NOT ALL IN ONE RHYTHM: A CRITICAL ANALYSIS OF THE MEDIA DISCOURSE AGAINST THE INDIGENOUS RE-EXISTENCE OF THE MARAKÁ’NÁ VILLAGE IN KUÁNÁPARÁ

by

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Abstract

Indigenous people created the re-existence known as Maraká’ná village, by re-occupying the sacred territory of a building in Kúánãpará (Rio de Janeiro) located next to the popular Maracanã stadium. The village became a meeting place for re-existences that encompass issues of Indigenous sovereignty, sacred land right, spirituality practices, decolonizing education, and the creation of the first Intercultural Indigenous University in Pindorama. It challenged the economic and social impacts of the neoliberal sports mega-events, which raised tensions during the organization of sports mega-events. These tensions were amplified through media discourse, by perpetuating violent treatment of Indigenous peoples, and naturalizing the dominant elite.

Employing a transdisciplinary methodology that combines Critical Discourse Analysis and Critical Political Economy, this study examines the media discourse that obstructs the Indigenous re-existence of Maraká’ná by favoring capitalist structures. Despite demonstrating unbalanced power relations, the findings show unbalanced power relations Maraká’ná and media discourses.
Acknowledgements

First, I say Chi-miigwetch to the Anishinaabe peoples whose territory of Turtle Island I have occupied for more than three years. I say Chi-miigwetch to Chi Aangikeyang, where part of my heart and part of my partner's heart are from, since our sons were born here.

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Chapter 1

Introduction: Re-Existing as Re-Searcher

Ever since I considered analysing the discourse of the media against the Indigenous re-existence of Maraká’nà, a I have engaged in a process of being conscious about the meaning of words in speeches and texts. As a result of this consciousness in critiquing discourses, I have understood the importance of participating in the re-creation of the language of my Indigenous ancestors, the Tupi-Guarani language. This re-learning of my Indigenous language has happened in a paced way. Despite the fact that this study has been written in English, I will write three important words in Tupi-Guarani, or their most approximate word form. This is, I believe, part of many local re-existing movement of Indigenous communities around the world.

As a way of initiating this thesis, I present a piece of my process of participating in this movement I call Indigenous re-existence. In fact, re-existence is re-learning, and the first step has been the recovering of the language my ancestor spoke, Tupi-Guarani. However, I will not describe what I have experienced this effective and symbolic process of re-learning my ancestors’ language, but how this process was triggered in light with Paulo Freire’s advocacy for autonomous critical thinking. By development autonomous critical thinking, I sensed a need to uncover my ancestry history, which somehow lead me re-discovering myself as being Indigenous. In reality, this process of re-discovering is certainly related to my encounter with Paulo Freire (2011) and his advocacy for changing education through autonomous critical thinking which may lead humanity to better deal with the approaching catastrophes of our capitalist times.
We have lived an unprecedented crisis of the capitalist system, which has been accelerated under the guise of the current neoliberal capitalism. As the ultimate consequences, all living creatures' survival is at risk. Even though the most vulnerable among us are already experiencing the consequences of climate destruction, everybody will be affected. Then, along with this terrible scenario, I have chosen to exit and disrupt the norm by deepening my self-determination through language thinking as a way of re-connecting to my home land. As the Mi’kmaq educator Marie Battiste and the Chickasaw lawyer James Sâkéj Henderson (2000) explain, there is a sensory interrelation between language and land, and this relationship is one of the reasons Indigenous people see the land Mother Earth gives us as teaching words of orality. By critically thinking the interconnection between capitalism and the ever present colonialism, Sandy Grande (2013) promotes the recovering of Indigenous knowledges as an alter-native to the capitalist-colonial system we live by. She claims we must open spaces for "red-ing the word" by "red-ing the world". Then, it is time to call for the 're-' words, and re-imagine our present towards a future for the seven generations to come, as the Anishinaabe tradition re-mind us. Furthermore, as the word 'research' represents many traumatic experiences for Indigenous peoples as being colonized by researchers, I will use the 're-search' instead. Kathleen Absolon (Absolon, 2011) red-advocates for hyphenating 're-search' as an invitation to look again at our search as if we were harvesting food, while creating knowledges. Therefore, I have considered my re-search as a re-existence to reject two keywords of this study: Rio de Janeiro, Maracanã. First, I choose the word Kûánâparâ, instead of the so-called Rio de Janeiro. Second, I choose the word Maraká’nà, instead of the well-know 'Maracanã', the name of the famous soccer stadium.

Indeed, I have been inspired by the Michi Saagiig Nishnaabeg writer Leanne Betasamosake Simpson (2011) whose words have invited me to re-search the resistance and
resurgence in Kúánãpará. Simpson has been an inspirational force for this study, as she advocates for critiquing colonial structures in order to re-create existences. As a result, this study is an autonomous critical thinking through Indigenous re-historicization, in which I and the Maraká’ñà village play and dance in a rhythm that the status quo always attempts to kill. By resisting to play and dance through the lenses of Indigenous peoples, the Maraká’ñà village re-exist in Kúánãpará. In other words, in order to re-existence one must engage in resistance rooted in the Indigenous knowledges. Then, I understand this thesis as being part of the both the resistance and the re-existence the Maraká’ñà members have created in Kúánãpará. By delving on the experiences of Indigenous people I have met, I consider the analysis I will make on the discourse of the media against the Maraká’ñà as a red-critique. Even though this idea of red-critiquing cannot be confused as Indigenous methodology, I insist that at least in the spiritual level I will make an red-critique by being re-informed by red-experiences I will describe through the upcoming section of this introduction.

In fact, my experiences of re-existence has deepened since I decided to support the re-existence Maraká’ñà village which the capitalist colonial forces believed had been extinct. These experiences of interrelated re-existences go beyond written words, and they are the driving force behind this study. Indeed, after several spiritual signs, it was only after hearing a close friend’s speech from Brazil reproducing the biased media discourse against the Maraká’ñà village, that I understood my ancestors' call to persist with this Indigenous re-existing. Interestingly, both my friend’s life and mine are quite linked to the Maraká’ñà village, physically speaking, as we both lived most our lives close to the building that the Maraká’ñà members occupied. Basically, the initial part of the title of this study express that I and the Maraká’ñà village are in a different beat from the discourses the media has created: 'Not All in One Rhythm'. Before delving into further
details, it is necessary to locate my Indigenous-self to honor my ancestors' call to become involved in this study. So, the following self-location depicts where I come from to critique the discourses against the re-existence of the Maraká’nà village.

1.1 An Indigenous Self-location: Where does my heart come from?

The process of choosing my re-search comes from an effort to rediscover where I come from. The more I’ve deepened my re-search through my master’s studies, the more I’ve uncovered neoliberal colonialism and its destructive consequences in my whole life - spirit, emotions, physical body, and mind. In following the signs of this journey, I realized that by identifying my re-search topic I have opened up a decolonizing process of healing. Therefore, in this self-location, I will describe my process of understanding the signs that led to my re-search, which enlivened the heart of my interest in the Indigenous re-existence of the Maraká’nà Village in the so-called Rio de Janeiro, my home city of Kúánãpará.

1.1.1 Notions of Re-membering Kúánãpará’s Home

This interest in indigenous re-existence began after reading Paulo Freire for the first time at the beginning of my masters studies. His revolutionary pedagogies triggered a sense of curiosity about my roots, motivating me to study social movements against the Belo Monte Dam in the Amazon, which ranks as the world’s third largest. As this dam has been halted due to indigenous protests, I became aware that neoliberal colonialism has enabled not only the theft of indigenous homelands, but also the genocide of traditional ways of being in the Amazonian
forest. Given the plight of our planet, and the fact that we need to find more sustainable ways of living, I have decided that I would like to learn more about indigenous peoples, and their actions to protect Mother Earth.

This decision led me to an unexpected turning-point in terms of refining my re-search interest through a self-determination journey. As Battiste and Henderson (2000) claim, through indigenous self-determination we can choose our political orientation and freely pursue economic, social, and cultural developments that challenge the colonial hegemonic system. By participating in indigenous teachings with the use of traditional native medicines, I was able to build agency to re-search my family memories in connection to indigenous peoples in Brazil. Through the interconnection between my life and my ancestors, I can understand the necessity of historicizing colonialism as a decolonizing process in deepening my indigenous self-determination.

In this context of examining my history, I have engaged in different ways of approaching my Indigenous ancestry. As a first example, I attended the traditional healing ceremony ‘Clearing Ancestors Energy’, led by the Indigenous healer Arrole Lawrence at Dodem Kanonhsa. He told us that he would connect participants with their genetic ancestors, by removing the emotional charges holding us in patterns that devastate our sense of connectedness. This healing process was filled with deep meaning for me. Moreover, amazing signs confirmed the experience I had with the healer. Thirty minutes after the ceremony my brother sent me an electronic version of the last picture I took with my grandmother, with whom I believe I was connected during the clearing ceremony. She went to live in the spiritual world just one month earlier. Then, my sister-in-law sent another message saying that my sister, who suffers with mental illness, decided to start her treatment. To me, those two messages plainly represented
signs of the clearing process. The traditional teachings and ceremonies to which I have been exposed through the past three years in the land of *Chi Aangikeyang*, the so-called Toronto (2015), have tremendously helped to re-exist my Indigenous-self, and, through connection to the spiritual world, my family in Brazil. By experiencing this healing, my personal interest in knowing more about my family’s indigenous history and my re-search interest in indigenous re-existence have intertwined in a journey of decolonization and self-determination.

Another example of a sign I received was watching a Bald Eagle around the neighborhood of Regent Park, which I experienced as an unconventional way of healing. In acknowledging the singularity of such a sacred bird for Anishinaabe peoples, I began to consider that moment a call to move my self-determination process forward. As a result of this call, I found motivation to ask my parents about my ancestors. Although this seems to be a basic question, (neo)colonialism has silenced not only my parents’ memories, but also those of my nineteen uncles and aunts. Thanks to both my maternal aunt Arlete Melo, and a paternal great-aunt Tudinha Cursino. Both of them are strong women who have opened up their memories, which bring painful and good feelings. By hearing those aunts, I have discovered few colonial stories in relation to my maternal great-grandmother, and my paternal great great-grandmother, who both were of Indigenous heritage. For me is not a coincidence that only two women are able to recover such memories about our Indigenous heritage. They belong to a complex project of colonization that assassinated Indigenous males, and sexually used fragile Indigenous women (Freyre, 1992); and projecting this violent memories into my Indigenous ancestors through the spiritual world, has made my Indigenous-self to decolonize my settler-colonial-self. These two women tend to emphasize our intertwined ancestry of Portuguese, Italian, and Dutch.
respect my European origins, who probably poor settler-colonizers, I want to unsettle them by hearing a everyday voice calling for Indigenous re-existence.

Indeed, what humbly urges on me is the call from the spiritual world to delve into the uncovered truths of the minimal part of me that I have learned to call indigenous - it has become stronger. This realization came as a mix of surprise, responsibility, and shame. First, I felt very surprised to realize the intersections between my history and many of the critical terms I had learned, such as settler colonialism, and consciousness raising. Second, I felt a sense of responsibility because of the call to action I was receiving. Third, I felt ashamed because I could not understand why I had never before asked about my parents’ ancestry. In a spiritual context, I wondered what the Bald Eagle was saying, concluding that it was time for me to go fully into a process of decolonization and healing (re)connection. In other words, I have internalized this spiritual moment as a lifelong journey of recovery, discovery, relating, and finding healing where my relatives found shame. Therefore, my re-search topic in indigenous re-existence will be a never-ending process of returning home, feeling uncomfortable, dealing with the loss of memories, and healing not only myself, but also the community where my heart comes from, the Kúanãpará.

1.1.2 Shared Histories of Downplaying Scholarship, and Re-existences

My (hi)stories come from where my heart comes from, and they exist here and now in the re-existence of the Indigenous. Then, I have connected histories of downplaying a remarkable Brazilian scholar, traditional knowledges, and indigenous re-existences. Indeed, the living circle of indigenous re-connections has guided me through this journey of re-discovering my roots.
In this context, once again Paulo Freire appeared to me when I attended a lecture by Janice Hill - who is a member of the Mohawk Nation. She is an example of an indigenous educator at Queen’s University who empowered herself through Freire’s critical consciousness-raising. The lecture was called *From Indian Day School to Queen’s University*, and during her storytelling, Janice honored Freire by addressing him as one of her teachers. She especially highlighted the importance of his *Pedagogy of the Oppressed* in her life. This particular moment made me think that, while Freire is Brazil’s most-cited scholar, many Brazilians sadly ignore his work, including indigenous peoples. Therefore, Freire’s influence on Janice Hill further inspired me to investigate indigenous struggles.

Once past the first year of my studies, I still found myself struggling to narrow down my thesis topic. In this way, I began to question how indigenous ways of comprehending the world could be humbly considered as an alternative in an era of unimaginable crisis; a crisis which has been accelerated by neoliberal colonialism. Our present unsustainable way of living has consistently pushed Indigenous communities from homelands, and has driven our civilization to replicate different forms of injustice. As a result, indigenous re-existence has claimed the protection of traditional knowledge and heritage, and created space to draw public awareness about indigenous worldviews as a resilient way to move beyond our present ecological crisis. As I moved forward academically, I engaged in a cooperative-based environment by reflecting deeply on my thesis topic in relation to the community where I am from. Based on this realization, I began considering regional manifestations of indigenous peoples, and decided to focus my re-search on re-existence in the land where my heart comes from.

Being and studying in the *Anishinaabe* land of *Chi Aangikeyang* intertwine with the idea of re-searching Indigenous activism in the *Tubinambá* land of *Kuânâpará*, the colonial so-called
city of Rio de Janeiro. This realization entails a spiritual voice calling for dismantling colonial structures that have covered my Indigenous identity, by deepening my sense of being politically engaged in self-determination. In connecting Brazil’s history of colonization with an understanding that Portugal was also colonized by the economic power of the British empire, once again I connected my history to settler colonialism of the unceded territory of Chi Aangiikeyang.

In this way, my re-search topic has reflected this journey of recovery within Anishinaabe people, by keeping my heart, mind and spirit rooted in my homeland of Rio de Janeiro. As the Anishinaabe educator Don Waboose once explained to me, when someone asks “where are you from?”, this same question in his Anishinaabe language would be “where does your heart come from?”. By remembering this different way of re-connecting with one’s roots, I internalized the linkages between decolonization, love, and the city where my heart comes from. In the same vein, the indigenous scholar Leanne Simpson has diligently advocated for indigenous resurgence by engaging in community activism as a process of deepening self-determination. As a result of these indigenous educators’ advocacies, I realized that I want to delve into a decolonizing dialogue towards corporate media discourses in the city where my heart comes from, Kúánãpará. More specifically, I want to act as an critical discourse analyst to dissect the chosen texts produced by corporate media against the re-existing Indigenous village of Maraká’nà.

1.1.3 Relationships matter: Indigenous Meeting Places

The Maraká’nà village has been an educational meeting place for reclamation of Indigenous knowledge and heritage that re-exist 516 years of colonial capitalism in Brazil. In
this meeting place, an Indigenous community, which includes youth, elders, chiefs, shamans and a diverse network of allies, have promoted the re-learning of Tupi-Guarani language and traditional ceremonies. Indeed, the re-existence of Maraká’ná became a site for decolonization, and it raised attention to its indigenous reclamation of the territory in the middle of megacity the so-called Rio de Janeiro. As the Maraká’ná village raised national and international visibility, when the State violence to ban it by having the biased support of the corporate media, I connected to movement. However, it took a while to understand that I needed to get involved with the Maraká’na members as a bridge between my Indigenous-self, and my community, both countering the mainstream society. Eventually, I saw that the Maraká’ná Village activism reflected my own evolving beliefs on self-determination, sustainability, and decolonization.

Then, in December 2014, I traveled to Kúánãpará with my partner and our son, and started connecting with the Maraká’na members. I will conclude this self-location by describing those moments.

The presence of the Maraká’ná village has exposed powerful moments that have resonated with me ever since. First, I connected to one of the Maraká’ná’s leaders through social media in advance. We arranged our first meeting at the open Tupi-Guarani language class that is taught in one of the most important Downtown’s public space, the Cinelandia square, which is well-known for gathering massive political manifestations. It was my debut in a political direct action led by Indigenous peoples.

Before leaving Chi Aangíkeyang to Kúánãpará, Brazil, I decided to bring some gifts I would offer according to a spiritual call for proceeding as such. First, I met a Maraká’ná’s chief, who has also been the instructor of Tupi-Guarani language classes. I was very excited for my first class of Tupi-Guarani, and before its beginning right at the middle of the Cinelandia square,
I initiated a conversation with the chief. Nonetheless, as the *Marakà’nà* village has gathered support from different activist groups in *Kúánãpará*, the chief received a last minute call for joining another manifestation in the city. Then, the chief told me that the class was cancelled, and he offered me a piece of document with some content of the *Tupi-Guarani* class. Right after this moment, I got the call to offer him two of the Ojibwe four sacred medicines, tobacco and sage, and an abalone shell for smudging. This offering I made to the *Marakà’nà* chief triggered a relationship that connects previous experiences I had with Sage and Tobacco teachings in *Chi Aangikeyang*.

Indeed, I created a relationship with both medicines in *Chi Aangikeyang* before going to *Kúánãpará*. This relationship began when I attended the course Aboriginal Knowledge taught by Anishinaabe professor Jean Paul Restoule, who encouraged students to attend Aboriginal events. Among several events I attended one in particular connects with my offering of tobacco and sage to the *Maraká’na* chief, and both were conducted by traditional *Ojibwe Kokomis* Jacqui Lavalley. First, I attended Lavalley’s Sage Teaching, where she performed traditional songs and played drum, following with emotional story-telling about her childhood, which I could see when her eyes were in tears as she was engaging in spiritual connection with her ancestors. Those stories created a safe environment as well as an intimate relationship. In fact, I experienced an emotional moment during the Lavalley’s oral teaching. While I was connected to the storytelling, I realized Lavalley physically reminded my maternal grandmother. That instant provided me with a serious sign that connects spiritually to this thesis. Since then, I have thinking of embracing Indigenous teachings. Then, Lavalley have explained the different sacred uses of Sage on traditional ceremonies, as its burning produce a smoke cloud that releases what is troubling
the mind, and clearing spaces and sacred items. Therefore, I felt a call to implement Sage in my life, with respect and in a good way.

The second traditional teaching I attended with elder Jacqui Lavallee was the Bundle Making workshop. She also began by honoring her ancestors, and pointing out that in the past they used leather instead of cotton fabric, which we used to create the bundles. By referring to early colonial periods, she explained that cotton was a gift of Mother Earth that came from the wooden ships, and she looked at the west direction by engaging in emotional body language again. She then mentioned that the bundle is something very important in the Anishinaabe tradition; and she carries the four traditional medicines (cider, sage, tobacco and sweetgrass) and other materials in her bundle. As an extra learning, Lavallee offered to teach us to make our tobacco ties to put in our bundles. Finally, she said that we should take care of our bundles and everything we carry in them as if they were our babies. This teaching led me to my son, who was completing one year and the way I and my partner take care of him. Both my son’s sufferings and happiness are interconnected to us, and through our way of being. Therefore, the traditional teachings of Lavallee brought the image of an intertwined web of knowledges towards the offerings’ exchange I and the Maraká’nà chief have experienced.

In fact, traditional knowledges, as the Lavallee’s ones, have tied my relationship with Maraká’nà village. More specifically, after holding the my offerings of Sage and Tobacco, the Maraká’nà chief asked if I brought them from Canada. Then, I nodded my head positively. Then, the chief came in my direction, held my hand, and put two rings on my finger. These rings were made of Tucum is a small coconut of a native palm tree of Brazil. Among several other reasons, Indigenous people created the Tucum ring as a symbol of resistance, and the Maraká’nà members also bear them as a form of re-existence in the city of Kúănãpará. This humble
experience of exchanging traditional offerings North-South (or South-North) unsettled any remaining barrier. Indeed, this exchanging experience with the *Maraká’ñà* chief relates to the study conducted by Wilson and Restoule (2010) in which they discuss the role of the sacred medicine of tobacco on their re-search. The authors explained the process of building strong relationships through tobacco offerings, which bring the physical and the spiritual together for a sacred re-search. In this way, I built spiritual connection with the *Maraká’ñà* chief through the traditional offerings of medicines and the ring. Beyond a capitalist trade, the exchange of traditional offerings have not only tied me to the chief but also encouraged me to engage in this study with deep respect.

By re-connecting my-self to *Kúánãpará’s* home as I live in *Chi Aangiikeyang*, I have been able understand how these meeting places have influenced this study. These meeting places have motivated me to uncover discourses. Furthermore, through the re-connections of relational memories, I have become interested to understand how texts are produced, and why they maintain the hegemony of the most powerful among us. In more specific terms, I have understood the importance of critically analysing the discourses carried by the media, which perpetuate the genocide of Indigenous peoples. Understanding the process of destroying Indigenous knowledges and heritages is a key motivation for this study. Becoming a critical discourse analyst may opened up spaces for furthering the change of social realities (Fairclough, 2015). While this study presents a critical analysis of the chosen discourse against the *Maraká’ñà* village, it emphasize the re-existing counter-discourse of Indigenous people in *Kúánãpará*—not all in one rhythm, as depicted in the title of this thesis. In positioning this study through the rhythm of the Indigenous meeting places I have been involved with, this self-
1.2 Purpose of the Study and Re-Search Question

In this study, I count on the above relational stories mentioned to provide the strength I need to delve into discourses against the re-existing Indigenous village of Maraká'nà. More directly, I will analyse selected discourses produced by the corporate media institutions about the Indigenous re-existence of the Maraká'nà in Kúánãpará. Moved by an spiritual call to re-exist with the Maraká'nà members, I have purposefully selected discourses of the corporate media that amplify politicians’ voice due to their constantly interaction and pervasive economic interests. More than simply describing such discourses, I aim to better understand them in an attempt to uncover the hidden meaning of the texts that have been used to obstruct processes of collective re-existence of Indigenous knowledge and heritage in Kúánãpará. To achieve this aim, I will apply Norman Fairclough’s methodological approach of Critical Discourse Analysis (CDA) in combination with a Critical Political Economy (CPE) framework (2015). For the sake of this study, I propose its materialization in the form of one re-search question, which will both be answered in the following chapters:

1. And, what discourses are spoken in the media that obstruct the re-existence of the Maraká'nà village, enhancing state and private domination through colonial capitalist structures?
1.3 Organization of the Thesis

In this first chapter, I have introduced my stories as part of the engagement to delve into this study. Then, I have provided a background for the purpose of this study and why it matters as part of my Indigenous rediscovery—I a(i)m the Maraká’nà re-existence. In Chapter Two, I present the main points of the conceptual framework and methodological explanation of the study. In Chapter three, I explore my review on the theoretical literature. In Chapter Four, I contextualise the Maraká’nà village as a collective lifelong Indigenous re-existences. Following this contextualising chapter, I provide a critical analysis of media discourse against the Maraká’nà members in Chapter Five. In this chapter I delve into three 'portal news' texts from October 2012 to April 2013, which is the period when the Maraká’nà members were violently expelled from their sacred building. Finally, I detail my conclusions and thoughts about the study in Chapter Six.
Chapter 2

Conceptual Framework and Methodology

In this study I work under the conceptual framework of critical methodology. Thus, being 'critical' by looking at key 'paradigms' permeates my methodological approach. As Hesse-Biber and Leavy (2006) states, a "critical paradigm deals with how power, control, and ideology dominate our understanding of reality” (p. 48). In fact, these scholars explain that a 'critical paradigm' is one that uncovers social realities by opening up new possibilities to support the process of answering re-search questions. A critical paradigm may consist of methodological re-search informed by critical place inquiry that challenged social re-researchers to work with intergenerational re-connections beyond people's’ relations (Tuck & McKenzie, 2015). And, this intergenerational re-emergence of peoples, ancestors, and land, is based on a critical paradigm to uncover hidden aspects of economic exploitation. Therefore, engaging in critique is key for the development of this study.

In fact, the critical paradigm perspective of this study aims to re-understand meanings behind the discourse of the media to delegitimize the re-existence of the Maraká ’nà people, who politically occupied a piece of ancestor’s land in Küánãparâ. Then, critical paradigm functions as my re-search basis to approach the main methodology of this study, which is critical discourse analysis (CDA). Consequently, for the purpose of this chapter, I will first describe the conceptual framework and the transdisciplinary methodology that is integral to it. Then, I will describe in greater detail the methodology itself. Finally, I will provide my literature review by delving into the key notion of the idea of re-existence.
2.1 Conceptual Framework: Critical Discourse Analysis and Critical Political Economy

The conceptual framework consists of mixing two core methods that will support the analytical plan to additionally structure this study. For this very reason, I have chosen Fairclough’s work on CDA, by applying it as a transdisciplinary research methodology. That is, I will combine CDA itself to the framework of Critical Political Economy (CPE). In mixing Critical Discourse Analysis (CDA) and Critical Political Economy (CPE) as a transdisciplinary methodological approach, I aim to analyze the media discourse about the Maraká’nà re-existence that advances historic-unequal power relations between Indigenous peoples and the elite of the so-called modern-colonial Brazil. While CDA interrogates the discourse through its language, power, and ideology (Fairclough, 2010), the CPE framework provides economic and sociopolitical approaches to analyse a particular reality, by focusing on the present dynamics of capitalism rooted in neoliberal political discourse (Hardy, 2014; Sumner, 2008).

Indeed, capitalism and neoliberal political discourse frame this transdisciplinary methodology through power. In this way, Foucault’s book The Birth of Biopolitics (2010) illuminates the proposed combination of CDA and CPE. Foucault’s “biopolitics” consists of political power that governs life through a dialectical relation between economic and political forces. In addition, Foucault argues that disputing relationships between collective political interests and individual economic interests are at the center of neoliberalism. This intrinsic relation between economic and political interests constitutes the basis of the proposed conceptual framework (CDA & CPE) to investigate the discourse of the media against the Maraká’nà re-existence.
2.2 Methodology

The methodology of this thesis is based on the work of Norman Fairclough's Critical Discourse Analysis (CDA). With CDA I address the consequences of the language and power used by the media against the re-existing village of Maraká’nà in Kúánãpará. In this way, I consider Fairclough's works on CDA as a western ally to develop this study. By positioning myself as a re-existing analyst and an ally of the Maraká’nà, the following question will be addressed in this thesis:

1. And, what discourses are spoken in the media that obstruct the re-existence of the Maraká’nà village, enhancing state and private domination through colonial capitalist structures?

In order to delve into this question, I then position myself as a critical discourse analyst to understand how language both re-presents and re-constructs the realities. In general terms, Fairclough (2006) explains that critical discourse analysts approach language as one facet of social life which is closely interconnected with other facets of social life, and is therefore a significant aspect of all the major issues in social scientific research—economic systems, social relations, power and ideology, institutions, social change, social identity and so on (p. 8).

Furthermore, Fairclough (2001) recommends that critical discourse analysts should engage in a dialectical approach of 'analysis' based on a transdisciplinary methodology. He goes on by explaining that CDA is a theory or method which is in a dialogical relationship with other social theories and methods, which should engage with them in a ‘transdisciplinary’ rather than just an interdisciplinary way, meaning that the particular co-engagements on particular aspects
of the social process may give rise to developments of theory and method which shift the boundaries between different theories and methods (p. 121).

As a transdisciplinary methodology using a dialectical approach to re-search based on theory of discourse, Fairclough’s CDA (2001) includes, among others, social science re-search disciplines such as media studies, and political-economy. For this reason, as a Critical Discourse (CD) analyst I have chosen to work in a dialectical relationship with Critical Political Economy (CPE) as a transdisciplinary methodology for conducting CDA of the media coverage of the Maraká’nà re-existence. This transdisciplinary methodology of ‘CDA & CPE’ attempts to mitigate intrinsic limits in analysing language of media texts through CDA alone. In other words, CPE will expand any textual limits of working with CDA.

In the context of this proposed transdisciplinary methodology, I divide this methodological section in three sections. First, I provide a detailed description of CDA. Second, I explain how CPE complements CDA in my re-search. Third, as part of an effort to decolonize this methodology, I explain my process of defining the data collection through interconnections to Indigenous re-search methodologies as a way of seeking critical analysis of the media coverage of the Maraká’nà re-existence.

2.2.1 Critical Discourse Analysis (CDA)

In this study, I use CDA to delve into the media discourses against the Maraká’nà re-existence. As part of my process of choosing CDA, I first asked myself what critical discourse analysis offers as a theory and method of re-search. As Norman Fairclough promotes in Language and Power (2015), CDA can be “a resource in social and political struggles for
equality and justice” (p. viii). In this way, Fairclough (2001) suggests that CDA should be applied with other methods of social re-search as a form of promoting social change. He argues that CDA is not merely analysis of discourse because it informs a methodological transdisciplinary analysis of interrelations between discourses and other components of our society. In addition, Fairclough (2015) argues that both discourses and social components inform ideologies, which permeate institutions and people who are part of the economic elite. He also explains that the power of the economic elite relies on discourse as a form of control, by making many among us think that they are part of this elitist project by creating a delusion of becoming themselves, consumers of (in)tangible commodities or as shareholders citizens. An example of means of discourses are "the constant dose of 'news' which most people receive each day are a significant factor in social control, and they account for not insignificant proportion of a person’s average daily involvement in discourse" (Fairclough, 2015, p. 67). As a primary step to delve into the ideologies that sustain the power of the economic elite when working with CDA, two fundamental concepts must be explained: discourse and discourse analysis in CDA.

2.2.2 Discourse

In his book Language and Power, Fairclough (2001) explains that discourse refers to “language as social practice determined by social structures” (2001, p. 14). David Machin and Andrea Mayr (2010) argue that discourse relates to factual contexts, and it goes beyond grammar and meaning making to understand “what happens when these language forms are played out in different social, political and cultural arenas” (p. 5). Fairclough (2001) explains that discourse
happens in connection to three relational dimensions: text, interaction and context. In other words, a text created in specific contexts interacts with audiences according to their realities.

In addition, Discourse as language use refers to a “socially and historically situated mode of action” (Fairclough, 1995, p. 54). In this way, CD Analysts must consider that discoursal actions emerge within dialectical social relations that form intricate relationships of communication between people (Fairclough, 2010). For Fairclough (2001), that dialectical set of relations operates through “underlying conventions of discourse” (p. 23) formed by networks that he refers to by the term used by Foucault (1981) “orders of discourse” embedded in certain power conventions and ideologies.

In particular, mediatized "orders of discourses" includes the relationships of different voices and genres presented in media discourses. Fairclough urges analysts to uncover political “order of discourse” produced by the media. While media discoursal texts operate as a source of different types of information, they also operate as dominant power by acting "ideologically in social control and social reproduction" (Fairclough, 1995, p. 49). Thus, in particular, analysts of media discourse will question in which manner different groups’ voices have been organized, and how these groups' relationships are represented in corporate media discourse. In this context, for instance, Fairclough (1995) proposes questioning "who, for example, tends to have the last word?" (p. 185).

This thesis focuses on media discourse as an intertwined set of orders of discourse, although it is important to keep in mind that "the orders of discourse of television, radio, and press are distinct in important ways” (Fairclough, 1995, p. 67). In this context, discourse in media represents tensions through the use of language. According to Fairclough (2001) there are
two tensions: first, the tension between information and entertainment; and second, the other
tension between public and private. Consequently, these tensions that emerged from social
relations are the sources in which discourse analysts work by recontextualizing discourses
(Fairclough, 2015). For this reason, Fairclough explains that CDA itself becomes a
recontextualized discourse. Therefore, the analysis I will carry out in this thesis will produce a
recontextualised discourse. So, after having explained the concept of discourse, I will describe
discourse analysis as the main methodological element of this study.

2.2.3 Discourse Analysis

Any methodological approach carries a plan, which in the case of this study will be
discourse analysis. Fairclough (2015) advocates for a critical consciousness on language use by
practicing discourse analysis, which "is a facilitator for ‘emancipatory discourse’ which
challenges, breaks through, and may ultimately transform the dominant orders of discourse, as a
part of the struggle of oppressed social groupings against the dominant bloc” (p. 234). Thus, the
planned approach of working with discourse analysis will break down the meaning of media
texts towards discoursal emancipation of the oppressed members of the Maraká’nà village. For
this reason, I work with Fairclough’s methodological way of conducting discourse analysis,
which is conceptualized by three dimensional stages: description, interpretation, and explanation.
These stages will now be explored.

2.2.3.1 Description
In the stage of description, Fairclough (2015) explains that discourse analysis takes into consideration the formality of the text and its descriptive classification grouped by vocabulary, grammar, and textual structures. Fairclough's way of grouping words in *experiential, relational and expressive* values raises such questions as: "Are there words which are ideologically contested? Is there *rewording* or *overwording*? Are there euphemistic expressions? Are there markedly formal or informal words? What metaphors are used? What types of *process* and *participant* predominate? Is agency unclear? Are processes what they seem? Are *nominalizations* used? Are sentences active and passive? Are sentences positive and negative? Are the pronouns *we* and *you* used, and if so, how? How are (simple) sentences linked together? What interactional conventions are used? Are there ways in which one participant controls the turns of others? What larger-scale structures does the text have?" (pp. 129-130).

The stage of description is conditional on analysts’ interpretation as the transcription of discoursal text. In fact, Fairclough’s definition of ‘interpretation’ as the next stage of analysis represents “what one ‘sees’ in text, what one regards as worth describing, and what one chooses to emphasize in a description. Having described the approach of this study to critical discourse description, it is time to move on to the interpretation stage of discourse analysis.

### 2.2.3.2 Interpretation

The stage of interpretation consists of the process of relating with the text. Fairclough (2015) defines this stage as being the moment in which discourse analysts interact with the product of texts' creation. For this study, I will be guided by certain questions proposed by Fairclough: "What’s going on? Who’s involved? In what relations? What’s the role of language?"
Are there implicit (intertextual) histories that belong to discourses and texts? Are there (sincere or manipulative) presuppositions? What discourse type(s) are being drawn upon?" (pp. 164-172).

So now I move forward to the next stage of discourse analysis in practice, the explanation. While interpretation "is concerned with how members' resources are drawn upon in processing discourse, explanation is concerned with the social constitution and change of members resources" (Fairclough, 2015, p.59), which includes the analyst’s reproduction of another discourse as a product of the analysis itself.

2.2.3.3 Explanation

Explanation, the third stage of discourse analysis, informs the dialectical relationship between 'interaction' and 'social reality'. As the stage of explanation aims at action for changing existing social realities, it is crucial for the CDA of this study. Indeed, according to Fairclough (2015), explanation is the action of dealing with struggles and power relations produced by discourses. Furthermore, the combination of the processes of critiquing discourse and explaining "how it figures within and contributes to the existing social reality" (p. 6) is the aim of CDA. Taking this summary of the stage of explanation, it is also relevant to consider selected general questions Fairclough (2015) has suggested for CDA: "What power relations at situational, institutional and societal levels help shape the discourse? What elements of members resources which are drawn upon have an ideological character? How is this discourse positioned in relation to struggles at the situational, institutional and societal levels? Are these struggles overt or covert? Is the discourse normative with respect to members’ resources or creative? Does it contribute to sustaining existing power relations, or transforming them?" (p. 175). After having
described these three stages, it is important to define my-self as an analyst in relation to the final part of this methodological section.

In addition to my position as discourse analyst, I will point out the linkages between the CDA stages and the chosen framework of Critical Political Economy (CPE). A summary of the distinctions between the three stages of CDA is important to begin the proposed linkages of CDA and Critical Political Economy (CPE). In Fairclough’s words, the role of CDA through the lenses of the three stages are: "description of text, interpretation of the relationships between text and interaction, and explanation of the relationship between interaction and social context" (2015, p. 128). These three elements (text, interaction, and context) are key for CDA. In fact, the elements and the stages of CDA, and the proposed general questions provided by Fairclough, will guide the process of answering the (two) re-search questions presented at the beginning of this methodological section. More particularly, it is through the explanation of discoursal text, and its interaction and context with the participants, that I intend to grasp (either directly or indirectly) the impact of the corporate media discourse against the re-existence of the Maraka'nà village. Then, the stage of explanation will be based on applying CDA in combination to the proposed framework of CPE, which I will now describe.

2.2.4 Critical Political Economy (CPE)

In general terms, critical political economy (CPE) has its theoretical foundations in Marxist social theory (Hardy, 2014; Sumner, 2008). Therefore, analysts who work with CPE delve into historical examination of capitalist social systems, which involves powers and relationships of production, Marx’s concept of surplus value, commodification, and social class
analysis (Hardy, 2014). Furthermore, CPE re-searchers exam historical effects of capitalism by engaging in dialectical analysis of discourses. In this way, geographer and CPE analyst David Harvey (1996) observes that

Discourses internalize in some sense everything that occurs at the other moments (...) Discourses express human thought, fantasy, and desire. They are also institutionally based, materially constrained, experientially grounded manifestations of social and power relations. By the same token, discursive effects suffuse and saturate all other moments within the social processes (pp. 79–80).

Drawing one Harvey' observations, Fairclough (2006) explains that changes in discourses consists of new discourses interconnected through a historical social process. Then, Fairclough exemplifies that "a neo-liberal representation of or imaginary for a country, for example, ‘turns into’ a neoliberal political economy, new practices of various sorts, new identities, new material realities" (p. 25).

In this way, CPE, as an interdisciplinary methodological framework, intends to examine social systems as an interconnected web of economic and political powers that function through both ideological pretexts and hegemonic interests (Sumner, 2008). In order to uncover hidden ideologies and destabilize hegemonic interests analysts should aim to be "breaking the compulsion to believe in the common sense of the status quo and developing a critical attitude toward organized forms of power" (Sumner, 2008, p. 24). In fact, here lays the link between Critical Discourse Analysis (CDA) and Critical Political Economy (CPE), since both methodologies interconnect through their trans- and interdisciplinary characteristics and their critical approach to deconstruct status quo’s power. This combination of CDA and CPE will form the base of the proposed critical analysis of media discourse against the re-existence of the Maraká'nà village. However, any critique of discourse occurs after the necessary step of
choosing texts. Thus, the next section will present more detail on how the data (media texts) were collected and some considerations related to this process.

2.2.5 Data Collection: A Decolonizing Approach

In this study, I apply a relational method of collecting data for the proposed CDA transdisciplinary methodology. As CDA creates new discourses, it is considered re-contextualized discourse (Fairclough, 2015). By viewing CDA itself as discourse, a mandatory step towards re-contextualization is data collection, which happened through my relationship with the Maraká’nà village. Wilson (2008), in his influential book, offers a decolonizing methodological theory when he claims that re-search “by and for Indigenous peoples is a ceremony that brings relationships together” (p. 8). Although this study of the media discourse against the Maraká’nà village cannot be considered as being Indigenous, which I point out as a limitation, the CDA methodology applied here is a re-search "for [the] Indigenous peoples" of Maraká ’nà re-existence. In this way, I claim, this thesis and its data collection move my-self toward decolonizing approaches as an ally researcher which necessitates recounting relational and personal stories for change (Denzin, Lincoln, & Smith, 2008), by (inter)connecting them to the Maraká’nà village. By furthering these stories, I consider that the data collection of this study happened based on a profound statement developed by Sandy Grande (2013):

we need to work beyond and below the surface, searching for patterns of interconnection while keeping an eye toward the process by which relations of mutuality are either abandoned or eroded by relations of capital—to, in effect, decolonize (pp. 191-192).
The relationship between my self and the Maraká’nà members—and the spirits of our ancestors—informed the decolonizing process I chose to collect data for this study. In other words, the data collection of this re-search was not forged through relations of capital, but as part of an non-capitalist allyship that goes beyond the physical world (Wilson & Restoule, 2010, Atleo, 2011).

In fact, this allyship has been materialized through spiritual interconnection between my study in Chi Aangikeyang and my indigenous self-determination in the place where my heart comes from, Kúanãpará. This spiritual materialization is related to one of the most important sacred tools in Brazil, a rattle called Maraká. It is not a coincidence that this traditional rattle, Maraká, is part of the name of the Maraká’nà village, and further (phonetic) explanation about it will be provided in the third chapter of this thesis. In any case, here I re(d)mind the traditional offerings between a Maraká’nà member and myself. I offered her two books that connect to this thesis: "Dancing on our turtle's back: Stories of nishnaabeg re-creation, resurgence and a new emergence" by Leanne Betasamosake Simpson (2011), and "The winter we danced: Voices from the past, the future, and the idle no more movement" edited by Kino-nda-niimi Collective. While both books delve into Indigenous re-existence, the former, a register of the Idle No More movement, is literally connected to the Maraká’nà counter-discourse. Then, after offering these books to the Maraká’nà leader, she offered me the Maraká rattle made by the Guarani-Mbya people of the Spakai. In fact, the data collection of this study is tied to this relationship.

The main data source I will engage with came to me through a process of listening for signs from the spiritual world (Absolon, 2011). By having in mind Wilson’s teaching’s "research is ceremony", I decided to approach a member of the Maraká’nà village in particular. After meeting her, it became clear that the process of choosing the media texts should somehow come
from the Maraká’nà village as form of consent. Then, I decided to ask her if there was any research about the Maraká’nà. Surprisingly, she sent me a doctoral dissertation about the role of segregated regulatory policies on urban regional planning. In his dissertation, Domingues (2013) studied the atrophying cultural diversity in Kûánãpará (Rio de Janeiro). More specifically, he analyzed the impacts of urban policies against the Maraká’nà as a diverse cultural manifestation. Although there are complementary outcomes between Domingues’ approach and my analysis, his methodology was based on multicultural planning. Among the media texts Domingues approached in his study, I will work with two portal news stories from October 2012 and January 2013. So, having completed this methodological section on data collection, it is time to move to the literature review.
Chapter 3

Literature Review

This literature review will centre on the concept of re-existence based on a theoretical foundation. More specifically, it will provide a deeper understanding of the Indigenous process of resistance towards resurgence, that is, Indigenous re-existence. This theoretical understanding will be grounded in critical and decolonizing theories, by building links to scholars whose works focus on Indigenous knowledge, Indigenous education, Indigenous decolonization, and critical Indigenous theories. Furthermore, through the process of reviewing the literature, I will provide critical examples of re-existence in action from Indigenous traditions and movements. This theoretical foundation on re-existence assures the critical paradigm that permeates the underpinning in which my methodological analysis is framed. This review will depict the critical theory and scholarship written about Indigenous re-existence. Let us first delve into the theory on resistance that leads to re-existence.

3.1 Resistance

In order to re-exist one must resist something opposed to its existence in the first place. For this reason I must provide a theoretical basis on 'resistance' by beginning with the exploration of western theories. Then, I will make a transition to a comprehensive theorization of (Indigenous) re-existence. In any case, the explored theories critique power structures that deliberately continue their logics of capitalist colonialism that not only underestimate all forms
of non-dominant existences but also destroys their resistances. The scholar in the history of consciousness James Clifford (2013) provides a critical summary of this situation in his book *Returns: Becoming Indigenous in the Twenty-First Century*, by stating that

Indigenous people have emerged from history’s blind spot. No longer pathetic victims or noble messengers from lost worlds, they are visible actors in local, national, and global arenas. On every continent, survivors of colonial invasions and forced assimilation renew their cultural heritage and reconnect with lost lands. They struggle within dominant regimes that continue to belittle and misunderstand them, their very survival a form of resistance (p. 13).

Clifford clearly understands the very concept of re-existence as a re-newed existence of Indigenous peoples over the dominant power structure of human society. This re-newed existence, which is based on the re-vitalization of Indigenous ways of being in the lost land, is actually a form of resistance. For this very reason, I consider James Clifford to be informed by a deep empathy on this journey of Indigenous re-existences such as that of the Maraká’nà village.

As (Indigenous) voices cannot be re-placed by any means, it is important to re-mark that there are western allies of Indigenous re-existences and resistance.

While resistance as praxis has happened along human history, its philosophical theorization began in the twentieth century. Howard Caygill (2013) explains the contemporary notion of resistance under the guise of the turning point of the French war resistance to the ongoing Wikileaks' era, which has promoted emancipatory forms of challenging dominant power. In this way, French philosopher Jacques Derrida poetically proclaims ‘resistance' as being this word, which resonated in my desire and my imagination as the most beautiful word in the politics and history of this country, this word loaded with all the pathos of my nostalgia, as if, at any cost, I would like not to have missed blowing up trains, tanks, and headquarters between 1940 and 1945 — why and how did it come to attract, like a magnet, so many other meanings, virtues, semantic or disseminal chances (quoted in Caygill, 2013, p. 7).
According to Caygill, an important assumption we learn in Derrida’s thought lies in an understanding that from any resistance emerges a countering resistance.

By furthering the theory of resistance, Michel Foucault remarkably contributes by stating that "where there is power, there is resistance" (quoted in Caygill, 2013, p. 7). If there are relations of power, there is resistance (Caygill, 2013). Foucault brings a critical awareness to the fact that reactionary resistances of those dominating power will always counter resistances of those who raise their voices for social change. By also building on the notion of critical awareness, Fairclough (2003) suggests that resistance informs an analytical way to uncover the power dynamics of ideological "destructive discourses" such as consumerism, advertising and intense agriculture, just to name a few examples. In critiquing such destructive discourses, Fairclough explains that through analysis of destructive discourses, we are engaging in a kind of resistance grounded in critical language awareness, which may empower us to uncover the destructive consequences of ideological discourses.

Through Fairclough’s notion of resistance based on critical awareness-raising, it is important to recognize an outcome of destructive discourse, that is, violence. Structural adjustment to movements of resistance often happens through violence (Caygill, 2013; Shock, 2015). Indeed, violence against resistance tends to produce different forms of reciprocal violence. Through the lens of Frantz Fanon’s analysis on a resistance based on decolonization, any form of violence works as a psychotherapeutic healing process for the colonized (2004). By engaging in decolonizing resistance, the colonized re-exist, temporarily or not, to the violent counter-resistance of the colonizer. By engaging in the re-existence Fanon (2004) advocates, we
must reclaim our past, which "does not only rehabilitate or justify the promise of a national culture. It triggers a change of fundamental importance in the colonized psycho-affective equilibrium" (p. 148). Therefore, decolonization is a practical re-quest of not only the unceded territory but also the ways of being in the world. Thus, we need to practice the re-creation of existences, by thinking beyond the act of resistance, especially in times of approaching global socio-environmental destruction.

In this way, as we live in destructive ultra-accelerated time, David Graeber (2013) offers his critiques on the twentieth century’s theories on resistance. As a twenty-first-century scholar and an Occupy Wall Street’s participant, Graeber has actively engaged in both discussion and action to challenge the insoluble planetary crisis, by radically opposing the power control of the financialization of capital. Thus, Graeber advocates that it is time to move beyond resisting actions such as 'protest' and 'civil disobedience' (2013). Instead, he claims the engagement in nonviolent 'direct action', which he explains is a practical way of rejecting power structures by acting as if we were free from the global, capitalist, colonial system. Therefore, resistance for Indigenous freedom, which I call here re-existence, will be reviewed in the remainder of this chapter.

3.2 Indigenous Re-existence

I humbly initiate the last part of the literature review by honoring the Michi Saagiig Nishnaabeg writer Leanne Betasamosake Simpson, who has deeply influenced 'my-self' to re-exist my Indigenous-self through the process of writing. For Simpson (2011), Indigenous re-existence is a process that goes beyond resisting the power system. Thus, she claims that
through the lens of colonial thought and cognitive imperialism, we are often unable to see our Ancestors. We are unable to see their philosophies and their strategies of mobilization and the complexities of their plan for resurgence. When resistance is defined solely as large-scale political mobilization, we miss much of what has kept our languages, cultures, and systems of governance alive (p. 15-16).

In order to avoid “missing what has kept” Indigenous peoples alive, our process of re-connecting must follow Simpson’s claims to explore our “vast expanse of water and search for our handful of earth” (p. 69). In the same Indigenous-decolonizing rhythm, she goes further by arguing that such personal re-storation should be grounded in process of “re-balancing relationships” (p. 23), and “re-building our own houses” (p. 32). The most meaningful way of fostering this transformation, Simpson (2011) argues, is looking at our own cultural background that represents powerful relationships at a basic and important level.

Including Leanne Simpson, there are some scholars who see the notion of Indigenous resistance as being rooted in physical, spiritual, ontological, and epistemological re-connection with traditional ancestry (See Battiste, 2000, Alfred, 2005, 2009; Simpson 2011, Corntassel, 2012; Coulthard, 2014, & Simpson, 2014). In this section I aim to examine the literature on the concept of Indigenous re-existence.

In this way, Simpson’s dancing through the rhythm of Indigenous ancestors connects to earlier seminal writing by Taiaiake Alfred (2005) called Wasáse. Alfred claims a re-invention of Indigenous-self based on deep refusal of modern colonialism. Wasáse, Alfred explains, consists of a ceremonial unification based on the Rotinonshonni war ritual called Thunder Dance because as I claim on the title of this thesis, 'not all are in one rhythm', which must be respected. By engaging in Wasáse, Alfred invites us to engage in a non-violent warriorship, which must be rooted in Indigenous practices "dedicated to altering the balance of political and economic power to recreate some social and physical space for freedom to re-emerge" (p. 19). However, Alfred’s
claims for seeking Indigenous freedom through refusing the colonial frameworks may be questioned, as the Dene scholar Glen Coulthard (2014) shows in his book *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*.

In fact, Coulthard critiques the work of Dale Turner (2006), who advocates for what he understands as being a more feasible process of "resistance" for re-being in Indigenous terms. More specifically, Turner argues that in order for re-existence to exist, Indigenous peoples "have to engage the state’s legal and political discourses in more effective ways" (p. 5). However, Coulthard argues Turner’s positionality towards resistance is based on the politics of recognition, which brings limited critique to the intertwined political, economic and military power relations.

In the same vein, through contesting the politics of recognition, Audra Simpson (2014) refuses the assumption that the colonialism scheme is complete. By delving into the sovereignty of the *Kahnawà:ke Mohawks*, who interrupt their citizenship status either as Canadian or American, Simpson claims for a 'politics of refusal' that rejects the colonial gifts of the state. Furthermore, Simpson bases her politics of refusal on the fact that settler colonialism manipulates justice and injustice in particular ways, not through the conferral of recognition of the enslaved but by the conferral of disappearance in subject. This is not seeing that is so profound that mutuality cannot be achieved. “Recognition” in either a cognitive or juridical sense is impossible. It simply would require too much contortion from one protagonist and not the other to be considered just (p. 23-24).

In line with Simpson’s statement, Jeff Corntassel (2012) re-envisions re-existence through a politics (of refusal) of distractions, by proposing three basic pathways of Indigenous action: instead of rights, responsibilities; instead of reconciliation, resurgence; and instead of resource,
relationships. Corntassel claims that through these pathways, Indigenous people re-form themselves as being to and by the land.

In any case, critique here is contestation of political and economic systems created by colonial capitalism. So, I draw again on Coulthard's critique where he re-envisioned the role of Indigenous peoples with his eyes in what is happening in the second decade of the twenty-first century. The Idle No More (INM) movement, explains Coulthard, spread all over Canada, with a diverse range of ally participation from non-Indigenous to queer (Indigenous) peoples. Indeed, gender balance is a key issue for the INM movement in a largely hetero patriarchal-dominated society. More specifically, Coulthard (2014) delves into the INM as a ceremonial unifying movement led by Indigenous women against issues ranging from treaties to Indigenous re-existence against further colonial policies in Canada. The message is clear: just as decolonization is not a metaphor (Tuck & Wane Yang, 2012), Idle No More is not a metaphor. Furthermore, as an educational movement, the INM projected Indigenous voices as a massive movement on digital social networked esphera, and it "exploded on social media under the Twitter hash tag #IdleNoMore", and "protests erupted in cities across the country" (Coulthard, 2014, p. 160-161), with a combination of circle-dancing and drumming in many public spaces. In concluding his analysis on INM, Coulthard proposes five theses of Indigenous re-existence: 1) On the Necessity of Direct Action; 2) Capitalism, No More!; 3) Dispossession and Indigenous Sovereignty in City; 4) Gender Justice and Decolonization; 5) Beyond the Nation-State. In way or another, I will delve into these theses in this study.

Finally, I conclude this literature review by linking Glen Coulthard’s first thesis to David Graeber’s claim on what informs 'direct action'. Graeber (2009) explains the differences among 'protest', 'civil disobedience' and 'direct action'. Direct action consists of an acting situation in
which one behaves as being already free. Graeber then proposes the example of the 'well'. The water is monopolised by a private concession regulated by the state. As a 'protest' against the privatization of the water you would be standing in front of the governor's office. If you were to blockade the street in front of governor's office, it is 'civil disobedience'. 'Direct action' happens when you and your allies dig a new well, against the law that privatized the "water mining" exploitation. Thus, Graeber concludes by simply pointing that "we hold that every human has an equal right to the basic means of existence: air, water, food, shelter, education, and health care” (p. 53). Building on both authors' perspectives on ‘direct action', Idle No More and the Maraká'nà are resistances that re-invigorate Indigeneity, which opens up spaces for strong Indigenous re-existence in both the physical and spiritual world. Both Indigenous movements have re-existed by being rooted in traditional ceremonies, and dancing and playing in a rhythm of freedom. So after having developed this literature review, the following chapter will examine in greater detail the Indigenous re-existence of the Maraká’nà village.
I think there was a discovery of Brazil by whites in 1500, and later on, there was a discovery of Brazil by Indigenous peoples between 1970 and 1980. What is worth is the last. Indians peoples realized that although they are symbolically the owners of Brazil, they have no land to live in this country. We need to build this place in a daily [re-]existence. (Krenak, 2015, p. 248)

I begin this chapter by quoting Ailton Krenak who belongs to a generation of Indigenous peoples who are re-discovering the history of Brazil. Krenak was meant to be culturally assimilated, but he rejected the Brazilianization by deeply engaging on Indigeneity, intellectually and re-existentially (Castro, 2015a). In fact, Krenak’s re-existence was quite influential for two reasons. First, I felt immediately connected to Krenak, and the reason was due to the fact that Krenak’s physical appearance reminded me of my four paternal uncles, and my father. Thus, as I physically inherited my father’s characteristics, looking at Krenak was as standing in front of a mirror. Actually, Krenak’s territory is located inland, southeast of Brazil, close to the region my father migrated from before going to Kûánãpará (Rio de Janeiro). Therefore, Krenak’s history of re-existence illuminates my-self re-existence.

Second, I humbly encountered the remarkable speech Ailton Krenak gave in Brazil’s Constituent Assembly in 1987, during the long process of political transition between dictatorship and the new democratic order. Krenak’s oral speech—with no written words—is considered a turning-point in terms of Indigenous re-existence. He dressed in a white suit, and his words achieved the point of greatest power when he stated:
I hope not to harm the protocol of this house with my demonstration. But I believe that you cannot remain omitting yourselves. Gentlemen will not have to be oblivious to this aggression more driven by economic power, greed, ignorance of what it means to be an indigenous people. (2015, p. 34)

While *Krenak* was completing this part of the speech, he started painting his face with a black ink made by *Jenipapo*—a traditional plant—which represent both mourning and warrior performance for Indigenous people in Brazil. Indeed, this type of direct action, in Darlene Clover’s (2013) explanation, can challenge the system as a "radical invitation to imaginatively educate, aesthetically investigate, visually illuminate, creatively resonate, and theatrically animate for a more just, equal, healthy, and sustainable world” (p. 204), by inventing and re-inventing the world(s). In this way, *Krenak*’s action, a mix of theatrical and traditional performance, functioned as a remarkable manifestation.

At the end of his action, *Krenak* then achieved the peak when he peacefully red-stated that "Indigenous people have "watered"—with blood—each hectare of the 8 million kilometres of Brazil, and you, gentlemen, are witnesses of this genocide" (2015, p. 35). The peace-warrior spokesman and his traditional direct action 'dug a well' in the new democratic order, by reversing the anti-Indigenous politics. *Krenak*’s demonstration opened up spaces for decisive negotiations towards the approval of Articles 231 and 232 of the Federal Constitution by the National Constituent Assembly in 1988. In summary, these two Articles guarantee to Indigenous peoples their self-determination, languages, knowledges, their legitimacy to defend their interests, more importantly the rights to the lands they traditionally occupy. However, Indigenous lands' demarcation is an incumbency of the Federal Government, the modern colonial democratic order. In a nation-state with such a dramatic colonial history in which the oligarchical political economic elite has insistently, violently, selfishly prevented agrarian reform, demarcation has
been a dramatic issue. The constitutional law limits the right of self-governance. In any case, Ailton Krenak’s actions, rooted in past-present-future towards an re-existence of uncovering Brazil’s coloniality, by re-imagining this land, interconnects to the Maraká’ñà village, and many others re-existences. Therefore, in the next section of this chapter I will explore a perspective of Brazil as a nation-state formed through a hidden, extreme violence.

4.1 Re-Situating (Modern) Colonial Brazil

In spite of being seen as a cordial country (Freyre, 1992; Munanga, 1999), the reality is that Brazil has consistently, and successfully practiced all forms of violence throughout history. The country of carnival, soccer, picturesque places, and the richest biodiversity on earth, never recognized the atrocities imposed by slavery and assimilation of Indigenous peoples. So in this section, I will re-explore this vivid history of destructive colonialism. As there are many deliberate mistakes in this history, I will begin by touching on the violence contained in its name, the so-called Brazil.

Indeed, many Tupi-Guarani peoples called the long Atlantic coast of Brazil as Pindorama (Nictuan-an, 2000; Sevcenko, 2000), a term that often is used in pejorative contexts. In the earlier years of the Portuguese invasion, colonizers intensively exploited the Atlantic tree species known as 'Pau-Brasil' ('Stick-Brasil' or 'Wood-Brasil')—its wood and red sap were used in both furniture production and textile painting (Schwarcz & Starling, 2015). The semantic meaning of 'Brazil' refers to a celtic origins, by informing 'red sap'. Paradoxically, it last only the colonial "Brazil" in the Colonized Pindorama. This tree species, therefore, the 'Pau' (wood) of Pindorama became extinct in less than a decade, by the deforestation of about 70 thousand 'Pau-
Brazil' trees (Schwarcz & Starling, 2015). In fact, just before this nation-state became 'Brazil', it was known as "United States of Brazil". However, colonizers' encounter with *Pindorama* actually consisted of an striking dis-encounter between the colonizer, the colonized and the natural environment.

**4.1.1 Enslaving and Erasing in Both Sides of the Atlantic Ocean**

This dis-encounter has been formed through an unique history of violent colonization that persists until the present moment. Since the inception of Brazil’s colonial state, violence has carried massive capitalist exploitation of Indigenous peoples from both *Pindorama* and Afrika (Schwarcz & Starling, 2015). During the first three centuries of colonial invasion (1500-1800), on the one hand, scholars have estimated the number of Original people deaths ranging between 2.5 (Hemming, 1978; Freyre, 1992) and 4 million (Rodrigues da Silva, 2002). On the other hand, in the same period, 4 million enslaved "*Afrikan*" people—among these Indigenous peoples are *Bantus, Iorubas, Nagôs, Jejes, Fon*—landed in *Pindorama* to compulsorily exploit (wood, plantations, gold) and build Brazil. From the total people who embarked on slave ships in Afrika, 13 per cent died while precariously crossing the Atlantic (Alencastro, 2000).

While the estimation of red-people deaths will remain an open question, the estimation of black-Indigenous is quite precise because they were part of a huge business. Moreover, we can assume provocatively that for each black slaveship, there were one wreck of a red slaveship. In fact, slaveships consisted of an profitable business—37 thousand registered crossing trips from *Afrika* to Pindorama which represent 70 per cent of the world’s slavery fleets (Alencastro, 2000). Indeed, Portugal enslaved in Brazil represented 50 per cent of the total number of *Afrikan* people
that came to the Americas (North, Central and South). As the historian and political scientist Luiz Felipe de Alencastro (2000) explains, the history of Brazil’s construction ruined Afrikan nations Portugal used to control.

The massive interrelation among red-and-black, Portugal colonial power, and its exploratory colonies in Afrika formed a complex political economy, which form a 'Brazil' that is racist, classist, and violent. In the mid nineteenth century, for instance, when the World's nations were abolishing flogging (physical torture in public spaces), Brazil’s criminal system was legalizing it. The reason for this is because the “owners” of enslaved people refused to spend money to build prisons (Alencastro, 2000). Moreover, Brazil was the last country to abolish slavery because of its huge economic dependence on human energy during the country’s golden age in eighteenth century (Furtado, 1967). During this period, Portugal's colonialism accelerated the assimilation (and killing) of local Indigenous peoples and the enslavement of Afrikan Indigenous people. In fact, the main city formed during Brazil’s gold age was literally named "Black Gold", because of the dark characteristic of the gold of this area. Ironically, the workforce that officially mined about 800 tons of gold was the then “middle eastern cheap oil” from Afrika. Then, the exploiting colonial capitalism in Brazil tremendously relied on "Afrikans", especially from Angola. For instance, between 1550 and 1850, the number of Afrikan people, arriving in Brazil was seven times greater than the number of Portuguese people (Alencastro, 2000). Therefore, a male dominance informs the early times of miscegenation in Brazil, Portuguese, Afrikan, and "Pindoraman" (Freyre, 1992; Ribeiro, 1995). Indeed, this a huge difference between British North America’s settling colonialism and Brazil's exploratory colonialism, as the vast majority of Portuguese arriving in Brazil were men without their families.
In this way, there was a marginalized, oppressed population Brazil, and Portuguese imperial order feared the feasibility to control their freedom. After international pressure from Britain, Brazil abolished slavery in 1888—the World’s last nation. However, the illegal traffic of Afrikan people continued for many years (Schwarcz & Starling, 2015). While Brazil continued the barbaric abuse of Indigenous peoples from Afrika and Pindorama, there were also racist discussions on how the dominant oligarchical elite would continue their colonial project after abolishing the slavery. By following the ideology of intellectuals such as Silvio Romero, who was a political figure who openly advocated for a politics of whiteness by saying that "every Brazilian is a mestizo, when it is not in the blood, it is in the ideas" (quoted in Munanga, 1999, p. 52). Consequently, while the country officially promoted a massive campaign in which many Italian, Japanese and German immigrants went to Brazil, the masses of "Afrikan" people (and few Indigenous) were relegated to sub-socio-economic conditions of life. Furthermore, the colonization of the mind uses "psycho-affective" discourses aiming at the destruction of cultures and knowledges of the colonized, as Frantz Fanon (2004) states:

Perhaps it has not been sufficiently demonstrated that colonialism is not content merely to impose its law on the colonized country's present and future. Colonialism is not satisfied merely by hiding a people in its grip and emptying the native’s brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures and destroys it. (pp. 148-149)

In this way, Samba, the well-known Afrikan-based rhythm of the Carnaval in Kúñanâpará (Rio de Janeiro) originated as a form of re-existence, by countering the colonial strategies to silence their past. The people from the precarious favelas, who struggle to survive, developed Samba as a cultural social complex of re-creating their re-existence through their past-present in Afrika-Pindorama (Simas & Lopes, 2015). Such re-existing efforts moving against all adversities.
However, in this journey of re-existing the violent exploitation many untold insurrections, revolts and re-existences have been real on a daily basis in Pindorama. In fact, the re-existing knowledges can be seen in spiritual practices, cultural manifestations, and in the Brazilian Portuguese language, which is actually an unique when compared to the original language in the colonizers speak in Portugal today (Alencastro, 2000).

4.1.2 Re-Existence of Indigenous Perspectivism

Since the early years of trading relations over the two sides of the Atlantic, colonizers, including the Catholic church under the Society of Jesuits, have (in)directly assassinated Indigenous communities who were (and still are) considered "least developed", the "primitives", the "noble savages". However, recent studies have concluded that many of these exterminated Indigenous communities used to live under advanced communication networks and agro-ecological practices (Clastres, 1987; Viveiros de Castro, 2014; Schwarcz & Starling, 2015). In this way, anthropologist Eduardo Viveiros de Castro (2014) developed a way of describing the cosmology of Northwestern Indigenous peoples in the Amazon, by applying the Nietzschen concept of 'perspectivism'. According to Castro, such a cosmology is based on the reciprocal 'perspectivism' that humans and non-humans (other animals) carry consciousness and culture. Therefore, both humans and non-humans are acknowledged as having 'humanity', spiritually and physically speaking; and Castro furthers his observations by explaining that "if every mode of existence is human for itself, none of them are human to each other such that humanity is reciprocally reflexive (jaguars are humans)" (p. 69). In other words, reciprocal reflexivity indicates that all beings are subjects interacting in social relationships. Moreover, this model also
questions western parameters such as the existence of 'nature' (the natural world) and many "cultures". Under the lens of such 'perspectivism' there is just one culture, and many 'natures' (men, women, animals, spirits). Thus, any form of nature must be equally respected. The shamans, for instance, have ability to delve into these natures, and for this reason they are respected as political, social and spiritual leaders. These studies have deconstructed preconceived ideas that Indigenous people in Brazil have "myths" and "rituals", western peoples have "philosophies" and "science" (Schwarcz & Starling, 2015, p. 46).

In this way, I brought the above words in an effort to re-situate violence in Brazil, and before moving to the next section, I want to bring in the voice of the shaman Davi Kopenawa (2013). In fact, storytelling words were given in Yanomami language, and after being translated into French, it was re-translated into English. Even though it must lose some power by being translated twice, these words are still strong. In fact, these words are the consequence of the shamanic "pact" between Kopenawa and the French anthropologist Bruce Albert, who learned the Yanomami language. Kopenawa’s words in "the falling sky" go beyond a book as they are a shamanic manifest to protect the Amazon forest (Castro, 2015b). In other words, "the falling sky" are words to counter climate change. So here is a summary of what Kopenawa has been against in this time of accelerated capitalism—the violence the "Merchandise Love" brings to his world:

In the beginning the first white people’s land looked like ours. It was a land where they were as few as we are now in our forest. Yet little by little their thought strayed onto a dark and tangled path. Their wisest ancestors, those whom Omama [the Yanomami demiurge] created and gave his words to, died. Their sons and grandsons had very many children in their turn. They started to reject the sayings of their elders as lies, and little by little they forgot them. They cleared their entire forest to open bigger and bigger gardens. Omama had taught their fathers the use of a few iron tools. They were no longer satisfied with them. They started desiring the hardest and most cutting metal, which Omama had hidden under the ground and the waters. They began greedily tearing minerals out of the
ground. They built factories to melt them and make great quantities of merchandise. Then their thoughts set on these trade goods, and they became as enamored with them as if they were beautiful women.

They soon forgot the beauty of the forest. They told themselves: “Haixopë! [denotes a positive response to some information] Aren’t our hands so skilled to craft these things? We are the only ones who are so clever! We truly are the people of merchandise! We will be able to become more and more numerous without ever lacking for anything! Let us also create paper skins so we can exchange them!” They made money proliferate everywhere, as well as metal pots and boxes, machetes and axes, knives and scissors, motors and radios, shotguns, clothes, and sheet metal. They also captured the light from the lightning that fell to the earth. They became very satisfied with themselves. By visiting each other from one city to the next, all the white people eventually imitated each other. So the words of merchandise and money spread everywhere on their land. This is what I think. By wanting to possess all this merchandise, they were seized by a limitless desire. Their thought was filled with smoke and invaded by night. It closed itself to other things. It was with these words of merchandise that the white people started cutting all the trees, mistreating the land, and soiling the watercourses. First they started all over their own forest. Now there are few trees left on their sick land, and they can no longer drink the water of their rivers. This is why they want to do the same thing again where we live (pp. 326-327).

If there is a real benefit of modern capitalism it should be the flag of "increasing quality of life", health care, and, therefore, human longevity. As for human longevity, however, a recent study lead by evolutionary anthropologists Michael Gurven and Hilliard Kaplan (2007) showed that hunter-gatherers Indigenous peoples can achieve "modern" lifespans when they overcome infant mortality. Among the communities included in this study is the Yanomami of Davi Kopenawa. Then, if we consider that Yanomami people spend less time producing food, and more time playing, practicing their shamanic spirituality, and hearing Omama, they do live more, as they spend less time (pre)occupied with "modern" labor-analogous activities. The Yanomami shaman Davi Kopenawa knows that all the "limitless desire to merchandise" produces is violence in Brazil and elsewhere. I complete this section by affirming that Maraká’nà is the Yanomami Re-Existence, and vice versa. The Yanomami Re-Existence rejects the "Merchandise Love" and informs the Re-Existence of the Maraká’nà village in the "merchandised city" of Rio de Janeiro,
the re-existing Kúánãpará. So now I will move forward to the next section where I will contextualize the Maraká’nà Re-Existence.

4.2 Maraká’nà: Past, Present, and Future

In this section I will re-count the history of the Maraká’nà village as being many re-existences of Indigenous communities across Pindorama. First, I explore meaning of Maraká’nà. Second, I delve into the Maraká’nà as a meeting place for re-existences. Third, I provide a transition by describing the Maraká’nà as collective re-existence. Fourth, I explore the original idea of the title of this thesis, "not all in one rhythm". Lastly, I will delve into the linkages of the Maraká’nà re-existence with Social Networked Movements and Sport Mega Events, which will be a bridging topic for the critical analysis of discourses through the lens of a critical political economy framework I will provide in the next chapter.

4.2.1 Maraká’nà in Kúánãpará: The Meanings

In this section I will delve into the meanings behind and beyond Brazil, Rio de Janeiro, by re-encountering Maraká’nà and Kúánãpará. I begin by correcting a historic mistake about the false assumption that the first ships arriving in this land in the month of 'January' found a River; that is, a not-Rio (de Janeiro). When Portuguese colonizers arrived in the so-called Rio, they thought the huge calm water, where groups of 40 or 50 whales used to be seen during the winter (Amador, 2012,), was the "mouth" of a river (Rio). Instead, it is a huge bay that Tupinambá people used to call Kúánãpará. In this thesis, I have rejected the Portuguese version of
'Guanabara', by honoring the original *Tupi-Guarani* phonetic formation of *Kùánãpará* as part of the Indigenous re-existing in *Pindorama*.

Here it is the semantic explanation *Tupi-Guarani* people have for *Kùá-nã-pará*. First, *Kùá* means 'bay' or 'cove'. Second, *Nã* is a connecting word meaning 'similar to' or 'as'. Third, the last word that was misinterpreted, *Pará* by meaning 'sea'. Thus, *Kùánãpará* informs to 'bay similar to a sea' (Silva, 2015). After more than 60 years of European invasion (Portuguese, Italian, German, French) and intense battles with more than 120 thousand *Tupinambá* people, skilled boatmen and brave warriors (Silva, 2015), the so-called "marvelous" city of Rio de Janeiro was founded. Portuguese colonial power sent the officer Estácio de Sá with three warships to *Kùánãpará*, who established his war camp at the Sugarloaf. However, the group of *Tupinambá* warriors called *Tamoio* (word that means 'the elders') resisted for two years through the rarely mentioned "*Tamoio Confederation*". Eventually, Estácio de Sá died after a battle, and the Portuguese court sent more soldiers to corner the *Tupinambá* people and decimated the *Tamoio Confederation*. Since early years of colonialism, *Kùánãpará* has been a place of tensions and battles, which influence contemporary re-existences. Now I describe the meaning of the *Kùánãpará*’s re-existence of *Maraká’nà*.

Most Indigenous peoples in *Pindorama* use the traditional rattle of *Maraká*, which consists of, perhaps, one of the most sacred instruments for re-existence. The sociologist Florestan Fernandes (1970) explains in his book "*The Role of War in Tupinambá society*" that the *Maraká* functions as a communication instrument between the living being and the spiritual world. He goes on by stating that the *Marakás* have a specific role in pre-war ceremonies, by invoking the guidance of ancestors' spirits. In *Tupi-Guarani*, the connecting word *Nà* means 'collective'. Thus, *Maraká'nà* means 'collective of traditional rattles', that is, 'collective of
Furthermore, the spiritual work happens within the collective sound of Marakás.

The building of the Maraká’nà re-existence that is located in front of the Maracanã Stadium, in the Maracanã neighborhood, frequently receives the visit of a flock of birds called Maraká’nà—smaller species of parrot. Indeed, Maraká’nà is the written representation of the sound that echoes from the beak of this small parrot that is commonly seen in tropical forests in Pindorama. Maraká’nà parrots, as other species of birds, are prestigious creatures whose sacred symbolism, singing, color, and freedom reminds Indigenous peoples of their importance to the ecological management of Mother Earth.

Although the historic building the Maraká’nà members occupied is close to the neighborhood where I used to live in Kúánãpará, the first time I saw their presence was when I went to the Maraká’nà village for a spiritual manifestation with their members. I was there helping to settle the space, then a group of about five little Maraká’nàs landed in a tree exactly in the middle of the sacred territory of the Maraká’nà village. While I was astonished to see such a powerful presence of these birds, for the members the little Maraká’nàs were part of that reality, which confirms the Maraká’nà village is a sacred Indigenous territory. There is no Maraká’nà re-existence without the Maraká’nà green birds. Therefore, in Maraká’nà village the Maraká’s rattles and the Maraká’nà birds play in the same rhythm, an Indigenous collective re-existence. In the next section I will re-inforce the characteristic of the Maraká’nà village representing a meeting place for Indigenous re-existence.

4.2.2 Maraká’nà: A Meeting Place for Re-Existences
In October 2006, Indigenous people from 20 different ethnic groups created the urban re-existence known as Maraká’nà village, an Indigenous occupation in my home city, Kúánãpará. During my process of self-affirming as Indigenous, eventually, I found my heart connected to the hearts of the Maraká’nà members who occupied the 1860’s building, an European art nouveau mansion. In fact, the territory of this building became a sacred place for Indigenous peoples in Pindorama. In 1910, the building hosted the Service for Protection of Indians (SPI), a Federal department. Second, in 1953, it became the home of the first "Indian" Museum of Brazil, as a site for indigenous cultural self-affirmation and graduate programs in Anthropology. Then, the "Indian" Museum was moved to another Kúánãpará’s neighborhood in 1978. After 28 years of being literally abandoned, the group of Indigenous people re-occupied the sacred territory—which now is the re-existence of Maraká’nà village.

After 2006, the Maraká’nà village became a meeting place for Indigenous re-existences located next to the iconic Maracanã stadium. Subsequently, with the support of a diverse group of allies—Afrikan and European descendants, environmentalists, scholars, feminists and queer activists—Maraká’nà community raised nationally and internationally attention the re-existence (Sykes, 2014). In fact, the Maraká’nà community not only raised their voices against sport mega-events in Rio, but also against the massive exploitation of natural resources, and the on-going genocide of Indigenous peoples in Pindorama. In a decolonizing effort, the Indigenous members of the Maraká’nà village sent to the governor of the state of Rio a plan to create the first Intercultural Indigenous University in the site of the former Indigenous museum.

After the biased media coverage incriminating the Indigenous members of the Maraká’nà Village, the state government eventually forced them to leave prior to the opening of the 2014 World Cup, by the force of the State Military Police. Thus, the government co-opted part of
Maraká’nà, by dividing the re-existence. Then, a small group of Maraká’nà decided to re-occupy the building. But, as the original group had lost their unification, once again the state used force to remove them. However, the chief José Urutau Guajajara climbed up five meters in the yard of the Maraká’nà village. For 26 hours he resisted the psychological pressures imposed by both the military police and the firefighters. Guajajara was shirtless and wearing shorts, he had a small bottle of water and a cord with which he tied himself to the tree in case he slept during the night. After several hours, he urinated into the bottle because he knew he would need to be hydrated. Guajajara requested a legal document signed by a judge, saying that such reinstatement was illegal. The state ignored his request, and in the morning the firefighters started to bring him down by using violent force. Guajajara’s re-existence demonstrates that the spirits of Tamoio Confederation that were physically defeated in the XVI century is there in Kûánâpará. Many things have happened, the World Cup in 2014 and the Olympics in 2016, and the sacred building is still under threat of demolition. However, the Maraká’nà Village continues as a powerful direct action of Indigenous re-existence.

The Intercultural Indigenous University of Maraká’nà Village would have meant a powerful step for deepening re-existences, by focusing on Indigenous pedagogies and worldviews within the colonial education system, right on that spot. In many ways, the planned Intercultural Indigenous University of Maraká’nà Village represents a remarkable concept of re-existence towards a decolonizing education. This decolonizing concept of University would function as a learning site for more than 200 Indigenous communities that persist collective re-existing across Pindorama.
4.2.3 Collective Re-Existences and *Marakā’nā*

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<td>avá-canoeiro, kwazá</td>
<td>tuyuka, tumbalalá</td>
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<td>sou enawenê-nawé</td>
<td>borari, amanayé</td>
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<td>chiquitano, apiaká</td>
<td>hi-merimá, aikewara</td>
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<td>arapaço, turiwara</td>
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<td>matsés, uru eu wau wau</td>
<td>jamamadi, guajajara</td>
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<td>karapaná, panará</td>
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<td>kuntanawa, aikanã</td>
<td>sakurabit, kaingang</td>
<td>(André Vallias, 2013)</td>
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<td>juna, torá, kaxixó</td>
<td>kotria, makuvi</td>
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<td>maxakali, taurepang</td>
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<td>rikbaktsá, karapotó</td>
<td>aripuaná, paresí</td>
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In the above poem called 'Totem', André Vallias (2013) lists 222 different Indigenous communities that still re-exist in *Pindorama*. Vallias offered his visual poetry and creativity as part of the solidarity movement in support of Indigenous struggles, which persist re-exist since Portuguese colonizers invaded *Pindorama*. Today, more than 222 Indigenous communities dramatically re-exist within both the world’s largest forest (Amazon) and in urban areas. Indigenous people have self-affirmed their indigeneity, which includes *Maraká’ñà* village.

More specifically, Vallias' poem Totem is an artistic response to counter the ongoing genocide of the *Guarani-Kaiowá* peoples in the South of *Pindorama*. Vallias chose the word "totem" because it derives from the artistic hardwood poles in which Indigenous peoples in Northwestern North America list the names of their communities (Castro, 2013). Thus, for Vallias, “it is customary to use the word "totem" to designate these masts, which were truly iconic lists of their communities' names in the form of animals and spirits. In a sense, *Guarani-Kaiowá* struggle is part of the "totemic" genocide of Indigenous peoples in *Pindorama*, all in one re-existing through Vallias poem.

People such as the poet André Vallias emerge from the controlled colonial system as warriorship allies in *Pindorama*. The nation-state of Brazil is an genocidal place in many ways, but we Indigenous people keep moving our re-existences. Vallias' poem is an artistic act against the deliberate project to exterminate Indigenous peoples in *Pindorama*. This is a past project of forgetfulness of Indigenous people informing the present. For instance, the anthropologist Claude Levi-Strauss (2012) in his book *Tristes Tropiques* ("sad tropics") recalls how this project of forgetfulness is present in the minds of "Brazilians". Lévi-Strauss then explains what happens just a year before he arrives in Brazil, in 1935:
I heard the Brazilian Ambassador in Paris voice the official view: ‘Indians? Alas, my dear sir, they disappeared years ago. This is a very sad, very shameful episode in the history of my country. But the sixteenth-century Portuguese colonists were greedy, brutal men. One can hardly blame them for sharing the general barbarousness of the times. They would capture Indians, bind them to the mouths of their cannons and blow them to pieces. That is how the Indians were all got rid of. As a sociologist, you will find fascinating things in Brazil, but forget about the Indians. You won’t come across a single one (p. 48).

Levi-Strauss not only came across many Indigenous peoples in Pindorama, but as he explains, many physically looked like the Brazilian Ambassador, who was completely blind to both his physical appearance and noble position representing his government (2012). This is part of the colonial project of forgetfulness who we are, which was built by the discourse of mestizaje. One of Levi-Strauss mentees, the anthropologist Eduardo Viveiros de Castro, provocatively states that "in Brazil everybody is an indian, except who is not" (2005, p. 45). Then, Castro (2005) explains that due to the massive forced migration of Indigenous peoples from Afrika, who were enslaved in Brazil, and their intense mix with both Indigenous people and Europeans, after 516 years of colonization the vast majority of the population in Brazil have Indigenous ancestry from both Pindorama and Afrika. Furthermore, he argues that what is difficult is to figure it out who cannot be considered Indigenous, except the very few dominant elite with 100 per cent European ancestry. In this way, the poem 'Totem' functions as a response to the many blinded people who still cannot see Indigenous peoples these days, by being a necessary artistic action to remind us of those who have re-existed in Pindorama.

Vallias’ visual poem was designed when an open letter of the Guarani-Kaiowá had triggered a massive, viral commotion on social networked media under the hashtag #SouGuaraniKaiowa (the English version would be #IAmGuaraniKaiowá). Indeed, after the letter was released many supporters affirmed their spiritual and political solidarity with this community, by including their traditional name Guarani-Kaiowá on their profiles (Castro, 2013).
For instance, I changed my profile to "Alexandre Cursino Guarani-Kaiowá". This is actually the reason why Vallias' poem starts with "I am Guarani-Kaiowá" in the first verse, and it is followed by additional two hundred and twenty one names of Indigenous communities that have struggled to re-exist in *Pindorama*.

The poem 'Totem' has been considered as the counter-anthem of Brazil. In other words, 'Totem' is the anthem of *Pindorama*, by also being pro-re-existence of Guarani-Kaiowá against their public, shocking announcement of collective death. Vallias' poem stands in for the re-existence of 170 Guarani-Kaiowás (50 women, 50 men, and 70 children), who constantly struggle to re-occupy their sacred land that was assaulted by industrial farmers to produce mainly the monoculture of soybean for exportation (Castro, 2013). In an open letter to the government and federal judges, the Guarani-Kaiowá people claimed: "we ask to not decree our eviction and expulsion, but we request for decreeing our collective death by burying us all here. In order to end this impasse, we claim our complete extinction and decimation. Furthermore, we ask to bring tractors to dig a big hole to bury our bodies" (Vieira & Walter, 2014). This written supplication to collectively slay them all at once broke the silence on the informal circuit of the social networked media, which then forced the mainstream media to disclose the letter (Castro, 2013). The Guarani-Kaiowás' letter functioned as a ratifying document for their direct action to re-occupy their ancestral land, by rejecting the colonial way of living in urban slum. Therefore, the written collective death manifesto broke the blindness of colonial politics that goes beyond their extermination in Brazil. The re-affirmed interconnectedness of all Indigenous names and communities in *Pindorama* are the Maraká’nà Re-existence in Kúánâpará, and vice versa. I will now detail the re-existence of Maraká’nà and its Indigenous education plan.
Although the powerful result of the poem cannot be described in written words, I describe how the poem was built as a re-existing art. Vallias grouped the 222 traditional names in twenty-six stanzas, and each verse contains seven syllabic sounds. The reason for 'seven syllabic sounds' is that it represents the formation of what is considered the natural rhythm of the Portuguese language (Vallias, 2015). Vallias uses the Portuguese word 'sou' four times, as it was used on social networked media. 'Sou' informs the first person of the present tense of the verb 'to be'; 'sou' means 'I am' in the spoken Brazilian Portuguese. Then, the Indigenous heritage names follow. Thus, the poem plays and dances in a different flow—not all in one rhythm. Vallias re-designed a brand new visual alphabet inspired by the traditional-geometric formation of artistic Indigenous manifestations in Pindorama. In many ways, the powerful artistic re-existence of the 'Totem' poem connects with this study about the Maraká’nà village. The poet André Vallias lives in Kúánãpará, the so-called Rio de Janeiro—the city where the Maraká’nà village re-exists, before, during and after the Soccer World Cup in 2014. Having said that, in the next section of this chapter I will delve into the Maraká’nà re-existence as being part of the re-existence of more that 222 Indigenous communities in Pindorama.

4.2.4 Not All in The Rhythm of Maraká’nà

The drama of Maraká’nà village is part of my-self internal and external home city of conflicts as a lifelong attempt to re-exist my(self) and the Ancestors’ struggles within the ever-present colonial systems. Soccer, the colonizing British sport, was re-invented by the poor. Opportunistically, it became a national political project, and many soccer fields were created in cities of Pindorama. The temple of the soccer, is the Maracanã stadium, built for the 1950 World
Cup. The rhythm of the Marakâ rattles will always counter play Brazilian soccer, which will never win the cup in Kúânâparâ. This is the work of Marrakâ’nà village—incantation of Indigenous re-existence working.

The Marakâ’nà re-existed the re-occupation of the former "Indian" museum for seven years. In order to be the soccer world champion the team must win seven games. The Brazilian national team lost to Germany in the 2014 semi-final by seven goals to one. I live in the Anishinaabe territory of Chi Aangiikeyang, where they vow the ecological-spiritual principle of being aware for seven generations ahead. This interconnectedness cannot be rejected.

Ironically, as part of a marketing campaign, the German Soccer Federation and their private partners built a brand new luxury resort, which functioned as training center during the 2014 World Cup. This luxury resort is located in the country’s Northeast city of Santo André, which is just thirty kilometers from the exact place where the first Portuguese ship invaded Pindorama in 1500—beginning both the genocide of millions of Pindorama’s original peoples, and the enslavement of millions of Indigenous peoples from Afrika. The re-existing Indigenous peoples from both Afrika and Pindorama are today’s Brazil " Nobodies", as emotionally and poetically stated by Uruguayan soccer lover, poet, historian, and counter-journalist Eduardo Galeano (1989, p. 59):

The nobodies: nobody’s children, owners of nothing.
Who nobodies: the no ones, the nobodied, running like rabbits, dying through life, screwed every which way.
Who are not, but could be.
Who don’t speak languages, but dialects.
Who don’t have religions, but superstitions.
Who don’t create art, but handicrafts.
Who don’t have culture, but folklore.
Who are not human beings, but human resources.
Who do not have faces, but arms.
Who do not have names, but numbers.  
Who do not appear in the history of the world, but in the police blotter of the local paper.

There were German soccer bodies playing and dancing with the "nobodies", the Indigenous peoples of Pataxó community right there, 30 kilometers from where the first Portuguese colonizer landed. Pataxó is another Indigenous community included in Vallias' 'Totem' poem mentioned in the latter section of this chapter. The Marakás rattles of Pataxó played and danced, evoking their spirits to give strength to protect the "bodies" of the German team during the seven games they won. Then, before leaving the luxury resort training center to play the final games of the World Cup, in a final act of re-colonizing solidarity, the German Soccer Federation "compensed" the Pataxó people by donating ten thousand Euros to their community, so they will be able to buy a medical ambulance for their communities.

By the same token, the German soccer team also watched presentations of the iconic Capoeira fight-dance of Indigenous descendants from Africa. Paradoxically, in many ways, these re-existing cultural manifestations from Afrika built the soccer nation. As Galeano (1999) poetically observes, Brazil’s soccer is a creative re-invention of the imperialistic British soccer by the poor who enriched it while they appropriated it. No longer the possession of the few comfortable youths who played by copying, this foreign sport became Brazilian, fertilized by the creative energies of the people discovering it. And thus was born the most beautiful soccer in the world, made of hip feints, undulations of the torso and legs in flight, all of which came from capoeira, the warrior dance of black slaves, and from the joyful dances of the big-city slums (p. 31).

Soccer in Brazil is part of the re-existence of the masses. While the German team was re-colonizing "the most beautiful soccer in the world", the colonized Brazilian team lost their confidence diving into the historical 7-1 defeat in the semi-final. As a result, Germany won the World Cup final, and Brazil lost for the second time in Pindorama. Thus, from a Maraká'nà
cosmo-spiritual perspective, *Pindorama* rejects the neoliberal mega-sport event in the soccer nation, the unceded territory of Brazil.

Contradictorily, as part of the celebration, the now winner and richer German nobodies players placed the solid gold trophy in the middle of the Maracanã field, followed by a colonizing appropriation of a Paraxó round dance around it (the gold trophy)—in what destroyed Indigenous territory this gold was mined? In any case, Not All in One Rhythm.

The warriors’ spirits of *Maraká’nà* re-existence just across the street of the Maracanã Stadium will never permit *Brazil* to win in *Pindorama*. The German soccer team won seven games in the Maracanã Stadium, and no *Maraká’nà* peoples were physically occupying their sacred territory (Domingues, 2013). The colonial capitalist sport mega-events is part of the negation, and the right the *Maraká’nà* achieved to re-occupation of their urban sacred territory. I now introduce the next section of this chapter by re-affirming, through my own terms, that the *Maraká’nà* re-existence is Indigenous Re-existing by countering the state of exception of the world's greater neoliberal city of Rio de Janeiro.

### 4.2.5 *Maraká’nà*, Social Networked Movements, and Sport Mega-Events

Social networked media has become increasingly present in the contemporary accelerated capitalism. It raises massive mobilizations ranging from social injustice subjects to alienating entertainment events such as the 2014 World Cup semi-final game. On this occasion, the scene of Brazilian soccer team’s shameful 7-1 hometown loss became the world’s most tweeted sports event with over 35.6 million tweets (Compton, 2016). Indeed, social networked media also manipulates minds by playing with the image of sport mega-events, which interconnects to the
accelerating, desiring consumption of many nonessential products. That is, as David Harvey (2012) explains, we are living in the neoliberal era of "the commodification and commercialization of everything" (p. 109). In this sense, the colonized city of Rio de Janeiro can be considered the world's neoliberal city in terms of the commodification and commercialization based on sports mega-events, as it hosted three of them in just nine years: Pan Am Games in 2007, FIFA World Cup in 2014, and the Summer Olympics in 2016. For Harvey (1985), such neoliberal reality count on manipulative discourses that hide the processes at work...that define regional spaces within which production and consumption, supply and demand (for commodities and labour power), production and realization, class struggle and accumulation, culture and lifestyle, hang together as some kind of structured coherence within a totality of productive forces and social relations. (p. 146)

In fact, this system is incoherent by nature. For this reason many forms of resisting re-existence on social networked media can play an important role in amplifying minority voices fighting for social justice in a champion city of neoliberal sports events such as the regional, sacred space' of Kúánãpará—the "marvelous" business-city of Rio.

An example is the participants of the Maraká’nà re-existence just a year before the humiliating loss of Brazil in the World Cup. Therefore, it is important to understand how this Indigenous resistance became a social networked movement. To begin this investigation, I will delve into the recent phenomenon of social networked movements in which the Maraká’nà re-existence raised massive public attention. Then, I will explore critical, decolonizing theories based on Indigenous scholars’ views about this phenomenon. In addition to the two concepts of social networked movements and decolonization, I will explain why this area has not been studied, and link to a desired sustainability in which Indigenous ways of knowing can be key for resilience.
Social networked movements have become a global phenomena in terms of mobilization to counter different forms of national neoliberal states. In June 2013, following this global trend, Brazil’s citizens started to engage in critical consciousness through social media, and the world watched the explosion of nationwide social networked movement protests during the Soccer Confederation Cup (Lacerda & Peres, 2014). In this context of sharing information and indignation through social media, Brazil’s population started to make connections between "the commodification of everything" of hosting sport mega-events, the poor basic public services such as education, health, and transportation. As a result of this widespread discontent, unprecedented numbers of individuals went to the streets of different cities, protesting the exorbitant government expenditures on the 2014 FIFA World Cup and the 2016 Olympics (Lacerda & Peres, 2014). In fact the construction companies that financed all the electoral campaigns in Brazil had guaranteed their "investment’s" returns. In this way, David Harvey (1989) argues that "the faster the capital launched into circulation can be recuperated, the greater the profit will be" (p. 179). On the way, the colonizing Rio experienced a violent process of gentrification that generated the removal of more than 70 thousand lower classes' residents. This process of gentrification attends the interests of the financial market, big business (Smith, 2008). Furthermore, under the discourse of the "responsible financial management", the state privatized the Maracanã Stadium. Therefore, in a scenario of destruction, social movements often counter the advance of such exclusive, dividing transformation of the cities.

In this way, the protests can prompt critical social science scholars to advocate for a decolonizing process of research on sport events in order to deal with urban geographic issues such as displacement of marginalized peoples and the neoliberal implications of sport mega-events (Darnell & Hayhurst, 2011; Boykoff, 2014). For instance, Brazil’s unprecedented June
2013 social networked movement brought the problems created by sport mega-events into a broader political conversation, by focusing on the neoliberal schemes and corruption in both public and private sectors. However, years before the 2013 marches, Indigenous participants of the Maraká’nà re-existence linked the consequences of sport mega-events and neoliberal capitalist economy.

Six years after the establishment of the Maraká’nà re-existence, the state police surrounded the building and ended the occupation with violent crackdown on all Indigenous and non-Indigenous allies. The repression served to test new weapons purchased for the sport mega-event in Rio de Janeiro, such as new tear gas grenades, pepper spray, taser guns, as well as the usual violence of the police in Rio. For critical education scholars Sara Carpenter and Shahrzad Mojab (2013) “the debates surrounding the movements, student mobilizations, protests against austerity, and people’s uprising against autocratic regimes, raise questions about the limits of reformism and its relation to the suppression of revolutionary consciousness” (p. 167). The limits of reformism in Brazil are clearly imposed by the government. In this context, Polletta et al (2013) also move cautiously through what they call protesting on ‘new digital technologies’. They say that “the tractions of the [social networked] movements for the more open dissemination and use of intellectual, artistic, and technical materials may rest less on those movements’ superior mobilizing abilities than on the fact that the Internet is increasingly eroding the common sense that made those movements unthinkable. In this sense, too, the Internet is creating the basis for new grievances” (p. 32). An example is police aggression, many videos and pictures of Indigenous participants being arrested were shared through social media such as Facebook and Twitter. As result, the Maraká’nà re-existence became a social networked movement. Another tragic example that connects, social media, Indigenous struggles, and sport
mega-events is the death of the First Nations elder during the construction of the highway for the Vancouver Olympics. The corporate media did not cover this fact; however, the elder’s death went viral through social media, and brought national and international attention to the consequences of sport mega-events (Boykoff, 2014).

According to the sociologist Manuel Castells (2012), social (networked) media has challenged the communication power of corporate media. In his observations about previous social networked movements such as the 2008 Icelandic and the 2010 Arab Spring, which started in Tunisia, “activists…planned the protests on Facebook, coordinated them through Twitter, spread them by SMS and webcast them to the world on YouTube” (Castells, 2012, pg. 58). Another scholar, Christian Fuchs (2010), explored the concept of alternative media that has empowered invisible voices. Fuchs argued that alternative media (or social media) is critical to counter the hegemonic corporate media. He said that alternative media gives “voice to the voiceless, media power to the powerless as to transcend filtering and censorship of information by corporate information monopolies, state monopolies or cultural monopolies in public information and communication” (p. 12).

This shift of power happens when people share videos, pictures, and their opinions through social media, which is a limitless networked environment of communication and emancipatory learning. Castells goes on by saying that hundreds of thousands of people use social media to share “news” that the mainstream media usually edits according to their neoliberal discourse.

This alternative news spread through social media uncovers oppressive state violence against activists, which then motivates millions of protesters to take to the streets against state
oppression, corruption, and social injustices (Castells, 2012). Taking into account these characteristics of social networked movements, the struggles of the Maraká’nà re-existence with the state - which were amplified through social media - can be considered as a triggering point for the massive marches, occupations and protests that have happened since June 2013 in Rio.

The Maraká’nà village “planted” seeds of decolonizing resistance towards Indigenous re-existence in Rio, where social networked movements have become evident since June 2013. As suggested by Bouchard (2013), social networks provide a myriad of informal educational processes based on “self-directed and self-managed learning” (p. 308-309), building a dynamic paradigm-shift for education research. Bouchard goes further by saying that social networks break the logic of vertical hierarchies in education. Therefore, social networked movements create spaces for a powerful process of emancipation based on an open communication system that can create new forms of democratic education. In fact, a democratic education in Maraká’nà peoples' terms must be rooted in decolonizing forms of education, which the envisioned Intercultural Indigenous Maraká’nà Village University would incorporate. However, the hegemonic colonial systems have attempted to demobilize the re-existence of the Maraká’nà village through the corporate media discourse. Therefore, because of the negative, elusive effects of the media discourse on the existence of the Maraká’nà village, I now move to the critical analysis of the chosen media texts in the next chapter.
Chapter 5

Critical Analysis of the Media Discourse Against the Maraká’nà village

In order to develop this analytical chapter, I selected two contrasting media extracts that connect to the obstruction of the Maraká’nà village as a re-existing movement fighting for their sacred right. These media extracts were chosen due to their emphasis on the political economy aspects of their coverage of the Maraká’nà village. These extracts also represent a commonality of representation and generalization, and I have chosen them after meeting a member of the Maraká’nà village, who suggested a doctoral dissertation about the Maraká’nà village in which the author referenced these two extracts. The analysis of these extracts will be guided by the chosen transdisciplinary methodology informed by Fairclough's Critical Discourse Analysis (CDA) combined with a Critical Political Economy framework (CPE).

5.1 Critical Discourse Analysis

Extract 1

The first extract examined is an article dated [October, 2012] from 'Jornal do Brasil', an internet-based news outlet with less influence than other news portals, which means it tends to produce a less biased discourse. In fact, the audience of 'Jornal do Brasil' is smaller because its owners have limited budget to compete with bigger media group. In this extract, the ideology of the dominant political discourse to privatize the complete area of the Maracanã stadium, where the sacred territory of the Maraká’nà re-existence is located, will be analyzed.
Ironically, the family name of the then Governor of the State of Rio de Janeiro, Sérgio Cabral, was the same as the Portuguese colonizer regarded as the first invader of Pindorama (Brazil)—Pedro Cabral. In the first extract, I analyse the discourse of Rio's Governor that "simplif[ies] economic and political relations" (Fairclough, 2006, p. 18) between the interests of the Maraká'nà village and the host-city of the FIFA World Cup.

During a ceremony on Thursday morning, Governor Sergio Cabral affirmed that the State government will demolish the old building of the Indian Museum, as well as the adjacent area of the Maracanã [stadium], as part of the preparations for the World Cup.

At this time, Cabral justified the decision as being a determination of FIFA, which was contradicted by the World Soccer Authority: "The Indian Museum, near the Maracanã, will be demolished. It will become an area of human walking-mobility. It is a requirement of FIFA and its local organising committee. Long live democracy, but the building has no historical value, and nobody defined it as heritage. We’ll demolish it," argued the governor.

Cabral must have political difficulties to implement its decision. The approximately twenty Indians who inhabit the old museum site, renamed as Maracanã Village, guarantee that they won’t leave the space by promising they will resist. (Mello, 2012)

The title of this extract "FIFA contradicts Cabral, and it affirms that it didn't request for demolishing the Indian Museum", clearly shows that the World Soccer Authority of FIFA exercises power over the political discourse of Rio's State Governor. Thus, in this case, the extract positions FIFA's discourse in favor to the Maraká'nà re-existence to stop State's plan of demolishing the building. However, the title also reproduces an historical form of diminishing Indigenous peoples by using the pejorative term 'Indian'. This term represents the exact name the museum was conceived, that is, Brazil’s society tend to reduce the diversity of Indigenous peoples as they were simply part of “one” group, the “Indians”. This issue will be repetitive along the following extracts, and it actually represents the way the vast majority of the
population refer to Indigenous peoples in *Pindorama*. The use of singular 'Indian' shows the lack of respect to the Indigenous communities as diverse groups.

This extract also presents a manipulative discourse claiming political democracy is evident when Rio’s governor Sergio Cabral says ‘long live democracy’. As Fairclough (1995) explains, discoursal democratization interconnects "to the broad shift from coercion to consent, incorporation and pluralism in the exercise of power” (p. 80). In claiming the narrative of democracy through a personalistic discourse, the ideological power of the governor breaks the boundaries between public and private so as to deconstruct the dichotomy between the state-owned Maracanã Stadium, and both FIFA’s interest and the Maracanã Stadium’s privatization itself. That is, the State’s ideological discourse amalgamates the political and the civil under the neoliberal discourse in which the public domain must bow to private interests.

The other important discoursal language applied is what Fairclough (2006) considers the use of the personal pronoun ‘we’ and its ‘inclusive’ message, which means ‘we are all involved’. Rio’s governor Sergio Cabral used cohesively the pronoun ‘we’ in 'we'll demolish it' when giving a formal speech about the *Maraká'nà* Village presence in the building. Moreover, Cabral deliberately ignores the claim of the *Maraká'nà* community to be the first Intercultural Indigenous University. This form of ‘inclusive’ discourse creates a narrative that not only expresses a mutual relation between the public and media, but also shows the way of hiding the other speakers by creating a false impression that ‘we’ are all together. Indeed, the pronoun ‘we’ has unclear connotation by meaning two or more speakers, which here includes Rio’s governor and the media’s audience. Furthermore, as he was elected Rio’s governor, his persuasive attitudes are amplified by the media—the pronoun ‘we’ builds the idea he has the agency to talk on behalf of everybody. In other words, by being unclear when saying ‘we’, in this case, denotes
Indigenous peoples of the Maraká’nà Village were excluded from raising their voices. This biased discourse rejects the political representation of Indigenous, which is included in the Federal Constitution. Even though Indigenous people had the opportunity to counter the governor’s discourse at the end of the extract 1, the use of the pronoun ‘we’ favors a false common sense that Indigenous members of Maraká’nà would agree in demolishing the building, following the State’s hegemonic intention.

Finally, the narrative that ‘the building has no historical value’ consists of a neoliberal capitalist claim here - the public must be privatized. This capitalist commandment appears when Rio’s State governor advocates the building, which is a historic nineteenth-century neoclassical mansion in art nouveau style, has no value. Indeed, the governor said many times in press interviews that according to heritage valuations the building has no such cultural value. However, the real meaning behind this devaluing of the historical building connects to a neoliberal political discourse intertwined to capitalism. That is, the discourse calls for the destruction of the building to make way for a huge parking area beside the Stadium with the capacity of eighty thousand people.

In summary, the official State discourse right at the beginning of the extract consists of an undemocratic way of dealing with decisions about heritage constructions. While the governor lied by saying that FIFA requested the destruction of the building, behind his efforts were construction companies that twice funded his electoral campaigns, which made him Governor of Rio de Janeiro State in both opportunities (Domingues, 2013). Following David Harvey’s (1989) thoughts on the conditions of modern capitalism, by uncovering the words of Rio’s State Governor, 'long live democracy' is actually 'long live modern colonialism'—the recuperation of
capital investment must occur before the next election, and the Maraká’nà village cannot stand in the way of this imperative.

Extract 2

This second extract is from 'G1 news portal', dated [January, 2013]. This internet portal is owned by the largest media group of Latin America, Globo Organization. This media group controls television channels, radio stations, pay TV channels, the country's biggest cable provider, several newspapers, a weekly magazine, and other mass media companies (Wimmer & Pieranti, 2008). This media group, which has one of the largest commercial revenues worldwide, has highly influenced public opinion by perpetuating the political status quo (Mattos, 2014). This summary information is important for the analysis of the following extract.

In the middle of the controversy over the demolition of the old Indian Museum, in Maracanã [neighborhood], North Rio, State Governor Sergio Cabral said he will maintain the decision to demolish the building. He also said that to call the building area an Indigenous village is a "mockery".

"The demolition of the deactivated mansion is part of the modernization project of the stadium for the major events that Rio will host, as the World Cup 2014 and the 2016 Olympics. "These people haven't been there since 1506, or 1406, or 1606, or 1706, or 1806, or 1906. They occupy the area since 2006, so it is a recent invasion. To call it an Indian village is a mockery. This building has never been listed as historical heritage (...)"

said the governor. (Chamar de aldeia indígena é deboche, 2013)

In contrast to the first extract, second extract's title, which is "Call it Indian village is mockery, says Cabral about the museum", includes a quotation of Rio's State speech about his opinion on the occupation of Maraká’nà village. This title illustrates the power a portal news media has when raising the voice of the State's authority. While the first extract of 'Jornal do Brasil' provides the name of the journalist who wrote it, this second extract of 'G1' hides the author, which informs us that it consists of an ideological text controlled by an editorial board, or 'G1' portal news' "collective representation". Is the news portal, as Fairclough (2015) asks,
"perhaps transmitting someone else's representation? And if so, does that not give a certain amount of power to that 'someone else'?'" (p. 79). This news press' editorial boards are strategically positioned and they follow the ownership's ideological directions. In the case of G1, the most accessed internet-based content in Brazil, the owner is Globo Organization, which signed exclusive contracts with FIFA (Fédération Internationale de Football Association) and IOC (International Olympic Committee) to transmit the first and the second World's most viewed sporting mega-events (Zirin, 2014). It is in the interest of these million-dollar contracts to hide the Indigenous "nobodies" who have re-existed just across the street from the main site of the sports mega-events.

Following the same pattern of transferring power to "someone else", part of this extract’s title is the pejorative term "mockery", which the Rio's State Governor uses to delegitimate the direct action of occupying the sacred building. This a dramatic attempt to kill the re-signifying process of Indigenous re-existence. The Maraká'nà is a direct action rooted in Indigenous decolonization because it brings deep respect to the historic, sacred, site where the former "Indian Museum" was settled in the past, by being connected to their re-existence in different forms.

First, the Maraká'nà direct action re-created a living space for Indigenous re-existence and Indigenous self-determination, by challenging capitalist idea of property at one of the world's most popular site for soccer—the Maracanã Stadium. As Domingues (2013) describes, Maraká'nà people used to practice their spiritual ceremonies with their Maraká (both the rattles and the little parrots who visit the place to eat the fruit of trees), Tupi-Guarani language learning and teaching, storytelling, traditional cooking, and knowledge re-creation within nature. These collective traditional practices, which included twenty different Indigenous communities, were
shared in meaningful ways with no charge of fees. Each participant has their professional activity
and exchanged their traditional knowledge at the Maraká’nà in a non-capitalist way. Such
practices of Indigenous re-existence is aligned to Leanne Simpson' claim of Nishnaabeg re-
creation and resurgence, which "requires sacrifice, commitment and countless selfless acts" (p.
148).

Second, the Maraká’nà village as a powerful meeting place gathered a diverse audience,
which included activists, social movements, homeless, landless, students, members of
parliament, political party youth, punks, neo hippies, anarchists, communists, socialists,
environmentalists. Third, as documented in Domingues’ re-search, Maraká’nà members also re-
claim the village as a sacred territory due to their belief there are buried Indigenous funerary urns
near the building (Domingues, 2013). This claim about the Indigenous "cemetery" connects to
another cemetery that was found during the gentrification process of the neo-colonizing city of
Rio for the World Cup and the Olympics.

For every five "Afrikan" people who were enslaved in the Americas, one crossed the
Atlantic ocean and arrived in Rio de Janeiro. In fact, it is estimated 2 million "Afrikans" landed
in Rio—no city in human history received such a number of enslaved people. Then, during the
gentrifying renovations of Rio for the Olympics, bones of 30 people were found in an area
known as "Cemetery of the New Black," where the enslaved people who died while crossing the
Atlantic were buried. As mentioned in Chapter Four, from the total people who embarked on
slave ships in Afrika to Pindorama, 13 per cent died while precariously crossing the Atlantic
(Alencastro, 2000). In a recent study, scientists concluded that about 20 thousand people were
buried in the "cemetery of new blacks" (Bastos et al., 2015).
As David Harvey (1996) explains, through a critical political economy perspective, "discursive effects suffuse and saturate all other moments within the social processes" (p. 80) along the history. While the discourse of Rio's State Governor could not deny the re-existence of "Afrikan" Indigenous people through the re-discovery of the "Cemetery of New Black", he wanted to further the process of hiding the memory of the Maraká'nà village, where the Indigenous peoples claim a Tupinambá cemetery. The State's discourse, amplified by this media extract, tells the history of the city—not only what it wants to be seen, but also what it wants to hide and demolish.

Taking everything into account, when Rio's State Governor uses the word "mockery", which was amplified by the media right in its title, he actually wants to hide and demolish a powerful, vivid Indigenous re-existing experience that opposes the dominant political-economic interest. The area around the "temple" of the World Cup and the Olympics must be cleaned to attend to the interest of neoliberal sporting mega-events.

The second extract of G1 news portal also gives emphasis to another pejorative textual discourse the Rio's State Governor addressed: "these people haven't been there since 1506, or 1406, or 1606, or 1706, or 1806, or 1906". First, we see the Governor's' attempt to detach past and present by saying "these people" to describe those who are Indigenous and their ancestors are right there at the site, and they can communicate with them through their metaphysical cosmo-spiritual practices (Domingues, 2013). Moreover, in saying "these people," the Governor does not consider the Federal Constitution that defines the Original Peoples of Pindorama as Indigenous, who have specific rights the State must respect. Uncovering this neo-colonizing discourse shows how Indigenous peoples, who have been the "nobodies" for 516 years, suddenly became "these people". By "humanizing" the "indians", they now must follow the Euro-Western
laws in the colonizing Brazil. Moreover, "humanized indians" must leave their sacred building, where their (our) ancestors have decided to stay since when their extermination began, in 1500.

Second, the rhetorical sequence of years "1506, or 1406, or 1606, or 1706, or 1806, or 1906" the Governor plays with carries many meanings and histories to the present moment. In this context, Fairclough (2015, 164) explains that "discourses and texts which occur within them have histories", and they are constructed through presuppositions, which are produced through "interpretations of intertextual context." Governor Sergio Cabral behaves like the mocking colonizer when he mentions the year of 1406, when the so-called "explorer that discovered Brazil", Pedro Cabral, was born. Moreover, since Tupinambá people were decimated by 1606 (Silva, 2015), there were no Indigenous people in Kúánãpará. Therefore, it is redundant to suggest that there was no physical presence of Indigenous people from 1606 to 1906. Indeed, this is one of the reasons for the re-existing Indigenous peoples outside Kúánãpará decided to re-occupy the sacred territory of Maraká’nà.

5.2 Discussion

The Critical Discourse Analysis of the chosen news portal extracts indicates a recognizable media discourse biased through hegemonic political and economic interests, which obstructs the re-existence of the Maraká’nà village. In the two extracts, the news portals give emphasis to political-textual discourses, both depicting power asymmetry. While the first extract reserves some space at the end of report to the Maraká’nà members, the second extract excessively empowers the State's political discourse. In contrast to the first extract, the second extract's title explicitly chose a side by raising the voice of the State's authority right at the title.
While the first extract provides the name of the journalist who wrote it, the second extract deliberately hides its author. This contrast between both extracts illustrates the power media texts can have to manipulate public opinion as constructions of socio-political ideologies, and political authorities manage many forms of achieve their plans (Fairclough, 1995).

While the first extract seemed to manipulate public opinion with vague, rhetorical discourse such as "long live democracy, we'll demolish it", the second extract, which appeared later, employed a more aggressive approach with the use of pejorative terms such as "mockery". These contrasting moments show the ongoing attempt of the state to guarantee a certain discoursal monopoly in order to further the sporting "commodification" of the area of the Maracana stadium. In particular, the media discourse of the second extract ideologically stands with the political authority, with the intent of limiting the voice of the Marakà’nà members. The second extract also omits issues of historical genocide of Indigenous peoples in Kúánãpará.

In this way, Critical Discourse Analysis, combined with a Critical Political Economy framework, has helped us to understand meanings behind the discourse of the media. While only two extracts were analyzed, they indicate a disturbing range of ideological persuasion against Indigenous people and for the dominant elite in the news media. They also indicate, however, that this ideological message can be diluted when the views of Indigenous people are included.
Despite all the cruelties and discrimination, especially against indigenous and black communities, and all inequalities and pains that we must never forget, the Brazilian people held a work of resistance and admirable nation building.

—Luiz Inácio Lula da Silva, 2003

(...)

—Dilma Rousseff, 2015

Over the last thirteen years, we saw the first two presidents of the World's largest Labor Party win an election in Brazil, Lula and Dilma. In 2003, during his first official speech, Lula addressed the Original People of Pindorama by recognizing our diversity—"Indigenous". Then, in 2015, Dilma, the first woman president, "forgot" to address the Indigenous peoples in her official speech after being reelected.

While these thirteen years of Labor Party were marked by some progressive social measures such as "Family Allowance", a minimum amount of cash for very low income people, and "Zero Hunger", Mother Earth and Indigenous peoples have been dramatically influenced by the (neocolonial) “new extractivist capitalism” within the current, neoliberal political economy system (Veltmeyer & Petras, 2014), in Brazil and elsewhere.

As a result, deforestation of the Amazon has grown dramatically—427% between November 2013 and 2014—which is connected to the new "Forest Code" signed by Dilma (Castro, 2015a) just a month before the UN Conference on Sustainable Development “Rio + 20”.

From 2003 to 2013, the number of homicides of Indigenous peoples grew 269% compared to 1992 to 2002 (Castro, 2015a), when the federal government was pro “privatization of everything” and openly neoliberal. By the same token, the suicide rate of Indigenous peoples is revealed as six times higher than the non-Indigenous. Paulo Freire, in his last letter on April 20, 1997, said:

Today, five teenagers killed, barbarically so, a Paraxó Indian who was peacefully sleeping at a bus station in Brasilia. They told the police that they were playing. What strange notion, to kill for play. They set fire to his body, as one would burn something useless, like worthless rag. (2004, p. 45)

These last words of Paulo Freire about the murder of Galdino Jesus dos Santos were written just 12 days before his death on May 2, 1997. Galdino was part of the Pataxó community, the same community the German Soccer team played and danced—not all in one rhythm—in the region where Pindorama was first invaded. Ironically, his name was actually a double name including "Jesus". Freire was friend of Lula, and he may be there in the spiritual World critically thinking why Brazil increased the number of homicides of Indigenous peoples. The answer is complex. I believe it connects events such as megadams and ("ghost") stadiums (Vanier, 2016) (re)built by the construction companies funded with billions of (federal) taxpayers’ money (Castro, 2015a). These were the same construction companies that funded most big election campaigns, which includes the campaigns of the "ex-progressive" federal government.

The contradictions are complex; however, this ongoing genocide of Indigenous peoples also connects to the fact that Dilma and Lula engaged in the election campaign of the conservative Rio State Governor Sergio Cabral. As a result, the Federal Government transferred its ownership of the building of the Maraká'nà village to Rio's State in 2012 (Domingues, 2013).
This gave the Governor the green light to oppress one of the most remarkable experiences of Indigenous re-existence in urban areas of Pindorama.

Taking these political economic interconnections into account, I used Critical Discourse Analysis to interrogate the discourses of the media against the Maraká'ną village. Thus, I was able to identify the languages, power, and ideology (Fairclough, 2010) of the chosen extracts. Complementarily, the framework of Critical Political Economy provided myself the economic and sociopolitical approaches to analyse specific realities, by exploring the dynamics of capitalism rooted in neoliberal, political discourse (Hardy, 2014).

Delving into the analysis of the extracts clarified the power of the news portal companies to replicate social and economic oppressions, which are often not being linked to (neo) colonial forms of domination such as systematic attempts to demobilise processes of self-determination and governance through Indigenous direct actions. These social and economic realities require re-innovations—as Leanne Simpson (2011) claims, "our social movements, organizing, and mobilizations are stuck in the cognitive box of imperialism and we need to step out of the box, remove our colonial blinders and at least see the potential for radically different ways of existence" (p. 148). Therefore, the Maraká'ną re-existence must radically continue to follow this "different way of existence".

Geographer Porto-Gonçalves (2006), based on his pro-Indigenous activism and scholarly work, came up with a definition of what he names as "r-existence":

Beyond resistance, which means responding to a previous action, we have r-existence; that is, a form of existing against a given matrix of rationality which reacts on circumstances from a specific place, both geographically and epistemically. (p. 165)
By considering the necessity of re-claiming our places geographically and epistemically, I suggest that future studies on re-existences would consider developing a Critical Discourse Analysis informed by Indigenous principles and practices, such as proposed by Shawn Wilson (2008) in his book "Research is Ceremony". In this way, the study could be called "CDA is Ceremony" by being rooted in direct participation of an Indigenous community. This re-envolvement would take into consideration a "relational accountability”, which demands the group "form reciprocal and respectful relationships within the communities" (p. 40). Therefore, for future re-searchers interested in this "Indigenous" CDA analysis, I would suggest engaging in being deeply connected to the Indigenous community by being conscious of specific traditional protocols that must be followed in order to conduct the re-search in a good way.

6.1 Final Thoughts: Indigenous Re-Existence for Sustainability

This study ends with the following final thought on Indigenous re-existence: the question of sustainability. As Indigenous struggles have increased because neoliberal economic development, many Indigenous communities have raised their voices to protect their knowledge and heritage (Battiste, 2000). For the sake of maintaining this oppressive neoliberal expansion, the global elite have legitimated their entrepreneurship by co-opting some Indigenous peoples (Alfred, 2009), and created more socioeconomic problems for many Indigenous and non-Indigenous communities around the world. In contrast, some Indigenous peoples have increasingly deepened themselves in critical emancipatory learning to uncover the underlying oppressive structures through collective activism engagement (Choudry, 2010; Stiegman & Pictou, 2010; Simpson, 2011; Smith, 2012, Coulthard, 2014). Based on this learning process,
Indigenous women scholars such as Linda Betasamosake Smith (2012), Linda Tuhiwai Smith (2012), and Marie Battiste (2013) have advocated for decolonization of education and research. In general terms, this thesis draws on the decolonizing process of Indigenous peoples, who have created an emancipatory consciousness, by ‘reading’ critically the consequences of neoliberal schemes on their lives. Decolonization must be based in a collaborative process, and, as Paulette Regan (2008) claims, Indigenous peoples can band together with non-Indigenous people, who, as allies, will critically engage in an analogous decolonizing journey within themselves.

In this process of Indigenous and non-Indigenous decolonization, participants have challenged the dominant Western world, and their process of reclaiming knowledge and heritage has gained many supporters. An example of a prominent non-Indigenous ally is Noam Chomsky (2013), who has recently raised his voice to support Indigenous activism by stating that “it is pretty ironic that the so-called least advanced people are the ones taking the lead in trying to protect all of us, while the richest and most powerful among us are the ones who are trying to drive the society to destruction”. In other words, Chomsky’s observation implies that since many Indigenous people are the ones who maintain strong sustainable ways of living, they have legitimacy to counteract the neoliberal capitalist reality that has devastated the Mother Earth. Indigenous peoples have claimed to protect not only their lands, but also all human and non-human beings from massive exploitation planned by global elite, national governments and powerful corporations (Battiste & Henderson, 2000, Simpson, 2011). While it may be debatable whether Indigenous communities can be a model of sustainably being in and with the world, many of their members carry an ecological knowledge that at least serves as an example of a more sustainable way of living (Battiste, 2000).
In this sense, Indigenous ways of living in action may foster a sustainable future (Battiste, 2000) on Mother Earth, and Indigenous peoples have claimed this future through grassroots movements. An example of this are many Indigenous re-existences that have countered neoliberal capitalist exploitation based on commodification of the vast Indigenous homeland in Brazil (Hall and Branford, 2012; Bratman, 2014). Political and environmental scholar Eve Bratman (2014) has focused part of her research on activism in the Amazon, where Indigenous activists have organized themselves for three decades, by reclaiming their rights in protests in Brazil’s capital of Brasilia. Nonetheless, as part of a recent phenomenon, Indigenous peoples have raised their voices in different urban areas of Brazil such as Rio de Janeiro, which hosted the FIFA World Cup in 2014 and the 2016 Summer Olympics. As suggested by Paulo Freire (2004) in his Pedagogy of Indignation, “a future does not make us, but we make ourselves in the struggle to make it” (p. 34). In an effort to fully integrate their identities through a desired decolonized future, Indigenous peoples have made themselves in the struggles to make their critical emancipatory learning challenge the oppressive consequences of neoliberalism in Brazil. The 21st century began through a dramatic capitalist expansion towards both urban and rural areas, and a strong defence of Indigenous peoples’ territories may consist of saving the future generations ahead.
References


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