

Indigenous History and Culture: study and research during remote classes in higher education

Historia y cultura indígena: estudio e investigación durante las clases remotas en la educación superior

História e Cultura indígena: estudo e pesquisa durante as aulas remotas no ensino superior

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ABSTRACT: *The results of remote classes transmitted during the Covid-19 pandemic are exposed here, addressing the indigenous theme, based on Law No. 11,645 / 08, related to higher education. Objective was to foster the transition from naïve Freirean consciousness and the previous Rüsenian, based on the historical knowledge of 26 undergraduate students in Computer Engineering, from August to November 2020, at UniSALESIANO (Centro Universitário Católico Salesiano Auxilium), Araçatuba/ SP. The process of the theme related to indigenous peoples will be approached here, focusing on demystification, gaps and, above all, the deconstruction of concepts and prejudices presented in students' dissertations about such peoples. To highlight the importance of sharing in the Study and Research Group on Education, Ethics and Society (Gepees), which enabled this uninterrupted construction-deconstruction-construction in our action, as researchers, in the scope of education and the strategies used, which contributed for the process of forming historical consciousness.*

HIGHER EDUCATION. HISTORICAL AWARENESS. INDIGENOUS HISTORY AND CULTURE.

RESUMEN: *Aquí se exponen los resultados de las clases remotas transmitidas durante la pandemia Covid-19, abordando el tema indígena, con base en la Ley N ° 11.645 / 08, relacionada con la educación superior. El objetivo fue fomentar la transición de la conciencia freireana ingenua y la rüseniana anterior, a partir del conocimiento histórico de 26 estudiantes de grado en Ingeniería Informática, de agosto a noviembre de 2020, en UniSALESIANO (Centro Universitário Católico Salesiano Auxilium), Araçatuba/SP. Aquí se abordará el proceso de la temática relacionada con los pueblos indígenas, enfocándose en la desmitificación, las brechas y, sobre todo, la deconstrucción de conceptos y prejuicios presentados en las disertaciones de los estudiantes sobre dichos pueblos. Destacar la importancia de compartir en el Grupo de Estudio e Investigación en Educación, Ética y Sociedad (Gepees), que posibilitó esta construcción-deconstrucción-construcción ininterrumpida en nuestra acción, como investigadores, en el ámbito de la educación y las estrategias empleadas, que contribuyeron para el proceso de formación de la conciencia histórica.*

CONCIENCIA HISTÓRICA. EDUCACIÓN SUPERIOR. HISTORIA Y CULTURA INDÍGENA.

RESUMO: *Expõe-se aqui o resultado das aulas remotas transmitidas durante a pandemia Covid-19, abordando a temática indígena, com base na Lei nº 11.645/08, relativa ao ensino superior. Objetivo foi o de fomentar a transição da consciência ingênua freireana e a prévia rüseniana, a partir do saber histórico de 26 acadêmicos do curso superior em Engenharia da Computação, no período de agosto a novembro de 2020, no UniSALESLANO (Centro Universitário Católico Salesiano Auxilium), Araçatuba/SP. Abordar-se-á aqui o processo da temática relacionada aos povos indígenas, focando a desmitificação, as lacunas e, sobretudo, a desconstrução de conceitos e preconceitos apresentados nas dissertações dos alunos sobre tais povos. A se destacar a importância da partilha no Grupo de Estudo e Pesquisa em Educação, Ética e Sociedade (Gepees), que possibilitou esta ininterrupta construção-desconstrução-construção em nossa ação, enquanto pesquisadores, no âmbito da educação e das estratégias utilizadas, que contribuíram para o processo da formação da consciência histórica.*

CONSCIÊNCIA HISTÓRICA. ENSINO SUPERIOR . HISTÓRIA E CULTURA INDÍGENA.

Introduction

To get into a virtual classroom is, organically speaking, to become a piece of the news Information and Communication Technologies (ICT), even because, nowadays, the majority of our students are fluent in the digital language, since computer games, network and smartphones effectively compound their everyday's activity, although this research's public is the Computer Engineering¹ course and what here is established is the relation between software and hardware, both in programing's terms and "shipped" systems, besides the mere everyday utility.

This article is a snapshot of the results achieved in remote classes, because of the Covid-19² pandemic. The approach of the indigenous' tematic is made on the basis of the brasilian Law n 11.645/08.

In this case, the remote teaching can't be confused with EaD - Distance learning, because, in the remote teaching, our proposal, made by investigation tools, ended up transforming the students in active subjects in the demystification process, in the filling of gaps and, mostly, in the concepts and prejudices' deconstruction, which will appear in some dissertations about the indigenous' people.

We believe that the learning, taking into account the remote system, demands trust in the subjects, to investigate the intellectual perception of understanding concepts, as well as exercise methodologies as a new alternative to approach the tematic and a new methodology in the studies' development. The challenge isn't just to bound yourself with a digital language as an attempt to connect with the students, but, mainly, to cause a reflective awakening - which has the objective of foster the transition from the naive Freirean and previous rüsenian, based on the historical knowledge of the cited academics in the face of the thematic related to the indegenous people and through new ways and means.

In this context, will be mentioned some excerpts from dissertations, by the importance of the paper, which had the participation of 26 academics of the Computer Engineering college course, between August and November of 2020, in the already mentioned, salesian center.

At the beginning of the process, two questions were proposed to the students: a) "How do you observe the indigenous' participation?"; b) What is the meaning of the words "indigenous in Brazil's history". The indagations - submitted to the participants were made by respecting the authorization of the Certificate of Presentation to Ethic's apreciation (Cae) 99345118.4.0000.8030, statement³ n° 3.057.878.

¹ The course graduates professionals trained to work on projects, development, implementation and optimization of computer systems, integrating the newest hardware and software platforms.

² COVID-19 is a disease caused by the coronavirus, called SARS-CoV-2.

³ Statement embodied in the approval issued in accordance with Plataforma Brasil.

The research, with a qualitative nature, was concluded on November 30th, 2020, in the Computer Engineering course, in the subject of Afro-Brazilian and Indigenous' History and Culture.

During the classes, in the application of the subject's content, a process that uses strategies and material related to a snippet in the history and literature of the XVIII to XXI centuries was adopted, including reading, analysis and correlation between movies and literature of the period, followed by dissertation proposals⁴. It's welcome to specificate that in this research was resorted the rüsenian and freirean's think, stablishing with the authors, what was called as "theoretical dialogue". By turning to the past and analysing the proposed sources, based on the thinking of these authors, we were looking for interpret the present moment, aiming to act in prol of a "mental process of sense construction about the time experience" (Rüsen, 2010a, p.43 - our traduction).

This foundation was what took us to proposal to the college education a significant learning which would involve autonomy and dialogue to, substantially, transpose challenges, to instigate new resistances by opposing ourselves to the neutral technique and to ideological oppression or by the possibility of gerate positivist and functionalist recipes of teaching. According to Freire, it can be seen that "[...] only a school that is democratically centered on its student and its local community, living in its circumstances, integrated with its problems, will take its students to a new posture before their context problems (2003, p. 85 - our traduction).

Dialectically, in the permanent task of transformation, in the complexity of this so-called humanizing work, the demystification of the stereotypes cited by Hall (2015) takes place, but in a more critical reality to unveil the myths that deceive and help "to maintain the reality of the dominant structure" (Freire, 2016, p. 60 - our traduction). Such concepts, discussed in the classroom, embarrassingly challenge the education system. How will it help man to constitute his life, to become a subject? In what conditions does he live in? Does he have any idea of his moment and his context?

Such necessary concerns, lead us to this path of study and research; For this reason, we consider, in parallel, relevant to contemplate the sharing in the Study and Research Group in Education, Ethics and Society (GEPEES/SRGEES), which enabled this uninterrupted construction-deconstruction-construction in our action as researchers in the field of education. The strategies used contributed to the process of forming historical consciousness.

In the latter case, the meetings with the group, also into the remote system, instigated to bring new discussions that contributed to the teacher-researcher in the virtual classroom. A relevant point regarding her teacher path, especially the continuing education that provides new concerns for study and research and, consequently, are reflected in the exercise of the profession. We will also present reports from four members of this study and research group, who kindly answered two significant questions, which we will mention in the course of this article.

In the discussion, we proposed to describe both the importance of a strategy to foster, among academics, the process of forming historical consciousness, and of being part of this group -, to walk thinking about how essential and relevant this continuous formation process is, but linked to the classroom. Our aim is not to prescribe paths, but to promote new perspectives and awaken new strategies amid so many unpleasantnesses that we face in the current conjuncture. This article is an act of "hope" for days of continuous formation in a collective meeting.

⁴ The essay proposals took place after the presentation of each cultural language, as a condition for the students to expose their positions on the theme.

1 Process used during remote classes and indigenous themes

The educational perspective on which the classes are based is a way of valuing and respecting the other, a stimulus for the subjects to discover the possibility of transformation, in an action-reflection-action, of a process allied to history and culture, contextualized with the reality, with the surroundings, with the life to which it historically belongs, to dialogue, in a dialectical movement, with “the critical reflection on the previous action and the subsequent action in the process [...]” (FREIRE, 1981b, p. 88-our traduction), jointly, educator and student. This methodological process was developed during the second half of 2020, using the following strategy that involved content and literature.

As for content, historical and dialectical view of the ongoing social processes (race, racism) and the place of the indigenous, analyzed, in the filmography: *Terra Vermelha*, directed by Marco Bechis. Italy / Brazil: Paris Filmes, 2008, with a duration of 108 minutes; the documentary Digital Indigenous - new alternatives to speak⁵, which shows the relationship of indigenous people with communication technologies, directed by Sebastián Gerlic, 2010, lasting 26 minutes.

As for literature, a historical-literary section from the 18th to the 21st century was predetermined, made up of essentially Brazilian productions and with easy virtual access, considered relevant to the theme of the proposal. For this purpose, the following books were chosen: *Iracema* (1865), by José de Alencar; *Macunaima* (1928), by Mário de Andrade; *Maira* (1976), by Darcy Ribeiro; *A majestade do Xingu* (1997), by Moacyr Scliar.

The books were sent to each student in PDF, although they were also available in physical format - in the teacher's personal collection. The purpose of this activity was to highlight excerpts, characters and the context in which each one was inserted, to observe and discuss the representation and participation of the indigenous in the development of the plot of each book.

These languages, which we - a teacher and academics - consider cultural (literature books and films), led to the discussion about the history of the indigenous people in Brazil.

In this article, we will describe the practice related to the literature. Each excerpt presented is the result of the dissertations that each academic wrote during the classes, plus the discussions and content constructed through dialogue and research.

Cultural language collaborated in this act of (de) constructing prejudices and instigating thought, according to which “a perspective of the future opens up through the praxis of the present, based on the experience of the past. In this perspective, the final determinations of human action are (can be) inserted” (Rüsen, 2015, p. 147 - our traduction).

It was in this human action that it was sought - as suggested by Freire (2003, p. 82 - our traduction) - to move from intransitive to transitive naive consciousness, so that academics would conquer the power of dialogue - in order to break with the naive conscience and move from it to critical conscience, democratically establishing connections in its narratives with the present, the past and the future in historicity, burying the minefield of colonialism, and following, with autonomy, its own tread. Rüsen (2010b, p. 72 - our traduction) recommends understanding the “pluralism of the interpretive potential of historical consciousness”, allowing “a non-arbitrary space for the interpretation of historical thought. Such pluralism would establish a balanced relationship between memory and experience”. Therefore, it is believed that awareness “cannot exist outside of praxis, or better, without the action-reflection act. This dialectical unity constitutes, permanently, the way of being or transforming the world that characterizes man” (Freire, 1980, p. 26 - our traduction).

⁵ Documentary link: <https://www.youtube.com/watch?v=T2I7ovB6E7k>.

1.1 Indigenous theme in the historical-literary cut from the 18th to the 21st century and dissertations

The choice of excerpts to be presented was predetermined in the number of six examples for discussion, due to the extension of the work, but in a process in which:

[...] the formative nature of teaching, which could not be reduced to a pure technical and mechanical process of transferring knowledge, emphasizing the ethical-democratic requirement of respect for thought, tastes, fears, desires, curiosity of students. I respect, however, that it cannot exempt the educator, as an authority, from exercising the right to have the duty to establish limits, to propose tasks, to demand the execution of them. Limits, without which, freedoms run the risk of being lost in licentiousness, just as, without limits, authority goes astray and becomes authoritarian (Freire, 1997, p. 39 - our traduction).

Following are student⁶, exhibitions, identified by letters, to protect their identity. Student A writes:

[...] the indigenous people are the original peoples of the Brazilian lands, because they were already here when the Portuguese vessels arrived in Brazil and the colonization began. Since that time, indigenous people have been mistreated [...] suffering from territorial invasions, discrimination and cultural suppression to the present day. Analyzing books, which concern indigenous culture, it can be noted that such an advance by the white man over the territories discovered at the time of colonization, as quoted in a dialogue by Iracema by Alencar (1865) where it is said that: "I come from far away, daughter of the forests. I come from the lands that your brothers already owned, and today they have mine". Such facts happened in an unbridled way during the course of Brazilian history, leaving the indigenous people isolated in few lands or even without them, due to the exploration and abuse of territory. In addition to the territorial take, we can notice a great impact on the culture of the Indigenous, where their beliefs and customs were observed and studied by the white man in a superficial way, that is, the knowledge we have about the Indigenous today are preconceptions created by non-Indigenous. This is reflected in the books that refer to the natives, who consequently suffer from the Europeanization of history, always in a very romanticized vision, making it seem that some atrocities in the books of the time, sound like something normal. Besides the imposition of beliefs, as we see in an excerpt from Macunaíma, by Andrade (1928) where the white man "was preaching the gospel of Jesus to a bunch of indigenous brazilians". But for a long time, the only thing the indigenous people want is for their lands to be maintained, as we see in Maíra, by Ribeiro (1976) where it is said: "We know that what he and all white people can do better is not get their noses into our life. It is leaving us alone." While the white man searches for materials, belongings, properties and wealth, the indigenous people only need the land, since it is based on it that an entire tribe makes their living. Finally, analyzing the text by Scliar (1997) in the book A Majestade Do Xingu, which says: "Count Alexei was the owner of everything in that region [...] He had great tracts of land, but he was either a ruined nobleman - a self-respecting earl does not have shoes repaired, he throws them away - or else he was a very economical man -, it can be noticed that even though the white man has so much, "he cannot produce enough for himself", while with so little the Indigenous produces for the all of the tribe.

Here is the testimony of student B:

[...] the protagonist of the story finds herself facing a warrior who could also be a bad spirit, bringing the tone of the indigenous origins, which attribute entities to nature until today and

⁶ It is worth mentioning that this article presents fragments of the dissertations that cite the following books: Iracema (1865), by José de Alencar; Macunaíma (1928), by Mário de Andrade; Maíra (1976), Darcy Ribeiro; A Majestade do Xingu (1997), by Moacyr Scliar.

everyone contemplating it is a strange warrior, if he is a warrior and not some bad spirit of the forest, which is explicit in the passage “Before her and with a contemplation look, is a strange warrior, if he is a warrior and not some bad spirit of the forest” (ALENCAR, 1865, p. 5 - our traduction) . In the second text we have the daily life of a Nagô child, referring to the enslaved and commercialized people who still maintain a connection with their original religious roots and we can still see just ahead of the passage how the indigenous culture had its own beliefs and rules in dictations, when showing that adult characteristics already appeared in childhood, Mario de Andrade (1928) wrote: “In the women's conversations at sunrise, the subject was always the hero's strokes. The women laughed very sympathetically, saying that "thorns that prick, already have the tip since little", and in an act of a shaman King Nagô made a speech and warned that the hero was smart”. (p. 2 - our traduction). Mayra brings up the issue of conflict, the abandonment of its origins and how society suppresses indigenous culture, taking it as something outdated and not taking into account that indigenous peoples are provided with subjectivity and these “pacification” actions on the part of institutions, that saw the culture of the Indigenous as something hostile or as something that could be improved, in the section where Darcy writes the actions of the peacemakers and their means of pacification where the scientific supervisor was the one who demonstrated to them that the basic technique of pacification consists in implanting in the heart of the hostile tribe, as a provocation, a nucleus to attract their hostility (p. 220, 1976-our traduction). In the book *A Majestade do Xingu* by Moacir Scliar of 1997 we can see a parallel between indigenous culture and that of the protagonist, who feels that his origins will also be forgotten in the future. It is important to note that it still has Portuguese vessels as references of beauty, luxury and at the same time sadness, not unlike what the History tells about the arrival of the Portuguese in Brazil, where they brought their luxuries and the Indigenous were content with the massacre of its own people, says the protagonist “Like the languages of the Indigenous, it will soon be forgotten. It doesn't matter, a lot of things will soon be forgotten” (p. 11- our traduction). The history of Brazilian literature portrays indigenous culture, but still treats it through a colonized bias, always with a “haughty” look at its conquests and ways of living, whether bringing ways of pacification as mentioned above or saying that it will soon be forgotten, placing it side by side with other emigrant peoples. Indigenous Culture must be written by Indigenous, who do not use it to gain means to promote a period that consists of emphasizing ways of life totally contrary to indigenous values.

Testimony of student C:

The writing of a story, like all kinds of art, has its origin in human emotions generated by the world's perception of the one who writes it, the author usually seeks to pass through scenarios and characters (fictional or not) impressions that he has on aspects and real feelings. However, when a story is written in the form of a report with very similar and current characters, with the context in which it was written, when it does not affirm itself “based on real facts”, a doubt usually hangs over the reader's indagations, “to what extent is this report true?”. In stories based on indigenous culture, this feeling is very present, considering that depending on the time the narrative was written, we can see several changes in the way in which the indigenous people were represented in literary works. As for example, in *Iracema* we see a more romantic and, in a way, even “mystical” writing style in the moments when Alencar repeatedly dictates the character as “[...] virgin of the honey lips [...]” (Alencar, 1865, p. 5- our traduction) or at another time when it “[...] made the foreigner a gesture of waiting and silence, and then disappeared in the darkest of the woods. The sun still hung suspended in the mountain ridge; and already deep night filled that loneliness. When the virgin returned, she was carrying a leaf with drops of some green and strange liquor poured from the igaçaba, which she had taken from the bosom of the earth. She presented the warrior with the rough bowl. - Drink!” (Alencar, 1865, p. 14 - our traduction) to seek a little liquor for the character they refer to as “foreigner”. Coming as an antithesis, we have in *Macunaíma*, Mário de Andrade describes the protagonist right from the start as a boy who only “[...] did things to horrify [...]” (Andrade, 1928 p. 2 - our traduction), he talks about the character's life in a type of writing very similar to a “great poem” that although well written considering terms of the time, does not paint the boy as a “great hero”, in fact he looks more like

an “antihero””, leaving the character's character in a very questionable place, and even in a way, more like a report than a “legend”, we can also notice an evident search for the identity of a people, with a nationalist writing as well. Later, in Máira de Darcy Ribeiro we have discussions about identity, about what it means to “be an Indigenous”, we have excerpts in which the identity of the character Isaías is tested by another character in the following way: “You are no longer an Indigenous, no matter what. He's a civilized man like me.” (Ribeiro, 1976, p. 165- our traduction) and he answered this statement disagreeing with the character's point and emphasizing that “[...] all the things I have learned form a kind of clothing of my spirit. It is a superficial, loose, loose layer. Deep down, like a lump, is my feeling of the mairum world. This is my deepest root. It is the seed. It is what, making me a man, makes me, at the same time, a member of my tribe, Mairum people” (Ribeiro, 1976, p. 165- our traduction), making it clear that “being indigenous” is not just “looking like indigenous”, has to do with the essence of the human being. We also have in *A Majestade do Xingu*, Moacyr Scliar describes “[...] a very small village, ours, and of very poor people” (Scliar, 1997, p. 11- our traduction), giving a view from a more “miserable” side of being an Indigenous. Although each story is written by different authors in different historical contexts, we can, in this way, by studying the context in which the story was written, the literary genre and the author himself, draw a parallel with reality, with reports dictated by the descendants themselves, by the indigenous people themselves and thus it is possible to learn and get closer and closer to the culture of our Brazilian origin.).

Student D's testimony:

[...] October 28th, the judgment of the time frame was scheduled in the supreme federal court. In this trial, the ministers would decide whether the Indigenous would have an original right over their lands, for them to own that right, the lands should have been occupied when it was October 5th, 1988. The point is that the lands belong to the Indigenous since a long time ago, in the passage described by Alencar (1865) shows that well before this date there were already Indigenous in the country “The Christian fell asleep listening to sigh, among the murmurs of the forest, the wailing song of the female Indigenous virgin.”(our traduction), the book was published 23 years before the date proposed by the landmark, and it already demonstrated the indigenous presence, this landmark only affirms all the oppression that they suffer to abandon their roots and “modernize” themselves leaving aside a whole culture. This autocracy is not new, as Andrade (1928) makes clear in his *Macunaíma* books “When the hero came out of the bath, he was white blond and with blue eyes, water had washed his pretume. And no one would be able to name him a son of the black tribe of the Tapanhumas” and *A Majestade do Xingu* “Like the languages of the Indigenous, it will soon be forgotten. It doesn't matter, a lot of things will soon be forgotten” this attempt to turn the Indigenous into a white color is already much older than any landmark, and it is enough to remove their lands to remove their stories. This time frame only affirms the narrative where the Indigenous is treated as a scum of society, but they are much more owners of the lands where they step than any white man can be, in these lands there is a whole culture passed down from generation to generation that cannot be erased like that from one moment to the next, because despite all this persecution they suffer, their teachings and beliefs are timeless, Ribeiro (1976) already reinforced in *Maira* “But the Indigenous tell this story there in their own way. They say it was themselves who tamed my father, with a lot of work. Through him they met other whites who no longer came attacking, shooting, killing people” the indigenous people just want to be respected.

Student testimonial E:

[...] Brazilian culture and literature almost always left them aside, portraying them in a very wrong way the manner that an indigenous person lives and reacts in some basic everyday situations, even the way that the colonizers interacted with the Indigenous in many cases turns out to be very fanciful. Alencar (2018, p. 28- our traduction), says in his short story “The white warrior is your husband: he belongs to you.” In this excerpt, the colonizers' feelings towards the Indigenous are romanticized, the reality is different, slavery was totally legal and natural at the time of the

first version of this book. In this other paper Ribeiro (1976, p. 293- our traduction) says “FUNAI's strategy is to freeze the Indigenous in their own customs It is doctrine, they say, but what doctrines?”, ‘Treating indigenous beliefs as if they were something unnecessary and easily disposable, but it does not show that for the Indigenous this fact would also serve the beliefs of the colonizers. Andrade in his book *Macunaíma* (1928, p.50- our traduction) has a chapter in which the indigenous protagonist participates in a ritual, [...] completely distorting the indigenous religious culture [...] while ignoring historical facts that marked that time.

Student testimonial F:

Since the ancient times of imperialism, the white man has imposed a feeling of superiority. With the emergence of capitalism, the need for people to enter the globalized scenario only increases. In this context, ideologies similar to those used in the imperial period, still exist in order to exclude and marginalize those who do not fit into this new model of society. In Brazil these cases occur with cultures and indigenous peoples that still suffer from prejudice and discrimination. Pictured in *Iracema* by Alencar (1865, p. 2- our traduction): "Before her and with a contemplation look, is a strange warrior, if he is a warrior and not some bad spirit of the forest". [...] *Iracema's* gesture was quick, like her look. The arrow soaked in the bow left" (our traduction). In this excerpt *Iracema* is portrayed probably having her first contact with a white man who was observing her from a distance, her instinctive defense reaction shows that she was not familiar with that being previously strange to her. In the section of *Macunaíma* de Andrade (1928, p. 63 - our traduction), "The city is beautiful, and I am grateful for its coexistence. It's all cut from skillfully narrow streets and taken by the most graceful statues and lamps and rare sculpture; everything astutely diminishing the space in such a way, that these arteries do not fit the population", we can observe the first impressions of an indigenous person when visiting a dense urban area like the city of São Paulo, being impressed when faced with buildings and streets, [...] it was a shock of culture and tremendous information. In Maíra de Ribeiro (1976, p. 19- our traduction): "Belgian or Dutch can catechize Indigenous. Spanish and Italian and even North American can preach in Italy, France, Brazil, wherever they want. But can I, an Indigenous Mairum, be their priest? Never!". The character reports about the Belgian and Dutch peoples being able to impose their cultures and beliefs on the Indians, other peoples being able to become priests, and asks if he, Mairum indigenous, could be a priest. This is due to the events of colonization during the great navigations and the imposition of the cultures of the most advanced peoples on the weakest, although it occurred a long time ago, this still reflects and occurs today. For Scliar's *A Majestade do Xingu* (1997, p. 11): "We lived in a small village, in a shtetl, as they said in Yiddish. Yiddish, doctor: no one speaks that language anymore. Like the languages of the Indigenous, it will soon be forgotten" (our traduction). In this excerpt we can see the comparison made by the character, who comes from a small village in Russia, and reports that his native language no longer exists, like those of the Indigenous in Brazil, due to the intervention and imposition of other languages, cultures and customs to the most fragile peoples. Thus, like the examples cited, it is undeniable that the current capitalist society overlaps cultures that do not suit it. So that these cultures and knowledge are not lost, it is necessary to invest more in education and in the Humanities.

1.1.1 Discussions between teacher and academics - the dialogue as an act of hope

It is worth mentioning, in this context, how much the discussions on the indigenous theme raise other questions pertinent to historicity, such as, for example: revolt, revolution, war, coup and fascism. Dialogue on these themes at the current juncture is indispensable for the multiplication of knowledge, with the aim not only of training, but of seeking justice and 'integral life' (total fulfillment of the human being), which Dussel (2012, p. 632) explains to be in the "physical-biological, historical-cultural, ethical, aesthetic and even mystical-spiritual dimension". Hence the importance of:

[...] the other who lives in us - fears, faults and failures. However, if the recognition of these dimensions does not occur or if they are not taken into account, the tendency is to cause uncontrollable violence and conflicts against others, against the polis, in fact, against oneself (Carvalho, 2016, p. 204-205 - our traduction).

In this process, uncontrollable violence and conflicts against others were discussed, as Carvalho (2016) warns, on issues such as the invasion of indigenous territories by the state government and the colonizers, a time when possible attacks (violence and conflicts) will be investigated during the construction of the railway, the creation of the SPI (Serviço de Proteção aos Índios/Indigenous' Service of Protection) and the organization of pacification expeditions. This in order to reflect on the complexity of decolonial thinking, in terms of "coloniality", in the foundation of the new pattern of power and in the movement that founded a mode of social existence called "modernity", at a time when it is believed that the role of ethics as a defender of integral life, or, more specifically, at the point where the 'Other' - tired of being excluded -, should be encouraged to seek his release. For this to happen, however, Freire's consciousness will be necessary, which requires another ethical system and another life story. After all, we cannot simply endorse the image of these peoples for what official history speaks of them. It is not admissible that they have passively accepted and passively remain trapped in "official territories".

It is also worth reflecting on what Bauman (1995, p. 21) says when referring to ethics, when he says it is necessary to go "[...] beyond the description of what people do; more than a description of what they believe they should do in order to be decent, fair, good - or, more generally, in order to act as they should" (our traduction).

In this presumed action, it was intended to break with the current ethical system - imposed by Eurocentrism, which did not respect the culture and ethics of indigenous peoples. We sought, in a practice of liberation and transformation of the current ethics, to defend the right of the excluded belonging to the ethnic groups to possibly contribute to the multiplication of others researches and insurgencies in an ethics for life.

In communion with what has been exposed, we quote, by the way, what Quijano (2006, p. 49) writes about the constitution of Western Europe as a world center for the control of power, that is, the "coloniality of power that possibly produced the mis/match in the historical experience of caingangues and terenas ethnicities with possible or not, consequences of domination, appropriation and modern / colonial racism".

Returning to Dussel (1993, p. 58-59), he wrote that "that is why we understand the dominance that Europeans exercised over the native's 'imaginary', conquered earlier by the violence of weapons. It is a process of rationalization proper to Modernity". (our traduction)

Thus, Quijano (2005, p. 127) states that "at the moment when the Iberians conquered, named and colonized America (whose northern region, or North America, the British would colonize a century later), they found a large number of different peoples" (our traduction). Peoples who had their own history, language, culture, memory and identity. Among them, some "more developed and sophisticated: Aztecs, Maya, chimus, Aymara, Incas, chibchas, etc. Three hundred years later, they were all reduced to a single identity: Indians" (Quijano, 2005, p. 127 - our traduction).

It will be possible, through this resignification of identities, to awaken the conscience of men, since Freire (1981b) explains that such resignification does not happen "isolated from the world, but in the praxis of men within history, which, involving the consciousness-world relationship, involves critical awareness of this relationship" (Freire, 1981b, p. 79-80 - our traduction).

2 Study and Research Group on Education, Ethics and Society (Gepees/SRGEES) and remote meetings

Gepees, which has existed since 2008, and is duly registered with CNPq, was born from a more specific objective: that of studying the thinking of sociologists and philosophers, which explains the theme Education, Ethics and Society. The creation of the group was an initiative of Alonso Bezerra de Carvalho, who was and still is the leader. Carlos da Fonseca Brandão was part of the group as vice-leader, currently replaced by Genivaldo de Souza Santos. Subsequently, themes similar to those of the initial proposal were added, such as Psychology and Ethics. This ended up standing out due to the shift in the fundamentals of Education, which proposed 'ethics and human relationships' in the classroom, translated into friendship and human passions. We look for a foundation in Aristotle, whose philosophy lent itself to several research projects for advisers (masters and doctoral students). In this sequence of studies, in continuity with new approaches, we come, more recently, to Latin American thought, in an approximation between Anthropology and Sociology, articulated with Philosophy. The opportunity gave rise to a subliminal discussion on decoloniality, interculturality, as it led to studying Rodolfo Kusch.

This history, which at the same time exposes a path, explains the group's objective of investigating and understanding the presence of ethics in contemporary society, and its interfaces with education, based on the philosophical and sociological ideas of classics in the humanities. Recently, members of the group organized a collection called "Latin American Thought and Education: for a situated ethics", in which texts dedicated to Latin American thought and education are presented, establishing a "situated ethics" as a guiding thread".⁷

2.1 Interviews - members of the Study and Research Group on Education, Ethics and Society (Gepees)⁸

To review some of the group's broad lines of thought, whether in terms of "study group" or "continuing education", we submitted two questions to some members who spontaneously volunteered, as follows:

1 - What is the relevance of the 'Study and Research Group' in your continuing education?

2 – In terms of the composition of the 'Study and Research Group', what can it represent for you and your life?

Member A answered both items of the question:

1 - I consider the Study and Research Group to be very relevant. In the group, it is possible to reflect beyond what is thought or given in discipline. I believe that the study group is an academic and personal improvement, since, when dealing with exchanges and encounters of knowledge, it also involves symbolic exchanges of a collective life.

2 - The group represents, for me, a personal and academic progress, in which I bring questions that go beyond the order of 'utilitarianism' for the thesis, but rather the order of curiosity and theoretical explanation of different themes within my area of knowledge.

Member B replied:

The form of organization of the school and the university in bourgeois society is a Cartesian form; therefore, the curricula are organized in a mechanical way, assuming that culture and knowledge, in general, are small parts of a totality that can be separated from each other. So, this disciplinary organization of the school and the university, based on mechanical assumptions, is

⁷ Link of the collection: https://ebooks.marilia.unesp.br/index.php/lab_editorial/catalog/book/170.

⁸ Belongs to the Science and Philosophy College of Universidade Estadual Paulista (Unesp), in Marília / SP.

ultimately in the Cartesian molds of the beginning of the Modern Age. The study and research groups break with this tradition, that is, they allow a possibility of disciplinary rupture, due to the presumed freedom, freedom in the sense of studying themes and developing research areas that are not pre-cut by the university's curricular organization. This is very important for the formation process. The research groups allow a great margin of autonomy and freedom in the development of continuing education and, with this, in the process of formation as a whole of the research subjects, of the students, in short, of the social actors of the university in general. Our group is an example of this, since the themes currently studied admit a large margin of freedom, especially related to the materialist parameters that dominate the area of human sciences.

Member C replied:

1 - [...] it is of great relevance in my continuing education, especially for keeping me connected to scientific advances and enabling a place of constant reflection and questioning. This dynamic collaborates with my positioning related to the most urgent issues of our time and with the ethical-political choices, insofar as it places the Other and justice as conditions for research. Certainly, this continuing education is reflected in my professional performance in the classroom (whether virtual or in person), in the extension projects, which I coordinate, and in the academic research itself.

2 - Theoretical investigation, associated with the pedagogical experience and concerns about the Other and Justice, is never neutral, because, in the end, it is the action of a subject historically located and in a certain situation. In this way, the effects of the group's activities are not restricted to the academy, but go beyond it, insofar as they weave a community of affections, which, in its turn, bring the group to other groups, whose theoretical framework is an expression, not its limit. In summary, thought and life go hand in hand, they do not separate.

Member D replied:

1 - The study group keeps the practice of study and collective reflection alive. This is fundamental not only for professional formation, but for human formation itself. In addition, the topic keeps me updated on the issues that are in focus in my area of research that are interesting to me. Another important element is that the group circulates information about new publications, study materials available on the Internet, events on various subjects related to the large area of knowledge, in addition to contact with people who can talk to me, expanding my understanding of different subjects.

2 - The group represents a moment of my own. A moment when I disconnect as a professional who must develop the other and place myself as an apprentice, as a listener, as a human being in formation. In the group, I feel like a hungry child for new knowledge. There is always new knowledge and / or new perspectives on old knowledge, which greatly enriches me. In the group, I keep myself in touch with my teachers, and each new person who comes in seems to bring freshness to the group. The group is a time of learning and, at the same time, of relaxation, as respect and freedom of expression are cultivated. I feel very happy with each group that ends, renewed in my thoughts.

2.1.1 Remote Gepees meetings

The remote, biweekly meetings were productive in 2020, mainly in discussions (reading of texts) and production of material, as well as through participation in events that had the theme of decoloniality and interculturality, especially from Latin American thought. The interviews exposed in item 2.1, in communion with Gepees' activities, resulted in books, didactic materials, scientific articles and book chapters, in addition to scientific research. Initiation, master, doctorate and post-doctorate demonstrate

the cohesion, organically theoretical and practical, indispensable to a group that seeks to investigate and understand contemporary society and its interfaces with education.

3 The link - study and research, remote classes and the sharing of knowledge

In this context of study and research, in which the classroom, regardless of being virtual or presential, is more than a space for daring in the construction-deconstruction-construction of concepts, we dare to interpret it as a possible principle of decolonial - for represent not only “an option of knowledge, an academic option, a field of study, but an option of life, of thinking and doing” (MIGNOLO, 2014, p. 44 - our traduction) and, thus, challenging methodologies, endorsing what writes Santos:

Today it is not so much about surviving as it is about knowing how to live. For that, another form of knowledge is needed, a comprehensive and intimate knowledge that does not separate us and rather unites us personally to what we study. The uncertainty of knowledge, which modern science has always seen as a technical limitation aimed at successive overcoming, becomes the key to understanding a world that, more than being controlled, must be contemplated (Santos, 2008, p. 85-86 - our traduction).

This article is to disturb, a priori, our methods, our reading choices and, mainly, what is proposed to our students: “The poetic, that is, the poesis, that is, the creation, could update the symbolic horizon of the indigenous and, therefore, reintegrate the totality of its existence ” (Kusch, 1976, p. 112 - our traduction). In this poetic and intercultural dialogue, our education can make it possible to meet with the other at a time when giving new meaning to teaching should not be only due to the pandemic we are facing, but to review our own action with the past, to face the crisis of the present and rethinking the future, articulated with new links, links hitherto forgotten and left aside.

Final considerations

The contents integrated the elaboration and narrative representation of temporal continuity - past, present and future. The aim was to provide subsidies to consolidate and intervene in multiracial education. The strategy used, in addition to the programmatic content, theoretical inputs and cultural languages (literary books and films). The process was aimed at addressing certain deficiencies presented during the investigation. The action-research, in a qualitative treatment of the data: a) analyzed the narratives presented in dissertations; b) investigated the attribution of the meanings of the indigenous term.

It is worth mentioning, in this context, that the vision and the process of the theme related to indigenous peoples achieved relevant results with academics - during remote classes - since the demystification of the gaps and, above all, the deconstruction of concepts and preconceptions presented in the dissertations of the students about indigenous peoples. It is of great importance to share in the Study and Research Group on Education, Ethics and Society (Gepees), which has also made possible this uninterrupted construction-deconstruction-construction in our action, as researchers in the field of education. It is concluded that the use of cultural languages contributed to the process of forming historical awareness together with the programmatic content and significant contact with other Gepees researchers.

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