

RESEARCH-TRAINING IN ETHNOCOMMUNICATION WITHIN A CONTEMPORARY CONTEXT: INDIGENOUS KNOWLEDGE AND DOINGS IN THE COMMUNICATION-EDUCATION RELATIONSHIP

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ABSTRACT

This paper is part of a Post-doctoral Research with partners of the project *Action and Indigenous Knowledge in School (ASIE)*. This article derives from experiences relating to teaching, research, extension, and professional work in a postgraduate program, resorting to multi-referential research-training as a method (SANTOS, 2019; ARDOINO, 1998) within the field of education and communication regarding indigenous people from Brazil. It aims at discussing issues concerning Ethnocommunication as a device of identity, ancestral and decolonial struggle, and the different uses of Digital Information and Communication Technologies (DICTs). Research-Training is the methodology employed with immersion procedures in activities carried out by autochthonous peoples, who on a national scale fight for their constitutional rights and land, and with actions articulated to the indigenous teacher-training project ASIE. Preliminary findings lead us to understand that contemporary digital technologies are appropriate for

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communication, however, there are very few of them being employed within educational practices in the context under investigation.

Keywords: ethnocommunication; indigenous people; digital technologies information and communication; Decolonial.

RESUMO

PESQUISA-FORMAÇÃO EM ETNOCOMUNICAÇÃO NO CONTEXTO CONTEMPORÂNEO: SABERES E FAZERES INDÍGENAS NA RELAÇÃO COMUNICAÇÃO/EDUCAÇÃO

O artigo em questão faz parte de uma pesquisa de Pós-Doutorado em diálogo com parceiras do Projeto *Ação Saberes Indígenas na Escola (ASIE)*. A proposta resulta de experiências de ensino, pesquisa, extensão e atuação na pós-graduação, tendo como método a pesquisa-formação multirreferencial (SANTOS, 2019; ARDOINO, 1998) no campo da educação e comunicação com os povos indígenas do Brasil. Objetiva discutir questões envolvendo a etnocomunicação como dispositivo de luta identitária, ancestral e decolonial e os diferentes usos das Tecnologias Digitais de Informação e Comunicação (TDICs). A metodologia utilizada é a pesquisa-formação, com imersão nos movimentos assumidos pelos povos originários, no movimento nacional de luta por direitos constitucionais e da terra, e com ações articuladas ao projeto de formação de professores indígenas ASIE. Pistas iniciais nos levam a compreender que as tecnologias digitais contemporâneas são apropriadas para comunicação, mas ainda pouco inseridas nas práticas educativas no contexto investigado.

Palavras-chave: etnocomunicação; povos indígenas; tecnologias digitais informação e comunicação; decolonialidade.

RESUMEN

INVESTIGACIÓN-FORMACIÓN EN ETNOCOMUNICACIÓN EN EL CONTEXTO CONTEMPORÁNEO: SABERES Y HACER INDÍGENAS EN LA RELACIÓN COMUNICACIÓN/EDUCACIÓN

El artículo en cuestión es parte de una investigación posdoctoral en diálogo con socios del Proyecto *Ação Saberes Indígenas na Escola (ASIE)*. La propuesta resulta de experiencias de enseñanza, investigación, extensión y actuación en estudios de posgrado, utilizando el método multirreferencial de investigación-formación (SANTOS, 2019; ARDOINO, 1998) en el campo de la educación y comunicación con los pueblos indígenas de Brasil. Tiene como objetivo discutir cuestiones que involucran la etnocomunicación como dispositivo de identidad, lucha ancestral y decolonial y los diferentes usos de las Tecnologías Digitales de Información y Comunicación (TDICs). La metodología utilizada es de investigación-formación, con inmersión en los movimientos asumidos por los pueblos originarios, en el movimiento nacional de lucha por los derechos constitucionales y territoriales, y con acciones vinculadas al proyecto de formación de docentes indígenas ASIE. Pistas iniciales nos llevan a comprender que las tecnologías digitales contemporáneas son apropiadas para la comunicación, pero aún poco insertas en las prácticas educativas en el contexto investigado.

Palabras clave: etnocomunicación; pueblos indígenas; tecnologías digitales informacion y comunicación,decolonialidad

Ethnocommunication and education¹: a research-training proposal through networks²

The motivation for this investigation has our experiences as its starting point, especially those experiences with ethnic and collective groups in rural areas within the Brazilian Amazon region, involving Digital Information and Communication Technologies (DICTs); with the use of images, videos, software, platforms and networks, the construction of knowledge about cyberculture, training of indigenous and countryside education teachers and media; and, finally, more specifically, our involvement in the struggles of the Indigenous Peoples against the “Temporal Mark” framework, whose first judgment took place in Brasilia, in 2021³. From our involvement with training actions, and the unfolding of events concerning the resistance to violent neoliberal advancements that plague indigenous peoples in their territories, including during the pandemic isolation caused by the Covid-19 virus, we noticed new ways of thinking/doing (ALVES, 2003) training processes inside and outside the university. The study we present here has as its initial methodological proposal and a starting point the research-training (MACEDO, 2013; SANTOS, 2019) in the field of ethnocommunication, understanding that process linked to the struggles that have involved communication and education in the communitarian daily life

of Amazonian peoples — historically excluded and still collecting the rotten fruits of colonization and current coloniality.

We understand ethnocommunication as a process of constructing devices (ARDOINO, 1998) and forms of communicating in a particular manner, which produces and develops from the formation of one’s own identity, culture, and ancestry, which in its turn is part of this postdoctoral research work plan in partnership with female trainers of the project “Action and Indigenous Knowledge in School” (ASIE-MT⁴), at the same time when it strengthens/promotes exchanges and deepens investigations/studies/training, aiming to broaden perceptions on the challenges of these ethnic groups in relation to their territories. Therefore, this articulation of the present research is integrated with the studies and the production of new references for the Amazonian context in a network, which intend to deepen collective research projects on ethnic-racial relations, Quilombola School Education, and, mainly, Indigenous Education from the perspective of Intercultural Education⁵. We recognize the challenges of this research theme on the issues of ethnocommunication, in dialogue with Gersem Luciano Baniwa (2007), an authority legitimized in the struggles around specific policies for the indigenous peoples of Brazil, a researcher and an intellectual of the Amazon region:

One of the main difficulties faced by indigenous communities and organizations is to deal with the bureaucratic model of social, political, and

1 Proofreading of this article concerning English language has been carried out by professor Gilberto A. Araújo.

2 Proofreading of this article concerning Portuguese Language and Technical Standards (ABNT) has been carried out by teacher Magna Angélica Oliveira Rodrigues, holder of a master’s degree in Letters. Specialist in proofreading, Specialist in Media and Education, and Specialist in Ethnic-Racial Diversity and Gender.

3 We have identified some channels that covered that social movement, among them: <https://casaninjaamazonia.org/levante-indigena/> <https://apiboficial.org/2021/06/22/repressao-a-manifestacao-indigena-em-brasilia-deixatres-feridos-e-dez-pessoas-intoxicadas-com-gas/>.

4 Action and Indigenous Knowledge project at the UFMT Network School is constituted as a continuous training action for teachers within the areas of initial reading, literacy, and numeracy that are part of indigenous peoples’ rights to a specific education, able to meet the principles of ancestral territoriality, historical-social situations of their languages and interculturality.

5 These thematic areas are referenced by the Academic Cooperation Network in the Amazon-PROCAD, which involves three postgraduate programs in education, all of which we are included in: PPGEDUC/UFPA - PPGE/UFMT - PPGE/UFAM.

economic organization of whites, which is forcibly adopted in their communities to guarantee their citizenship rights, such as access to financial and technological resources. The model of social organization, in the format of institutionalized associations, does not respect the ways of being and doing by the indigenous peoples (BANIWA, 2007, p. 137 [our translation]).

In this context, studies/research/training on the production of “ethnomedia” (NASCIMENTO, BASTOS, 2020) have been carried out with a particular meaning/intention, which breaks the production of communication routines guided by coloniality, establishes the principle of respect for the speech and processes of those who issue information and, above all, puts on the agenda elements of struggles that are at the center of disputes over power in the 21st century. As an example, we point out the struggle for respect concerning diversity, territory, way of life, and modes of production against neoliberalism, patriarchy, and structuring racism in the everyday cycles of Brazilian relations and institutions, not to mention the enhancement of an intercultural perspective:

Within indigenous ethnocommunication, this communication is altered by the formation of an identity axis that governs all indigenous experiences. Considering such a formation as a guide, we believe that indigenous ethnocommunication is an ancestral, decolonial, and ethnic communication that is based on the perceptions of the world, peculiar to indigenous communication agents (NASCIMENTO; BASTOS, 2020, p. 26 [our translation]).

Together with the authors, we acknowledge that even under adverse historical conditions there are other perspectives that are specific to and different from the colonizer and that these also mobilize communication beyond the dominant and excluding perspective of a capitalist society. In this sense, the present investigation focuses on issues involving indigenous peoples, who dialogue and bring forth the effort to build other communication/education references in interaction with experiences shared at universities by research, teaching, and extension initiatives, going through the different uses of

communication, digital technologies, experiments with digital social networks, and training programs with different social and ethnic groups of the Amazon region.

This is the invitation: to share, exchange, learn, and unlearn. To feel art, education, and politics as ways of doing, with more openness to becoming, that about-to-be still in embryo form, uncertain but promising; with less attachment to the past as a safe haven, but learned as a lesson of experience/knowing that drives new steps in displacement, a becoming process of both the physical body that exceeds the classroom, the safe walls of the school, and goes to the streets and the body-thinking that reinvents itself in contradiction to build a new common ground and share it, with more beauty, more joy (CORDEIRO; LOPES, 2021 [our translation]).

Considering such realities, in our studies we adopt the perspective of rethinking the methodologies to be used, experimenting with something less inflexible, and expanding the formats with new possibilities from the context and ways of thinking/doing daily life, as Alves (2003) recommends. At this point, our investigative proposal permeates the concepts of ethnocommunication and intercultural education, having the latter received contributions of Grando and Marín (2021), not to mention other theoretical contributions on the appropriation of digital technologies, the affirmation of culture and identities in the context of anti-capitalistic, decolonial (SOUZA-SANTOS, 2007; QUIJANO, 2009), and anticolonial struggles (BISPO, 2015), and different training proposals that we present from the dialogue with authors in the Amazon region (CORDEIRO, CORREA and FORMIGOSA 2019; CORDEIRO, LOPES, 2020; CORDEIRO, COSTA, 2020; ZENHA, LOPES, 2021), who have as perspective a critical education and take into account the spaces of networks, acknowledging these spaces as places of strengthening and struggle by autochthonous peoples in their territories, as seen in the resistance movements by the Amazonian peoples — whether they are indigenous, peasants/farmworkers, riverside communities or quilombolas.

From several research and training actions, with which we reference our experiences derived from relations between university-peoples-daily lives, we notice the development of devices (ARDOINO, 1998) that brought out the power of knowledge exchanges, new possibilities for identity affirmation, and experiences with uses of digital communication and information technologies (DICTs), also bringing forth opportunities to perceive other appropriations that we consider as counterhegemonic uses of DICTs, as seen from the perspective of indigenous peoples:

[...] indigenous ethnocommunication is included within what we understand as a dimension and an unfolding of community communication, but it is not solely that. This is because it encompasses aspects that are not addressed in the routine of community media, this communication in graphics, ritual, nature, silence, and the Other is a communication that is born in the matrix of human education. Indigenous ethnocommunication widens the experiences of community communication because it is submerged in ancestry and the decoloniality of subjective constructions that form indigenous identity (NASCIMENTO, 2020, p. 83 [our translation]).

Taking such notes into account, the deepening of the research work has as part of its scope/space/time the perception of how the uses of different indigenous communications devices are established and how these processes can bring new elements to indigenous peoples, such as training procedures linked to intercultural education, affirmation of identities, networks of solidarity and management of struggles in connection with their daily life, whether at schools, communities or through social movements.

Ethnocommunication as an everyday device of (de)colonial power, knowledge, being, and language

The daily decolonial and anti-hegemonic struggle carries with it contemporary com-

ponents of communication/education, such as digital technologies, and summons us to think about their appropriation by indigenous people in their own way, their rhythms, and aspects of ancestry. It also exposes, through non-indigenous communicative components, demands for justice, epistemologies, and knowledge of indigenous peoples themselves (NASCIMENTO, 2020).

It is precisely in this sense that we bring in as references intellectuals/militants/researchers that are predominantly Latin American, such as Gersem Luciano, Paulo Freire, Aníbal Quijano, Enrique Dussel, Walter Mignolo, Ramón Grosfoguel, Arturo Escobar, Catherine Walsh, Nelson Maldonado Torres, among others, who cause ruptures in modern Western thought and dialogue on the hegemonic perspectives interwoven by the epistemic imposition processes, inherited by the colonization of South and Central Americas.

Among the guests for this dialogue, the Argentinean thinker Walter Mignolo (2006) weaves his criticisms to denounce the “imperialism of postcolonial cultural studies”, since these give recognition to thoughts based on Eurocentric theoreticians. Mignolo discusses colonial heritage in Latin America and the Caribbean, proposing a definitive break with Eurocentric epistemic colonialism to study Latin American issues, taking as reference its own specificities.

In most studies, decolonial authors establish a break with Eurocentric thinking, starting from the Modernity/Coloniality (M/C) group. However, in this work we highlight that, in addition to the abovementioned intellectuals, the untold history highlights the production dynamics by other decolonial thinkers, whose epistemologies are not exactly Westernized and did not use to circulate in academic spaces, such as the critical productions by outstanding indigenous researchers, currently more recognized in Brazilian academia, like Ailton Krenak, who has a crucial intellectual production, befitting the current moment.

Since 1998, M/C has structured itself, and promoted seminars, symposia, congresses, and collective publications, causing ruptures in the movement that became known as Decolonial Turn⁶ and making decolonial thinking more visible (OLIVEIRA; LUCINI, 2021; BALLESTRIN, 2013). However, to understand what decolonial thinking is, it is necessary that we distinguish the term colonization from coloniality. Although both denote a power relationship over a people/populations, the first, on the one hand, implies direct activities of political, economic, and administrative domination by a nation that acts on peoples/populations; the second, in turn, acts through various spheres of individuals'/populations' lives, leaving marks of the colonization/imperialism of one nation over the other. Colonialism, unlike coloniality (which it originates from), does not always or necessarily imply racist relations. From Hannibal Quijano (2009), we understand coloniality as:

one of the constitutive and specific elements of the world standard from the capitalist power. It is based on the imposition of racial/ethnic classification onto the world's population as the cornerstone of the aforementioned power standard and operates in each of the plans, means and dimensions, material, and subjectivities of daily social existence and societal scale. It originates and globalizes from America (QUIJANO, 2009, p. 73 [our translation]).

In Latin America, coloniality is a legacy of the colonization power over Latin American populations, with a strong imposition of racial/ethnic classification. It became the most perverse and cruel legacy of this modernity period, and, despite the end of colonization, it did not yield an abandonment of the Eurocentric/hegemonic standards, promoting/enhancing marginalization of all forms of life and being, especially concerning the right to land. On the contrary, coloniality continues

to exert power through its multiple forms and dimensions, which, according to Quijano (2009), are reaffirmed by the capitalist system that appropriated and expanded profits reaped from its socioeconomic, political, and cultural deepening within the production of life in South American countries, where a new standard of world domination was established, allied with the conception of modernity. For Mignolo (2017), this is the darkest side of modernity, when the coloniality of power generates other dimensions of coloniality. Quijano (2009) conceives coloniality of power as the one that establishes itself and structures the standards of colonial, modern, capitalist, and Eurocentric power. Mignolo (2008) points out that the racial matrix of power was the mechanism through which peoples and nations, as well as several languages, religions, epistemologies, and regions, were racialized. In this sense, the coloniality of power produces a legacy of inequality and social injustices and generates other dimensions of coloniality, such as the coloniality of knowledge, being, and languages, which dialogue with each other, reproducing exclusion, oppression, and subalternation. Regarding the epistemological dimension, the coloniality of knowledge is revealed as a strong epistemological legacy of Eurocentrism, it does not recognize and make invisible the multiple ways of understanding the world, humanity, and life from other epistemes (LANDER, 2005). In other words, the colonization of knowledge subjugates non-Eurocentric nations/populations to Eurocentric epistemological domination, suppressing their peculiar forms of knowledge, not giving legitimacy to their knowledge and modes of knowing, subordinating them, and yielding, therefore, a deletion/silencing of other epistemologies. That is:

Colonialism, in addition to all the dominations it is known for, was also epistemological domination, an extremely unequal relationship of power-knowledge that led to the suppression of many forms of knowledge particular to col-

6 Decolonial Turn (Giro Decolonial) is an expression coined by Maldonado-Torres in 2005. Decolonial turn "means the movement of theoretical and practical, political and epistemological resistance against the logic of modernity/coloniality" (BALLESTRIN, 2013, p. 105 [our translation]).

onized peoples and nations, relegating many other knowings to a space of subalternity (SOUZA-SANTOS; MENESES, 2009, p. 7 [our translation]).

Mignolo (2010) recognizes that the coloniality of being consists of using hegemonic knowledge to repress subjectivities. We remember that these dimensions do not function separately, since, for Leroy (2021), all knowledge produced by the colonizing nations ends up affecting the subjectivities of colonized individuals, that is, it impacts the subjugated population — which demonstrates how these dimensions dialogue and intersect.

After some epistemic intertwining, there is an urgent need to work for actual decolonization. As Leroy (2021, p. 159) points out, decolonization is more than a concept: “Decolonizing is a verb, it is action, it is praxis, it is collective struggle and insurgency”.

Decolonization stems from the action of decolonizing as praxis, resistance, struggle, and insurgency; the term decolonization, as history and praxis, has been inscribing itself in America since 1500, also considering that, according to Oliveira and Lucinni (2020), colonial positionings and attitudes preceded signifying decolonization, through resistance and struggles against domination, exploitation, control, deletion, and silencing of knowledge, knowing, social and cultural practices of populations. These confrontations preceded signifying decolonization.

Committing ourselves to these decolonial assumptions, we understand that ethnocommunication is an integral part of actions and experiences. As Nascimento (2020, p. 64) states, “[...] communication that develops theoretically from reflections on the decolonization of knowledge of the Global South” points out a need to reverse the North-South relations, because these:

[...] shape a whole epistemology of knowing forms, which are born from the knowledge of one’s own being, and from the knowledge that culminates its development in knowing forms

shared throughout a common whole. The house, the quilombo, the capoeira, the village, the jongo, the elderly, the trees, mountains, and rivers; and especially the being, absorbed from everything that surrounds him in this “third-world” territory, shaped by collective relations (NASCIMENTO, 2020, p. 64 [our translation]).

Nowadays, ethnocommunication shows itself even more challenging in the face of data colonialism, imposed, according to Sergio Amadeu (2021), by large platforms named Gafam Group (Google, Amazon, Facebook, Apple), which presents itself as the new frontier of neoliberal expansion and capitalism but that needs to be faced, leading us to a confrontation movement through the questioning on how to appropriate and engage in the struggles of this contemporary process. At the same time, Echeverry (2015), cited by Nascimento (2020), believes that greater dissemination of information through digital media channels has allowed a larger number of people to have access to traditional therapies, forms of pest control, and ancestral medical care, which have enabled other connections and networks.

Cyberculture and the emergence of practices through networks: rethinking current communication

The advancement of Digital Information and Communication Technologies (DICTs) in the 21st century has promoted and promotes daily a revolution in labor relations, life in society, and education. However, there are several contradictions in these transformations. On the one hand, they have provided numerous advances in the economy, such as the increase in productivity, and higher speed in transportation and information. On the other hand, they have caused a depletion of work relations, consequently making them more precarious. In the area of health, DICTs have paved the way for the

creation of specialties, such as telemedicine, which contributed to the provision of remote reports; and in education, they have enabled new pedagogical practices that contributed to boosting teaching-learning.

DICTs enable the processing and storage of information, as well as the mass circulation of knowledge more quickly, with emphasis on “[...] the rapid technological advances carried out in telecommunications, such as bits and digital cables arising from the needs of higher transmission rates that allowed various services, such as multimedia, internet, teleconferencing, and others” (ALVES, 2019, p. 19 [our translation]).

The transformations in society provided by digital technologies have gained prominence, impacting people’s socialization and communication practices, allowing for new languages to be constantly created and produced, launching new ways of producing, receiving, and transmitting information from a culture shared through networks, computers, and other technological devices, diversifying the universe of cyberculture, as already pointed out by different authors. However, to understand this process, we cannot look at the phenomenon from an instrumental perspective on the use of DICTs, or without considering contemporary political uses mediated by digital network technologies (CASTELLS, 1999) and cyberspace (LEVY, 1999) — defined as *cyberculture*. For Santos, Alves, and Oliveira (2018, p. 78), it is this accessible and communicative culture that transforms us into subjects of our own history, because we always seek to shape what we find in networks and communities, expressing and learning from different people in different places and cultures.

Thus, we understand that cyberculture emerges from the results that arise from the changes that occur in the processes of social relationships, due to the society’s desire for the use of technological tools, and, above all, due to processes of subjectivation that are

increasingly mediated through such devices. This is so in a modern society that has been created from the subjective principles of an administration, concerned with maintaining social relationships, and that provides us with a certain network approach, whether through applications of conversations or videos. “Therefore, cyberculture is, so to speak, a recombinant territory, [...] which today, expanding alongside with wireless communication technologies, fosters new re-combinatory practices in contemporary cities” (LE MOS, 2002, p. 261 [our translation]).

Thus, we can say that digital information and communication technologies provide users with the expansion and valorization of information circulating in a network, mobilizing subjects to assert themselves as protagonists of their history and/or cultural identity, and not only as simple consumers of information. This is one of the aspects that we seek to deal with by carrying out this research work, and such an element is being presented in this paper. We realize that there is a political and creating dimension to cyberculture in the communication carried out by today’s indigenous peoples, demonstrating an active attitude by the producers of a new cultural organization from the sharing of pieces of information, which are being produced and/or reproduced and distributed among users, diversifying, and enriching their cultural interaction.

However, in order to have, in fact, cybercultural inclusion, that is, to democratize access to digital technologies so that everyone has the possibility of connection, Santos (2019) points out that teachers, in particular, need to realize the setting-up of network connections, which allows a multiplicity of recurrences understood as the widening of sharing, authorship, connectivity, collaboration and interactivity toward enhancing teaching practices. In this sense, it is essential that information produced in networks, both individually and collectively, is shared through

digital networking, because when distributed they mix with other pieces of information, gaining different forms of prominence and, consequently, generating different knowledge and cultures.

Today we can notice different actions in ethnocommunication involving the production of authorial content by different organizations and movements, which unfold toward the daily life of networks and the daily life of peoples, including indigenous ones. We must not forget the production with authorship (PRETTO, 2012), which brings questions/voices of subjects and amplifies these through networks, sharing, and even recombining other spaces, such as a school, a community radio, or a debate through social media platforms.

Some examples make us understand and learn from experience, using cybercultural practices and building other references from decolonial practices, such as “Daniel Munduruku TV” and “Yandê web radio”, cited by Polastrini, Concha, and Costa (2021). These three authors bring forth evidence of decolonial thinking/doing/communicating, which

exposes culture and violence against indigenous peoples.

[...] these groups/practices seek to re-signify or free themselves from the coloniality of power through processes of struggle and resistance, not exclusively starting with the physical territory, but in dialogue with the digital territory, taking place as hybrid spaces of communication, thought, individual and also collective action, diffusion of ancestry and a spirituality that is traditional but presents itself contemporary, spaces of the worldview that formed and continues to make up what it is to be indigenous and Brazilian (POLASTRINI; CONCHA; COSTA, 2021, p. 27 [our translation]).

Such practices are also being promoted on a national scale, in an articulate and joint way, bringing to the networks many of the struggles and issues which indigenous peoples are faced with. These same practices are evidenced in some national organizations, such as *Mídia Índia* (‘Indian’ Media), *Articulação dos Povos Indígenas do Brasil* (APIB – Articulation of the Indigenous Peoples of Brazil) and *Coalizão Negra por Direitos* (Black Coalition for Rights – PICTURE 01, 02, 03).

Picture 1 - Mídia Índia (‘Indian’ Media)



Source: <https://midiaindia.org/MÍDIA...>, 2021.

Picture 2 - Articulation of the Indigenous Peoples of Brazil (APIB)



Source: COALIZAO (2021).

Picture 3 - Black Coalition for Rights



Source: COALIZAO (2021).

The abovementioned experiences are part of the process of content production from articulations between peoples, territories, and networks that are references for this investigation.

Methodological perspective: multi-referential research-training as a work proposal

The methodological process of the work that is being guided by multi-referential research, with a focus on research-training (ARDOINO, 1998; SANTOS, 2019), brings in, as its foundation, the communication/education potential in a joint and interactive way, and as long as such potential resorts to digital technologies and does not underuse education. Therefore, it is necessary that we make an epistemological and methodological investment in pedagogical practices with actions and a thinking/doing principle (ALVES, 2003), addressing teaching and research as inseparable elements. As Santos (2019) states, this choice is important because it is a research exercise that takes place alongside teacher education, experimenting with processes that add to the communication potential. The inspiration to produce knowledge derives from the method of multi-referential research-training and is enhanced by daily practices (CERTEAU, 2009), bringing respect to plurality, welcoming differences, intertwining academic *knowledge/actions* with *the knowledge/activities* of diverse peoples and their daily lives. We are imbued with a positioning committed to the struggles of peoples and formative processes of learning together with each other, broadening our gaze on ourselves, our practice, and the issues posed by territories, decoloniality, identities, ethno-communication, and education (RIBEIRO; SANTOS, 2017).

What the multi-referential perspective produces among us is a vehement and challenging call to learn how to deal with the plurality in its most (in)tense ways of creating a difference, in its

densest and cruelest ways of originating and making original an education process by updating irreducible heterogeneity as a mode of alter-action (ARDOINO, 1998, p. 77).

Another reference for the present methodological perspective derives from the propositions of the Body, Education, and Culture Research Group (COEDUC/UFMT), which has a history of building references for inclusive and intercultural pedagogical practices that value differences. As stated in their training practices, members of the aforementioned group develop the methodology of collective work, the intercultural-training-action with which they weave their own educational practices through intercultural-action-research that supports learning stemming from indigenous education. Accordingly, indigenous teachers recognize themselves in the process of learning so they can learn how to teach, through an educational initiative with more than ten different indigenous peoples from Mato Grosso state, within the project *Action and Indigenous Knowledge in School*, carried out through an interinstitutional and interethnic network in which are produced, collectively and in a decolonial way, bilingual and intercultural teaching materials that meet the specificities of each school where the more than a hundred indigenous teachers work.

This path of research-training is being built in dialogue with the peoples who produce their own territoriality, where indigenous territories, universities, and specific social movements intersect. Taking as reference some studies previously carried out or referencing our stances with research work already systematized⁷, we have elaborated a research-training path using communication through photography, audio, and video, until incorporating digital technologies, problematizing the uses and ap-

⁷ Among the relevant texts we refer to, there is one published in *Esboços* journal, Florianópolis, v. 27, n. 45, May/Aug. 2020, under the title "Digital technology issues for history teachers' training in the Amazonian context", even though such a paper does not resort to the concept of ethno-communication.

appropriations of technologies and contemporary communication in the relationship between education/communication and the different forms, and paths in an educational and informational process that includes teacher-student dialogue. In the present paper we bring in elements about the ways to communicate and produce information, concerning identities, coloniality, and perspectives by subjects when demarcating their authorship (PRETTO, 2012), mainly collectively, on communicative devices; as one can notice from social media networks (RECUERO 2009).

The challenge of using technologies to promote ways of thinking and doing education, enhancing the various technological devices being used in everyday life, is a rich experience that we can make use of in the educational process [...]. Being a collective construction, DICTs should work for the benefit of the collectivity, however, this is a calculation not properly carried out since society's deepest relations have been produced within the capitalist mode of production. Thus, the theoretical trends arising from this system yield unequal relationships between the different groups and classes of people. DICTs and their full application potential in science, education, health, and rights, inter alia, are available for a

specific populational group and for regions of the country where the return on investment is safer. These inequality relationships have produced bubbles that minorities cannot penetrate into and, therefore, they inhabit the digital peripheries, with limited communication resources and little knowledge of the application and ethical, and rational use of DICTs (CORDEIRO; COSTA, 2020, p. 243 [our translation]).

Still referring to the systematization previously carried out, we bring in an experiment with teachers from basic education and an extractive reserve, involving communication, art, and politics, to think about disruptions of the instrumental logic of education and implement discussions on sensitivity, using references from Jaques Rancierre (ZENHA; LOPES, 2021). The pathway taken within research-training requires an analysis of the territory, ways of life, and interventions/dialogue between the city, extractive communities, and teachers of the National Program for Training of Basic Education Teachers (PARFOR). The devices collectively constructed were the photographs, practical interventions always in a dialogue, and the generation of new possibilities for sharing, as corroborated by the images below (PICTURE 4).

Picture 04 - Intervention Sequence



Source: ZENHA; LOPES (2021).

From the data analysis of the work performed, displayed in the picture above, we can acknowledge, alongside the authors of the research paper, that these are “the most ‘deviating’ proposals”, which break the “technical-instrumental rationality” by overcoming pedagogical protocols to take place “as significant artistic practices” since these also take on “an affective dimension” capable of “touching people”. As the authors argue: “That is why we say that these [practices] exceed the purely rational dimension to entrench themselves and grow in the dimension of the intuitive, and the “sharing of the sensitive” (ZENHA; LOPES, 2021 [our translation]).

In the intertwining of the intercultural-training-action, by which we abide for a multi-referential research-training, we began to weave our reflections on the data collected at the event held with the indigenous teachers from amongst the peoples *Kurâ-Bakairi*, *Xavante*, *Umutina*, *Bororo*, inter alia, who are involved with the project *Action and Indigenous Knowledge in School*, already mentioned.

At this point, we bring in the first impressions of this relationship between communication and education, using as a technique the transcription of the interviews and other impressions about the complex relationships taking place in these areas, as we also reaffirm all this by incorporating as main references the indigenous peoples themselves.

Ethnomedia and appropriation of digital information and communication technologies (dicts) through indigenous school education

In the phase in which we seek to stimulate the appropriation of DICTs in indigenous education, we bring to the scene the interviews of two leaders who are important indigenous references, PhDs, and professors, also filmmakers and producers of culture in the field

of Ethnomedia. Their discussion, even if it is still initial, points out the importance of the appropriation and uses of communication and technologies in the contemporary context, and breaks away from the hegemonic logic imposed since the beginning of European colonization/invasion.

For Isabel Cristina Talkane, from the *Kurâ-Bakairi* People, the use of cell phone devices is easy to access because it is right at hand.

With social media networks it became much easier for indigenous communities to participate [...] and [this has] expanded itself a lot. And this has also made it possible for an opening up of the mainstream media [producers], so they can get out of it a little bit and see what is real. It is people building their own media. It is anonymous people making this communication themselves through social media networks. Nowadays people can post whatever they want, and social media networks help many other indigenous communities to share what really happens in the villages, the events of the villages, sometimes by claiming something and it goes viral there, even though audio. Nowadays there is this possibility of audio, videos, and photographic images, and [information] arrives very quickly. It is in people’s hands these days, that is why there is all this expansion (ISABEL TALKANE. Interview granted in Cuiabá, on March 9th, 2022).⁸

The possibility of access to the media, as Tawkane states, enhances autonomy, and decolonizes information, since not only mainstream media are accessible but also productions by different people and networks, which indigenous people interact with and relate to even at a distance. A relevant factor in her reading of the context is the rapid access to information about what happens in the villages, in times of pandemic, crises of public policies, and in times of struggle for the rights of indigenous peoples violated daily; a content production that serves the perspective of the indigenous peoples themselves is fundamental. Nascimento (2020), on the ways of communicating and ethnocommunication, posits as central this

⁸ TALKANE, Isabel. Interview granted to Leonardo Zenha for his Postdoctoral Research work, in progress, in Cuiabá city, on March 9th, 2022.

way of doing/thinking/doing “media” for the benefit of an “ethnomedia”, which is carried out by indigenous peoples with their culture, their ancestry, and their struggles, as Taukane point out. Even if pieces of evidence are still preliminary, we can consider other perspectives being built, some more collective and others more individual in the villages but being developed from within their own references.

There is an important issue in this process which is the recognition of an external element of communication and technologies, but that can be recontextualized and remixed, having as current elements the uses and resignifications guided by the indigenous perspective. As Taukane (2022) states: “Communication is for everyone who is interested in producing something. And communities can have agendas by which they develop their content, which they want to present and [regarding which they decide] how they can present”. The interviewee believes, however, that the current media, although appropriated by indigenous peoples, still “continues [to take place] with non-indigenous elements”. In this sense, in her interview Taukane (2022) resumes this question as follows:

Today many people talk about anthropophagy, taking that strange element, foreign, and transforming it into something of their own. I think it is a little bit of that. Ethnocommunication can be this, taking a foreign element that is not indigenous and communities transforming it into something of their own, that element, but I believe it exists. We must think about who is doing that communication. And in the village, there have always been enough researchers who do some research and use to carry with them some technologies that the people did not know about, like a recorder, and the last female researcher took with her audiovisual that the people [of the village], especially the elders, found interesting. Now the technology that is quite advanced is the mobile phone and the internet (ISABEL TAUKANE. Interview granted in Cuiabá, March 9th, 2022).

The perception that the people of the village recognize and find technologies inter-

esting – that is, as Isabel Taukane points out, they consume them anthropophagically –, is also pointed out by another teacher whose socio-historical-cultural context is very different from the one that the Kurâ-Bakairi People experienced and still lives; as teacher Caimi Waiassé, from the Xavante People in Pimentel Barbosa territory, who starred in the “Xavante Strategy” to prepare for the meeting with non-indigenous peoples, as contact would be inevitable. In this territory, circulation in urban spaces and the linguistic domain are based on the epistemology of the people themselves, who seek to preserve themselves as warriors and hunters. In this specific context, he says: “I think it is good [...] in the community people who did not leave the village, they have realized that [they will learn about] this tool by using it. It is being used to be a means of protesting, to present themselves to a world that is totally in motion” (CAIMI WAIASSÉ. Interview granted in Cuiabá, March 9th, 2022).

This analysis expresses that, with the use of technologies, although people of the community find them odd, especially those who hardly access the urban world of the region in which the territory is located, they will learn by using those technologies and, despite this oddness, already recognize that this is an important form of communication to manifest themselves to the world beyond the community itself. This reading of reality and DICTs shows how these devices gain signification and meanings of their own.

However, access to technologies and forms by which they are daily used, such as communication, transmission, and production of diverse content, varies from person to person and from one village to another, because they do not follow a single principle and are also the result of dynamics specific to each ethnic group and local political decision-making. This diversity of use and appropriation also affects the possibilities undertaken by public policies, or a lack thereof. This complex and contradictory dynamic, in which the Brazilian

state position itself with regard to indigenous peoples, impacts the implementation of public policies and rights concerning Indigenous School Education and, therefore, the access to ethnocommunication and DICTs recognized as relevant to indigenous communities, which continue to be a challenge that also involves training and infrastructure, as Isabel Taukane states:

[...] I think [technology] is a very important ally today, but it is still very incipient, I believe that today in the villages more workshops are needed, [more] instruments, equipment; laboratories are lacking for this to happen, so these may be allowed for students [to access them], which is very difficult in the villages. Such equipment today, I believe, strengthens memories and documentation. I believe technology is an ally to education and cultural strengthening in indigenous communities (ISABEL TAUKANE. Interview granted in Cuiabá, March 9th, 2022).

Another important aspect pointed out by Taukane is her stating that DICTs even enhance access to things that have been written and would not be possible to find from their perspective, but such things then become possible: “One of the things that were written in the last century is now audiovisual. This came to update people who have no access to information on not only indigenous but also Brazilian issues” (ISABEL TAUKANE, 2022).

Caimi Waiassé⁹, from the People “A’uwé Uptabi” (Xavante), a world-renowned filmmaker and awarded in cinema within various international contexts, analyzes in his interview the role of this technology from the experiences they have lived participating in educational activities that took them to lead projects — such as *Vídeo nas Aldeias* (Video in the Villages) — in benefit of other indigenous peoples. By referring to and considering the experiences of the Xavante People from the Pimentel Barbosa Territory, in Mato Grosso, Waiassé reinforces

the importance of learning about this media resource and how it was and is relevant for them to have participated in film festivals and filmmaking, which enhance the publicity of its people and turn into one of the strategies of strengthening against non-indigenous peoples. From this movement, Waiassé recognizes that important doors for communication have been opened through which the indigenous peoples themselves begin to play the leading role in the ways of presenting themselves to non-indigenous “neighbors”.

An important researcher associated with the project Action and Indigenous Knowledge in School, Caimi Waiassé Xavante, in his interview in Cuiabá, on March 9th, 2022, states that such educational practices and the appropriation of technologies for video production opened:

[...] other doors, to show movies in the cinema, which is a very closed and mechanized system; I think these doors are being opened and through this project, we were able to partner with other producers from other indigenous and non-indigenous countries so that we may strengthen [ourselves], [and choose] which pathway we wanted to take. Now [...] that some ethnic groups have their structure to access information, they not even need to leave, there is the internet, mobile phones. The interesting thing is that young people are undertaking their indigenous identity, and they are directly presenting the village to urban centers, to neighbors that we did not know of. I guess this is one of the interesting points [...], we end up learning what young people think about culture, also on other ethnic groups. I think today’s young people are keeping up with the city’s young people, but at this pace, even though they are in their villages, at a distance, they are always in communication with city folks; not only indigenous [per se] but also the indigenous people who live in big cities, taking messages from the village for people in the city to respond to concerning what they have been working on, studying (CAIMI WAIASSÉ. Interview granted in Cuiabá, March 9th, 2022)¹⁰.

With reference to these two realities narrated by indigenous researchers, we wondered

9 Among the well-known videos by Caimi Waiassé Xavante, across Brazil and in several other countries, which have garnered awards at festivals, one can mention “Darini - Iniciação Espiritual” (Darini - Spiritual Initiation) and “Oi’ó - A Luta dos Meninos” (Oi’ó - The boys’ struggle).

10 WAIASSÉ, Caimi. Interview granted to Leonardo Zenha for his Postdoctoral Research work, in progress, in Cuiabá, on March 9th, 2022.

how the school could position itself in relation to access to and use of DICTs to qualify and enhance the autonomy of teachers in the domain of school education in their villages. Initially, Caimi Waiassé refers to his perspective and that of the Xavante People in relation to school:

[...] school is one of the meeting points between young people and elders, where one of the elders can communicate with this generation, not to lose his identity, not to be ashamed of who he is. [It is] Also [a place] to face both worlds, the world he is living in [there] and the world out here. This world with the colonization that the ancestors brought 20 years ago. School is one of the points where we present the two worlds, so [we may be able] to strengthen [ourselves]. I think school is the means to present not only the Xavante culture but other cultures, and other ethnicities that exist in Brazil, also the possibility to present the non-indigenous as they are, since according to an indigenous person's understanding non-indigenous people are all the same, but they are not, they possess several cultures, but I think school is a [meeting] point to be used so [we may] know it (CAIMI WAIASSÉ. Interview granted in Cuiabá, on March 9th, 2022).

In our first systematization of research-training, we can understand the diversified experiences that indigenous researchers-teachers carry with them as a power to build perspectives through an education based on decoloniality and recognition of their own ways of using DICTs, considering the narratives about how they use and understand technologies. As their narratives point out, communities in each village and territory have their own ways of approaching and appropriating technologies. This reinforces the understanding that there is room for ethnocommunication and ethnoepistemology within the ways of teaching and learning, which may mean that in school this transmission of uses is not appropriate in the same way, or it will not even have the pedagogical means to connect to the meanings produced by non-indigenous teachers and schools.

As Caimi Waiassé points out, the school for its people "A'uwé Uptabi" (Xavante) is a meeting place for differences, which are internal to

both the cultures/educational practices of the indigenous people themselves and those of others, who bring in the non-indigenous world, but schools can also be spaces for many other cultures and educational practices of distant peoples.

As Isabel Taukane from the Kurâ-Bakairi people unveil to us, there are still great challenges to overcome the limitations imposed by the Brazilian state regarding the structuring conditions for access to technologies, not only the internet and cell phone devices, so there is an increase of technical resources and enhancement of personal use, amplifying the possibilities for – in the villages and, especially, in indigenous schools – students and teachers to produce content that can be conveyed by technologies – even in audio –, which may help people access several types of knowledge. Although Taukane acknowledges the relevance of technologies that even allow access to knowledge produced in more ancient times, the necessary conditions for this are not given.

Some considerations

By recollecting our goal within this text and considering that our research work is in progress, we are able to point out that cyberculture, contemporary communication, and relations with education are some of the perspectives that are being carried out by indigenous peoples through political and creative means, taking on propositional ways and forms, whether as producers or disseminators – establishing the authorship of their culture from the sharing of pieces of information, which continue to be disseminated and reconstructed among non-indigenous users and, at the same time, becoming a reference for the villages, diversifying and enriching their cultural interaction.

Resuming this proposition in networking spaces evokes the power of the struggle of the peoples in their territories, their culture, and manifestation, which makes one think about who the indigenous peoples are in the Brazilian

and Latin American scenarios, often neglected by the state and threatened by colonization and colonizers. We can argue that there is a communicational, ethnocommunicational process being developed, and evidenced in this investigation.

The *spoils* as we see them today – such as mercury in rivers, a consequence of illegal mining, or the non-demarcation of indigenous lands – are the result of abandonment and marginalization of indigenous peoples. Therefore, we realize that this force deriving from the appropriation of communication/education and DICTs widens new forms of counterhegemonic publicity, being aware of all the challenges stopping such reality from happening in a generalized way.

In this epistemological and methodological process, actions and thinking/doing take up a position ingrained in the struggles of indigenous peoples, being inseparable from the research work. And from the experiences, we together continue to follow that communication potential, bringing in the production of knowledge and respect for diversity, and differences, intertwining knowledge/research practices, such as those by the University, with knowledge/practices of indigenous peoples, without naivety, and enforcing the disruption of crystallized hierarchies and hegemonies

Finally, we are able to consider that indigenous knowledge and actions with digital technologies can contribute to decolonial education processes that produce other possibilities of recognizing communication between different peoples and their relationship with Western society, not to mention, in particular, that they are autonomous authors of their ethnocommunications, having access to fundamental sociocultural goods that are fundamental rights to all peoples of the world connected by digital technologies.

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