



INTERNATIONAL
CONGRESS

INDIGENOUS WORLDS, EUROPE - POLAND

**Interethnic Sources and
Histories in Colonial
Spaces in the Past and
their Reflections in the
Present.**

Schedule and Summaries

21-22 NOVEMBER
2024

INSTITUTE OF HISTORY, POLISH ACADEMY
OF SCIENCES, WARSAW, POLAND



Universidade Federal de Campina Grande
Pós-Graduação em História
MINISTÉRIO DA EDUCAÇÃO



V INTERNATIONAL CONGRESS OF INDIGENOUS WORLDS – EUROPE:2024

**SOURCES AND INTERETHNIC NARRATIVES ABOUT INDIGENOUS
PEOPLES IN THE PAST AND THEIR REFLECTION IN THE PRESENT**

Location: Institute of History, Polish Academy of Sciences

Rynek Starego Miasta 31

00-272 Warsaw, Poland

(Old Town)

NOVEMBER 21 AND 22, 2024

SCHEDULE AND SUMMARIES

CATALOGING RECORD

INTERNATIONAL CONGRESS OF INDIGENOUS WORLDS-IV COIMI EUROPE

(November 21 and 22, 2024, Warsaw, Poland)

V INTERNATIONAL CONGRESS OF INDIGENOUS WORLDS: Abstracts Booklet V

INDIGENOUS WORLDS INTERNATIONAL CONGRESS

Juciene Ricarte Cardoso, Agata Bloch and Jocyléia Santana dos Santos (Orgs.). – Warsaw,

Poland, 2024.

1. Territories. 2. Territorialization. 3. Indigenous Knowledge.

INTERNATIONAL CONGRESS OF INDIGENOUS WORLDS – POLAND

SOURCES AND INTERETHNIC NARRATIVES ABOUT INDIGENOUS PEOPLES IN THE PAST AND THEIR REFLECTION IN THE PRESENT

HOSTING INSTITUTION IN POLAND

Institute of History of the Polish Academy of Sciences, Poland

The Anthropos Doctoral School, Warsaw, Poland

SUPPORTING INTERNATIONAL INSTITUTIONS

Center for Humanities - CHAM, New University of Lisbon, Portugal.

Olavide University, Seville, Spain

Université Sorbonne Nouvelle-Paris 3, France

Postgraduate Program in History (PPGH/), Federal University of Campina Grande, Brazil

Postgraduate Program in Education (UFT), Federal University of Tocantins, Brazil

COORDINATORS OF THE V COIMI – 2024 – EUROPE – POLAND

Agata Błoch, Institute of History of the Polish Academy of Sciences, Poland

Juciene Ricarte Cardoso Tarairiú, Institute of History of the Polish Academy of Sciences,
Poland, Postgraduate Program in History - PPGH/UFCG, Brazil, CHAM/UNL, Portugal

SCIENTIFIC COMMITTEE

Ana Catarina Garcia, CHAM, FCSH-Universidade Nova de Lisboa, Portugal,

Brigitte Thiérion CREPAL, Universidade da Sorbonne, Paris, France

Carlos Benittes, Universidade de Salamanca, Spain

Célia Tupinambá, Brazil

Cristina Brito, CHAM, FCSH-Universidade Nova de Lisboa, Portugal

Daniel Potiguara, Brazil

Demival Vasques, Universidade de Luxemburgo, Luxemburg

João Paulo de Oliveira e Costa, CHAM, FCSH-Universidade Nova de Lisboa, Portugal

Jocyléia Santana dos Santos, Universidade Federal do Tocantins, Brazil

José Otavio de Aguiar, Programa de Pós-Graduação em História-PPGH, UFCG, Brazil

Maria de Lourdes Beldi de Alcântara. Universidade de São Paulo, Brazil

Naybe Gutierrez Montoya, Centro de Investigaciones Jauja sobre el Área Andina, Peru

Pablo Ibáñez-Bonillo - CHAM, FCSH-Universidade Nova de Lisboa, Portugal

Pascale De Robert, Institut de Recherche pour le Développement - IRD/PALOC, France

Rita Gomes Nascimento Potiguara, Faculdade Latino-Americana de Ciências Sociais
(Flacso), Brazil

Sandra Taborna, Universidade Pablo de Olavide, Spain

Vanessa Augusta do Nascimento Brandão e Costa, Wapichana, State University of São
Paulo, UNESP, Brazil

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PRESENTATION

The International Congress on Indigenous Worlds (COIMI) takes place every two years and was launched as part of the Permanent Seminar on Indigenous Worlds - Abya Yala (SEPMIAI) at the Center for Humanities (CHAM/NOVA FCSH—UAC) at the Universidade Nova de Lisboa, Portugal, together with the Universidade Federal de Campina Grande, Paraíba, Brazil, on April 27-28, 2015. In 2017, the SEPMIAI/CHAM-UNL group organized the II COIMI, with the support of the Pablo Olavide University, Seville, Spain, and in 2019 we started to organize the event also with the Sorbonne University, Paris, France. This year, 2024, the V COIMI – Europe will also take place in Warsaw, Poland, at the Institute of History of the Polish Academy of Sciences, Poland, with the central theme: Sources and Interethnic Narratives about Indigenous Peoples in the Past and their Reflections in the Present. COIMI is a space for building a larger collaborative network on a national and international level for discussions on topics related to the indigenous peoples of the Americas in the past and present. The V COIMI - Europe aims to expand the dialog between indigenous and non-indigenous researchers so that opportunities can be created for new epistemological, historical, documentary, anthropological, pedagogical, and other interdisciplinary avenues.

V COIMI- POLAND: SOURCES AND INTERETHNIC NARRATIVES ABOUT INDIGENOUS PEOPLES IN THE PAST AND THEIR REFLECTIONS IN THE PRESENT

**Location: Institute of History, Polish Academy of Sciences,
Rynek Starego Miasta 31, 00-272
Warsaw, Poland**

Thursday, 21/11/2024

9.00 WELCOME

Opening session with the coordinators of the V COIMI Europe and Representatives of the Institute of History, Polish Academy of Sciences

9.15 OPENING RITUAL WITH INDIGENOUS LEADERS:

Celia Tupinambá,
Vanessa Wapichana,
Daniel Santana Potiguara
Joana Potiguara
Juciene Tarairiú

9.30 – 10.00

OPENING CONFERENCE

THE ROLE OF INDIGENOUS ALLIANCES IN THE FORMATION OF THE PORTUGUESE EMPIRE

João Paulo Oliveira e Costa, CHAM-UNL, Portugal

10.00-11.30

Table 1: INDIGENOUS PEOPLES AND THEIR POLITICAL PRACTICES IN THE AMERICAS: ALLIANCES AND DIFFERENT FORMS OF (RE)EXISTENCE

Pedro Daniel dos Santos Souza, UNEB, Brazil
Rafael Reichert, University of Warsaw, Poland
Beatriz Marin-Aguilera, University of Liverpool, United Kingdom

Agata Błoch, Moderator

11:45-13:00

Table 2: INTERETHNIC RELATIONS IN GLOBAL EMPIRES: DOCUMENTARY SOURCES, HISTORICAL RESEARCH AND DIGITAL HUMANITIES (PROJECT MAPE – MAPPING THE ATLANTIC PORTUGUESE EMPIRE)

Demival Vasques Filho, University of Luxembourg
Irene Vicente-Martin, University of Salamanca, Spain
Guillem Martos Oms, University of Barcelona, Spain
Saddam Hussain, Institute of History, Polish Academy of Sciences, Poland
Junaid Ahmed, Kozminski University, Poland

Agata Błoch and Juciene Ricarte Cardoso Tarairiú,
Moderators

14:15 – 14:30

INDIGENOUS MEDICINE AND WESTERN SOCIETIES - THE RESEARCH AND THE DOCUMENTARY PROJECT

Walther Vera

Walther Vera is an Indigenous Peruvian researcher and filmmaker with more than ten years of international experience. During the last few years, he created documentaries and TV shows in the United States. One of his works is *El Mirador de Kino*, a bilingual TV show produced in Louisiana to integrate the Latino community into the cultural activities in the city. He produced the documentary for the French TV channel France 0, *The Children of Katrina*, where he explores what happened with the Afro-American community in the city ten years after the hurricane. Lately, he worked for Montclair State University where he researched topics like mental issues in immigrant students, and he directed the documentary *Winds of Change*, a coproduction with the New Jersey Economic Development Authority (NJEDA).

14.30– 16.00

Table 3: INDIGENIZING THE FUTURE: DECOLONIZING KNOWLEDGE - RECLAIMING RELATIONS

Paweł Chyc - PhD candidate in the Department of Anthropology and Ethnology at Adam Mickiewicz University in Poznań
Mariusz Filip - Institute of Anthropology and Ethnology at Adam Mickiewicz University in Poznań
Małgorzata Poks - Literary Studies, Faculty of Humanities, at the University of Silesia in Katowice, Poland
Joanna Ziarkowska - University of Warsaw

Ewa Domańska, Adam Mickiewicz, University, Poznań, Poland
Eugenia Sojka, Ph.D., Associate Professor at the Institute of Literary Studies, and Institute of Culture, University of Silesia (US), Poland, Moderators

16.15– 17.45

Table 4: INDIGENOUS CULTURAL HERITAGE IN BRAZIL AND ITS DIVERSITY IN THE PAST AND TODAY

Gliceria Jesus da Silva/Celia Tupinambá, Brazil
National Museum, Federal University of Rio de Janeiro, Brazil
Egídia Souto, CREPAL Sorbonne Nouvelle, France
Brigitte Thierion, CREPAL Sorbonne Nouvelle, France
Renata Curcio Valente, Museu Nacional UFRJ, Brazil

Paulo Henrique Martinez, Universidade Estadual Paulista, Brazil, Moderator

FRIDAY, 22/11/2024

09.30 – 11.00

Table 5: PERSPECTIVES ON INDIGENOUS NARRATIVES, COLONIAL LEGACIES, AND CULTURAL REPRESENTATION - PHD RESEARCH CARRIED OUT IN POLAND

Samuel Figueira -Cardoso, University of Warsaw
Tonne Teixeira de Andrade Nardi, University of Warsaw
Szymon Głąb, Institute of History of the Polish Academy of Sciences
Magdalena Walczuk, Univeristy of Warsaw, Poland

Szymon Głąb, Moderator

11.15- 12.45

Table 6: SCHOOL EDUCATION AND INDIGENOUS LANGUAGES IN BRAZIL IN THE PAST AND TODAY

Jocyleia Santana dos Santos, PPGE-UFT, Brazil
Ananda Machado, Federal University of Roraima, Brazil
Vanessa Augusta do Nascimento Brandão e Costa, Wapichana,
State University of Sao Paulo, UNESP, Brazil

Maria de Lourdes Beldi de Alcântara, USP, Brazil, Moderator

13.00 – 14.30

Table 7: THEMES, PROBLEMS ABOUT INDIGENOUS PEOPLES IN BRAZIL

Paulo Henrique Martinez, Universidade Estadual Paulista, Brazil
Maria de Lourdes Beldi de Alcântara, Universidade de São Paulo, Brazil

Renata Curcio Valente, Museu Nacional/ UFRJ, Moderator

V COIMI- POLAND: SOURCES AND INTERETHNIC NARRATIVES ABOUT INDIGENOUS PEOPLES IN THE PAST AND THEIR REFLECTIONS IN THE

PRESENT

COMMUNICATION

THE ROLE OF INDIGENOUS ALLIANCES IN THE FORMATION OF THE PORTUGUESE EMPIRE

João Paulo Oliveira e Costa, CHAM-University Nova of Lisbon, Portugal

TABLE 1: INDIGENOUS PEOPLES AND THEIR POLITICAL PRACTICES IN THE AMERICAS: ALLIANCES AND DIFFERENT FORMS OF (RE)EXISTENCE

NEWS ABOUT THE MANAGEMENT OF INDIGENOUS LANGUAGES IN BAHIA: ANALYZING HISTORICAL SOURCES (18TH/19TH CENTURIES)

Pedro Daniel dos Santos Souza, UNEB, Brazil

The language management policy in Portuguese America, embodied in the Directory of Indians (1757), foresaw the prohibition of the use of the general language and the languages specific to the various indigenous ethnolinguistic groups and, consequently, the adoption and teaching of the “Language of the Prince” in the Indian towns and villages to be established. Initially drawn up for the states of Grão-Pará and Maranhão, when confirmed and extended to the state of Brazil by means of the royal decree of August 17, 1758, it was up to the special court of the Overseas Council, which was established in the Captaincy of Bahia, to take the necessary measures to implement the new indigenous policy of the government of D. José I (1750-1777) and, in particular, its linguistic policy. Within this context, and within the fields of the social history of written culture and the social linguistic history of Brazil, this paper aims to discuss documentary sources from the Overseas History Archive (AHU), the Public Archive of the State of Bahia (APEB), and the National Library of Rio de Janeiro (BNJR), which provide us with information about the implementation of this new indigenous policy of the Joséfino government, especially with regard to its policy of managing indigenous languages through schooling.

ZAMBOS-MOSQUITOS: EL PUEBLO QUE SE OPUSO AL PODER IMPERIAL DE ESPAÑA EN EL SIGLO XVIII

Rafael Reichert, University of Warsaw, Poland

En la presente ponencia se expondrá el tema de la existencia de los zambos-mosquitos en la Costa de los Mosquitos (actuales Nicaragua y Honduras) y su lucha contra los españoles de la Capitanía General de Guatemala. Cabe señalar que este pueblo nunca fue sometido por el poder español y junto con los británicos y en una manera abierta luchó contra los hispanos. Para esta presentación se utilizarán las descripciones sobre los zambos-mosquitos y la Mosquitia localizadas en diferentes archivos de España, México y Guatemala para demostrar que dicha nación fue una verdadera amenaza para los colonos y poblados españoles en la costa caribeña de la actual América Central durante el siglo XVIII.

Beatriz Marin-Aguilera, University of Liverpool, United Kingdom
(abstract)

**TABLE 2: INTERETHNIC RELATIONS IN GLOBAL EMPIRES:
DOCUMENTARY SOURCES, HISTORICAL RESEARCH AND DIGITAL
HUMANITIES (MAPE PROJECT – MAPPING THE PORTUGUESE
ATLANTIC EMPIRE)**

Demival Vasques Filho, University of Luxembourg
Irene Vicente-Martin, University of Salamanca, Spain
Guillem Martos Oms, University of Barcelona, Spain
Saddam Hussain, Institute of History, Polish Academy of Sciences
Junaid Ahmed, Kozminski University, Poland
Agata Bloch, Institute of History, Polish Academy of Sciences, Poland
Juciene Ricarte Cardoso Tarairiú, UFCG/CHAM-UNL/Institute of
History, Polish Academy of Science

Digital Humanities is an interdisciplinary field that combines the traditional humanities with cutting-edge digital tools and methods to enhance research through the use of technologies such as digitization, digital projects and computational analysis. This approach facilitates the preservation, organization and study of vast cultural and historical datasets and makes them more accessible to scholars. In our roundtable discussion, we explored the unique potential of DH in the study of datasets focused on South America, Africa and the Iberian Peninsula. The use of large language models (LLMs) in DH enables advanced text analysis, revealing linguistic patterns and cultural trends that would be difficult to detect manually. In addition, techniques such as data mining and social network analysis help to uncover hidden relationships in complex historical data and offer new perspectives on social and historical dynamics. The integration of computational tools into DH not only transforms traditional research methods, but also opens new avenues for the interpretation and dissemination of knowledge about these critical regions.

**DOCUMENTARY: INDIGENOUS MEDICINE AND WESTERN SOCIETIES -
THE RESEARCH AND THE DOCUMENTARY PROJECT.**

Walther Vera, Peru.

This research explores herbs and plants used in traditional medicine in the Dry Forest of the North Coast of Peru to treat different illnesses like cancer or mental issues. The research is based on my childhood memories and my experiences with my grandfather, the shaman Santos Vera Sandoval. Shamanism is an oral tradition that is changing constantly and adapting from one shaman to another. The fragility of this tradition and the influence of globalization are affecting this profession and local environments. One consequence is the disappearance of herbs and plants from remote lands used to treat Western illnesses and other modern issues. Another consequence is that new generations of shamans don't know how to use those herbs because of the influence of modern medicine. Many of those natural medicines turned into legends and myths of not-so-distant times. This research also explores the power of oral stories in shamanism as tools to decolonize knowledge, and as tools to understand my grandfather's healing techniques in the use of ancient plants and herbs. Furthermore, I see this work as a reflection of the health issues of our society and the future of shamanism in my family. This is why I want to connect my experience as a filmmaker, researcher, and shaman to connect

both worlds and find answers to modern issues. As an Indigenous shaman, I want to find out if those plants still exist and bring them back. As an academic researcher, I want to validate the stories and offer a natural alternative to heal different Western sicknesses.

TABLE 3: INDIGENIZING THE FUTURE: DECOLONIZING KNOWLEDGE - RECLAIMING RELATIONS

Ewa Domańska - Faculty of History, Adam Mickiewicz University, Poznań, Poland

Eugenia Sojka - Institute of Literary Studies, and Institute of Culture, University of Silesia, Poland

Paweł Chyc - PhD candidate in the Department of Anthropology and Ethnology at Adam Mickiewicz University in Poznań

Mariusz Filip - Institute of Anthropology and Ethnology, Adam Mickiewicz University, Poznań

Małgorzata Poks - Literary Studies, Faculty of Humanities, at the University of Silesia in Katowice, Poland

Joanna Ziarkowska - University of Warsaw

The session borrows its title from the article "Indigenizing the Future: Why We Must Think Spatially in the Twenty-First Century" (2005) by Daniel R. Wildcat, a member of the Yuchi tribe, part of the Muscogee Nation of Oklahoma, and a professor at Haskell Indian Nations University. Wildcat views Indigenous knowledges and ways of knowing "not as historical artifacts, but as practical knowledge relevant to the modern world." Building on this idea, the invited scholars will explore the impact of Indigenous knowledges and ways of knowing on contemporary thinking about nature, agency, subjectivity, and personhood, as well as communal obligations toward other forms of life. By analyzing Indigenous cosmologies and critically addressing dominant Western narratives of sovereignty, ethics, and subjectivity, the panelists will discuss new approaches to interspecies justice and relationality within the context of the ongoing decolonization of knowledge and research methodologies, alongside efforts toward the re-indigenization of the world. They will offer innovative perspectives on scenarios of the future, emphasizing coexistence, justice, and interspecies interdependence. Additionally, the scholars will reflect on European local cultures, folk artists, and regional writers and poets, whose status and role in shaping future-oriented culture and knowledge are gaining new significance in the context of indigenizing the future.

TABLE 4: INDIGENOUS CULTURAL HERITAGE IN BRAZIL AND ITS DIVERSITY IN THE PAST AND TODAY

IBIRAPEMA: COSMOTECHNICS OF THE TUPINAMBÁ BORDUNAS

Glicéria Tupinamba, UFRJ, Brazil

Tupinambá wooden clubs (bordunas) are important artefacts of Tupinambá heritage. Some Tupinambá club, both ritual and functional objects, are kept in European museums. There are

no traces of these objects in Brazilian collections. For the Tupinambá, the knowledge and access to their clubs are fundamental to their memory, a way of reconnecting with their identity and history. In this research project, anthropologist and artist Glicéria Tupinambá examines the objects produced by her people, as well as the images and stories about them. As well as criticising colonisation, her aim is to collectively remind us of the knowledge and techniques that were left behind by the colonisation process, knowledge that exists and resists, and that connects to form a cosmotechnic, in the words of Yuk Hui (2016). In her investigation of the Tupinambá clubs, the researcher combines cosmology, historical, iconographic and stylistic research of the objects with observation through technical analysis and heritage science. Her aim is to rediscover what the naked eye cannot see, but which ancient technology knows is there. This project has the support of a group of researchers: Jessica Tupinambá, independent researcher, Mariana Françaço, University of Leiden, Brigitte Thiérion and Egídia Souto, CREPAL, Sorbonne Nouvelle, Pascale De Robert, PALOC/IRD, Renata Valente, Museu Nacional da Universidade Federal do Rio de Janeiro; Fernanda Pitta, Museu de Arte Contemporânea da Universidade de São Paulo; Bruno Moreschi, researcher Decay Without Mourning. The research is part of the research project Decay Without Mourning: Future Thinking Heritage Practices, Riksbankens Jubileumsfond (GI21-0001).

Renata Curcio Valente, Museu Nacional UFRJ, Brazil
(abstract)

REBIRTH OF TRADITIONS: LISTENING THE ANCESTORS VOICES

Brigitte Thiérion, CREPAL/Université Sorbonne Nouvelle, France
Egídia Souto, CREPAL/Université Sorbonne Nouvelle, France

This communication will look at issues relating to the restitution of items catalogued as ethnographic, in response to requests from indigenous peoples seeking to reaffirm their culture and identity. We will draw on two examples. The first concerns one of the Tupinamba feather capes, dating from the sixteenth or seventeenth century, kept at the Nationalmuseum in Copenhagen, which was returned to Brazil in July 2024. We will draw on the research carried out by Glicéria Tupinamba and the Tupinamba communities of southern Bahia. The second case concerns France's response to the claims of the descendants of the Kali'na and Arawak peoples of French Guyana and Surinam. The Moliko Alet+Po Association, founded on 3 November 2021 by Corinne Toka Devilliers, is working to locate, identify and return the human.

TABLE 5: PERSPECTIVES ON INDIGENOUS NARRATIVES, COLONIAL LEGACIES AND CULTURAL REPRESENTATION - DOCTORAL RESEARCH CONDUCTED IN POLAND

INDIGENOUS WORLDS ENUNCIATED IN AMAZONIAN RIVERINE PEOPLES' ORAL NARRATIVES AND LEGENDS

Samuel Figueira-Cardoso, University of Warsaw, Poland

Oral narratives and legends are linguistic-cultural phenomena that constitute known cultures.

In Amazonian indigenous cultures, they play a fundamental role, expressing the knowledge and experiences of indigenous peoples and traditional communities. In centuries of contact between Indigenous peoples, Europeans and Africans, many of stories have been documented, serving different purposes. In riverine communities, stories of non-human beings are heard - Curupira, Boto, Velha Porca, Jurupari, entities from the Amazon forests and rivers. This speech, based on a linguistic, discursive and sociocognitive research perspective aims to answer the following research questions: i) how the riparian narrator construct in these narratives' public versions of the world; ii) what echoes of indigenous worlds are enunciated in the accounts, and iii) how discourse constrains the production of texts and vice versa. With a focus on referentiality in discourse and argumentation, combined with historical and cultural aspects. Our data point out that oral narratives are ways of refracting the reality of communities, loaded with knowledge from an original, yet mestizo cultural matrix. Furthermore, the objects of discourse are (co)constructed in movements of non-linear comings and goings, a constitutive aspect of the texts under analysis.

MANY PRECIOUS STONES. REPRESENTATION OF THE USE OF JEWELRY AMONG MEN AND WOMEN OF THE MIXTEC AND MEXICA NOBILITY IN MESOAMERICAN CODICES

Tonne Teixeira de Andrade Nardi, University of Warsaw, Poland

The indigenous societies of Mesoamerica in the pre-Hispanic period were highly hierarchical, divided between a minority of nobles and a majority of common folks. The first ones received various items as tribute from the latter. Those items included not only food, but also a set of luxury objects. Among them the most valued was the jewelry made with precious stones such as jade and turquoise. Although there are many studies, mainly in the field of archaeology, on the extraction of these stones, their lapidary techniques, trade routes and taxation, there is a gap concerning the users of these objects. Through a comparative analysis of the representations in a set of pre-Hispanic codices of Mixtec origin and colonial codices of Mexica origin, as well as alphabetic sources, this paper aims to answer whether there are differences in the use of jewellery between men and women, respectively, of the Mexica and Mixtec nobility. The working hypothesis is that among the Mexica nobility, the ostentatious use of bracelets, bangles, earrings, nose rings, necklaces and other adornments made of jade and turquoise was reserved for men, while for Mexica noble women, moderation and modesty in the use of adornments were emphasized. In turn, among the Mixtec nobility, a possible greater participation of women in governmental and ritualistic functions would also be expressed through the adherence to the use of more balanced jewellery between genders, since these objects also symbolized political status. This study helps demonstrate how the concepts of what is considered appropriate for the feminine and masculine genders are culturally different between societies, including within Mesoamerica itself.

GERMANO CORREIA'S ANTHROPOLOGY AND THE ECONOMY OF THE PORTUGUESE COLONIAL EMPIRE

Szymon Głąb, Institute of History, Polish Academy of Sciences

In the 1920s and 1930s, the Portuguese doctor and anthropologist from Goa, Alberto Germano da Silva Correia, carried out a series of studies on the indigenous populations of Angola and Portuguese India and attempted to define their "racial affiliation". However, Correia's studies were not always limited to a purely academic inquiry. In the case of Africa, he wanted to apply his findings to assess the productive capacities and abilities of the natives living in the Portuguese colonies. His ultimate goal was to combine anthropological knowledge with the possibility of optimising the economic use of these populations. To achieve this, Correia

proposed a comprehensive anthropological study in Portuguese Africa that would provide the necessary data to support these goals. In this paper, I will examine the foundations of Germano Correia's research, the solutions he proposed and his vision for transforming the indigenous populations of Angola and Mozambique into a more economically productive labour force.

ALITON KRENAK'S DECOLONIAL CRITIQUE OF THE WESTERN MODERNITY FROM AN INDIGENOUS PERSPECTIVE

Magdalena Walczuk, University of Warsaw, Poland

Ailton Krenak is a Brazilian writer, journalist, philosopher, environmentalist and Indigenous leader, originated from the Krenak ethnic group. In his essays (*Ideias para Adiar o Fim do Mundo*, *Futuro Ancestral*, *A Vida Não É Útil*) he criticizes the Western model of living and of economic and social development and proposes alternative solutions inspired by Indigenous cosmovisions (such as *florestania*, *buen vivir* or "affective cartographies").

The paper aims to present some central ideas that Krenak develops in the works mentioned above, as well as to identify some clear convergences between Krenak's thought and the critique of Western Modernity developed within the decolonial theory, in particular with some concepts of the scholars forming so called Modernity/Coloniality group, such as Aníbal Quijano, Walter Dignolo, Enrique Dussel and Boaventura de Sousa Santos.

Parting from the Global South and Indigenous perspective, Krenak's thought strengthens the decolonial critique of *anthropocene* and so called *capitalocene*, originated by the Eurocentric/Western model of progress that was imposed globally and supported by the Western epistemology. He also denounces its effects, such as economic and social inequalities, exclusion and exploitation of different subaltern groups and societies all around the world, as well as the climate crisis and pandemics.

Despite his realistic and quite pessimistic view, he appoints Indigenous cosmovisions and ways of living as a source of potential solutions to "postpone the end of the world" as one of the title of his books says.

TABLE 6: SCHOOL EDUCATION AND INDIGENOUS LANGUAGES IN BRAZIL IN THE PAST AND TODAY

KRAHÔ INDIGENOUS PEOPLE IN ITACAJÁ, TOCANTINS: BIBLIOGRAPHICAL SOURCES

Jocyleia Santana dos Santos, PPGE- Federal University of Tocantins, Brazil

The research investigates the implementation of external educational policies for the inclusion of the Krahô, an indigenous people located in the north of Tocantins. The scientific relevance lies in the understanding of these policies for cultural preservation and strengthening of the Krahô identity, using key concepts such as "intercultural education" and "differentiated indigenous education". The objectives are to examine the historical context of these policies, evaluate the educational strategies employed and the impacts of these actions on the Krahô community. The method adopted was a bibliographic review, analyzing academic publications, theses and dissertations on the subject, focusing on materials published in the last 20 years. The field of study covers the Krahô villages in Itacajá, with data collection based on secondary sources, such as scientific articles and government reports. The partial results indicate significant advances, such as the inclusion of the Krahô language in school curricula, but also setbacks, such as the lack of specific teaching materials and the need for greater

teacher training. The active participation of the community in school management is also highlighted as fundamental to the success of these policies.

VIDEOS THAT TALK ABOUT THE ORIGIN: ANCESTRY AND MEMORY OF MOUNTAIN RANGE, IGARAPÉS AND INDIGENOUS PEOPLES

Ananda Machado, PGEDA, Federal University of Roraima, Brazil

In Roraima, various wisdoms tell in their languages about the origin of their people, their community, the names of the mountains, the streams and the people. The videos edited and subtitled in indigenous languages, Portuguese and English allow us to access these worlds. This source of oral history is important for the indigenous/new/ancestral history that we teach in universities and schools in indigenous lands. To decolonize the sources, listening to indigenous leaders is essential. These stories highlight different relationships with time and space. In the Wapishana language, Amazad means these two ideas in the same word. In Macuxi, Panton means history, but also literature, and can encompass contractions of stories or their writing. The research aims to reveal these specificities that broaden our notions of history and its methodologies for analyzing sources.

CANTOS E ENCANTOS MERINÁ EREMUKON

Vanessa Augusta do Nascimento Brandão e Costa, Wapichana,
Universidade Estadual de São Paulo, Brazil

Apesar da colonização violenta imposta aos Povos Indígenas do Brasil há 523 anos, existem e resistem pelo menos 278 povos indígenas em nosso país, falando mais de 150 línguas originárias. Um verdadeiro patrimônio cultural do Brasil e do mundo. Em Roraima, extremo Norte brasileiro, ao menos 11 etnias preservam sua cultura. Vivem na etno-região denominada circun-Roraima, lugar de imensos campos e serras, ao redor do majestoso Monte Roraima, um dos lugares mais antigos do planeta Terra, casa de Makunaima, que segundo a cosmologia do povo Makuxi, é o ser criador das pessoas diversas que habitam a região. A partir dos eremukon (cantos na língua Makuxi) entoados pela saudosa mestra Vovó Bernaldina – Meriná, mulher pajé de seu povo, que agradecemos na linha de frente pela demarcação da Terra Indígena Raposa Serra do Sol, apresentaremos a conexão ancestral desses povos com a natureza, celebrada há milênios em canções, danças, indumentárias e grafismos, fazendo de seu corpo-território, livros vivos. É a poética das múltiplas personalidades, gente humana, gente planta, gente terra, corpos diversos partilhando a mesma alma, patrimônio cultural em luta por sua preservação.

TABLE 7: TOPICS, PROBLEMS CONCERNING INDIGENOUS PEOPLES IN BRAZIL

HISTORY OF COLONIZATION, TUPINAMBÁ PEOPLE AND SOCIOLOGICAL METHOD IN BRAZIL (1945-1951)

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The studies of Brazilian sociologist Florestan Fernandes (1920-1995) on the Tupinambá groups resulted in the appropriation and local adaptation of sociological and ethnological methods of investigation and interpretation, in an original and innovative way. Based on reports from chroniclers and travelers to Brazil between the 16th and 18th centuries, the sociologist was able to reconstruct the general lines of social organization of these groups. Located in the central-southern stretch of the Brazilian coast, the Tupinambás were the first to establish regular contact with Portuguese colonizers and navigators of other European flags in the 16th century. For the same reason, these groups were the most specified and described in colonial documentation, of an administrative, military, commercial and religious nature. Florestan Fernandes' research was based on textual, material and iconographic documents about forms of social life of groups that, in the 18th century, were considered extinct in the initial areas of systematic contact with Europeans, since 1500. By promoting this effort to understand a certain indigenous social reality of the past, the sociologist created strategies of reconstruction and historical interpretation that distinguished his research within the scope of ethnology practiced in and about Brazil.

SOCIOCULTURAL HISTORICAL PROCESS OF ILLNESS IN INDIGENOUS POPULATIONS

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The historical and sociocultural process of illness in indigenous populations reflects the complex interactions between culture, colonization, marginalization and the dominant health systems. Historically, colonization and contact with Western societies brought infectious diseases to which indigenous people had no immunity, causing high mortality. Furthermore, territorial dispossession and environmental destruction have compromised access to traditional health practices, generating a profound impact on the physical and mental health of these populations. Culturally, illness among indigenous peoples is often understood holistically, integrating body, mind and spirituality, with healing practices involving rituals, medicinal plants and ancestral knowledge. However, the imposition of Western health systems, often disregarding traditional knowledge, has generated distrust and underutilization of conventional medical services. Currently, changing lifestyles, with the introduction of industrialized foods and sedentary lifestyles, contribute to the increase in chronic diseases such as diabetes and hypertension. At the same time, the historical trauma resulting from continued marginalization and cultural loss affects mental health, leading to high rates of depression and anxiety. To understand indigenous illness, it is necessary to integrate an approach that recognizes sociocultural, historical and political factors, promoting health policies that are more inclusive and respectful of traditional knowledge.