

## 57 - THE CRITIQUE OF COLONIALISM IN THE AMERICAS AS AN EPISTEMOLOGICAL PERSPECTIVE IN THE STUDIES OF INDIGENOUS PATAXÓ GAMES

M.e FÁBIO SOUZA VILAS BOAS  
Licenciado em Educação Física (UFV)  
Mestre em Educação Física e Cultura (UGF)  
Doutorando pela Universidade Federal do Sul da Bahia (UFSB)  
Porto Seguro – Bahia – Brasil

D.r THELMO DE CARVALHO TEIXEIRRA BRANCO FILHO  
Doutor em Direito Difusos e Coletivos pela PUC/SP com Doutorado Sanduíche na Universidade de Coimbra – Portugal – FDUIC.  
Graduando em Ciências Sociais na Universidade Federal de São Carlos – UFSCAR.  
Mestre em Direito Direitos Coletivos, Cidadania e Função Social pela Universidade de Ribeirão Preto – UNAERP.  
Campinas – São Paulo - Brasil

M.e ROMEU ARAUJO MENEZES  
IF BAIANO - Instituto Federal de Educação Ciência e Tecnologia Baiano.  
Uruçuca – Bahia - Brasil

Prof. Dr. FRANCISCO EDUARDO TORRES CANCELA (Orientador)  
Universidade do Estado da Bahia (UNEB)  
Eunápolis – Bahia - Brasil  
Licenciatura Intercultural em Educação Escolar Indígena (LICEEI)  
Departamento de Ciências Humanas e Tecnologias (Campus XVIII)  
vilasboas.fabio@yahoo.com.br

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Epistemological pluralism and its political implications are themes debated in this new theoretical perspective called Decolonial, having as its main focus the criticism of positivism, structuralism and universalization which corroborate as the perspective of knowledge colonialism, that is, the processes of European intellectual domination. This domination signals a neutral, objective, universal knowledge that influences mental structures.

Criticisms about the colonization of knowledge by Europeans, socially 'invented', are determinants of mental structures, producing a discourse about us (local) that is not ours, are interpreted by external agents and theories, configuring a domination sustained by external and internal bonds, the power and mental structures consequently.

In opposition to the colonialism of knowledge used by Europeans and sharing the criticism of this mode of production of knowledge, we seek to carry out a project that aims to research the Pataxó Indigenous Games in the perspectives of Ethno-sport, tradition, culture, ethno-tourism and cultural heritage, aiming, therefore, to perceive these as essential for the construction and affirmation of the cultural identity of this ethnic group, which aims to mark its borders in a society where the cultural flow is very intense, in such a way that it is difficult to identify who is or is not ethnically Indian.

Thus, the proposal of this article is, in the first moment, to reflect on the historical contextualization of the process of formation, transformation and cultural reconstruction of the Indians of the Northeast of Brazil, who lost the possession of their lands, that is, a process of deterritorialization, the emergence of a new sociocultural arrangement, taking into account not only the past, but the present and future perspectives on indigenous issues which are pressing to only effectively bring about the democratization of indigenous tutelage. It is inexorable to rebuild their identity and promote the diffusion of the indigenous culture as a whole, in addition to valuing the achievements until then obtained. Therefore, the use of the Decolonial perspective is timely in the historical reconstruction from the point of view of its actors.

Still, in the meantime, it aims to demonstrate the recognition of games, as a traditional manifestation; as a form of ethno-tourism option; besides pointing out characteristics for its tipping as intangible cultural heritage.

It is hoped, therefore, to describe the history of traditional games from those of ancient Greece, demonstrating the ability of games to give visibility to the cultural identity of its people; it is added to this to enumerate the characteristics present in the games for their recognition as immaterial cultural patrimony and to bring to the knowledge of the postgraduate and graduate academics, mainly of Physical Education, of an epistemological perspective in the production of knowledge, that can give voice to the subaltern subjects.

Among the authors with whom the Decolonial theory disagrees, especially with regard to culture, can be cited: Hall (2003) and Balandier (1976) and Giddens (2002); tradition and difference, Gramsci (2009); society and universal, Inkeles (1967) who believed that the culture of humanity followed a definitive line of evolution; Elias (1994) addressing the civilizing process in which

"Two ideas merge into the concept of civilization. On the one hand, it constitutes a general contraconcept to another stage of society, barbarism. This feeling has long permeated the court society. He had found his aristocratic expression of Cut in terms like *politesse* *dvilite*. ... Civilization is not only a state, but a process that must be continued" (p. 62)

Among other authors who were responsible for the formation of many researchers who studied this subject, it is noted that all of them have characteristics that unite them: the fact that they are all European authors and that they write from the point of view of these. They talk about the theme, but about an optic of the universal that does not contemplate the peripheries, the excluded, the voiceless.

The Critique of Colonialism in America makes it possible, therefore, to criticize and reflect on the production of euro-based knowledge as the only way of thinking, mainly to explain the peoples of the peripheries, who were homogenized, as if they were all alike, we (Europeans) and they (all others). Still in that perspective, epistemologically, learn and be stimulated to leave the Cartesian square, understanding that one can go beyond the traditional and old methods of producing Eurocentric knowledge.

This theoretical line is criticized by two groups: the Colonialist and the Decolonial. The former devoted themselves to studying the wounds of colonialism in Asia and the East; the second to the studies of the Americas after the sixteenth century, and

the postcolonial period, believing that knowledge can only be thought in its context. They have in common these two perspectives, give voice to the subaltern, make them heard, and tell the facts about their point of view, not the one that "invaded" the American continent.

With this new knowledge, epistemological changes are necessary in research projects to speak and mainly give voice to the peoples located in South America, who have undergone a process of European colonization, as well as, aiming to look, tell, write history through the "loser" or subaltern point of view, more specifically in this case, the Pataxó Indians of Porto Seguro, Bahia, Brazil, America.

According to Ballestrin (2013), the Modernity / Colonial Group (M/C) was formed in the late 1990s, made up of Latin American intellectuals, located in several universities of the Americas, and made a fundamental epistemological movement for renewal critical and utopian view of Social Sciences in Latin America in the 21st century.

It is possible to summon this group of authors classified with Decolonial to explain terms such as identity, colonialism, occidentalism, culture, borders, modernity, freedom, diversity, civilization, intertuturality, transitional ontologies and dialogical emancipations in the cultural formation of the Americas. Some of its Decolonial representatives are: Edgardo Lander, Arthuro Escobar, Walter Mignolo, Enrique Dussel, Anibal Quijano and Fernando Coronil; later joined the group Javier Sanjinés, Catherine Walsh, Nelson Maldonado - Torres, José David Saldívar, Lewis Gordon, Boaventura de Sousa Santos, Castro - Gómez and Grosfoguel, Mignolo, among others. These authors will make it possible to treat the object of research with greater proximity, taking into account their specificities and locality.

This epistemological change therefore aims to use the colonial/modernity group reference and to re-read the violent process of colonization that the peoples of the Americas suffered, demonstrating the most varied strategies of rebuilding their cultures, that is, history from the point of view of the subaltern, breaking with the policies of modern and contemporary Eurocentrism.

To construct, then, a new history out of European standards showing that even after administrative independence, they still face the consequences of colonization, among them the remnants of colonialism, which may hinder the emergence of the process of identity affirmation and construction, Pataxó, is the goal of this perspective. It is important, therefore, to highlight your ways of thinking, feeling and acting, giving voice and being heard. It further reinforces the use of this perspective by Ballestrin (2013) reporting that the group's guiding force is "a continuing reflection on Latin American cultural and political reality, including subalternized knowledge of exploited and oppressed groups."

The author also considers that this is a "research program", because with this new epistemological perspective the group developed "notions, reasonings and concepts that give it an identity and a vocabulary of its own, contributing to the analytical and utopian renewal of the social sciences Latin American countries of the 21st century".

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Thus, in the studies of the Pataxó Indigenous Games, it is sought not only to approach the epistemological perspective in the Decolonial line, but also to use authors who give voice to the subaltern. For example, Rodrigues (2014) is dedicated to social issues, facing the difficult task of throwing a panoramic view on the complex issue of Brazilian identity, without losing sight of the way the theme is expressed in the dilemmas faced in the days that run. It is believed that from this referential can understand and contextualize the Pataxó in the Brazilian identity formation.

In view of this new look about the Pataxó and its sporting event, Garcia (2007) can also contribute with an anthropological view believing in the culture for "a better understanding of current events in sport" (p.9). This author can be used as a reference, because, epistemologically, it accompanies a production line of knowledge that sees in Brazil a possibility of discovering what it is to be Brazilian from the point of view of the subaltern.

He seeks to substantiate this anthropology of sport by describing, as object of study, the rituals, myths and bodies that move in sport, as well as it is related to traditions and postmodernity. This is an important treatment for a project that also has an anthropological horizon.

On the other hand, a problem faced by the natives is the issue of "invisibility", related to this theme will contribute Debord (1998) to provide the "denial of life that has become visible" (p.7). In the preface to the second edition of his book, *Society of Spectacle*, written by Feuerbach, he says that in "Our time, no doubt [...] prefers image to thing, copy to original, representation to reality, appearance if what is sacred to him is only an illusion, for the truth is in the profane" (p. 12). It is seen that these images constitute a world apart, possessing a reality of its own, or several realities. The spectacle defined by the author can unify society, where it is not a set of images, because as a set of images can be unstable and dynamic, but this unification is possible when the show is a social relationship between people.

According to this theoretical basis, games can exhibit characteristics of being not only a presentation and representation, but also a social relation between the Pataxó and these with other ethnicities. This spectacle can be a relational point of the Indians with the society where they are inserted, and that can only be answered by the Pataxó. It is noteworthy that this spectacle is generally seen as:

"concrete inversion of life, is the autonomous movement of the non-living. The spectacle and at the same time part of

society, society itself and its instrument of unification ... The spectacle is not a set of images, but a social relation between people, mediated by images (...) It is a crystallized vision of the world" (Debord, 1998, p.5).

In this perspective, it was sought to understand, analyze and describe the indigenous games as spectacle, an event in which values, traditions and cultural identity are forged to meet a demand of society and thus be inserted within it as a constituent "component" in the formation of the Brazilian people. In contrast, another dimension of the sport that will be the object of research is the one that seeks to understand the games as a traditional element, ethnodesport, culture, marker of identity.

From the above, we conclude that the great differential of research in the Decolonial perspective is to have as object the study of themes, which are not found everywhere, in the universal, quite the opposite, in the local and the specific. Therefore, from the epistemological basis of giving voice to the subordinate, who invents, organizes, develops the Pataxó Indigenous Games, one can contribute to the process of affirmation of their cultural identity.

This epistemological change in view of the bibliographic reference of the critique of Colonialism in America will make it possible to privilege the subjects' eyes, object of the research; they will be able to tell their story, position themselves on concepts that treat the project, and not only by the researcher's lens, which is not neutral, as well as their understanding as well. Thus, the projects, developed in this bias, will have their real importance and social relevance, because they will give voice to the most important subject of the research: the subordinates, the Pataxó.

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FÁBIO SOUZA VILAS BOAS

Endereço

Rua Mem De Sá, 356 - Centro

Eunápolis – Bahia – Brasil

CEP: 45820-470

Telefone: +55 (73) 99155-1886

E-mail: vilasboas.fabio@yahoo.com.br

#### THE CRITIQUE OF COLONIALISM IN THE AMERICAS AS AN EPISTEMOLOGICAL PERSPECTIVE IN THE STUDIES OF INDIGENOUS PATAXÓ GAMES

The critique of colonialism in the Americas is a new epistemological perspective that is configured as a research program and aims to question the colonialism of knowledge on the part of Europeans. It is with this epistemological matrix that one intends to carry out the studies of the Pataxó Indigenous Games, in order to give active voice to the subaltern, subject of its history. This is the proposal of the perspective defined as Decolonial, aiming to empowering the social actors, giving them voice and being heard, that is, to tell their story about the different perspective of that told by the Europeans. Thus, games are not an activity having an end in itself, but rather as a strategy of building and affirming their cultural identity, giving them visibility and recognition as intangible cultural heritage.

Keywords: Indigenous Games, Decolonial, Epistemology

#### LA CRITIQUE DU COLONIALISME DANS LES AMÉRIQUES EN TANT QUE PERSPECTIVE ÉPISTEMOLOGIQUE DANS LES ÉTUDES DES JEUX PATAXÓ INDIGÈNES

La critique du colonialisme dans les Amériques est une nouvelle perspective épistémologique qui est configurée

comme un programme de recherche et vise à remettre en question le colonialisme de la connaissance de la part des Européens. C'est avec cette matrice épistémologique que l'on entend réaliser les études des Jeux Indigènes Pataxó, afin de donner une active voix au subalterne, sujet de son histoire. C'est la proposition de la perspective définie comme décoloniale, visant à autonomiser le social acteurs, en leur donnant la parole et en se faisant entendre, c'est-à-dire raconter leur histoire sur la différente perspective de ce que racontent les Européens. Ainsi, les jeux ne sont pas une activité ayant une fin en soi, mais plutôt une stratégie de construction et d'affirmation de leur identité culturelle, leur donnant visibilité et reconnaissance en tant que patrimoine culturel immatériel.

Mots-clés: Jeux Autochtones, Decolonial, Épistémologie

#### LA CRÍTICA DEL COLONIALISMO EN LAS AMÉRICAS COMO PERSPECTIVA EPISTEMOLÓGICA EN LOS ESTUDIOS DE LOS JUEGOS INDÍGENAS PATAXÓ

La crítica al colonialismo en las Américas es una nueva perspectiva epistemológica que se configura como un programa de investigación y pretende cuestionar el colonialismo del conocimiento por parte de los europeos. Es con esa matriz epistemológica que se pretende realizar los estudios de los Juegos Indígenas Pataxó, de manera posibilitar dar voz activa al subalterno, sujeto de su historia. Esa es la propuesta de la perspectiva definida como Decolonial, objetivando empoderar a los actores sociales, dándoles voz y voz son oídos, es decir, contar su historia sobre la óptica diferente de la contada por los europeos. Así, los juegos no se configuran una actividad teniendo fin como ella, sino como una estrategia de construcción y afirmación de su identidad cultural, dándoles visibilidad y reconocimiento como patrimonio cultural inmaterial.

Palabras clave: Juegos Indígenas, Decolonial, Epistemología

#### A CRÍTICA DO COLONIALISMO NAS AMÉRICAS COMO PERSPECTIVA EPISTEMOLÓGICA NOS ESTUDOS DOS JOGOS INDÍGENAS PATAXÓ

A crítica ao colonialismo nas Américas é uma nova perspectiva epistemológica que se configura como um programa de investigação e pretende questionar o colonialismo do conhecimento por parte dos europeus. É com essa matriz epistemológica que se pretende realizar os estudos dos Jogos Indígenas Pataxó, de maneira possibilitar dar voz ativa ao subalterno, sujeito de sua história. Essa é a proposta da perspectiva definida como Decolonial, objetivando apoderar os atores sociais, dando-lhes voz e serem ouvidos, ou seja, contar a sua história sobre a ótica diferente da contada pelos europeus. Assim, os jogos não se configuram uma atividade tendo com fim ela mesma, e sim como uma estratégia de construção e afirmação de sua identidade cultura, dando-lhes visibilidade e reconhecimento como patrimônio cultural imaterial.

Palavras-chave: Jogos Indígenas, Decolonial, Epistemologia