romulo Paes – IRR

Gabriel Lopes – COC

Juliana Rulli - VPAAPS

Virginia Almeida -VPAAPS







Cooperation with the University Paris 8, the University of Coimbra (Center for Functional Ecology - CEF and Center for Social Studies - CES) and the University Nova de Lisboa, in the perspective of the International Cooperative University Project – LUCI¹

¹ LUCI – acronym for "L'Université Cooperative Internationale", alluding to the oldest fossil found to date, of the female sex, named LUCY by the researchers who discovered it. The LUCI project, therefore, brings with it an appreciation of the ancestral dimension of human life..

