

## Traditional geraizeiros communities in brazil territory: formation, identity and culture

Comunidades tradicionais de geraizeiros no território brasileiro: formação, identidade e cultura  
Comunidades tradicionales de geraizeiros en el territorio brasileño: formación, identidad y cultura


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### ABSTRACT:

In the Brazilian territory, as well as in the territories of Latin American countries (although it has greater ethnic and cultural diversity than other countries), it has in its history a trajectory in the formation of the Brazilian people who carry the presence of diversity in their company. In Brazil, indigenous people reach more than 300 ethnic groups, as native peoples and other groups of individuals generally limited as traditional communities, among them quilombolas, fishermen, riverside dwellers, caçaras, babassu coconut breakers, communities grazing land, rubber tapper communities and the farmers. The identification of the breeding community has been sculpted over the course of centuries, passing from generation to generation, being the object of research of some scientific research works by universities and research groups in graduate programs. This work brings results of academic works concluded and that understand as a problem: "having its specific tradition and culture, but being in different regions, how can a traditional community of farmers be established?". The work describes the identity of traditional breeder communities and mentions the existence of these communities in territories in other regions of Brazil.

**KEYWORDS:** Traditional communities; Geraizeiros; Sociability.

## Introduction

The formation of the Brazilian people brings a history strongly marked by clashes and power relations where sometimes the physical force, sometimes the political force, have always been drawing the characteristics of our nation.

Darcy Ribeiro (RIBEIRO, 2015), among other anthropologists narrate with richness of particularities the process of formation of the Brazilian Gentile, which at first in order to produce a unified identity proclaimed the need for a national society, to be formed especially by the Africans taken to slavery on their continent by the native Indians of this American portion and the Europeans, thirsting for opportunities for enrichment.

To the sociological bias that brings a thread to the works, Tonnies (1957) and Brancaleone (2008) point out that the formation of community-based human groups usually begins around one or more families, and with the increasing complexity of social relations they are now documented or treated with care the rationality (and artificiality) that is not proper to the communities, giving rise to society.

The development of the Brazilian people then proceeds through the history of their communities, which constituted (and still constitute) human groups from the characteristics elaborated by centuries and transmitted by generations. The socio-historical contexts of their development and their sociability affected on them by the peculiar characteristics of the biomes where they were formed structure stages of evolution or transformation that such groups, their traditions and relations with society develop.

From the above perspective, historically and (most often) violently, the present indigenous villages in the Brazilian territory were formed, the quilombola communities, the remnants of former miners, the riverside communities and the gerizeiros communities, in the middle of so many others.

It is noted, in advance, with the traditional communities and indigenous peoples the different way of their social relations, as well as of articulating the production of food and income generation with the environmental preservation, especially of the soil, forests and springs. Water resistance to the productive, organizational and even sociability models that are in disarray with their values and customs is also notorious.

In this context, the master's research entitled "Analysis of the social impacts of the transition of agricultural production models in traditional communities: case study of the

Traditional Community of Geraizeiros da Matinha (Guaraí / TO)” was proposed and being consolidated, it is proposed here to publication of part of it’s conclusions.

From this larger research, the cut brought by this scientific communication is the result of the work directed to answer the following problem: having it’s tradition and specific culture, but being in different regions, how can a traditional community of generators be established?

### **Society and community**

Throughout human existence and in the structure of their social relations, but especially during the nineteenth and early twentieth centuries, when the capitalist model became imperative to sociability, man sought to understand and better structure his relationships. The scholars who structured the field of sociology presented in the nineteenth century the main concepts about capital, labor, social classes, communities and society, with emphasis on Emile Durkheim, Max Weber, Karl Marx, Friedrich Engels and Ferdinand Tönnies (ARON, 2000; TÖNNIES, 1957).

According to Marx (1974 and 2011), the mode of production is at the heart of social formations, labor relations and human social production. It also highlights that the capitalist productive process itself is complex and tends to make man hostage to his cycle working and acquiring their own productive processes of capitalist order. Marx points out that the true community is of human essence, which in turn is abstract, changeable, historical and contextual.

Vasquez (2015) points out that there are no individual human beings who come together in community, which is the condition for their existence, their subjectivity and their personal differences. The individual is already born in a community, admitting here the family as a community cell. There is no society based on individuals, there are social beings that live in community (VASQUEZ, 2015).

Ferdinand Tönnies published his main work, *Gemeinschaft und Gesellschaft*, in 1887, but only from 1912, after the second edition of the book (and 3 years after the foundation of the German Sociological Society which Tönnies led from its founding until 1933) did his work come to be widely regarded as the founder and seminal of German sociology (MARCUCCI, 2017).

According to Tönnies, once again, we must not distinguish between social nature, but between two different forms of association, that is, between types of consciousness and assuming the centrality in this theory of the "forms of human will" (MARCUCCI, 2017).

If, then, Tönnies defends the idea that the type of consciousness (and will) defines the very nature of the human group (community and society), it retains a dimension we can call metaphysics, inspired by Spinozist thought (TÖNNIES, 2016), for which the community represents the objective being of social formations.

TÖNNIES (2001) can thus conclude that "in general terms *Gemeinschaft* is constituted by the union of natural wills, while *Gesellschaft* is constituted by the union of rational and arbitrary wills" (TÖNNIES, 2001; BRANCALEONE, 2008). Both forms of human social organization are based on will, and these wills "are seen as causing and predisposing a person to act" (TÖNNIES, 2001, p.96).

The community, according to Tönnies (1957), deals with habits and customs, and when addressing these elements, brings their direct connection with the essence of life.

It would be incorrect to take Tönnies's theory of community and society as a retaking of premodern conceptions of the communal form of organization of social life. Sociology, instead, must be considered a science that can direct the abstraction of natural law without coming into reactionary opposition to the modern ambition of a rationally self-governing society. The ethical challenge of sociology is the possibility of overcoming natural law and rescuing a conception of justice immanent to modern society itself; its critical ambition corresponds to the opening of emerging forms of participation (MARCUCCI, 2017).

### Community

Numerous parts of the world are indicated as an anthropological and archaeological reference for the development of society, some dating back as far as 3,500 B.C. as well as the formation of tribes, spanning over 10.000 years in which nomadic peoples circulated in certain regions (HALL and YENBERRY, 1990; MORAES, 2005). On the American continent, the Inca, Aztec and Mayan peoples are considerably important in these temporal references of civilizations, as Favre (2004) describes:

More than 14.000 years ago, small nomadic groups roamed the central coast of Peru in search of fruits, roots and game [...]. After the retreat of the great Andean glaciers and consequent coastal desertification, these

hunters and gatherers settled at the mouth of the rivers that descended from the western flank of the mountain range. The depletion of plant and animal resources from the natural environment, affected by aridity, led them to explore ocean products and to devote themselves to the first agricultural experiments. Around 3.500 B.C., in the early fishing villages such as Chilcas and Paracas especially, they planted squash, green beans and cotton. (FAVRE, 2004, p.67)

In the same situation that tribal lives were becoming increasingly complex, between the Euphrates and Tigris rivers in the Persian Gulf region between 3.250 and 2.800 B.C., the Sumerian peoples would have been the first to have practiced the most complex tribal organization, disciplined social life even about the division of labor and the meaning of a leader (MORAES, 2005, p.45; HALL and YKEMBERRY, 1990, p. 42-43).

As a result of the development of his social life (which was becoming more complex) and also of his knowledge (once again rational and structured), seeking information about his life and nature, man assumed positions of inquiry, conflict, alliances and especially the strategic ones. In this context, Ferdinand Tönnies (BRANCALEONE, 2008; TÖNNIES, 1947) and Costa (2010) establish that the most primitive human collective was described by the existence of social relations agreed upon in natural wills and strong affective relationship, meaning communities where according to it's definition, there is no interference of social contracts or technological platforms between individuals, being formed by a limited amount of participants, since they know the limits of their space, their territory.

Still from Tönnies' point of view (TÖNNIES, 1957; BRANCALEONE, 2008), it is significant to highlight the angular inequalities between community and society, since in the former, customs and habits reign, while in the latter, the contract, politics and society. Public opinion, in the community the general interests that guide the group's action, while in society the interests related to the actions of the individual members are guiding.

In the context of traditional communities, Brandão (2010) continues to explain that communities are groups where individuals occupy territories, restricting the use of natural resources, contributes to living with other tribal groups, sustaining themselves on the fringes of the modern society of values. and in their best expression: the cities (BRANDÃO, 2010, p.347).

According to Moraes (2005), Hall and Ykemberry (1990), Favre (2004), who reconcile the sociological perspectives of Tönnies (BRANCALEONE, 2008) and Costa (2010), it is important to emphasize the centrality of religious segments in community

living. Just as the Sumerian and primitive peoples of America worshiped gods linked to nature and affectivity, other traditional communities involve divine aspects in the elements of nature, expanding their relationship with territorial space, especially with nature as divine and of great responsibility.

### **Society**

From the most rational and then artificial human wills, according to Tönnies (1957) arise societal social relations, which are those where contractuality and strategy are present elements, cadencing the nature of sociability.

Ferdinand Tönnies (TÖNNIES, 1957) points out that the natural and artificial wills, which he also calls arbitrary, are very distinct in their origin and in their central element, which brings clarity to the understanding of the two central sociabilities. While the natural will is based on affection and the free will to do something or to approach someone, the arbitrary will is cadenced by the existence of contracts, regulations or laws that impel the individual to take a more superficial, rational and impersonal posture.

In the wake of this thought, which is founded as the center of the Tonnetian theory, one realizes that from artificial wills then arise societal social relations (or sociability of society) and then society as the territorial plane of this context.

Contemporarily, it can be established that society is strongly characterized by the capitalist mode of production, the urban and consumerist modus vivendi of people, and the (already highlighted) relationship of work in which the human being becomes hostage to the productive process.

According to Tönnies (1957), sociology presents increasingly complex human social relations as the field of creation of societal sociability and urban and consumerist societies by nature.

### **Sociability**

From the critical understanding agreed by the school of Frankfurt (Germany), from the 1920s, one speaks among other subjects, about the communicative foundation of the human being. According to Jürgen Habermas, a contemporary philosopher in the second half of the twentieth century, sociability determines the conceptual foundations of social relationship, at the moment when relations and organizations of communicative action take place (Habermas, 1987; Tenório, 1998).

Thus, in contemporary society, effective communication is underpinned by pre-rational assumptions (Habermas 1987; Habermas 1996), an enlightenment of any announced act of speaking. Habermas (1987) also describes about personal competences, that these are normalized activities, developed by people in the socialization system, covering syntheses of the world of life and systemic relations.

According to Simmel (1983), there are three main characteristics for the meaning of sociability, in the sociology of proportions, in the relationship between people and cultural violence. Simmel (1983) describes that social relationships are organized from the projection of territories structured in individuality to the perspective of the collective. Thus, it contributes that society becomes evident through the structuring of a complex socialization where each individual understands historical events through the actions of sociability, by individual collaborations and through social energies in societies that are under the control of individuals (SIMMEL, 1986).

So the sociability discussed earlier cannot be analyzed just as a relationship, that is, informal and rational integrations have to be natural in social relationships, communicative and dynamic procedures (SIMMEL, 1971).

Ferdinand Tönnies (1957), in turn, establishes that human social relations are characterized as sociability and, when they turn to intimacy, within a group there is community sociability (community social relations, which are affective-based), whereas when they go abroad to groups other than their own, there is societal sociability (societal social relations, which are arbitrary, artificial and more rationally based).

### **Originating people and traditional communities**

Humanity by its communicative and social characteristics is (by extension or supposition) a cultural being, in this context it is not possible to fantasize or project any man as primitive as the most cosmopolitan, as being excluding culture. According to Rabuske (2001), culture gives the individual the opportunity to find and understand the world and the natural environment in which he lives, explaining himself and the universe, at the level of personifications and signs of acquired knowledge. Thus, it demonstrates that it is before culture that the human being observes purpose and meaning to existences (RABUSKE, 2001).

According to Azevedo (1996), culture is organized by explicit and implicit arguments, with explicit communication, customs, objects, gestures, the way to occupy

and even rest, among others. The implicit elements of culture are: moral principles, values, concerns, worldview, ethical knowledge of life, among others.

Considering these elements, the traditional communities are differentiated groups that identify themselves as such, especially in their traditions, ways of socializing (sociability) and also exploring or using the elements disposed in the environment, in addition to the levels of religiosity and resistance to the dialogues and proposals that structure life in society.

In this area of relationship, communities together with traditions and the imposition of differentiation of questions and analyzes for their progress led Brazil to install legislation on the sustainability of traditional communities and peoples (Federal Decree No. 6.040, of 07/07).

#### **Decree 6.040 and Traditional Communities**

From Decree 6.040, instituted on February 7, 2007, which regulates the National Policy for Sustainable Development of Traditional Peoples and Communities, the following definition was outlined:

Traditional Peoples and Communities: culturally differentiated groups that recognize themselves as such, which have their own forms of social organization, natural resources as a condition for their cultural, social, religious, ancestral and economic reproduction, using knowledge, innovations and practices generated and transmitted by tradition. (BRAZIL, Decree 6040, art.3, §1).

The aforementioned Federal Decree leads to the angularity that the foundations of racial and ethnic uniformity, constituted by the Federal Constitution of 1988, would be better specified to the socio-cultural reality of individuals of traditional peoples and communities. Another combination of the decree is to make clear the debate on the definition of territory, but the wording does not contribute:

Traditional Territories: the spaces necessary for the cultural, social and economic reproduction of traditional peoples and communities, whether they are used permanently or temporarily, observed, with respect to indigenous peoples and quilombolas, respectively, as provided by art. 231 of the Constitution and art. 68 of the Transitional Constitutional Provisions Act and other regulations. (Brazil Decree 6040, art.3, §2).



According to Vieira (2014), by relating the challenge of rescuing the identification and belonging of traditional communities in Brazil, the author highlights the great diversity existing in the Brazilian territory, based on the Ministry of the Environment database (in the year of his work, as there were changes in the context of participation and representation of indigenous peoples and traditional communities in subsequent years) and later bringing one of the leading researchers on the subject, lists a number of traditional Brazilian communities, classifying them:

Just to get an idea of the size and numbers of the traditional communities, we mention the inventoried ones that are part of the National Center of Traditional Populations - CNPT of the National Institute of Natural and Renewable Resources - IBAMA to date: Gypsies, Pomerans, riverside, babassu coconut breakers, rubber tappers, artisanal fishermen, caiçaras, agro-extractivists from the Amazon, people from the grassland faxinals, gerizeiros, marshes, retireiros and terreiro communities. [...]. Besides these, Diegues and Arruda cite as populations

non-indigenous traditions, the Azoreans, babassu trees, caboclos / riverside amazonians, caiçaras, rednecks / besiegers, champions (herding), rafts, wetlands, artisanal fishermen, beach dwellers, quilombolas, sertanejos / cowboys, and varjeiros. (VIEIRA, 2014, p.34)

Thus certifying the denomination, the definition, of the indigenous peoples as indigenous peoples and the others (quilombolas, riverine, artisanal fishermen, caiçaras, babassu coconut breakers and gerizeiros, among others) as traditional Brazilian communities.

### **Territoriality**

In geography and more especially in geopolitics, the scope of knowledge dealing with communities and also about prosperity leads to the growing knowledge of the geographical prism, developing social group that coexists and develops it. Thus, it is understandable to leave the space as exclusively physical, but also totally, where confronting protagonists with diverse preferences and aiming at territoriality (DALLABRIDA, 2016) theoretician of territory, Dallabrida (2016) brings the following contribution:

Generally speaking, it is possible to affirm that two conceptions about territory predominate. The first is more traditional, conceiving territory as a space over which the state exercises its sovereignty. The second,

more contemporary, that conceives the territory as a cut-off of the geographical space related to the use and appropriation, in which the expression of individual or group power relations, identities and territorialities is manifested. (DALLABRIDA, 2016, p.19).

Territories by their description are defined by the events that are organized. In the absence of resources for locomotion and communication among the members who make up the traditional communities, they cannot provide the subsistence of their families and relatives who are willing to identify them as leaders. In the meantime, regarding preservation difficulties, leaders and their peoples are explicit about the conflicts and violence that appear in the land dispute procedures in Brazil. Thus, it points out that traditional peoples in general, more indigenous and quilombolas in particular, so far claim for territorial demarcations or dominate their extremely reduced territories (PEREIRA, 2010).

In this sense, traditional communities have come throughout their history, associated with the elements of the environment, organizing their space according to their interests, values and perspectives in order to organize themselves and stand out, according to the surroundings where they are set, Abramovay (2000) describes that:

Territories are the result of the way societies organize themselves to use the natural systems that support their reproduction, which opens up an interesting field of cooperation between the social and natural sciences of the knowledge of this relationship. (ABRAMOVAY, 2000, p.21)

According to Haesbaert (1997), territory is not only explained, but understood in the light of socio-spatial and historical procedures. Thus the concept is evident to the different authoring principles and constitutive proportions. The first is the one that distinguishes the materialist formalization of the territory, determined by naturalistic (or ethological), legal-political and economic theories; the second is the idealistic definition that corresponds to the procedures of representative appropriation of space as a territorial phenomenon that produces identity and, finally, the third, which characterizes the integration bringing together all dimensions and which grants the territory by power, multiscale, hybrid network connections and inseparable from the practice of social groups.

Territoriality, in this sense, may contain a concrete meaning, both material (physical control) and immaterial (symbolic, imagined control) constituting the circumscription of

the physical space altered by the characters or actors converging to this plane. Thus, it is broader understood than the territory. In approaching the term territory, two perspectives are observed: the context of immateriality (when approaching and taking territory as something concrete and existing) and the control of the existent and not institutionalized; and territoriality as one of the proportions of territory, in which it corresponds to territorial identity. (HAESBAERT, 2014).

Haesbaert (1997) establishes the territory as an agency benefit and is presented by a territorialization procedure that proves itself with a field of interiority, also with a set of signs, discursive and collective formulation, as deterritorialization would be a line of abandonment, demystified forces and functions, without distinctive expression.

### **Traditional Geraizeiros Communities**

The Prof. Carlos Alberto Dayrell (DAYRELL, 1998) and Prof. Dr. Monica Celeida Rabelo Nogueira (NOGUEIRA, 2009) are part of important and fundamental theoretical evaluators for the understanding of the generators as traditional Brazilian communities. The master in sociology Dayrell developed scientific research at the master's level at the International University of Andalusia, calling his research "Geraizeiros e Biodiversidade no Norte de Minas: the contribution of agroecology and ethnoecology to the studies of traditional agroecosystems" (1998). The Professor Dra. Mônica Nogueira produced in doctoral research at UnB - University of Brasília, having a thesis entitled "Gerais inside and outside: identity and territoriality among Geraizeiros from the north of Minas Gerais" (2009).

Supported by the circumscription methodologically described in the previous works, we have the safeguard of the appearance of the identity of the generators in a geographical delimitation and also in a historical context.

To begin the outline of the generation profile, Dayrell (1998) portrays the existence (at that time of the middle of the 20th century), in the territorial immensities of the north of Minas Gerais, small villages where people recognized themselves as "chapadeiro - those who live in regions stoned; campiners - those who dwell in the plains; ravine or ebb - those who live or produce in the ravines of the São Francisco River" (DAYRELL, 1998, p. 73). Bringing in other terms used later "Chapadeiro, a generalist, generizeiro are terms that live north of mines and refer to a population that differs from others" (DAYRELL, 1998, p. 73).

According to Nogueira (2009), it is extremely important to describe what he called mundus gerizeiro to better determine the identity of these peoples who would have formed their cultural and traditional wealth in the fields of the general from their sociability. The genus mundus is composed of the various spaces that together form the territory of the community, from the family to the plan of faith and religiosity. For Nogueira (2009), the existence of more private spaces of the family, where is located the house, the yard, the small farm, its small animals, small food gardens and medicinal herbs. There were also loose lands, where generators use communal resources, including land, in a communal way. Nogueira points out that "the so-called loose lands of the generals - from which the generators for generations extracted the wood, collected native fruits, medicinal plants and put their flock to graze in the common" (NOGUEIRA, 2009, p. 150).

In this approach to the religiosity of the generators, the work shows that Catholic movements, with greater expression to the Base Ecclesial Communities - CEBs, strengthened the sociability of these people, their families and communities with the land as a territory while still providing greater respect for the environment and the environment, all its elements, always taken as divine work and under the responsibility of man (NOGUEIRA, 2009). About it states:

[...] the Gerizan culture is imbued with religiosity - with its rosary prayers, small and large collective rituals of feasts of patron saints and juninos, rocky dance functions, rustic processions, pilgrimages, and a deeply Christian morality that underlies the Relations between man and nature - many were the elements of continuity established between the CEBs and the manifestations of popular Catholicism experienced by the Geraizeiros [...]. (NOGUEIRA, 2009, p. 170)

The commented social structure, vigorously constituted by the communitarian spirit of the individualizing person, was found, over the several decades of the century, oppressed by the possession of the fields of the Minas Gerais, by the advances of private initiatives (in the case of Minas Gerais) of mining and production. Eucalyptus, according to Nogueira (2009), he says of this process, in which the Gerizeiros call it cornering, in which the freedom to use the fields of the generals (for the harvesting of cerrado fruits as pequi and also extensively) has disappeared. It added to the loss of trade space for fresh products (in public markets) for fully industrialized and packaged products in large urban centers.

Nogueira (2009), in rich and extensive work, reports on the process of exiting the Gerizeiros to cities, showing the southern center of the State of Minas Gerais and São Paulo and the destruction of the cultural traits and knowledge of the Gerizeiros traditions. From page 149, but with emphasis on pages 156 and 157 the removal of young people from their generation communities to work in agriculture or urban activities.

Thus, it is worth mentioning the efforts of researchers to transfer definition to the generators, who Dayrell (1998) is one of the first to bring the description of this community identity from the foundations of Diegues (1996), studying the village Riacho dos Machados (nearby town to Rio Pardo de Minas). Nogueira (2009) shows greater richness in describing the sociability of the gerizeiros, showing the process of cornering and the description of the territories.

It favors here, the description of generators, shown by the same researcher, guided by Dra. Mônica Celeida Rabelo Nogueira, who presents in his master's dissertation:

Geraizeiras Traditional Communities, can be considered communities that have developed, over many generations, their own ways of occupation and management of the Cerrado, including its different ecosystems, thus transforming it in the General - a landscape that resulted from the co-evolution of these communities and Cerrado in the north of Minas Gerais. (OLIVEIRA, 2017, p. 24)

Finally, it is relevant to highlight that it is not the biome or the environment that make the formation of the identity of individuals and their communities to the sociological level, but, rather, their history and the circumstances in which they live, these in turn are strongly influenced. environment, biomes and their ecosystems. Research shows the birth of the identity of the Gerizeiros to the fields of the general (from the Cerrado to the north of Minas Gerais), which are geographical representations that highlight the Cerrado landscape and ecosystem, according to D'Angelis Filho and Dayrell (2003).

### **Discussion and final considerations**

Gerizeiros communities are exclusively linked to the formation of the generals, making reference to the valleys, plateaus and escarpments of the cerrado regions of northern Minas Gerais and also to southern Bahia. According to Dayrell (1998), the

generators form a unique tradition of setting the nature, approached by a tradition particularity of beliefs and myths, symbols and representations. Developing diverse species and varieties in agriculture, the generators use their past production traditions (as in figure 1) usually in an agroforestry manner.

**Figure 1** Agroforestry production system of the traditional Matinha gerizeiro community in Guaraí/TO



Photo: Alexandre Campos Oct./2017.

Thus, the most diverse environments of the Brazilian cerrado in the northern region of the state of Minas Gerais are inserted in a productive method, agreeing, through the natural extraction of various products for their social development through fruits, medicines, honey, wood, among others, which are sold at fairs and supermarkets (as shown in figure 2).

**Figure 2** Open market where the traditional community of Matinha Geraizeiros sells their products in Guarái / TO



Photo: Alexandre Campos Oct./2017.

However, sustaining the characteristics of the cerrado and the remnants that this biome brings to generations and the ancestral origin in the experiences of removing the cornering suffered in the north of Minas Gerais, it is possible to notice the formation of some breeding communities in other Brazilian regions and states such as in Bahia, Tocantins and Goiás (as shown in figures 2 and 3).

**Figure 3** Traditional community of Matinha Geraizeiros in Guaraí / TO



Photo: Alexandre Campos Oct./2017.

In these traditional communities of breeder, the identity registered by the resistance to the new capitalist economic models (which at it's origin were strongly marked by the production of eucalyptus and mining), by the religiosity that guided their ancestors and that guides the families to a respectful relationship is noted between human beings and nature and also the maintenance of work in a community and communal lands, as were the loose lands noted in the communities of generals in the north of Minas Gerais.

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**RESUMO:**

No território brasileiro, como também nos territórios de países da América Latina (embora mesmo tendo diversidade étnica e cultural maior que os demais países), tem em sua história uma trajetória na formação do povo brasileiro que carrega em sua companhia a presença da diversidade. No Brasil os indígenas chegam a mais de 300 etnias, como povos originários e outros grupos de indivíduos limitados de modo geral como comunidades tradicionais, dentre eles os quilombolas, os pescadores, os ribeirinhos, os caiçaras, as quebradeiras de coco de babaçu, as comunidades de fundo de pasto, comunidades de seringueiros e os geraizeiros. A identificação da comunidade geraizeira foi sendo esculpida no decorrer de séculos passando de geração em geração, sendo objeto de pesquisa de alguns trabalhos de investigação científica por universidades e grupos de pesquisa em programas de pós-graduação. Este trabalho traz resultados de trabalhos acadêmicos concluídos e que compreendem como problema: "tendo sua tradição e cultura específicos, mas estando em regiões diferentes, como podem se estabelecer uma comunidade tradicional de geraizeiros?". O trabalho descreve a identidade de comunidades tradicionais de geraizeiros e cita a existência destas comunidades em territórios em outras regiões do Brasil.

**PALAVRAS-CHAVES:** Comunidades tradicionais; Geraizeiros; Sociabilidade.

**RESUMEN:**

En el territorio brasileño, así como en los territorios de países latinoamericanos (aunque tiene mayor diversidad étnica y cultural que otros países), tiene en su historia una trayectoria en la formación del pueblo brasileño que lleva la presencia de la diversidad en su empresa. En Brasil, los pueblos indígenas llegan a más de 300 grupos étnicos, como pueblos originarios y otros grupos de individuos generalmente limitados como comunidades tradicionales, entre ellos quilombolas, pescadores, habitantes de ribera, caiçaras, babassu cocoteros, comunidades. tierras de pastoreo, comunidades de extractores de caucho y los agricultores. La identificación de la comunidad reproductora se ha ido esculpiendo a lo largo de los siglos, pasando de generación en generación, siendo objeto de investigación de algunos trabajos de investigación científica por parte de universidades y grupos de investigación en programas de posgrado. Este trabajo trae resultados de trabajos académicos concluidos y que entienden como un problema: "teniendo su tradición y cultura específicas, pero estando en diferentes regiones, ¿cómo se puede establecer una comunidad tradicional de criadores?". El trabajo describe la identidad de las comunidades tradicionales de criadores y menciona la existencia de estas comunidades en territorios de otras regiones de Brasil.

**PALABRAS-CLAVES:** Comunidades tradicionales; Geraizeiros; Sociabilidad.