

Indigenous Peoples in the Mato Grosso Amazon and readings of the world: correlations between training and socioeconomic organization

Povos Indígenas na Amazônia Mato-Grossense e leituras de mundo: correlações entre formação e organização socioeconômica

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Abstract

This article is the result of research and training with indigenous community organizations for the understanding, organization, and development of the indigenous economy and socio-biodiversity for the constitution and management of solidarity cooperatives. The scientific-educational activities took place in the Apiaká-Kayabi and Munduruku Indigenous Land - Juara-MT and in the Zoro Indigenous Land located in Rondolândia-MT. The activities tied to the Man Gap Project, executed by the *Associação do Povo Indígena Zoró Pangyjej* (Zoró Pangyjej Indigenous Peoples Association) (APIZ), were approved and supported by the REM-MT with funds from the governments of Germany and the United Kingdom, as an initiative to remunerate environmental services, a proposal launched at the Rio+20 conference in 2012. The project ran from 2023 to 2024 and was executed by UNICAFES and the Unitrabalho Center of UNEMAT. With the methodology of participatory research, a problematizing and dialogical environment was established for the understanding of the historical-cultural contexts of the existence of indigenous communities. The result of this research is an ideogram which represents, based on the indigenous peoples' reading of the world, the correlation with the State, the market, society and social movements.

Keywords: indigenous peoples; training; organization; Solidarity Cooperativism.

Resumo

O artigo resulta da investigação e da formação com organizações comunitárias indígenas para o entendimento, a organização e o desenvolvimento da economia indígena e da sociobiodiversidade para a constituição e a gestão de cooperativas solidárias. As ações científico-educacionais aconteceram na Terra Indígena Apiaká-Kayabi e Munduruku, em Juara-MT e na Terra Indígena Zoró, localizada em Rondolândia-MT. As atividades vinculadas ao Projeto Man Gap, executado pela Associação do Povo Indígena Zoró Pangyjej (APIZ), foi aprovado e apoiado pelo Programa REM-MT, com fundos dos governos da Alemanha e do Reino Unido, como iniciativa de remuneração de serviços ambientais, proposição lançada na conferência Rio+20, em 2012. O projeto transcorreu no período de 2023 a 2024, sendo executado pela UNICAFES e Núcleo Unitrabalho da UNEMAT. Com a metodologia da pesquisa participante, estabeleceu-se uma ambiência problematizadora e dialógica para a compreensão dos contextos histórico-culturais da existência das comunidades indígenas. O resultado da pesquisa apresentou um ideograma que representa, a partir da leitura de mundo dos povos indígenas, a correlação com o Estado, o mercado, a sociedade e os movimentos sociais.

Palavras-chave: povos indígenas; formação; organização; Cooperativismo Solidário

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The studies were carried out in the Apiaká-Kayabi and Munduruku Indigenous Land, Juara-MT and in the Zoró Indigenous Land, Rondolândia- MT, Brasil.



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INTRODUCTION

Involved in the Man Gap project, developed by the *Associação do Povo Indígena Zoró Pangyjej* (Zoró Pangyjej Indigenous Peoples Association) (APIZ) and supported by the REDD Early Movers Program (REM-MT), the necessity of investigating the knowledge relative to cooperativism, legislation, management models and the perspectives of the indigenous peoples, of the Zoró Indigenous People in Rondolândia -MT, and of the Apiaká-Kayabi and Munduruku Indigenous Land, in the district of Juara-MT. The question which presents itself is the existence of the brazil nut in both indigenous lands. It is about the natural wealth in the Amazonian forests, in portions of the Mato Grosso territory. Indigenous peoples possess traditional knowledge in the handling of the forest fruits, which constitute value chains in the socio-biodiversity economy. In the sociocultural and economic context of immersion and organization of the indigenous communities, two questionings challenge the social and educational thought. The first is relative to the own indigenous logic, in the sense of understanding and explaining the traditional way of life and the implications of non-indigenous thoughts and technologies in the communities. This reflection is necessary for researchers, especially when non-colonial ethical and epistemological parameters are put.

The second questioning is directed to the indigenous communities, to understand how the modern logics, of the bourgeois State, impose their rationalities into the communities and among the native peoples. When asking about the modern logics expressed in the laws, in the procedures, in the systems for judicial, accounting and fiscal control, do indigenous peoples want in fact to organize a cooperative? Is it important to the development of the communities? Is an indigenous cooperative economic enterprise a means for freedom or another instrument for the subordination of the indigenous existence?

Beginning with questions which arise curiosity about different developments and outcomes of social practices in indigenous lands is relevant to the non-imposition of domination mechanisms and naive illusions regarding the systems of control of the State and market.

For the execution of the project with the indigenous communities, with the aim of studying, analyzing and developing the cooperative organizations, two entities were invited to insert themselves and carry out activities: the *União Nacional das Cooperativas da Agricultura Familiar e da Economia Solidária* (National Union of Cooperatives of Family Farming and Solidarity Economy) (UNICAFES) and the *Núcleo de Estudos e Praxiologias da Universidade e do Mundo do Trabalho* (Center for Studies and Praxeology of the University and the World of labor) (Núcleo Unitrabalho), of the *Universidade do Estado de Mato Grosso* (State University of Mato Grosso) Carlos Alberto Reys Maldonado.

UNICAFES is a civil organization, in the form of association, created by the cooperative movement of family farming which, when analyzing the dominant cooperativism in Brazil, mobilized socio-political agents to articulate ideas, procedures and principles which strengthen the fundamentals of solidarity and of the cooperation, hence the adjectivization of 'solidarity' cooperativism. In the Man Gap project, UNICAFES was responsible for demonstrating and dialoguing on cooperative systems in Brazil, its different conceptions, from a business cooperativism to a self-managed cooperativism, which is the foundation to the self-determination of indigenous peoples.

Cooperativism, as a social movement, involves people and their organization in cooperation and collaboration networks. In this sense, indigenous peoples, by organizing a cooperation in an economic enterprise, are in communication with experiences which indicate learnings and ways of overcoming problems and creating innovative initiatives.

The Unitrabalho Center, as an academic organization, articulated the training actions with the debates of the history of cooperativism, made of dialogues on the meaning of concepts, institutional procedures for the constitution and the management of cooperative enterprises. At the same time in which cooperative advantages were exposed and understood, under the perspective of generating conditions for the socio-biodiversity economy and being under the control of indigenous communities. Situations of the dangers of controls, legal impositions and fiscal punishments were also illustrated. The cenarios of contradiction and ambiguities

of the cooperative organizations are highlighted for the conscious decision making of the communities in relation to the implications on the indigenous communities's ways of life.

The pedagogical-investigative environment, organized for the development of the training and problematizing and propositive dialogues, incited intersubjective interactions for the critical, dialectic and historical reading of the world.

The historical scenario which was made evident in the forefront was the realization of the domination and exploitation of indigenous people at work, via the appropriation of the production by economic agents of the market and the interference of external systems in the indigenous way of life and economy. We raised the question of the need and possibility of self-determination and self-organization of the indigenous peoples.

The questions and investigation were directed to the understanding of the indigenous economy and socio-biodiversity, the fertilization of the work organizations associated with solidarity cooperativism. According to Ribeiro *et al.* (2023), the associated work is at the same time pedagogical and economic, it allows for the learning of the solidarity culture and the cooperation among individuals organized in solidarity economic enterprises. The context of problematization and reflection were the processes of linking the indigenous peoples with the power of the State, with the organizations of the competitive market, the perspectives of society and the possibilities of self-organization by the indigenous social movements for solidarity and cooperation.

The complexities of the structures and social relations, in which indigenous existences are implied, lead to the elaboration and systematization of the limits and possibilities of economic organization of solidarity cooperatives for the articulated management of collective arrangements among the communitarian organizations of indigenous peoples – with establishments and improvements of infrastructures, for the benefit of the brazil nut, in two fabrics installed in indigenous lands, for the storage, transport – and the commercialization of the nut.

Thus, in this article, we aim to understand the complexities of the relations, through the centrality of the indigenous peoples in the process of self-determination and self-organization, with the political power of the State, the competition ties of the market, the diverse and unequal configuration of society, and the process of dialogical institutions of cooperation of the social movements.

TRAINING AND PROBLEMATIZATION METHODOLOGY

The context of reflection on the organizational complex of the indigenous socio-biodiversity economy was the search for understanding of the historical contexts of the economic structures, of the sociocultural relations and politics of existence of the indigenous peoples in amazonian spaces. The investigation dimensions were the social realities experienced by the indigenous communities in their territories and its correlations with the State, the market, society and social movements.

The problematizing questions were provocative for the survey, noting and systematization of the perceptions of the indigenous people on the conditions and situations of existence in the territory and the forces of external coercion and/or cooperation, of the non-indigenous society. What are the situations which may be considered as forces of cooperation for the development of the economy, culture and education of indigenous communities? What are the conditions and relations which represent threats, limit and obstacle the materialities and spiritualities of the Living Well¹, a concept disseminated by Acosta (2016) and applied to the investigation in the indigenous communities and territories.

The group systematizations were complemented with the recording and transcription of the speeches of the participants who integrated the Unitrabalho Center report. These speeches are

¹ Living Well, which may also be translated as Good Living, refers to the Latin-American concept of 'bem viver' (in Portuguese) or 'buen vivir' (in Spanish), often applied to indigenous contexts, which represents a holistic approach to life that emphasizes well-being, harmony with nature, and the community. It goes beyond material wealth and individual success, focusing instead on balance, sustainability, and social solidarity.

significant depositions of situations experienced by the indigenous groups in their historical contexts of construction of social realities.

The distinct consensual looks, representative of the indigenous worldviews, were systematized and composed an ideogram (Figure 1), of the interpretations and attitude of the community in relation to the State, the market, the society and social movements. The central point for the readings of the world and the expression of the meanings are the indigenous experiences and coexistences. The social structure and social practices are recognized by indigenous language, values, ethics and politics. Posing the question in such a way is consistent with the philosophy of education, elaborated and developed by Paulo Freire.

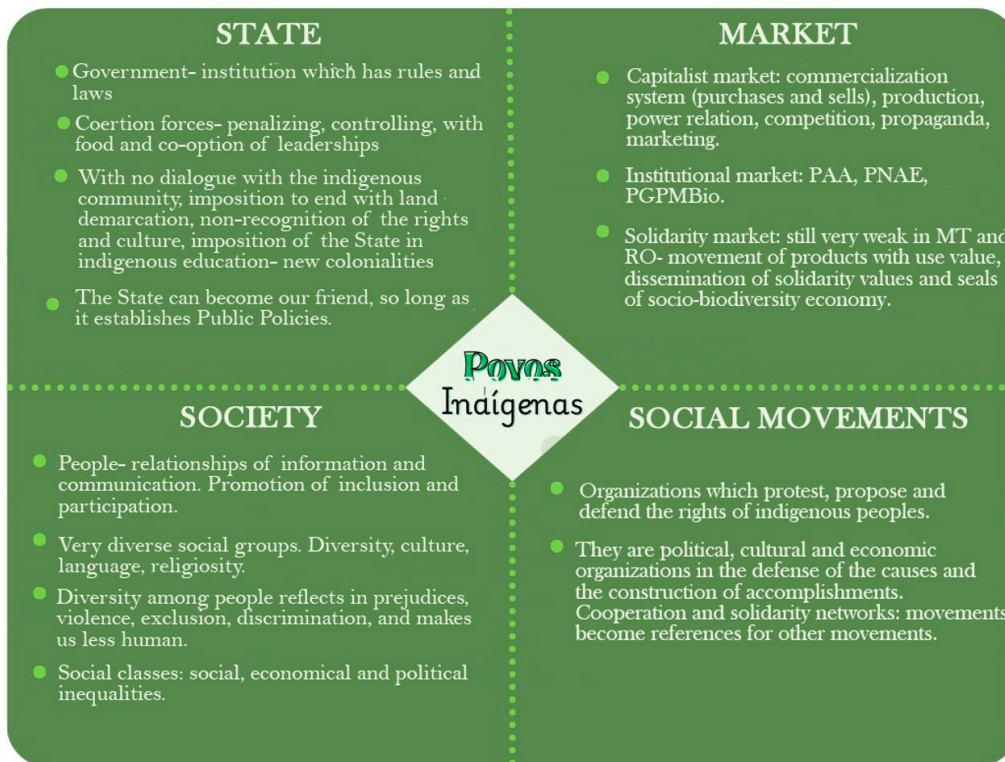


Figure 1. Diagram of the perception of the indigenous communities about the State, the market, society and social movements.

According to Zitkoski (2022), the freirean thought is an ontological and epistemological construction which converges in the construction of the world, revealing the ideologies, ways of being and thinking, both the forms of domination and the societal and gnoseological processes of overcoming and liberation.

The diagram was composed in the dialogical meetings and interpreted to understand the complexity of indigenous experiences in relation to the organizations, resistances and propositions, in the fields of education, culture, economy and politics.

The concept of field adopted in the research was applied in accordance to Bourdieu (1996), developed to demonstrate and reflect the social spaces in the multiple structured and structuring dimensions. It is the construction of a relational philosophy which connects the objective conditions and the subjective situations. They represent the social positions formed by the access and domination of the sociocultural groups to the cultural, symbolic, economic and political goods. The social field correlates people in the differences and inequalities, in the material and cultural existences and experiences.

ON THE FIELD OF THE STATE, FROM COERCION TO THE DEMOCRATIC PROCESSES OF THE PROPOSAL OF PUBLIC POLICIES

To indigenous communities, the State is perceived in the foreground as a force of coercion. Following Habermas' (1999) rationality, there is a differentiation between the systemic

organization and the world of life, such as the philosopher recognizes, the problem becomes evident when they present as dichotomous, therefore, without communication between the systemic logics and the vital manifestations of experiences and existences.

The State as a system is composed of rules and laws, administered by a government, ruled by abstract and bureaucratic procedures, distanced from the social and cultural realities. In the modern State, in the words of Albuquerque, Albuquerque Filho and Rodrigues (2016, p. 24) the “[...] legal monism [which] is commonly associated to the formation of a cultural homogeneity to satisfy the principles of sovereignty, generality and abstractness on which law requires to be exercised”².

There is an objective disconnection between the material and spiritual needs and the desires and projects elaborated and expressed in the world of indigenous life. State coercivity is the imposition of principles and fundamentals of the eurocentric modern society. It constitutes a unidirectional monology which imposes methodologies to penalize and control the individuals in their conducts, in the surveillance of collective initiatives for articulations and propositions of social movements, in the case of this study, the indigenous articulations and organizations.

The communities are observed in the cultural coexistences, in their customs and beliefs. The schools are bureaucratized in the choices for contents and in the pedagogical practices restrictive to the epistemologies of the western world and modern sciences. In Zart (2023), there is an analysis of the social production of sciences with social pertinence, adequate to the realities and political and epistemological processes of explaining and transforming the historical contexts of domination for the proposal and construction of structures and relationships of solidarity and cooperation.

The deposition of Maria Devanildes, teacher and leader in the indigenous community, is essential for the understanding of the domination tricks and of the possibilities for self-determination:

We need to have communities of dialogue. Let's look at the imposition of the State to take away these rights, as a server of the State, as the examples of our cultural activities, it comes back with the time, we have our *timbó* activity, here fishing, and we can't do it, because they don't respect our culture, the culture of our people. We have lots of references that we can say. I went to the *quilombolas*³, in Mata-Cavalo, and saw how they work, how they do collective work and this gives us the spirit to work in the same way, to bring it so we make it, exemplify and organize our settlement. We have references of other social movements that work in the defense of life, in defense of the environment. About the growth of the agribusiness, we see that it brings death, destruction of our rivers, our fishes, they place poison, wipe out the environment. For example, we have the destruction, the rivers' death at long-term, we need this here alive.⁴ (Núcleo Unitrabalho, 2023, p. 05).

Coercion does not occur only in terms of physical and symbolic violence, but in political procedures, as noted by the participants “[...] of the recruitment and co-optation of Indigenous leadership”. The political dominations systems are cunning in their forms of rapprochement, insertion and adaptation of oppressed people and social groups in systems of thought and action of the dominating ideologies. The establishment of political and cultural hegemony requires the agreement and adhesion of the subalternized to the externalized ways of thinking. In this sense, the indigenous people are subjugated to the logics and ontologies of the bourgeois, modern, western State.

² “[...] monismo jurídico [que] comumente associa-se à formação de uma homogeneidade cultural para satisfazer os princípios de soberania, generalidade e abstratividade da qual o direito requer ser exercitado”

³ Quilombos are autonomous communities in Brazil created by enslaved people as a means of social and cultural resistance during the Colonial Times.

⁴ Precisamos ter comunidades de diálogo. Vejamos a imposição do Estado de tirar esses direitos, enquanto servidora do Estado, como exemplos as nossas atividades culturais, é voltada com o horário, temos a nossa atividade do timbó, aqui de pesca, e não podemos fazer, pois não respeitam as nossas culturas, dos nossos povos. Temos várias referências que podemos colocar. Eu fui aos quilombolas, no Mata-Cavalo e vi como é que eles trabalham, como é que eles fazem o trabalho coletivo e isso nos dá ânimo para trabalhar igual, para trazer e para a gente fazer, exemplificar e organizar na nossa aldeia. Temos referências de outros movimentos sociais que trabalham em defesa da vida, em defesa do ambiente. Sobre o avanço do agronegócio, vemos que traz morte, destruição dos nossos rios, dos nossos peixes, de colocar veneno, acabar com o meio ambiente. Exemplo, temos a destruição, a morte dos rios a longo prazo, precisamos daqui vivo

In the systematization of dialogue circles, it was noted that, in the opinion of the participants, the state, under the monist perspective, has no “[...] *dialogues with the indigenous communities, promotes impositions to end with land demarcation, without the recognition of the rights and cultures. There are impositions of the State in indigenous education - new colonialities*”⁵. The configuration of the State becomes authoritarian, negating the possibilities of participatory constructions, proposals of the communities, democratic insertion in the relations of power for the affirmation of indigenous rights, culture and education. The new colonialities are the expression of social relations and relations of political power which reproduce, in the experienced everyday life and institutional structures, mechanisms for the subjugation of peoples, their epistemologies and ways of life.

In the dialectic view of political power, the question placed was the participants’ proposition that “The State may become our friend, so long as it establishes Public Policies”⁶. This premise, of participatory and democratic construction, is still in accordance with the “[...] the judicial pluralism [which] claims several spaces of production of judiciality, resulting in the recognition of plural spheres of culture as formators of own systems of normativities”⁷ (Albuquerque; Albuquerque Filho; Rodrigues, 2016, p. 24).

In the judicial plurality of the State, the diversity of cultures, economies and ecologies are considered legitimate, bearers of rights, both for the contribution of governmental actions in the defense and security of territories, in the affirmation and development of traditional cultures, languages and epistemologies, in the dialogue with the technologies of modern sciences for indigenous education, from the early childhood education to graduate education and research.

The historical struggles of the indigenous peoples are for the affirmation of their existences and experiences. State plurality is a space of collective achievements and constructions of self-determination of the ways of being, knowing and possibilities of the socio-cultural and economic organization of the indigenous peoples. In an article, Zoia and Mendes (2020) bring the United Nations declaration when it states that

[...] indigenous peoples have the right to self-determination, which is one of the mainstays of the United Nations Declaration on the Rights of Indigenous Peoples. Thus being, they can freely determine their political condition and economic, social and cultural development in their internal and local businesses⁸ (p. 250).

In historical times of fascist and racist regressions, experienced in Brazil, which took over the State and the social imaginary, the mobilization of political forces are directed towards resistance, the protection of territories, education, forest, waters, lives. In the overcoming of extremisms and authoritarian dangers, the resistance dynamics are complemented by propulsive struggles, of insertion in politics to affirm the cultural ways of being; of pedagogical fundamentals and practices in indigenous education; in the intransigent defense of territories; in the articulated and cooperative establishment of indigenous economy; in the affirmation of the rights of indigenous children, women, youth and men, to ensure memory, languages, the ways of being and living.

The *cacique* and teacher Dionízio, Bachelor of Pedagogy and Master of Education, makes a reflection referring to the scenarios of participation and changes in attitudes, in the mobilization and articulation, through his settlement in the support of women, the participation of women. He gives the example that his wife is participating in the March of Indigenous Women in Brasília. He indicates it is a means of overcoming the barriers of trust, one for the other, and of responsibility to the family and the community. The solidarity culture has its implication in the private lives, in their everyday, in the domestic and communitarian spaces. The participation

⁵ “[...] diálogos com as comunidades indígenas, promove imposições para acabar com a demarcação das terras, sem o reconhecimento dos direitos e das culturas. Há imposições do Estado na educação indígena - novas colonialidades”

⁶ “Estado pode se tornar nosso amigo, desde que construa Políticas Públicas”

⁷ “[...] pluralismo jurídico [que] reivindica vários espaços de produção de juridicidade, acarretando o reconhecimento de esferas plurais de cultura como formadoras de sistemas próprios de normatividades”

⁸ “[...] os povos indígenas têm o direito à autodeterminação, que é um dos alicerces da Declaração das Nações Unidas sobre os Direitos dos Povos Indígenas. Assim sendo, podem determinar com liberdade a sua condição política e o desenvolvimento econômico, social e cultural em seus assuntos internos e locais

on the march of indigenous women demands trust, insertion, commitment. The conquest of rights and changes in attitudes are educational processes which involve political participation, solidarity ethics, intersubjective trusts. The dynamics of social transformation are entangled from the disposition of the people, the security in familial relationships, the support at the communities, the reflections at schools and universities, the reception in social movements, the proposals and executions in public policies.

ON THE FIELD OF MARKET, ECONOMY AND SUBMISSION TO THE POSSIBILITIES OF COOPERATION

The scenario presented and debated in the dialogue circles in the syntheses of the plenary meetings was the submission and dependency of the indigenous economy to the external commercial agents, competitive market and capitalist competition. The organization of a network which is foreign to the culture of the indigenous communities, of purchase and sale, which prevents the works associated to indigenous populations, makes the material conditions precarious and establishes intense relations of exploration of the workforce and expropriation of the production of economic practices of the extractivism of the Brazil nut and other riches of the socio-biodiversity in indigenous territories.

The summary notes of the indigenous labor in the value chain of the nut were registered in the following way:

The work of collecting the nuts begins early in the morning. The collectors, with their instruments, head to the forest. The trees of the nut with their fruit are already mapped. The work to be done is gathering the fruits of the nut tree, bagging, loading, and transporting them to the settlements. The dangers and insecurities at work are the attacks from jaguars and snakebites. When the nut is in the settlements, assembled in large amounts, they are summed in tons, are sold at low prices to some merchant in the city, or some industry which is benefited and sells them to international markets. Between the forests and the consumption, the indigenous works and real cultures disappear, they are merely symbols used for commerce⁹ (Núcleo Unitrabalho, 2023, p. 12).

The testimony of the indigenous man Edeilson, known as Dedé, who exerts the activity of collector, demonstrates the idea of the collective:

We have to work to support the family. A collector's life is leaving work, an hour by boat, until arriving at the place, it depends on the place of the nut trees, it varies between seven and twelve kilometers, when we arrive at the trees, we get what's on the floor first to pile up, then break them and put only the smaller nuts in the bag and carry it, this takes the whole day in the woods. It's heavy, it's risky, and it's dangerous.¹⁰ (Núcleo Unitrabalho, 2023, p. 13).

Making the indigenous labor, culture and economy invisible are strategies of colonial power. They reinforce and deepen the social perceptions and imaginary that the indigenous populations are intellectually incapable, inept for productive work, culturally archaic and impotent in political-organizational terms.

Dependency is a complex economic process of labor exploitation. It benefits non-indigenous individuals and business organizations which, when appropriating the agro-extractivist production of the indigenous territories and socio-bioeconomy, employ international cooperation networks for the commercialization of forest products, not for the indigenous

⁹ O trabalho de coleta da castanha inicia cedo de manhã. Os coletores com seus instrumentos se deslocam para a floresta. As árvores da castanha, com seus frutos já estão mapeados. O trabalho a ser feito é ajuntar os frutos da castanheira, ensacar, carregar e transportar para as aldeias. Os perigos e a segurança no trabalho são ataques de onças e picadas de cobras. Quando a castanha está nas aldeias, reunida em grandes quantidades, somam-se em toneladas, são vendidas a preços baixos, para algum comerciante da cidade, ou alguma indústria que as beneficia e vende para os mercados internacionais. Entre as florestas e o consumo, os trabalhos e as culturas reais indígenas desaparecem, são somente símbolos usados para a comercialização

¹⁰ Temos que trabalhar para sustentar a família. A vida de um coletor é sair cedo, uma hora de barco, até chegar no local, depende do lugar das castanheiras, varia de sete a doze quilômetros, quando chegamos nas castanheiras, pegamos o que está no chão primeiro para amontoar, depois quebrar e colocar só a castanha menor no saco e depois carregar, isso vai o dia todo no mato. É pesado, é arriscado e é perigoso

Living Well, but for the viability of business in the international commodities market. The brand and marketing which originates in the forests, the Cerrado¹¹ and from indigenous people are of easy acceptance and insertion in markets named 'conscious consumption', especially in Europe, which adopt measures and attitudes of preservation of nature and culture.

Economic relations of dependency reinforce labor contracts per production. Indigenous people are responsible for the harvest of nuts in the forest areas, for the transport, the storage and the sales. For the productive complex of natural economy under indigenous responsibility the labor remuneration is vile, consisting of relations of super-exploitation of labor.

Nature's products gain aggregated value when they stop belonging to indigenous people, by being sold to non-indigenous economic enterprises, being benefited, classified, packaged and labeled with the marketing of defense of nature and the culture of native peoples, appreciated by the conscious consumption market, has an increased exchange value, generating profits in the production chain for companies of capitalist nature.

The debates in the conversation circles reflected that the conscious consumption market is, in this case, distant from social groups, with less purchasing power of the local and national markets, not making sense for the working class, unless when inserted in and participant of social struggles. In the commercial networks of propagandas, which benefit from the historical struggles of ecology and native peoples, they expose and commercialize in high purchasing power markets, both in the internal market in Brazil and the exports to European countries, USA and Canada. This network, subjugated to the logic of capital in the exploitation of labor represents a form of subordination and impoverishment for the indigenous populations.

Subordination is the continuity, currently, of the domination of indigenous peoples in their knowledge, workforce, territories, culture, religion and sciences. It is the reproduction of colonial value which traps, imprisons and oppresses the indigenous people in conformity with colonialist and capitalist mathematics.

The relations and structures of subjugation are necessary to the power of oppression and exploitation. Subalternity is a cultural, economic and political force which creates environments of negation of identity, of capacity, knowledge, worldviews, handing over to the dominator life, hope, spirituality, territory, labor.

How to break with the subjugation structures and relations? Are there possibilities for overcoming colonial obstacles and the exploration of the workforce? Are indigenous peoples placed in liberating paths and processuality? When questioning the structures of the power of domination, which are the organizational processes of possibilities of self-determination and autonomy of indigenous peoples?

In the dialectic view of collective construction of the dialogue circles, when the questioning of the solutions for indigenous economy arose, experiences and possibilities for the expansion of institutional markets with regard to the *Programa de Aquisição de Alimentos* (Food Acquisition Program) (PAA), the *Programa Nacional de Alimentação Escolar* (National School Feeding Program) (PNAE), and the *Política de Garantia de Preços Mínimos para os Produtos da Sociobiodiversidade* (Policy for the Guarantee of Minimum Prices for Socio-biodiversity Products) (Gambio). These three programs originating from the actions of public policies, in consonance with the demands of the socio-productive groups, represent forces to foster the development of economic activities and the viability of processes which organize the associated work and income generation, for the living of indigenous communities.

Complementary to the institutional markets are the experiences consolidated in Brazil which are named solidarity markets which, under the participants' assessment, are "[...] still very weak in Mato Grosso and Rondônia when referring to the movement of goods with use values, dissemination of solidarity values and of the socio-biodiversity economy seals"¹² (Núcleo Unitrabalho, 2023, p. 15).

Solidarity markets represent the political and economic movement and ability of mobilizing social groups to establish solidarity commercialization and consumption experiences. Solidarity

¹¹ *Cerrado* is a tropical savanna biome which covers a large area in Brazil.

¹² "[...] ainda muito fracos em Mato Grosso e em Rondônia quando se refere à circulação de produtos com valores de uso, divulgação de valores solidários e selos da economia da sociobiodiversidade"

consumption occurs supported by political and ethical positions which investigate and communicate the origin of the products, the commitments with environmental precautions, the affirmation of the overcoming of social precepts such as the overcoming of child labor, in continuous struggles against racism, sexism and the promotion of methodologies and epistemologies of social transformation.

Solidarity in commercialization and consumption constitutes collaboration and cooperation networks which reinforce the social organizations which are in the field of solidarity economy. The construction of enterprises, solidarity cooperatives, with economic, cultural and political viability consists in sustainability processes of the communities in self-determination and self-organization.

In this sense, teacher Maria Devanildes is emphatic in the collective responsibilities for the social construction of economic and cultural realities which create organizational means for self-development by saying that

[...] to speak on cooperativism, we have to have responsibility and commitment to pass to the community and everything gives an extra support. The courses are being made to watch over our name. I'm here to participate and represent all women, and communication is a means to make this in the family and other places. Communication is essential to our struggle, to our conquests¹³ (Núcleo Unitrabalho, 2023, p. 18).

As can be seen, the teacher's statement shows a complex process of organization. Cooperativism is a movement articulated by identities which begins and is made concrete in the singular spaces. For effective actualization, there is an explicit need to communicate these values to the people, families, communities, schools. It is necessary to involve youth and women for the overcoming of the culture of the patriarchy, and affirm equality of gender, the learnings of the youth for the continuity of indigenous traditions in the territories.

ON THE FIELD OF SOCIETY: OF CULTURAL DIVERSITIES AND SOCIAL INEQUALITIES

In the dialogue circles, the systematization of the perspectives demonstrates the configuration of society consisting of structures and relations which reflect cultural diversities and social inequalities. Both forms of readings have organizational implications for the indigenous communities and the procedures which they adopt with the non-indigenous society.

The first finding is that society is a "[...] set of people with relations of information and communication with the promotion of inclusion and participation"¹⁴ (Núcleo Unitrabalho, 2023, p. 20). This reading casts a gaze which demonstrates a sense of homogeneity and of equalities of economy, culture and access to political power. When finding themselves in the same conditions and positions in the social spaces, the people would have access to the information on the constitution of being and knowing. Thereby, indigenous and non-indigenous people would have equal possibilities of social reproduction of their cultures and of existence in societal structures and relations.

Equity would lead to the communication between distinct cultures, with meetings of inclusion and participation, without racial, ethnic, gender, economic conditions, religious or language discrimination. And for an instant, the understanding that society is a mosaic of "[...] very diverse social groups, constituted by cultural, language, religious diversity"¹⁵ (Núcleo Unitrabalho, 2023, p. 22). It is learned that this reading of the world is truthful, Brazilian society is multicultural. The social and cultural formation of Brazilian society is constituted by the historical presence of racial, religious, language, customs, economical, ecological diversities.

¹³ [...] para falar sobre o cooperativismo, nós temos que ter responsabilidade e compromisso para passar para a comunidade e tudo dá um suporte a mais. Os cursos estão sendo feitos para zelar pelo nosso nome. Estou aqui para participar e representar todas as mulheres, e a comunicação é um meio para fazer isso em família e em outros lugares. A comunicação é essencial para a nossa luta, para as nossas conquistas

¹⁴ "[...] conjunto de pessoas com relações de informação e de comunicação com a promoção da inclusão e participação"

¹⁵ "[...] grupos sociais bem diversos, constituído pela diversidade cultural, linguagem, religiosidade"

A linear homogeneity would be the basis for the existence of the racial, social and economic democracy of Brazilian society.

In the elaboration of thought with indigenous communities on Brazilian society, the matter of egalitarian homogeneity was problematized. Is everyone really equal? Is the presence of indigenous people in 'white' social spaces, in modern capitalist society, not the cause for any strangeness in the gazes, in the gestures, in the speech? Do indigenous people have free and facilitated access to commercial, bank, school, hospital, restaurant and university institutions?

The view of society as formed by people who communicate and participate has been shaken. The problematization, according to Freire (1983), is a dimension of the pedagogical practice which incites doubt and curiosity which makes people question existences, be curious in relation to experiences, analyze the experienced historicity and imagine futures which are humanized by transformative educational, cultural and political processes from the present.

Problematization unveils the experienced social ontological structure. The dialogues lead to a new synthesis, which was thus described: "[...] diversity amongst people reflects in prejudices, violences, exclusions, discrimination, and makes us less human"¹⁶ (Núcleo Unitrabalho, 2023, p. 25). Indigenous people, when asking themselves, reflecting on and expressing experienced situations in the social spaces of non-indigenous society, demonstrate to themselves the forms of oppression which stem from prejudices, from racism, from sexism.

What perpasses through memory are the physical and symbolic violences, the homicidal deaths, deaths from starvation, from lack of healthcare assistance. The symbolic violence which is consistent with the contempt for the religion, culture, economy, language, customs, the very existence of the indigenous peoples and communities in their territories. The young indigenous girl Bruna was forceful in her statement, when saying: "[...] they want to wipe out indigenous land, with the demarcation. Some of our relatives were deceived, bringing agribusiness here, it only brings diseases and conflicts in these territories"¹⁷ (Núcleo Unitrabalho, 2023, p. 27).

For the overcoming of the varied forms of discrimination, in a historical-dialectic view, in the process of systematization, the presence of people, organizations-institutions and ways of being and coexisting which respect and recognize history, culture and the way of life of the indigenous peoples stood out.

Analytical thought leads to the identification of the distinct understandings and attitudes in relation to subjugated social groups, those who continue in colonialist positions of domination and oppression and those who have decided for ethical and epistemological changes, placing the processuality of liberation. The distinction is important in political and pedagogical terms, to identify nemeses and adversaries to the indigenous causes, and for another, to find partners and companions for the establishment of alliances and strategies for overcoming the discriminatory models and the proposal and actualization of the basis for consolidation of theoretical references and social solidarity practices.

Besides the recognition that national Brazilian society is composed by cultural and ethnic differences, in the deepening of sociological questions with indigenous groups, it was evidenced that societal structure is permeated by "[...] social classes which underpin social, economic and political inequalities"¹⁸ (Núcleo Unitrabalho, 2023, p. 28). The inequalities of social classes illustrate the asymmetries in control of the private properties of the means of production and access to the produced and distributed material and immaterial riches.

Dialectic and historical epistemology provided the indigenous people with political and social clarity of belonging to the working class. Identity was generated by the distinct characteristics of what is being a capitalist and what is being a worker. Indigenous people are connected to being of the working class for not exploring the work of another as the origin of profit, for not accumulating riches in the form of capital, for having their source of income be their workforce, for the land being a space of residence and work, therefore, place and territory for social reproduction of existence of the life of the community.

¹⁶ "[...] a diversidade entre as pessoas reflete em preconceitos, violências, exclusão, discriminação e nos torna menos gente"

¹⁷ "[...] querem acabar com a terra indígena, com a demarcação. Alguns de nossos parentes foram iludidos trazendo o agronegócio, traz doenças e conflitos nesses territórios"

¹⁸ "[...] classes sociais que alicerçam as desigualdades sociais, econômicas e políticas"

As members of the working class, the important strategies are the socio-political mobilizations for the establishment of solidarity partnerships and networks with people and entities that recognize social diversities and expand rights for the affirmation of territories and ways of life. Identifying oneself as part of the working class does not mean establishing homogeneous parameters between the different ways of existing within the same social class. Rather, it is recognizing that the material conditions for the reproduction of life are similar, that ethical and political attitudes align, and that ways of life are recognizable in their ontological relationship with other humans and with nature. To claim membership in the same social class is not to make an inventory of similarities and statistical parameters, but to reference conditions and situations of subalternity and to project possibilities for social and human emancipation.

ON THE FIELD OF SOCIAL MOVEMENTS: RESISTANCES, PROTESTS AND PROPOSALS

In the historical adversities of domination and exploration, indigenous peoples did not merely resist to expel the tormentors, but organized social movements to create a unified cultural and political identity, for the understanding of the social colonialist contradictions and the capitalist social system.

The oneness of the propositional social struggles and the achievement of common objectives were constituted, as defined in the training dialogues and the research carried out in the indigenous communities, as “[...] organizations which protest, propose and defend the rights of indigenous peoples. They are political, cultural and economic organizations for the defense of causes and the achievement of conquests”¹⁹ (Núcleo Unitrabalho, 2023, p. 29). The protests are always collective actions of dispute against acts of violence and destruction against indigenous existences. A potent example of the last few years is the constant surveillance and articulation against the amendment to the temporal mark constitution, a force of law which limits the rights to territorial access to the year of 1988. In the perversity of the logic of the colonial and imposing reasoning, indigenous life previous to this date is disregarded for the re-occupation of the territories.

The proposals of the indigenous social movements are significant. We highlight the constructions of the rights and conquests in the educational field. Indigenous education is the affirmation of the native communities and peoples through the formation of their teachers, in the education of children and youth in bilingual teaching, the pedagogical practices contextualized in the cultural and ethnic contexts, the affirmation of the territories and the ways of life and work, the knowledge of the elders, the defense of the territories, the religious and mystical cosmovisions. The circular construction of indigenous education implies, simultaneously, the learning of the indigenous world, concerning the understanding of non-indigenous social, political and cultural systems, including in these, the technologies and administrative, judicial and economic procedures.

There is a complexity in the political-cultural organization among indigenous peoples in associations and collaboration networks, a situation which is expanded by diversities of language, customs, organization in the indigenous settlement and lands, and by different influences and impacts of the acculturation process.

The organizational process for the defense and expansion of indigenous rights go beyond their organizations. They establish “[...] cooperation and solidarity networks, under the condition of movements which become references for other movements”²⁰ (Núcleo Unitrabalho, 2023, p. 30). This assertion establishes correlations between social forces for the evaluation of social and cultural situations, of political scenarios, of the economic conditions and educational processes in the mobilizations, manifestations and participations for the proposal, implantation and evaluation of social movements for self-determination and the conquered and executed public policies. The cooperation and solidarity networks are social and cognitive processes

¹⁹ “[...] organizações que protestam, propõem e defendem direitos dos povos indígenas. São organizações políticas, culturais e econômicas na defesa de causas e na construção de conquistas”

²⁰ “[...] redes de cooperação e de solidariedade, na condição de movimentos que se tornam referências para outros movimentos”

for the expansion and deepening of the humanization of the existence and community experiences of indigenous peoples.

CONCLUSION

Correlating the training and organization in the environments of indigenous communities is learning and understanding complex processes which inter-relate cultures and economies of native peoples with external situations and conditions, which represent threats and/or possibilities for the development of the indigenous ways of living and being.

The relationship with the State constitutes a political force of imposition and subjugation of Indigenous rationality, both concrete and historical, to abstract, bureaucratic, and universalist procedures. The monistic State disregards the particularities of ways of life and imposes principles and rules which are foreign to education, culture, and the styles of social reproduction of existence. The monistic rationality is based on the centrality of the logic of the State to organize the everyday life of Indigenous communities. It is the implementation of subordination procedures and colonial behaviors.

The state's monism can be broken based on the theory of legal pluralism and interculturality. As Walsh (2019) reflects, interculturality is the collective construction of references which recognize the diversity of Indigenous peoples alongside other social sectors, while also promoting a movement of unity in the recognition of cultures. In pluralism and interculturality, the power relation is inverted. The centrality is on Indigenous communities, who mobilize their knowledge, ways of being, and power to propose and build references for public policies. The rationality of public policy dynamics incorporates and makes effective the way of existence of Indigenous peoples and enhances the being, knowledge, and power inherent in Indigenous ways of life. Power is relational; the State enables the conditions for the development of education, economy, and culture for Indigenous peoples. There must be the implementation of democratic and participatory political procedures, thus enabling self-determination, decolonial, and liberating processes.

The relationship with the market translates, in accordance with capitalist relation mechanisms, into forces and forms of domination and exploitation. Indigenous economies are rendered invisible in their own ways of organizing labor, in the concealment of the origin of forest products, in trade exchanges of purchase and sale through super-exploitation, by setting low prices for the raw products of Indigenous production.

The break with the economic subordination of Indigenous labor is possible through the establishment and development of a solidarity-based and sustainable economy, with processes of organization enhancing original cooperation, inherent to Indigenous ways of life, lived within their communities. Enhancing means recognizing the work done by Indigenous people to connect the particular efforts of individuals and groups into a community-based and solidarity economy. The recognition of individual work as part of the community form is the strength of Indigenous peoples in breaking with systems of super-exploitation of Indigenous labor.

Cooperative ways of life in Indigenous communities, in these terms, are expanded into networks of cooperation. The cooperation networks are formed among Indigenous peoples to strengthen the Indigenous economy, the bioeconomy based on sociobiodiversity. Cooperation and collaboration actions expand through connections with non-Indigenous solidarity organizations in the authentic development of Indigenous work and economies. One way of organizing the Indigenous economy is through the philosophy and institutional processes of the solidarity cooperative movement.

Solidarity cooperativism is actualized through training for understanding the foundational principles, bureaucratic and legal procedures, and management (self-management) which are part of the theoretical conceptions and social cooperative practices. Formation is complemented by cooperative organization, which represents processes of self-organization and self-determination of Indigenous peoples. Cooperativism is solidarity-based when it is conceived and carried out from within the communities and social groups themselves. External partnerships and collaboration networks are necessary and important when they support the desires and projects of the communities and Indigenous peoples. Collaboration

networks complement the cooperation networks that expand relationships with institutional and solidarity markets, breaking with the dynamics of super-exploitation of Indigenous labor and economies.

In relation to society, the contexts are of cultural and social contradiction. Cultural contradictions are recognized through the existence of ways of being with ethnic, racial, religious, linguistic, labor, economic, ecological, and educational differences. The heterogeneity of existence is understood as important. It is an expression of human richness, a process of humanization. In the multiple forms of life, there are possibilities for the encounter of beings, knowledge, and existences. More than multicultural, the dialogical communication of diversities is intercultural. Affirmative scenarios of interculturality are broken when discriminatory ways of speaking and being are identified, manifested through racist, patriarchal, homophobic conventions which historically incite violence against bodies and spiritualities, which fueled genocides and ethnocides, particularly in the specific situations of Indigenous peoples, with greater intensity in extermination wars.

The memories of violence are studied by Indigenous peoples as strategies for organizing resistance and proposing methodologies for self-determination. In these terms, it is important to understand the precepts and principles, languages, attitudes, and ways of being which represent the continuity of domination and exploitation, forms of reproduction of colonialism and colonialities of power; as Quijano (2005) argues, these represent the apex of dominative power which combines class exploitation and the racial division of labor, which mark the historical contexts of Latin America.

In a dialectical counterposition, in affirming ways of life, education, culture, and religiosity, studies and understandings are directed towards the potentialities and possibilities of partnerships, collaboration networks, and cooperation for the establishment, systematization, and development of Indigenous ways of existence. Social contradictions occur and are explained through an understanding of society formed by social classes which generate socioeconomic inequalities.

In this sense, the aim is to understand the positions and conditions for the social reproduction of existence. In the training-organization experience conducted, Indigenous people recognized themselves as part of the working class because they live off the fruits of their labor, done in their territories, without accumulating capital, without exploiting others' labor. In contrast, they recognize agribusiness as a threat to their territories due to the destruction of nature, intensive and expansive use of pesticides, labor exploitation, and the production of commodities for export.

The scenarios of social contradictions highlight situations of threats of death, violence, destruction of nature, invasion of territories, prohibition of Indigenous education, corruption of leadership, and the breaking of cultural ways, customs, and traditions. The threats are counterposed with the possibilities for the development of Indigenous ways of life, culture, economy, being, and existence. The affirmation of Indigenous education, economy, socio-biodiversity through the organization of solidarity cooperatives, the establishment of factories for processing nuts, partnerships, and collaboration and cooperation networks.

The processes of resistance, proposals, and collective and social construction of realities suited for the expanded reproduction of life in communities and among Indigenous peoples occur through the mobilization and organization of social movements which articulate political, cultural, educational, and economic forces to defend, exist, and develop the ways of life of Indigenous peoples.

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Authors contribution

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