VISITING PROFESSORSHIP REPORT
(March 2025 – July 2025)

Report Submitted to the Department of Anthropology,
University of Delhi

By

PROF. (DR) FELIPE BRUNO MARTINS FERNANDES

Under the Supervision of

DR. SOUMENDRA MOHAN PATNAIK (DU, India)
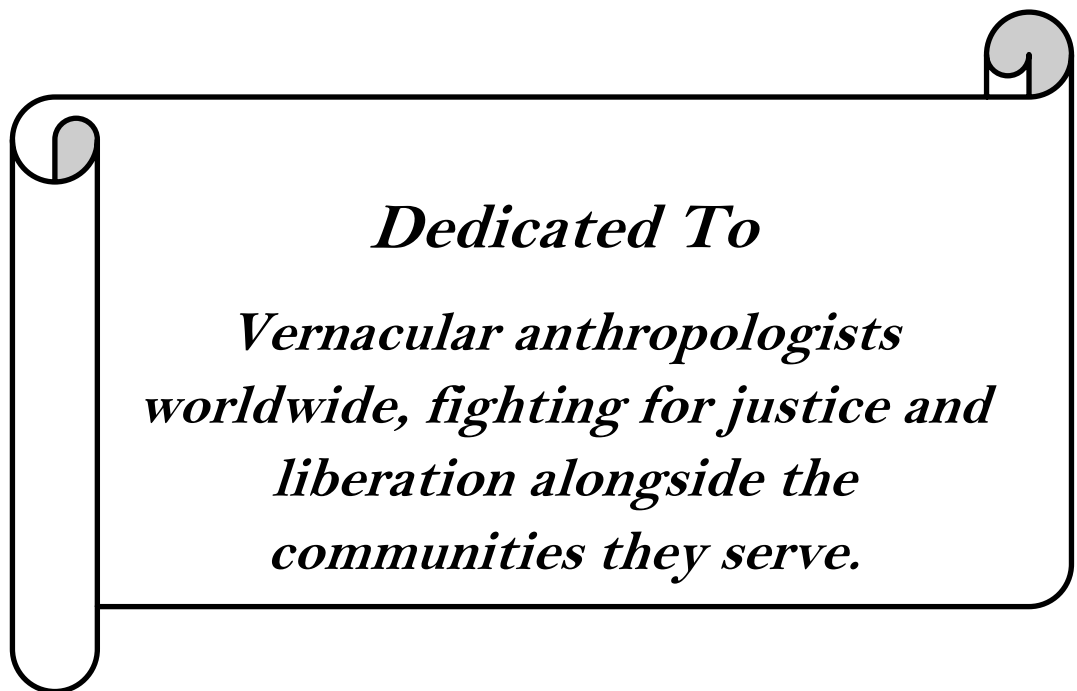
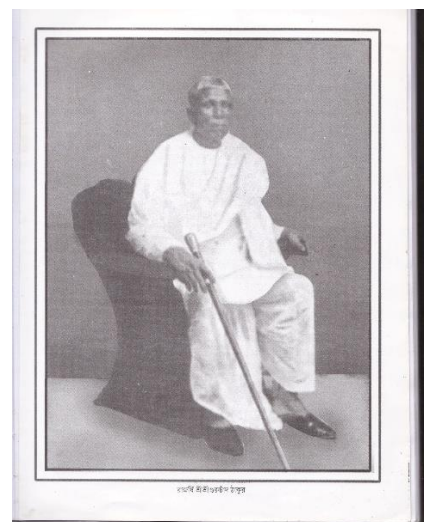**DRA. MIRIAM PILLAR GROSSI (UFSC, Brazil)**

DEPARTMENT OF ANTHROPOLOGY

FACULTY OF SOCIAL SCIENCES

UNIVERSITY OF DELHI

DELHI – 110007

2025

Dedicated To

Vernacular anthropologists worldwide, fighting for justice and liberation alongside the communities they serve.

"Dignity is not granted - it is earned through awareness and collective action."

Guruchand Thakur

ACKNOWLEDGMENTS

TABLE OF CONTENTS

Title	Page No.

APPENDICES

1 Conference Poster: "Space Science as a Catalyst for Cultural and Educational Transformation in Bhutan"

2 Conference Poster – "New Frontiers in Forensic Science" (Rescheduled Event by the University of Delhi's Department of Anthropology)

3 Invitation and Program – "Eco-Cultural Dimensions of Snan Melas"

4 Conference Poster – "Tukdam, Different Ontological Bodies, and Making Tibetan Deaths Visible"

5 Conference Poster – "Countercoloniality and Epistemic Resistance: Quilombola and Indigenous Perspectives in Brazil"

6 Roundtable Poster – "World Environment Day" (Department of Anthropology, University of Delhi)

7 Ethno-Historical Map by Curt Nimuendaju

ANNEXURES

1 Original Article (in Portuguese) – "Educação Infantil no Campo: O Projeto ICDS em Chanda, Bangaon, Bengala Ocidental, Índia"

2 Pre-Textual Elements – "Annual Report of the IUAES Council of Commissions – 2024"

I. INSTITUTIONAL ENGAGEMENT

As part of a cotutelle postdoctoral project between UFSC (Brazil) and the University of Delhi (India), I served as a visiting professor at the University of Delhi´s Center for Tribal Studies from March to July 2025. The intellectual and political trajectory developed during this time is presented in this report.

I integrate insights from three interconnected domains of anthropological practice. The initial component involves multiscalar, encounter-based ethnographic research. Field journals document discussions at Delhi University´s Department of Anthropology concerning the forensic applications of AI for ethnic marker analysis, as well as engineer Yesha Choden's lecture on Bhutan's space program within local educational contexts. These documents record the interactions between traditional and technical knowledge systems.

Fieldwork was performed across diverse environments. At *Reserva da Jaqueira*, prior to my trip to India, I observed the Pataxó people engaging in cultural practices within the framework of ethnic tourism, documenting daily activities where traditional crafts, cuisine, and history are simultaneously enacted and preserved. In the meantime, I intervened with post-constructivist (GROSSI, 2025) pedagogical methods at the ICDS project in Chanda, West Bengal. These methods included adapting *Curupira* and *Boitatá* Brazilian folktales for phonetic instruction, demonstrating the crucial role that women play in mediating institutional and community knowledge systems.

Because of its vital role in carrying out public policies throughout India´s tribal territories, I became interested with the *Integrated Child Development Services Scheme* (ICDS). The 1.38 million Anganwadi Centers that are currently in operation

in India, mainly in Odisha, Jharkhand, Chhattisgarh, and West Bengal, offer substantial coverage in tribal and rural areas, according to the Ministry of Women and Child Development of the Indian Federal Government. These centers adapt their methodologies to incorporate mother tongues and traditional knowledge in districts with a tribal population exceeding 50%.

The inability to visit indigenous territories during this research phase was a major methodological limitation. In West Bengal, where I carried out my fieldwork, it is estimated that Scheduled Tribes and Scheduled Caste communities are the main beneficiaries of around 30% of rural centers. This disparity demonstrates the administrative and logistical difficulties that often impede anthropological research in native settings, necessitating negotiation procedures that take longer than the time allotted at this point.

Despite being outside of tribal lands, the Chanda Anganwadi School experience provided insightful comparisons. Future research on these dynamics in tribal centers, where language, cosmology, and community autonomy add layers of complexity to interactions between public policy and local practice, is necessary, as evidenced by the localization of transnational pedagogies, such as the reinterpretation of Brazilian *cirandas*.

I examined the political aspects of Snan Mela rituals at the Varanasi workshop. The documentation of both holy Ganges baths and related scholarly discussions demonstrated how seemingly antiquated customs are now incorporated with modern ideas about gender, sustainability, and urban rights. During the opening ceremony, the fire altar surrounded by flowers symbolized the event's unique blend of academic knowledge and spirituality.

These texts are produced across disciplinary and geopolitical boundaries. The

three primary contributions that stand out are an analysis of Nimuendajú's ethnolinguistic map as a tool for contemporary indigenous territoriality discussions, the development of Quilombola "envolvimento" (engagement) as an alternative to developmentalist paradigms, and an examination of Pataxó cultural custodianship at *Reserva da Jaqueira*.

Three interrelated lines of inquiry serve as the framework for the theoretical output of this report. The first uses Nêgo Bispo's "contracoloniality" framework to analyze Indigenous and Quilombola epistemologies in Brazil. It looks at how traditional communities create epistemic alternatives that go beyond resistance to suggest drastically different knowledge organizations, especially "involvement" versus "development."

The second examines how indigenous cartography from the early 20th century informs current discussions on territoriality, collective memory, and ancestral rights, particularly in Brazil-India transnational dialogues. It focuses on Curt Nimuendajú's historical cartography as a contemporary political artifact. I hope this past-present bridge can became a tangible educational tool, once his map reproduction was installed at the Center for Tribal Studies in Delhi.

Editing the IUAES-CoC 2024 Report, which systematizes changes in global anthropological governance, and participating in the "Rainbow Ruminations" podcast, which deals with queer embodiments in accessible formats, are examples of institutional dimensions. These cross-border interactions were made tangible by the Nimuendajú map installation.

The editing of the IUAES Report, which is situated institutional reflection, gives rise to the third analytical thread. As a Brazilian researcher coordinating this from Delhi's Center for Tribal Studies, I emphasized geopolitical knowledge

displacements. This positionality is perfectly reflected in the statement, "*The report's New Delhi imprint is no accident*." Its theoretical-political approach was formed by a Latin American anthropologist who produced it in India.

The report details changes in the governance of anthropology around the world during the World Anthropological Union's transition. This analysis gained particular contours from its "double periphery" position - both my Global South academic location and the editorial work's physical site in India. This situated perspective left a lasting impression on discussions concerning non-hegemonic epistemologies, multilingual publishing, and the decentralization of academic power.

Editing in Delhi revealed significant parallels between Indian and Brazilian anthropological challenges. The relevance of considering anthropological production from multiple Global South centers was emphasized by issues such as the relationship between academic knowledge and social movement, the political uses of ethnographic research, and theoretical circulation asymmetries, which were equally pertinent in both contexts.

Mediating academic and social movement knowledge systems was a component of activist engagement. During my time in Delhi, I was involved in a continuous two-way process whereby technical advice for Brazilian Indigenous organizations translated community demands into policy languages and brought local knowledge into academic reflection.

Through conversations between Brazilian and Indian researchers, the "Rainbow Ruminations" podcast established novel forums for talking about queer embodiments in India. This 60-minute discussion on vernacular kinship, linguistic politics, and mythological resistance defied traditional academic circulation and was freely distributed through IUAES' Global Feminisms and Queer Politics Scientific

Commission.

Without revealing all of the intricacies of the report's contents, this introduction explains the connections between them. Unpublished field journals capture ethnographic moments where local and academic knowledge converged, documenting experiences from Varanasi ritual bath workshops to Bhutanese space science conferences. Fieldwork fostered broader theoretical reflections, as evidenced by concurrent works on Quilombola epistemic resistance and Pataxó cultural custodianship.

From analyses of global governance to public-academic interfaces, the five-section structure reflects relational, situated anthropology. While interacting with the whole, each section retains methodological specificity. West Bengal ICDS analyses reflect intercultural education concerns elsewhere, demonstrating thematic divisions as emphases rather than strict boundaries between research, theory, and activism, while critical reviews of Nimuendajú's map relate to both the Delhi installation and indigenous territoriality debates.

II. SCHOLARLY PRODUCTION

2.1   Unpublished Field Journals (2025)

2.1.1 Diário de Campo 01 – 19/03/2025 – 14:30

Yesha Choden held a conference with the title "Space Science as a Catalyst for Cultural and Educational Transformation in Bhutan" on March 19, 2025, at 14:30. She started off by saying that anthropologists would be the ones to analyze her projects and experiences. Given the novelty of the subject, Soumendra recommended treating the audience as such. Yesha acknowledged her discomfort with the audience and mentioned that she felt more at ease speaking to the general public. She described her experience as a Japanese-trained civil engineer and her invitation to participate in Bhutan's satellite development project, which would be the nation's first non-Buddhist foray into space. She helped develop Bhutan-1, the country's first satellite of its kind, a 10 cm by 10 cm spacecraft that was launched in Florida. She became interested in outreach and education as a result of this encounter, which inspired her to share her knowledge. Bhutan launched its second satellite in 2022 and is currently working on a third, all of which will be built domestically, albeit with some parts imported. To introduce astronomy to Bhutan, it was necessary to discuss how it differed from astrology, which is an important aspect of Buddhist culture. Yesha explained how, over the course of two months, she brought the first telescope to Bhutan, visiting cities and festivals all over the country to let almost 10,000 people see it. This campaign sought to encourage stargazing throughout the country, supported by Bhutan's exceptionally dark skies, which are among the best in the world, and its low levels of light pollution. Bhutan hopes to use these qualities to its advantage in order to create educational and astrotourism initiatives. Bhutan addressed the growing threat

of space debris, which puts satellites and spacecraft at risk, at the World Space Forum last year, positioning itself as a champion of space sustainability for humanity. Through the sale of NFTs associated with lunar assets, Bhutan is also attempting to bring music and art to the moon. Yesha wrapped up by examining how Buddhist astrology and contemporary astronomy intersect, highlighting the importance of inclusivity and generosity for underrepresented groups. Bhutanese astronomers incorporate environmental consciousness and opposition to industrialization into their astronomy curricula, taking inspiration from their forebears. Bhutan's space endeavors are guided by its dedication to its ideals, which place happiness above material advancement. The value of scriptures in this partnership is reinforced by collaborations between the monastic astrological community and modern education that aim for harmony over discord, as demonstrated by a joint workshop on the moon where over 95% of Buddhist astrologers' and astronomers' presentations aligned.

2.1.2 Diário de Campo 02 – 20/03/2025 – 10:00

I went to the "New Frontiers in Forensic Science" event today, which was hosted by the University of Delhi's Department of Anthropology. Dr. Meenal Dhall, Dr. Abigail Lalnuneng, and Prof. P. R. Mondal, the department's founder of the forensic science division, led the event. Prof. S. M. Patnaik, the head of the anthropology department, presided over the opening session. Additionally in attendance were retired faculty member Prof. G. K. Kshatriya as the Guest of Honor and Chief Guest Prof. Rajni Abbi. Former Delhi mayor Prof. Rajni is a professor of administrative law and campus security proctor. Addressing the city's regional, ethnic, and economic diversity was the largest management challenge, she revealed in a private interview, calling Delhi a "mini-India." The event was opened by Prof. Patnaik, who emphasized the importance of technology and interdisciplinary research in the advancement of forensic science, citing important fields like artificial

intelligence, police administration, and human identification. He underlined that the technological and epistemic underpinnings of forensic science are strengthened by the integration of various disciplines. Following this, Prof. Kshatriya underscored the importance of forensic anthropology, which addresses human identity, ethnic context, and community-based markers to identify individuals. He described how anthropology and biology work together to support police investigations and legal proceedings, emphasizing how artificial intelligence and predictive modeling can improve investigative capabilities. Given the national issue of insufficient evidence, Prof. Rajni Abbi emphasized the value of anthropology students taking courses from the Department of Law, especially in evidence-based law. She underlined the importance of quick data collection and close observation - skills that are firmly anchored in anthropology - and the field's capacity to solve problems and stop crimes. This was furthered by Professor Meenal Dhall, who promoted critical and cross-disciplinary thinking. We had two outstanding presentations following the opening session. Dr. Jaisleen Kaur's first study concentrated on fingerprints as evidence found at crime scenes. In order to assess the reproducibility of fingerprint microfeatures, she talked about poroscopy, the study of sweat pores on friction ridges, and looked at traits like the quantity, size, shape, location, and spacing of pores. Lastly, Ms. Shreya Arora added to the larger conversation on developments in the field by going into further detail about developments in DNA profiling within forensic science.

2.1.3 Diário de Campo 03 – 29/03/2025 – 12:57

I took part in the "Eco-Cultural Dimensions of Snan Melas" workshop on March 25 and 26, 2025, which was hosted at Banaras Hindu University (BHU) and coordinated by the Center of Policy Research and Governance (CPRG) in collaboration with the university. I was given the chance to give a lecture on the second day. Scholars, pilgrims, and local community members were all present at the

event. A fire altar, which represents knowledge and spirituality and is a custom at academic gatherings in India, was lit as part of the opening ceremony. Orange flowers, perhaps marigolds, surrounded the altar. Professor Subhadra Channa led the session. Subhadra started out by describing Snan Melas. My understanding is that "Melas" can be translated as religious festivals, whereas "Snan" refers to the act of bathing. Therefore, Snan Melas are ceremonial occasions where Hindus submerge themselves in holy rivers for religious reasons. Because of its cultural, historical, and philosophical significance, Varanasi, a city at the heart of Hinduism, was selected as the location. Subhadra emphasized the story of spiritual power connected to the Ganga River and referred to Varanasi as the "epicenter of spirituality." Millions of people gather on the river, embodying the idea that water symbolizes the meeting of opposites and the unification of differences, she explained. She contrasted the idea of binarism with the importance of confluence on different levels, including between night and day, male and female, and earth and sky. She also emphasized the significance of a complex confluence between two holy rivers. She went on to say that the Ganga, the most sacred river, is closely connected to the cycles of creation, maintenance, and destruction. This realization became clearer to me when I visited temples, which place a strong emphasis on the cycle of life. Hindus believe that Varanasi is a city that is suspended between heaven and earth. Subhadra clarified that the Melas serve as venues for social interaction and information sharing in addition to being commercial marketplaces. Pilgrimage services have been recorded for thousands of years. As a reflection of their diverse aspects, the Melas include secular narratives told by storytellers, artists, theater productions, and other cultural expressions. One of the workshop's main topics, the pollution of the Ganga, was also covered. Subhadra made a distinction between spiritual purity and physical dirt, highlighting how the entire Mela system is supported by faith in the river's sanctity. "Without faith, nothing works," she said in closing. Lastly, the event coordinator

9

stressed the significance of BHU because of its relationship to the spirituality of Varanasi. He underlined the importance of talking about decentralized governance models for the festivals, paying special attention to the function of the local organizing committees, or Samitis. Professors Ashwini Kumar and Shweta Prasad organized Session 01, "Understanding the Foundation of Snan Mela," which took place on the first day following the opening session. This meeting covered the following subjects: the historical background of Snan Melas and their significance in Hindu customs; the relationship between pilgrimage, holy bathing, and seasonal cycles; and the ways in which Snan Melas have been chronicled over the ages. All Snan Melas occur during times of seasonal transition, the presenter stated at the outset. She claims that these Melas challenge strict social norms and promote solidarity by acting as forums for social interaction and collective consciousness. While she acknowledged that there are various kinds of Snan Melas, the Ganga River was the exclusive subject of this session. She underlined that hierarchies like caste, class, and gender are partially dismantled in this setting, which makes interactions more fluid but not completely unstructured. She also cited the Kumbh Mela as evidence that sacred baths originated around 300 BCE. The presenter warned that this approach might not be sufficient and advised against viewing these rituals as a transition from a "small tradition" to a "great tradition." Rather, she suggested examining the Melas from the perspective of political geography, which influences the places and settings in which they take place. According to her, Snan Melas are vibrant events that incorporate holy regions and symbolize "the world of the marginalized," where interpersonal relationships reveal latent conflicts. In this way, Snan Melas can be viewed as "ephemeral spaces," where attendees go through a cycle of arriving and departing. She also emphasized the significance of researching regional ecologies, customs, rights, and devotional activities, or "poodjas." She underlined the significance of nomadic lifestyles, which are essential to the Melas'

dynamics. Since these celebrations take place in hallowed settings, it is vital to comprehend the hallowed geographies that disclose a wider range of everyday customs. The phenomenon of communitas, or a sense of equity among participants, arises during the Melas, upending inflexible polarizations and extending social possibilities. In closing, she affirmed that taking a bath in a holy river can be seen as a means of sin absorption, spiritual purity, and cleansing. She therefore proposed that the idea of Spiritual Humanism is the most appropriate way to classify these rituals. A guest's participation brought the session to a close, emphasizing how different identities inhabit the riverbanks. He clarified that a "new collective identity" is created as a result of these identities interacting. In addition to mentioning that women frequently visit the river in groups, he underlined the significance of recording the various sectors that comprise the riverbank. He promoted a practical analysis of the Melas, pointing out that although they are hallowed places, they can also serve as marketplaces without losing their spiritual quality. He noted that the Melas are economic centers with small vendors that cut across caste and class lines. Offering distinctive goods that aren't found anywhere else, online or off, these vendors visit many Melas. The visitor also emphasized that the Melas encompass recreational identities and that the relationships formed - rather than financial gain - are the main objective of these exchanges. While acknowledging the existence of "spiritual marketing," they cautioned that analyses that only consider the Melas' profitable aspect offer an artificial perspective. "Eco-Cultural Dimensions of Snan Mela" was the theme of the third session, which was led by Heather O'Leary. The session's topics included the impact of water pollution, plastic waste, and commercialization on river ecosystems, the role of local communities and samitis in preserving cultural practices, and sustainable practices that are encouraged by ancient Hindu traditions in rituals. The topic of Heather O'Leary's talk was women and their daily interactions with water. She underlined the importance of analyzing infrastructure, determining its

weak points and comprehending the various connections that are created as a result. She offered thoughts on how the Melas was built, emphasizing the part played by the laborers who erect the makeshift buildings, essentially establishing a new city to make sure the celebration runs smoothly. Although more water-related infrastructure is always needed, she pointed out that the majority of investments are only temporary and do not lead to permanent infrastructure. One of the students who accompanied me on a motorcycle tour of the city criticized the Indian government and praised the Prime Minister while pointing out various sites where permanent infrastructure was being constructed. I could relate to Heather's conversations because he seemed pleased with Varanasi's development and concern. Heather underlined the importance of paying attention to the unseen environmental work and learning about the people who are constructing the Melas. After that, she talked about climate change and asked if it would be the main topic of the future. She questioned the temporary infrastructure that supports major festivals and called these unseen workers "sunken heroes." She compared this dynamic to "party cities" in the US, where millions of people can participate without the need for permanent infrastructure because temporary structures are built for major events and then taken down. She questioned why we couldn't solve long-term issues if we could have "party cities." She emphasized how crucial it is to comprehend the networks of support that underlie these occurrences. Heather talked about attending the World Water Forum, which brought together thousands of water experts. She mentioned that she wanted to see the sewage and piping systems during our scheduled walk the next morning. In line with Subhadra's concepts, she pointed out that pollution can be examined from a variety of angles and that the "directionality" that is selected must be considered because it changes the story. As a starting point, she mentioned the UN model: people, planet, profit. She emphasized that the primary environmental problem is the public's environmental illiteracy regarding how pollution is impacted by governance. As she wrapped up her talk,

Heather reflected that we tend to think of water as being clean. We assume that the dirt goes down the drain when we take a bath, but environmental problems show that this is not the case. The second session participant stated that they had studied river pollution and its effects on communities for 20 years, from 2005 to 2011. According to them, floods symbolize the river giving back what was given to it because water has memory. They underlined that water should always be a concern in day-to-day living and that the river is a lived reality. It's important to note that I was unable to record a large portion of the other workshop sessions because they were held in Hindi, which I'm still learning and thus could not understand the arguments made. As a result, I wrap up this journal by summarizing the conference I gave the next morning. I chose to prepare a presentation on the *Reserva da Jaqueira* project, which was created by the Pataxó Indigenous People in Brazil, after examining the event program and realizing that I didn't know much about Varanasi. Presenting a model that could add to the conversations about the event's tourism component was my goal. "Cultural Custodianship: The Pataxó Indigenous People's Intersection of Tradition, Tourism, and Identity at *Reserva da Jaqueira*" was the title of my conference. I emphasized the Pataxó's historical link to the start of European colonization in Brazil in 1500 during my presentation. I described how the community's collective response to preserve their cultural heritage - which includes customs, traditional food, and handcrafted art - led to the establishment of *Reserva da Jaqueira*. I also underlined how important the Reserva is politically in bolstering this population's rights and autonomy. I talked about how the Pataxó strike a balance between preserving their customs and interacting with non-Indigenous people via eco-friendly travel. I clarified that the community itself oversees the management of tourism in the Reserva through structured procedures that uphold their cultural boundaries and encourage sincere communication between tourists and locals. The resources created by community management support the local populace and guarantee the preservation of their

cultural identity. I enumerated the events held at the Reserva, including guided tours, traditional meals, handicraft displays, and the manufacturing of Indigenous medicines. These customs strengthen the community's independence while educating tourists about Pataxó culture. I underlined that members' active participation in Reserva management empowers the community, particularly the younger generations, and guarantees the continuation of their customs. I identified common opportunities and challenges between Varanasi's reality and the Pataxó's experience. I suggested that Varanasi could implement comparable procedures that focused on community involvement. I emphasized how important it is to have locals organize genuine tourism experiences that highlight customs, crafts, and food in order to boost the local economy and maintain the city's cultural integrity. I emphasized in my conclusion that the Pataxó serves as an example of how cultural heritage and economic development can coexist. I understood that while tourism presents a chance to fortify cultural and economic legacies, it can also cause social tensions, such as generational shifts in values. I concluded by proposing that tourist models centered on community involvement and cultural integrity could be implemented in places like Varanasi, helping to promote more sustainable development that is anchored in the respect for their customs.

2.1.4 Diário de Campo 01 – 19/03/2025 – 14:30

I went to an event today called "Tukdam, Different Ontological Bodies, and Making Tibetan Deaths Visible" with documentary filmmaker and visual anthropologist Michael Donagh Coleman, who is a Fulbright scholar at Delhi University's Department of Anthropology. The main focus of the event was the screening of "Tukdam: Between Worlds" (2022), a one-and-a-half-hour documentary made for a general audience when Coleman was a TV documentary producer.

One of the students introduced Coleman before the session began. He began by thanking the department as a whole and Professor Abigail Lalnuneng in particular for setting up the screening. Coleman clarified that the main part of his presentation would take place during the post-film discussion. For the time being, he provided a brief overview of the movie's audiovisual context within the discipline of medical anthropology. He also positioned the film's primary goal—promoting communication between Buddhism and Science—and emphasized its multimodal research approach, which blends written work and film. Coleman, who had seen the movie many times himself, chose to save his in-depth analysis for the post-screening conversation.

The movie started. The title, "Tukdam: Between Worlds," alluded to a remarkable occurrence among Buddhist monks. The movie claims that some monks who die while meditating are kept in a seated position for days without deteriorating in spite of the surrounding environmental circumstances. The Buddhist concept of consciousness is used to explain this state, which is known as "Tukdam." The "four states of consciousness" were explained by a Buddhist teacher in the movie. The first is our waking state; the second is when we sleep and dream; the third is when we completely disengage, like when we faint; and the fourth is a subtle state where our bodies stop working, which is what Westerners call death, but monks who reach this state still feel warm inside.

The movie stressed that monks in Tukdam should not be disturbed because this stage is regarded as sublime and is essential to figuring out how their next reincarnation will unfold. The length of Tukdam varies greatly, lasting up to seven, ten, or even seventeen days, which is longer than the three-day window that Buddhists believe is required for consciousness to leave. The Tukdam Project was founded as a result of the interest this phenomenon has generated among American forensic anthropologists and medical professionals. The 12 monks in Tukdam could not be

physically examined because of worries about upsetting their state, even though electrodes and other instruments were used to study the process in living subjects.

Following the screening, Coleman's remarks emphasized Tukdam as a meditative state that happens during the dying process. According to Buddhist viewpoints, death is a gradual transition rather than an abrupt occurrence, he said. Coleman sought to refute the Western conception of death by presenting it as neither entirely understood nor universally defined through his research on Tukdam. As portrayed, tukdam is a deliberate and regulated method of passing away.

2.2 Works in Progress

2.2.1 Cultural Custodianship: The Pataxó Indigenous People's Intersection of Tradition, Tourism, and Identity at *Reserva da Jaqueira*

Abstract: The Pataxó Indigenous People Territory, located in the extreme south of Bahia, Brazil, represent a vital connection to the country's history as the first Indigenous group to encounter European colonizers. The "Reseva da Jaqueira" collective project preserves their cultural heritage through rituals, traditional cuisine, and handcrafted art, while also serving as a politically significant space for their community. By managing sustainable tourism in their territory, the Pataxó people demonstrate a profound balance between safeguarding tradition and engaging with non-indigenous society.

1. Introduction

Good morning, everyone. It's a pleasure to be here today to discuss an important and shared interest: how tourism can drive sustainability while preserving cultural heritage. As we gather in this context, surrounded by the deep cultural and

spiritual legacy of Varanasi, I'd like to introduce a Brazilian case study that speaks to the difficulties and possibilities encountered here.

The Pataxó Indigenous People of Bahia, Brazil, founded the *Reserva da Jaqueira*, a community-driven initiative that combines sustainable tourism as a tool for social and economic empowerment with the preservation of their cultural traditions. This balance between tradition and modern engagement provides valuable insights for any region with rich cultural heritage, including Varanasi.

The aim of this presentation is to explore how the Pataxó manage this balance and to reflect on the lessons their efforts offer for sustaining Varanasi's identity and promoting its economic sustainability through tourism. To find some inspiration, let's look into their journey.

2. Context and History of the Pataxó People

As the first Indigenous group to come into contact with European colonists upon their arrival in 1500, the Pataxó Indigenous People, who live in the far south of Bahia, Brazil, have a special place in the history of the nation. Although centuries of significant cultural and social change began with this first contact, the Pataxó have persistently struggled to maintain their identity and close ties to their ancestral lands. The history of colonization and its lingering effects are closely linked to their territory, which is a part of Brazil's rich cultural memory.

The Pataxó community's establishment of *Reserva da Jaqueira* was a crucial reaction to the increasing demand for political empowerment and cultural preservation. This project was created collaboratively with the goal of preserving their customs, such as ceremonies, traditional food, and handcrafted artwork, while offering a venue for locally driven, environmentally conscious travel. In addition to

providing a haven for Pataxó culture, the Reserva is an essential forum for claiming their political rights and autonomy.

The Pataxó have effectively kept control of their story through this project, enabling tourists to experience their culture on their terms. Their journey and the significance of the *Reserva da Jaqueira* as a cultural stronghold can be illustrated with the aid of visuals, such as a map showing the Pataxó territory's location in Bahia and historical imagery of their community, including a clay museum with life-size figurines of their cultural changes over the centuries.

3. Sustainable Tourism Practices at *Reserva da Jaqueira*

Community-led initiatives that prioritize the preservation of their cultural heritage while cultivating meaningful interactions with tourists have helped the Pataxó Indigenous People effectively manage tourism in *Reserva da Jaqueira*. Activities for tourists are thoughtfully planned to mirror their customs, such as sharing rituals, cooking and serving traditional food, demonstrating handcrafted art techniques, and providing examples of how to hunt in the forest. These experiences provide visitors with an authentic insight into Pataxó culture while ensuring that the community maintains control over how their traditions are represented.

The Pataxó approach places a high priority on striking a balance between welcoming guests and establishing distinct community boundaries. To prevent tourism from upsetting their way of life, they set up organized tours and restrict access to specific private or sacred areas. Before engaging in any other activities, all groups entering the reserve must attend a conference led by local leaders, particularly women, about their history and present issues. Under the supervision of locals, this method enables tourists to respectfully interact with Pataxó culture, promoting greater comprehension and kinship.

Through the creation of revenue that upholds the community's identity and values, tourism helps the Pataxó economically. The community directly benefits from the money made from guided tours, traditional meals, crafts, and indigenous medicine sales, which pay for healthcare, education, and other essentials. The Pataxó preserve their customs for future generations by controlling tourism on their own, avoiding outside influences that might commercialize or dilute their culture.

Images of these events, such as guests taking part in ceremonies, eating food prepared using traditional techniques, and looking at or buying handcrafted or medicinal goods, demonstrate how these customs allow the Pataxó to preserve cultural integrity while promoting long-term economic development. The *Reserva da Jaqueira* is a prime example of how, when based on cultural authenticity and individual autonomy, tourism can be a vehicle for empowerment.

4. Cultural Preservation and Community Impact

The Pataxó intentionally use tourism at *Reserva da Jaqueira* to teach non-Indigenous tourists about their customs and worldview while also reaffirming their cultural identity. The community makes sure that their heritage is not only preserved but also authentically shared by actively involving tourists in customs such as traditional storytelling, cooking, hunting, and rituals. Through ongoing practice and instruction, these exchanges strengthen the community's ties to its own customs while providing tourists with a deep understanding of Pataxó culture.

Reserva da Jaqueira has two functions: it is a major political platform and a place for cultural preservation. It is more than just a place where traditions are upheld; it is a symbol of the Pataxó's claim to independence and self-governance. In addition to supporting greater Indigenous rights and visibility on political and cultural issues, the space aids in internal organization and decision-making.

Members of the Pataxó community are empowered to take on roles like guides, artisans, educators, and planners when they actively participate in the management of tourism and the Reserva. These duties give them a direct say in how their culture is portrayed and how tourism is carried out, which promotes a feeling of agency and ownership. Younger generations are also empowered, guaranteeing the long-term viability of their cultural and economic pursuits. Images of Pataxó people doing crafts, leading guests through the forest, or carrying out ceremonies highlight the link between their community, culture, and the sustainable methods that motivate their work at *Reserva da Jaqueira*.

5. Relevance and Lessons for Varanasi

Varanasi, a city known as a center of culture and religion, can learn something from the Pataxó Indigenous People's experience at *Reserva da Jaqueira*. The difficulty of striking a balance between the needs of contemporary tourism and heritage preservation is present in both situations. The Pataxó model shows how community-led projects can preserve cultural authenticity while effectively interacting with tourists.

Deeper community involvement in overseeing visitor experiences in Varanasi could be a component of sustainable tourism practices, guaranteeing that regional customs are presented in an authentic and respectful manner. For example, developing community-led guided experiences that emphasize customary rituals, crafts, and cuisine would empower locals while enabling tourists to engage directly with the region's rich history.

Furthermore, incorporating cultural integrity into tourism tactics can guarantee that the local community keeps the financial gains. Programs focusing on storytelling, heritage workshops, and responsible tourism could be developed in Varanasi. These

initiatives would not only attract tourists but also provide long-term opportunities for guides, performers, and artisans. The city can maintain its economic and cultural heritage while increasing its tourism appeal by implementing a model based on community involvement and cultural respect.

6. Conclusion

As I mentioned earlier, the Pataxó people at *Reserva da Jaqueira* are a prime example of striking a balance between maintaining their cultural customs and promoting eco-friendly travel. Their strategy demonstrates how heritage and development can coexist by protecting their identity while also creating economic opportunities for their community. Certainly, tourism creates social tension with the local community, which heightens the values and desires for new products. Many senior citizens lament that younger people no longer respect them or only want to spend their money on expensive shoes and phones. However, from an intercultural standpoint, this model provides insightful guidance for locations where tourism and cultural diversity coexist. Prioritizing cultural integrity and community involvement allows those locations to implement sustainable practices that benefit the local populace and raise the city's appeal on a global scale. We should seize this chance for cooperation and discussion to investigate common approaches, taking cues from the Pataxó experience, to enhance our cultural heritage and promote sustainable economic growth.

2.2.2 Countercoloniality and Epistemic Resistance: Quilombola and Indigenous Perspectives in Brazil

Abstract: This discussion focuses on how "Quilombola and indigenous communities" in Brazil represent epistemic resistance, addressing the idea of countercoloniality as defined by Nêgo Bispo (2015). These communities use "ancestral knowledge, communal governance, and land sovereignty" to create alternative worlds rather than attempting to integrate into colonial structures. Their practices subvert prevailing ideas of modernity and progress by emphasizing "envolvimento" (involvement) over "desenvolvimento" (development). The practical implications of countercoloniality for social movements, academia, and indigenous struggles around the world are highlighted in this discussion, which places it within anthropological discussions on decolonization.

Introduction

Nêgo Bispo (2015) developed the idea of countercoloniality, which is a critique of colonial logic and how it is still used in institutions. Quilombola communities and indigenous peoples in Brazil create their own worlds based on traditional knowledge, territoriality, and community organization, rather than aiming for integration into colonial systems and their promises of advancement. This method reaffirms independent epistemologies that are independent of colonial paradigms rather than attempting to reformulate or reform Western structures. Countercoloniality is more than just a theoretical idea; it is a way of life that challenges and reshapes colonial hegemony and is founded on social, political, and epistemic resistance.

For centuries, indigenous and Quilombola peoples have fought for their rights to autonomy and recognition. According to Maria Rosário Gonçalves de Carvalho (2009), these communities - especially the Pataxó from the state of Bahia's far south - face historical obstacles imposed by the government and the Eurocentric development model. They are looking for solutions that will ensure their continued existence on their communities and the value of their way of life. The practice of countercoloniality proposed by Nêgo Bispo (2023), as I will discuss in this presentation, does not exempt Quilombolas and indigenous nations from dialogue with non-indigenous society, but rather shifts this interaction to a field of dispute, where development projects are confronted and reassessed based on other rationalities. The dialogue between indigenous and non-indigenous peoples occurs in this context of territorial and resource disputes, in which policies and community initiatives influence the permanence in the territories and the autonomy of native peoples. The struggle for land demarcation and the guarantee of social rights reflects the historical resistance of indigenous communities in the face of institutional and economic structures that impact their ways of life.

One of the main voices in this discussion is Nêgo Bispo (1949–2023), a Quilombola activist, writer, and thinker who articulates these thoughts through the creation of alternate universes. His theories support the development of independent routes grounded in customs and ancestry. Both indigenous peoples, who have maintained languages, worldviews, and ways of life that oppose colonial hegemony for centuries, and Quilombola communities, who are descended from enslaved Africans who fled and established spaces of autonomy, are at the forefront of this resistance in Brazil. Both share a historical struggle against processes of marginalization and expropriation, demanding autonomy over their territories and knowledge as a way of reconfiguring power relations.

23

An epistemic resistance of Quilombola and indigenous communities in Brazil is deeply linked to the practice of countercoloniality. Instead of submitting to colonial narratives as the only way to validate knowledge, these people cultivate and transmit ancestral knowledge, sustaining their ways of life and social organization. Communal governance, based on collectivity and reciprocity, challenges hierarchical models imposed by coloniality, reaffirming autonomous decision-making and management systems. Furthermore, territorial sovereignty is not limited to land ownership, but is configured as a space of epistemic production, where knowledge is preserved, practiced, (re)invented and renewed. In these practices, resistance goes beyond opposition - becoming an affirmation of the existence of alternative knowledge systems, capable of offering new readings of the world.

A fundamental component of the indigenous and Quilombola worldview is a profound respect for nature, which is demonstrated by the relationship between territoriality and ancestral knowledge. According to indigenous author, musician, and storyteller Cristino Wapichana (2019), traditional lifestyles guaranteed equilibrium, enabling people to more keenly observe their surroundings and preserve a positive relationship with the environment:

> At that time, men did not use animals as a means of transportation. They walked. And so, they could better observe everything around them. They also did not rush from one place to another like ants hunting. The way of life at that time helped maintain a balance in life. Men did not interfere in the course of nature. They did not deforest, pollute, or wage war with other people for any trivial reason. (p. 69-70).

The idea of countercoloniality expands our knowledge of Quilombola and indigenous peoples' resistance tactics in anthropological discussions of decolonization. According to Manuela Carneiro da Cunha (2009), indigenous peoples in Brazil have been fighting against these same structures for more than 500 years; their fight is not a one-time resistance. According to her, indigenous peoples

challenge the State and the elites who have historically attempted to eradicate them by reimagining methods of autonomy and existence in addition to trying to survive within an oppressive system. Her analysis challenges the prevailing perspective that regards these peoples as passive historical subjects and emphasizes the importance of acknowledging and honoring them as protagonists in the creation of alternative futures.

As a critical approach, decolonization aims to eliminate colonial structures that still influence social relations, policies, and epistemologies. Contrarily, countercoloniality manifests as a type of active autonomy where communities create tangible alternatives to Western modernity in addition to challenging the coloniality of power. This perspective has been fundamental for social movements that defend territorial sovereignty, the valorization of ancestral knowledge, and the transformation of academic institutions. On a global scale, the dialogue between different indigenous and Quilombola struggles strengthens networks of resistance, conferring legitimacy to countercoloniality as a political and epistemic field for confronting persistent coloniality.

Countercoloniality and Community Practice

The Quilombola and indigenous perspective on development, which emphasizes a connection to nature and cultural preservation, contrasts with the Eurocentric approach, which is focused on economic growth and the exploitation of natural resources (BARRETO, 2025). The colonial development model considers both nature and communities as assets to be used, resulting in the exclusion of traditional cultures and the incessant search for profit. The model based on the Quilombola and indigenous perspective requires the recognition and appreciation of territory, culture and ancestral knowledge, exemplified by practices such as organic agriculture, local crafts, traditional healing and responsible and sustainable extraction

of natural resources (ibid.).

Nêgo Bispo (2023) argues that the term "development" causes a disconnect and that "involvement" is a better term to use. He believes that this involvement must take place in many facets of life, such as one's relationship with the land, animals, one's own body, agricultural methods, eating customs, home construction methods, and, most importantly, one's own way of thinking and expressing oneself. The foundation of sustainable development, according to Ailton Krenak, is the interdependence of humans and the environment. He emphasizes that, for indigenous peoples, the land and its surroundings are not just resources to be exploited, but rather an essential component of their collective identity (BARRETO, 2025).

A key component of countercoloniality is the opposition between development and involvement, which shows that the logic of colonialism's-imposed progress is rejected. In Brazil, indigenous and Quilombola communities do not view development as a straight line that is based on resource exploitation, economic expansion, and assimilation into prevailing systems. Instead, they prioritize involvement - a mode of existence based on collectivity, reciprocity and the preservation of community ties.

This critique of the colonial logic of progress and the development of a Eurocentric approach finds resonance in Daniel Munduruku (2012), who highlights the distinct way in which indigenous societies understand their relationship with nature. According to him,

> By dominating nature, Western man thinks he can achieve happiness. In the context of indigenous society, however, happiness is placed elsewhere and efforts are invested in other fields. Nature is not an object to be simply exploited. In this attitude of respect, indigenous societies have achieved a perfect balance, using a technology that, compared to that of the West, is very simple. (p. 45).

This perception reinforces countercoloniality's critique of the Western

conception of progress and its rupture with ways of life based on socio-environmental harmony.

For these peoples, territory is more than just a physical location; it is a fundamental component of life, culture, and ancestry. They directly challenge hegemonic discourses on progress and modernity by opposing developmental policies that ignore their epistemologies and ways of life and by reaffirming the value of autonomy, sustainability, and belonging.

The epistemic resistance of these communities confronts the linearity of Western development, which presupposes a continuous trajectory towards predefined patterns of progress. This dominant model disregards the multiple temporalities and forms of existence that escape the productivist logic of capitalism and the centrality of material accumulation. Countercoloniality, on the other hand, preserves traditional wisdom that acknowledges modernity as a multifaceted phenomenon rather than as an unquestionable fate.

In this context, autonomy refers to the capacity to maintain one's own ways of life without requiring approval from others, not independence within colonial structures. Quilombolas and indigenous peoples reaffirm their cosmologies by rejecting the imposition of a single development trajectory, bolstering alternatives that support socio-environmental balance and the continuation of community relations. Their actions thus (re)imagine modernity based on a variety of experiences and epistemologies, in addition to challenging Western narratives.

Examples from Work with Indigenous Peoples

Manuela Carneiro da Cunha (2009) emphasizes that the struggle of indigenous peoples in Brazil is not just a one-off resistance, but an ongoing confrontation with

27

coloniality, with the recognition of territorial and cultural rights being fundamental to combating historical erasure. In this context, I share three experiences I have had working with indigenous peoples in the northeast, specifically the Pataxó people from the far south of Bahia, Brazil. Being the first indigenous group to interact with European colonists, the Pataxó hold a special place in the nation's history. An independent tourism management project run by this community with the goal of enhancing their economic and cultural sovereignty is the subject of the first example. In the second, I served as coordinator for a tutorial education program for indigenous students at the Federal University of Bahia from 2021 to 2024. Finally, I present the initiative to create a teacher training course at the undergraduate level, also at UFBA, where I worked as coordinator during 2024 and early 2025, before coming to India.

The work I have done with the Pataxó people has allowed me to understand some of the strategies of cultural and territorial resistance employed by this community. By serving as a bridge between generations and guaranteeing the preservation of traditional knowledge, education is essential to enhancing indigenous identity. Even in situations where educational conditions are extremely precarious, education is highly valued in these communities and has become a central agenda item due to the lack of schooling and higher education for older generations. However, this search for schooling often leaves indigenous students in a vulnerable situation in the first years of higher education, given the mismatch between their traditional forms of learning and the current institutional models.

Since the enactment of the 1988 Constitution, differentiated education has been consolidated as a constitutional right, promoting pedagogical initiatives within indigenous territories themselves. These programs enhance a sense of community and shared identity by incorporating rituals, indigenous languages, and ancestral stories. However, one of the pillars of countercoloniality is the fight for land recovery and

demarcation, which guarantees that indigenous territories continue to be places of political autonomy and epistemic production. In order to ensure the continuation of community life and to oppose the imposition of external models of development, the Pataxó People's resistance goes beyond simply demanding rights. It takes the form of the establishment of learning and cultural strengthening spaces.

The *Reserva da Jaqueira* project is a remarkable illustration of Pataxó autonomy. The reserve, which was established in response to the need for political empowerment and cultural preservation, is the result of a collaborative effort to protect Pataxó customs while utilizing sustainable tourism as a means of achieving social and economic independence. In addition to housing customs, traditional food, and handcrafted artwork, this area serves as a cultural haven and a political forum for the Pataxó people's rights and self-determination. Their ability to balance tradition and engagement with non-indigenous society provides a useful perspective on countercoloniality, where cultural preservation enhances rather than hinders economic engagement.

Sustainable tourism at the Jaqueira Reserve is managed through community-based projects that ensure that cultural identity is preserved while meaningful interactions with visitors are built. Activities are carefully structured to reflect traditional practices, such as ancestral narratives, rituals, indigenous cuisine, hunting techniques, and craft demonstrations, ensuring that indigenous narratives remain under the control of the community itself. The Reserve's significance as a cultural stronghold is demonstrated through visual components like maps that highlight the Pataxó territory and historical photographs, such as a clay museum featuring life-size figures showing how clothing has changed over the centuries. This strategy ensures that future generations can carry on the political and cultural customs that support their independence while also supporting the community's economic development.

The recovery of traditional territories by the Pataxó embodies countercoloniality, going beyond the simple claim to land ownership to reaffirm the preservation of spaces essential to the maintenance of ancestral knowledge. Indigenous territories are not only places of residence, but environments of epistemic production, where cultural practices, rituals and traditional knowledge are continually transmitted. The Pataxó are able to restore their community ties and strengthen their autonomy because the occupation and reappropriation of these lands defies colonial logic, which has historically divided and delegitimized indigenous ways of life. As noted by Davi Kopenawa (2015),

> White people do not know the forest, they do not know how to talk to the spirits, and they do not listen to their words. They only think about cutting down the trees, digging up the earth and spreading smoke. For us, the forest is our home, our thoughts and our life. Without it, our spirits move away, and the sky could fall on us (p. 217).

That is why territorial recovery is not limited to the physical preservation of the land but guarantees the continuity of a worldview that challenges colonial paradigms and claims the right to exist on its own terms.

Returning to the field of Indigenous Education, to which I have dedicated myself most intensely, Edson Kayapó (2024) criticizes the persistence of coloniality in higher education, highlighting how the official historical narrative often marginalizes indigenous peoples and reinforces colonial structures. According to him, in order to eliminate viewpoints that maintain indigenous peoples on the periphery of institutionalized knowledge and reposition them as heroes of the nation's history, a "decolonial shift" is necessary. In support of this analysis, Luiz Rufino (2024) asserts that "education cannot be limited to conformity and universalist daydreams; on the contrary, it must be understood as a 'living radical' that makes it possible to confront the dictates of the colonial agenda" (p. s/p). Both emphasize how urgent it is to implement a counter-hegemonic education that not only gives indigenous peoples

access to institutions but also turns higher education into a forum for acknowledgment and epistemic validation.

In this regard, UFBA's "Tutorial Education Program-PET Indigenous Communities" has been crucial in fostering an academic environment that values indigenous epistemologies and encourages the sharing and acknowledgment of unique knowledge. The program allows the integration of indigenous knowledge while honoring their own methods of transmitting and comprehending the world, in contrast to the traditional approach, which imposes Western models of learning. Indigenous students at the university, who are encouraged by programs like PET, challenge the dominance of Eurocentric knowledge and emphasize the need for an education that acknowledges and validates various forms of epistemic production. Along with making higher education more accessible, the program fosters relationships between Native Americans and non-Natives, fostering a collaborative learning environment and upending historically exclusive academic systems.

Another important step toward the autonomy of indigenous peoples is the "Intercultural Indigenous Bachelor's Degree" offered by UFBA, which permits formal education to be tailored to the needs of the community and their own epistemologies. Unlike traditional curricula, which often ignore the cultural and political specificities of indigenous peoples, this degree integrates ancestral knowledge, indigenous languages, and methodologies that respect their own ways of transmitting knowledge. The educational autonomy provided by this model strengthens a counter-hegemonic pedagogy, in which indigenous people not only access higher education, but also take an active role in the formulation of curricula and teaching strategies. In this way, the degree is not only an academic space but is configured as an instrument of resistance and valorization of indigenous epistemologies, ensuring that educational training contributes to the consolidation of identities and the strengthening of the political

struggles of these communities.

As a means of resistance, indigenous education enables indigenous peoples to fortify and maintain their cultural identities while creating alternatives that are both counter-colonial and counter-hegemonic. Indigenous education emphasizes orality, rituals, and the relationship with the land as essential components of the learning process, in contrast to the traditional educational model, which was imposed by colonial structures and is founded on the marginalization of indigenous knowledge. This model fosters indigenous protagonism in the development of curricula, methodologies, and pedagogical practices that reflect their worldviews and community needs, in addition to guaranteeing the transmission of knowledge across generations.

The opening speaker at the most recent Brazilian Anthropology Congress and the first indigenous anthropologist to be appointed a university professor, Gersem Baniwa (2023), contends that colonial epistemology ignores indigenous knowledge in favor of imposing a single, hierarchical view of knowledge. He defends the need to overcome this structure and build an intercultural education based on the recognition of multiple forms of knowledge. By consolidating itself as a space of resistance, indigenous education redefines the criteria for validating knowledge and challenges conventional academic structures, reaffirming the right of indigenous peoples to learn, teach, and transform their realities based on their own references.

Final Considerations

The experiences of Quilombola and Brazil's indigenous peoples embody countercoloniality, which goes beyond the realm of theory. Their practices, which are founded on ancestral epistemologies, community relations, and territorial sovereignty, create their own alternatives for existence rather than merely passively opposing the

imposition of colonial values. The preservation of traditional modes of governance, the strengthening of indigenous languages, and the reaffirmation of autonomous forms of social organization materialize this daily confrontation. By rejecting the search for inclusion in colonial structures and, instead, cultivating their own paths, these communities demonstrate that countercoloniality is not only a critical concept, but a lived and constantly reaffirmed reality. In addition to challenging the dominance of Western thought, their methods provide viable models for creating more equitable and plural societies in which different ways of being coexist without being subordinated.

In addition to criticizing colonialism, Quilombola and indigenous epistemic resistance takes the form of tangible social and political structures that oppose hegemonic systems and create viable alternatives. In addition to rejecting reliance on colonial institutions, these populations reaffirm independent models of economy and governance by reclaiming and enhancing their community practices. Their forms of existence challenge the logic of the market and predatory exploitation, as demonstrated by the reciprocal relationships between individuals and nature, the collective management of territories, and the valuation of the subsistence economy. These communities not only resist but also reinterpret what progress, development, and social justice mean, emphasizing ecological balance, communal well-being, and cultural continuity. These communities unite around the political goal of "living well." Thus, epistemic resistance is an affirmation of alternative worlds in which practice and knowledge coexist to create more diverse and just societies, in addition to an act of opposition to colonial narratives.

As Ailton Krenak points out, colonial and productivist logic distanced humanity from interdependence with the natural world, promoting its unbridled exploitation. He observes that,

We have become alienated from this organism of which we are a part, the Earth, and we have come to think that it is one thing and we are another: the Earth and humanity. This separation has allowed us to exploit, destroy and consume without remorse, as if we were dealing with a disposable object. But the Earth is not a resource, it is a living being, and our existence is intrinsically linked to it" (2019, p. 16).

This criticism connects directly to indigenous and Quilombola epistemologies, which have always understood territory as a space for coexistence and production of life, and not as a mere exploitable resource.

The recognition of countercoloniality practices in academic and political spaces is essential to broaden the reach of Quilombola and indigenous epistemologies, ensuring their legitimacy in the formulation of public policies and in the production of knowledge. For a long time, universities and government institutions operated under Eurocentric paradigms that neglected or undervalued traditional knowledge, treating it as secondary or non-scientific. However, by valuing and integrating this knowledge in academia, the path is paved for more plural methodologies and scientific production that dialogues with local realities and community experiences. Strengthening the dialogue between universities and communities enables the collaborative formulation of educational policies, respecting the needs and worldviews of Quilombola and indigenous peoples. This recognition transcends historical justice; it is essential for the construction of a truly inclusive academic and political environment, in which multiple knowledge systems coexist and are legitimized.

Finally, the consolidation of indigenous and Quilombola epistemologies is crucial to building a world where multiple forms of existence coexist equitably. Recognizing these forms of knowledge as legitimate not only combats the marginalization imposed by coloniality but also contributes to the formulation of sustainable and socially just alternatives. Endorsing these epistemologies entails appreciating the variety of ideas, customs, and worldviews that provide tangible

solutions to today's problems, including the environmental catastrophe, social injustice, and the fight for indigenous peoples' sovereignty. This acknowledgment, however, must be reflected in public policies, resource access, and decision-making forums where indigenous and Quilombola knowledge are valued and effectively incorporated. It cannot be restricted to scholarly or political discourse. To value these viewpoints as essential to social change necessitates a shared commitment where all voices are heard and all lives can flourish within their own worldviews. Thank you.

2.2.3 Development vs. Involvement: Inseparable Brazilian Indigenous Perspectives on Nature and Culture

Abstract: In this talk, Indigenous perspectives on territory, sustainability, and cosmovision are examined, along with how they differ from prevailing development models. Through Indigenous voices and narratives, it explores the land as a living entity, the science of ecological balance, and the resistance against environmental destruction.

Keywords: Territory; Sustainability; Involvement.

Introduction

This text was prepared for "World Environment Day", bringing together reflections from 15 indigenous researchers, activists and leaders on territory, 8 women and 7 men, on sustainability, development and resistance. To systematize this production, 30 quotes were selected from various sources and analyzed using the PSPP software, allowing for the organization of the categories addressed. The quotes come from different discursive supports, reinforcing the diversity of indigenous perspectives. Among the 30 quotes analyzed, 11 were taken from books written by the authors, 07 from media news, 04 from scientific articles, 04 from interviews, 02 from

political speeches, 01 from a review and 01 from a transcript of a lecture. The speeches cover a significant time frame: 02 date from the year 2000, 02 from 2015, 01 from 2018, 03 from 2019, 01 from 2020, 06 from 2021, 05 from 2022, 04 from 2023, 02 from 2024 and 04 from 2025. This chronological variation allows us to understand both continuities and ruptures in indigenous demands over the last 25 years.

To organize this set of reflections, the presentation is divided into six parts:Territory and Identity, reflecting on the relationship of indigenous peoples with land and memory; Sustainability and Ancestral Knowledge, addressing indigenous science and its ecological management systems; Indigenous Worldview and Development, contrasting indigenous perspectives with predatory models of progress; Complaints and Resistance, highlighting political challenges and violence faced by Indigenous communities; Indigenous Action and Protagonism, highlighting autonomous initiatives in science, education and occupation of institutional spaces; and, finally, in Final Considerations, I reinforce the centrality of the indigenous struggle for the construction of environmentally sustainable and politically just futures.

The Authors of the Citations

Diverse indigenous viewpoints on territory, the environment, art, and resistance are represented by the writers whose thoughts form the basis of this presentation. In his book Ideas to Postpone the End of the World, Krenak thinker Ailton Krenak offers a profound critique of the Western idea of sustainability and progress. Célia Xakriabá, educator and activist of the Xakriabá people, currently a federal deputy, inserts her reflections on indigenous rights and environmental policies in the legislative sphere. Davi Kopenawa, shaman and Yanomami leader, describes in his book The Fall of the Sky the Yanomami cosmology and the impacts of environmental devastation on its people.

The field of art and research is also represented by Denilson Baniwa, whose works deals with the relationship between indigenous art and territory, and Gersem Baniwa, an anthropologist and educator who systematizes knowledge about sustainability and indigenous education. Justino Rezende (Utãpinopona-Tuyuka), an anthropologist of the Tuyuka people, contributed to a study published in the journal Science on the conservation of the Amazon. While Sônia Guajajara, the Brazilian Federal Government's Minister of Indigenous Peoples, fortifies laws meant to preserve biomes and traditional territories, Amazonian leader Davi Karipuna condemns the annexation of indigenous lands and deforestation. Writers and scholars Márcia Kambeba and Eliane Potiguara explore the connection between literature and indigenous identity, demonstrating how storytelling can serve as a tool for environmental conservation.

The territorial and political struggle is also present in the quotes of Neidinha Suruí, an activist for environmental conservation and indigenous rights, and Txai Suruí, a young leader who participated in COP26, demanding climate action. Jorge Terena, a photographer and researcher, documents the interdependence of indigenous peoples with their natural environments. Japira Pataxó, a teacher and shaman, gathers knowledge about the ecosystems of the Atlantic Forest and its pharmacopoeia in her book Knowledge of the Pataxó Forests. Finally, Mayá Pataxó Hãhãhãi, a member of the Pataxó Hãhãhai people, tells a story of resistance against land expropriation and environmental degradation in Bahia. Together, these authors compose a panorama of the indigenous voices that support this presentation.

Territory and Identity

Among indigenous peoples in Brazil, territory is not reduced to a delimited geographic space. It is a living organism that teaches, guides and structures forms of existence. As Célia Xakriabá states, "*defending the territory is defending the*

continuity of life." In Amerindian indigenous logic, the territory is not just a place of residence, but the foundation of all social, political and epistemological organization. The relationship with the land is not extractive, but one of reciprocity. "*Territory is not just a piece of land. For us, indigenous peoples, territory is identity, it is spirit, it is life. When an indigenous person is torn from their land, they are not just displacing a body, but also disrupting an entire worldview, a way of existing in the world. Territory is our university, it is where we learn from our elders, from the rivers, from the trees*." (XAKRIABÁ, 2021).

In addition to defining a science of the earth that is passed down through the generations and is organized by accumulated knowledge about natural cycles, biodiversity, and ecological interdependence, this vision also serves as the foundation for ways of life. Márcia Kambeba describes the territory as "*a space of memory, belonging and resistance." Territorial memory is not an abstract memory, but a concrete practice of observation and care of the forest. For us, indigenous peoples, the earth is a living being that teaches us and protects us. When we destroy the forest, we are destroying our own history.*" (KAMBÊBA, 2019).

The territorial knowledge of indigenous peoples is inscribed in multiple forms of expression, which go beyond oral tradition and daily practice. Art, as Denilson Baniwa points out, is a record of this science, a way of visually translating relationships with the spirits of the forest and natural cycles. "*Our art is not separate from nature, it is born from it and protects it.*" (BANIWA, 2020). Indigenous art incorporates ecological and symbolic languages and serves as a vehicle for the preservation and transmission of knowledge about the land, rather than being a singular aesthetic expression.

In the dispute between development models, indigenous peoples demand a real involvement with the land, which recognizes their agency and their voice. Japira

Pataxó warns: "*When* [the whites] *call it development, it is often destruction.*" This criticism points to the lack of dialogue between indigenous knowledge and environmental policies that directly affect these territories. "*True engagement is listening to the land, learning from it, and ensuring its voice is never silenced.*" (PATAXÓ, 2021).

Eliane Potiguara highlights that this assertion touches on the question of human survival in addition to environmental preservation: "*the earth is not just a physical space, but a living being that pulses and breathes. When we destroy the forest, we are destroying our own identity, our ancestry*". The warning about the impact of environmental devastation reveals that the indigenous struggle is not just for demarcation, but for the continuity of life cycles. "*The indigenous struggle is the struggle for the survival of humanity, because without forests, there is no future.*" (POTIGUARA, 2018).

Recognizing that indigenous peoples possess intricate knowledge about ecosystems, sustainable management, and natural temporalities is essential to approaching territory as a science. These advanced systems of experimentation and observation challenge colonial paradigms and preserve alternative ways of living and learning from the land.

Sustainability and Ancestral Knowledge

Indigenous peoples in Brazil view the forest as a system of interdependence between nature and humans. The land is an organism that supports life and controls ecological cycles, not a place to be exploited. "*Since the forest provides us with everything we need to survive, we Yanomami do not destroy it. White people claim to want progress, but their advancements destroy the land, the rivers, and the fish. Living well, in our opinion, means coexisting with the forest rather than fighting it*"

(Davi Kopenawa).

Indigenous knowledge is a type of science founded on extensive observation, experimentation, and sustainable ecosystem management; it is not limited to oral transmission and ceremonial practices. "*Indigenous knowledge is science – with its own methods of observation, experimentation and teaching – and offers fundamental solutions to global challenges such as climate change and sustainability. Keeping the forest standing is keeping life alive*" (Utãpinopona-Tuyuka).

Indigenous territorial logic articulates sustainability and ancestry, linking environmental management practices to the collective. "*Ancestry has always taught that the meaning of life is collective. We cannot think about environmental policies without guaranteeing the rights of indigenous peoples, because they are the ones who protect Brazil's biomes*" (Sônia Guajajara). The notion of land protection is not based on the separation between humans and the environment, but on the recognition that nature must be preserved so that people can continue to exist.

The climate crisis is threatening not only indigenous territories, but all life on Earth. "*My name is Txai Suruí, I am only 24, but my people have lived in the Amazon rainforest for at least 6,000 years. My father, the great chief Almir Suruí, taught me that we should listen to the stars, the moon, the wind, the animals and the trees. Today the climate is warming, animals are disappearing, rivers are dying, our crops are not flourishing as they used to. The Earth is speaking. She is telling us that we no longer have time*" (Txai Suruí). This view of the earth as a living thing emphasizes how urgent it is to create environmental policies that incorporate indigenous knowledge in order to address the climate crisis.

Even the indigenous economy is structured on the relationship of subsistence with natural resources, understanding them as collective and renewable goods.

"*Subsistence is the organizing principle of our societies in their relationship with nature, therefore nature exists as something common to all. The subsistence of our communities is defined here as a way of life closely linked to the harvesting of renewable natural resources. Nature continues to provide a substantial contribution to the economy of our peoples through activities such as hunting, fishing, and the harvesting of wild fruits, from which they obtain their food and the raw materials for their traditional activities*" (Jorge Terena).

Indigenous land management involves a conciliatory logic between subsistence and coexistence. For Jorge Terena, forest conservation is not an opposition to development, but a condition for the perpetuation of life. "*Without renewable resources to harvest, we lose both our livelihood and our way of life. Indigenous communities have everything to gain from conservation, and much to offer: deep and detailed knowledge of species and ecosystems; ways of sharing and managing resources that have endured over time. The conciliatory ethics of subsistence and coexistence recognizes that people are an integral part of nature and express spiritual ties with other species and even with what is harvested*" (Jorge Terena).

Indigenous knowledge about sustainability is based on the continuous observation of natural cycles and the reciprocity between humans and the environment. The separation between society and nature proposed by the Western model of territorial exploration contrasts with Brazilian indigenous concepts, which understand the earth as a relational space, where each being has a role in the balance of ecosystems. Preserving this knowledge and incorporating it into environmental policy decisions means recognizing that there is no future without forests, and there is no forest without the people who historically protect them.

Indigenous Worldview and Development

As I said before, the indigenous perception of nature as a living organism contrasts with the logic of Western development, which has historically dissociated humanity from the earth. "*We have become alienated from this organism of which we are a part, the Earth, and we have come to think that it is one thing and we are another: the Earth and humanity*" (Aílton Krenak). This rupture between humans and the environment underpins an economic model that transforms forests into commodities and natural resources into merchandise, ignoring the cycles of balance that sustain life.

This alienation results in a crisis that is not restricted to the environment, but affects the very structure of civilization. "*There is no Planet B. What we are experiencing is not just an environmental crisis, but a civilizational crisis. The development model that destroys forests, pollutes rivers and expels traditional communities needs to be questioned. We cannot continue to treat nature as a resource to be exploited, but rather as a subject of rights*" (Célia Xakriabá). Indigenous peoples' battle which has historically been associated with land demarcation, goes beyond the territorial dispute to become a call for collective survival.

According to this indigenous perspective, the forest is an entity that guides and communicates rather than an inert area for extraction. "*We see the forest differently than white people do. They see it as nothing more than a pile of dirt and wood to sell. They don't pay attention to the forest's spirits, and they don't realize that without it, the sky might collapse on us all*" (Davi Kopenawa). In contrast to the logic of unbridled exploitation, this view of the land as a subject implies environmental knowledge founded on reciprocity and respect for natural cycles.

This relational perspective of nature is reinforced by indigenous knowledge

that is incorporated into cultural practices. "*The forest is a living thing that must be respected, as Indigenous peoples have long understood. However, the Western world is adamant about treating it like a resource that can be used for profit. Indigenous art is a way of remembering that nature has a voice, that it speaks through our songs, our graphics, our stories*" (Denilson Baniwa). Indigenous art is not an aesthetic representation, but a means of reaffirming the communication of the land and making visible that which the development model insists on silencing.

Sônia Guajajara questions the assumptions of progress. "*Development, when it comes from political and economic interests, is completely aligned with the intention of ceasing to be involved. When we do an analysis, in the conceptual sense of the word, imbalance is the opposite of balance; neglect is the opposite of caring; lack of protection, of protecting; and, when you get to developing… then it is good?*" (Guajajara, 2020). The critique highlights how development has lost its meaning and frequently ignores social and environmental effects in favour of a growth logic that is divorced from ecological balance.

Indigenous peoples are fighting to keep their knowledge of the forest from being erased. "*The forest speaks. It teaches us to respect time, to listen to the wind, to understand the cycles of life. But the world insists on silencing it, on transforming it into merchandise. Our struggle is for the forest to continue telling its story*" (Márcia Kambeba). The territory is not only a space for survival, but also for the transmission of intergenerational knowledge, which guarantees the continuity of the relationship between humans and the environment.

Japira Pataxó reinforces this epistemological dimension of indigenous knowledge. "*The forests speak, teach, and heal. Each leaf, each root, each flower has a spirit that guides us. Learning from the forest is learning to respect nature's timing, to listen to the winds, and to understand the cycles of life. Knowledge of the forests is*

not just science, it is memory, it is history, it is resistance" (Pataxó, 2021). The acceptance of this knowledge as valid science necessitates a change in the formulation of development models and environmental policies, integrating indigenous viewpoints into territorial governance. These communities contend that not only territory is at risk, but also memory, epistemology, and human survival itself.

Complaints and Resistance

The systematic destruction of indigenous peoples' ways of life is just as much a contributing factor to violence against them as the loss of their territory. When faced with the reality of environmental exploitation, the concept of sustainability - which is heavily pushed by governments and corporations - is called into question. "*Corporations created the myth of sustainability to defend their attack on our conception of nature*" (Aílton Krenak). The rhetoric of preservation, which is frequently appropriated by economic sectors, conceals practices of privatization and destruction of areas that ought to be protected.

In indigenous territories, the threat is not just theoretical, but concrete. "*We want to have a permanent base to carry out more protection operations in the Karipuna territory. The invaders will probably return*" (Davi Karipuna). The violence materializes in land invasions, illegal exploitation of resources and deforestation. "*This [deforestation] affects our economic subsistence. Where they deforested was an area of chestnut and açaí palm groves that was our source of financial subsistence*" (Davi Karipuna). The native productive system, which relies on the forest for survival and to preserve its customary cycles, is jeopardized by environmental destruction.

Indigenous land rights face systematic political obstacles. "*The indigenous movement has been fighting for many years to demarcate all of its lands. Under* [Bolsonaro] *government, things have gotten much worse, because the majority in the*

National Congress is anti-indigenous and seeks to pass bills that end demarcations" (Neidinha Suruí). The fight for territory also does occur in institutional spheres, where political decisions can dismantle legal guarantees.

This violence is not limited to political and economic structures. It manifests itself in persecution, threats and murders. "*It's not 2030 or 2050, it's now! While you are closing your eyes to reality, the forest guardian Ari Uru-Eu-Wau-Wau, my childhood friend, was murdered for protecting nature. Indigenous peoples are on the front line of the climate emergency, so we must be at the center of the decisions that take place here* [at COP26]. *We have ideas to postpone the end of the world*" (Txai Suruí). The urgency is not only environmental, but also of survival for the people who support the preservation of the forests.

The erasure of indigenous narratives is part of the structure of historical violence. "*They didn't tell our true story. They killed our people, our forest, and they didn't tell the truth. They committed murder to destroy our people, to invade... And the indigenous people are there, even with so much suffering and hardship, the indigenous people are there saying: look at us here, we are here, we are fighting, we are fighting for our rights*" (Maya Pataxó Hãhãhãi). Recognizing indigenous resistance implies reconstructing memory and challenging historical discourses that make these struggles invisible.

Indigenous Action and Protagonism

Indigenous protagonism manifests itself in the active construction of knowledge and the demand for spaces of autonomy, in addition to resistance against violations of human rights. The fight in education is not just about inclusion; it's also about changing the way schools are set up to better represent indigenous knowledge. "*Before being intercultural, an indigenous school needs to be truly indigenous. To be*

indigenous, it needs to be appropriated, decolonized and transformed into a truly autonomous school: a school in the indigenous way" (Gersem Baniwa). This perspective articulates an educational practice that starts from the indigenous reality and not just from adapting to the dominant school model.

According to Gersem Baniwa, the recognition of indigenous science as a legitimate field of knowledge production is central to this process. "*There is no difference in the importance, value and significance of white people's science and indigenous science*". Indigenous science is not just a set of traditions, but, as I mentioned before, a system of observation and experimentation accumulated over generations, which offers fundamental contributions to environmental, social and political issues.

The indigenous demand involves the occupation of institutional, academic and political spaces. "*What we can do is be open to understanding that there are diverse peoples, with their knowledge built over decades, millennia. If there is no such openness, there will be no recognition of the validity of diverse sciences. Our voices must occupy spaces in universities, institutions, and at the negotiating table*" (Utãpinopona-Tuyuka). Incorporating indigenous people into these settings should be practical rather than symbolic, guaranteeing their active involvement in knowledge creation and policymaking.

The struggle for autonomy is also evident in indigenous pedagogy, which breaks with Western standards of formal education. "*I became a traveling teacher. School was taught by us walking from house to house... I also went from repossession of land to repossession of land. Parents would repossess a land and take their children. I had to go where the children were. I would go there and ask the children if they knew why they were in that place. In this way, we would learn and rewrite our history*" (Mayá Pataxó Hãhãhãi). In this context, teaching is not restricted to the

classroom, but follows the territorial reality of indigenous peoples and aligns with their dynamics of mobilization and resistance.

In this sense, Indigenous action is not just a response to structural violence, but an ongoing process of building alternatives. Assuring that indigenous knowledge and practices are acknowledged not as supplements but as vital components in creating inclusive and sustainable futures can be achieved by defending territory, promoting indigenous science, and revolutionizing education.

Final Considerations

This presentation, created for our Department in honor of World Environment Day, aimed to contrast the indigenous perspective of involvement with the land with the difficulties posed by the development model that separates humanity and territory. The quotes examined here demonstrated the depth of indigenous knowledge and its applicability in developing solutions to the environmental crisis facing the world. Indigenous peoples support reciprocity, memory, and resistance practices instead of a utilitarian view of nature, demonstrating that the planet's future depends on the value placed on its sciences and ways of life.

A central question surfaced during the reflections arranged here: *Who determines the Earth's future?* Indigenous peoples demand the right to defend the resource that supports all life, while hegemonic discourses insist on the exploitation and commercialization of life. The inclusion of quotes from a variety of authors serves to emphasize that this struggle is a multigenerational and collective one, motivated by a range of tactics, including political activism, art, education, and environmental management. The urgency of environmental issues results not only from the understanding that forests are vital, but also from the conviction that climate justice cannot exist without indigenous protagonism. This presentation reaffirms that

engaging with indigenous knowledge is essential to ensuring that we are not just postponing the end of the world but rebuilding possible pathways for its continuity. Thank you.

2.3 Critical Engagements

2.3.1 Review: The Importance of Curt Nimuendajú's Ethnolinguistic Map for Indigenous Studies in Brazil

Published on Renato Athias's academic website (ATHIAS, 2019), the article, "*Museu do Estado de Pernambuco - Celebrates 80 Years of Curt Nimuendajú's Ethnolinguistic Map in New Exhibition*," offers a thorough examination of this important piece of cartography. The map, which was created by German-Brazilian ethnologist Curt Nimuendajú (1883–1945), is among the most systematic cartographic documentation the territorial distribution of Indigenous people in Brazil in the early 20th century, preserving a pivotal period in Brazil's Indigenous history before widespread displacement and cultural assimilation, Athias positions this work as both a historical record and an ethnographic treasure.

The Ethnolinguistic Map meticulously documents Brazil's Indigenous diversity, an unmatched achievement in anthropological cartography. In addition to recognizing and classifying more than 40 distinct language families that are spread across the nation, it records roughly 1,400 Indigenous groups, including those that have since become extinct or been forcibly displaced. This thorough depiction captures a significant period in Brazil's cultural landscape at the start of the 20th century, saving information that might have otherwise been lost to history.

What is most notable about the map is Nimuendajú's handwritten annotations and color-coded system, which add layers of useful information beyond simple

geographic distribution. These carefully designed visual elements were employed by the ethnologist to document both static locations and dynamic movement patterns, such as migration routes and historical displacements. Along with highlighting the intimate ties between Indigenous communities and Brazil's vast hydrographic network, the map also demonstrates how rivers and waterways shaped trade routes, settlement patterns, and intercultural exchanges.

This work's scholarly rigor can be seen by looking at its sources. Athias (2019) claims that Nimuendajú compiled data from an impressive 973 bibliographic references by cross-referencing historical narratives, ethnographic research, and missionary documents. He also incorporated first-hand information gathered from collaborating with government officials, Indigenous advocates, and other researchers.

Nimuendajú's personal connection is what really sets this painstaking documentation apart. His adopted Guarani name, "The being who creates or makes their own home," reflects his special relationship with Indigenous communities and his commitment to documenting their worldviews, which sets him apart from other cartographers. Unlike many researchers of his time, Nimuendajú immersed himself in Indigenous ways of life, learning local languages and developing respectful relationships. By employing this technique, he was able to create a map that honors Indigenous spaces' cultural significance and autonomy while also moving beyond colonial cartographic traditions.

This intimate approach resulted in a work that challenges colonial perspectives, affirming Indigenous presence and land sovereignty in a historical context characterized by colonial violence, forced displacement, and cultural erasure. This cartographic work, which not only depicts locations but also the complexity of social structures, linguistic diversity, and adaptive strategies that have let these native peoples survive centuries of persecution, is a visual declaration of Indigenous

49

perseverance.

Since the map is still a vital resource for community leaders and Indigenous activists battling for land rights and cultural preservation, its legacy now extends far beyond academic circles. By providing historical evidence of traditional territories and migration patterns, the map bolsters contemporary calls for territorial recognition and autonomy. It also acts as a template for collaborative research methodologies that give Indigenous knowledge and perspectives top priority. In this way, the work of Nimuendajú connects the past and present, influencing upcoming Indigenous self-determination movements.

A printed copy of Nimuendajú's map was placed on the office wall of the University of Delhi's Center for Tribal Studies, acting as a symbolic link between the Indigenous experiences of Brazil and India as well as an academic resource. This advantageous location promotes land rights documentation, enables comparative colonial studies, and democratizes Indigenous knowledge outside of Western academia. More than just a scholarly exchange, the map's journey from Brazil to India illustrates the transnational character of Indigenous resistance by providing Delhi's researchers with accurate information about Brazilian tribes as well as an example of civil community engagement. This turns the reproduction into an active participant in international decolonization discussions and supports current land claims by drawing on historical precedent.

III. MAJOR RESEARCH INITIATIVE

3.1 Rewriting the Field: What the 2024 IUAES Commissions' Report Reveals About the Future of Anthropology

DRAFT REPORT TO PROJECT

Tensions and Dialogues: An Ethnography of Scientific Governance in the Transition from IUAES to WAU in the Global South (Brazil and India)

Introduction

How can anthropology balance the enduring asymmetries that influence its own international practice with its longstanding quest for equity? The IUAES Council of Commissions' 2024 Annual Report, which documents the field's transformation in the face of current crises, is centered on this tension. The book explores anthropology's battle to reinvent itself, from its organizational structures to its epistemic underpinnings, while negotiating the paradoxes of scale, urgency, and inclusion. It is by no means a static institutional record. The report reveals a field that oscillates between critique and action, fragmentation and solidarity, as Southern epistemologies upend established hierarchies and commissions transform into flexible networks of intervention. The result is a living map of anthropology's incomplete reimagining rather than a conclusive story.

The cooperative process used to create the report was energized by this exact tension. The document, which was edited during my 2025 term as a visiting professor at the University of Delhi and published by the World Anthropological Union (WAU) and the International Union of Anthropological and Ethnological Sciences (IUAES),

captures the hopes and paradoxes of a rapidly evolving field. I saw firsthand how its pages evolved into a place of negotiation between regions, generations, and future anthropological visions while serving as the head of the IUAES Council of Commissions (CoC). The report's New Delhi imprint is no coincidence; its intellectual and physical roots in the Global South highlight how urgent its main question is: who will shape anthropology's future?

The image on the cover, "Resist the Slave Mind," was captured on November 13, 2024, during the WAU Congress in South Africa. The publication's dedication to urgent and critical discussions on a global basis is reflected in its selection. South Africa, Australia, Brazil, the United States, India, Israel, Japan, Kenya, Poland, and other diverse regions are represented on the IUAES Executive Committee (2023–2027), underscoring the organization's pluralistic and global nature. You can access the report at https://waunet.org.

The importance of scientific commissions in the WAU/IUAES structure is emphasized in the text. They are more than just administrative divisions; they are vibrant centers of knowledge creation, each focusing on a different theme, such as education, heritage, gender, the environment, human rights, or policy. The WAU's academic agenda is driven by these commissions, which also publish policy briefs, organize conference panels, and encourage editorial partnerships. By charting thematic priorities, regional engagements, and epistemological trends that shaped global anthropology between 2023 and 2024, the report offers a broad overview of the "state of the field."

As a result, the Council of Commissions functions as an oversight mechanism - a sort of "meta-structure" that promotes communication and cooperation among the various commissions - rather than as a typical thematic commission. WAU's dedication to thematic pluralism and to developing an anthropology that is actively

involved with the intricate sociopolitical and ecological landscapes of the modern world is reflected in this organizational ecology.

In accordance with the analytical framework of the report, this critical review is divided into eight thematic sections. The report's institutional underpinnings and the strategic function of scientific commissions within the IUAES architecture are examined in the first section. The governance issues, fragmentation, and structural disparities that affect the network of scientific commissions are covered in the second section. The third section examines operational conflicts and thematic overlaps between commissions, and the fourth section offers a list of suggestions to lessen these constraints.

Emerging intellectual currents are examined in the fifth section, with a focus on Indigenous voices and Southern epistemologies. Methodological innovation and ethics as an embodied practice within the field are covered in the sixth section. In light of the current world crises, the seventh section presents anthropology as a transformative force. The eighth section concludes critically by highlighting the field's reconfiguration as a pluralistic, engaged, and responsive practice that is sensitive to the most pressing issues of the modern world.

Institutional Architecture and Governance Challenges

The main concern of the IUAES Council of Commissions' 2024 Annual Report is governance issues impacting the global anthropological network. The report emphasizes that fragmentation is a recurring problem that has been made worse by recent institutional mergers that have weakened group cohesiveness and impeded fruitful collaborations. This disorganization becomes even more evident in the lack of standardized guidelines for preparing scientific commission reports, resulting in significant quality variations among reports submitted by different teams. The

problems compound: unresolved disputes over communication platforms and report templates impede information sharing, while low member engagement ends up silencing voices from certain geographic and epistemological communities. Faced with this scenario, the need to establish more transparent and inclusive mechanisms to strengthen worldwide anthropological dialogue becomes clear.

The analysis also reveals practical obstacles that constrain the commissions' work. One of the most serious issues is the reliance on unpaid volunteer labor, combined with high collaborator turnover - a situation that has left newsletters outdated and digital repositories abandoned, precisely when we need these tools most for knowledge sharing and institutional memory preservation. In addition to delaying research involving vulnerable populations, the absence of standardized ethical protocols complicates commission governance. But perhaps the most pressing challenge is the funding imbalance: resources remain concentrated in proposals from the Global North, limiting the autonomy of Global South researchers. These issues not only make work less efficient, but they also keep our community's historical disparities alive.

I identify outside forces that are changing the practice of anthropology. One important factor is climate change, which creates more severe environmental risks that test our institutional response capabilities as well as our theoretical frameworks. According to the analysis, standardized solutions frequently worsen the very disparities they are meant to address because they ignore local contexts. It becomes clear that more tactful tactics that are created via community discussion are required. In order to remain relevant and ethically committed, anthropology must reinvent itself in the face of these challenges, which include internal fragmentation, power imbalances, and global crises.

The work draws attention to pressing anthropological concerns about equity,

inclusion, and decolonization. WAU/IUAES continues to struggle with the underrepresentation of marginalized groups, especially in leadership and decision-making positions, despite its global reach. Anthropologists from the Global South often find their voices drowned out by those from economically dominant countries, even when they hold positions of authority. The prevalence of Euro-American narratives in steering groups and projects exposes a structural resistance that upholds colonial hierarchies in knowledge production by continuing to favor Western paradigms. While acknowledging recent progress, the analysis demonstrates how decolonial initiatives frequently encounter both institutional and ideological resistance. This reality emphasizes how challenging it is to change deeply ingrained academic paradigms and highlights the necessity of more in-depth cross-cultural communication.

The gaps in risk and disaster anthropology are another important issue covered. The dominance of Western crisis management models, which frequently disregard local expertise and particular cultural customs, is criticized in the report. This approach not only reduces the effectiveness of emergency responses but also reinforces hierarchies that marginalize other ways of understanding risk and resilience. Furthermore, the document highlights the lack of integration between structural inequalities (such as race, caste, gender, and class, for example) and traditional risk assessment models, which may exacerbate vulnerabilities during crises. The fragmentation between fields also emerges as a problem, hindering collaboration between anthropologists, policy makers, and emergency/activist teams. Facing these challenges, the report advocates for a more contextualized and collaborative approach to research on current crises.

Perhaps the most revealing contradiction is what we might call the "equity paradox." Despite the decolonial rhetoric of many commissions, their daily practices

often reproduce the very exclusions they claim to combat. WAU conference participation fees are still out of reach for many researchers in the Global South, calls for papers are published almost exclusively in English, and the congresses considered "most relevant" are still concentrated in the Euro-American axis. The legitimacy of international anthropological dialogue is undermined by these structural barriers, which restrict participation to those with institutional resources and English proficiency. Although this paradox is explicitly identified in the report, solutions are delayed as "future discussions," demonstrating a gap between words and practical action. In addition to undermining the organization's decolonial project's credibility, this disparity highlights how urgently reforms are needed to bring institutional practices into line with declared values.

Allocating resources and managing governance conflicts become another major issue. Larger, more established groups (or those with commission names that the public views as more comprehensive) have a clear advantage in this system, as all commissions vie for the same few WAU funds and panel seats at WAU Congresses. Smaller or recently established commissions are at a structural disadvantage because they lack centralized support networks. Although the CoC acts as a mediator, it does not have the official power to change the system, whether by merging groups with overlapping themes or deactivating non-functioning/dormant commissions. Consequently, organizational inefficiencies, redundancies, and unequal resource allocation persist. These structural issues demand clearer mandates, enforceable protocols, and a more strategic institutional redesign.

Thematic Overlaps and Operational Tensions

The report identifies a recurring problem: duplicate entries, which reveal deeper editorial and structural flaws. For instance, a panel that was initially connected to the Commission on Anthropology and the Environment made four separate

appearances in the report in 2024; each appearance was listed as a separate entry rather than being combined into a single record. A seemingly straightforward editing error actually reveals a more significant issue: it is challenging to compile a cohesive summary of the work completed due to the commission chairs' decentralized report submission system. The report is needlessly bloated by this fragmentation, which also hides the actual scope and significance of each commission. The CoC finds it difficult to provide a cohesive and strategic summary of world anthropologies in the absence of established standards.

The issue is not limited to documentation. In reality, a lot of commissions run redundant social media campaigns, host similar webinars, and keep parallel newsletters. Instead of coordinating communications or consolidating mailing lists, they wind up oversaturating platforms with redundant content. In addition to decreasing audience engagement, this fragmentation is a lost chance for cooperation and more efficient use of the resources at hand, especially when it comes to the dissemination of scientific information.

There is yet another basic conflict between autonomy and standardization. Even though each commission cherishes its thematic autonomy, institutional efforts like collaborative newsletters or common ethical standards frequently encounter opposition. Some contend that "rigid" standardization runs the risk of eliminating contextual specificities and disciplinary nuances. The conflict escalates in resource allocation: with the CoC controlling the minimal annual budget, smaller commissions fear being overshadowed by more established groups. Emerging commission networks are now organizing to centralize resource distribution, while increasingly demanding that IUAES´s modest accumulated assets - built over decades - be spent quickly. This impasse highlights the difficulty in striking a balance between local autonomy and global cohesion.

The sustainability problem is just as troubling. One example of how crises can lead to the development of new thematic structures within IUAES is the Anthropology of Pandemics, which was established during COVID-19. Nevertheless, this reactive approach has caused commissions to become unstable and unsure of their own futures. Even if their themes are still relevant, many might vanish without institutional guarantees. The issue is made worse by the absence of explicit procedures for disbanding, combining, or reactivating commissions, which leave these organizations vulnerable to changes in leadership rather than being rooted in long-term scholarly requirements.

It is featured an "overlap map," visually demonstrating how commission themes frequently intersect, creating redundancies. For example, both the Commission on Anthropology and the Environment and the Commission on Risk and Disaster work on climate adaptation and local ecological knowledge, while Medical Anthropology and Epidemiology and the Anthropology of Pandemics share interests in global health governance. The distinctions between the Commission on Migration, Commission on Urban Anthropology, and Commission on Digital Anthropology are becoming less clear as a result of research on migration in digital urban contexts. These intersections are more than just theoretical; they also pose real-world difficulties when planning roundtables and conference panels, making it difficult to decide which commission should host a particular roundtable, panel, or workshop. As a temporary solution, the Council has been testing "joint task forces," but without formal integration structures, these initiatives merely mitigate - without resolving - the territorial tensions that weaken the system.

These thematic conflict zones create cascading effects. When multiple commissions issue parallel calls for papers on similar topics, strong panels end up "lost" in the programming. Institutional identities are diluted as new members are

unsure of where they fit in. Administratively speaking, reports with redundant data overwhelm the Council's leadership, which is powerless to restructure this disjointed architecture (despite early attempts in the 2024 report). This situation supports the main argument of the document: the current structure keeps compromising both operational efficacy and intellectual clarity in the absence of clear mandates, precise protocols, and effective coordination mechanisms.

The most revealing tension perhaps lies in the field of decolonization. While commissions like Museums and Cultural Heritage and Commission on Risk and Disaster explicitly incorporate decolonial practices - as I've previously noted - WAU/IUAES´s broader structure maintains the typical asymmetries of the global academic system: Euro-American-centered conferences, English-only calls for papers, and exclusionary participation fees. This leads to an unsettling paradox: the commissions advocating for decolonial goals rely on colonial-maintaining institutions. This paradox highlights the boundaries of institutional change when hampered by unequal power dynamics, prompting the question of whether decolonization is feasible in systems that would require decolonization in the first place.

Reform Agenda and Strategic Recommendations

Even though the recommendations are dispersed throughout the texts of each scientific commission, the report goes beyond critical analysis by offering specific, well-organized suggestions to address the structural issues found. When categorized thematically, these recommendations show a deliberate attempt to match institutional reforms with the values of equity, good governance, and epistemological pluralism. By systematizing suggestions in this way, not only do their strategic priorities become clear, but there also emerges a roadmap for transitioning toward more coordinated and intentional actions.

Among the proposed measures - detailed at the end of the report in the document "CoC Manual" - are the standardization of report formats, the implementation of communications in multiple languages, the creation of fairer funding mechanisms, and the establishment of transparent rules for the life cycle of commissions. The publication also suggests lowering financial barriers that prevent equitable participation, creating more inclusive ethical standards, and growing cooperative task forces.

When taken as a whole, these suggestions offer a bold and realistic strategy for reorganizing WAU/IUAES in a way that will increase its transparency, inclusivity, and ability to handle the emerging issues facing world anthropologies. With a constant focus on creating a more diverse and representative academic community, the plan aims to strike a balance between short-term adjustments and long-term changes.

Its thematic recommendations can be consolidated into a practical agenda in the form of a fifteen-point action plan:

1. To enhance the annual reporting model, gather and take into account comments and recommendations.

2. Promote connections and strengthen collaboration among commissions, members, and the broader anthropological community.

3. Encourage active participation and engagement of new members through outreach and promotional activities on social media.

4. Advance inclusion and diversity within commissions, panels, and events.

5. Develop and implement strategies to increase retention and loyalty among IUAES commissions and community members.

6. Encourage the dissemination of studies, publications, and initiatives via online forums and social media.

7. Plan and assist with roundtables, workshops, and panels that address current

issues and promote interdisciplinary discussion.

8. Create honors and recognitions to acknowledge exceptional work in related fields.

9. To increase outreach and information distribution, broaden and improve communication channels, such as websites, social media, and newsletters.

10. Work together to create cooperative panels, projects, and activities with other associations, institutions, and organizations.

11. Arrange and carry out congress-related events, such as panels, seminars, and special projects, to encourage scholarly participation and communication.

12. Encourage the growth of open-access publications and journals to promote interdisciplinary and inclusive research.

13. Use focused outreach efforts, like social media campaigns and business gatherings, to advertise commission activities and draw in new members.

14. Encourage the diversification, indigenization, and decolonization of anthropological methods and research.

15. Promote the inclusion of Indigenous and local viewpoints in studies..

This set of proposals covers governance, inclusion, academic production, and global engagement in an all-encompassing approach to institutional reform, which will help with the revision of the OGRs and the creation of the WAU's Congress Manual. The plan emphasizes the importance of continuous feedback cycles (Point 1), intra- and inter-commission collaboration (Point 2), and outreach strategies aimed at diversifying the membership body (Points 3, 5, and 13). Several items also reinforce the commitment to epistemic justice, such as promoting decolonization and indigenization (Points 14 and 15) and valuing local perspectives in research. The expansion of communication infrastructures (Points 6 and 9), support for open-access publishing (Point 12), and the creation of awards to recognize academic excellence (Point 8) complete this agenda. Collectively, these recommendations sketch a vision

of a networked anthropology that is responsive to contemporary challenges.

The report identifies as an immediate priority the strengthening of cohesion and communication within WAU/IUAES. To counter the fragmentation observed, it proposes systematically collecting feedback to improve annual reports, making them more standardized and clearer. Expanding newsletters, websites, and digital platforms is also highlighted as a key measure to enhance information flow among commissions and members. Additionally, it recommends holding regular dialogues and joint panels between commissions to reduce redundancies and foster more productive collaborations. These actions aim not only to streamline internal processes but to build a more connected and reflective anthropological community.

In the realm of equity and representation, the document proposes concrete initiatives to enhance diversity and inclusion. Targeted social media campaigns and institutional events aim to attract more scholars from traditionally underrepresented regions. Simultaneously, it advocates for the active integration of local and Indigenous knowledge systems as co-producers of knowledge - not merely as subjects of study. The creation of the Igor de Garine International Prize (by the International Commission on the Anthropology of Food and Nutrition - ICAF) to recognize exceptional academic contributions, particularly from early-career researchers, complements this push toward a more plural and democratic anthropology.

To address organizational tensions, the report pilots innovative approaches. Joint task forces bring together commissions with overlapping themes (and occasionally WCAA task forces) to develop integrated planning and programming, while a rotating review mechanism would periodically assess commission activity, suggesting mergers or suspensions when needed. However, the document acknowledges these measures remain merely advisory - lacking real executive authority. The challenge lies in translating these diagnostics into effective actions,

with binding mechanisms capable of genuinely reshaping governance structures.

Ultimately, the text underscores the need for more collaborative and accessible research ecosystems. It advocates strengthening open-access journals and expanding digital dissemination of publications to reduce barriers for scholars from under-resourced institutions. Organizing events on pressing issues - such as climate change, pandemics, and digital transformations - is proposed as a strategy to foster innovative interdisciplinary approaches. The report also encourages partnerships with other scientific associations, promoting joint events and collaborative projects to amplify the impact of globally connected anthropological research.

Emerging Intellectual Currents

The 2024 report of the Council of Commissions goes beyond institutional analysis: it captures the intellectual transformations reshaping world anthropologies. A useful starting point is the mapping of active WAU/IUAES scientific commissions, whose themes reveal both perennial questions and new disciplinary challenges. For instance, the Commission on Anthropology and Education examines teaching methodologies and curricula, while the Commission on Migration studies transnational human flows. Others explore topics ranging from healthcare systems and digital cultures to environmental justice, discrimination, and gender. The recent creation of commissions addressing global crises demonstrates the field's growing focus on analyzing social vulnerabilities and adaptation strategies.

Four major axes define this emerging paradigm: first, the recognition of Indigenous knowledge systems as valid epistemic frameworks; second, the growing influence of decolonial and Global South epistemologies; third, innovations in intercultural methodologies; and fourth, the reconfiguration of ethics as foundational to research praxis rather than procedural afterthought. These shifts manifest

concretely across disciplinary debates, where Indigenous voices now engage as theoretical contributors and co-producers of knowledge - no longer confined to the status of research subjects. Decolonization operates here as both a practical critique of Western academic hegemony and neoliberal structures, while hybrid methodologies bridge digital and physical research spaces. Concurrently, ethical considerations now explicitly encompass benefit-sharing mechanisms and participatory design from a project´s inception. Collectively, these trends reveal an anthropological field actively reckoning with its colonial legacy while forging pluralistic, situated modes of knowledge production.

One of the most significant shifts highlighted in the report is the move toward truly plural knowledge frameworks. Indigenous perspectives, once treated as "illustrative case studies," now form the theoretical foundation across multiple commissions. This transformation reflects a global movement for epistemic justice - which seeks to redistribute not just visibility but authority in knowledge production. By prioritizing community-led research, particularly in areas like climate change, cultural heritage, and public health, these commissions are challenging anthropology´s historical inequalities. More than a symbolic gesture, this represents a fundamental reorientation toward theories built through dialogue and shared accountability.

Another crucial transformation is the decolonial momentum permeating the commission' work. The report's language - with its critiques of "Western democracy" and neoliberalism - resonates with intellectual movements from Latin America, Africa, and the Pacific. In these regions, scholars not only challenge the Global North's theoretical domination but advance epistemologies rooted in their own histories and struggles. What we're witnessing is a radical redefinition of what counts as theory, who gets to produce it, and how it circulates. The commission' engagement

with these debates reveals a field increasingly aware of knowledge politics and the urgent need to dismantle structures upholding global academic hierarchies.

Methodological Innovation and Embedded Ethics

The report reveals a profound transformation in anthropological practice, where traditional methods are being reinvented to keep pace with the growing complexity of research fields. As studies now span digital spaces, genomics labs, and crisis zones, innovative approaches are emerging - such as hybrid ethnographies integrating online and offline worlds, co-design methodologies in disaster contexts, and new frontiers in biological anthropology. These developments showcase an evolving field that is expanding its methodological repertoire to address the ethical and epistemological demands of our time. Methods are no longer seen as rigid protocols but as dynamic tools, capable of adapting to shifting power dynamics and the increasingly fluid contexts of contemporary research.

One of the most significant changes highlighted in the report is the reconceptualization of anthropological ethics - transforming from a mere bureaucratic requirement into an active principle permeating all research. Across various commissions and their affiliated panels, we observe a growing commitment to practices such as shared authorship, equitable data governance, and meaningful political engagement from a project´s earliest stages. This shift reflects an emerging global consensus, evident in guidelines from major anthropological associations, that ethical responsibility extends far beyond informed consent - it must encompass lasting reciprocal relationships and knowledge co-production with studied communities. Whether in digital ethnography, crisis response, or genomic research, ethics is now understood as both a fundamental methodological and political commitment. This evolution signals the maturity of a field that embraces its dual responsibilities: advancing knowledge production while fostering more equitable futures.

Contemporary anthropology is developing agile responses to our rapidly transforming world, as evidenced by the new fieldwork models emerging from the report. What was once characterized by prolonged individual research now incorporates dynamic collaborative approaches - such as rapid-response ethnographies inspired by humanitarian protocols, capable of operating in crisis contexts or during critical political windows. Simultaneously, studied communities are taking on active roles as negotiators and even co-owners of research outcomes, while mixed-method approaches (blending in-person and online work) become increasingly common. These methodological innovations reveal a field attuned to the demands of speed, scale, and reciprocity that characterize 21st-century knowledge production, positioning anthropology as an intellectual practice that is simultaneously agile, responsible, and deeply engaged with contemporary challenges.

Anthropology as an Agent of Transformation

The report outlines a transformative path for global anthropology's future, proposing a radical redefinition of the field's role. Beyond documenting cultural realities, anthropology is emerging as a science of action - committed to solving urgent challenges, from climate change to migration crises. Commissions are called to translate theoretical knowledge into practical interventions, fostering ongoing dialogue with studied communities. This vision is grounded in a plural, decolonial epistemological stance that centers Indigenous and Global South voices, as evidenced by initiatives like the "Southern Territorialities" panels and calls to "indigenize" the field's theoretical foundations.

Anthropology's relationship with power is undergoing profound reassessment. The field is explicitly repositioning itself as an ally to marginalized groups, abandoning any pretense of neutrality (this analysis appears to diagnose the stance of scientific commissions more than that of the Executive Committee). This shift

materializes in critical discussions about extractive industries, public health security policies, and digital surveillance systems. Methodologically, innovative approaches are emerging that blend participatory design, benefit-sharing ethics, and community co-authorship - as demonstrated in workshops on genomic sovereignty and open-access publications. The projected future is one of networked anthropology: interdisciplinary and led by new generations of researchers, where commissions serve as agile hubs responding to global challenges. These hubs connect mentors, scientists, policy makers, and activists through collaborative initiatives.

This reorientation marks a fundamental shift in the field's self-perception - from observer to active agent of social transformation. The production of knowledge ceases to be an end in itself and instead generates tangible outcomes: climate adaptation manuals, policy guidelines, and social innovation labs come to be seen as core products of anthropological work. In this new paradigm, researchers take on the role of co-creators of solutions, working side by side with civil society organizations, public policymakers, and social movements. This shift reflects a growing consensus about anthropology's value not only as an analytical lens but also as a practical tool for addressing structural inequalities.

The report is unequivocal in stating that the incorporation of Indigenous, Afro-descendant, and Global South knowledge systems is no longer optional but has become a cornerstone of anthropological practice. All commissions, regardless of their specialization, are called upon to integrate these knowledge systems into their frameworks. This decentralization of Eurocentric thought transcends symbolism, materializing in concrete requirements such as mandatory co-organization of events by researchers from the Global North and South, and the prioritization of multilingual publications. These measures reflect a broader disciplinary shift toward intellectual equity, aligning the WAU with global movements that seek to redistribute not just

visibility but tangible authority in knowledge production.

The field is reinventing itself as an integral part of the global systems it studies - and accountable to them. When examining issues such as climate financing, genetic data markets, refugee policies, or prevention programs for violence against women, commissions are urged to uncover the power structures that shape them. The question "who benefits?" becomes central, casting anthropologists as whistleblowers of the asymmetries hidden behind discourses of development and progress. From this perspective, anthropology establishes itself as a critical voice within power circuits, with the dual mission of exposing structural injustices and amplifying those who suffer their impacts most severely - a field that no longer merely studies the world, but actively commits to transforming it.

Conclusion: Toward a Reimagined field

The Annual Report of the IUAES Council of Commissions – 2024 serves as a revealing mirror of the profound changes reshaping global anthropology. More than a mere record of activities, the document sensitively captures a field in full ferment - from the reclamation of Indigenous and Southern epistemologies to the reinvention of methods and the radical integration of ethics throughout the research process. The tensions it describes - between commissions with overlapping themes, governance challenges, and contradictions in the pursuit of equity - are not simply administrative issues. Rather, they represent the vital signs of a field reconstituting itself to redefine its foundations, practices, and responsibilities to the world. In this landscape, the IUAES scientific commissions function as microcosms of this global transformation - a process fraught with contradictions, yet vibrant and irreversible.

We are witnessing a profound structural shift in how anthropology organizes itself. The traditional model, centered around periodic major events, is giving way to a

dynamic network of interconnected thematic hubs. These commissions now operate as semi-autonomous cells, capable of rapid mobilization in the face of crises - whether epidemics, environmental disasters, or political upheavals. This networked architecture combines agility with depth: it enables immediate responses to emergencies without abandoning long-term investigations. Such a model also creates new opportunities for early-career researchers, who now join transnational mentoring networks and collaborative projects. The result is an anthropology less dependent on episodic gatherings and more engaged in continuous, situated dialogues with the realities it studies.

The text positions the field as a key interlocutor in addressing our era´s greatest challenges. Facing the climate crisis, anthropology emerges as a crucial bridge - connecting local adaptation knowledge with global policies while enriching scientific models with deep ethnographic perspectives. In healthcare, lessons from the pandemic have inspired a new surveillance model that centers communities, prioritizing trust-based relationships over authoritarian approaches. In migration and digital technology, anthropology demonstrates its unique value by exposing power asymmetries hidden within data systems and border control apparatuses. These engagements reveal a field that not only analyzes contemporary problems but positions itself as an ethical and political ally in pursuing solutions.

The vision emerging from the report is of a radically plural, engaged, and self-reflective field. It advocates for a democratized theory where Indigenous and Southern knowledge systems occupy the central stage. It proposes renewed methodologies to address the challenges of fieldwork in hybrid and high-risk contexts. Above all, it insists on an ethics that transcends formal protocols to become an everyday practice of reciprocity and accountability. From this perspective, anthropology no longer contents itself with interpreting the world - it embraces the

commitment to transform it, channelling its intercultural knowledge toward building more just and sustainable futures. The report provides no ready-made answers, but rather a dynamic map of this ongoing reinvention - flawed, unfinished, yet profoundly necessary.

IV. PUBLICATIONS & INSTITUTIONAL REPORTS

4.1   Educação Infantil no Campo: O Projeto ICDS em Chanda, Bangaon, Bengala Ocidental, Índia

The Brazilian journal *Cadernos de Gênero e Diversidade* published the original text (see reference below). The following translation into English was prepared especially for this report. Attached is the original Portuguese version of this paper.

Fernandes, F. B. M. (2025). Educação Infantil no Campo: O Projeto ICDS em Chanda, Bangaon, Bengala Ocidental, Índia. *Cadernos De Gênero E Diversidade*, 11(01), 310–323. Recuperado de https://periodicos.ufba.br/index.php/cadgendiv/article/view/67012.

Early Childhood Education in Rural Areas: The ICDS Project in Chanda, Bangaon, West Bengal, India

My visit to India brought me to the state of West Bengal, where I had the opportunity to conduct a short fieldwork in a village called Chanda, located in the sub-division of Bangaon, in the district of North 24 Parganas. I am in India as a visiting professor at the University of Delhi – North Campus, in the Department of Anthropology, under the supervision of Professor Dr. SM Patnaik. I am affiliated with the Center for Tribal Studies.

For ten days, I stayed at the residence of a local anthropologist's family, Saptarshi Bairagi (to whom I am very grateful!), who is completing his thesis. During this time, I shared in his family's daily life and observed the social dynamics of the village. As Saptarshi told me, "Chanda has a diversity of social groups," the largest being the Namasudras, but it is also inhabited by Brahmins, Kayash, Kopalis, and Muslims. Except for the Muslims and a small local minority, Chanda is a village

inhabited by those conventionally referred to as Dalits, or untouchables, at the base of the local caste hierarchy. Located near the border with Bangladesh - which I also had the opportunity to visit - the village presents a unique socio-cultural interaction, shaped by its geographic position. It has been deeply influenced by the forced displacement of populations from Bangladesh during the turbulent period of India's partition in 1947, and even today, Hindus continue to migrate from Bangladesh to West Bengal.

This field diary, therefore, seeks to record my observations and experiences during this stay and, most importantly, my time at the Anganwadi School, linked to the ICDS project (which I will address later). This government initiative focuses on the development of women and children from birth to six years old in economically and socially vulnerable communities.

As a visitor in Chanda, I noticed the "curiosity" of the locals, who welcomed me with hospitality but also showed a certain initial hesitation, which gradually turned into warmth. Often, while walking through the streets, residents would ask to take photos with me, staring attentively for several minutes. The men were eager to know where I came from and whether I played football (they recognized Neymar and Ronaldo), while some women touched my feet, asking for what Saptarshi explained to be a form of "blessing."

It is important to note that the distribution of the socio-cultural-political-economic groups mentioned above reveals a segmentation. However, while present, this segmentation does not excessively hinder or interfere with interactions between different castes and communities, as they share a similar class situation - at least from what I could observe. The Namasudras, the village's predominant caste, to which Saptarshi's family belongs, play central roles in agricultural and commercial activities, particularly in rice, mustard, and banana fields, among others, as well as in

the cultivation of various fish species in tanks. Sarajit Bairagi, his father, works for Indian Railways, traveling weekly as a public servant. His mother, Amita Bairagi (FIGURE 01), as we will see, is a teacher at the early childhood school where I had the opportunity to carry out the activities described in this diary.

FIGURE 01: Felipe and Amita display the Boitatá Didactic Sheet.

The routine of the family that hosted me was one of the first aspects I observed. Among the "domestic activities" and the roles performed by each member, I noticed a "division of labor" that follows traditional patterns: women take care of the household, even when working outside, while men "work outside" and tend to the fields and fish tanks, though they may occasionally help with domestic tasks.

The concept of time in the village differs from Brazil. Due to the extreme heat and high air humidity, staying outside between 13:00 and 16:00 is uncommon. Social life unfolds before this time (such as school activities) and in the late afternoon and evening, when markets, shops, and stalls open.

On the first day of school activities, I told the stories of Curupira and Boitatá (FIGURE 02) with the support of two local translators: Lakshyajit Biswas, a 16-year-old young man, grand-nephew of Amita, and Arindita Biswas, a young transgender woman recognized in her gender, married, and highly respected by the community.

FIGURE 02: Storytelling of Curupira and Boitatá

The presence of both was essential, not only for translation but also for creating a familiar environment where the children, seeing a "white man" for the first time, would not feel frightened. However, even with their presence, the first little girl, around four years old, arrived alone, sat down, and picked up her literacy book (VIDEO 01). Upon seeing me, she gradually began to cry. I approached her and said

in English, "It's ok, you don't have to be scared." This seemed to make the situation worse, at which point Amita, who was overseeing the preparation of the morning meal, came over and reassured her. By the end of the storytelling session, with her mother now present - having arrived midway through the activity, the same little girl asked me to take a photo with her.

Lakshyajit, raised on the outskirts of Kolkata, was literate in English because he was accepted into an English secondary school. In this sense, he considers English his "first language" when describing his life to me. However, his mother tongue is Bengali. His experience as a speaker of a global language contrasted with the daily lives of the village children, whose linguistic exposure was almost exclusively in Bengali. Despite this, the literacy book they used (VIDYASAGAR, n.d.) contained both writing systems - the Bengali script and the Roman alphabet (VIDEO 02).

VIDEO 01: Book adopted by the school for children's literacy

Arindita, in turn, played a crucial role in engaging with the children, bringing a vibrant and expressive tone to the storytelling in Bengali. She proved to be a true storyteller, altering her voice and gestures to bring Curupira and Boitatá to life. As an active participant in various community initiatives, her presence reinforced the collective nature of learning within the framework of popular education in India.

Over the three mornings, the activities concluded with a communal meal. The main dish was khichuri with boiled eggs, prepared by Etee Saha under the supervision of Amita Bairagi. Khichuri is a traditional Indian dish made from rice, lentils, and vegetables such as potatoes, slowly cooked with spices and mustard oil over a ground stove on the school's veranda (FIGURE 03), resulting in a creamy and nutritious texture. In addition to being a simple meal, it is widely consumed for its nutritional value.

FIGURE 03: Etee Saha preparing the meal

Returning to the first day, I worked with the children and their mothers using the stories of "Curupira" and "Boitatá," two enchanted figures who protect the forest. Beyond exploring phonemes (CU – RU – PI – RA – BOI – TA – TÁ), the narrative incorporated an environmental education element, emphasizing the relationship between Indigenous peoples, enchanted beings, and nature conservation. The stories reinforced how certain forest spirits exist to safeguard the woods, rivers, and animals from pollution and human irresponsibility. The stories were readily understood. The mothers, who remained attentive throughout the narration, showed interest in the characters and their "environmental mission," while some children moved freely within the circle, absorbing the dynamic in a more interactive way.

To conclude the activity, I proposed a "collective dance," inspired by the practical lessons I observed while coordinating the Intercultural Indigenous Teaching Degree at UFBA under Prof. Dr. Mayá Pataxó Hãhãhãi, a distinguished professor in the Department of Anthropology and Ethnology. We formed a circle, interlocked our arms, and swayed from side to side while chanting together.

The initial chant, in Portuguese, said:

- Nós balança, balança, balança, mas não cai, se nós for cair tem Pai Tupã para segurar.

Then, I adapted it into English, making a cultural modification:

- We struggle, struggle, struggle but don't fall, if we gonna fall we have Lord Shiva to protect us (grifo meu).

With the involvement of the translators, the adaptation expanded even further.

Once Lakshiajit and Arindita understood the meaning of the chant, they began singing it in Bengali, adjusting the cultural reference to "Mother Durga":

- আমরা সংগ্রাম করি, সংগ্রাম করি, সংগ্রাম করি। কিন্তু আমরা ভেঙে পরি না। যদি আমরা ভেঙে পরি তবে আমাদের রক্ষা করার জন্য মা দুর্গা আছেন।

This moment was one of deep intercultural connection. The dance and chant created "cultural bridges" between different expressions of spirituality and resistance. The involvement of the mothers was particularly intense, and I felt how the interlocking of arms and the Indigenous tone - symbolizing the importance of collective action - resonated within that context.

On the second day of activities, the lesson was entirely dedicated to Brazilian cirandas (VIDEO 02), exploring the relationship between dance, music, and collectivity. Before beginning the movements, I explained to the mothers the significance of the *Ciranda* in Brazil, highlighting its communal nature and its role as a space for inclusion, celebration, and cultural expression.

For the activity, I selected three songs the night before:

- "Cirandeiro" performed by Luiz Gonzaga
- "O Cirandeiro" interpreted by Mestre Anderson Miguel and Juçara Marçal
- "Ciranda da Macaxeira" sung by Mestre Luiz Paixão and Siba

With simple steps rehearsed beforehand, I invited everyone to dance. he atmosphere was relaxed, with the children moving freely around the space, while the mothers, attentive, absorbed each new instruction. With each song, the group engaged more deeply with the activity, spontaneously incorporating gestures and rhythms.

VIDEO 02: Ciranda activity at Anganwadi School

And then, something extraordinary happened. The mothers and their children began interpreting the practice as a Durga Pooja ritual. As if through collective association, they stopped following the steps I had taught and instead performed synchronized choreographies that are part of the traditional worship of Maa Durga, celebrated annually between September and October. It was a moving moment. What began as an exercise in Brazilian folk dance transformed into a communal expression, highlighting the profound strength of intercultural connection.

After two days of activities focused on storytelling and cultural expression through dance, on the third day, I worked with the children and their mothers using a pre-prepared educational worksheet (APPENDIX 01). This worksheet was designed to reinforce phoneme learning while also presenting the story of Boitatá in both Bengali and English, ensuring bilingual and accessible education. The planning of this activity involved collaboration with Saptarshi and Arindita, and later, the Bengali was reviewed by Joyashree Bhowmick, a 20-year-old anthropology student, who is also Saptarshi's cousin. This review was essential to ensure linguistic accuracy and the appropriateness of the worksheet for the children's level of comprehension. On the back of the worksheet, the phonemes of the word Boitatá were presented in a segmented manner:

- BOI-TA-TÁ in Portuguese and Bengali
- An illustration of Boitatá for children to color
- A writing exercise in which children would break down the phonemes (BOI, TA, TÁ) into two letters from the Bengali alphabet - which is also a phonetic alphabet - to achieve the correct sound for these syllables.

This approach allowed the children to associate sound, image, and writing, strengthening their ability to recognize phonemes and develop linguistic skills. The

mothers' involvement motivated the children, turning learning into a communal process where different generations actively participated. The third and final day of my visit to Anganwadi School in Chanda concluded with a deeply symbolic and moving gesture (FIGURE 04). After a morning dedicated to teaching through the Boitatá educational worksheet, I was surprised by a moment of recognition and celebration.

The children, their mothers, and the two school staff members - Amita and Etee Saha, the cook - sang the Indian national anthem for me in Bengali. The solemnity of the music created an atmosphere of respect and gratitude, solidifying the bond built over the three days of activities. Afterward, a little girl, around five years old, captivated everyone by singing a local folk song, revealing the richness of the village's musical traditions.

As is common in events in India, I was honoured with many flowers, a gesture symbolizing warmth and gratitude. Additionally, I received a beautiful golden pen - a gift that, as Amita explained to me, carries the symbolism of knowledge and writing. This farewell not only marked the end of my stay but also reinforced the idea that education unites people, particularly marginalized groups, transcending borders. The learning was mutual: while I sought to share elements of Brazilian folklore, I was equally enriched by the generosity, knowledge, and traditions of the people I met.

FIGURE 04: Moment of Felicitation and Farewell

4.2   Annual Report of the IUAES Council of Commissions – 2024

Among the tasks was editing the 2024 Annual Report of the IUAES Council of Commissions (New Delhi, India, edited the 176-page report, 2025). For the purposes of this report, the cover is in the annexes; only the introduction and bibliographic

reference are included here.

International Union of Anthropological and Ethnological Sciences. (2025). *Annual report of the IUAES Council of Commissions - 2024*. World Anthropological Union. ISBN 978-65-01-56234-6.

Presentation - Resist the Slave Mind

We are pleased to share the 2024 report of the IUAES Scientific Commissions with our global anthropological community. Developing a model for our annual reports that serves our community effectively has been a challenge, and I welcome any feedback or suggestions. The Annual Report includes tentative plans for future activities, such as proposed panels for the 2025 WAU Congress, in accordance with IUAES's established practice. The final confirmation of these activities will be reflected in next year's report, following verification and inclusion in the Conference´s final program.

As Leadership of the Council of Commissions, we have encountered various challenges due to our recent transformation. The merger of two separate organizations, WCCA and IUAES, led to the formation of WAU. In this new structure, our Scientific Commissions play a vital role in bringing our membership together around shared themes in our diverse field.

For this report, we have selected images from our last congress, held in Johannesburg in November 2024, to illustrate our work. The cover features one of the workshops, where the mediator is seen wearing a shirt with the phrase "Resist the Slave Mind." This expression can be interpreted in multiple ways, depending on the context. Generally, it encourages rejecting unquestioning obedience, dependency, or mental subjugation - whether imposed by societal norms, historical oppression, or personal limitations. In this context, it serves as a call to political and philosophical reflection, urging anthropologists worldwide to think critically, challenge authority

when needed, and take control of their own intellectual pursuits rather than being passively shaped by external forces.

We hope this report proves to be a valuable tool for strengthening our membership and providing colleagues across disciplines with insight into our ongoing efforts.

4.3   Podcast: "Rainbow Ruminations: Beyond Binaries in Indian Queer Narratives"

Rainbow Ruminations: Beyond Binaries in Indian Queer Narratives is a podcast that was developed as part of the IUAES Commission on Global Feminism and Queer Politic's public engagement efforts to promote critical and inclusive discussions about queer identities and cultural expression in India. Researchers Felipe Fernandes (Anthropology, UFBA), Saptarshi Bairagi (Anthropology, DU), and Nidhi Singh (Literature, DU) discuss subaltern queer kinship, linguistic politics, and mythological resistance in this 60-minute episode, which was recorded in a comfortable, living-room-style setting. The discussion invites listeners into a welcoming, multilingual environment of introspection and camaraderie by fusing academic knowledge with personal experiences. The podcast, which was created in partnership with the IUAES Scientific Commission – Global Feminisms and Queer Politics, was released during LGBTQIA+ Pride Month on the Commission's social media channels. You can access it at: <https://www.facebook.com/share/v/16yENHaE8A/>.

BIBLIOGRAPHY

ATHIAS, Renato. *Museu do Estado de Pernambuco – Celebrates 80 Years of Curt Nimuendajú's Ethnolinguistic Map in New Exhibition*. 2019.

BANIWA, Denilson. *Arte indígena contemporânea por Denilson Baniwa*. CIAC, 2025.

BANIWA, Denilson. Modernismo revisitado pela arte indígena: Denilson Baniwa e a Re-antropofagia. *Boletim Lua Nova - CEDEC*, 2025.

BANIWA, Gersem. Educação e povos indígenas no limiar do século XXI: debates e práticas interculturais. *Antropologia & Sociedade*, v. 1, n. 1, 2023.

BANIWA, Gersem. Educação escolar indígena: estado e movimentos sociais. *Revista Faeeba*, v. 19, n. 33, 2025.

BARRETO, Andréia Macedo. REDD+ projects in the voluntary carbon market: land tenure, ownership, and traditional territories in Brazil. In: MARTINS, Andréia de Mello (Org.). *Traditional Communities, Indigenous Peoples, and Quilombola Communities: Impacts and Solutions in the Climate Agenda*. Rio de Janeiro: FUNBIO, 2025. p. 57–77.

BISPO, Nêgo. *Colonização, Quilombos: Modos e Significados*. Brasília: INCTI, 2015.

BISPO, Nêgo. *Contracolonialidade e Saberes Insurgentes*. São Paulo: Editora Jandaíra, 2023.

CARVALHO, Maria Rosário Gonçalves de. O Monte Pascoal, os índios Pataxó e a luta pelo reconhecimento étnico. *Caderno CRH, Salvador*, v. 22, n. 57, p. 507–521, 2009.

CUNHA, Manuela Carneiro da. *Cultura com Aspas*. São Paulo: Cosac Naify, 2009.

FERNANDES, F. B. M. Educação Infantil no Campo: O Projeto ICDS em Chanda, Bangaon, Bengala Ocidental, Índia. *Cadernos de Gênero e Diversidade*, v. 11, n. 01, 2025.

GROSSI, Esther Pillar. O método pós-construtivista. *IHU On-Line*, São Leopoldo, edição 281, 10 nov. 2008. Disponível em: https://www.ihuonline.unisinos.br/artigo/2304-esther-grossi. Acesso em: 23 jul. 2025.

GUAJAJARA, Sônia. *Entrevista do mês – Sônia Guajajara: Desrespeito aos direitos indígenas ameaça investimentos no Brasil*. Instituto Escolhas, 2021.

GUAJAJARA, Sônia. *Proteção ambiental: Sonia Guajajara reforça a importância dos direitos das populações originárias*. Casa Vogue, 2023.

INTERNATIONAL Union of Anthropological and Ethnological Sciences. *Annual report of the IUAES Council of Commissions - 2024*. World Anthropological Union, 2025.

KAMBEBA, Márcia Wayna. *Ay Kakyri Tama: eu moro na cidade*. 2. ed. São Paulo: Editora Patuá, 2018.

KAMBEBA, Márcia Wayna. *O lugar do saber*. 1. ed. São Paulo: Jandaíra, 2020.

KARIPUNA, Davi. Clareira de desmatamento é encontrada em Terra Indígena Karipuna. *Terras Indígenas no Brasil*, 2024.

KARIPUNA, Davi. *Desmatamento: Invasores podem dizimar povo Karipuna em Rondônia*. Rondoniaovivo, 2025.

KAYAPÓ, Edson. Entrevista: "Nós temos que romper com a lógica antropocêntrica e pensar na vida para além da vida humana". *ClimaCom*, ano 11, n. 26, 2024.

KOPENAWA, David; ALBERT, Bruce. *A queda do céu: palavras de um xamã Yanomami*. São Paulo: Companhia das Letras, 2015.

KRENAK, Ailton. *Ideias para adiar o fim do mundo*. São Paulo: Companhia das Letras, 2019.

MUNDURUKU, Daniel. *O caráter educativo do movimento indígena brasileiro (1970–1990)*. São Paulo: Paulinas, 2012.

PATAXÓ, Japira. *Saberes dos Matos Pataxó* - Teia dos Povos. 2025.

PATAXÓ HÃHÃHAI, Mayá. *Pedagogia da reconquista: retomada do território, da*

ancestralidade, do sonho, do sentido. Teia dos Povos, 2022.

POTIGUARA, Eliane. A literatura indígena como resistência e memória. *Revista Cerrados*, v. 33, n. 65, 2024.

POTIGUARA, Eliane. *Metade cara, metade máscara*. São Paulo: Global Editora, 2019.

REZENDE, Justino. Indigenizing conservation science for a sustainable Amazon. *Science*, 2025.

REZENDE, Justino. *Perfil acadêmico e trajetória*. Escavador, 2024.

RUFINO, Luiz. *Vence-demanda: educação e descolonização*. Rio de Janeiro: Mórula Editorial, 2021.

SURUÍ, Neidinha. *Neidinha Suruí defende há 50 anos a floresta e os povos indígenas*. UOL Ecoa, 2025.

SURUÍ, Txai. *Discurso na COP26*. Blog do Confúcio, 2021.

SURUÍ, Txai. *Txai Suruí em discurso na COP26: "Não é 2030 ou 2050, é agora!"*. Think! Move! Make!, 2021.

TERENA, Jorge. A biodiversidade – Do ponto de vista de um índio. *Instituto Socioambiental*, 2000.

THAKUR, Guruchand. *Discursos de Guruchand Thakur*. s/d.

VIDYASAGAR, Ishwar Chandra. *Adarshalipi*. Kolkata, s/d.

WAPICHANA, Cristino. *O Cão e o Curumim*. Ilustrações de Taísa Borges. São Paulo: Editora Melhoramentos, 2018.

WAPICHANA, Joenia. *A luta indígena e a defesa dos direitos ambientais*. Brasília: FUNAI, 2024.

XAKRIABÁ, Célia. *Palestra: A natureza como sujeito de Direitos - Um diálogo com a deputada federal Célia Xakriabá*. 2025.

XAKRIABÁ, Célia. *PEC dos Direitos da Natureza: o que diz proposta de Célia*

Xakriabá. 2025.

Department of Anthropology, University of Delhi

cordially invites you for an

INVITED TALK

SPACE SCIENCE AS A CATALYST FOR CULTURAL AND EDUCATIONAL TRANSFORMATION IN BHUTAN

Speaker:

YESHE CHODEN

Space Scientist
GovTech Agency, Royal Government of Bhutan
Women in STEM, Bhutan

📅 19 March, 2025

🕐 02:30 PM – 03:30 PM

Seminar Hall, Department of Anthropology, University of Delhi

R . S . V . P

Prof. Soumendra Mohan Patnaik
Head, Department of Anthropology, University of Delhi

National Seminar

EXPLORING NEW FRONTIERS IN FORENSIC SCIENCE AND ANTHROPOLOGY

1 - 2 February 2024

Major Themes

- Emergence and growth of forensic science in India
- Scientific and humanistic traditions in forensic science
- Forensic Anthropology: Need for integrated/holistic approach
- Personal Identification and profiling in the context of crime and mass disasters
- Criminology, Criminal Law & Police Administration
- Anthropology of Crime
- Techniques in Forensic Anthropology
- Forensic Dermatoglyphics
- Cyber and Digital forensics and its recent trends
- Forensic Physics and Ballistics
- Forensic Biology and its development
- Forensic Chemistry and Toxicology
- Forensic Medicine and Psychology
- Questioned Documents
- Ethnography of Court Room
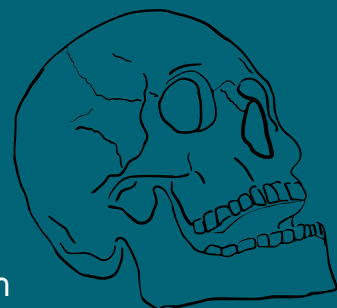
The event will include Keynote, panel discussions, interactive Q&A sessions, and networking opportunities

Submission of Abstract:

Send your abstract of 250 words to

seminaranthrofs24@gmail.com

latest by **25th January 2024**

- Registration fee:
  - Rs. 1000/- (Delegates)
  - Rs. 500/- (Students and Research Scholars)
- All registered participants will get a certificate of participation/presentation
- Best Paper/Poster Award for Student presenters

Organised by

**Department of Anthropology
University of Delhi**

दिल्ली विश्वविद्यालय
University of Delhi

For more information contact:
Dr. Arun Kumar (9958539844)

Registration link

CP
RG

ichr
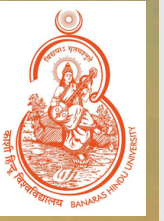
invitation

Two-Day Workshop On

eco-cultural dimensions of snan mela

Workshop Theme: Exploring Rituals, Governance,
Sustainability and Cultural Transformation

Join us for an insightful workshop exploring the
cultural significance of the Snan Mela, bringing
together scholars, practitioners, and local
communities.

Date - 25th & 26th March, 2025

Venue - Conference Hall L.D. Guest House,
Banaras Hindu University (B.H.U.),
Varanasi, Uttar Pradesh

CP RG 🔥

Two-Day Workshop On

eco-cultural dimensions of snan mela

Workshop Theme: Exploring Rituals, Sustainability and Cultural Transformation

Programme Schedule

Day 1 | 25th March, 2025 | Conference Hall, L.D. Guest House, B.H.U.

Opening Ceremony

09:00 am   Welcome Address

09:20 am   Keynote Speech

09:30 am   Inaugural Overview to the Workshop Theme by Dr K. Sreenivasarao, Member Secretary, Sahitya Akademi & Prof. Badri Narayan, Director, GB Pant Institute of Social Science

Session 1: Understanding the Foundation of Snan Mela

The session will focus on:

09:50 - 10:50 am
- The historical origins of Snan Melas and their role in Hindu traditions.
- The connection between pilgrimage, sacred bathing, and seasonal cycles.
- How Snan Melas have been documented over centuries.

Interactive Component: Discussion on personal experiences and regional variations of Snan Melas

| Tea Break |
10:50 - 11:30am

Session 2: Social Congression at the Snan Mela, Bringing Cultures & Spaces Together

The session will focus on:

11:30 - 12:30 pm
- The collective experience of the pilgrims from different regions who take part in rituals, prayers, and the holy dip.
- Interaction between people from various cultural backgrounds through storytelling, devotional singing (bhajans), folk performances, and discussions with sages and scholars.
- The economic and social dimensions of local vendors, artisans, and businesses which engage with visitors, selling religious artifacts, food, and souvenirs.

Interactive Component: Global participation and exchange through oral story telling, interaction with vendors etc.

| Lunch |
12:30 - 2:30 pm

Session 3: Eco-Cultural Dimensions of Snan Mela

The session will focus on:

03:00 - 04:00 pm
- How ancient Hindu traditions promoted sustainable practices in rituals.
- The impact of water pollution, plastic waste, and commercialization on river ecosystems.
- The role of local communities and samitis in maintaining cultural practices.

Interactive Component: Live Case Study on Waste Disposal Practices at Ghats

| Tea Break |
04:00 - 04:30pm

Session 4: Various Aspect of Social Congression in snan mela

The session will focus on:

04:30 pm Onwards
- How the local culture shapes the rituals, ceremonies, and folk performances that define Snan Mela.
- Traditional artisans, musicians, and storytellers showcase regional heritage, enhancing the festival's vibrancy.
- How local businesses thrive by providing accommodations, food, and religious souvenirs.

Interactive Component: Floating Dialogue on a Private Boat Ride

Day 2 | 26th March, 2025 | Field Engagement & Round Table Discussion

Field Visit - Immersive Heritage Walk & River Dialogues

Locations: Dashashwamedh Ghat, Assi Ghat, and Manikarnika Ghat

06:00 - 10:00 am
- Scholars will walk through Dashashwamedh Ghat, Assi Ghat, and Manikarnika Ghat, observing the rituals, temporary settlements, and trade networks.
- Facilitators (local scholars or cultural historians) will offer historical and anthropological insights in small groups.
- The aim is to experience firsthand how faith, commerce, and sustainability coexist in mass religious gatherings, and structured ethnographic documentation will be done.

Session: Ethnographic Documentation & Digital Archives

Location: Conference Hall, L.D. Guest House, B.H.U., Varanasi

The session will focus on:

11:30 - 12:30 pm
- Discussion and insights from scholars towards the art of field documentation techniques, and oral history recording.
- How to build a digital repository for Snan Mela's cultural heritage.

Closing Session: The Way Forward

12:30 - 1:30 pm
- Open Discussion: Key takeaways from the workshop.
- Collaborative Research Opportunities: Forming academic and policy working groups.
- Closing Address and Certificate Distribution.

| Lunch |
1:30 - 2:30 pm

invites you to
Special Lecture Series

Countercoloniality and Epistemic Resistance: 'Quilombola' and Indigenous Perspectives in Brazil

PROF. FELIPE FERNANDES

Professor at the Federal University of Bahia, in the Department of Anthropology and Ethnology. He is currently researching indigenous school education in the state of Bahia. His main areas of interest are Teaching Gender, Sexualities, Diversity and Anthropology.

*Date: 2nd June, Monday, 2025   *Time: 05:00 pm (IST)

Abstract
This talk deals with the concept of "countercoloniality" as articulated by Nêgo Bispo, focusing on how "quilombola and indigenous communities" in Brazil embody epistemic resistance. Rather than seeking inclusion within colonial structures, these communities construct alternative worlds through "ancestral knowledge, communal governance, and land sovereignty". This discussion situates countercoloniality within anthropological debates on decolonization, emphasizing its practical implications for social movements, academia, and global indigenous struggles.

Chair:
Prof. Nilika Mehrotra, Professor, CSSS, JNU & Convenor RC 01, ISS

Moderator:
Dr. Suraj Beri, Dept of Sociology, NU & Co-Convenor RC 01, ISS

दिल्ली विश्वविद्यालय
University of Delhi

CENTRE FOR TRIBAL STUDIES

Department of Anthropology

cordially invites you to a

Panel Discussion

on the occasion of

WORLD ENVIRONMENT DAY

Speakers   *Topics*

Prof. Felipe Bruno Martins Fernandes
Federal University of Bahia
Departamento de Antropologia e Etnologia, Brazil
Visiting Professor – Centre for Tribal Studies (DU)

Development Vs Involvement: Inseparable Brazilian Indigenous Perspectives on Nature and Culture

Prof. Bindhya Wasini Pandey
Director, Centre for Himalayan Studies

Mountainous Environment and the Local / Tribal Communities

Dr. Avitoli G Zhimo
Asso. Professor of Anthropology
Joint Director, CTS

Comparative Perspectives on Environment and Culture among the tribes: Insights from India's North East

Prof. Bhartendu Pandey
Head , Department of Sanskrit

Sanatan way of Life and the Nature: Indological Perspectives

Chair

Prof. Soumendra M. Patnaik
Director, Centre for Tribal Studies
Head, Department of Anthropology

5 June 2025 | 2:30 PM

**Seminar Hall
Department of Anthropology**

MAPA ETNO-HISTÓRICO
DO
BRASIL
E REGIÕES ADJACENTES
ADAPTADO DO MAPA DE CURT NIMUENDAJÚ

VENEZUELA

COLOMBIA

GUIANA

SURINAME

RORAIMA

A M A Z O N A S

PERU

RONDONIA

M A T O   G R O S S O

BOLIVIA

MATO GROSSO DO SUL

ARGENTINA

SÃO PAULO

MINAS GERAIS

GOIAS

PIAUI

BAHIA

RIO GRANDE DO SUL

URUGUAI

ESCALA

DIÁRIOS DE CAMPO

Educação Infantil no Campo

O Projeto ICDS em Chanda, Bangaon, Bengala Ocidental, Índia

Felipe Bruno Martins Fernandes, *Delhi University – North Campus*

Resumo. O presente diário aborda uma situação etnográfica vivida na educação infantil no contexto rural indiano, tomando como referência a atuação da "Anganwadi School" em Chanda, Bangaon, Bengala Ocidental, vinculada ao "Integrated Child Development Services Scheme" (ICDS). Durante três manhãs, foram realizadas atividades pedagógicas com crianças e suas mães, combinando narrativas do folclore brasileiro, práticas musicais e exercícios pedagógicos estruturados. O projeto ICDS desempenha um papel fundamental no desenvolvimento infantil e no suporte comunitário, oferecendo não apenas pré-alfabetização, mas também nutrição e cuidados médicos para crianças de zero a seis anos. As atividades promovidas evidenciaram a intersecção entre diferentes perspectivas educacionais, conectando práticas pós-construtivistas brasileiras com metodologias comunitárias indianas. As histórias de dois encantados brasileiros, Curupira e Boitatá foram usadas para a aprendizagem fonética das crianças, enquanto as cirandas brasileiras foram reinterpretadas pelas mães e crianças como parte de um ritual local, gerando uma conexão intercultural inesperada e positiva. A vivência reforçou o papel da educação popular no campo na construção de um ambiente de aprendizagem coletivo, no qual as mulheres desempenham funções centrais na organização e ensino comunitários.

PALAVRAS-CHAVE: Educação Infantil; Educação no Campo; Índia; Educação Popular; Interculturalidade.

"A educação é a única arma capaz de libertar os oprimidos e dar-lhes dignidade"

Guruchand Thakur (2025)

Minha visita à Índia me trouxe ao estado da Bengala Ocidental, onde tive a oportunidade de realizar um curto trabalho de campo em um vilarejo chamado Chanda, localizado na sub-divisão de Bangaon, no distrito 24 de Parganas - Norte. Estou na Índia como professor visitante na Universidade de Delhi – Campus Norte, no Departmento de Antropologia, sob a supervisão do professor Dr. SM Patnaik. Estou vinculado ao Center for Tribal Studies.

Durante dez dias, permaneci na residência da família de um antropólogo local, Saptarshi Bairagi (a quem agradeço muito!), que está finalizando sua tese, compartilhando o cotidiano de sua família e observando as dinâmicas sociais do vilarejo. Como me contou Saptarshi, "Chanda possui diversidade de grupos sociais" sendo o maior deles os Namasudras, mas também habitado por Brahmins, Kayash, Kopalis e muçulmanos. À excessão dos muçulmanos e de uma minoria local, Chanda é um vilarejo habitado pelo que se convencionou chamar de Dalits, ou intocáveis, a base da hierarquia de castas local. Localizado próximo à fronteira com Bangladesh — que também tive a oportunidade de visitar — o vilarejo apresenta uma interação sociocultural singular, fruto de sua posição geográfica, marcada pelo acolhimento de populações deslocadas forçosamente de Bangladesh durante o período conflituoso da partição da Índia em 1947, e os hindus ainda estão imigrando de Bangladesh para a Bengala Ocidental.

Este diário de campo, dessa forma, busca registrar minhas observações e vivências durante esta estadia e, principalmente, minha experiência na Anganwadi School, vinculada ao "Integrated Child Development Services Scheme" (ICDS), um projeto governamental voltado ao desenvolvimento de mulheres e crianças do nascimento aos 6 anos de comunidades vulneráveis economicamente e socialmente.

Como visitante em Chanda, percebi a "curiosidade" dos moradores, que me receberam com hospitalidade, mas também demonstravam certa estranheza, que com o passar dos dias se tornou afeto. Muitas vezes na rua os locais me pediam para tirar fotos com eles, me fitavam atentamente por vários minutos, os homens querendo saber de onde eu vinha e seu eu jogava futebol (conheciam Neymar e Ronaldo) e algumas mulheres tocavam meus pés pedindo aquilo que Saptarshi me explicou ser um tipo

de "benção". Saptarshi e os jovens de sua família facilitaram minha inserção no vilarejo, apresentando-me aos membros da comunidade e permitindo-me compreender algumas nuances da vida cotidiana local, apesar do pouco tempo que por aqui permaneci.

Mas é importante dizer que essa distribuição dos grupos sociais-culturais-políticos-econômicos mencionada acima evidencia uma segmentação, que, embora presente, não inviabiliza ou interfere por demais nas interações entre diferentes castas e comunidades, pois compartilham situação similar de classe, pelo menos pelo que eu pude perceber. Os Namasudras, casta majoritária do vilarejo e à qual pertence à família de Saptarshi, desempenha papéis centrais nas atividades agrícolas e comerciais, principalmente nas roças de arroz, mostarda, banana e outras, mas também no cultivo de várias espécies de peixes em tanques. Sarajit Bairagi, seu pai, é funcionário da empresa Indian Railways, viajando toda semana como funcionário público. Já sua mãe, Amita Bairagi (FIGURA 01)[1], como veremos, é professora na escola infantil que tive a oportunidade de desenvolver as atividades descritas neste diário.

FIGURA 01: Felipe e Amita exibem a Ficha Didática do Boitatá

Descrição: Felipe Fernandes e Amita Bairagi exibem a ficha didática elaborada para a atividade com as crianças da Anganwadi School em Chanda.

Fonte: Joyashree Bhowmick.

A rotina da família que me acolheu foi um dos primeiros elementos que observei. Entre as "atividades domésticas" e os papéis exercidos por

---

1 As imagens e vídeos deste diário de campo, nas quais estão disponíveis as coordenadas geográficas, foram registradas por Amita Bairagi para comprovação do trabalho. Como parte do protocolo de monitoramento, diariamente, cada escola do projeto envia fotografias contendo esses dados para um grupo no WhatsApp, permitindo o acompanhamento e compartilhamento das atividades realizadas.

cada membro, notei uma "divisão de trabalho" que segue padrões tradicionais: as mulheres cuidam da casa, mesmo trabalhando fora e os homens "trabalham fora" e cuidam das roças e tanques de peixes, mas também podem ajudar eventualmente em tarefas domésticas. A temporalidade no vilarejo é diferente do Brasil. Em razão do calor extremo e da umidade elevada do ar ficar fora de casa entre 13:00 e 16:00 não é comum. A vida social acontece antes desse horário (como as atividades na escola) e no final da tarde e noite, momento em que os mercados, lojas e bancas abrem.

No primeiro dia de atividades na escola, contei as histórias do Curupira e Boitatá (FIGURA 02) com o apoio de dois tradutores locais: Lakshyajit Biswas, um jovem de 16 anos, sobrinho-neto de Amita, e Arindita Biswas, uma jovem mulher trans reconhecida em seu gênero, casada e muito respeitada pela comunidade.

FIGURA 02: Contação de histórias do Curupira e do Boitatá

Descrição: Atividade de contação de histórias na Anganwadi School, em Chanda, compartilhando com as crianças e suas mães as histórias do Curupira e do Boitatá, encantados brasileiros.

Fonte: Amita Bairagi.

A presença de ambos foi fundamental, não apenas para a tradução, mas para a construção de um ambiente familiar, no qual aquelas crianças, vendo um "homem branco" pela primeira vez, não se sentissem assustadas. Entretanto, mesmo com essa presença, a primeira garotinha, ao chegar sozinha, de aproximadamente 04 anos, sentou-se e pegou seu livro de alfabetização (VÍDEO 01). Ao me ver começou aos poucos a chorar. Fui até ela e disse, em inglês, "*it´s ok, you don´t have to be scared*". Isso parece ter piorado a situação, momento em que Amita, que coordenava a feitura da merenda da manhã, veio até nós e disse-lhe que

tudo estava bem. Ao final das histórias essa mesma garota, então com a presença de sua mãe que chegou no meio da atividade, me pediu para tirar uma foto com ela.

Lakshyajit, criado na periferia de "Kolkata", foi alfabetizado em inglês, porque foi aceito em uma escola secundária inglesa. Nesse sentido, ele considera o inglês como sua "primeira língua" ao me contar sobre sua vida. Entretanto, sua língua materna é o Bengali. Sua experiência como falante de um idioma global contrastava com o cotidiano das crianças do vilarejo, cuja exposição linguística se dava quase exclusivamente em Bengali, apesar do livro de alfabetização usado por elas (VIDYASAGAR, s/d) conter ambos os alfabetos linguisticos, o Bengali Script e o Romano (VÍDEO 02).

VÍDEO 01: Obra adotada na escola para a alfabetização das crianças
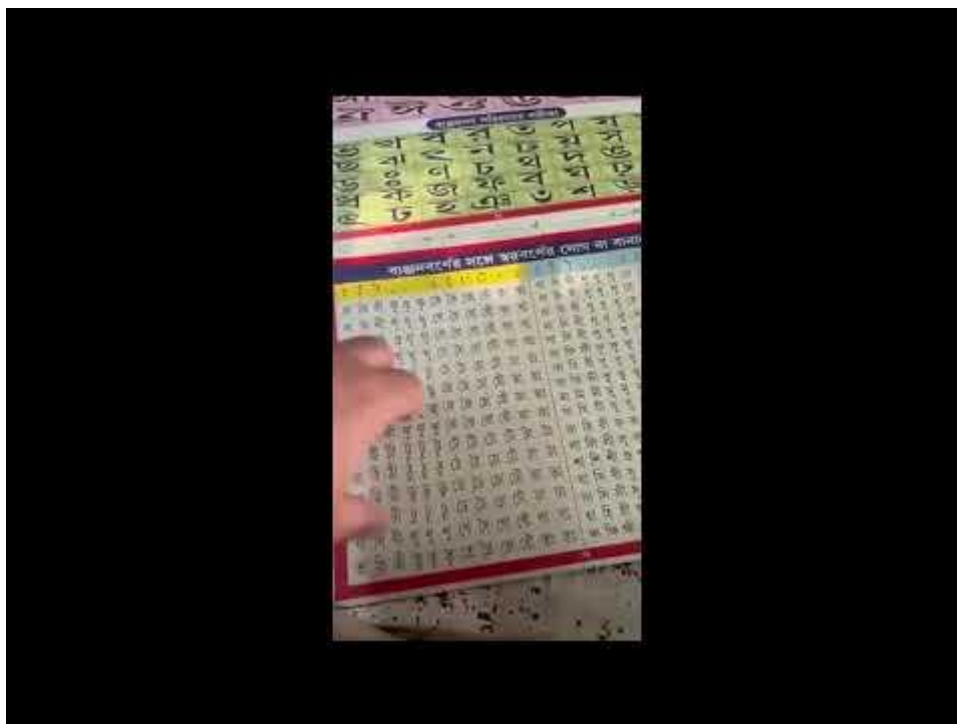
Descrição: Apresento Adarshalipi, de Ishwar Chandra Vidyasagar, uma obra para a alfabetização em bengali, escrita pelo reformador e educador do século XIX, que teve um impacto significativo na estruturação da escrita e educação na região.

Fonte: autoria própria.

Arindita, por sua vez, desempenhou um papel crucial na interação com os pequenos, trazendo um tom vibrante e expressivo à narração das histórias em Bengali. Ela se mostrou uma verdadeira contadora de histórias, alterando sua voz e gestuário para dar vida ao Curupira e ao

Boitatá. Como participante ativa em diversas iniciativas comunitárias, sua presença reforçou o caráter coletivo da aprendizagem em um contexto de educação popular na Índia.

Nas três manhãs, as atividades terminaram com uma merenda comunitária. O prato principal foi *khichuri* com ovos cozidos, preparados por Etee Saha sob a supervisão de Amita Bairagi. O *khichuri* é um prato tradicional indiano feito de arroz, lentilhas e vegetais como a batata cozidos lentamente com especiarias e óleo de mostarda, em fogão de chão na varanda da escola (FIGURA 03), formando uma textura cremosa e nutritiva. Além de ser uma refeição simples, é amplamente consumido por seu valor nutricional.

FIGURA 02: Etee Saha preparando a merenda
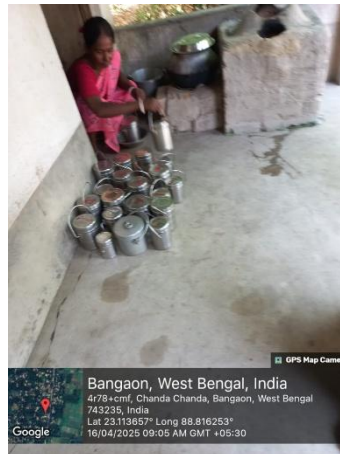
Descrição: Etee Saha, sob a supervisão de Amita Bairagi, prepara o khichuri com ovos cozidos para as crianças e mães da escola.

Fonte: Amita Bairagi.

Voltando ao primeiro dia, trabalhei com as crianças e suas mães as histórias de "Curupira" e "Boitatá", duas figuras encantadas que protegem a floresta. Além de explorar os fonemas (CU – RU – PI – RA – BOI – TA – TÁ), a narrativa incorporou um elemento de educação ambiental, enfatizando a relação entre os povos indígenas, os encantados e a preservação da natureza e como alguns espíritos da floresta estão ali para proteger as matas, rios e animais da poluição e irresponsabilidade humana. As histórias foram prontamente compreendidas. As mães, que permaneceram atentas durante toda a narração, demonstraram interesse pelos personagens e sua "missão ambiental", enquanto algumas crianças se movimentavam livremente pelo círculo, absorvendo a dinâmica de forma mais interativa.

Para encerrar a atividade, sugeri uma "dança coletiva", inspirada nas aulas práticas que acompanhei enquanto coordenador da Licenciatura Intercultural Indígena da UFBA da Profª Dra. Mayá Pataxó Hãhãhãi, professora de notório saber do Departamento de Antropologia e Etnologia. Formamos uma roda e entrelaçamos os braços, balançando de um lado para o outro enquanto entoávamos um canto.

O canto inicial, em português, dizia:

- *Nós balança, balança, balança, mas não cai, se nós for cair tem Pai Tupã para segurar.*

Depois, adaptei para o inglês, fazendo uma modificação cultural:

- *We struggle, struggle, struggle but don't fall, if we gonna fall we have* Lord Shiva *to protect us* (grifo meu).

Com o envolvimento dos tradutores, a adaptação se expandiu ainda mais. Quando Lakshiajit e Arintita compreenderam o sentido do canto, passaram a entoá-lo em Bengali, ajustando a referência cultural para "Mãe Durga":

- আমরা সংগ্রাম করি, সংগ্রাম করি, সংগ্রাম করি। কিন্তু আমরা ভেঙে পরি না। যদি আমরা ভেঙে পরি তবে আমাদের রক্ষা করার জন্য মা দুর্গা আছেন।

Esse momento foi de forte conexão intercultural. A dança e o canto criaram "pontes culturais" entre diferentes expressões de espiritualidade e resistência. O envolvimento das mães foi particularmente intenso, e senti o quanto o entrelaçamento dos braços e o toante indígena, significando a importância da ação coletiva, fez sentido naquele contexto.

Já no segundo dia de atividades, a aula foi inteiramente dedicada às cirandas brasileiras (VÍDEO 02), tratando da relação entre dança, música e coletividade. Antes de iniciar as movimentações, expliquei às mães o significado da Ciranda no Brasil, destacando seu caráter comunitário e sua função como um espaço de inclusão, celebração e expressão cultural.

Para a atividade, selecionei três músicas na noite anterior:

- "Cirandeiro" na voz de Luiz Gonzaga
- "O cirandeiro" interpretada por Mestre Anderson Miguel e Juçara Marçal
- "Ciranda da Macaxeira" cantada por Mestre Luiz Paixão e Siba

Com passos simples ensaiados previamente, convidei todos e todas a dançarem. O ambiente estava descontraído, as crianças se movimentavam livremente pelo espaço, e as mães, atentas, absorviam cada nova orientação. A cada música, o grupo se envolvia mais com a proposta, incorporando gestos e ritmos de maneira espontânea.

VÍDEO 02: Atividade da Ciranda na Anganwadi School

Descrição: Registro da atividade da ciranda conduzida na Anganwadi School, em Chanda. Crianças e suas mães participam da dança em roda.

Fonte: Amita Bairagi.

E então, algo extraordinário aconteceu. As mães e suas crianças passaram a interpretar aquela prática como um ritual de Durga Pooja. Como que por associação coletiva, deixaram de seguir os passos que eu havia ensinado e passaram a executar coreografias sincronizadas que fazem parte do culto tradicional à Mãe Durga, realizado anualmente entre setembro e outubro. Foi um momento emocionante. O que começou como um exercício de dança folclórica brasileira se transformou em uma manifestação comunitária, evidenciando a potência da conexão intercultural.

Após dois dias de atividades focadas na escuta de histórias e na expressão cultural por meio da dança, no terceiro dia trabalhei com as crianças e suas mães uma ficha didática (APÊNDICE 01) elaborada

previamente. Esta ficha foi pensada para reforçar a aprendizagem dos fonemas, além de apresentar a história do Boitatá tanto em Bengali quanto em inglês, garantindo um ensino bilíngue e acessível. O planejamento dessa atividade contou com a colaboração de Saptarshi e Arindita, e posteriormente o Bengali foi revisado por Joyashree Bhowmick, uma jovem de 20 anos estudante de antropologia, que também é prima-irmã de Saptarshi. Essa revisão foi essencial para garantir a precisão linguística da ficha e sua adequação ao nível de compreensão das crianças. No verso da ficha, foram apresentados os fonemas da palavra Boitatá de maneira segmentada:

- BOI-TA-TÁ em português e bengali
- Uma ilustração do Boitatá para ser colorida pelas crianças
- Um exercício de escrita, no qual as crianças deveriam desmembrar os fonemas (BOI, TA e TÁ) em duas letras do alfabeto Bengali — que também é um alfabeto fonético — para chegar ao som correto dessas sílabas.

Essa abordagem permitiu que as crianças associassem som, imagem e escrita, fortalecendo sua capacidade de reconhecer fonemas e desenvolver habilidades linguísticas. O envolvimento das mães motivou as crianças, transformando o aprendizado em um processo comunitário, onde diferentes gerações participavam ativamente. O terceiro e último dia de minha visita à Anganwadi School em Chanda encerrou-se com um gesto profundamente simbólico e emocionante (FIGURA 04). Após uma manhã dedicada ao ensino por meio da ficha didática do Boitatá, fui surpreendido por um momento de reconhecimento e celebração.

As crianças, suas mães e as duas funcionárias da escola — Amita e Etee Saha, a cozinheira — entoaram para mim o hino nacional da Índia, cantado em Bengali. A solenidade da música trouxe uma atmosfera de respeito e gratidão, consolidando o vínculo construído ao longo dos três dias de atividades. Em seguida, uma garotinha de aproximadamente cinco anos encantou a todos ao cantar uma canção do folclore local, revelando a riqueza das tradições musicais do vilarejo.

Como é comum em eventos na Índia, fui felicitado com muitas flores, um gesto que simboliza acolhimento e gratidão. Além disso, recebi uma linda caneta dourada, um presente que carrega consigo o simbolismo do conhecimento e da escrita, como me foi dito por Amita. Essa despedida não apenas marcou o fim de minha estadia, mas também reforçou a ideia de que a educação une povos, particularmente grupos vulnerabilizados,

atravessando fronteiras. O aprendizado foi mútuo: enquanto eu buscava compartilhar elementos do folclore brasileiro, fui igualmente enriquecido pela generosidade, pelo conhecimento e pela tradição das pessoas que conheci.

FIGURA 04: Momento de Felicitação e Despedida

Descrição: Momento em que fui felicitado por Amita Bairagi, Etee Saha, mães e crianças da Anganwadi School, em Chanda. Como gesto de gratidão pelo trabalho realizado, recebi flores, uma caneta dourada e palavras de agradecimento.

Fonte: Amita Bairagi.

Referências

VIDYASAGAR, Ishwar Chandra. *Adarshalipi*. Kolkata. s/d.

THAKUR, Guruchand. *Discursos de Guruchand Thakur*. Disponível em: <bengalidalitliterature.com>. Acesso em: 22 abr. 2025.

গ্রামীণ অঞ্চলে শৈশব শিক্ষা: চাঁদা, বনগাঁ, পশ্চিমবঙ্গ, ভারতে ICDS প্রকল্প

সারাংশ: এই ক্ষেত্রপঞ্জী ভারতের গ্রামীণ অঞ্চলের প্রাথমিক শিক্ষায় অভিজ্ঞতাভিত্তিক একটি নৃতাত্ত্বিক পরিস্থিতিকে আলোচনা করে, যেখানে "ANGANWADI SCHOOL" এর কার্যক্রমকে কেন্দ্র করে চাঁদা, বনগাঁ, পশ্চিমবঙ্গের শিক্ষাপ্রক্রিয়াকে বিশ্লেষণ করা হয়েছে। এই স্কুল INTEGRATED CHILD DEVELOPMENT SERVICES SCHEME (ICDS) এর সাথে সংযুক্ত। তিনদিন সকালে শিশুদের ও তাদের মায়েদের সাথে শিক্ষামূলক কার্যক্রম পরিচালনা করা হয়েছিল, যেখানে ব্রাজিলীয় লোকগাথা, সংগীত চর্চা এবং কাঠামোবদ্ধ শিক্ষামূলক কার্যক্রম একত্রিত করা হয়েছিল। ICDS প্রকল্প শিশুদের বিকাশ ও সামাজিক সহায়তায় গুরুত্বপূর্ণ ভূমিকা পালন করে, শুধুমাত্র প্রাথমিক স্বাক্ষরতা নয়, বরং পুষ্টি ও চিকিৎসা পরিষেবাও প্রদান করে, যা সদ্যজাত থেকে ছয় বছর বয়সের শিশুদের জন্য অত্যন্ত গুরুত্বপূর্ণ। এই কার্যক্রমে বিভিন্ন শিক্ষাগত দৃষ্টিভঙ্গির সংযোগ স্পষ্ট করা হয়েছে, যেখানে ব্রাজিলীয় পরিকাঠামোগত শিক্ষাব্যবস্থা ও ভারতীয় সামাজিক শিক্ষাব্যবস্থা একত্রিত হয়েছে। ব্রাজিলীয় লোকগাথার দুই চরিত্র, CURUPIRA ও BOITATÁ, শিশুদের ধ্বনিগত শিক্ষায় সহায়ক হয়েছে। এছাড়াও ব্রাজিলীয় চিরন্দা নৃত্য প্রদর্শনে ও স্থানীয় ধর্মীয় আচার-অনুষ্ঠানের সাথে সংযুক্ত হয়ে অনাকাঙ্ক্ষিত কিন্তু ইতিবাচক আন্তঃসাংস্কৃতিক যোগাযোগ সৃষ্টি হয়েছে এই অঞ্চলের মানুষদের সাথে। এই অভিজ্ঞতা গ্রামীণ শিক্ষার জনগোষ্ঠীকেন্দ্রিক ভূমিকা আরও শক্তিশালী করেছে, যেখানে নারীরা শিক্ষার প্রক্রিয়ায় গুরুত্বপূর্ণ ভূমিকা পালন করে। এটি প্রমাণ করে যে প্রাথমিক শিক্ষার লক্ষ্য শুধুমাত্র পাঠ্যক্রমের সংস্থান নয়, বরং সামাজিক ও সাংস্কৃতিক জ্ঞান বিনিময়ের একটি কেন্দ্র সৃষ্টি করা, যা সম্প্রদায়টিকে আরো শক্তিশালী করে এবং শিক্ষার একটি সম্মিলিত পরিবেশে পরিণত করবে।

মূল শব্দ: শৈশব শিক্ষা। গ্রামীণ শিক্ষা। ভারত। জনপ্রিয় শিক্ষা। আন্তঃসাংস্কৃতিকতা।

Felipe Bruno Martins FERNANDES

é professor de Antropologia na Universidade Federal da Bahia (UFBA). Atualmente, ocupa o cargo de Chefe de Comissões da International Union of Anthropological and Ethnological Sciences (IUAES), vinculada à World Anthropological Association (WAU). É membro da Rede NIGS de estudos em Identidades de Gênero e Subjetividades e tem interesse em diversas áreas da antropologia, com destaque para educação popular e educação escolar indígena. Em 2025, atua como professor visitante na Delhi University - North Campus, no Departamento de Antropologia, sob a supervisão do professor Dr. SM Patnaik.

Apêndice 01 – Ficha Didática

নাম: তারিখ:

ব্রাজিলিয়ান লোককথা এবং গান

Brazilian Folk Tales and Songs
by Dr. Felipe Bruno Martins Fernandes

বৈতাতার গল্প

এককালে, ব্রাজিলের জাদুকরী ভূমিতে বৈতাতা নামে একটি উজ্জ্বল সাপ ছিল। সে কোনো সাধারণ সাপ ছিল না—তার শরীর জোনাকির মতো ঝলমল করতো এবং তার আলো অন্ধকারে আগুনের শিখার মতো নাচতো। বৈতাতার একটি খুব গুরুত্বপূর্ণ কাজ ছিল। সে বন এবং নদীগুলিকে ক্ষতি থেকে রক্ষা করতো। যদি কেউ প্রকৃতিকে আঘাত করার চেষ্টা করতো বা যা তাদের নয় তা নিয়ে নিতে চাইতো, বৈতাতা রাতে উজ্জ্বল আলো নিয়ে উপস্থিত হতো। তার আলো এতটাই শক্তিশালী ছিল যে এটি যে কেউকে ভয় দেখাতে পারতো , যারা বনের যত্ন নিত না। এক সন্ধ্যায়, এক মৎসজীবী নদীতে আবর্জনা ফেললো। হঠাৎ, বৈতাতা জলের থেকে উঠে এল, তার শরীর আগুনের মতো জ্বলজ্বল করছে। সে ফিসফিস করে বললো, "এই নদী অনেক প্রাণীর বাড়ি। তোমাকে এটি পরিষ্কার এবং নিরাপদ রাখতে হবে।" মৎসজীবী ভয় পেল কিন্তু সে যে ভুল করেছে তা বুঝতে পারলো। সেই দিন থেকে, সে প্রতিজ্ঞা করলো যে সে প্রকৃতির যত্ন নেবে। এবং তাই বৈতাতা বন এবং নদীগুলিতে ঝলমল করতে থাকে, ভূমির উপর নজর রাখে এবং সকলকে দয়া ও ভালোবাসা দিয়ে পৃথিবীকে রক্ষা করার কথা মনে করিয়ে দেয়।

The Story of Boitatá

Once upon a time, in the magical lands of Brazil, there was a glowing snake named **Boitatá**. She was no ordinary snake—her body shimmered like fireflies, and her light danced like flames in the dark.

Boitatá had a very important job. She protected the forests and rivers from harm. If someone tried to hurt nature or take what didn't belong to them, Boitatá would appear, glowing brightly in the night. Her light was so strong that it could scare away anyone who didn't take care of the forest.

One evening, a fisherman threw trash into the river. Suddenly, **Boitatá** rose from the water, her body shining like fire. She whispered, "This river is home to many creatures. You must keep it clean and safe." The fisherman was frightened but realized what he had done. From that day, he promised to take care of nature.

And so, **Boitatá** keeps glowing in the forests and rivers, watching over the land, and reminding everyone to protect the earth with kindness and love.

BOI - TA - TÁ
বৈ - তা - তা
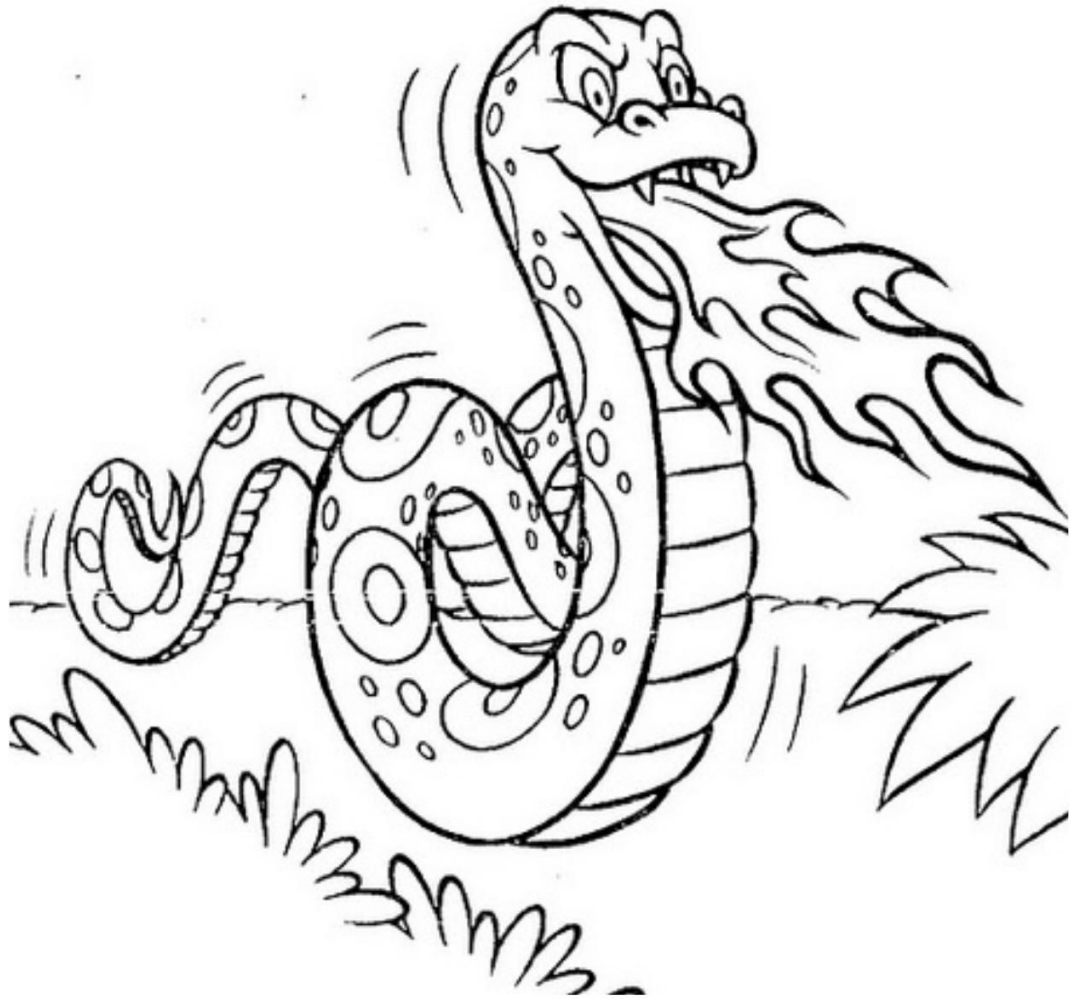
___ + ___ = বৈ

___ + ___ = তা

___ + ___ = তা

World Anthropological Union
International Union of Anthropological and Ethnological Sciences
Council of Commissions

Annual Report
of the IUAES Council of Commissions
2024

Annual Report of the IUAES Council of Commissions – 2024

IUAES Executive Committee (2023-2027): President: Isaac Nyamongo (Kenya) * **Secretary-General:** Virginia R. Dominguez (USA) * **Vice President:** Soumendra Mohan Patnaik (India) * **Vice President:** Miriam Pillar Grossi (Brazil) * **Vice President:** Greg Acciaioli (Australia) * **Vice President:** Natalia Bloch (Poland) * **Vice President:** Fernando Salmeron (Mexico) * **Treasurer:** Helen Macdonald (South Africa) * **Head of Council on Commissions:** Felipe Bruno Martins Fernandes (Brazil) * **Deputy Head of Council on Commissions:** Anita Nudelman (Israel) * **Past President:** Junji Koizumi (Japan)

Council of Commissions (updated May 2025)
Head: Felipe Bruno Martins Fernandes. **Deputy Head**: Anita Nudelman.
Members (Alphabetical by First Name)

Ahmadou Mouadjamou; Allison Hahn; Andrew 'Mugsy' Spiegel; Annapurna Pandey; Anne Kingsolver; Anne-Christine Tremon; Cassio Brancaleone; Claudio Milano; Daniela Calvo; Divesh Dik; Dwight Read; Elisabete Albernaz; F. Xavier Medina; Frédéric Duhart; German Dziebel; Giovanna Guslini; Gregory Acciaioli; Hanna Kim; Indrani Mukherjee; Irena Connon; Ivan Sarmiento; James Phillips; Jason Danely; Joana Roque de Pinho; Keiko Yamaki; Katrien Pype; Leah Junck; Leonardo Schiocchet; Livia Šavelková; Man Bahadur Khattri; Manos Spyridakis; Marcello Mollica; Maria Guadalupe Ramirez; Maria Yotova; Marzia Balzani; Martha Patricia Castañeda Salgado; Mary Hallin; Mihai Leaha; Milena Geisa dos Santos Martins; Miriam Pillar Grossi; Nishant Saxena; Noel B. Salazar; Patrick Neveling; Renato Athias; Rudnev Viacheslav; Soheila Shahshahni; Sweta Tiwari; Teresa L. Khawzawl; Thomas F. Carter; Thomas Reuter; Vinicius Kauê Ferreira; Virginia Araceli García Acosta; Virginia Dominguez.

Website – https://waunet.org/
Editor: Felipe Bruno Martins Fernandes (UFBA/Brazil)
Layout Designer: P. K. Bhagat
Cover Image – "Resist the Slave Mind", by WAU Congress in South Africa - November 13th 2024

TABLE OF CONTENTS

Presentation
Resist the Slave Mind

We are pleased to share the 2024 report of the IUAES Scientific Commissions with our global anthropological community. Developing a model for our annual reports that serves our community effectively has been a challenge, and we welcome any feedback or suggestions. The Annual Report includes tentative plans for future activities, such as proposed panels for the 2025 WAU Congress, in accordance with IUAES's established practice. The final confirmation of these activities will be reflected in next year's report, following verification and inclusion in the Conference´s final program

As Leadership of the Council of Commissions, we have encountered various challenges due to our recent transformation. The merger of two separate organizations, WCCA and IUAES, led to the formation of WAU. In this new structure, our Scientific Commissions play a vital role in bringing our membership together around shared themes in our diverse field.

For this report, we have selected images from our last congress, held in Johannesburg in November 2024, to illustrate our work. The cover features one of the workshops, where the mediator is seen wearing a shirt with the phrase "Resist the Slave Mind." This expression can be interpreted in multiple ways, depending on the context. Generally, it encourages rejecting unquestioning obedience, dependency, or mental subjugation—whether imposed by societal norms, historical oppression, or personal limitations. In this context, it serves as a call to political and philosophical reflection, urging anthropologists worldwide to think critically, challenge authority when needed, and take control of their own intellectual pursuits rather than being passively shaped by external forces.

We hope this report proves to be a valuable tool for strengthening our membership and providing colleagues across disciplines with insight into our ongoing efforts.

Felipe Bruno Martins Fernandes
Head of the Council of Commissions (2023-2027)
International Union of Anthropological and Ethnological Sciences