

An (i)material Geography focused on popular and decolonial territorial praxis

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Abstract

As a result of our concerns, research and collaborations inside and outside the university, we illustrate important aspects of our popular and decolonial territorial praxis. We present some research results and cooperation work carried out with peasants from different municipalities in Paraná's Southwest region (individual subjects and / or associates) and citizens from the outskirts of Francisco Beltrão city, working in interdisciplinary and interinstitutional teams and with the subjects "studied" in each project. We chose a territorial and popular approach to render research and solidarity work, centered on social participation, dialogue and the integration of academic and popular knowledge, praxis that we carry out in three projects in which we experience some processes of territorial development in the countryside and the urban zone. We have a counter-hegemonic and decolonial perspective.

Keywords: Praxis; territory; popular science; decolonial.

Uma geografia (i)material voltada para a práxis territorial popular e descolonial

Resumo

Neste texto, que resulta das nossas inquietações, pesquisas e colaborações dentro e fora da universidade, ilustramos importantes aspectos da nossa práxis territorial popular e descolonial, por meio de alguns dos resultados do nosso trabalho de pesquisa e cooperação realizado com camponeses de diferentes municípios do Sudoeste do Paraná (sujeitos individuais e/ou associados) e com cidadãos da periferia da cidade de Francisco Beltrão, trabalhando em equipes interdisciplinares e interinstitucionais e, especialmente, com os sujeitos "estudados" em cada projeto. Nós optamos por uma abordagem territorial e popular de pesquisa e de trabalho solidário, centrado na participação social, no diálogo e na integração de conhecimentos acadêmicos e populares, práxis que efetivamos em três projetos nos quais experimentamos alguns processos de desenvolvimento territorial, no campo e na cidade, numa perspectiva contra-hegemônica e descolonial.

Palavras-chave: Práxis; território; ciência popular; descolonial.

Una geografía (in)material centrada en la praxis territorial popular y decolonial

Resumen

En lo presente texto, que resulta de nuestros cuestionamientos, investigaciones y colaboraciones dentro y fuera de la universidad, ilustramos importantes aspectos de nuestra praxis territorial popular y decolonial, por medio de algunos de los resultados de nuestro trabajo de investigación e cooperación realizado con campesinos de diversos municipios del Sudoeste do Paraná (sujetos individuales y/o asociados) y con ciudadanos de la periferia de la ciudad de Francisco Beltrão, trabajando en equipos interdisciplinares e interinstitucionales, y en especial con los sujetos "estudiados" en cada proyecto. Nosotros optamos por un abordaje territorial y popular de investigación y de trabajo solidario, centrado en la participación social, en el diálogo y en la integración de los conocimientos académicos y

populares, praxis que efectuamos en los tres proyectos en que experimentamos algunos procesos de desarrollo territorial, en el campo y en la ciudad, a partir de una perspectiva contrahegemónica y decolonial.

Palabras clave: Praxis; territorio; ciencia popular; decolonial.

Introduction

Initially, it is essential to highlight that this text is the result of our reflections carried out along our trajectory as a researcher and activist with social movements and, at the same time, of our participation in the discussion “Theories of spaces, territories and movements”, as an activity of the “I Latin American Meeting of Socio-spatial and Socioterritorial Movements” (I ELAMS) held at UNESP, São Paulo, in January 2019. For this reason, we are also very grateful for the opportunity we had to talk, debate and live with the subjects of the various social movements represented at that opportunity.

We believe in the necessary and urgent resolution of people's problems and that this can occur in different ways, from epistemological and / or ontological and political conceptions **made from outside, and about and to social movements** (for example, subsidizing their actions in the countryside and in the city with our research). In the view of the very serious life situation of our people, we believe that we have **work to do with the subjects and social movements of resistance, struggle, confrontation, decoloniality** and political, cultural, economic and environmental counter-hegemony, as we have already seen in Saquet (2015 [2011], 2013, 2014a, 2014b, 2017, 2018a, 2018b, 2019a, 2019b, 2019c, 2019d).

Social movements are, at the same time, geographical processes, therefore, they are spatialized and territorialized, becoming effective as socio-spatial and socio-territorial. The former have the advantage in space or in some social dimension of life; the latter have their trump card of social reproduction in the territory, such as the struggle for work land that, historically and geographically, occurs within the scope of the MST - Brazil. Struggle and resistance are fundamental elements and processes of the formation of the territory, in this case, peasant, militancy space turned into a territory of existence. Space is transformed into territory (the trump card), therefore, it is characterized as a “socio-territorial movement”, in which there are different territories articulated in networks of struggle and political resistance (FERNANDES, 2000, 2005).

Thus, a geographical interpretation of a social process like this enriches the approach taken, as we are conditioned to consider the social and spatial (and temporal) dimensions of the object of studies. In addition, we still have the possibility to work for and / or with the “studied” subjects, as we indicated earlier, from the perspective of the collaborating researcher / activist.

An abstract discussion of unknown people and whose situation I am not familiar with is not just a waste of time; this perspective is inhuman and impertinent (FEYERABEND, 2010 [1987], p. 363; emphasis added in the original).

We wrote this text **from within** a social, temporal, spatial and territorial movement – the agroecological, hereinafter referred to as the **transtemporal-transterritorial movement** –, sustaining our theoretical-methodological and political option to work **with** the “studied” subjects, living and collaborating systematically **with** them. We propose this text to our people, in the countryside and in the city. It is also directed to those who have the sensitivity and commitment – in **praxis** – of the political and cultural revolution in favor of the simplest and humblest people. Our objective is to socialize some of our learning in action research / participatory cooperation projects, from within an agroecological movement. “Washing your hands' in the face of oppression is to reinforce the power of the oppressor and choose him” (FREIRE, 2011 [1996], p. 109).

In **territorial praxis**, social participation needs to be built in a dialogical and continuous manner (FREIRE, 2011 [1974], 2011 [1996]; SAQUET, 2015 [2011]), recognizing and valuing differences, identities, social classes, social people's needs, desires, dreams, the goals of each subject and each family, their knowledge and techniques. We participate by discussing and cooperating; we cooperate by debating and participating in the transformation of subjects (researchers and subjects) and territories-places.

Since 1996 we have working in a dis-continuous participatory research and participatory action in an (in)formation movement, mobilization, resistance, struggle and confrontation, cooperating **with** simple and humble subjects, from the countryside and the city. Since 2012 one of our specific objectives was to think about decolonization and counter-hegemony with subjects **from** and **with the Latin American people**, sustaining other epistemologies and ontologies. In our projects the subjects are female/ male peasants - from different municipalities in the Southwest of Paraná - and citizens of the urban periphery of Francisco Beltrão (PR). They are people who live effectively and affectively in different geographies.

Without **our direct involvement** with subjects and territories, our intellectual production significantly loses its political, scientific and social meaning. Utopia and change “go” together: the dream conditions change and is influenced by hope (FREIRE, 2016 [1992]). This is a general movement of struggle for freedom, decision-making autonomy and justice, as properly advocated more than a century ago, for example, Reclus (2015 [1905]) and Kropotkin (1953 [1892], 1982 [1885]).

Thus we believe that confrontation is fundamental and needs to happen, in theory and in practice, in **popular territorial praxis**, inside and outside universities and other schools.

This is a movement against the appropriation and capitalist advance that occurs even in our schools. “The confrontation is possible if you are in the place where things happen and where the demand is considered legitimate by the identity of the place” (NATES-CRUZ, VELÁSQUEZ LÓPEZ, GARCÍA ALONSO, 2017, p. 81).

Hence there is also the centrality of “class and place consciousness”, as we have already argued in Saquet (2017, 2018a, 2018b, 2019a, 2019b, 2019d) and from our work in teaching, research and extension / cooperation and as argued by Becattini (2009), Magnaghi (2015), Becattini and Magnaghi (2015). This is a praxis of involvement and social commitment, of cooperation and solidarity, fighting against the bourgeois state and the agents of capital, against degradation and environmental contamination, precisely in favor of building a more just and ecological society. In territorial praxis resistance materializes in popular, decolonial and counter-hegemonic confrontation, strengthening relations of solidarity, cooperation and trust, together with conservation and environmental preservation processes.

Decolonizing means a process that creates a “new man” through the liberation struggle (FANON, 2005 [1961]). Freedom to plant and eat, to transform and appropriate the result of one's work, to sing and dance, to walk and teach, to learn and live, to feel safe and healthy, to think and produce knowledge according to each territory and their people.

We are in a movement called de-coloniality, as an ethical, social, political and epistemic response, for example, to indigenous and Afro-descendant movements based on a “different thought and also a different praxis” (WALSH, 2014 [2008]). Decoloniality corresponds to a struggle against coloniality and its material, epistemic and symbolic effects, such as the naturalization of extermination, domination, subordination, expropriation of lands, death, torture, rape, colonization of thought, etc. (MALDONADO-TORRES, 2018). We work to contribute to the decolonization of our minds and daily practices as describe below.

Popular or root (*raiz*) territorial development: practices and learning

Unlike other geographers who separate practical and theoretical / reflected knowledge and thoughts – see for example Haesbaert (2019) –, we understand that theory and practice are integrated into everyday life, inside and outside the academy (theory and reflection, therefore, are not restricted, for example, to universities), inside and outside the social movements of struggle and contestation of social domination. We could remember the arguments of Georg Lukács, Antonio Gramsci, the digressions of Paul Feyerabend and even some of our own discussions (SAQUET, 2019b). Anyway, it will not be possible to deepen this issue in this opportunity (see, for more details, SAQUET and BOZZANO, 2020).

Henforth we “only” show that science is one of the instruments – “an intellectual tradition” – that deals with the understanding of reality; therefore, it is not the only one and it is

not infallible. Reason influences practice and our practice influences reason. “[...] Reason without the guidance of a practice will lead us to error, whereas a practice is greatly improved by the addition of reason” (FEYERABEND, 2011 [1975], p. 284). In agroecological and artisanal practices of food production, there is a political movement, science (discussion and reason) and, of course, practices made of science and political and cultural struggle and resistance movement (SAQUET, 2017).

The thinking that does not commit to historical reality is a sophistical one, enabling us to live an inauthentic and solidary thinking with the *status quo*, with the domination and with the murder of the poor (DUSSEL, 2017 [1973], p. 12; emphasis in original).

We believe in the “philosophy of praxis” (GRAMSCI, 1975 [1932-1935]) – realizing itself as popular philosophy –, which presupposes a process built on a dialectic and dialogic between popular culture (of the “great mass”) and “high culture”: “It is a philosophy that is also a policy and a policy that is also a philosophy” (GRAMSCI, 1975 [1932-1935], p. 1860).

Popular and scientific thoughts, theoretical and non-theoretical knowledge are constantly integrated and disintegrated, in a dis-continuous movement much broader than modern, rational and specialized science. The subjects also think and reflect to produce a sculpture, to plant and eat, travel or not, work or rest and, under certain conditions, systematize, in a written or not, their thoughts. So it does not seem appropriate to understand the knowledge of subordinate social groups as common sense (SAQUET, 2019b; SAQUET and BOZZANO, 2020).

We believe that **common sense** is constructed historically and geographically and thus we cannot neglect the “knowledge of experience made” by the subjects (FREIRE, 2016 [1992]). Dialogue and popular knowledge contribute to generate many of the answers we daily need, favoring the understanding of the people with their own science and propelling them to defend their needs and identities (FALS BORDA, 1981; SAQUET, 2018a, 2019a, 2019b).

So we understand that **praxis** is the way of being in the world, of understanding and living it, and this is not restricted to academic intellectuals; a “practical attitude” is not necessarily “devoid of theory”, it has an existential meaning: practice and being in the world are indivisible and undergo a “dynamic, transcendental and concrete understanding”. This is a daily dialectic whereby man becomes opens to the world (DUSSEL, 2017 [1973]).

To illustrate our **popular and decolonial territorial praxis**, we will report some of the results of our research and cooperation work carried out with peasants from different municipalities in the Southwest of Paraná (individual subjects and / or associates) and with citizens from the outskirts of the city of Francisco Beltrão. We work with union members and other collaborators, including teachers, university students, agronomists, lawyers, economists, sociologists, agricultural technicians, nutritionists, workers, peasants, etc.

The projects that serve as an empirical-reflexive basis are the following: i) *Vida na Roça Project* – PVR (1996-1998), dealing with research and cooperation that we carried out in the Jacutinga community (Francisco Beltrão, PR) and based on the production and enhancing the production of ecological peasant food. ii) *Vida no Bairro Project* - PVB (2002-2006), in which we work with different institutions, especially with residents of the São Francisco neighborhood (Francisco Beltrão) and some urban unions in that city. iii) “Agroecological family farming in the municipalities of Verê, Itapejara d’Oeste and Salto do Lontra (Southwest of Paraná), as a strategy for social inclusion and territorial development” (2009-2012; AGROEC-USF), funded by the *Programa Universidade Sem Fronteiras* (USF / SETI / PR) and Fundação Araucária (Edital 24/2012: Universal Program/Basic and Applied Research) – Government of the State of Paraná – in which we return to work with agroecological peasants and distinguished institutional collaborators, mainly with NGOs, associations and rural workers' unions.

At PVR, PVB and AGROEC-USF we research and collaborate with different subjects based on the same principles of participation, interdisciplinarity, agroecology, diversification of cultural and work activities, continuing political training and solidarity practices in research and actions. We have achieved very relevant results from the experience in each project, mainly with the peasants, with the citizens and with the teams of the *Associação de Estudos, Orientação e Assistência Rural* (ASSESOAR) and the *Centro de Apoio ao Pequeno Agricultor* (CAPA-Verê; currently called the Agroecology Promotion and Support Center).

We operate in **root territorial development** – at the time of the PVR, called community –, in a multidimensional perspective: agricultural production (forest management, pastures, water resources and elimination of pesticides); health and environmental sanitation (family, housing and infrastructure); leisure and culture (recreation, courses and workshops); schooling; dissemination of projects involving the residents of Jacutinga and the São Francisco – Francisco Beltrão neighborhood. In a special way, in the PVR and PVB, the actions - participatory in research and cooperation - aimed at development respecting the nature, culture and the most immediate and urgent needs of local populations, valuing the territorial singularities and their respective subjects and knowledge (SAQUET and DUARTE, 1996; SAQUET and FLÁVIO, 2015).

As demonstrated in Saquet (2019a, 2019b, 2019d), in each project and between one project and another (between 1996 and 2012). The principles were transformed into guidelines and practices and the practices into principles and guidelines for participatory work, especially through the involvement of the different subjects in research and action: the discussions made with the subjects of each project, with the leaders (from the collaborating institutions, from Jacutinga and from the streets of the São Francisco neighborhood), with groups of urban

residents and rural and each interinstitutional team, all of them fundamental to consolidate participation and dialogue.

During each research-cooperation project, we jointly debated and defined the way of working, returning / presenting / discussing the data collected, valuing the subjects of the countryside and the city, activating territorialities, integrating university- local society, working to contribute to building a more just society. We also analyze and characterize the current situation of rural establishments, urban lots and families, establishing the goals, actions, the necessary budget and the people responsible for each activity planned and approved in the deliberative assemblies. We talked and debated during research, confrontations and claim actions, discussing and defining priority actions for the first months and years of each project. Thus we (i)materialize the activities together, evaluating them, identifying difficulties, advances achieved and priorities for the future (SAQUET and DUARTE, 1996; SAQUET and FLÁVIO, 2015; SAQUET, GAIOVICZ, MEIRA and SOUZA, 2012; SAQUET, 2019b, 2019d).

The PVB is a historically result of the PVR as supportive, participative, dialogical and cooperative learning work, within a social movement of popular and territorial praxis - agroecological and environmental. This happens because we use the same guidelines to understand each territory and to act in the desired social transformation, in a continued movement of resistance and political-cultural confrontation against hegemonic agents. The concepts of participation, interdisciplinarity, solidarity, continued (in)formative and diversification of work and cultural activities, mentioned above, and interinstitutionality of each project (Chart 1) proved to be closely linked and of vital importance in carrying out the research and the actions planned in each of the three projects implemented.

Whenever necessary, the objectives and actions have been adjusted. We tried to alternate activities of research, discussion, mobilization, training, claim and performance based on each action plan built in each research-cooperation project. So we were able to accumulate experiences and learnings to evaluate each phase of each project and referrals made in PVB, trying to qualify them in relation to the previous experience of PVR.

Chart 1: Fundamental characteristics of the teams in three research-cooperation projects.

PVR	Interdisciplinary, interinstitutional [NGOs, State, unions and associations, peasants and citizens] and (in)formative teams constitute a movement to strengthen technical, scientific and training collaborations as a strategy to fight against agribusiness and the bourgeois State. They work to create territories of debates and decisions, of mobilization, popular resistance and counter-hegemony.
PVB	
AGROEC-USF	

Prepared by the authors, 2020.

The “combination” of people from different areas of knowledge with the subjects with whom we work in each project was fundamental, enriching the debates and (in) formations,

expanding the demands, strengthening the interinstitutional relations and the agroecological movement made of practices and science, techniques and technologies, struggle and confrontation, solidarity and cooperation, movement broadly and explicitly anchored culturally and territorially, especially from the peasant way of life.

Like any process of this nature there are contradictions and difficulties, among which the weaknesses of public actions (federal, state and municipal) stand out, as we have not been able to advance qualitatively with the same intensity in all projects carried out. In PVR we have made further progress in the realization of reciprocity relations, in political self-organization, in social participation, in the plurality of development, especially through environmentally sustainable practices based on a significant class consciousness already existing among the peasant community of Jacutinga – Francisco Beltrão.

At PVB we activate local territorialities and social participation, reciprocity and diversification of initiatives to collaborate in improving the quality of life of residents of the São Francisco neighborhood, also based on an important existing class consciousness and qualified in the midst of project activities with specific courses, meetings and workshops. In each project we historically and geographically managed to build and enhance synergies: by teaching and learning we self-qualify us as social subjects and collaborators through mutual help and dialogue.

In the “Agroecological family farming project in the municipalities of Verê, Itapejara d'Oeste and Salto do Lontra [...]”, which was also centered on research and cooperation, we worked intensely but with more difficulties – absolutely normal – to create spaces for dialogues and social participation and to contribute to popular culture and the municipal governments of each territory, contributing to strengthen the participation of the State University of Western Paraná (UNIOESTE) in the processes of **popular territorial development**, within the scope of the three selected municipalities (Itapejara d'Oeste, Verê and Salto do Lontra - Southwest of Paraná).

Thus we created spaces for dialogues in these municipalities, especially with farmers organized in the form of associations, unions and NGOs. We aimed to understand the characteristics of family food production and cooperating in the qualification of this agroecological production, based on the social dimensions of agriculture, culture and family political management. So we carried out various research and cooperation activities, with attention to meetings of the work team and with representatives of the different institutions linked to peasant agriculture in each municipality, the socialization and discussion of the project – facts that served as the basis for the research carried out on municipal agroecological practices –, the writing of the analyzes made and the implementation of defined and planned actions **with the ecological peasants of each municipality** (the activities carried out and the

main results achieved can be seen in Saquet [2019a, 2019b] and Saquet, Gaiovicz, Meira and Souza [2012], among others).

This research-cooperation process revealed that the cooperation between university-local society is fundamental. This process is firm by research, (in)formative and actions debated and concretely implemented, integrating knowledge and techniques, urban and rural subjects, science and popular knowledge. , contributing to overcome the historical separation between science and common sense, intellectuality and mass. The establishment **of learning spaces** in each project was very rich for our political and cultural formation and to encourage peasants and citizens through workshops, courses, technical exchanges, meetings, political mobilizations, advertisements for their productions etc.

We also learned a lot about the rural and urban needs of each municipality, reinforcing our argument that we still have a lot **to do for and with the people** to significantly and qualitatively expand investments, public and self-organizing actions. Although contradictory, this synergy is extremely necessary to build cooperatively and jointly **development as reflected experimentation, as praxis of popular and territorial life, decolonial and counter-hegemonic in a more just and ecological society.**

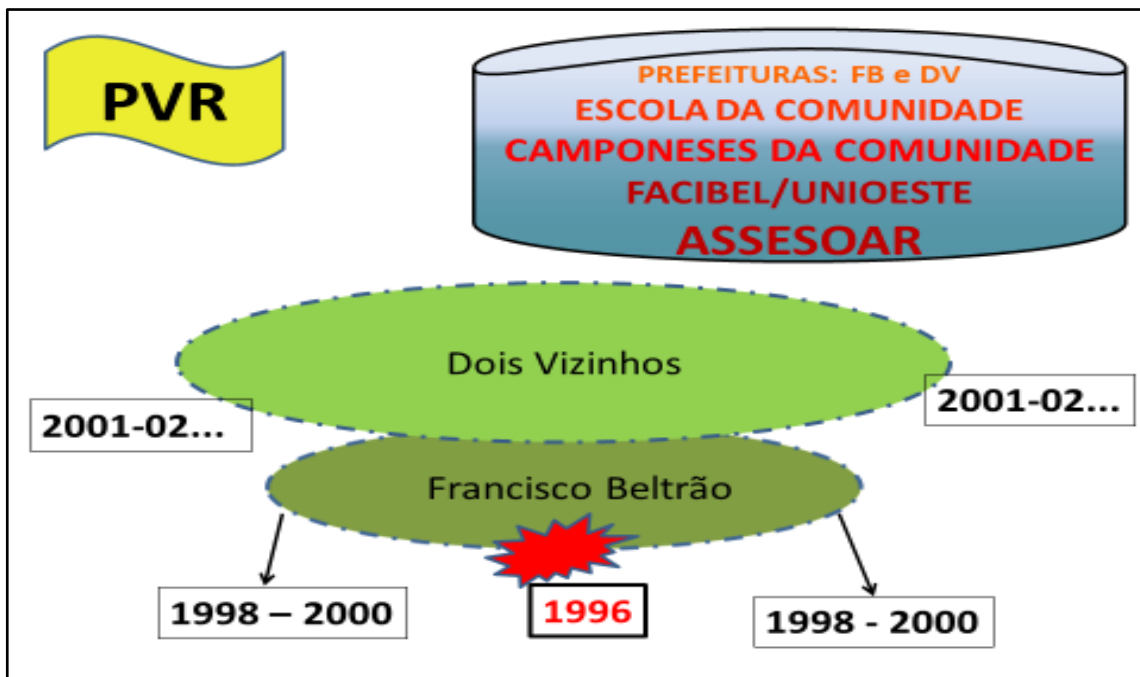
Our praxis also reveals that there is no temporal and spatial scale that is a model for other experiences and research and cooperation projects are elastic and flexible, so it is necessary to respect their own time and place. Moreover, it is important to evaluate and revise objectives, updates, etc. keeping in mind the advances, difficulties and limits of each action performed and the relational complex of the actions carried out in each space-time-territory relationship.

In PVR the NGO ASSESOAR was central to research, (in)formative and actions, followed by the performance of UNIOESTE (at the time still called Francisco Beltrão's Faculty of Human Sciences – FACIBEL) and supported by the working with peasants that, in turn, were also central to all activities carried out in this project. The teachers of the school forged important mediations in the locality of Jacutinga and around the Municipality of Francisco Beltrão. The project was conceived focusing these locations however, we slowly expanded the research and collaboration actions to the municipal and transterritorial level (Figure 1), trying to motivate and guide the creation of different networks of cooperation and solidarity among members of the work teams and mainly peasants.

At PVB the scale of research and cooperation remained anchored in the São Francisco neighborhood, at the level of families and streets in the action research neighborhood. The performance of UNIOESTE – precisely from what we learned at PVR -, the Union of Employees in Commerce of Francisco Beltrão and the neighborhood (through its residents' association) were central. We must also cite other important mediations, such as

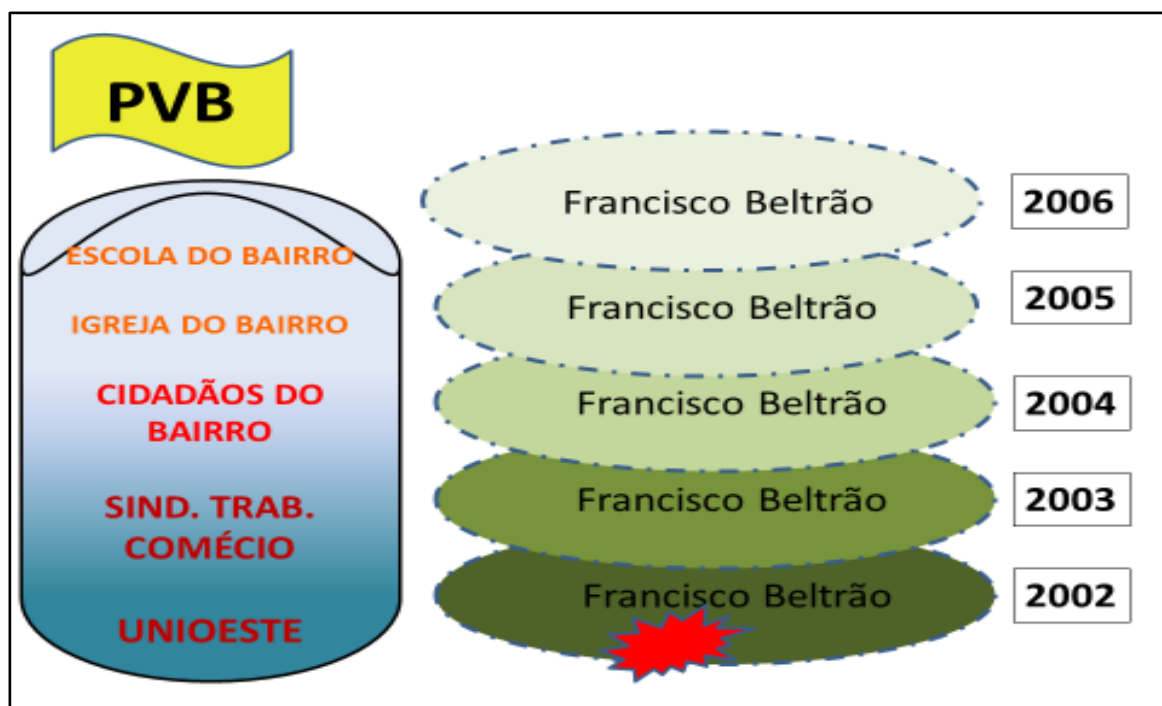
those of the Union of Engineers, representatives of local churches, the club of mothers and the “senior citizens” group in the neighborhood (Figure 2).

Figure 1: PVR temporal and spatial scales.



Prepared by the authors, 2019.

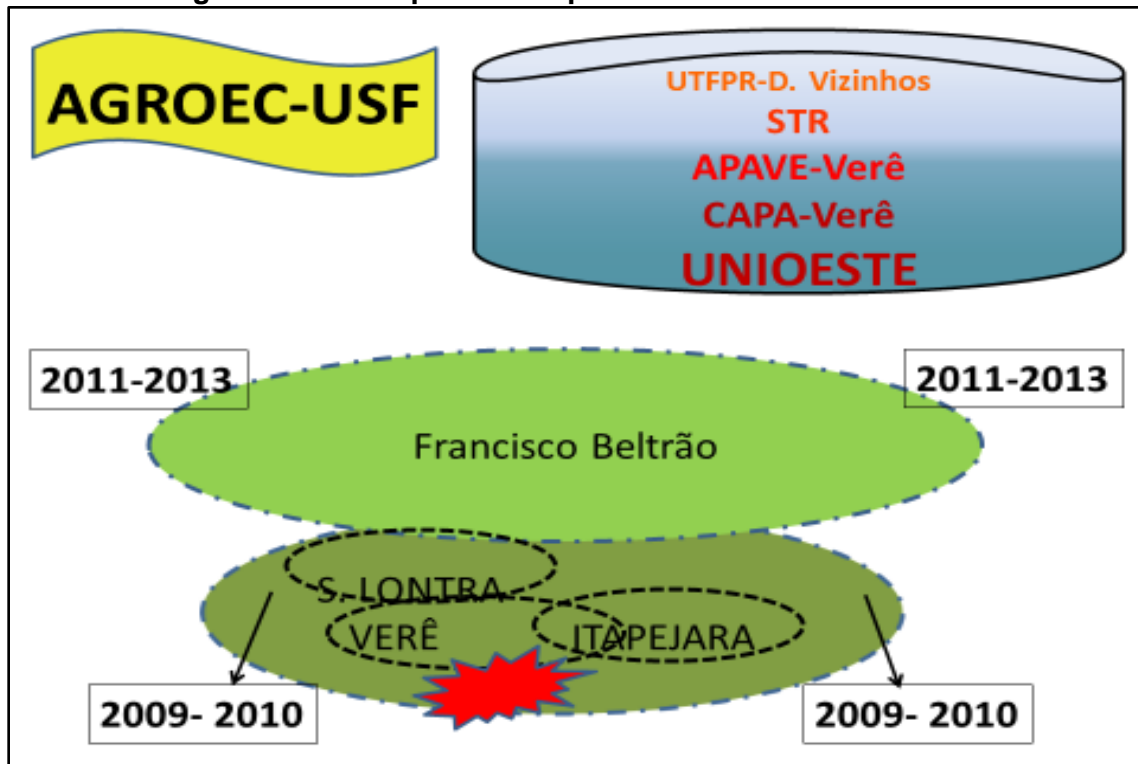
Figure 2: PVB's temporal and spatial scales.



Prepared by the authors, 2019.

The most recent project also focusing on ecological peasant agriculture took place on a broader spatial scale. We initially worked at the level of three municipalities, historically expanding activities to a fourth municipality, establishing very important cooperation between UNIOESTE and the Universidade Tecnológica Federal do Paraná (UTFPR - Dois Vizinhos), with the Sindicato dos Trabalhadores Rurais (STR of each municipality), with the Associação de Produtores Agroecológicos de Verê (APAVE-Verê) and with CAPA-Verê (Figure 3).

Figure 3: The temporal and spatial scales of AGROEC-USF.



Prepared by the authors, 2019.

In each of these projects the urban and rural contents were also different, according to the singularities of the groups and the social class that participate in this work. The objectives and goals defined with them trans-temporally. In the PVR, the rurality was emphasized due to the actions carried out in the Jacutinga community and with connection with the urban area, where the consumer market for peasant agroecological products is located. On the other hand, PVB had an eminently urban content, without extrapolating activities beyond the city of Francisco Beltrão and, at AGROEC-USF, we worked hard to activate country-city relations (Chart 2). Thus we contributed to reinforce existing relationships and to try to create other networks of cooperation and solidarity, especially among farmers and consumers, to enhance productions, certifications and commerce.

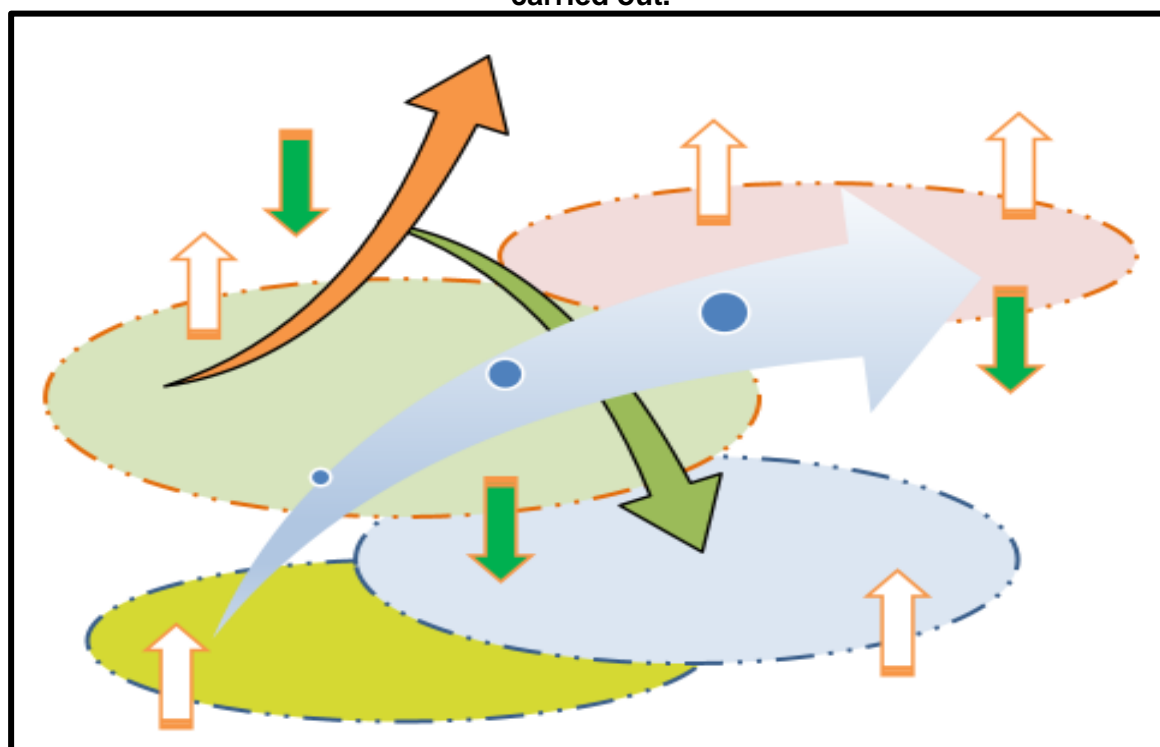
Table 2: A representation of the urban and rural content in our research-cooperation projects.

PVR	RURAL – URBAN
PVB	URBAN
AGROEC-USF	RURAL-URBAN

prepared by the authors, 2019. Note: the different sizes of letters and italics demonstrate the territorial dimension shown.

We believe that the developed work contributes directly to establish other links between the countryside and the city, based mainly on relationships of trust and cultural identification, forming networks that aim to mobilize and self-organize individuals to sell their products through small networks. In this process *class and place consciousness* were inherent. It is an articulation movement, territorial anchoring and resilient that assumes a political-economic content that is opposed to the agrochemical, industrial production of food and large commercialization networks, with the clearly counter-hegemonic meaning as we detail in Saquet (2019b). In PVR and AGROEC-USF we carry out concomitant and transterritorial relationships related to research and action, among the members of each work team and between the “studied” subjects and with collaborators from the countryside to the city (Figure 4), contributing to relay networks in time and space of each research and cooperation project.

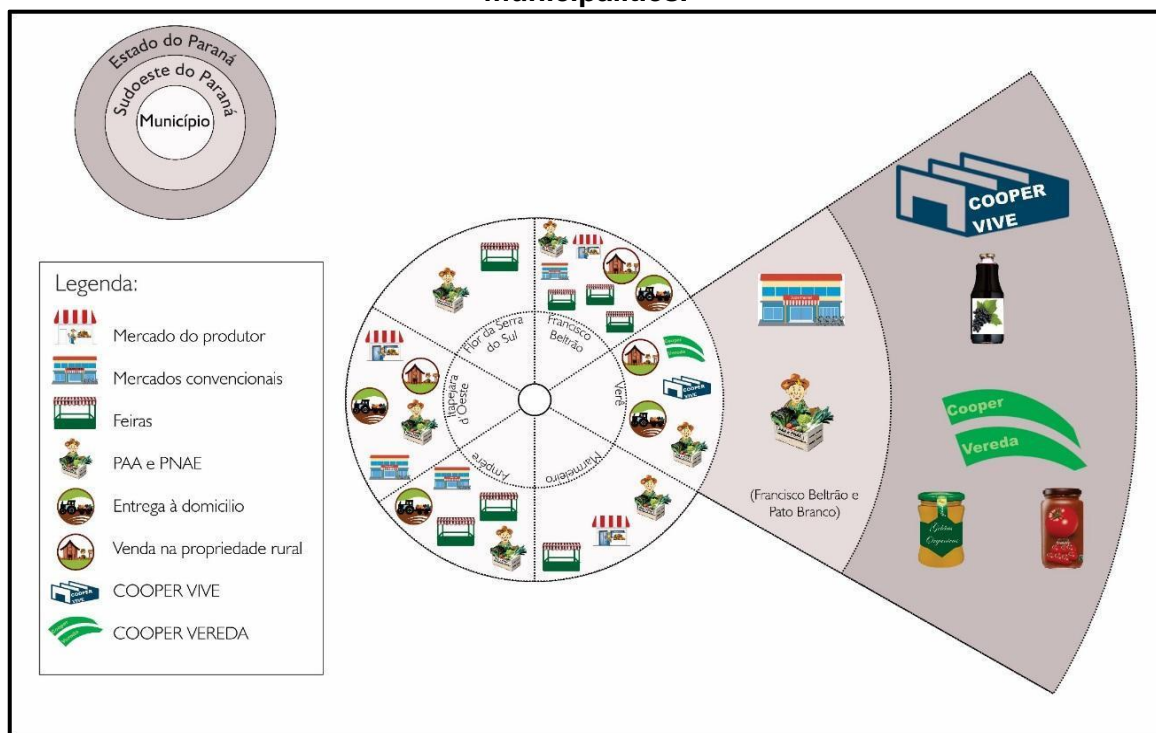
Figure 4: An illustration of the territorialities and networks overlaid in the projects carried out.



Prepared by the authors, 2019.

Food marketing networks, especially organic, are also part of resistance practices and are configured in multiple forms and on small and large scales (DANSERO and PUTTILLI, 2014), involving local institutions, producers and consumers. The small networks we have identified and highlighted (Figure 5) reveal a close link between food and territory, producer and consumer, certifier and producer, technician and seller, related to the appreciation of agro-ecological, artisanal products and personal relationships. Some of the networks are small and some are regional; some last longer, others less; some are predominantly economic and political ones, others are political and environmental, or economic and cultural ones.

Figure 5: Representation of the main field-city networks identified in the selected municipalities.



Elaboration: Marcos Saquet. Scanning: Raquel Meira.

Short chains are based on direct and indirect sales. The direct chains take place individually (home delivery and sale at the rural establishment, both *face-to-face*) and in groups (free markets by Francisco Beltrão, Marmeleiro, Flor da Serra and Ampé, and APAVE-Verê, all also centered on *face-to-face relationships*); the indirect short chains occur through the supermarkets of Itaipava, Verê, Flor da Serra, Ampé and Francisco Beltrão, the Rural Producer Markets of Francisco Beltrão and Itaipava, and the Cooperative of Commercialization of Integrated Family Agriculture (COOPAFI). The slightly longer, regional networks are also indirect. They occur through sales in Pato Branco, Londrina and Curitiba (SAQUET, 2017, 2019d).

Despite the limits and daily difficulties, in each research and cooperation project we work together in the countryside and in the city through cooperation and solidarity actions, reorganizing open markets, offering courses, conducting workshops, organizing technical exchanges between farmers, promoting agroecological products and artisanal foods (jellies, salami, cheeses, wines, preserves, etc.), consuming etc. Actions were present in the research process and in the claims and achievements made with the urban and / or rural subjects of each project, through different meetings (inside and outside the university); diagnostics of each studied territory; analytical, planning and decision-making dialogues; (in)formative workshops; deliberative assemblies; socialization activities of each project on local radio stations; discussion and definition of other partnerships and whenever necessary adjusting objectives and goals. Discussed and planned actions were executed within the scope of each of the three projects, under evaluation every six months and / or annually.

This movement of back and forth, between the countryside and the city, the conversations, decisions, plans and evaluations were (re)defining the political content of each project (Chart 3), without neglecting the initial principles, social participation and autonomy decision-making, agroecology and interdisciplinarity, cooperation and solidarity, interinstitutionality and short collaboration networks anchored territorially and culturally.

Table 3: The main political content of research-cooperation projects.

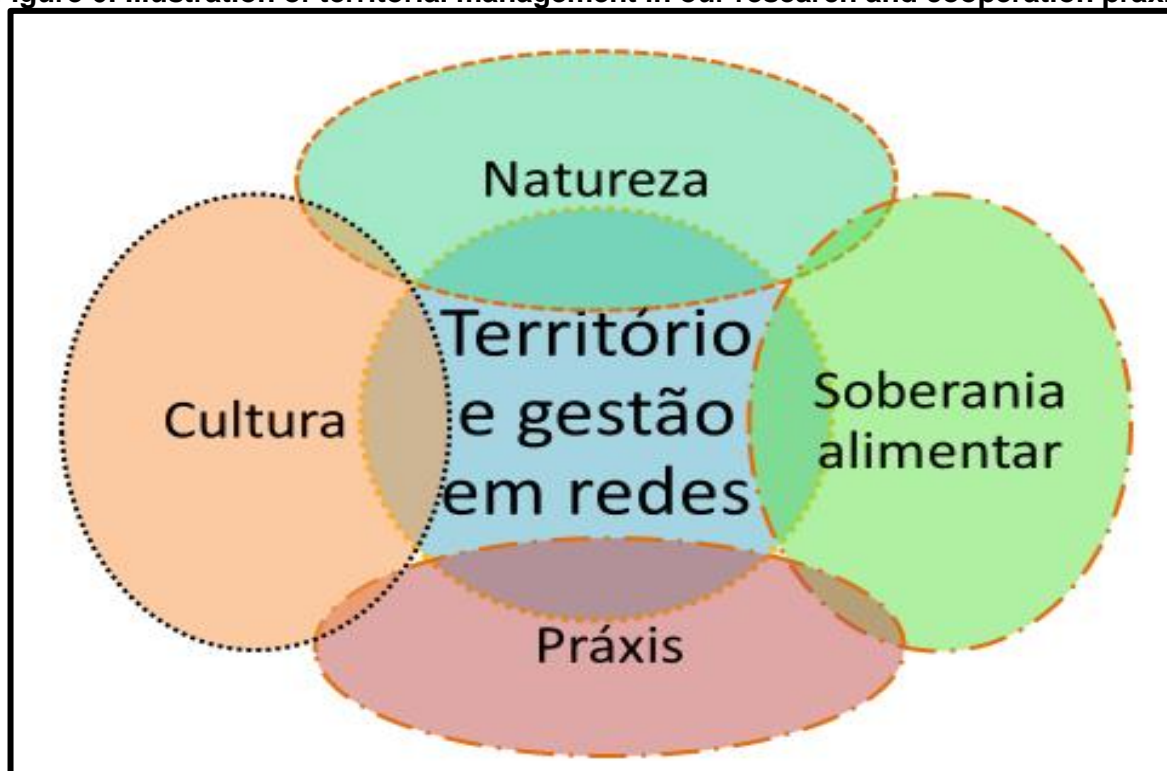
PVR	Agroecological practices such as peasant movements, self-organizing, political-ideological, environmental, cultural and territorially: movement, practices, knowledge and science.
PVB	Self-organizing movement, political-ideological, self-management and cooperation, trust and solidarity, courage and political and territorial struggle.
AGROEC-USF	Political-ideological, environmentalist-agroecological movement, rooted movement, short networks and territorial cooperation.

Prepared by the authors, 2019.

In our **territorial praxis the popular self-organization**, political-ideological (in)formation, anchorage and short networks, cooperation, solidarity and social participation are central in a movement of struggle and confrontation with agents of capital and the bourgeois State. It is a movement made in time and space, of theory and practice, of popular knowledge (theoretical and atheoretical) and academic (reflected), of a popular and decolonial nature.

In praxis, practices and learning were (i) materialized within the scope of a concept of territorial and popular science that has guided our work inside and outside the university, as well as from a **Geography (i)material of popular and decolonial territorial praxis**. Praxis highlights aspects and processes such as the following:

- i) The territory means a space for political organization, mobilization, (in)formation, struggle, resistance and performance in projects of **cooperation and popular territorial development**, that is, of praxis of transformation made with the “studied” subjects. This is fundamental the singularities of each space-time-territory relationship, natural (soils, climates, vegetation cover, water and other animals) and social (economic, political, cultural and environmental).
- ii) The territory also means a “heritage of humanity” (MAGNAGHI, 2000, 2015; SAQUET, 2007, 2015 [2011]; BECATTINI and MAGNAGHI, 2015) and, therefore, needs to be properly managed in the present and for the future.
- iii) Popular participation has been fundamental to emphasize the importance to subjects and their knowledge, activating territorialities, instigating commitments and integrating theoretical, academic and popular (a)theoretical plural knowledge, in a dialogical territorial management towards food sovereignty (Figure 6).
- iv) The identification, understanding, appreciation and enhancement of **self-organization** were also vital in each project, demanding that the State fulfills its constitutional and social attributions.
- v) Cultural rooting (in relationships of trust, belonging and political-territorial recognition) proved to be quite adequate to activate and / or qualify existing cooperation in local ties and in short production, agroecological certification and commercialization networks. The bonds were and are better used, trying to expand agroecological production, participatory certification and marketing in a systematic way, especially through weekly fairs held in the municipalities where we study, work and, of course, live.

Figure 6: Illustration of territorial management in our research and cooperation praxis.

Prepared by the authors, 2019.

In this sense we work in a movement of struggle and resistance against “Eurocentric and colonial capitalism” (QUIJANO, 2000), in an autonomous, participatory, reflective and propositional way. This is a movement in favor of a popular and decolonial territorial praxis, starting from a geography focused on cooperation and solidarity (SAQUET, 2015 [2011], 2014a, 2014b, 2017, 2018a, 2018b, 2019a, 2019b, 2019d). The daily small networks (i) are the result of the conditions of peasants, citizens and the singularities of family, associative, unionized and cooperative practices. Small networks become an effective opportunity in the commercialization and generation of complementary income for the peasant family and the consumption of products without chemical inputs.

Furthermore, the “consciousness of place” – in our approach, obviously, is also territorial – of each interdisciplinary and interinstitutional team, peasants and other citizens, has been fundamental for the identification and social participation, for the reproduction of the place as a space of coexistence with community relations. This is an antidote against economic globalization (BECATTINI and MAGNAGHI, 2015; SAQUET, 2017, 2019b; SAQUET and BOZZANO, 2020). The dwellers need to feel alive, important, recognized, valued and that they belong to the places, streets, condos, neighborhoods, rural communities, municipalities, small networks, hydrographic regions, the State, rivers and the territory!

When it comes to reconstruct place of consciousness, we assume that social cohesion and solidarity among men disintegrated for decades by the wild market. We see a possible solution to return the responsibility to the dwellers

of the places, making the territorial principle prevail over the functional through the return to the territory (BECATTINI and MAGNAGHI, 2015, p. 221).

Through all the activities carried out with peasants, citizens, partners of each research-cooperation project; through mobilizations, demands, meetings, assemblies, (in)formative courses and workshops we believe that we managed to contribute a little to activate the daily sense of class and place consciences, integrating knowledge and experiences and potentiating the solidary and cooperative work, in each time, space and territory of our transtemporal-transterritorial movement.

The **work with the people**, teaching and learning **with** them correspond to one of the ways we have to contribute to their political-cultural emancipation and to improve their daily life conditions in a “thread” of praxis linked to emerging or subversive knowledge (FALS BORDA, 1981). Knowledge is culturally inherited and passed on from generation to generation, contributing to the resolution of everyday problems in a broader movement that we can call “popular science” (FALS BORDA, 1981, 2006 [1980]; FALS BORDA and MORA-OSEJO, 2013; BONILLA, CASTILLO, FALS BORDA and LIBREROS, 1972; CICHOSKI and ALVES, 2019; SAQUET, 2019a, 2019b; SAQUET and BOZZANO, 2020). This brings together wisdom and tradition, empirics and reflection, science and politics.

We need to think that this is not limited to the ability to process information and the use of techniques [...]. We have to [...] break with the stereotype of the intellectual limited to the management of the universal accumulation of knowledge (ZEMELMAN, 2011 [2005], p. 278).

In this sense, interdisciplinary knowledge is produced within Geography and other sciences, centered on realities and problems of their own that are useful for grassroots peoples. By “active social science” we try to contribute to free them from exploitation, oppression and submission (FALS BORDA, 2013 [2007]). “Popular science” is a counter-hegemonic praxis that is linked to the different subjects of each territory and place in time and space.

So we believe that the “studied” and cooperated processes are now succinctly socialized and knowledges can guide another way of thinking and research. We believe that other daily practices related to **(i)material Geography of popular territorial praxis are possible. These practices are centered on processes of territorial development in a decolonial and counter-hegemonic perspectives (popular)**. They are participatory, popular, dialogical, respectful and ecological practices of resistance, struggle and confrontation against the agents of the capital and the bourgeois State. We try to work by this Geography and integrate academic and popular knowledge, theorized and non-theorized, rational and those considered irrational, within the scope of a research and cooperation program in **a territorial and (a)effectively popular science**.

We believe that it is clear what we mean by **transtemporal-transterritorial movement**. This is process of popular struggle and resistance, confrontation and decoloniality; historical, spatial, relational-trans-multiscale process of overlapping territorial articulation, carried in a reticular and pluridimensional (social-natural), in a (i)material praxis, obviously popular, dialogical, participatory, decolonial and counter-hegemonic. This is a process made with our direct collaboration and work with the popular, rural and / or urban mass.

As Fernandes (2000, 2005) consistently stated, in an instigating geographic reading of social movements - evidenced previously -, the construction of territory has historically been directly linked to the social production of geographical space. The latter is socially appropriate and therefore contains conflicts, powers, intentions, solidarities, intermittences, in short, coexistences, such as domination and resistance. Thus, social movements are geographical processes streamlined by political actions of counter-hegemonic confrontation. "The territory is a space for life and death, freedom and resistance (FERNANDES, 2005, p. 30).

It is a (i)material problem in which there are nature-nature and nature-society interactions. The territories and territorialities are multiple, overlapping in a transtemporal unity. There is a temporal and territorial articulation with transtemporalities, trans-multiscale and transterritorialities aspects. In this articulation we find simultaneities, phases / periods, rhythms, territorialities, differences, inequalities and identities. We live multiple temporalities at the same time, past, present and future; we live in multiple territorialities, in each place and each space-time-territory relationship (SAQUET, 2015 [2011]).

In this movement, territorial development has very unique meanings, very different from those of economic-territorial growth: it is self-centered and / or heterocentered with short networks of cooperation and solidarity, built by people in their territories – very well anchored – considering the ecosystems, popular participation, social justice, environmental recovery and preservation, valuing popular know-how, small business, the quality of life of people and the environment in the countryside the city.

As our experiences revealed, there is centrality in the self-organization of interconnected subjects at different scalar levels. These experiences value participatory, horizontal and synergistic management, recognizing and strengthening relationships of trust, democratic planning with decision-making autonomy, community bonds, traditions, innovations (when necessary, desired and consistent with the conditions of each subject, group or social class), sharing, production and consumption of food without chemical inputs and handicrafts. This is a **transtemporal and transterritorial movement** against the expansion of reproduction of capital and its accelerated circulation, the degradation of nature (organic and inorganic), the concentration of land, corruption etc.

Cooperation and solidarity, (i)materialized as mutual and reciprocal relations, are fundamental. Development is not synonymous with growth and does not correspond to any

process of appropriation and territorial construction: it is characterized very differently from what occurs in large commercial and / or industrial and / or financial investments; it is substantially contrary to economic conglomerates, to the bourgeois state and environmental degradation (SAQUET, 2015 [2011], 2014a, 2014b, 2017, 2018a, 2018b, 2019a, 2019d).

Some final words

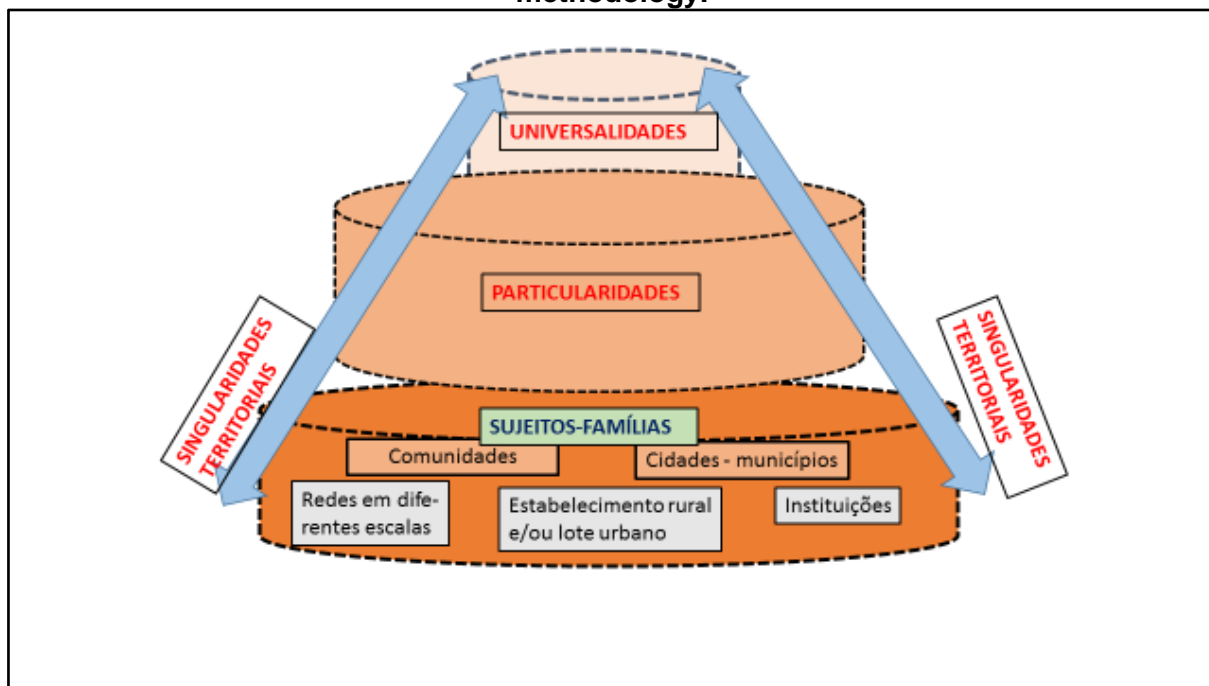
It seems quite coherent to “conclude” this text ratifying one of the important statements of Quijano (1981). The interaction between science and popular knowledge transforms reality “from within itself”, in a movement in which conscience influence praxis and vice-versa. We try to problematize that this perspective is extremely opposed to the predominant conception of the bourgeois intellectual, who acts academically and scientifically at the level of contemplation of the “studied” processes, reflecting on the object of studies of each research project. Quijano is a specialized and rational intellectual, reflective and formative, but with no systematic and political social insertion as it is in our research and cooperation praxis, briefly socialized in this text.

It is important to show that there are scientists who want to universalize their rules and organize their academic playpens. They believe in absolute truths and press, watch, punish and disregard other traditions or ways of understanding and explaining reality. These scientists produce theories with false generalizations, inconsistent with the reality of everyday life (FEYERABEND, 2011 [1975]).

We are at another extreme. We have chosen to work inside and outside the university, especially with simple and humble people from the countryside and the city. We "study" them and learn from them, living together, gathering, dialoguing, experimenting, claiming and finally fighting and collaborating in participatory research and participatory action, within the scope of what we call **(i)material Geography, as a popular and territorial science** which integrates academic and popular theorized / reflected knowledge or not, in a transversal methodological perspective (Figure 7).

The concept of praxis and its (i)material practice are fundamental, in a relationship of unity between theory and practice, as these are not separated in the world of life, in the university and in trans-temporal and trans-territorial movements such as the agroecological shown here. Science and popular knowledge are linked and influence each other, in the research and action that we carry out in the three projects that serve as the basis for this socialization: PVR, PVR and AGROEC-USF.

Figure 7: The transterritorial transversality of our research and cooperation methodology.



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It was precisely through experimentation with dialogue and participation, knowledge and techniques, theories and practices that we learned a lot about the vitality of popular and territorial praxis, about what we have to learn from the people and to teach them. We do not believe in contemplation, academicism, intellectualism, sectarianism, etc. There is and there was encounter, mutual learning, self-organization, a political movement of struggle and confrontation, of (in)formation and popular, decolonial and counter-hegemonic mobilization: processes of production and commercialization of agroecological and artisanal food; infrastructural, training, political and cultural conquests in the countryside and in the city. This is a process based on the relations of cooperation and solidarity anchored culturally and territorially.

This anchorage has always been based on the time and space of the subjects of each of the three projects carried out. It is based on their most urgent needs, in their knowledge and in their forms of organization, mobilization and political struggle, resulting in small networks of reciprocity and complementary synergy between the countryside and the city. These are the highlighted content of territorial development, based on local, cultural, ecological, popular and participatory relations. In this praxis, each **territory** of everyday life is a **heritage of humanity** and territoriality means a fundamental mediation in the transformation of the territory, in the attempt to achieve decision-making autonomy, social justice, wealth sharing, environmental conservation, cultural preservation, etc. This praxis presumes the adaptation of techniques and technologies to the social and natural singularities of each territory, to their environmental,

economic, political and cultural characteristics. It values and protect cultural identities, nature and urban and / or rural families (SAQUET, 2015 [2011], 2017, 2018b).

Places remain important as a territorial experience, where minds are awakened connected to the world as a fundamental space to rethink politics, knowledge, identity and development: “local knowledge” assumes centrality as a historical practice, “place-based-consciousness and cultural rooting” (ESCOBAR, 2011). As Escobar (2003) observed, our daily experience has revealed that the construction of place-based practices in the territory characterizes other identities, initiatives of self-organization and trust, synergy and political mobilization. This experience is based on anchorage, decolonial and counter-hegemonic reciprocity, struggle and confrontation.

So we hope that these experiences can instigate debates and even theoretical-methodological and political clashes, both inside and outside the university, as we still have a lot to do with our people with their techniques and their knowledge, their needs and their desire. These agents are normally neglected and buried, “simply” disregarded by means of a productive and bourgeois academicism, fragmented and fragmenting, (pre)dominant and which needs to be faced with (an)transtemporal and transterritorial courage. This supposes a lot of work that, in our understanding, has a basis very coherent in this Geography (i)material of popular and decolonial praxis.

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