58 - THE SOCIAL MEDIA AND SETTLED INDIANS: THE CASE OF KAINGANG AND KRENAK OF VANUÍRE VILLAGE IN ARCO - IRIS / SP

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INTRODUCTION

At the present moment is the superficiality of discussions involving ethnic issues, respect for differences and gender issues addressed by the media, educational institutions and local communities, the result of an exorbitant diversity of races that holds our country. Brazilian society has little knowledge of the Indian whose ancestry is the first in our country.

The school place for the construction of knowledge and therefore can expand the conceptions of life of the current Indian stereotypes and biased information releases images and information contained in textbooks permeated by the dominant ideologies that do not represent the Indian as he is currently current, using the Indian way of the past. It is common to assign to this uncompromising race adjectives such as laziness and idleness or even their homes are portrayed as being in the hollow, or portray the image without considering the specifics of each tribe or village.

In the municipality of Rainbow in the state of São Paulo, located in the Indian post Vanuíre. Site can be found in 50 houses of masonry, the FUNAI post, evangelical church, community hall, health clinic, community hall, sports field and football field. Children and adolescents belonging to the tribes of the village, and the Krenaks Kaingangs to attend the 6th year the village school, then are forwarded to the state public network of non-indigenous in the town of Rainbow to finish basic education.

The school has computers so that students can use as a tool in the learning process, but in many ways, the use is precluded by the small number of equipment, the location, hours or even inappropriate, due to technical problems.

The use of media is also in the design of the Indians as important institutions to disclose identity and visibility, as well as socialization, entertainment and knowledge that can be purchased with the systematic use of this tool, simply that the opportunity of contact between the involved, either in the school environment, or the collective individuality of their homes.

In order to identify the relationship between indigenous teenagers and social media were investigated by means of a descriptive qualitative approach using an open questionnaire, adolescents of the tribes and Kaingang Krenak Vanuíre village in the municipality of Rainbow/ SP.

DEVELOPMENT

Just as different cultures and especially the culture of white, especially the indigenous people, those who keep a close contact to city dwellers, also share the desire of the enjoyment of new technologies such as internet usage. This desire can be achieved in the school environment, in the village itself or in visits to cities, houses specializing in the use of the Internet and in Internet cafes.

Few villages have internet access, indigenous families await the roadside to reoccupy their land, villagers struggle for better conditions of life starting with a better diet, getting the use of computers in the network because they do not last or second plan, therefore, can not be said that digital inclusion is a reality that ethnic group, however there is evidence that the digital focus in specific communities, whose objectives regarding the use of this technology might differ from the culture of the "white" .

According to Costa (2010) the proximity of indigenous communities to urban centers, the Indians of the tools available to access information and communication technologies, bringing these resources and include them in their daily lives and in their relations of sociability. Many children and young people are exposed early on to television and the Internet, which can be considered natural for those who live on cultural borders. The problem is that many of these children only have access to the cultural productions of the West. The knowledge produced by indigenous peoples in these spaces that are with new technologies, it is outside. On the other hand, these media have served to give visibility and 'save' the history and memory of the Indian community within technological resources that attract the eye of the Indian and also make them feel included in the world, because the culture them is also disseminated to society.

Cyberspace can be considered a construction site of learning, and school should work to create a space for socializing and teaching and learning material. ICT (Information and Communication Technology) contribute to the generation and enjoyment of a considerable amount of information that occurs through diverse as digital media which facilitates communication.

The technologies have invaded the everyday people, either through use of sophisticated equipment or simply access a copy of pirated CD or DVD. There are places where access occurs in larger numbers and those where the use is still limited. Thus, the Indians were attracted by the use of all this technology, possibly because of familiarity with the culture of "white", which occurs more frequently in the school environment and the interaction with the urban cities, which leads us to today's images considered somewhat mundane, like the fact that we see with the indigenous use of cell phones, DVDs, cameras, radios and even handheld computers.

Many indigenous children, even while living with their families, as well as soon they are exposed to the school west, television, and even the internet, which is natural for those who live in cultural boundaries. The problem is that a large part of these children will only have access to the cultural productions of the west. The knowledge produced by indigenous peoples, in these spaces that are with the new technologies, is located on the outside (COSTA, 2010).

Think about the indigenous and take into consideration its insertion in the society or as well says Martin-Barbero, indigenous cultures as part the productive structure of capitalism, but without that its truth is exhausted it. Ignorant of the first is equivalent to refer to cultural identity to a mythical era, a continuity to - historic which makes it impossible to understand the changes suffered by this identity. Ignore the second, however, would be to make the game of the logic of capitalism, fall into the trap of attributing the ability to exhaust the reality of the current, which is what we do to deny to the indium their ability to develop in their cultures, capacity, which is unacceptable to both the explanation economistic as for the politicisation immediatist (MARTÍN-BARBERO, 2003, p. 273)

With regard to social networks, it appears that they promote social intercourse, as it allows individuals to experience relationships beyond their local communities. That is, the individual who participates in a community like orkut, mostly seeks to find friends and participate in discussions on topics of interest in the discussion forums in some communities of the thousands

available on the site. According to Santana (2006), it is true that many teenagers today are participating in these social networks. In Brazil there is evidence that Facebook and Orkut social networks are more accessible and are gaining more tools that make it easier and closer dialogue and interaction between subjects. The group uses these more social media and participates in these environments is the teenager. This can not be said that other age groups do not use or browse the Web. The network is now permeated by many different types of subjects. However, studies show that teenagers - between 12 and 18 - are the people with greater presence and interaction on the Internet.

This data can be understood from the notion of digital culture that is intrinsic to the young born from the 80's, who were born involved in an ocean of information (Martin, 2005), interacting daily with computers, remote control, video games and more one hundred technologies.

The use of media is also in the design of the Indians as important institutions to disclose identity and visibility. It is interesting to note that individuals and forms of relationship between them are fed by the media because most knowledge about the world of role models, values and styles of behavior comes to the human mind does not direct experience of the physical world and relationships with others, but increasingly through the mediation of the media. And a lot of issues come to inhabit the human mind, from the discussion by such means. These methods have become critical media as social inclusion and exclusion and control of the things that happen in the world (Costa, 2010, p. 62).

However, Internet use does not have the same meanings for those who enjoy it to. In a study by Adams and Pepper (2002), it was found that the adolescents interviewed remain 10 to 45 hours a week connected to the Internet, but can not give reasons for such behavior. Was obtained as a response "I dunno, never thought about it," "... I'm really addicted to the net, "" I never stopped to think about it, but I think I am different here, I like. ""You think too much! Goes by so fast especially when it does what it can do the day-to-day, "etc..

According to Martins et. al (2009), the constant development of technologies and the Internet as an interactive tool gave rise to what we know today as social networking. Much has been written about the emergence, growth and development of virtual social networks, but little is said about its utility in the construction of knowledge or learning of individuals in the educational process. Currently, in general, the perception people have about social media as a negative, since they are aimed only as means of distraction, where students would lose hours of your day, and that could be exploited to study and learn by browsing virtual pages that do not add any value to the construction of knowledge.

Social media like facebook, orkut and social network has its own operating structures that resemble in many situations. For example, "social network" structure possesses simple operation is usual for a Virtual Environment; it, can only be accessed by invitation, which shows an affective and socio-cultural organization, with laws and codes developed in cyberspace and, as if they were all somehow connected.

These systems operate on the fundamental primacy of social interaction, that is, attempting to connect people and provide their communication and thus can be used to forge social bonds. (Recuero, 2004)

Orkut, twitter, facebook and myspace among others, to be part of virtual social networks can and should use various resources such as e-mails, forums, chat rooms, mailing lists, newsletters and social software.

In a study by Lima (2010), which investigated the relationship of the young with Orkut, the author points out as the most frequent habits of using the Internet, accessing social networking sites like Orkut, MySpace and Facebook (81%), read news (79%), exchange instant messages and read e-mails (76%) of respondents. Most also often do research for school (70%), downloading music (61%) and watching videos (58%). With regard to the chat, 43% have no such custom and most (57%) have this habit. Do research for work 37%, 32% read blogs, download movies 23% and 19% write blogs. Analyzing the above results, we find that 81% of respondents, regardless of social class, usually to access social networks. In the evaluation of the psychologist Moscovici (1969), the media, in general, creates the conditions of birth, movement and penetration of social representations of cognitive systems with a language and its own language and the author adds:

(...) Value systems, ideas and practices with a dual function: to establish an order to enable individuals to orient themselves in their material and social world and control it; enable communication and the members of a community (1969, p.13)

In the city of Arco Iris is located in the Indian post Vanuíre. Children and adolescents belonging to the tribes of the village to attend the 6th year the village school, then are forwarded to the state public network of non-indigenous in the town of Rainbow to finish basic education.

According to Cross (2007), the west of São Paulo has a particularity and indigenous peoples, at all the stations live more than one ethnic group who share experiences, refuse, and relate to reassert themselves, forging alliances through marriage, politics , religion and culture, drawn up to ensure forces.

The contact with these Indians worldwide network of computers occurs at least in the school environment, for a few predetermined classes. However, other tribes have contact with the virtual environment that go beyond the local school, contact them either by themselves or by the creation of a project aimed at digital inclusion to underprivileged segments. In this regard, Silva (2011) reports that digital media are technically still an unexplored field within the EU practice, but with great potential for expansion and utilization, as seen from the example of the Indians Online portal, which since 2004 serves as a communication vehicle for indigenous native groups and even non-Indians across the country. In the case of creation of the network Indians Online, on the initiative of the Non-Governmental Organization (NGO) Thydewá (based in Salvador - BA), it is important to remember that digital inclusion initiative is parallel to other voluntary activities: workshops by facilitators in the areas of health, ethnic journalism, education, citizenship and rights, solidarity economy and agroflorestagem; activities directed both to individual Indians as to the community in general.

To understand how is the relationship between the Indians and Kaingangs Krenaks with social media we chose a descriptive qualitative approach with the use of statistical procedures.

The study included 18 Indians Vanuíre the village, and of these 11 men and 7 women, aged between 13 and 17 years. For data collection, we used five key questions that responded to the yearning of the study and were analyzed statistically.

You can see that when asked about accessing social networks at some point in their lives, whether daily or monthly, 65% of indigenous men and women said they access the network and therefore 35% said they did not access the network at any time of their attitudes to the present, showing that the relationship between indigenous teenagers and social media happens, not for everyone, but for the vast majority of respondents.

When the question asked how often occurred access networks men have argued that this attitude is at least 4 or 5 times a month. While indigenous women pointed out that such an act is a little less than 2 to 3 times monthly. To the question about where such access occur responses focused on Internet cafes, for there is no Internet access at the village, however, a response attributed to cell phone access networks, possibly when it moves indigenous nearby cities .

The main motivation for indigenous access social networking was the order statistic: 35% said stay informed and know the world, the reason for the access networks, another 35% said that communication with distant relatives and the main

reason, 30% said the excuse to meet new people to access social media.

The last question was held addresses those who do not have access to networks and inquired about their interest in being able to access social networks. 100% of respondents said they want to be able access networks claiming the main reasons the contact with the world and the information that such an approach makes it possible for those who access social networks.

FINAL CONSIDERATIONS

Our objective with this study to understand the relationship between indigenous villagers and adolescent social media. You can find answers with a high percentage of indigenous young people who use the internet, specifically accessing social networks like facebook, orkut and / or social network. It was noticed yet, the interest of all involved that said they did not have the ability to access, at some point in order to access the network with the world and contact information. Other important information was the reason for such access focus in contact with distant relatives which indicates the difficulty of such relationships face, possibly the result of difficulty in accessing finance.

The responses show the construction of a new Indian that at some point should take advantage of existing technologies and specific needs that this group possesses, demystifying the picture that textbooks and much of the press have their information passed in the population.

The limited number of network access to demonstrate the great difficulty that this population has in enjoying what is ordinary local people, whether in their homes, houses, or specialized devices, which demonstrates the need for public policies for digital inclusion for this population as marginalized and deprived of resources that meet your needs. The teenager's indigenous village Vanuíre want to be part of the world without at the same time losing their origin, their habits and customs that are indigenous. This need is present in contact with the culture of the white man, in order not to be alienated to what is around you, after living with the Western culture is a constant of these people, whether at school, in the sale of crafts or the comings and goings to nearby cities.

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ABSTRACT

Just as different cultures and especially the culture of white, indigenous highlighted, those who keep a close contact to city dwellers, also share the desire of the enjoyment of new technologies like the Internet. This desire can be achieved in the school environment, in the village itself or in visits to cities, houses specializing in the use of the Internet and in Internet cafes. The use of media is also in the design of the Indians as important institutions to disclose identity and visibility, as well as socialization, entertainment and knowledge that can be purchased with the systematic use of this tool, simply that the opportunity of contact between the involved, either in the school environment, or the collective individuality of their homes. In order to identify the relationship between indigenous teenagers and social media have been investigated 18 adolescents of the tribes and Kaingangs Krenaks Vanuíre village in the municipality of Rainbow / SP through a descriptive qualitative approach using a questionnaire open. The responses demonstrated in the construction of a new Indian that at some point should take advantage of existing technologies and specific needs, demystifying the picture that textbooks and much of the press have their information passed in the population. It was noticed yet, the interest of all involved that said they did not have the ability to access, at some point in order to access the network with the world and contact information.

KEYWORDS: Social Media. Kaingang. Krenak.

RÉSUMÉ

Tout comme les différentes cultures et surtout la culture des blancs, les autochtones ont souligné, ceux qui gardent un contact proche de citadins, partagent aussi le désir de la jouissance des nouvelles technologies comme l'Internet. Ce désir peut être réalisée en milieu scolaire, dans le village même ou dans des visites aux villes, des maisons spécialisées dans l'utilisation de

l'Internet et dans les cafés Internet. L'utilisation des médias est aussi dans la conception des Indiens comme des institutions importantes de divulguer l'identité et la visibilité, ainsi que la socialisation, de divertissement et des connaissances qui peuvent être achetés avec l'utilisation systématique de cet outil, il suffit que la possibilité de contact entre le impliqués, soit dans le milieu scolaire, ou l'individualité collective de leurs maisons. Afin d'identifier la relation entre les adolescents autochtones et les médias sociaux ont été étudiés 18 adolescents des tribus et Kaingangs Krenaks Vanuíre village de la municipalité de Rainbow / SP grâce à une approche descriptive qualitative en utilisant un questionnaire ouvert. Les réponses ont démontré dans la construction d'un Indien de nouvelles qu'à un certain point doit tirer parti des technologies existantes et des besoins spécifiques, à démystifier l'image que les manuels scolaires et une grande partie de la presse que leurs renseignements transmis dans la population. Il a été remarqué encore, l'intérêt de tous les impliqués qui ont déclaré ne pas avoir la possibilité d'accéder, à un certain point dans le but d'accéder au réseau avec le monde et ses coordonnées.

MOTS-CLÉS: médias sociaux. Kaingang. Krenak.

RESUMEN

Al igual que las diferentes culturas y sobre todo la cultura de los blancos, indígenas, destacó, los que guardan un estrecho contacto con los habitantes de la ciudad, también comparten el deseo del disfrute de las nuevas tecnologías como Internet. Este deseo se puede lograr en el ámbito escolar, en el mismo pueblo o en las visitas a las ciudades, las casas especializadas en el uso de Internet y en los cafés Internet. El uso de los medios de comunicación es también en el diseño de los indios como las grandes instituciones de divulgar la identidad y visibilidad, así como la socialización, el entretenimiento y el conocimiento que se pueden comprar con el uso sistemático de esta herramienta, basta con que la oportunidad de contacto entre el involucrados, ya sea en el ámbito escolar, o la individualidad colectiva de sus hogares. Con el objetivo de identificar la relación entre los adolescentes indígenas y medios de comunicación social han sido investigados 18 adolescentes de las tribus y Kaingangs pueblo Krenaks Vanuíre en el municipio de Rainbow / SP a través de un enfoque cualitativo descriptivo mediante un cuestionario abierto. Las respuestas se demuestra en la construcción de un nuevo indio que en algún momento debe tomar ventaja de las tecnologías existentes y las necesidades específicas, la desmitificación de la imagen que los libros de texto y gran parte de la prensa que su información sea aprobada en la población. Se observó, sin embargo, el interés de todos los participantes que dijeron que no tenían la capacidad de acceder, en algún momento con el fin de acceder a la red con el mundo y la información de contacto.

PALABRAS CLAVE: Medios de Comunicación Social. Kaingang. Krenak.

AS MÍDIAS SOCIAIS E O INDIO ALDEADO: O CASO DOS KAINGANG E KRENAK DA ALDEIA VANUÍRE EM ARCO - ÍRIS/SP

RESUMO

Assim como as diversas culturas e em especial à cultura do branco, os indígenas em destaque, aqueles que mantêm um contato próximo aos moradores das cidades, também compartilham do desejo do usufruto de novas tecnologias como a internet. Esse desejo pode se alcançado no ambiente escolar, na própria aldeia ou ainda nas idas às cidades, em casas especializadas ao uso da internet como nas lan houses. A utilização das mídias também passa na concepção dos índios como instituições importantes de divulgação de identidades e de visibilidades, bem como de socialização, entretenimento e conhecimento que pode ser adquirido com o uso sistematizado de tal ferramenta, bastando para isto à oportunidade do contato entre os envolvidos, seja no ambiente escolar, coletivo ou na individualidade de suas moradias. Com o objetivo de identificar a relação entre os adolescentes indígenas e as mídias sociais foram investigados 18 adolescentes das tribos Kaingangs e Krenaks da aldeia Vanuíre no município de Arco Íris/SP, por meio de uma pesquisa descritiva de abordagem qualitativa utilizando-se de um questionário aberto. As respostas encontradas nos evidenciaram a construção de um índio novo que em algum momento usufruí das tecnologias existentes e por necessidades especificas, desmistificando o retrato que os livros didáticos e grande parte da imprensa apresentam em suas informações repassadas a população. Percebeu-se ainda, o interesse de todos os envolvidos que afirmaram não ter a possibilidade de acesso, de em algum momento acessar as redes visando o contato com o mundo e a informação.

PALAVRAS CHAVES: Mídias Sociais. Kaingang. Krenak.