

Indigenous peoples in the making of Brazil

The making of Brazil is often conceived of and narrated as an exogenous and disciplinary process, solely of European inspiration, according to which autochthonous populations were incorporated with varying degrees of contact and participation (political, economical or religious). The aim of the course is not to contrast a national history – supposedly neutral, empty of conflicts and interests – to a classification of indigenous peoples and societies following an axis tradition versus modernity (taking cultures and identities as a unique and essentialized normative referential). The seminar will explore colonial encounters (Asad, 1983) – historical situations, events and biographies – in which concrete agents, stake holders and antagonistic ways of thinking effectively interact with one another, distributed in a complex and diversified fabric of colonizers and colonized, weaving together institutions, meanings and strategies. Rather than producing bibliographic evaluations, the purpose is to move forward along our proposal, stimulating students to critically review the modes of construction of national history and the ethnicization resulting from colonial knowledge. That is, actively searching for forms of narratives and alternative sources (orality, photos, videos, objects, music's, performances) that engage with the memory of struggles and foster the protagonism of new historical subjects. Since I intend to contribute to current debates on the anthropology of colonialism, the course dynamics will necessarily involve dialogue with experiences and bibliography from other fields of the humanities.