Notes on decolonial thought and sustainability

Notas sobre o pensamento decolonial e a sustentabilidade

Anotaciones acerca del pensamiento decolonial y la sustentabilidad

Djmes Yoshilazu de Lima Suguimoto[1]
Fernanda Bellucci Fernandes[2]
Josemar Campos Maciel[3]

---

[1] Graduado em História e mestrando no Programa de Pós-Graduação em Desenvolvimento Local pela Universidade Católica Dom Bosco (UCDB). E-mail: djmessuguimoto@hotmail.com

2 Graduada em Comunicação Social com ênfase em rádio e televisão pela Universidade Católica Dom Bosco (UCDB). E-mail: fer.bellucci@gmail

3 Graduado em Filosofia e Teologia; Mestre em Psicologia pela Universidade Católica Dom Bosco (UCDB); Mestre em Teologia Sistemática pela Pontifícia Universidade Gregoriana de Roma, Doutor em Psicologia pela Universidade de Campinas, Professor Titular na Universidade Católica Dom Bosco (UCDB). E-mail: maciel50334@yahoo.com.br

Djmes Yoshilazu de Lima SUGUIMOTO; Fernanda Bellucci FERNANDES;
Josemar Campos MACIEL

Abstract: Nowadays there is a substantial group of authors that favour the thought about the planet in unorthodox ways, since it is not formed in a Cartesian manner, not only quantified. In the present study scientists who work with the decolonial approach are studied, in other words, modifying the imposed view by groups and economic system in a multicultural society, thinking about the transformation of the planet favoring those who are invisible. All the theorists in this work converge to a fair society, where the respect to different cultures is synonym of a decolonial world being intimately related to the local development theory. This work has as goal to show the criticism these researchers make to the current system, which is aggressive and dissolves many groups that does not accept the *modus operandi* stablished.

Key words: decolonial thought; sustainability; local development.

Resumo: Atualmente muitos autores estão pensando o planeta de maneiras não ortodoxas, avaliando que o pensamento cartesiano se haja esgotado, confundindo objetividade com abuso de quantificação em favor de interesses escusos. Neste trabalho apresenta-se algumas ideias de proponentes da abordagem conhecida como decolonial, que entende como importante modificar a forma imposta por grupos e sistema econômico no sentido de uma sociedade multicultural, pensando na transformação do planeta favorecendo aqueles que são invisíveis. Todos os teóricos deste trabalho convergem para a exigência de uma sociedade justa, onde o respeito as diversas culturas serão sinônimo de um mundo decolonial, estando intimamente relacionado a uma teoria de desenvolvimento local. O trabalho tem como objetivo apresentar a crítica que esses pesquisadores fazem ao sistema atual que é agressivo e dissolve muitos grupos que não aceitam o *modus operandi* estabelecido.

Palavras-chave: pensamento decolonial; sustentabilidade; desenvolvimento local.

Resumen: Hoy día hay autores pensando importantes cuestiones sobre el planeta de maneras no ortodoxas. Avalían que el pensamiento de matriz cartesiana se haya agotado, cuando no sea acusado de abusos, sobretodo por cuanto se refiere a la cuantificación. En este trabajo se intenta presentar el enfoque conocido como descolonial, a saber, que busca la modificación de la forma hegemónica impuesta por los grupos económicos, favoreciendo una forma mental multicultural, teniendo en cuenta favorable, por lo que se refiere a la sustentabilidad, a los pueblos y intereses que son tidos por invisibles en los sistemas oficiales. Todos los teóricos de este trabajo convergen en la producción de un ideario de sociedad justa, donde el respeto a las diferentes culturas sea sinónimo de la superación de un mundo colonialista y anda estrechamente relacionado con la teoría del desarrollo local. El documento tiene como objetivo presentar crítico que estos investigadores hacen que el sistema actual que es agresivo y se disuelve muchos grupos que no aceptan el modus operandi establecido.

Palabras clave: pensamiento decolonial; sostenibilidad; desarrollo local.

1 INTRODUCTION

Human universe is formed by a great field of knowledge from which, many times, we profit very little in parts because of social and scientific imposition. On the other hand, there is the idea of decolonial, an organized reflection that elucidates supposed divisions that end up being the same body to a more equal and fairer world. In a multidisciplinary world at the same time polarized by science itself, where each area of knowledge remains restricted to its field, not seeing the most important which is the valorization of the cultural subjects. It is necessary and urgent to apply this new branch of science in order to make it possible to live in a world that accepts the differences and find the way to sustainability.

The defense of multiculturalism, of the various kinds of knowledge, the questions about a fair and comprehensive society in which a given culture does not segregate the others, these concepts classify the decolonial thinking. The authors cited in this paper are considered decolonial because they show a reality that is not new and is closed by colonial systems, being forged as mandatory to everyone.

The enriching thought of these theorists contributes to free the cultural subjects, since no culture is able to develop itself, the way each one shimmers the world transforms its reality in accordance with the local necessity, however there is a march classified as "civilizing" that orders everyone to transform the multi into uniform.

2 THE CRITIC TO THE COLONIAL THOUGHT

Analyzing the current economic system predominant in the world these days, it is possible to use Tullius and Fernandes thought (2006) that explains that the global economy focuses on one branch of knowledge and forgets that we are working with human beings

and it is necessary to take into account a number of things. "A economia formal, baseada simplesmente em explicações matemáticas e estatísticas para o mundo real (que é dinâmico)"[1] (TULLIUS; FERNANDES, 2006, p. 107).

Besides Tullius and Fernandes (2006) justifies that this methodical view of economy creates a scenery of destruction because it is believed that the natural resources are infinite using tyrannically the livelihood of many populations classified as obstacle to the progress or primitive. Mies and Shiva (1998) starts her work stating that the financial system of capital accumulation is aggressive to the minority groups (women, indigenous people, homosexuals and other) and to the nature as a whole.

Mies and Shiva (1998) understand that our society only accepts other cultures when the profits presented are capable of creating large quantities of resources, being possible to turn it into capital. According to Celso Furtado (1974) it is even worse, since the degradation is not accounted, in other words, they ruin and do not estimate the irrational use of the soil, water and resources. "Por que ignorar na medição do PIB, o custo para a coletividade da destruição dos recursos naturais não renováveis [...] Por que ignorar a poluição das águas e a destruição total dos peixes nos rios" (FURTADO, 1974, p. 116)[2].

According to him if it was pointed out how much we produce and lose in terms of nature, the trade balance of many countries would be negative. Certainly, an enormous socioenvironmental poverty is created, transforming collective resources into private. In a general understanding, the profitability of a major production is

---

[1] The formal economy based only on mathematical and statistical explanations to the real world (which is dynamic).

[2] Why should we ignore in GDP mediation, the cost to the collectivity of the destruction of non-renewable natural resources [...] Why should we ignore the water pollution and the total destruction of fishes in the river.

more significant than the preservation of the resources in manners to guarantee life to all human beings.

That is not all the aspects; recently the region to the east of Belo Horizonte city has suffered because of a catastrophe without precedents. Two containment dams of tailing and waste were broken; many cities in Minas Gerais and Espírito Santo states has declared state of emergency due to what happened. Cities were completely destroyed by a sea sludge, there are homeless people, the ecosystem is totally compromised, the river that extends these two states is agonizing exactly like the animals that depends on it.

The same way Furtado highlights that the responsible company for the socioenvironmental tragedy mentioned before, exploited and created profits for few to the detriment of the common good. At this moment, the company provides precarious help to the victims and they were never benefited from any kind of share of profits. Besides, any kind of profit is capable of recovering what was destroyed since it goes beyond any kind of material assets, it involves socioenvironmental questions.

Along all the process, there is still the invisibility of many actors, added to the questions related previously; there is no valorization of the work that the people perform, mostly in non-formal economies. Mies and Shiva (1998) emphasizes the women's role, but it is possible to add other minority groups to her thinking, once a significant part of the Brazilian population does not accept the way of living of some indigenous people. "Su trabajo también es invisible porque están concentradas fuera del ámbito del trabajo de mercado o remunerado y porque habitualmente realizan una multiplicidad de tareas" (MIES; SHIVA. 1998, p. 16).

The colonial thinking criticizes those who does not take part in the economic model dominant and exclude those who want to live in a different way.

2.1 Decolonial thought

Groups that do not prioritize the economy as our social mode, has different ways of valuing something as basic as the access to water. The connection with their space, with their territory is sacred; some groups cannot provide maintenance to their culture without their traditional space. Mies and Shiva (1998) explains the social and sustainability role of a seed woman, women that hold seeds, which are passed from one generation to another, serving to plant, and feed their own. The author elaborates four items to show the importance and how the processes of some corporations are destroying what is sacred to them, it is possible to stablish a relation of how many economical, technological and legal actions are coining big amount of miserable people and culturally destabilizing many groups. These actions reverberates future problems: military, nutritional, social, among others.

The first listed item is the destruction of sacred, in other words, the woman does not recognize her role as bearer of creation anymore, the one who participates in something for her community, aware of all the cycles, raising a microcosm inside the microcosm.

The second one, the importance of knowing the nutritive origin and the quality, based on a varied agriculture. The multiple agriculture guarantee people not only the adequate intake of healthy food, but also the kind of food that belongs to their culture. The same way Braga Neto, Moraes e Skowronski (2003) describes that the indigenous people in the region of Dourados city in Mato Grosso do Sul state, went through a process of confinement due to changes in the national agricultural patterns. This region received financial incentives to wide scale planting, making livelihood impossible as practiced traditionally, through hunting, collection and plantation. This production mechanism of food supplied these people's necessities.

The third item is inherent to tacit knowledge. Each region has its own original plants, which is part of the biome; one plant complements the other one and each plant recharge the soil with nutrients, which a monoculture does not offer. According to Maria Mies and Shiva (1998) the seed women carry with them the power of building the variety of the flora and consequently the fauna. Which, on the contrary chemical fertilizers do.

This way the last item covers practically all the previous ones, and the dependence of the big corporations of input. The purchase of seeds many times as the author reports unproductive breaks "los sistemas agrícolas sostenibles" Mies and Shiva (1998, p. 22). The agriculture in large scale, inputs, seeds resulting from cutting-edge technology is less accessible to small producers, which destroys the virtual sequence, the community and the legacy the group holds. The group that cannot or does not want to join this model, are seeing as non-cooperatives with the economic system and many times is blocked by juridical issues in recovering both physical and environmental of traditional areas.

> La ciencia económica dominante es incapaz de tomar en consideración este autoabastecimiento, ya que sólo contabiliza como producción aquella em la que el productor y el consumidor son distinto, e sea que sólo considera como producción la producción de mercancías y define la producción de subsistencia como trabajo no productivo. (MIES; SHIVA, 1998, p. 22).

Complementing the discussion presented, Mies and Shiva (1998) says "Por consiguiente, a pasar de que los recursos biológicos tienen valor social, ético, cultural y económico, para atraer a atención de quienes adoptan las decisiones desde los gobiernos es preciso demostrar su valor económico" (MIES; SHIVA. 1998, p. 22). The point of view that each person has about anything never has the same

significance, this way the material or non-material value that we give to things we consider important depends on the cultural bond existing. It is not correct to denigrate or criminalize what is priority to each group believing that there are more valuable interests than others'.

3 CLASSIFICATORY AND CORROSIVE MODELS

According to Mies and Shiva (1998) the economic capitalist method is highly hierarchical and does not accept the diversity. In fact she determines through her analyses that the plantings in large scale are techniques that bring: "la erosión de la diversidade debido a la expansión de la producción agrícola e gran escala. Basada em los monocultivos" (MIES; SHIVA, 1998, p. 19).

The same way Boff (2002, p. 33) highlights:

> Interpendências dos grandes conglomerados globais e dos capitais especulativos que dominam as economias periféricas, desestabilizando-as segundo seus interesses particulares, sem qualquer preocupação pelo bem-estar dos povos e a sustentabilidade do planeta e criando milhões e milhões de excluídos.[3]

According to Mies and Shiva (1998) the monocultures do not bring benefits and create bigger risks to poverty, she warns that this system modifies or destroys the biological chain and the self-sufficient work of varied plantations and the intake of products originated from extractivism. The intensification of production for example, of soybean or eucalyptus, many people end up losing their jobs because of specialization and utilization of technologies, creating poverty.

---

[3] Interdependence of large global conglomerates and of speculative capital that control the peripheral economies, destabilizing them according to their private interests, without any kind of concern for the people's well-being and the planet's sustainability and raising millions and millions of excluded people.

> En los sistemas de secano del Decán, el abandono del cultivo misto de mijo, legumbres y semillas oleaginosas en favor del monocultivo de eucalipto supuso una pérdida de empleo equivalente a doscientas e cincuenta jornadas de trabajo anuales por hectárea. (MIES; SHIVA, 1998, p. 15).

In an identical way, Cavalcanti (2003) observes through the Celso Furtado's work that many governments, many societies and almost the whole country fight to expand predatory methods, that broaden the dependence of environmental destruction. Destroying the entire basis for diversity and sustainability, they support themselves in means that aim only at economic issues and forgets the most important which is the human being.

During a dialogue, that Mies and Shiva (1998) had with the leadership of a Chipko group it was told that the area had nature reserves of limestone and in 1986 the exploration was initiated without any kind of consent from the group that had lived in that area for generations. It is reported the inertia from the government's part and the attack to the local protesters who were claiming power to keep their living environment untouched. It is worthy to mention that this movement as the writer explains was an internal mobilization against the destruction of resources that the Nahi-Kala had as sustenance.

The leadership gives a valuable statement and intimately related to the local development, since by means of internal forces the movement wanted to stop the loss of biodiversity present in the area, and was willing to give its life in order to preserve of its space and traditions, consequently its culture. "hace diecisiete años, los bosques eran abundantes y espesos [...] Nuestra fuentes de agua, alimentadas por los bosques, también han secado (MIES; SHIVA, 1998, p. 131).

The same figure of the Nahi-Kala village summarizes what Shiva relates to women and the minorities, sustainable thoughts aligned with the diversity and efficient if we compare with many scientific

proposals, which are not comprehensive to everyone and also produce final degrading socioenvironmental results.

The knowledge of this character for example is not formal, but it cannot be disregarded or featureless.

> Nuestra libertad, nuestro bosque y nuestro alimento. Sin ellos, no somos nada, somos pobres. Con nuestra propia producción de alimentos somos prósperas, no necesitamos que los comerciantes y los gobiernos nos den empleos, obtenemos nuestro propio sustento. (MIES; SHIVA, 1998, p. 133).

These narratives are deeply connected to the local knowledge, tacit knowledge, the illustration incorporated to the people, which are created from their experiences. It is so simple the effectiveness of this thought, that it should be the key to end with many problems created by an economic structure highly violent. The way that these people visualize their territory and how survival of their culture depends on the common effort aiming at the welfare of the group and not only the few shows how advanced the decolonial idea is.

> En vez de establecer programas de conservación basados en su cultura, valores, habilidades, conocimientos y sabiduría, las estrategias de conservación dominantes destruyen estas capacidades y crean así condiciones que favorecen la erosión de la biodiversidad, que constituye la base de unos modos de subsistencia y uno sistema de producción sostenibles. (MIES; SHIVA, 1998, p. 23).

Shiva is emphatic when she talks about equivalence and how it is related to many problematic questions in our society. She works in this research with the echo feminism treating the sustainability, liberation and the local development itself. A great contribution is to demonstrate how the thinking of the groups of women is connected to sustainability and that they understand that they are part of the nature. Differently from how our scientific western model preaches,

that we are superior to the nature and that we do not depend on it, we simply use it until we find different sources to explore.

The approach of chapter VII is about the consumption and the liberation of female consumers. Shiva writes to women, but taking into account that the work is inspiring to everyone, since the author's work is about inclusion, mentioning these ideas enriches the human being.

The author isolates relevant points to this discussion such as the enrichment to the detriment of other people, the industrial lifestyle, fundamental necessities, different economies, women as object and liberating movements from consumption.

The first item mentioned enrichment to the detriment of others, cultures and countries, talks specifically about how major economies of countries in the South are working to enrich countries in the North.

If we use the history to cooperate in the elucidation of this thought, it is observed that since the great European navigations in the 15th, 16th centuries and etc., the exploration of material and human wealth of the regions bellow the equator favored all the Europe and created imbalance that continue until present days in the former colonies. It is not rare cases in which countries from the South serving countries from the North.

Moreover, Shiva defends that there is some kind of speech to keep these countries under the realm, the same way that Celso Furtado claims. The title of third or underdeveloped country gives idea that these nations must follow the same path that other countries did in order to achieve the so dreamed and select group of countries known as first world country or developed. The control of many socioeconomic sectors of a country through external help is a tool to guarantee the authority and its functioning in accordance with the external imperialism. In contrast to Mies and Shiva (1998) it happens in different points, in the industrialization, in the economic model, in technology and consumption, in an opposite path to what she defends.

Thus, the issues mentioned before stablish what people from certain place, country or culture must do. In an illustrative manner of the imposition it is possible to see what she describes about the control over population policy that is imposed to women and how they are considered objects by external organizations:

> La estrategia que se propone combatir la fecundidad de las mujeres del Tercer Mundo <<como si de una guerra se tratase>> ignora los efectos secundarios que pueden tener a largo plazo [...]. A la mujeres pobres del Tercer Mundo no se las trata como personas, sino como entes numéricos [...]. Las organizaciones crediticias presionan a muchos gobiernos del Tercer Mundo para que obtengan resultados. (MIES; SHIVA, 1998, p. 53).

This power practiced over countries considered underdeveloped is questioned by Ayres (2010):

> A ideologia desenvolvimentista, que substitui o mito das vantagens da especialização internacional, concebe o desenvolvimento como uma performance internacional que ignora os custos da acumulação, em termos de valores culturais, transformando a história dos povos em uma competição, cujo objetivo é parecer-se com as nações pioneiras e líderes do processo de acumulação. (AYRES, 2010, p. 3).[4]

It is important to question about these values. Is it possible to the planet to bear such a harmful burden, a lifestyle that creates so much imbalance? Chapter VIII puts on the countries of the North the responsibility for the consequences caused by them "adoptando una postura de superioridad y, por tanto, de responsabilidad con

---

[4] The expansionist ideology, which substitutes the myth of the advantages of international specialization, conceives the development as an international performance that ignores the costs of the accumulation, in terms of cultural values, changing the peoples' history into a competition, whose goal is to make them look like pioneer nations and leaders of the process of accumulation.

respecto al futuro de la Tierra y a otros pueblos y culturas" (MIES; SHIVA. 1998, p. 155).

Furthermore, she points out that the developing and the underdeveloped countries could not solve their problems by themselves since they do not have the same financial resources that the industrialized countries do.

3.1 The reason why many groups are not accepted

The current society still carries in its essence the prejudice and segregation. Groups that do not adjust themselves to the format imposed by the class and economic system dominant are criminalized and try in every way to suffocate the dissimilar manifestations.

Ivan da Poli Silva adds more arguments to this idea, when he talks about the importance of the study of cultures of African origin in Brazil. The analyses that will be conducted is about the justifications of this specific kind of speech that puts aside African and indigenous cultures among others, having as support Shiva's thoughts shown so far.

One of the backdrops of Poli's research is the isolation of cultures that diverge from the dominant cultural system, thereby Mies and Shiva (1998) argues, if self-reliance has been seen as a liberation and development model if compared to the cultural hegemonic model, the collective actions suffer symbolic violence and other kinds of hostility. "Entende-se que a violência simbólica ocorre quando a cultura da classe dominante é imposta como cultura hegemônica e se legitima, sobrepondo-se a outras culturas" (POLI, 2014, p. 9).

The diversification of models undermines the basis of many institutions that are formed by dominant classes, and this way disturbs the layout imposed to minor groups. "A imposição da cultura da classe dominante por correlações de força fazem com que seja a única digna de ser adquirida e estudada" (POLI, 2014, p. 25).

The resistance that these groups raise to keep their roots is immediately treated as crime, which can destroy the sovereignty of a nation, justifying any kind of doubtful act, accepting that the end justifies the means.

> Neste processo de reprodução é evidente a marginalização de todo o universo simbólico e cultural próprios de membros de outras culturas, que não as culturalmente dominantes e que, segundo Borudieu, e a única digna de ser reproduzida e inculcada em seu arbitrário cultural. Consequentemente, não somente o universo simbólico, mas também os hábitos linguísticos destas populações são igualmente marginalizados. (POLI, 2014, p. 12)[5].

Poli adds how the exclusion of these groups from the school environment is a way of plastering them in our society, trying to create a homogeneous group from many races. Very few is taught about the many indigenous people in our schools. To many, Indians are all the same, they do not realize the diversity of peoples, languages and cultures, the same situation occurs with the African people. "Violência simbólica que a cultura europeia estabelece em relação não somente à cultura negra, mas também a todas as outras demais origens culturais que participam de nosso processo de formação" (POLI, 2014, p. 37).

It leads these subjects of diverse cultures to the abandonment of their way of life in order to gain space in the dominant society. Many indigenous peoples in Brazil do not exhibit traditional aspects of their culture anymore, because they were obligated to accept our patterns in order to survive.

---

[5] In this process of reproduction, it is evident the marginalization of all the symbolic and cultural universe unique to members of other cultures, that are not culturally dominants and that, according to Borudieu, is the only one worthy of being reproduced and instilled in its cultural injustice. Consequently, not only the symbolic universe, but also the linguistic habits of these populations are equally marginalized.

Certainly, the official opinion about the law n. 10639/03 agrees with what was told previously. "Ainda persiste em nosso país um imaginário étnico-racial que privilegia a brancura e valoriza principalmente as raízes europeias da sua cultura, ignorando ou pouco valorizando as outras, que são a indígena, a africana, a asiática" (BRASIL, 2004, p. 14).

Surely many countries elaborated xenophobic means in order to protect their own territories; this choice may have raised in people intolerant and fundamentalist processes, not accepting other ways of living. As noted by the Proxi (CABO; TARRAGONA; VALLÉS, 2015) observatory that performs against manifestations of hate on the internet.

Boff (2002) makes an analyses about fundamentalism. According to him, globalization creates social and economic instability. He justifies that the threats allow other cultures of many peoples, to raise in these people violence and self-defense, which many terrorist groups take advantage, strengthening terrorist soldiers.

It is not possible to understand the results of the destruction of a culture or subjugate its aspects in some cases the groups deteriorate themselves and their member are spread in the dominant culture, not integrated, but marginalized. In other cases, some kind of resistance raises which can be introduced in diplomatic or violent ways.

According to this Spanish organization, through an analysis conducted in 400 articles from many websites it was collected four thousand seven hundred seventy seven commentaries about the mass immigration that is happening in many European countries. Sixty percent of the commentaries analyzed raised somehow hate or intolerance speech. It is perceptible that the problem is extremely deep, since this should be the moment of hosting the refugees; many internet users preach intolerance towards unfortunate people.

Poli evaluates that these groups will not be heard, much less accepted in this society the way they are organized. "Elite cultural é predominante e, é este pensamento que forma os quadros profissionais, do meio acadêmico e o que pensam as Ciências sociais e a educação" (POLI, 2014, p. 78)[6].

In identical ways, many situations of religious or social imposition and interference in many countries it is shown by Boff (2002) how the violence we live nowadays is closely related to the authoritarian policy of the countries told as developed and democratic. The problem of Israel and Palestine, the war in Iraq, the search for petroleum in the Middle East, all of them have serious problems in every human sphere. In sum, Poli's diligence indicates that these cultures are set aside, since they do not have the same economical rhythm imposed as acceptable nowadays. Thus, as already referred Mies and Shiva (1998) strongly criticizes the economical set because it creates imbalance mostly to small groups. Poli (2014) has deeper inferences when it comes to defending that the indigenous and African traditions disagree with the capitalist economy. The author believes in the aggressiveness the imposes its way of changing the world through its values told as civilizing.

Another point relates to the matters of tradition, these cultures strongly preserve their past through myths, respect their elders since they hold all the knowledge and experience that are of utmost importance to the posterity of the group. They are based on the ancestry while the capitalist system preaches the worship the new, the quickness, not valuing the traditions.

> A dinâmica social vigente, ao privilegiar o consumismo, o novo pelo novo, com certeza, tem dificuldades para acatar as

---

[6] Cultural elite is predominant and it is this thought that shapes the professional framework of the academic environment and what the social sciences and education think.

dinâmicas sociais de matriz africana que privilegiam a memória e aceitam a novidade, apenas quando resinificada a partir do tradicional. (POLI, 2014, p. 81)[7].

It is clear the way that educational economics and social institutions are structured only to spread and support the capitalist principles. Any different way that might contradict this scenario is violently fought; there is no space to what is different. The discrepancy is such that we say that the society is democratic, the Magna Carta preaches equality for people instead of equity. In other words, a pseudo democratic and fair society.

As well as Mies and Shiva (1998, p. 81) Celso Furtado who is one of the sustaining pillars of this article, defends the multiculturalism as essential to the maintenance of men on earth and in these small groups the sustainable answers are stronger and faster, these groups have a straight relationship with the biome and the territory, the maintenance of their culture depends on a safe and healthy environment. A complex and diverse world has always been a reality to humanity, and the contact among groups has allowed countless changes that benefited man.

Poli defends that the educational institutions give the same respect to the national roots that involves many cultures. It is possible to extend his ideas to all the field of human knowledge, and give isonomy to every kind of knowledge.

4 FINAL CONSIDERATIONS

In conclusion, it is noticed that all the authors mentioned in this article preach equity, not the exclusion of a culture in order to

---

[7] When the current social dynamic favor the consumerism, the "new again", certainly it faces difficulties to accept the social dynamic of the African people, which favor the memory and accept novelties, only when it is built from the traditional.

promote another one, but the possibility of having the same standard to everyone, the right to live is essential and with it their way of living.

All of them write aligned with the concept of local development when they recognize themselves against to starvation and dealing with the structures so that the subjects can activate themselves and transform their territory.

Not only that, but also the commitment of everyone to the changes that are relevant to the human being, as well as Pope Francis (2015) points out in his encyclical, this house is common to all of us, and because of that we must take care of each other not creating mechanisms that raises imbalances in many places so that few can enjoy a comfortable life. Taking care of those who need help the most is urgent, in many places people still starve, even when we produce enough to feed the world population, many die in degraded environments, not even this makes us change the way we consume.

The collectivity justifies, creates the dependence, unmanageability, segregation, prejudice, and makes acceptable that many people live at the margin of their own culture. It is observed countries that receive tons of garbage from the "developed" societies. There are children working in cocoa plantations so that big corporations can profit. These are concentration camps, where people live precariously, not treated as human beings.

Our society will not be developed while the consume and accumulation of capital are the main goal of people, the cultural and economic system cannot impose how seven billion people will live their lives.

Thus, the clarifying points of view of these thinkers modified the way we treat one another and our home, and the adjustments made can respect the real equity.

REFERENCES

AYRES, A. R. Contribuições de Celso Furtado para reflexões sobre desenvolvimento endógeno e políticas culturais enraizadas. In: SEMINÁRIO INTERNACIONAL POLÍTICAS CULTURAIS, 1., 22-24 set. 2010, Rio de Janeiro. *Anais...* Rio de Janeiro: FCRB, 2010. p. 1-11.

BOFF, L. *Fundamentalismo* - a globalização e o futuro da humanidade. Rio de Janeiro: Sextante, 2002.

BRAGA NETO, J. A. B.; MORAES, T. S.; SKOWRONSKI, L. Reflexões nutricionais sobre a alimentação dos índios Kaiowa e Guarani de Caarapó-MS: algumas preparações características. *Tellus*, Campo Grande, MS, ano 3, n. 5, p. 107-120, out. 2003.

BRASIL. Ministério da Educação (MEC). *Diretrizes Curriculares Nacionais para a educação das relações étnico-raciais e para o ensino de história e cultura afro-brasileira e africana*. Brasília: Secad/MEC, 2004.

CABO, A.; TARRAGONA, L.; VALLÉS, O. *Proyecto online contra la xenofobia y la intolerancia*. set. 2015. v. I. Available in: <https://www.idhc.org/arxius/recerca/1443703342-INFORME-proxi-2015.pdf>.

CAVALCANTI, C. Meio ambiente, Celso Furtado e o desenvolvimento como falácia. *Ambiente & Sociedade*, v. 5, n. 2, p. 73-84, 2003.

FURTADO, C. *O mito do desenvolvimento econômico*. 4. ed. Rio de Janeiro: Paz e Terra, 1974.

MIES, M.; SHIVA, V. *La praxis del ecofeminismo*. Espanha: Icaria Editorial, 1998.

PAPA FRANCISCO. *Carta encíclica laudato SI' do Santo Padre Francisco sobre o cuidado da casa comum*. 2015. Available in: <http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_po.pdf>.

POLI, I. S. *A importância do estudo das mitologias e gêneros literários da oralidade africana e afro-brasileira no contexto educacional brasileiro*: a relevância da Lei 10639/03. 2014. Dissertação (Mestrado em Educação) - Universidade de São Paulo (USP), São Paulo, 2014.

TULLIUS, M.; FERNANDES, L. A economia perversa: o impacto dos mercados sobre o meio ambiente. *prim@ facie*, ano 5, n. 9, p. 106-125, jul./dez. 2006.