

# Environmental issues, original peoples, and traditional populations: the present time in its contradictions

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By proposing the theme “*Environmental issues, original peoples, and traditional populations*” for this edition’s dossier, our goal is to promote a debate related to environmental issues and their centrality in the capitalist mode of production in its present form. Also, and especially, we aim to contribute to the reflection and discussion about the conflicts, struggles, and strategies created by original peoples and different traditional populations in the face of the predatory action of big capital in its violent processes of expropriation.

The centrality of the environmental issue in the contemporary scene requires the treatment of both its determinations, conditions, and what they result in, as well as the debate and discussion about the living and working conditions of original peoples and different traditional populations. This approach is also interested in conceptions and practices they use to organize themselves and their territories economic-politically and socioculturally, and in their relationships with the ecosystem – as guardians of an ancestral wisdom holding knowledge, practices, and technologies in care, protection, and their own occupation and territorial management strategies. As social and collective subjects, their forms of political organization have the same relevance in the affirmation of their struggles and their protagonism in relation to man/nature relations, typical of an unequivocal knowledge accumulated over generations.

In capitalism, land ownership, as a commodity, involves the private appropriation of nature in which its goods and resources, as well as human labor, are subject to an instrumental rationality, exclusively based on the maximization of profits and the monetization of social life to the detriment of any consideration of natural and social impacts and consequences. This predatory and life-destroying action is

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an inalienable mark of capital and reaches a scale and intensity that is absolutely unprecedented in current times, despite five centuries of rapine and invasions.

Marx (2013, p.703) already alerted us to the “destructive power of the productive forces of capital” and its inflections on the man-nature relationship, indicating the particularities of this process and its consequences on the countless existing forms of life. For him, capital establishes a process of “devastation and exhaustion” of the workforce and also of the forces inherent to natural resources mediated by technical progress which, both in industry and in the countryside, institutes “[...] progress in art of despoiling not only the worker, but also the soil [...]” which, in turn, reacts to “each progress made in increasing its fertility” with the “exhaustion of the lasting sources of this fertility” (Marx, 2013, p.703).

There is a direct relationship between the way in which capitalism uses land and gives it meaning, and the degradation of exploited soil. Nature – including man here – is not an inexhaustible source of life and its brutal and uninterrupted exploitation by capital puts its existence at risk by promoting deep fissures in the man-nature relationship.

Today we are faced with an unprecedented environmental crisis, whether due to the structural violence of state actions, or through agreements or the formation of consensus under the idea of supposed sustainability that hides the interests of the continued reproduction of capital. With this, the aim is to dilute class antagonisms and social inequalities under a rhetoric of nature preservation, without altering the very bases of exploitation, spoliation, and degradation of natural and human assets. To fight this, in addition to compensatory actions and policies, which are sometimes necessary to mitigate the historical consequences of extractivism, livestock farming, and cultivation areas, industrial processes, among others – whose economic activities continually destroy the diversity of biomes throughout the nation –, it becomes essential to decode the interests and stratagems of domination and oppression that arise in this violent scenario of disputes and conflicts.

The conditions of dependent and peripheral capitalism (Fernandes, 1976; Ianni, 1981; 2004) and its own predatory features, since the beginnings of Brazilian social formation, arose from continuous land invasions, under processes of enslavement, as well as, throughout history, through degrading and violent processes in land use that accompanied the private appropriation of land and its commodification. They also shaped the world of work and social life, generating polluting, extractive, and predatory industrial processes in rural and urban environments. Such processes reverberate in the expropriation of nature, illness, mortality, and even the extermination of people and ways of life.

The collective movements and organizations of original peoples and traditional populations stretch, based on their ancestral practices and knowledge, the Brazilian political fabric. They explain, with their confrontations, the link between the expropriation

processes that historically occurred in the country with the destructive exploitation and appropriation of nature through the commodification of natural wealth and its association with national and transnational economic groups whose confluence of public-private interests converge on the squandering of national heritages and wealth.

An explosive scenario, tensioned by disputes and political confrontations, whose correlation of forces is linked to the organization and permanent struggle of original peoples and traditional populations, crosses the historical, economic-political, and sociocultural process in the country. The process to conquer and fulfill their rights to land, to the demarcation and ownership of their territories, and to ensure their social, ethnic-cultural, and territorial organization has been long, marked by violence, and often forged by blood.

The contributions of this edition to the *Dossier Environmental issues, original peoples and traditional populations* offer the reader reflections in which different concepts, categories, and/or notions are mobilized seeking to understand the complexity of issues related to the proposed theme. It is noteworthy that the theoretical lineages to which the authors are affiliated in capturing the object of their formulations are different, highlighting the plural perspective that this dossier takes when dealing with the relations of environmental issues with the original peoples and traditional populations in the country, from different theoretical and political places.

In addition to having articles that develop a theoretical problematization and/or bibliographical review, there are among the contributions works based on field research, documentary research, secondary sources, and/or on concrete experiences, as well as a concern with the construction and intervention of public policy. Despite the theoretical diversity, the contents have in common the presentation of several pieces of evidence showing the predatory relationships between man and nature and, above all, how they are present in the particularities of Brazilian social formation, under capitalist social relations.

The article that opens the *Dossier*, “*Environmental issue, land appropriation and emergence of new political actors in contemporary Brazil*” (translated into English, in sequence) is exemplary in the latter perspective, as it captures the issues of the environment and of original peoples and traditional populations, in a theoretical and historical perspective. And, in this sense, it points directly to the land issue, that is, to the private appropriation of land. It exposes its foundations in the context of capitalism in Brazil, establishing the relationships between people and populations with land uses and how they converge with environmental issues and become more complex today with new expropriations.

By placing the agrarian issue at its core, the author points to the characteristics of the land commodification process in Brazil and how these shaped the long process of private appropriation. The motto of progress, of the modernization of agriculture, under strong land concentration, of agriculture and of agribusiness stand out in the face of dif-

ferent expropriations that affected the man-nature relationship experienced by original peoples and traditional populations.

Violence by the state and capital is its indelible mark and is diverse throughout history, denying these populations their rights to land. However, such processes did not occur without resistance, as the author highlights, pointing out that the organization of these populations from the countryside, under their unruly occupation since the beginning of the colonizing invasion. They ended up culminating in the convergence between agrarian issues and environmental issues, adding to the struggles for agrarian reform and labor rights, the emergence of new subjects and their struggles that take place on the public scene – in common, in their convergence, they advance demands for rights to land use and preservation of the relationships they establish with nature and which impact and are made singular in their ways of life and work.

By unfolding the historical foundations of the land issue, the author highlights how, mainly from the 1970s onwards, the environmental issue was established and converged with the agrarian issue and the emergence of new collective political subjects internationally and nationally. In Brazil, the 1988 Federal Constitution is considered an important milestone for recognizing original peoples and traditional populations as *subjects of rights*. However, in the movement of correlation of forces, we see the advances and setbacks that have developed since then, vis-à-vis the advances of capital over land and workers, highlighting the “*distance between intention and gesture*” (Buarque; Guerra, 1973 – emphasis added) that permeates this recognition of subjects of rights granted to indigenous peoples and traditional populations in view of their effective exercise.

In a continuum, certainly accompanied by determinations and constraints of the historical process of the development of capitalism in Brazil, the land issue today signals the deepening of the association between industrial, commercial, and financial capital. Under the aegis of financialization, land conflicts are (re)actualized, adding to expropriations, processes of land speculation, and foreignization, related to the commodity market and new advantages and limitations that permeate capitalist accumulation.

The uses of land were and are the most diverse in their advantages and limitations – capital sees no restrictions on its expansion and undertakes its business in any situation and according to needs that arise time and time again. Alongside the exploitation of the workforce, the exploitation of land use can take place on fertile or sterile soils, on capital (Marx, 2017). The second article, entitled “*The environmental issue and expansive dynamics of capital: land rent and the social determination of natural conditions*” invites us to this problematization. The author, in a theoretical-bibliographical research, bases his formulations on the Marxian category of land rent in dialogue with other authors who discuss environmental issues based on the capital-nature relationship. Recognizing land rent as a marker of social value, he argues that it is through its relationship with the necessarily ex-

pansive dynamics of capital – *value that gets more valuable* (Marx, 2013) – that it becomes possible to critically understand the environmental consequences under the increasing *commodification of nature*. It observes that capital can explore advantages or limits, which highlights these capital-nature relationships in a historical process that is not linear, but rather unequal and combined.

In fact, when we refer to the Brazilian social formation, it is possible to verify the centrality of the land issue and its expression under the particularities of a dependent and peripheral economy. Certainly with inflections in the historical course, land concentration and predatory exploitation remained, in continuous processes of expropriation. The article “*Agribusiness and family farming: economic interests and internal supply in debate*” focuses on these particularities, problematizing agribusiness with its intensive capitalization, extreme use of pesticides, and production aimed at the external market, while comparing it to family farming, with alternatively-created management practices and aimed at feeding the Brazilian population.

The authors focus on the historical determinations of the agrarian issue in the country, with the privilege of private ownership of land since the process of enslavement and colonization, through the advancement of land concentration in large estates, the process of modernization of agriculture until reaching the current expropriations. In a process in which the state, international capital, and the national bourgeoisie are combined with the continuous private appropriation of land, tax incentives and financial subsidies are added so that the technological insertion in the countryside and the businesses of large landowners are enhanced. In addition to the commodities market and its role in the current phase of global financialization of capital, there is the strengthening of strategies that deepen expropriations.

In the article, these current aspects are treated under the key of ultra-neoliberalism, contextualizing mainly the previous Brazilian federal administration, its *environmental denialism* – with the propositions and practices of its deregulation<sup>1</sup> –, as well as health, in the context of the COVID-19 pandemic. Its repercussions meant the dismissal and greater fragility of the segments that make up family farming – despite their greater contribution to both employment and supply for the domestic market –, as well as the federal government’s concepts and practices in the pandemic context, including and specifically for these populations.

This process of increasing commodification of nature/environment and its consequences is expressed in the extraction and trade of gold, problematized in the fourth article of this dossier. The contribution “*(Il)legal gold: a structural determination on the Amazon*” addresses this issue, proposing the unveiling of the relationship between the

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1 In this regard, we suggest reading Acselrad (2022).

production of (il)legal gold in the Amazon and the international market. Based on theoretical-bibliographical research, fed by secondary sources, the organic relationships between the Amazon and the production of (il)legal gold are problematized, assuming its structural determination in the Amazon.

This spelling – *(il)legal gold* – aims to indicate its untraceability, since, as the author argues, in the exploration of gold, legality and illegality are associated, both formal and informal chains in the production, distribution, commercialization and consumption processes. The demands of central countries for the consumption of gold extracted in peripheral countries are combined, based on processes that, according to the author, are financed by transnational companies, smuggled and transformed in refineries, undergoing *bleaching* processes. It even highlights the *transfer of responsibility* that is credited by central countries to peripheral countries with *social responsibility* actions in a kind of *cleansing* of the image of those countries, under the validity of the *right to contaminate* or the *right to pollute*. Its consequences are the pollution and environmental degradation, and also compromising the survival and reproduction of original peoples and traditional populations.

In its greed for increasing profits, capital acts in a rapacious way in relation to the exploitation of human labor power and natural resources, advancing, without hesitation, over all social forms and imposing, at its pace and strength, all its ferocity and violence against those who resist its project of destruction. Despite this predatory action, despite the policies engendered by the Brazilian state in collusion with national and transnational capital, of extermination, silencing, omission, negligence, and/or making the rights of original peoples and traditional populations invisible, they have built, based on their knowledge and practices, an extraordinary protagonism, even in a political terrain of such asymmetrical forces, in defense of their rights and the right to life of all beings on the planet.

In this way, from their trajectories and struggles, they allow us to break with any fragmented understanding of the concrete social reality and the historical processes that constitute it, because following their footsteps in this land called Brazil means demystifying the idea that there was no resistance to the processes of colonization and enslavement. It means to recognize in the insurgencies of original peoples and traditional populations their strength of resistance since colonization in the face of invasions, attacks, looting, genocide, and attempts to enslave the countless nations that exist here and those that, kidnapped by the slave trade, settled under terrifying conditions. It means understanding that the myth of racial democracy is fundamentally constructed with policies of erasure and promotion of the invisibility of ancestral memory, contestations, struggles, resistance, of the enslaved black population. The collective escapes, the organization of *quilombos*, the daily boycotts of work violently opposed by whippings, torture, and death, the escape



routes braided around the head, the sounds, dances, and so many other ways of resisting and making oneself exist must be recovered, remembered, (re)told among the generations that, even today, live with, resist, and (re)exist on a daily basis with the strongly present structural racism.

Original peoples and traditional populations constitute political subjects, whose contribution in the fight against the dictates of capital and the conservative heritage of our social formation call into question, in the present time – in a continuous terrain of struggles between such asymmetrical political forces –, the issue of land and the human-nature relationship as a peaceful, integrative coexistence, without violations and destruction. Without a doubt, it is a societal project for the preservation of human life and nature that contributes to radically questioning the hegemony of capital. This argument is presented in “*Quilombo is our place: the quilombola (re)existence in Brazil*”, based on the (re)existence of *quilombo* subjects to reaffirm this social place as an act of resistance against that which is attributed to black people in the country, in social relations marked by racism that still reinforce domination and exploitation today.

In this journey, the remaining *quilombo* communities in Brazil are problematized, in order to affirm the memory of their (re)existence, as well as the long process of conflicts and responses through legislation on the issue in the country. It highlights how the structure of domination and exploitation remains in the present, based on processes such as structural racism and violence inflicted on black bodies and especially those of black women, and against which the *quilombos* that remain in Brazil express the resistance of this population – they link the past of *quilombos* as a place of meeting, freedom, and survival to community relations that are still experienced there today and that can be understood as an expression of this collective (re)existence of black people. However, despite advances in their recognition as subjects of rights, especially with the 1988 Federal Constitution, there are several historical invisibilities and mistakes regarding the black and *quilombola* population. Advances and setbacks in legislation remain present in daily and necessary struggles and disputes, central to the issue of the effective right to territory.

In the sixth article of the dossier – “*Perspectives of indigenous scholars in confronting racism at universities*” –, its authors, by bringing the specificity of indigenous women and access to education, especially university education, highlight how racism is established, identifying it as structural racism. Related to the master’s research of its author, also an indigenous *Kaingang*, the article is written in co-authorship with her master’s advisor, a non-indigenous researcher, and proposes reflections on the experiences of *Ava-Guarani* indigenous women, interviewed, in the investigative process, about their trajectories in university life.

The experience of indigenous women in university education is contextualized by the process of implementing and developing affirmative action policies that, according to the authors, were initially developed in universities in the state of Paraná with regard to indigenous people. They highlight the unprecedented nature of this process when considering the history of indigenous peoples in the country, since, from this insertion in university education, indigenous women manage to establish their places as researchers, intellectuals, and their leading role in the Brazilian academic-scientific community. They argue that along the way, however, in addition to this self-recognition as indigenous people, they experienced, in the sociocultural relationships they had, processes of concealment of this condition, given the structural racism manifest in the university environment, alongside other challenges to their permanence in higher education.

The manifestation of this structural racism occurs, according to the authors, both from a lack of knowledge of the history of indigenous peoples, and with regard to the debate on racial quotas implemented through affirmative action policies. In the research carried out, they identified manifestations of offenses, prejudices, stereotypes, and situations of segregation. They also highlight, in the debate on racial quotas in the researched university environment, the presence of interpretations that characterize them as possible *benefits* under a meritocratic discourse of access to university.

The authors also highlight that in contrast to this violence – which, in fact, is associated with others experienced by original peoples –, the advancement of educational policies for indigenous people, as well as their presence in the university space, can contribute to struggles that combat their invisibility. If the indigenous presence interrogates the university and can contribute to advancing anti-racist and anti-capitalist struggles, it is possible to assume inflections in moving beyond the condition of objects to research subjects, as its authors observe.

In “*Socio-environmental Justice for comprehensive disaster risk management*”, the authors bring their contributions to the field of *socio-environmental justice* and how it can and has contributed to *comprehensive risk management*. When presenting the problem of *climate change and disasters*, the authors point to worrying indicators regarding the challenges posed. These indicators are related to hegemonic social relations established in the last two centuries and which have been signaling the occurrence of climate change and possible and actual disasters. Climate change is mainly associated with economic and energy matrices and is related to global warming and the significant increase in CO<sub>2</sub> emissions, which has occurred on most continents, among other determinants. Issues that require environmental preservation in the face of agricultural and extractive activities should also be highlighted, for example, in mining (legal and illegal) and how they relate to various disasters; and this, even in cases where accidents can be classified as related to technology and/or enterprise infrastructure, but which may have interactions with climate change.



Alongside other indicators, the authors point out the gap between the delay in science in terms of (re)knowledge and responses to face socio-environmental issues and that arising from the experience of original peoples and traditional populations that have long before announced their ways of producing and living, but hegemonically were not recognized and relegated to mysticism or folklore. And even when invited to participate in national and international events to discuss socio-environmental issues, they are not, in fact, heard or considered, with such opportunities often being characterized as spaces for negotiation between companies and governments.

Based on this outlined framework, which we briefly summarize here, the authors advance their formulations on what they call *socio-environmental vulnerabilities*, arguing for the layers and interfaces that underlie socio-environmental issues and the challenges that arise in *risk and disaster management*. They problematize the limitations and challenges posed to already developed approaches – especially with regard to existing dichotomies – and argue for the need to outline *socio-environmental justice* strategies in an articulated construction for the construction of actions and policies that focus on *comprehensive risk management*. That is, it is about recognizing that exposure to these risks are not homogeneous and universal, but present cleavages – *color, face, and gender* –, which affect and worsen when they are added to social inequalities already established economically and politically in our society, including due to the absence or inefficient actions in the public sphere.

It is from this field, which brings together these different subjects, the recognition of their agendas and how they come together in common guiding principles, as related to their secularly constructed conceptions and practices, that the authors present the perspectives for design and propose *comprehensive risk management*. Despite the admission that only the requirement for a structural transformation of the ways of producing and living would constitute the appropriate horizon, they recognize the limits for this to occur when considering international agreements, public policies, the state apparatus, and society itself and that they end up conforming to propositions limited to risk mitigation. In this way, they propose necessary alliances between different subjects – recognizing the contribution of original peoples and traditional populations to the expansion of this perception and their participation in effective structures –, based on a *transversal movement of care*, from the perspective of *socio-environmental justice*, which brings together the different areas of public policies related to disasters and climate change.

This perspective of articulation between different social and collective subjects, with a view to their recognition and political power in confronting issues related to environmental issues, is (re)affirmed in “*University extension in tackling climate change and environmental racism*”. Taking as a reference the problematization and debates arising from the University Extension Course “Climate Change and the Right to Water in the

Metropolis of Rio de Janeiro”<sup>2</sup>, in addition to advancing the field of studies and propositions regarding the *agrarian/urban/environmental* triad – in training in social work –, the authors aim to contribute with inspiration to practices that exercise democratic processes and actions aimed at transforming urban and social reality. Furthermore, they aim to contribute to recognizing the potential for confrontation that peripheral territories present in these processes.

With the course contents, debates developed, field visits to enterprises, and case studies, the conceptualization of environmental racism and its derivation from structural racism advance. They highlight how essential it is to criticize and confront the denial of climate change and how this is a daily struggle that must be developed day in and day out involving different subjects, as a way of denouncing class, gender, and racial inequalities that underlie and instrumentalize denialism and the interests of capital. In this sense, they reinforce the importance of articulation in and with the territory for the design of collective strategies, despite all attempts to the contrary, and for which technical and popular knowledge is not absent in order to encourage both short- and long-term responses.

In “*Ambivalences in access to water by traditional communities in the Brazilian Northeast*”, the authors take as a reference the concepts of ambivalence and access to problematize the implementation process of the *São Francisco River Integration Project* (PISF), considering the Eastern region of this project as an empirical field. They structure the exhibition around the following axes – “*The ambivalence in understanding the Northeast*”, “*The territorial reconfiguration of access to water by communities*”, “*Community access to water: SISAR*”, and “*Access to water in rural productive villages.*”

Throughout the text, they argue for the limitations of effective access to water. Even considering that the project has not yet been sufficiently implemented, they show that, based on the research carried out, it appears that the populations in the region either do not have access to water and/or have limited access to it. That is, even though part of the population may have this access, it is limited to domestic and family use, and is not available for consumption in production and/or income generation activities that would be appropriate for their food security and subsistence.

They also problematize the rationalizing proposals of the project for the life, production and reproduction of these populations, rejecting the initiatives built by them based on their own knowledge. According to the authors, production strategies that these

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2 Carried out in partnership between the School of Social Service/UERJ, the Federation of Bodies for Social and Educational Assistance (FASE), the Rio de Janeiro Center of the Climate Change and Socio-Environmental Justice Forum, and the Popular Surveillance Network in Sanitation and Health of Rio de Janeiro, it constituted training processes under the guidance of popular education, on the themes of water agendas, the production of cities, and climate change.

populations had traditionally developed would not have been considered, meaning that they were excluded from the process and their self-determination.

As the last article in this dossier, “*Voices of the land and ancestry: imagining new perspectives for the Anthropocene*”, the author proposes the analysis of *reflections by indigenous and quilombola thinkers*, as she assumes that it is through dialogue with the voices of the land, for *their ancestries and epistemes* that make it possible to imagine *new aesthetic-ethical-political projects in the Anthropocene*. In addition to referencing in her definition, it is possible to summarize that the author qualifies the Anthropocene as a period of crisis with multiple dimensions, involving everyone and the planet itself and that, by reaching *biogeochemical processes on Earth*, it would also involve *the failure of paradigms of political imagination of western capitalist modernity*.

Problematizing the terms that integrate her hypothesis and frame of reference in the first part of her text, the author unfolds it to address the topics “*Indigenous voices: collective knowledge and the subjectivity of forests*” and “*Quilombola voices: countercolonialism and confluence of knowledge*”, to then *give voice* to the knowledge and wisdom of indigenous people and *quilombolas*, as it would be from them, from the consideration of voices hitherto suppressed from dialogue, that the survival of all living beings would become possible. The text also indicates the need for *public accommodation* of these very peculiar worlds that provide us with the opportunity to reconcile with nature, concluding that without this process our existence and that of the planet would have no future prospects.

In short, we highlight that the dossier in this issue proposes reflections on the current configurations of the man-nature relationship based on the environmental issue and its interrelations with original peoples and traditional populations, in a society whose concrete and historical form, largely financialized, expresses the deepening of the speculative logic of capital appreciation. Therefore, the challenge of reflecting on the eminently metabolic character of this relationship in which “*man is a part of nature*” (Marx, 2004, p. 84), transforms it and is transformed by it, in its particular and historical condition, will certainly remain a challenge.

The history of capitalism already proves for itself the destructive result that a denialist dichotomous vision of the reciprocal relationship between man and nature establishes. The political and social struggles of original peoples and traditional populations, in a context marked by a mercantilist perspective – in which “the *devaluation* of the world of men is in direct proportion to the *increasing value* of the world of things” (Marx, 2004, p. 80) –, place other substantive elements of renewal in concrete political practice, whether in aspects relating to the history of colonization and slavery, or in the confluent aspects of their ways of life around worldviews that indicate other ways of seeing, thinking, feeling, and intervening in the world.

Understanding the decisive mediations in the common struggle for land and self-determination, from these political subjects and from a non-Eurocentric perspective, certainly mobilizes conceptions and knowledge from this centuries-old memory of who we really are as a country.

In the Free Theme section, this issue of *Em Pauta* has the contributions of two articles by Angolan authors, in which the educational dimension present in social work is an object of reflection. In the first of them, “*The socio-educational dimension of social work in Angola from Gramsci’s perspective*”, the authors briefly contextualize the Angolan social formation. They highlight its particularity as a dependent peripheral capitalism, highlighting its constitutive features that mix the legacies of communal bases, Portuguese colonialism, the recent process of independence (1975), and the neoliberal dictates in force under the guidance of international organizations, such as the World Bank and the International Monetary Fund.

To problematize *the socio-educational challenges in social work* oriented towards *political emancipation*, they contextualize recent political processes arising from independence, as well as the insertion of the social work profession in the country (its emergence in 1962, its abolition in 1977, and its resurgence in 2005). They then consider the limits for guidance in this critical framework, with socio-educational actions in this direction only being able to be identified punctually and embryonically.

The second article, published as a free theme, “*The educational dimension of social work in protection floors policy in Angola*”, aims to propose reflections on the educational dimension of social work within the scope of *social protection policy in the country*. Recovering elements of the economic-political and socio-cultural configuration of Angola, amid the processes of colonization and independence, they present the processes of emergence and trajectory of the social protection policy and the social work profession, which accompany these recent transformations and express their youthfulness in the Angolan regulatory framework.

The educational dimension that guides, among others, social work is, then, problematized by the authors, based on an institution of social protection policy taken as an exemplary case. They argue, then, that even if hired within the scope of state institutions and to meet their interests – within the framework of precarious working conditions – the social worker can develop the educational dimension, in conjunction with and corroborated by other dimensions of their work, to advance mechanisms of *political emancipation* among the subordinate classes, putting *human emancipation* into perspective.

This issue also features the Interview “*Maria Emília Pacheco: in defense of agroecology and food sovereignty*”, carried out by *Em Pauta*, in which we are presented with important historical processes and political subjects who constructed History in its articulations with

social struggles and policies related to fundamental aspects of Brazilian social formation. The richness of our interviewee's contributions also lies in being innovative herself, in her gender condition and, above all, in the themes with which she has worked and continues to work, in countless spaces and places that mark her trajectory.

*Maria Emília Pacheco* recovers, in her interview, the dynamics of these processes through her experience and possible interrelations between the determinations of the social issue and its expressions in Brazilian particularities, based on reflections on the environmental issue, agroecology, and food sovereignty. She does so by relating them to structural issues of the capitalist mode of production in a peripheral Latin American country, making her interview a rich and important testimony about the dynamics of production and reproduction of capital and how it inflects all the spheres of social life.

Social inequalities – of class, gender, ethnic-racial – are present in her interview from her report on resistance movements. And this includes highlighting her own historical participation with other social and collective subjects who fight against the barbarity perpetrated by capital in the face of the countless issues that cross this edition's dossier and that highlight the challenges of the present time.

This issue's *Life Tribute* – “*Raoni and the indigenous movement in Brazil*” – offers the reader the possibility of following a biographical narrative of a respectful leader of the original peoples of Brazil and an important protagonist of the struggles for the rights of these peoples and in their process of collective organization. In this exhibition, important and significant historical events of Brazilian society also come into play and the indication of fundamental aspects for understanding the worldview of the original peoples, through the observation of their way of life and organization – whether in the broader political sphere, in the relationships established with nature or with *relatives*, among other rich aspects indicated in this moving narrative.

In the *Reviews* section, in this issue, we publish for the first time a text that discusses a review published<sup>3</sup> in the previous edition of *Em Pauta*. The author of the reviewed book<sup>4</sup> presents her reply, entitled “*Building dialogues and provocations: theoretical and political contributions on mental health, racism and violence*”. The other review in this edition, “*Marx's ecological thought: the 'metabolic rift' in the human relationship with nature*” focuses on the book “*Marx's ecology: materialism and nature*”, by John Bellamy Foster.

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3 NOGUEIRA, A.C.B. Mulheres negras, violência e saúde mental. [Black women, violence, and mental health]. *Em Pauta: teoria social e realidade contemporânea*, Rio de Janeiro, v. 22, n. 54, p. 220-225, Jan/Apr 2024. Review of: PASSOS, R.G. Na mira do fuzil: a saúde mental das mulheres negras em questão. [In the sights of the rifle: the mental health of black women under analysis]. São Paulo: Hucitec, 2023. Available at: <https://doi.org/10.12957/rep.2024.80436> 6. Accessed 20 April 2024.

4 PASSOS, R.G. *Na mira do fuzil: a saúde mental das mulheres negras em questão*. [In the sights of the rifle: the mental health of black women under analysis]. São Paulo: Hucitec, 2023.

The *Photographic Exhibition* in this issue of *Em Pauta*, “*Returning to the Center*”, is a poetic-documentary record that carries in the photographic images presented modes of existence and resistance of the original peoples in their territories and paths. The *Pataxó* elderly woman in the initial photograph opens up the various temporalities and spatialities contained in the presentification of countless micronarratives of her cosmovision.

Good reading!!!

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