

International Journal of Human Sciences Research

TERRITORIALITY AND IDENTITY: A DISCOURSE ANALYSIS IN THE IDENTITY (RE) CONSTRUCTION OF THE OFAIÉ PEOPLE

Luzinete Cosmo de Noronha

All content in this magazine is licensed under a Creative Commons Attribution License. Attribution-Non-Commercial-Non-Derivatives 4.0 International (CC BY-NC-ND 4.0).



Abstract: This article is the result of research carried out to produce a Master's dissertation and aimed to give visibility and problematize the representation of the indigenous subject Ofaié and the white subject, based on the analysis of excerpts from the book: *''O território ofaié pelos caminhos da história''* by Dutra (2017). The conditions of production were based on Foucauldian archaeogenealogy, problematizing the social, cultural and historical situations of these people, identifying displacements and the struggle for land ownership, from a transdisciplinary perspective. We sought Foucault (1990, 1992, 2010) to identify and describe the voices that permeate their subjectivities, power relations and the identity process. From the perspective of transdisciplinarity, ideology and language, we use the studies of Coracini (2007,2010) and Orlandi (2003) to address the meanings expressed by speech in a historical social context. Based on the hypothesis that the acquisition of their territory and the mastery of language and culture give empowerment to the Ofaié, we raise the following questions: did the territorial acquisition enable the empowerment of the Ofaié? Are there traces of subjectivity of the Ofaié people present in the clippings taken from the book that was the subject of the research analysis? Is there a relationship of intrinsic power of the other over Ofaié? As a result, we identified that in a discursive process of alterity, the Ofaié reconstructed a new identity crossed by other discourse, as proof of resistance they reemerged strong, demonstrating their power/knowledge, capable of facing the social, economic and political challenges of today.

Keywords: Ofaié; Subjectivity; Identity; Reconstruction.

INTRODUCTION

UNCOVERING A STORY REDISCOVERING A NEW IDENTITY

This article proposes a discursive analysis of the historicity of the Ofaié people, showing their trajectory that was marked by painful experiences, persecution and massacres, but also seen as a story of persistence. A people who fight to this day to maintain their rights to dignity. Based on this information, we sought out theorists to develop the research corpus.

This research proposal was based on the view that this ethnic group, which is located in the municipality of Brasilândia/MS, is part of the historicity of this place and that due to the fact of residing in the same municipality and following their trajectory, I proposed to carry out an analysis of clippings that would answer some questions about these people.

For the methodology, we used discourse analysis, based on Foucauldian archaeogenealogy to identify and describe the voices that permeate the subjectivities of the Ofaié people, with excerpts from the book: *''O território ofaié pelos caminhos da história''*, by Dutra (2017). Thus, we outline the objectives of giving visibility and problematizing the representation of the Ofaié indigenous subject and the white subject, based on the analysis of the excerpts mentioned above. We hope that this research will allow the recognition of the subject Ofaié as a citizen who is part of the country's history with his language and customs, from which he became distant with the approach of the colonizers.

For this study, we used French Discourse Analysis, in the search to understand how discourses produce meanings and how symbolic objects within these discourses carry historical and cultural meanings, Foucault (1969), in *''A Arqueologia do Saber''*.

CRITICAL EPISTEMOLOGY BORDERS THE OFAIÉ TERRITORY

We seek a theoretical set that allows us to analyze and problematize the issues and theoretical contributions, in the field of Ofaié ethnography, we consider the studies of Nimuendajú (1996), Dutra (2017); in the field of linguistic knowledge, Foucault (1992) and Pêcheux (1983). Furthermore, we look to Foucault (1992) for the intertwining of power and knowledge to identify and describe the voices that permeate their subjectivities. To address power relations and the identity process, we use Foucault (1990, 2010).

After stating this, we present the guiding questions for the development of this work; Did territorial acquisition enable the empowerment of the Ofaié? There are traces of subjectivity of the Ofaié people present in the excerpts taken from the book: *‘‘O território Ofaié pelos caminhos da história?’’*

Is there an intrinsic power relationship of the colonizer over Ofaié?

The hypothesis raised is that the acquisition of the territory gives empowerment to the Ofaié. Theorists then sought linguistic materiality through clippings for the development of research.

We know that the territorial issue was the biggest cause of conflicts between the Ofaié and other peoples. For them, land is not just a physical or economic resource, but a central element in the cultural identity, spirituality and social organization of the people. The relationship with the land defines who the Ofaié are and strengthens the sense of community and cultural continuity. Hence conflicts emerge to secure their borders and protect their territory.

The Ofaié people live in the Mato Grosso do Sul region, where their territory is located. In the past, they bordered the Paraná River, the Sucuriú River and the Ivinhema River, they used to move from one bank to the other whenever they thought necessary, in search of game, fishing and collecting wild fruits and honey. They kept moving from one place to another and that is why they were considered by some as a people who had no right to their territory because they did not stay anywhere for long. There were some displacements that were carried out by government bodies, and other times they moved by force, fleeing the attacks they suffered from the colonizers and:

In their escape, the Ofaié moved to the south, where they found another frontier of pastoral expansion that penetrated the region, coming from the fields of Rio Grande do Sul. Thus surrounded, these Indians were decimated over the same allegations that we have seen raised since the northeast: They would be cattle thieves who slaughtered these as if they were deer or wild pigs. [...] Breeders simply slaughtered each discovered group when a new breeding retreat was founded. (Ribeiro, 1982, p. 80)

The Ofaié were considered extinct in the 1950s, but two decades later, in (1978), they reappeared, but in a much smaller group. Here we see a people on the margins of the dominant episteme. Power structures and social inequalities reign between the colonizer and the colonized, the Ofaié people had no way of fighting as equals, even though they were known as a peaceful people, it was not enough for the other. Therefore, these people are no longer the owners of this land and their culture no longer reigns among their people, the colonizers have become the owners of this land.

In this sense, we turn to Derrida (2003) who talks about hospitality (hospitality+hostility). The border condition in which Derrida speaks, in which the cultural locus is located and called land without law, in the context between the Ofaié and colonizers, it is possible to identify this unconditional hospitality. The one who arrives without an invitation and stays, which “consists of letting the visitor come, the one who arrives unexpectedly without asking you to account, without demanding your passport”, (Derrida, 2003, p.41). For the Ofaié it was like this, colonizers and cattle breeders arrived and took over this territory.

For Nolasco (2009), this visitor who arrives this way, without an invitation and without documents, demonstrates this lawless frontier of the Brazilian West, and which we also identify with the arrival of the colonizers, then with coexistence with other ethnicities and finally with the farmers. and their employees, with whom the Ofaié had to live, moving further and further away from their cultural locus and closer to others. In this sense, the idea of invisibility is given Orlandi (1992), but not of the person who arrived at the location, but of the one who lived here, the passerby does not evoke the idea of transience, of someone who was passing through, but of stability, of occupation of this border, and it is up to the other person to receive it, as it is a citizen's duty, which hospitality constitutes:

the unique obligation that each of us has to the other, and leads to pure or unconditional hospitality [...]. Pure or unconditional hospitality, hospitality itself, opens itself or is open in advance to someone who is neither expected nor invited, to anyone who arrives as an absolutely strange visitor, as a newcomer, unidentifiable and unpredictable, in short, totally different. (Derrida, 2003, p. 15).

This other, identified as the visitor who is not expected, but who arrives and appropriates the locus, ends up being the beginning of

an undue appropriation, which in Derrida (2003), is sustained as explorations, which result from a global system of domination, in which indigenous cultures are marginalized and subjugated in favor of the advancement of capitalism and colonialism. He also argued that these exploitations are based on a logic of “structural violence”, and indigenous communities are dispossessed of their lands and natural resources, that they suffer from violations of their rights and are forced to adopt Westernized ways of life, often leading to loss of unique cultural identity.

Furthermore, Derrida (2003) also highlighted the importance of recognizing the “other”. He argued that valuing and respecting cultural diversity is fundamental to achieving a more just and egalitarian society. Derrida's (2003) conclusion about indigenous exploitations is that these practices are unfair, inhumane and must be combated. It advocates the need for effective recognition of indigenous rights, as well as the adoption of policies and practices that promote justice and equality for these historically marginalized communities and recognize indigenous peoples as subjects of rights and legitimate political agents.

The recognition of the other cannot be understood just as a simple encounter of identities, but rather as a continuous and dynamic negotiation between different worldviews. He argues that, when trying to recognize others, we often project our own vision onto them and reduce them to stereotypes or preconceived notions. The author also highlights the importance of difference in the recognition relationship. He argues that it is through difference that we confront ourselves and are challenged to reconsider our own perspectives. By recognizing the other as different:

We open space for the possibility of mutual enrichment and transformation Derrida (2003). Let us highlight here the fact that

the Ofaié people are considered a peaceful people who are easy to live with, recalling the memory, remembering the former Ofaié chief, Athaíde Francisco "...the Ofaié lived in the greatest happiness...". This resumption of memory brings us to Mignolo's theoretical-philosophical discussion, when he states, thinking about living, which is part of our daily lives, according to him it is "a thinking that is co-extensive with living":

To live in adverse conditions is "a lifestyle" that involves thinking, just like those who have a favorable lifestyle. Living requires thinking both about the automaticity of the body and about everyday relationships in the neighborhood, family, cafe, supermarket. You think, you always think, living is thinking and thinking is living. One demands the other. (Mignolo, 2018, p. 205).

And together they seek to improve the quality of life for the community, where they are subjects of their history, the sharing system is no longer the same, where hunting was shared, the roof was shared, today the fight for the right to dignity continues, but each family seeks its own livelihood, lives under its own roof, these transformations occurred due to the crossings, in the face of the pressures and challenges of modernity and globalization and as proposed in the objective of the research is this acquisition together, the rights conquered, as the definitive possession of their lands and being part of the same space and enjoying the same rights give empowerment to the Ofaié, it gives the idea of belonging and can understand the power relations that exist between different types of subjects and their subjectivities.

SUBJECT, SUBJECTIVITY AND POWER RELATIONS

The conception of subject is closely linked to discourse, ideology and the process of interpellation, which according to Pêcheux (1969), suggests that individuals are "interpellated" by ideologies and then become subjects, this means that the identity and subjectivity of an individual are shaped by the dominant ideology that challenges them through discourse.

For Pêcheux (1969), the subject is not an autonomous and conscious point of origin of their speeches and actions. Instead, subjectivity is an effect of discourse, that is, subjects are constituted and positioned by the discursive formations that circulate in society. Discursive formations are structures of discourse that shape and limit what can be said, thought and done. They are influenced by ideologies and determine the subjects' places of speech. Thus, the subject is always positioned within a network of discourses and ideologies.

Although subjects are constituted by discourses and ideologies, they are not passive. There is room for resistance and subversion. Subjects can contest and transform the discursive formations that constitute them, creating new possibilities of identity and subjectivity.

The identity process refers to the construction of subjects' identities within a society. Foucault (1969) argues that identities are formed through discursive practices and power relations. An individual's identity is shaped by the norms and knowledge that are produced and disseminated by dominant institutions and discourses. This means that identity is not something essential or fixed, but something socially and historically constructed.

Identity involves processes of subjectivation, where individuals internalize social norms and practices, thus forming a conception of themselves. Subjectivation is a form of internalization of power relations.

In view of this, we understand that power relations and the identity process are intrinsically linked. Power practices shape identities by defining social norms and expectations, while identities, in turn, can challenge or reinforce these power relations.

The clippings analyzed were written by the white man and through them we identified the subjectivities of the Ofaié people.

For Foucault, power is not a static structure or possession, but rather a network of relationships that permeates society. He sees power as something that is present in all social interactions and that manifests itself through discursive and non-discursive practices.

Power relations are dynamic and omnipresent, functioning at all levels of society, from institutions to interpersonal relationships. Power circulates and manifests itself through norms, knowledge and discourses that shape and regulate behavior.

Power is exercised through mechanisms of control, surveillance and discipline, influencing the way individuals behave and think. Foucault studied these concepts through contexts such as prisons, hospitals and schools, showing how power infiltrates bodies and minds building the identity process.

The discourses produced by power relations influence how identities are perceived and experienced. For example, norms regarding gender, sexuality, race, among others, are constructed by discourses that exert power over individuals, shaping their identities. For Foucault, power relations are mechanisms that permeate the entire society, influencing and shaping the behavior and thoughts of individuals. The identity process is the way in

which individuals construct their identities within these power relations, internalizing social norms and practices. Both concepts are interdependent and influence each other.

The historical-social place in which subjects enunciating speeches find themselves involves the situation of a condition for the production of speech and which is not material reality but rather an imaginary socio-ideological object. It is therefore:

From something stronger that comes through history, that does not ask for permission, that comes through memory through the affiliations of meanings, constituted in other sayings, in many other voices, in the game of language, which becomes historicized [...] markedly by ideology and positions relative to power (Orlandi. 1999, p. 32).

There are several power relations, a power that permeates the subjectivities of the Ofaié, a power that is exercised in various ways, primarily the power of subjugation that they experienced, having to move from their territory by force so as not to decimate their people, be exploited in the manual labor and still having to learn other languages and cultures to survive.

THE ANALYTICAL PROCESS: THE CONSTITUTION OF MEANINGS AND REPRESENTATIONS

We present the analysis of excerpts from the book: *``O território ofaié pelos caminhos da história``*, where the discursive materiality of a statement is installed, which cannot be seen divorced from historicity (Guerra, Almeida, 2016).

The analysis presents significant and representative excerpts, with dialogues between white people and Ofaié Indians, in addition to reports by Dutra (2017), author of the book mentioned above. The result of the analysis of these clippings aims to answer the research questions of the dissertation. The

clippings presented here constitute the corpus, which aimed to show various situations that indigenous people experienced, so that even in the writing of the other, white man, it is possible to observe the subjectivity/identity of the Ofaié people through this study.

In the process of semantic analysis, we seek to study the words in the text to determine their precise meaning, in a way that allows us to interpret the meanings of the power relations that exist between the white man and the Ofaié people and the subjugations to which they were subjected, as well as showing their value and power when standing out from the subjugated situation.

To identify the transcribed clippings, we used the letter (R), in reference to “cutting”, followed by the corresponding number (1, 2, 3...), which indicates the sequence in which the clippings were brought for analysis.

R1- For the Ofaié group, which established itself over a long period **denying ethnic identities in the face of indigenous Kaiowá, Kayapó, Kaingang, Terena and the so-called white man**, it is not a question of starting a theoretical discussion here to find out how far the territory of identity extends and where that of difference begins (TODOROV, 1993, p. 107), **but to see it constructed and transformed in the interaction of social groups that lived together and fought together their processes of exclusion and inclusion among themselves** (LAPIERRE, 1998, p.11). Furthermore, it is known that all identity is temporal, transitory, while its development and change are absolute (Rosental & Iudin, s/d., p. 232).

When identifying the description made by the white man regarding the ofaié, we come across a very frequent situation in the book: *“O território Ofaié pelos caminhos da história”*, presenting the Ofaié people as a warrior people who, despite having faced adversity and diversity, were able to build their

own identity. When the Ofaié people deny identities, it means that they had contact with various ethnicities along their journey, but this was not enough for them to completely distance themselves from their memory.

This situation is in line with what Coracini (2007, p.17) explains, “the subject is a social and discursive construction in constant elaboration and transformation”. A subject is socially constituted, therefore, it is distinct, as it carries within it the transformation that is a consequence of the influence of the other, as well as the power to transform the other as well. This configuration of the identity game occurs based on what others say about who I am.

On the other hand, there is also a process of determination, in which the subject resists and/or reconstitutes the various forms of imposition from the other(s). This way, “certain modes of appropriation can, however, occur, producing meanings that are not expected, not foreseen, not predictable” (Smolka, 2000, p.37). This way of thinking correctly fits the situation that occurred with the Ofaié, that is, they suffered various influences that could certainly have modified their identity, however, “the subject still has a core or inner essence that is the ‘real self’, but this is formed and modified in a continuous dialogue with ‘outside’ cultural worlds and the identities that these worlds offer” (HALL, 2006, p.11). Based on this assumption, we understand that the essence of Ofaié lasted for several generations to the point that they still constituted a small nation.

These are notes that address the mutation, fluidity and fragmentation of identities, which Hall (1992) argues that, in the contemporary era, identities are not fixed and stable, but rather fluid and fragmented. It analyzes how global cultural, economic and social changes influence the way individuals perceive and construct their identities. Hall (1991) explores

the idea that identities are shaped by a set of discourses and social practices, which are constantly changing.

Forms of resistance, according to Foucault (1976), can take many forms, from small acts of refusal and disobedience to organized social movements. These forms of resistance vary in intensity and impact, but have all the power to challenge and transform existing relationships and power.

Pêcheux (1969) presents these diverse influences as crossings, referring to the way in which discourses are influenced by multiple forces and contexts, such as different fields of knowledge, ideological positions and socio-historical conditions. He argues that the meaning of a speech is constituted by these crossings, and that the interpretation of the speech must take these complex interactions into account. Pêcheux (1975) explores how discourses are shaped by ideological and historical processes and how these crossings influence the production and interpretation of meanings.

R2- For the former Ofaié chief, Athaïde Francisco, *about a hundred years ago my Ofaié people lived in peace, because there was a lot of hunting, fishing and honey. There were no invaders. Ofaié lived in the greatest happiness. Where the Ofaié lived was on the banks of the Paraná River. Our villages were always on the banks of rivers* (Rodrigues, 1996, P. 30-31).

The transcription above speaks of an Ofaié indigenous person in which he refers to the people as “mine”. The use of the possessive pronoun indicates an emotional bond between the subject of speech and the others, namely, the Ofaié. We also emphasize that he is a collective subject, as his voice reflects, through his positioning, being part of a group. This is clear from the use of the expression “Our villages”.

In addition to the possessive pronoun “my”, which indicates possession, in the speech

of the Ofaié indigenous person it represents power over his people, the cacique as chief, shows himself responsible for his people, who protects, cares for, as argued by Foucault (1977/1978) in his course “Security, Territory, Population”, in the concept of biopolitics, which power not only restricts and controls, but has the function of protecting and caring for the lives of individuals, with the intention of improving people’s living conditions, although this requires respect for rules and discipline.

Next, the speaker continues reporting their (the group’s) life as it was in the past, using the term “quiet”, referring to the type of life they had. The word quiet takes us to issues of tranquility, rest, stillness and calm. For the subject of the speech, these people lived in peace because they had “hunting”, “fishing” and “honey”. This seems to contradict what the former chief says about tranquility, as the word “hunting” denotes pursuit, capture of animals and this has no connection with tranquility. Furthermore, fishing, which consists of capturing animals for edible purposes, has its risks in everyday life, such as accidents with boats, accidents with fishing materials, drownings, in addition to being exposed to great radiation and climate variations.

Another activity mentioned by Ofaié is working with honey, which is also a risky activity from the worker’s point of view, as bees are extremely aggressive at harvest time. The number of stings occurs in a large part of the body and consequently, there is a risk of poisoning. However, these forms of work were a means of survival and, therefore, they could be calm about food, considering that it was available in nature.

Another detail that catches our attention is the fact that the indigenous man said “there were no invaders”, “Ofaié lived in the greatest happiness”. For the speaker, happiness was a consequence of the absence of invader. This

invader, for the indigenous person, does not exactly mean someone who acts violently, but someone of another race or ethnicity. It is worth analyzing the term ‘invader’, as it points to history, or rather, the meaning that this lexeme presents, taking into consideration, the historical and ideological aspects of the enunciator, taking into consideration, the context of production of this speech. It is worth remembering that “ideology is produced precisely at the meeting point of the materiality of language with the materiality of history” (Orlandi, 2015, p 13).

Thus, we observe that, through discourse, there is an intertwining of history and ideology. The indigenous man, by mentioning that there is no invader, allows us to look back and remember the colonizers, who invaded their space and this is present in his speech.

It is still worth mentioning that being peaceful, for the enunciator, means living on the banks of the river, as he states “the Ofaié lived on the banks of the Paraná River”. In this context, place of residence characterizes these people, as their villages were always on the riverbank. The use of the adverb of time confirms that although they moved a lot, it was customary to live by the water.

Next, we present the analysis of the testimony of the indigenous Alfredo Coimbra, observing the identity/subjectivity traits of the Ofaié.

R3- The testimony of Alfredo Coimbra, an 88-year-old Ofaié indigenous person, provided to the researcher in 1987, confirms the group’s spatial occupation: *Yes, on the banks of the Verde River, on this side, over the bridge (...), there is a village there too.*

Everything has a place, there’s a village. Our village beyond the Pardo river also has (...). We didn’t stop, we just kept going, just like that: one moves there, the other moves here, life is like that.

It is pertinent to highlight, in this statement, that it confirms what the previous indigenous person said regarding the Ofaié’s place of residence, that is, there was no whereabouts for them, which confirms the information that they had contact with different races. In this stretch, Ofaié has two villages, one on the banks of the Verde River and the other close to the Pardo River.

When analyzing the expression “We didn’t stop, we just kept going [...] that’s how life is.,” we analyzed that there was no clear reason for the changes but because it was something natural in life.

We also bring an excerpt from the poem by Guimarães Rosa¹ (1994) “life is like this: it heats up and cools down, tightens and then loosens, calms down and then become restless. What she wants from us is courage”.

From this excerpt, we observe that life, for the character, went through tortuous lines and problems, but also, through moments of tranquility. Thus, he concludes that life wants courage from us. In light of these two literary works, we deduce that the indigenous people meant that when faced with a problem situation, they changed and life went on normally. It could also be that they were looking for meaning in life, which could be likely. Furthermore, we cannot fail to mention the issue of these natives’ courage in facing new spaces, without knowing what could happen to them.

1. The doctor and diplomat João Guimarães Rosa were also a short story writer, novelist and novelist. Born on June 27, 1908, in Cordisburgo, a small town in the interior of Minas Gerais, Guimarães Rosa was self-taught in language studies since childhood. At the age of 9 he already had knowledge of French, Dutch and English, and his passion didn’t stop there. In 1930, he graduated in medicine at “*Faculdade de Minas Gerais*”, going on to practice and serve as a doctor in the Constitutionalist Revolution in 1932. However, a strong desire to travel led him to become a diplomat in the foreign affairs service. of Brazil in 1934. At the beginning of the Second World War, he helped in the escape of Jews persecuted by Nazism, together with his future wife and second wife, Aracy Moebius de Carvalho, ending up being confined in Germany when Brazil broke with the country and joined the allies in 1942.

Furthermore, the use of this expression “we didn’t stop” reminds us of what Pêcheux (1999, p. 11) says “the structuring of the discursive will constitute the materiality of a certain social memory”. Thus, this enunciator expresses a collective memory in which he is inscribed. We observed that he attests to collectivity through the use of the pronoun “we”, which marks the group to which he belongs and which distinguishes himself from other speeches from other groups. This identification is due to the fact that he does not have a defined place to live or, perhaps, that he does not adapt easily anywhere.

The statements in the excerpt above said by Ofaié, even written by the white man, leave marks of the subjectivity of these people, it also shows the value they give to their group and the power to decide the actions of the group, which were united and organized in their community, justifying the empowerment of this ethnic group today.

FINAL CONSIDERATIONS

The theme developed in this research for the master’s thesis came from the idea that the Ofaié ethnic group located in the municipality of Brasilândia/MS, after years of fighting for possession of their territory and several displacements they made, did not prevent them from having delimited territorial possession today.

Based on the studies carried out, we understand the forms of oppression that the Ofaié were subjected to, how power was exercised in different ways, and how these people were subjugated and exploited by the white man.

His attitudes were recognized and honored with the highest distinction offered to foreigners by the Israeli government, in 1985. Guimarães Rosa even participated in a competition for the Poetry Prize of the Brazilian Academy of Letters, with a collection

of poems called “Magma”, which earned him the first place and would only be published posthumously. He also published several short stories in magazines, a genre that was most present in his work and which would result in his first book, “Sagarana”, a collection of short stories set in the backlands and published in 1946. Source: <https://institutoling.org.br/explore/the-sertao-de-joao-guimaraes-rosa>

The displacements that occurred in the lives of the Ofaié can be seen in two ways, the first refers to the natural displacement in their lives, they were situations of protecting themselves from the cold, seeking food, which are considered as protection of the environment, as it respected the cycles of nature, the other displacement refers to those made by government agencies, which kept them in posts in other communities, as it was convenient for the government, this way, there was the social and ideological control over these people, as well as the colonizers, who did not have to worry about them on their farms.

The border issues that we deal with here refer to the invasions that occurred in the Ofaié territory, the visitors that Mignolo and Nolasco mention, already had in mind the idea of staying in that place, they came to stay and not to visit, but they did not ask for permission and nor did they give satisfaction for the occupation they had undertaken.

Given this contextualization, we understand that it is essential that the story of the Ofaié indigenous people be told by themselves, as no one can represent and transmit their experiences and realities in a more authentic way. Inclusion and respect for indigenous voices are essential to building a more just and equitable society. By learning from indigenous people and valuing their traditional knowledge, we can obtain a broader and more complete understanding of the history and cultural diversity of the

Americas (GEERTZ, 1998). Second scholar of the original peoples of Brazil Little (2002)², there are several dangers in portraying Indigenous history in a unique or stereotypical way. These dangers include the reduction and simplification of complexity that by portraying indigenous history as a single narrative, that is, from the perspective of the white man, we risk ignoring the diversity and cultural richness of

2. Paul Elliott Little- was an associate professor in the Department of Anthropology at ``Universidade de Brasília`` (UnB) until 2010. He was coordinator of the Post-graduation Program in Social Anthropology at UnB between 2005-2007. He is a Research Productivity Fellow at CNPq-level 2. He has a PhD in Anthropology from UnB (1996) and a PhD in Social Sciences at Latin American Faculty of Social Sciences / Brazil (1996). Graduated in Anthropology - Kalamazoo College (1975), Master's degree in Education - Black Hills State College (1983) Has experience in the field of Anthropology, with an emphasis on Environmental Anthropology, working mainly on the following themes: indigenous societies, traditional peoples, the Amazon, the environment, socio-environmental conflicts and sustainable development. Since 2008, he has collaborated with the Moore Foundation's Andes-Amazon Initiative. Source: <https://www.escavador.com/sobre/371022/paul-elliott-little>

REFERENCES

BIBLIOTECA DIGITAL Curt Nimuendajú é uma iniciativa da rede Etnolinguistica.Org. Rodrigues, Aryon. 1996. As línguas gerais sul-americanas. *Papia*, 4(2), p. 6 -18- <http://www.etnolinguistica.org/biblio:nimuendaju-1914-lingua-geral>.

CORACINI, M. J. A. *Celebração do outro*. Campinas: Editora Mercado de Letras, 2007.

CORACINI, M. J. A. *Transdisciplinaridade e análise de discurso: migrantes em situação de rua*. V.11 n.1. Universidade de Campinas. 2010.

CORACINI, M. J. A. (Org.). *Identidades Silenciadas E (In)Visíveis: Entre a inclusão e a exclusão (identidade, mídia, pobreza, situação de rua, mudança social, formação de professores)*. Campinas: Pontes, 2011.

DERRIDA, J. O Monolinguismo do Outro ou A Prótese de Origem. Coimbra: Palimage, 2003

DUTRA, C. A. S. *O Território Ofaié: Pelos Caminhos da História*, 2 ed. Campo Grande/MS. Ed. UFMS, 2017

FABRÍCIO, B. F. *Linguística Aplicada como Espaço de Desaprendizagem: Redescrições em Curso*. In: Moita Lopes, L. P. da. (Org.). *Por uma Linguística Aplicada Indisciplinar*. São Paulo: Parábola, 2006.

FOUCAULT, M. *O que é um autor?* Lisboa: Vega/Passagens, 1992.

FOUCAULT, M. *Microfísica do Poder*. Tradução e organização de Roberto Machado, Rio de Janeiro: Edições Graal, 1979.

FOUCAULT, M. *História da sexualidade I: a vontade de saber*. Rio de Janeiro, Graal. 1990. FOUCAULT, M. *As relações de poder em Michel Foucault: reflexões teóricas*, 2010.

GEERTZ, C. (1998). O dilema do antropólogo entre "estar lá" e "estar aqui". *Cadernos De Campo* (São Paulo - 1991), 7(7), 205-235. <https://doi.org/10.11606/issn.2316-9133.v7i7p205-235>

GUERRA, V. M. L.; ALMEIDA, W. D. *Povos indígenas em cena: das margens ao centro da história*. OMEP/BR/MS, 2016.

LITTLE, P. E. *Territórios sociais e povos tradicionais no Brasil: por uma antropologia da territorialidade*. Série Antropologia, n. 322, Brasília, Unb, 2002.

- HALL, S. A identidade cultural da pós-modernidade. São Paulo: DP&A, 2006.
- KLIAR, Carlos. E se o outro não estivesse aí? notas para uma pedagogia (improvável) da diferença. Rio de Janeiro: DP&A, 2003.
- MIGNOLO, W. Habitar la frontera: sentir y pensar la descolonialidad (antología, 1999-2014). 2015.
- MOREIRA, I. C.; GUERRA, V. M. L. Artigo. *Representações*: marcas abissais da in-exclusão em material didático sobre povos indígenas. Gragaotá. 2021.
- NIMUENDAJÚ, C. Data: 1914. Título: Vocabulários da Língua Geral do Brasil nos dialectos dos Manajé do Rio Ararandéua, Tembê do Rio Acará.
- NIMUENDAJÚ, C. Data: 1932. Título: Idiomas indígenas del Brasil. In: Revista del Instituto de Etnología de la Universidad Nacional de Tucumán, Argentina.
- ORGANIZAÇÃO DAS NAÇÕES UNIDAS. Declaração Universal dos Direitos Humanos, 1948. Disponível em: <<https://www.unicef.org/brazil/declaracao-universal-dos-direitos-humanos>>. Acesso em: 02/08/2023.
- ORLANDI, E. P. A leitura proposta e os leitores possíveis. In: ORLANDI, E. P. (Org.). A leitura e os leitores. 2. ed. Campinas: Pontes, 2003.
- ORLANDI, E. P. Análise de discurso: *princípios e procedimentos*. Published January 1, 4 edição, Ed. Pontes, 2005.
- ORLANDI, E. *Discurso e texto: formação e circulação dos sentidos*. 2a. ed. Campinas: Pontes, 2008.
- ORLANDI, E. Língua Brasileira e outras Histórias - Discurso sobre a língua e ensino no Brasil. Campinas-SP: Editora RG, 2009.
- ORLANDI, E. Discurso em Análise: *Sujeito, Sentido, Ideologia*. Campinas: editora Pontes, 2012. PÊCHEUX, M. [1975]. Semântica e discurso: *uma crítica à afirmação do óbvio*. Campinas: Unicamp, 1988.
- PÊCHEUX, M. Papel da memória. In: ACHARD, P. et al. (Org.) Papel da memória. Tradução e introdução José Horta Nunes. Campinas: Pontes, 1969.
- PÊCHEUX, M. [1969]. Análise automática do discurso (AAD-69). In: GADET, Françoise; HAK, Tony (orgs.). *Por uma análise automática do discurso: uma introdução à obra de Michel Pêcheux*. 2. ed. Campinas: Editora da Unicamp, 1997. p. 61-161
- RODRIGUES, A. D. *Línguas brasileiras. Para o conhecimento das línguas indígenas*. São Paulo: Loyola, 1994
- RODRIGUES, A. F. Xeitá-há, testemunha do massacre, In Dutra, Carlos Alberto dos Santos, *Ofaié, morte e vida de um povo*. Campo Grande: Instituto Histórico e Geográfico de Mato Grosso do Sul, p. 28-69, 1986.