

## DECOLONIAL COMMUNICATION: narratives in Darcy Ribeiro and Dee Brown that fight master epistemology

COMUNICAÇÃO DECOLONIAL: narrativas em Darcy Ribeiro e Dee Brown que combatem a epistemologia mestre

COMUNICACIÓN DECOLONIAL: narrativa en Darcy Ribeiro y Dee Brown que luchan contra la epistemología maestra

### Luís Guilherme Costa Berti

PhD candidate in Communication at UNESP/Bauru, Master of Science with emphasis in Agribusiness and Development from UNESP/Tupã, specialist in Human Rights, Social Responsibility and Global Citizenship PUC/RS, Bachelor of Laws from UniFadap.

[lq.berti@unesp.br](mailto:lq.berti@unesp.br)



0000-0002-9420-5909

### Nelson Russo de Moraes

Associate Professor at FAAC/UNESP. Habilitation in Management and Environmental Education (UNESP). PhD in Communication and Contemporary Culture (UFBA). Master's degree in Social Work from UNESP/Franca, Bachelor's degree in Administration from the Toledo Institute of Education.

[nelson.russo@unesp.br](mailto:nelson.russo@unesp.br)



0000-0003-0159-9433

Mailing address: Faculdade de Arquitetura, Artes e Comunicação – UNESP; Av. Eng. Luís Edmundo Carrijo Coube, 14-01 –Vargem Limpa –Bauru, São Paulo, Brazil –CEP: 17033-360.

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### ABSTRACT:

This article approaches through Document Analysis, considering the literary parameterization of *Bury my heart in the curve of a river* and *Indians and Civilization*, works that bring up the existential use of the cosmovision for the native peoples. It is observed that, regardless of the locus, both North America and South America, the indigenous people converge experience from the cosmovision. That said, traditional knowledge is asphyxiated by a single, master knowledge. This time, the study will use the concept of decoloniality as a guiding principle. It is understood that the worldview is an expression of decolonial communication. For example, Dee Brown proposes to use indigenous words whenever possible.

**KEYWORDS:** Communication; Human rights; Decoloniality; Worldview; Indigenous people.

## Introduction

The crisis in the Democratic State of Law is evident when popular diversity is stifled. In addition, the Portuguese sociologist Boaventura de Sousa Santos uses the concept of epistemology, in which it is the emptying of a people, thus culminating in a crisis of plurality (Moraes et al., 2025; Moraes et al., 2017; Moraes et al., 2016; 2019; Carvalho Pires; Moraes, 2021; Moraes et al., 2021). Such elements are inherent in American history.

In this wake, it is emphasized that plurality is the foundation of democracy, as well as decolonialism. We note the theory that decolonial thought bases the need to shed light on pluriversal epistemologies in which it is treated "the set of multiplicity of particular philosophies" (Ramose, 2011, p. 12). Moreover, communication, roughly speaking, can be understood by the act of addressing a sign or symbol to another and this being palatable and understandable. Therefore, the article focuses on shedding light on the works that report on the historical process of acculturation of the indigenous,

being the act of abruptly inserting the indigenous in the civilization that grew exponentially unfolds spystemícida.

That said, problems emerge, such as the Democratic State of Law, to note, the example of the Yanomami humanitarian crisis, thus revealing a lame democracy. Moreover, the problem is not contemporary, but it is a structural colonialism. Having said that, the following problem emerges: how to coining a concept of solidity towards the native peoples in order to further strengthen the resilience before the silence of the natives?

The concept of silencing the natives not only reflects on the metaphorical level, but also reaches materiality, since several aboriginal languages were deconstructed until becoming reminiscent. Nevertheless, the study is willing to cut the decolonial written communication in order to this philosophical current be used in the contemporary world.

Therefore, two works must be angularized - Bury my heart in the curve of a river and The Indians and the Civilization of Dee Brown and Darcy Ribeiro respectively -, in order to discuss the indigenous worldview in counterpoint to the master epistemology. This academic exercise justifies the present work, in view of the relevance of the theme, in addition to interethnic friction, it is notorious in the days that run the conflict between the homogeneous civilization that invades areas of indigenous territorial demarcation. This article is at the heart of the debate.

For the full understanding of contemporary frictions I bring up the philosopher Walter Benjamin in which he talked about the need to brush history against each other to arise dirt. (Benjamin, 1994, p. 225) With regard to the rubble, the decimation of the original peoples, such as the Caétes people, stands out.

It is admonished that literary angularization extends to the processes of taking over territories, revealing the intrinsic values and worldviews of different ethnic groups, the existential plurality and community formation. This time, they are the native peoples that support America.

The reverse of this is the colonization in which the European white takes control, in this way, legitimizes its sovereignty (Quijano, 2010, pp. 84-130). It stands out, therefore, the modernity established in the structural colonialism, as well as, to inferiorize the native peoples (Mignolo & Pinto, 2015 pp. 381-412).

It is emphasized that the documents of Dee Brown and Ribeiro are the thread of decolonity revealed through the tool of Documentary Analysis in which we discuss in the next chapter.

## Methodology

It is about scrutinizing language and communication, as well as using other methodological approaches, being considered interdisciplinary. The work was done through the scrutiny of the documents "Indians and civilization" and "Bury my heart in the bend of a river". Both works are about shedding light on the problem of colonization, that is, the authors do the work of brushing history to counterlinks as Walter Benjamin (1994). In this sense, the work examines the rubble of the colonization of yore, as well as its ideologies and worldviews.

In this regard, it is essential to stress that the ideological construction of homocentric civilization must differ from that of the original peoples. This premise is revealed with Discourse Analysis. The construction of the civilization opposite the indigenous worldview stands out, given that both have different ways of fabulating the territory.

It is worth mentioning the author Nogueira (2001, p. 4) in which he conceives the Discourse Analysis in which he examines the communication of the social sciences to the Discourse Analysis:

It is important to mention that Discourse Analysis is not only method(s). It is also a perspective on the nature of language and its relation to central social science issues. More specifically, Discourse Analysis represents a related set of approaches to Discourse, approaches that entail not only data collection and analysis practices, but also a set of metatheoretical and theoretical assumptions.

Thus, the study comes from the "context to context" according to (Mussalim, 2011, p. 1465). In addition, the use of Discourse Analysis intends to enhance the scope of the exercise of linguistics, also proposing properties of the subject, in addition to historical context and social phenomena occurred. In this sense, Ferreira highlights:

From the political point of view, the Discourse Analysis (AD) is born, thus, from the perspective of an intervention, a transformative action, which aims to combat the excessive linguistic formalism then in force, seen as a new faction of the bourgeois type. Alongside this revolutionary trend, AD seeks to de-utopiatize the relationship with language, hence its critical relationship with linguistics. Strictly speaking, what AD does most corrosive is to open a field of questions within linguistics itself, operating a sensitive displacement of terrain in the area,

especially in the concepts of language, historicity and subject, left aside by the currents in vogue at the time (Ferreira, 2007, p. 40 *apud* Caprioli, 2018, p. 32).

It should be noted that the works start from the materiality. Meanwhile, Foucault, treats communication as an inseparable variable of linguistics and linguistics comes from the matter that builds society immersed in its historical and cultural particularism, making it possible to contextualize and elucidate circumstances, facts and phenomena:

The production of discourse is at the same time controlled, selected, organized and redistributed by a number of procedures whose function is to conjure its powers and dangers, to dominate its random event, to dodge its heavy and fearsome materiality (Foucault, 1996, pp. 8-9).

With regard to Discourse Analysis it is possible to point out that it is a qualitative method, essential to examine documents and extract the essence of them.

For conclusion purposes, the works - by Dee Brown and Ribeiro -, are submitted to Discourse Analysis and it is possible to compare the typical leaders in both works, in addition to highlighting the social friction and its sequels. Valuable information that will be exposed in the next chapter.

### **Interethnic Frictions in the American West**

The chapter will address interethnic frictions in the American West. The territories to the invaders were treated as Wilderness (wilderness), as recorded by Dee Brown causing immigrants, especially Europeans to compose the "barbarian" territory. It accentuates wild region dating back to a primitive or inhuman factor.

Dee Brown, composes a historical record about the territorial conflicts, since the American invaders understood the lands as mercantile field, while the original peoples, listed Apaches, Navajos, Sioux, holds the worldview, that is, to mean the territory to the point of transforming it into territory. In addition, in the course of the work, it sheds light that the indigenous after contact with the invaders changed their ethos - habits, customs and values, while the originals were acculturated abruptly and violently.

It is emphasized that the abrupt change of the ethos, culminates in acculturation, and is therefore violently altered psychologically, since they are not originals, nor sertanejos or jagunços; they are in the open, that is, the margin.

With regard to the indigenous ethos, it is admonished that the place modifies the episteme, therefore, the territory becomes a space in consonance with Milton Santos:

Space must be considered as a totality, like the very society that gives it life (...) space must be considered as a set of functions and forms that are presented by processes of the past and the present (...) the space is defined as a set of representative forms of social relations of the past and the present and by a structure represented by social relations that are manifested through processes and functions (Santos, 1978, p. 122).

Interethnic friction unravels under Dee Brown's watch when in 1874 the Seventh Cavalry of 1,000 headed for the Black Hills in search of gold. It is observed that for the original indigenous peoples covered under the mercantilist perspective, while the indigenous imbued the Black Hills with resignifications, beliefs, and values derived from historical particularism.

In this tune, there is gold in the Black Hills. The indigenous were relegated in tiny reserves. In this context, indigenous leaders trusted in treaties and waited for the military to expel the miners. The young warriors of the Sioux Oglala people, indignant at the omission of the more experienced leaders, escaped from the reserve, joining the reluctant experienced Crazy Horse and Sitting Bull, of whom they were not conniving the agreements with the white invaders.

It is noteworthy that the coinage of the anthropologist Roberto Carlos de Oliveira. It is understood that interethnic friction dates back to a contact between diverse ethnicities in which they occupy the same territory. The conception is notorious between the coercive advance of the invaders towards the act of plundering pastoral, forestry and agricultural areas. The invasion had taken place under the thesis of the supremacist conception of which he was performing divine providence. It is well known that the colonizing invaders "claiming to possess a preeminent social value, an excellent mission, believed to be predestined to civilize any territory classified (by themselves) as barbaric and uneducated" (Junqueira, 2001, p. 51). It should be noted that for the natives the Black Hills is the center of the Earth. The ten nations of Sioux are seeing them as the center of their land. - Totoke Inyanke (Slight Antelope) (Brown, 1980, p. 238).

The indigenous worldview is observed, regarding Pachamama, after all for the original peoples it was the womb of the traditional and original communities and everything that converges in it.

It is opportune to bring up the anthropologist Roberto Carlos de Oliveira, in which he conceptualizes:

We call "interethnic friction" the contact between tribal groups and segments of Brazilian society, characterized by their competitive and, more often, conflicting aspects, assuming this contact often "total" proportions, i.e., involving all tribal conduct and not - that is shaped by the situation of interethnic friction. However, this "situation" can present the most varied settings [...]. Thus, in accordance with the socioeconomic nature of the expansion fronts of Brazilian society, friction situations will present specific aspects (Oliveira, 1962, p. 86).

He urges us to point out that the abrupt advance of the Americans was responsible for their ideals, especially with political culture. Moreover, the time, the peoples were only considered "civilized", if perhaps there was a state, a monogamous family, as well as private property. The paradigm of progress was the mirroring of Western hegemonic society. The author Pecequilo talks about:

Territorial expansion was rationalized and explained not by material interests, but by the duty that the Americans had to spread and affirm their spirit and vision, synthesized in the pair democracy/republic. There, the combination of cross and interest, also characteristic of all American foreign policy, found its first expression (Pecequilo, 2005, pp. 57-48).

However, Dee Brown, as mentioned above, deals with the decolonity of "arming a narrative of the conquest of the American West according to its victims, using his words whenever possible" (Brown, 1980, p. 14).

That said, written communication by Dee Brown is known to take place in the transmission of a message to others. Therefore, the author transmits the concept of the indigenous past to the public in order to carve a memorial of the invisible. In this tune, stands out the master epistemology coined by Linda Alcoff, which mentions:

(...) Is it realistic to believe that a simple "master epistemology" can judge all kinds of knowledge originated from different cultural and social locations? The claims of universal knowledge about knowledge need at least a deep knowledge about its cultural and social location" (Alcoff, 2016, p. 131).

In this tune, it is revealed that knowledge is not hierarchical, yet horizontal and plural, given human diversity.

## Representativeness Originating

It is the "reverse of structural colony". In line with Mignolo (2017) it deals with "epistemological disobedience", that is, enjoy the applicability of traditional knowledge and customs, given the denial of an external imposition. Urges mention:

Decolonial thought and action focus on enunciation, engaging in epistemic disobedience and detaching from the colonial matrix for the possibility of decolonial options - a view of life and society that requires decolonial subjects, decolonial knowledge and decolonial institutions (Mignolo, 2017, p. 6 *apud* Silva, 2022, p. 359).

Moreover, epistemological decolonity alludes to the fabulation of pluriversal knowledge, being "understood[s] as a state in which any pair of items is probably related in two or more divergent ways" (Mignolo, 2017, p. 7). It is necessary to recall the beginning of the article. Indigenous peoples are indispensable parts for the Democratic State of Law, therefore, there is no democracy without a transversal dialogue with diversity. In short, authoritarianism exterminates the Other.

Decolonity exerts an undoubted factor in the representativeness of the natives towards the others. Here, it deals with the representativeness of the other. It should be stressed that the structural colonisation of marginalizing the diverse, treating as leftover, as well as complementing Dussel: "outside its borders is the non-being, the nothing, the barbarous, the meaningless" (Dussel, 1986, p. 11).

In addition, modernity enters into the denial of the other. The Cartesian thought of I think, therefore I exist, although in modernity brings the concept of conquering, to exist. In this way, it is appropriate to bring indigenous leaders who resisted in order to re-examine. It urges mention that Boaventura de Sousa Santos systematizes all epistemologies, that is, the epistemologies of the South. The sociologist discusses:

The South is metaphorically conceived here as a field of epistemic challenges, which seek to repair the damage and impacts historically caused by capitalism in its colonial relationship with the world. This conception of the South overlaps in part with the geographical South, the set of countries and regions of the world that were submitted to European colonialism (Santos, 2010, p. 19).

As it is necessary to exercise representativeness - as an expression of decolonity -, I bring up indigenous leaders who bravely resisted in the face of the invaders:





Source: Bury my heart in the bend of a river (Brown, 1980, p. 226).

It highlights the thought of Ferdinand Tönnies (1858-1917), in which he discusses concepts of societies and communities. However, the sociologist in his work *Gemeinschaft und Gesellschaft* (Society and Community), exposes critiques, especially about social inequalities, among which, they started from the will. It is understood that natural wills allude to affectivity generating, therefore, community social productions, being the primary nucleus for the creation of communities.

### **The Brazil imagery of Darcy Ribeiro**

Anthropologist, senator, writer and researcher Darcy Ribeiro (1922-1997), worked to find and decode Brazil. In addition, she had figured in the SPI - Indigenous Protection System -, a State body in philosophy was based on Positivism in which it dates back to a current of thought that emerged in France in the nineteenth century. The Indians and civilization travel in the acculturation and reduction of indigenous peoples in Brazil.

It is admonished that in the course of the year 1870 the American jurist Lewis Morgan published *The primitive society*, since the author mentions three social groups: wild, barbarian and civilized. Namely, at the time these classifications alluded to social progress. It is reiterated that racism through eugenics was the object of analysis and proof - fortunately overcome. Ethnocentric values were in vogue, that is, non-Europeans were subalternized: Africans, indigenous people were victims of subalternization.

Darcy, siphoned the ideas of the post - World War II period. In this sense, the author spoke about a Brazil that had committed violence in colonization, in addition to denouncing the system of assimilation. This terminology means that the originals are immersed in the midst of western society.

Ribeiro emphasizes on the various strategies of indigenous peoples aiming at survival. Indigenous resistance culminates in collective survival. People used adaptation, simulations and alliances. It should be noted that the year 2022 was updated, as well as data from the previous census (conducted in 2010), pointed to an indigenous population growth. Through a partial balance of information collected there was an increase of 66% of people who self-declared as indigenous in Brazil. It reiterates that the increase will contribute to the well-being and robustness of the claims for the rights of indigenous peoples, as well as for the preservation of the ethos and culture of these peoples.

To this end, it emphasizes the mention of legal protection for indigenous peoples with the making of the Universal Declaration on the Rights of Indigenous Peoples. It is noteworthy that the normative does not innovate rights to the natives, however

recognizes the fundamental rights, that is, the main human rights that the natives claim. The document has a humanitarian character, but plays an important role in recognizing the peculiarities of each people. It is emphasized that the document works for the maintenance and preservation of cultural diversity. In addition, it sheds light on other international regulations that discuss the subject, as well as: the international resolutions of Indigenous Peoples in the world, as well as the Millennium Development Goals.

The preservation of the ethos is of great value, in view of the conservation of ancestry. Meanwhile, the author argues that the process of assimilation occurred in Brazilian soil. For example, some articles about the works already mentioned and included in the Universal Declaration on Indigenous Peoples are brought up. "Article 81. Indigenous people have the right not to suffer forced assimilation or the destruction of their culture." In this sense, I bring up some of these articles that are typified in the Universal Declaration on Indigenous Peoples.

**Article 10.** Indigenous peoples shall not be forcibly removed from their lands or territories. No transfer will take place without the free, prior and informed consent of the indigenous peoples concerned and without prior agreement on fair and equitable compensation and, whenever possible, with the option of return.

According to the article there are two elements in legal protection in this sense: the original peoples and the territory. The normative dialogue transversally with the geographer Milton Santos to substantiate that the "use" or the experience in these places transform the locus in space of confluence/ coexistence. The convergence of Brown and Ribeiro in the conception that ethnicities enjoy the same territory, although they do not coexist, is clear. The supremacist prism does not see as a human being the diverse. Colonialism sinks in the capital, while decolonialism exalts the Other.

In line with the theory of decoloniality the territory exceeds border limits. The worldview relates to Pachamama as a provider of the world-space. Thus, the indigenous belong to the Whole. It is necessary to mention Foucault (1984, p. 28), in which he warns that "the body is intrinsically immersed in a political field". He warns:

(...) relations of power have an immediate effect on him; they invest him, mark him, direct him, persecute him, subject him to work, force him to ceremonies, demand signs from him. This political investment of the body is linked, according to complex and reciprocal relations, to its economic use; it is, in a good proportion, as a force of production that the body is invested by relations of

power and domination; but in compensation its constitution as labor power is only possible if it is trapped in a system of subjection (...); the body becomes useful force only if it is both productive body and submissive body (Foucault, 1984, p. 28).

Notwithstanding, being the territory corporeal extension the process of acculturation or assimilation towards the indigenous refers to the act of territorial violation. The author advocates about the "political body". Thus, the invasion takes place with the domination of the body-world. In addition, Foucault says that the effective domain is given by biological or physical control:

Society's control over individuals is not only through consciousness or ideology, but also in the body and with the body. For capitalist society, biopolitics is what matters most, biological, somatic, physical (Foucault, 1994, p. 210).

It is emphasized that the native peoples held autonomy, especially particular convictions and ways of living, opposite to what was once conveyed - a subordinate and inferior people, especially with regard to the intellect -, reports simulations, cultural appropriations, so that the invaders were "thrown" into the bait.

It is said that the native peoples in order to face colonization, demonstrated resilience, including the imposed gestural practices, dances and beliefs in a hidden way to watch over and safeguard the original traditions.

The present study emphasizes that the preservation of traditional knowledge is an expression of decolonial practices, see: schools specific to the indigenous, preservation of the indigenous vernacular, guarantee the original and congener religiosity. It sheds light on the UN statistics, in which it reports that 80% of the preservation of biodiversity is conceived by the indigenous, that is, the indigenous peoples.

That said, the historical importance of a Brazil is clear. In addition, it is noteworthy indigenous people who in contemporary times are examples of representation, such as Ailton Krenak, Raoni, Daniel Munduruku, in addition to emphasizing the Apaches, the example carpater live in indigenous reserves and still maintains the Apache language.

The Ministry of Indigenous Peoples was established on the first of January of 2000 and twenty-three, being led by Sônia Guajajara. The original representation caused highlights the climate problem and mentions that indigenous people are able to mitigate the crisis.

## Decolonity: the recognition of the diverse

The decolonial current is not a new episteme, although it alludes to recognize and apply plurality. Here, he urges bringing up the concept of coloniety for the sociologist Aníbal Quijano (1930 - 2018) in which he mentions about the colonization of power, in which the imperialist heritage in postmodernity is identified.

Coloniality is understood as a hidden face of postmodernity that originates in Europe and builds a narrative of conquests and epistemological and behavioral imposition. Therefore, it is stated that the colonization of power is revealed as continuity of historical colonization. Consequently, it is noteworthy that post-modernity is based on globalization, expanding the transforming problem in global coloniality. So decolonial thinking is about the reverse of imperialist heritage.

Mignolo argues that every epistemological and scientific construction is conceived under the Eurocentric molds, employing master epistemologies on bodies/ Pachamama - territories or intimate body -, in order to perpetuate colonization.

Thus, while there is arbitrariness of power in the control of the fine line between being and knowledge, the coloniety represented "the dark side of emanitious modernity". (Mignolo, 2017, p. 2). Thus, modernity throws - light in the subalternization of otherness, in order to save it. (Dussel, 1993). It is admonished that there is no modernity without the domination of others, without imposition of fabulation, without hierarchization between ethnicities, if we do not apply decolonity.

It is emphasized, about the function of the decolonizer of knowledge, as a pluriversal epistemological:

Decolonial thinking and action focus on enunciation, engaging in epistemic disobedience and detaching from the colonial matrix for the possibility of decolonial options - a view of life and society that requires decolonial subjects, decolonial knowledge and decolonial institutions (Mignolo, 2017, p. 6).

Contemporary colonization is versed by the sociologist Quijano when listing four variables related to the colonial power patron, listed: control of economy, authority, gender, and subjectivity. He urges that the author suggests that nature be placed in the economic dimension.

It addresses the Constitutions of Bolivia and Ecuador, in which Pachamama (nature) is recognized, as well as the different modes of fabular existence. It is noted that

the relevance is not only in the fact of "standardizing" nature in Magnas Letters or Treaties, but rethink the management that the human being has with nature.

It is essential to examine the publication of *Historia natural y moral de las Indias* in 1590 written by the Jesuit José de Acosta. For Christians, research into nature was in the knowledge of God. Indigenous peoples did not agree with such metaphysics. The originals converged with Pachamama - a concept ignored for Western knowledge. The Pachamama referred to the living ways of the native peoples with the land that conceived the possibility of existence. The bond of the natives to space was equivalent to the production of life, so this primordial worldview holds the concept of mother earth. The mother who fertilizes and provides. It is worth mentioning that in the worldview of native peoples there is no dissimilarity between "nature" and "culture", given that the indigenous are immersed in nature. Therefore, nature shows itself an angular stone for culture.

Francis Bacon conceived of nature as the birthplace of "natural resources" for human pleasure to explore and master. Resources are viewed with the western technical lens products at the mercy of exploration. In this wake, Leonardo Boff mentions that contemporary humanity unveils itself uprooted, without link with the Earth. Urges to highlight, a passage thought by Echeverri:

The first territory of every creature is the maternal womb: a saline sea from which the creature obtains its food and satisfies its desires. With the rupture of birth, the baby's territory becomes the body of his mother and, above all, her breast-feeding. Since then, this territory that was unique and self-contained must establish relationships and take substances from other "territories" [including other species] (Echeverri, 2004, p. 263).

Therefore, the role of the decolonizer is to recognize knowledge and feelings (in this case belonging), as a living space. Boaventura de Sousa, conceives the thesis that we revisit our modern history for proper understanding, considering that the border markers cause differentiation in the epistemological field. According to Santos (2010, p. 31) there is "a distinction between the visible and the invisible", pointing out the distance between one group of people and another. Meanwhile, Santos (2010, p. 32) argues that "invisible distinctions are established through radical lines that divide social reality and two distinct universes: the universe 'on this side of the line' and the universe 'on the other side of the line". The expression of social inequality is evident. It is appropriate to bring up the conception coined by Santos:

But the epistemicide was much broader than the genocide because it occurred whenever it was intended to subordinate, subordinate, marginalize, or outlaw practices and social groups that could threaten capitalist expansion [...] both in the peripheral, extra-European and extra-extra-European space American world system, as in the central European and North American space, against workers, Indians, blacks, women and minorities in general (ethnic, religious, sexual) (Santos, 1995, p. 328).

Brown and Ribeiro employed decolonity. Rediscussing the colonialist phenomenon is essential to elucidate the genocide towards the indigenous.

Therefore decolonity is shown as a movement in which it goes to two routes, as instructed by the authors Mignolo and Pinto (2015, pp. 381-402): a direction is addressed to the transformation of the former colonies with status of sovereign nation-states the other concerns the direct or indirect untying of the untying of economic, political, cultural and epistemic oppression. Mignolo (2008, p. 247), also warns "the very conceptualization of coloniality as constitutive of modernity is already the de-colonial thought in motion".

### Final Considerations

After that, the works of Dee Brown and Darcy Ribeiro were analyzed under the common thread, decolonity. The works intend to revisit history according to (Benjamim, 1994) who had discoursed in brushing history against each other, evidencing the conditions of human rights violations towards native peoples and existential invisibility. Therefore, such peoples had their worldview asphyxiated by Western civilization.

Moreover, the native peoples build the community from the affective aspect, while the western society is fixed in capital. Interethnic friction is clear. In addition, Dee Brown and Darcy Ribeiro are exponents of decolonity by exposing the version of the originals as the structural colonization that remains rooted in the underground society.

In short, the decolonial exercise shows the act of recognizing divergences. This time, only with the applicability of this philosophy it is possible to maintain the Democratic State of Law.

### Notes

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**RESUMO:**

O presente artigo aborda por intermédio da Análise Documental, haja vista a parametrização literária de Enterrar meu coração na curva de um rio e Os Índios e a Civilização, obras que trazem à baila o emprego existencial da cosmovisão para os povos originários. Observa-se que independente do locus, tanto América do Norte, quanto a América do Sul os indígenas confluem vivência a partir da cosmovisão. Dito isto, os saberes tradicionais são asfixiados por um saber mestre, uno. Desta feita, o estudo utilizará como fio condutor o conceito da decolonialidade. Compreende-se que a cosmovisão se mostra uma expressão da comunicação decolonial. A título de exemplo, Dee Brown, se propõe a armar as narrativas com as palavras indígenas sempre que possível.

**PALAVRAS-CHAVE:** Comunicação; Direitos humanos; Decolonialidade; Cosmovisão; Povos originários.

**RESUMEN:**

Este artículo aborda a través del Análisis de Documentos, dada la parametrización literaria de Enterrar mi corazón en la curva de un río y Los indios y la civilización, obras que traen a colación el uso existencial de la cosmovisión para los pueblos originarios. Se observa que, independientemente del locus, tanto en América del Norte como en América del Sur, los indígenas convergen experiencia desde la cosmovisión. Dicho esto, el conocimiento tradicional es asfixiado por un único conocimiento maestro. Esta vez, el estudio utilizará el concepto de decolonialidad como principio rector. Se entiende que la cosmovisión es una expresión de la comunicación decolonial. Por



ejemplo, Dee Brown propone utilizar palabras indígenas siempre que sea posible.

**PALABRAS CLAVE:** Comunicación; Derechos humanos; Decolonialidad; Cosmovisión; Pueblos originarios.