



CEAD
Centro de Educação
Aberta e a Distância



DEETE
Departamento de
Educação e Tecnologias

PROEX
Pró-reitoria de extensão

REVISTA DO FÓRUM INTERNACIONAL DE IDEIAS

Revista

do Fórum Internacional de Ideias

English version

Volume 7, number 2

Keeping and Disseminating Memory
for the Shaping of Brazilian Identity

ISSN: 2527-1377

Universidade Federal de Ouro Preto

Reitora: Prof^a-Dr^a Cláudia Aparecida Marliére de Lima

Vice-Reitor: Prof-Dr Hermínio Arias Nalini Júnior

Pró-Reitor de Extensão: Prof-Dr Marcos Eduardo Carvalho G. Knupp

Centro de Educação Aberta e a Distância

Diretor: Prof-Dr Helton Cristian de Paula

Vice-Diretora: Prof^a-Dr^a Kátia Gardênia Henrique da Rocha

Departamento de Educação e Tecnologias

Chefia: Prof^a-Dr^a Gláucia Maria dos Santos Jorge

Programa de Extensão Fórum Internacional de Ideias

Coordenador: Professor-Doutor Antonio Marcelo Jackson Ferreira da Silva

Bolsistas:

Carolina Fernanda Coelho Soares

Julia Barbosa Massa Correa

Matheus Effgen Santos

Sofia Fuscaldi Cerezo

Keeping and Disseminating Memory for the Shaping of Brazilian Identity

Part Two

In August 6th and 7th 2018 the Aziz Ab'Sáber Garden of Science, located on the community of Cana Brava, in the town of Pureza, state of Rio Grande do Norte in Brazil, promoted the 1st meeting for interaction and experiences entitled “Our villages, our people”. This title was inspired by the phrase attributed to Leo Tolstoy: “paint your village, and you paint the world”. This meeting gathered researchers from Brazilian and Chinese institutions in lectures offered to the teachers of the region’s public schools, community members and invitees. The Journal of the International Forum of Ideas, which has as its main purpose the dissemination of scientific content was also invited to the event, and seized the occasion to transform this action into a special volume containing these lectures.

The meeting was presided by Professor José Medeiros da Silva, PhD (Zhejiang International Studies University – Hangzhou, China), and was coordinated by Professor Simone Maria da Rocha, PhD (Federal Rural University of the Semi-Arid Region, Brazil). The meeting also had the participation of Professor Maria Antônia Teixeira da Costa, PhD (Rio Grande do Norte State University), Professor Antonio Marcelo Jackson F. da Silva, PhD (Federal University of Ouro Preto), Professor Nadir Arruda Skeete (Rio Grande do Norte Federal Institute, and a PhD candidate at the Federal University of Pernambuco), Professor José Willians Simplício da Silva (Roraima Federal Institute) and Diego Amorim Xavier, MA in Sociology at Zhejiang University (China), and a PhD candidate in the Social Sciences programme at the State University of Campinas (Brazil). Also, the meeting was attended by Professor Washington José de Souza, PhD, from the department of managerial sciences at the Federal University of Rio Grande do Norte.

The second part presents the talks given by Maria Antônia Teixeira da Costa on the “Traditional Small Flags of Touros – RN”, by Professor Antonio Marcelo Jackson F. da Silva with the title “Where Rio meets Minas Gerais: stories from the neighbourhood of

Madureira, Rio de Janeiro”, by sociologist Diego Amorim on the theme “Indigenous Communities of São Gabriel da Cachoeira in Amazonas”, and a “Testimony on Professional Action with communities and associations” given by Professor Washington José de Souza.

Have a great read!

The Traditional Small Flags of Touros, Rio Grande do Norte

Maria Antônia Teixeira da Costa: Good afternoon everybody. I am very happy to be here at the community of Cana Brava (Township of Pureza, Rio Grande do Norte. Sometimes there are things that are prepared for us, and we do not envision it. I would like to start by giving my thanks to Professor Willians Simplício, who start my contact with José Medeiros, which resulted in my being here. So, I'd like to thank every man and woman who made this possible... the people who took care of our meals, who did the housekeeping, who enabled this event to take place. I'd like also to thank for your care, love and gentleness on taking us in. You all received us with affection, immense gratitude, and I would thus like to convey my affection to each and every one of you.

Well, it has been three years since I have retired from the Rio Grande do Norte State University. I am still young, and I retired early because I started to work very early. When I was 16, I already had a formal job. Thus, before I start my talk on the traditional small flags of Touros, I will make some comments so you know the place from where I speak. I am the daughter of a blacksmith and a midwife/teacher. In the 1960s, the profession of the blacksmith was very important. My dad crafted fishing hooks for the fishermen of Natal (those that are particularly big, used in the capital). He was also an electrician and was employed by the municipality of Touros. He was the one responsible for minding the generator that brought electricity to the city. My mom graduated from Natal Nurse Training School in the 50s, and was the first director of the old maternity hospital of Touros¹.

I was born and raised in Touros, and there I spent a part of my teenage years. This is important because we, professors and teachers here present, need to show where² we came from. That is important because, in many respect, the dominant neoliberal ideology does not allow us, who are humble in origin, to believe and fight for our dreams. So that our students can believe and move on we are here setting an example: José Medeiros, Simone, and many other teachers here have been victorious over adversity, and are now doctors. So, I would like to leave this note here for all educators present: We need to raise our students' self-esteem.

This talk conveyed here at the I Meeting for Interactions and Experiences at the Aziz Ab'Saber Garden of Science in Cana Brava (Pureza – RN) has as its main goal to present the history on the traditional small flags used in Touros. This comes from the perspective

¹Their stories can be read, only in Portuguese, here:
<http://tourosrnpraiakerida.blogspot.com/2015/>

<http://tourosrnpraiakerida.blogspot.com/2015/04/>

² On those years in Touros, check, only in Portuguese:

https://tourosrnpraiakerida.blogspot.com/2013/10/infancia-e-adolescencia-em-touros-nos_4.html
<https://tourosrnpraiakerida.blogspot.com/search?q=adolesc%C3%Aancia+parte+I>

of emphasizing the importance of memory for the construction of identity and how to value our local history.

I understood other significance for the word “memory” in 1998 by the intercession of Professor Maria de Lourdes Rocha de Lima at the Federal University of Minas Gerais. I was preparing my application for the PhD in education, and I was establishing some contacts with prospective supervisors. Professor Maria de Lourdes gifted me with her thesis: “The Roles of Educational Memory on the Formation of Teachers in Higher Education: doing is foremost creation”. Her thesis was presented in 1995 at the University of São Paulo. With her I learned the concept of educational memory as a necessary knowledge on the training of teachers and professors, as said in the book: “Memory and Society: remembrances from the old”³, from Ecléia Bosi. I searched for new readings that were cited in these works and I found the writings of Maurice Halbwachs. I agree with him when I affirm that memory is “remaking, reconstructing, rethinking our current ideas with experiences from the past”.

We had this thinking when we sought for the shepherds of the Little Flags of Touros. We interviewed them to reconstruct a history that has almost 100 years in addition to our historical and memorial research about epochal contexts. For the latter we used Geraldo Gonzaga da Costa’s book *Touros and its Shades*⁴ and narratives collected from townspeople over 80 years old. We also researched the book by Nilson Patriota named *Touros: A Brazilian City*⁵, and Défilo Gurgel writings about folklore.

What is the historical context of the small flags? How was Touros in those years? How did those people live? You can access the Facebook page below⁶, and you will be able to see some old photographs of the then front street (today’s Mayor José Américo Avenue), the Calcanhar Lighthouse in 1912⁷. Also, pictures of Ferrarin and Del Prete’s Landing in 1928⁸ and of General Florência do Lago School Group (1927)⁹. During the time of the flags, Touros was a city of poetry under the bright moonlight, children singing popular songs in the sands of the streets, storytelling by the eldest in the sidewalks, presentations by João Redondo (a famous folk puppeteer) in the Touros Workers’ Centre.

About the history of the small flags of Touros, oral stories can be told by people who are frequently unknown. You can write your own stories. Today in the morning here in the Garden of Science I heard stories told by townspeople like a teacher like Mrs. Francisquinha and Mr. Francisco. I learned the origin of the name of the community of Cana-Brava, the genesis of this place’s devotion to Saint Francis Assisi, I met the first teacher of the Radiophonic School, and what were the methods she used to teach her

³ Translated from the original “Memória e Sociedade: lembranças de velhos” [TN].

⁴ Translated from the original: “Touros à Meia Tinta” [TN].

⁵ Translated from the original: “Touros: uma cidade do Brasil” [TN]

⁶ <https://www.facebook.com/memoriastourosrn/>

⁷ Formerly known as Olhos d’Água (literally water eyes), this is an active lighthouse in Touros. It is strategically placed where Brazil’s coast takes a right angle, and it is used to alert ships of a coral reef located 7 kilometres offshore [TN].

⁸ First non-stop flight from Europe to Latin America. The Italian aviators Arturo Ferrarin and Carlo Del Prete left the city of Montecelio and landed in Touros in July 5th 1928 after 49 hours of flight [TN].

⁹ One of the very first schooling institutions of Touros named after a military officer that was born in the city [TN].

students. This was a real class for me, more than 40 minutes in conversation. These are stories that many of you who are here present could recover and reconstruct together with the students of your community. Because these memories will be lost if we do not preserve them. These memories need to be recovered, written, socialized.

The Small Flags of Touros is a folk dance, a popular manifestation where women dance holding the flags of the saints commemorated in our June Festivals: Saint John, Saint Anne and Saint Peter. The Joanine Festivals, popularly called the June Festivals are, to some historians, thusly named in homage to Saint John the Baptist, Jesus cousin and son of Elizabeth and Zechariah. John was the one who preached the coming of Jesus, and is known to baptise many Jewish people – and Jesus Christ himself – on the Jordan River. It is likely that these festivities were brought to us by the Portuguese in colonial times¹⁰.

There is some oral information collected by me and Geraldo Gonzaga da Costa, as it is cited in his book *Touros and its Shades* that the flags were used prior to 1910. Maria Pereira, grand grandaunt of the author Maria Antônia Teixeira da Costa held a women's only ball to the sound of the Rabeca (a Brazilian fiddle), to celebrate the June Festival.

In 1910 it comes from Areia Branca the upper class lady Joana Pacheco. According to Geraldo Gonzaga this was a refined, educated and beautiful woman who knew everything there was to know of the high circles of society. According to Nilson Patriota, she was the one who started the dance in the Small Flags fashion.

In the 1920s, says Patriota, Joana Pacheco gave Francis Conduru (my grandaunt) the responsibility of being the president of the Small Flags. Then came the turn of Geracina Alsina do Nascimento, who then, in the 1970s gave the standard to Josefa Odete de Melo, known as Mrs. Finha. In 1993 Maria Inês (a.k.a. Nega) takes the post, passing it on in 2003 to Mrs. Finha's daughter Francisca de Assis Cruz. She then gives it to Maria da Paz in 2010.

As a daughter of Touros, the Small Flags were a big part of my life, especially in the end of the 1970s. In these years the June Festivals made the whole month of June a happy moment with bonfires, fireworks, lanterns, square dancing, the melon-chapels¹¹, and the small flags. In the specific night for each saint: Saint John, Saint Anne and Saint Peter the city was filled with bonfires. The families would plan ahead and prepare the wood for the fire. Kids would play with small fireworks and so on...

Among the June festivities in Touros we have the Small Flags. The professor and folk studies specialist Deífilo Gurgel told us that the Small Flags (in their sense here) exist only in Touros.

When there is a good winter and a good harvest the food would be abundant. Corn-based traditional foods were served: pamonha (sweet corn cream served in corn leaves),

¹⁰ You can see the small flags here:

<https://www.facebook.com/luiz.penha.16/videos/10211388146530304/>

¹¹ In a folk tradition in Brazil, people carve out a melon and insert in it the image of a saint. It is also decorated with cloves, basil and roses.

hominy, couscous, roasted and steamed corn were served for dinner and breakfast, as well as sold by the School Group and by the Touros Secondary School of Commerce¹².

In my remembrances, I can see the square dances organized by the General Antônio do Lago School Group and by the teachers of the Secondary School of Commerce (today's Dr. Orlando Flávio Junqueira Municipal School). I also remember a square dancing commanded by Dr. Orlando Flávio Junqueira Ayres entirely in French¹³.

I will here tell you the story of a Saint John's eve in the late 1970s. The preparations for the Small Flags begin in the day before Saint John's. The women who took part in the festivities gathered in Dona Finha's house. They discussed each women's labour on the preparation of food and drinks. One of the preferred beverages was the "meladinha": honey, sugar cane and some fruit juice (lime, passion fruit or umbu). When there was enough money, they would also drink red wine.

On June 23rd, around 7:00 p.m., the women started coming to Dona Finha's house. The party starts with the women dancing together to the sound of the accordion played by the only man in the celebration. They dance, woman-to-woman until the clock stroke midnight. At that time, they took to the streets singing to praise Saint John the Baptist.

Along their route, the following verses are song. They were dictated by Mrs. Finha, and I recorded and transcribed them. This song is sung along the entire way and on the main streets of Touros.

What is this flag we are going to carry?/ It is Saint John's to celebrate (repeat)
Carry the flag, don't let it drop/Lord Saint John we are his aides (repeat)
Praise St. John, praise St. Joseph/We come to praise Elizabeth's son
Son of Elizabeth and Saint Zechariah/cousin of Jesus, nephew of Mary
Nephew of Mary baptised in the Jordan, as the cousin of God, he is called John
What a bright light, so shining/we sing as praise, with St. John in the lead

After the route across the main streets of Touros, the flag-bearer carrying the blue handmade flag of Saint John, the women sing and let off fireworks before heading to take a collective bath in the Maceió River¹⁴. The latter is said to have its origins in the Portuguese habit of having a river bath on the day of the saint.

¹² You can check out the story of the group here: <https://tourospriaiaquerida.blogspot.com/2017/09/grupo-escolar-general-florencio-do-lago.html>

¹³ More information on Dr. Orlando can be found, in Portuguese here: http://www.folhadomatogrande.com.br/arquivo_vivo_16.htm. Dr. Orlando was an important figure in Touros, the first director of the Secondary Commercial School and English teacher [NT].

¹⁴ The flag is a craftwork undertaken by the women. The figure in the centre is a complex work of embroidery.

The women told me that, upon arrival at the river, they would rid themselves from the festive clothes and throw themselves on the waters. They sung the following song

*St. John I went to take a bath/with twenty-five damsels/the damsels fell in the water and
St. John followed them suit/Mary call Elizabeth/to wake up St. John/ To let out the little
flags/In the Jordan River/Wake up, wake up, John/St. John is sleeping/and he won't
wake up.*

These lyrics were sung by Mrs. Finha in 1985 when I was there doing research on the history of the Small Flags. For the first time I recorded and transcribed it.

After the river bath the Small Flags ritual is over. The women go back as a group to their respective houses and wait another year for the coming preparations. Legend tells that who sees their full-body reflection in the river sees another Saint John.

In the past few years I came back to Touros to interview other shepherds. Among them was Mrs. Geralda Moura (a.k.a. Maria da Paz). They tell that the group was divided into two. Other than that, what has changed and what stayed the same when it comes to the Small Flags? a) they no longer bathe in the river because of pollution; b) the majority shows no respect for this cultural practice any longer; c) the kind of food, drinks and garments used in the festivities; d) before the dances were held in the house of one of the organizers, today it is done in a senior citizen's hall; e) after the route in the streets, men can also take part in the event; f) before only a damsel could carry the flag, nowadays, any one of the shepherds can do it; g) Nowadays the shepherds want beer, they no longer want to drink "meladinha". In those days, they bought wine when they could, but not always; h) finally, there is a lack of support from local authorities.

On a final note, I would like to leave a message to all professors and teachers here, all of which are here making this event brighter. We need not be arrogant and elitist because we have studied and others have not. The greatest knowledge comes from the school of life. We need to learn, every day, how immense the universe is. Each and every one of us has their story to tell, and those are important. And paraphrasing master Paulo Freire: there is relativized knowledge and every one can teach another something. We learn also by teaching. By planting trees in one of the mornings in the event, I could observe and think: sowing a seed in the soil, water it, take care and see a plant wither so it can flower and bear fruit, that is one of the missions of the Aziz Ab'Sáber Garden of Science in Cana Brava. Thank you for the opportunity, and see you in the next meeting.

Where Rio Meets Minas Gerais: stories from the neighbourhood of Madureira, Rio de Janeiro

Antonio Marcelo Jackson F. da Silva: The neighbourhood of Madureira did not exist until the end of the 19th century. It was an empty land plot, a big farm owned by a Portuguese man named Lourenço Madureira. As his business ventures failed, he began to turn the land into smaller plots in the late 1800s with the abolition of slavery. At this point, migration to the city of Rio de Janeiro (then the seat of the court) ensues, especially coming from Minas Gerais and the Paraíba Valley¹⁵.

So, what calls for attention? Who are these migrants? These were certainly mostly freed slaves. Because of the slave traffic from Africa to Brazil, some ethnic groups were allocated in Rio de Janeiro, São Paulo and Minas Gerais (at least until the centre-south part of the state). The majority of these slaves came from the Bantos ethnic group, originally from Angola and Mozambique. Just as a reminder: mostly three big groups were brought to Brazil: the Bantos, who were mostly allocated in southeast Brazil, with some presence in Bahia and Pernambuco; the Malês, who were Muslim slaves brought to the north of Minas, a part of Bahia, and mostly Pernambuco, Rio Grande do Norte and Paraíba; and the Iorubás, who were the last to arrive, and are going to work mostly in the Reconcavo Basin in Bahia, and then migrate to Rio de Janeiro.

The Bantos of Minas and the Paraíba Valley worked in coffee plantations. After the abolition, they migrate to the city of Rio de Janeiro and occupy undervalued areas of the city. By chance, they come to the land being divided by Lourenço Madureira.

We should be aware that, when a person migrates they are not just carrying their own body and their clothes. They are also carrying their values, their immaterial goods. It is not by chance that some of the cultural elements perceived in Minas Gerais and Rio's Paraíba Valley come to Madureira. The first noticeable trait is a musical genre named Jongo, a type of work song: it is equivalent to the Congado or Reisado, common in the countryside of Minas Gerais and some states in Northeast Brazil.

Coming back to our narrative... around 1890-1900 the neighbourhood is founded and increases in population. Their houses were not so different from the ones observed here in Cana-Brava: large plots with small animals, vegetable gardens, and a pacific family life. However, some events ensue in Rio that end up affecting the neighbourhood. At the end of the 19th century, then comesto downtown Rio a man by the name of Hilário Jovino Ferreira. He was also black, but he was from the Iorubá ethnicity. He was a party person and he led the procession for Three Kings' Day. For many reasons, even in the first few years of the 20th century, Hilário Jovino defended the idea that the procession should happen during carnival – not in January the 6th, as tradition prescribed. With that, but not intentionally, carnival blocs that existed in the city adopted the same format as the one favoured by Jovino's Three Kings' Day revelry, namely, with a flag-bearer, costumes, kings and queens and so on... thus it was born the carnival parade as we know it.

¹⁵ Region located in the eastern part of São Paulo and the western part of Rio de Janeiro [NT].

This idea spread and it reached Madureira. The neighbourhood embraced this model fully. By that time, in 1910, the neighbourhood grew in population and it absorbed different groups, specifically the Jews who will catalyse local commerce. It becomes an interesting case to observe the peaceful coexistence between the Bantos – whose religion is spiritism, or, in another variation, Umbanda – and the Jews, who even built a Synagogue. Later, on came the Protestants in 1910 with the construction of an Assemblies of God temple, and, finally the Catholics who built the Saint Luiz Gonzaga Parish in 1914. Religious tolerance is one of Madureira's main characteristics during the first decades, and, in a sense, up to this day.

Coming back to our story. In 1923, a man moved – for financial reasons – from downtown Rio to Madureira. His name was Paulo Benjamin de Oliveira, and he decided to create his own bloc for carnival. At this moment, this celebration had already nothing to do with the Kings' celebration, these were proper carnival blocs. Paulo founds a Bloc called “You go as you can”. This had specific characteristic arising from a dilemma: “how to convince local mother and fathers to let their daughters come to the party? We should remember that, although there was a bit of nascent commerce, this was still a family neighbourhood. As such, Paulo Benjamin goes knocking on everybody's door to ask, informing the parents that, when the parade ended, he would personally bring all of their daughters home – and he kept his promise.

He also made a second crucial decision: he realizes that the success of his bloc and the carnival itself would depend on its being picked by the press. Keep in mind that, although radio waves were tried already at the time, its usage would not be popularised for another decade. Thus, newspapers were on the centre of Paulo's attention. It should also be said that other people like Paulo were acting during carnival, and he thus needed to differentiate himself. Since he resided at Portela road in Madureira, he came to be known as Paulo from Portela Road, or simply as Paulo from Portela. Coming back to the theme, his idea of contacting newspapers was so genius that he soon became the leader of carnival blocs and later on of samba itself in Rio.

Concomitantly, another man, this one born in Niterói and resident of Largo do Estácio¹⁶, would change samba radically. Further, since this man used to play with his friends at a bar close to the Teachers' Training School – which in Rio was called Normal School – he said: “There is a school that trains teachers, and here is a school to train sambistas. So there is a teacher school, and here is a samba school. As such, Ismael Silva created the name Samba School¹⁷.

Adding up Ismael Silva's and Paulo da Portela's ideas the expression was quickly adopted and many blocs adopted the name Samba School. Even the “You go as you can” bloc from Madureira started to be called by this name.

Madureira was also no longer the same in the second half of the 1920s. Suddenly the neighbourhood turned into the main suburban commercial centre, complete with a municipal market fed by two railways that went through there. Two stations were in the

¹⁶ Another neighbourhood in the city of Rio de Janeiro [NT].

¹⁷ Samba School is how, to this day, are denominated the clubs competing in carnivals.

neighbourhood: Madureira station and Magno station, nowadays called Madureira's Large Market Station).

During those agitated times, a priest from one of the African religions from the Engenho de Dentro neighbourhood known as Zé Espinguela decided to sponsor a Samba Contest. He thus called the three main existing Samba Schools: the people from Estácio led by Ismael Silva and a young man called Noel Rosa; people from the Mangueira Hills led by Cartola and Carlos Cachça; and people from Madureira and Oswaldo Cruz, an adjacent neighbourhood, who were led by Paulo da Portela. A rumour rose saying that the losing Schools would break everything. Thus, the smart Zé Espinguela bought three trophies, declaring a draw among the three groups.

Not one for wanting trouble, Espinguela gave up organizing a new edition of the event. Thus, journalist Mário Rodrigues Filho, a brother of the writer and playwright Nelson Rodrigues and the owner of a Football-only newspaper comes into the story. At this time there was no Brazilian League. The Rio State Football Championship begun, as the other state championships, around April or May and ended in November. From December to March there was no theme for the paper. With Zé Espinguela's abandonment of the idea, Mário Filho proposes to Paulo da Portela that the newspaper would sponsor a new contest. The difference was that this time this would be a street parade, preferably in the Praça Onze (downtown Rio), where each school would present. Thus it starts, in 1930, what we now know as the Samba School Parade of Rio de Janeiro. Mário Filho was not only the idealizer of this parade, but also names a famous football stadium in Rio, the Maracanã.

With the parade organized, Paulo Benjamin turns his attentions elsewhere. Generally, sambistas were not very well-regarded by Carioca society. As a solution he comes up with one of his most famous phases: "have your feet and necks busy", that is, a sambista worth his salt should be well-dressed, always with a suit, tie and shoes. His leadership was unquestioned, and the idea was quickly adopted.

In 1933 a Head of Police (every bloc and Samba Schools had to register with the Police Department) suggested that Paulo changed the name of his School. He thought it didn't sound right. Since the seat of the "You go as you can" school was at Portela Road, it did not take long for the Samba School to be called Grêmio Recreativo Escola de Samba Portela (or simply, Portela¹⁸).

Further than changing the way musicians behaved, Paulo also wanted to change the characteristics of Samba Schools. There were already flag-bearers and costumes, so they propose to make the parade monothematic, that is, the whole parade would respect one theme. And thus the idea of a storyline comes up... and it is invented the Samba-Enredo (or Samba-Storyline). The school will tell a story with its samba, its front commission, and its division into different wings during the parade. Portela invented carnival as you know it. With this, Madureira, that was known for its migration from Minas, the Jongo, religious tolerance, its commerce... becomes also known for carnival, the parades, the Samba Schools, and for the inventions by Portela.

¹⁸ Champion of the Rio Parade 22 times [NT].

In the end of the 1930s, just as World War Two was starting, the United States government creates a “good neighbour policy” aiming to get support from Latin American countries against the Axis. Walt Disney thus shows up in Brazil. He was already known for Mickey and Donald Duck, but he comes to Rio and is received by Paulo Benjamin de Oliveira as a request from President Getúlio Vargas. Paulo takes him to the Portela compound, and there Walt Disney creates his newest cartoon character: a parrot by the name of Zé Carioca. This character is completely inspired by the Samba School from Madureira.

Although many things changed in the neighbourhood, a lot of things remain the same, such as the Jongo that originated from the roots of the immigrants coming from Minas Gerais. There still is the House of Jongo in the Serrinha Hills. In 1947 a second School called Imperio Serrano is born. This is the crib of great composers such as Mano Décio da Viola, Silas de Oliveira, Dona Ivone Lara, Jorge Aragão, and Arlindo Cruz. In any case, the interesting thing about the neighbourhood is that it begins with the migration of freed slaves, poor people who come and need to survive, thus creating a small commerce. This commerce grows because of the train tracks, and thus comes the music and thus Carnival. These festivities are, at the same time, sacred and profane.

All of this is a reference to Brazil. The Villages that give the theme and the name of our meeting may be universal. In the case of Madureira, chance and added individual efforts gave rise to wonderful things. Perhaps the Garden of Science was chance, and perhaps José Medeiros here is the great initiative. Who knows? Maybe our Paulo Benjamin of Cana Brava, or José from Cana Brava will be known in the future. Who knows? Only time will tell. Thank you!

The Indigenous Communities of São Gabriel da Cachoeira, State of Amazonas

Diego Amorim: Good afternoon! It is impossible to begin my speech without thanking the opportunity not only to experience the reality in Cana Brava, but also by getting to know the Garden of Science.

I would like to highlight not only the presence of the local community, but also from people from outside, such as Ningning and Jéssica (Yin Chen) from China; Professor Antônio, from Rio and who teaches in Ouro Preto, Minas Gerais. I come from São Paulo, but São Paulo is no fun... Lilian comes from Rio etc... So I believe this is important and significant.

I will talk briefly about my experience with the indigenous people from São Gabriel da Cachoeira, on the extreme north of Brazilian Amazon. This is the most indigenous community of Brazil in relative terms. There, about 95% of people are from Native-Brazilians.

Before starting my presentation, I would like to say something very important to me. I was reading an article and I found out that in 1990 NASA launched a satellite to explore the Milk Way. Among the many images broadcast back to the Earth, one of those was from the Solar System. This picture is known as the Pale Blue Dot. From a distance of approximately 6 million kilometres, one could see a beam of light, and, inside this light, a small blue pale dot. That dot, relative to the immensity of the universe, was planet Earth. Inside that dot, among all the greatness of the universe was our 7 billion people planet, with all of its water, all of its territory, the whole of mankind, including the people from the community of Cana Brava.

We are inside that dot, that system, that universe. From that, I started to wonder about our insignificance when compared to the size of the universe. At the same time, our life trajectories are extremely important. Even though we are almost an insignificant spot inside of the pale blue dot, it is inside this that our stories, our trajectories, our dreams and our experience take place.

From this, I came to share the reality of the people of São Gabriel da Cachoeira. I'll start by saying that the population that live there was built by three peoples. The Native-Brazilians, whites and blacks. These were formative of Brazilian civilization, and absolutely fundamental so we can start to build our new history, perhaps with a new trajectory.

São Gabriel da Cachoeira is on the extreme north of Amazonas state, bordering Colombia and Venezuela. Anyone here who has been to the Amazon has noticed a particularity. When we talk about water, for example, just so you have an idea: On Earth, only 3% of

all water is drinkable. From that, 12% is in Brazil, and a good chunk of that is in the Amazon. The Amazonic region holds a great mystery, born out of the strength of its waters, its forest and its people.

São Gabriel da Cachoeira is composed by 24 peoples, 24 ethnicities. Each has its own language, its own culture and its own millenary civilization. Why is this town so important to our history?

When the Portuguese first came to Brazil around 1500, almost all people in the Brazilian coast spoke Tupi. There were two versions of this language: northern and southern Tupi.

Southern Tupi has all but completely vanished, there only few people who speak it in the University of São Paulo. We use the University's Tupi, because there are no longer natives who speak it, only scholars. Northern Tupi was the most used language in the Amazon region up until around 1780. Why was that? This northern Tupi can also be called "General Language", or Nheengatu. Although Southern Tupi has vanished, Northern Tupi is still preserved and is trying to remain alive to this day.

Only in São Gabriel da Cachoeira, that extreme region of Amazonas, is Nheengatu still widely used. This was the most used language there until there was the migration of about 100 thousand north-eastern people during the Great Drought (1877-1879) to the Amazon. With their arrival, Nheengatu gives way to Portuguese as the hegemonic language.

The sociologist José de Souza Martins said this regarding the Native-Brazilians: "Our great national library, the great library for the Brazilian people, is perhaps not located in Rio de Janeiro". That library in Rio de Janeiro does for sure hold an important civilizational history, for it is the library dedicated to the European civilization. It is good that we have saved this treasure. But above all, to Martins, our great library is among the indigenous people of the Amazon.

I am a sociologist by trade, so this area of the Social Sciences – foremost Sociology and Anthropology – is very dear to me, and I pay very close attention to it. In Anthropology – especially when studying Brazil – we pay particular attention to the study of indigenous people because it is a direct and human research object. If you think about the modern world, there is not one place that is not known to us. This is a result of globalization, and also of geoprocessing and mapping techniques. Every nook of the planet is known to us. Nothing can be discovered, at least not in this planet. Peoples have almost all been discovered as well; their histories have been discovered. However, if there is something to be discovered, this something is among indigenous people of the Amazon. The potential of the Brazilian Amazon is immense, and specifically when it comes to São Gabriel da Cachoeira.

Just so you know, to arrive in São Gabriel da Cachoeira from Manaus (Capital of Amazonas State), the most common way, the way used by the general population is the following: you grab a boat for 2 days going up the Rio Negro until you arrive in São Gabriel da Cachoeira. When you need to visit more distant communities you have to take a "rabeta", a small motor boat that sounds like a blender. Sometimes it takes 9 days to reach these villages. It is astonishing that some of these people need to take these boats for 9 days to have access to basic services such as banking. This reality is also ours, since we are the Brazilian people.

Today, when I heard the testimonies here I found that the stories from Cana Brava, the story of Touros, the story of Rio Grande do Norte are also my story. Perhaps this is not my place of birth, but these stories are also a part of mine. And why is São Gabriel da Cachoeira also our story? Because our formation process as society and as civilization has a very strong and marking indigenous trace. This is also ours.

When we mark how important the preservation of indigenous people and culture are, and how important it is to preserve other differing cultures, as professor Maria Antonia said about the matter of the Small Flags, I am impressed! Wow, this is also part of my story. Regardless of my personal track record, the Small Flags are also part of my culture, to defend this local story is also to defend our own history as a civilization.

Brazilians are regarded as beautiful people outside, but here we do not think of ourselves as beautiful, we do not think our history is beautiful. To defend our culture is to defend our paths.

The Garden of Science brings a little of this proposal. To work not only seeking for a high level of academic knowledge, but always from inside our own realities and experiences.

To see many children here enjoying this moment and these lectures really moves me. I always say that for those that have the opportunity to go to the Amazon region, the first thing to do is to demystify the indigenous peoples. Going to São Gabriel da Cachoeira does this perfectly. The Native-Brazilian is, overall, seen as something from the past, and when we want to see these peoples we ask if they are naked, if they fish the whole day, if they sleep the whole day... their reality is actually very different.

I've been helping out in the building of indigenous cooperatives in a project called Mawako (named after a musical instrument). In the project, these workers' cooperatives are aimed at providing access to these producers to elementary things such as food. We ask if it is possible given the greatness of the Amazon Rain Forest that they are still in want of food.

São Gabriel da Cachoeira in 2012 suffered from two main grievances: suicide and malnutrition. São Gabriel da Cachoeira in 2012 had the world's highest suicide rate. This is appalling because, if you take a look at global numbers, generally, suicide rates are 5 per 100,000 people. In Brazil that is also the average, about 5 per 100,000. In São Gabriel da Cachoeira in 2012 it was 50 per 100,000, 10 times the national average.

There are many justifications and analyses. One of the recurring hypothesis is that our young Native-Brazilians resort to suicide because they do not see any perspective of a better future, of a job, for example. It is not because these are indigenous people that they do not have desire for a mobile phone, for internet, and so on...

Another reason for the high mortality in São Gabriel da Cachoeira is infant mortality. I went to the town's cemetery – and I have been in many cemeteries before, because it is a part of my work of anthropological investigation – and I have observed that about 30-40% of the graves are for children. Cemeteries are usually the place for old people, not children.

How is it possible that, when the country breaks records for food production are there still people dying of hunger? When you think about Soya, we easily break the 200 million tons mark, that is, more than a ton per Brazilian person. How are people still hungry? Why do we need to know about this? Because their reality is our reality.

This experience here in the Garden of Science is that you bring teachers, academics, intellectuals and their life stories to the heart of a small community, a small township in the countryside of Rio Grande do Norte. This is a quite unique experience. This example can be confirmed because every person, all of our stories and trajectories are important. And here we can tell, more importantly to our children, that they can be whatever they want, and that their dreams can be bigger than their immediate reality. This is the experience brought by the Garden.

Who could imagine that a kid from Cana Brava, here deep in the countryside of Rio Grande do Norte, could reach to be one of the most respected academics in the matter of Sino-Brazilian relations? Today when I see Professor José Medeiros I know that just like he managed to get there, how he got to be a Brazilian academic living in China, any child in this country, be it in the north or the south, or an indigenous child from São Gabriel da Cachoeira, they can also get there. Or they can stay in São Gabriel, but of their own volition.

This experience in the Garden of Science is unique. I toured through many universities in the world and have never seen anything so grand, magnificent and revolutionary such as this one.

I am proud to know a bit of history of the Garden, now in person. We are always thinking of the future, but the future need not be conditioned to a short term, we can think of a continuous future, a project for a continuous future.

I end my speech thank you all, and I believe that in the roundtables we can share a little more. Thank you very much!

Testimony on Professional Action with communities and associations

Washington José de Souza: first of all, it is a pleasure to be here. I come because I have a story with the region of Mato Grande (Rio Grande do Norte state), and because in 2009 we started to work with youth, and there is a young woman here who was in our project.

I am from the Department of Managerial and Applied Social Sciences Department of the Federal University of Rio Grande do Norte. I coordinate a course in Cooperative Management for the National Programme of Education in Land Reform (PRONERA, in the Portuguese acronym).

So, I can say that I have a strong interest in family agriculture because of the course I coordinate, and also because I have been in this area since 2001.

I started my career at the University after I came to Natal to teach a course on Associations and Cooperatives. Since then, I am a militant for this area inside of the department of Managerial Sciences. Here we have Willian, Patrícia, Geraldina, and Gaspar who were my students in the specialization course during our first class offered in 2010-2011, even with some travelling lectures.

So, my story on the Mato Grande region is really connected to family agriculture, and I came here to see my friends, especially Willian, who is a professor now at the state of Roraima, and is too far from us. It is good to see people, especially the mayor of this township and his team.

We have a work here in Bernardo Marin – a land occupation here in this township – and this work has been going on for about 3 to 4 years with a productive group of men and women. We have a history with this township, and this is what brings me here. So let us tell this story, quite recent here in the Mato Grande, that started in 2009. For example, we have scheduled a meeting in the Bernardo Marin occupation to talk about the access of producers to the school meal programme in the township.

I have a PhD in education and a BA and MA in Management. My focus in management, however, is association, cooperatives, Social and Solidarity Economics, and popular service provision.

Today we have a big project in Natal where we track the crafts sector with associated groups, usually composed by women of the city's periphery. We work with arts, crafts, and with the collective for family agriculture. Especially, we work with the matter of land reform because I coordinate a BA course at PRONERA. The latter is a quite difficult endeavour.

The federal government has completely dismantled the PRONERA. Just so you have an idea, during the government of Dilma Rousseff we had a R\$ 30,000,000 budget for land reform education. In the Temer government there were R\$ 16,000,000, and this year we had to work with R\$ 4,000,000. It is a total dismantling... it is very difficult to work with family agriculture.

Diego here talked about indigenous people, and I believe this process also has echoes in the Amazon, because to us it is very difficult to work in this segments. Also participating in the land reform movement are the quilombolas, which is yet another difficulty for inclusion. The scholarships that they had to ensure they could keep on studying were all cut. Yesterday a student told me that many of the students are not receiving the scholarships they were entitled to.

So that is it; I am very happy that science is reaching you, as another professor said. I am very proud to see science reaching a rural community, and I believe this has a great impact for the community. Especially because I see many academics here, and I believe this to be very rich, it is not common to see academics discussing science and history in rural community. Thank you very much!