

A dark silhouette of an indigenous woman's head and shoulders is shown in profile, facing right. She wears a headband with a light-colored stripe and has white face paint on her cheeks. The background is a textured, light blue-grey color.

INDIGENOUS WOMEN AND BRAZILIAN CULTURAL DIVERSITY

History, Violence, and Resilience



INDIGENOUS WOMEN AND BRAZILIAN CULTURAL DIVERSITY

History, Violence, and Resilience

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PREFACE

In December 2024, a cooperation agreement was formalized between the Ministry of Women and the University of Brasília, through LAB Mulheres (Laboratory - Women, Architecture and Territory), a research group within the Faculty of Architecture and Urbanism. The established agreement aimed at the development of guidelines, preliminary studies, and the architectural executive project for the Indigenous Women's House (CAMI), in addition to the development of collaborative educational products and the technical supervision of executive projects.

One of the central points of this agreement was the production of a support and literacy document intended for professionals in Architecture, Urbanism and related fields. This document, along with the workshops held, aimed to provide input for defining the guidelines for the service of the Indigenous Women's House (CAMI). The research included the planning and execution of actions necessary for the development of the guidelines, the preliminary studies, and the construction documents, as well as the production of collaborative educational materials and the technical supervision of such projects. Additionally, the professionals and researchers involved in the process participated in training and literacy actions regarding the reality of indigenous cultures.

The collaboration of the Takinahaky Center for Indigenous Teacher Training of the Federal University of Goiás (UFG) led by Professor Joana Aparecida Fernandes Silva, from the Graduate Program in Social Anthropology (PPGAS), stands out. In the team's literacy process, the Center contributed with its expertise in six classes: cultural, historical, and linguistic diversity, indigenous lands, in addition to ontologies, indigenous health, and the notion of personhood.

Our meetings began with an introduction to basic notions of ethnology and the confrontation of our lack of knowledge on the subject. In the class on Indigenous Lands, we learned the concept of territory and its importance for the existence of indigenous peoples. In ontologies and the notion of personhood, we understood the relationship of bodies with nature and how this relationship occurs in a collective manner.

In the class on Brazilian Indigenous Languages, we learned about the process of occupation of the Brazilian territory, the displacements, and the importance of language not only as a sense of belonging but also as defense. We learned from the experience of the Intercultural Village of the Takinahaky Center, how an intercultural process affects the creation of spaces. In the class on Women, protagonism and domestic violence, we heard the harsh reports and research on the topic.

The last meeting was with Pagu Rodrigues, with her class "Gender Violence and Colonialism in Brazil: a historical analysis", which showed us the entire colonizing process and the violence against indigenous peoples and, especially, against women.

This process was a knowledge immersion, which appears here in the form of a primer, compiled and edited by the LAB Women, Architecture and Territory team. We use the term "preface" for this presentation because the idea of literacy emerges as a means to understand the topic and, as far as possible, to transmit this knowledge. We hope it will be an initial guide to understanding the universe of indigenous peoples.

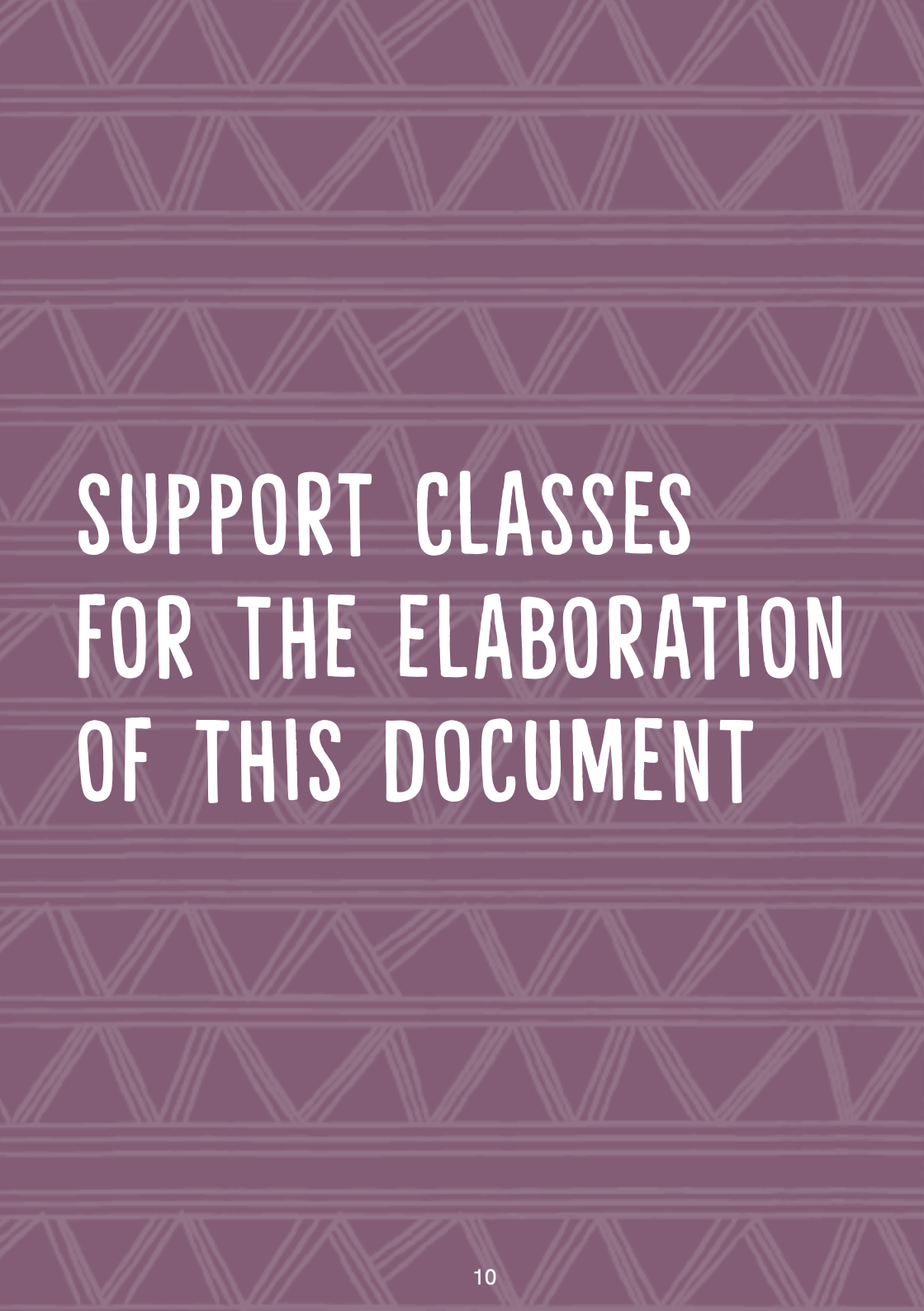
MARIBEL DEL CARMEN ALIAGA FUENTES



Figure 2 - Kaymaru Constellation



Figure 3 – Learning from Ancestry



SUPPORT CLASSES FOR THE ELABORATION OF THIS DOCUMENT

Introduction to basic notions for ethnology

Joana Fernandes

Indigenous Lands

Joana Fernandes

Ontologies: indigenous health and ontologies, and the notion of person

Anderson Siminrhu Xerente, Koría Valdvañe

Tapirapé.

Brazilian Indigenous Languages

Monica Veloso

Interculturalities and the Takinahaky Intercultural Village

Alexandre Herbetta

Women, protagonism and domestic violence

Eliana Karajá

Gender violence and colonialism in Brazil: a historical analysis

Pagu Rodrigues

INDIGENOUS, THIS UNKNOWN OF OURS¹



Figure 4 - Unity in the struggle

1 The title of this topic is a tribute to Joana Fernandes, who guided us through an indigenous literacy course, so that we could dive into the theme and transmit it in a simple way to professionals from various areas. FERNANDES, J. Índio, esse nosso desconhecido. [s.l.]: UFMT, Editora Universitária, 1993.

Understanding the indigenous reality in Brazil requires a critical and decolonizing approach that recognizes the diversity and dynamism of indigenous peoples. The view of Indigenous peoples in Brazil has been historically distorted by stereotypes and prejudices. Reduced to folkloric or savage figures, their rich diversity and protagonism have been obscured. Indigenous women, for example, are central to the cultural and social formation of the country; however, their role has often been limited to miscegenation. The theory of acculturation, now widely challenged, imposed a vision of cultural loss, ignoring the resilience and adaptation capacity of these peoples. Deconstructing this racism is essential to recognize the complex indigenous reality.

Understanding the intricate historical construction of indigenous stereotypes in Brazil, especially the fundamental role of indigenous women throughout the process, requires tools that are not easily accessible to us. The world as we know it is, in some way, a historical construct filled with prejudices and misunderstandings; nothing is more common than imagining the other as savage, grappling with our own barbarity, because "A barbarian is, above all, the man who believes in barbarity."²

Negative representations of Indigenous peoples throughout history have perpetuated stereotypical views that portray them as "vulgar, abnormal, and savage". This analysis ranges from the early accounts of travelers and chroniclers to the Eurocentric discourse that marginalized and silenced Indigenous protagonism. Another recurring discourse is that of inferiority, a Eurocentric perspective that transformed Indigenous people into irrational "beasts" or "monsters." There is also the discourse of the "childhood of humanity", advocating for interventionist tutelage by civilized society. Another recurring discourse is the folkloric and generic one that reduces Indigenous people to comical and stereotypical figures. All these discourses serve to silence, erase, and exclude Indigenous protagonism in the history of the country.

Darcy Ribeiro, in his book *The Brazilian People*³, highlights the crucial role of indigenous women in enabling colonization and in the formation of the population. This allowed European settlers to establish themselves and produce offspring with indigenous women, learning the local language and customs. These women, victims of numerous forms of violence, were no longer considered indigenous; therefore, they sought a place in the new society, finding their role as faithful practitioners within Catholicism. According to the author, they were the "implanters of popular religious Catholicism in Brazil".

As we can observe, the representation of Indigenous women in the references is closely linked to their role in racial mixing (miscegenation) and in the biological and cultural formation of Brazil. They are portrayed as central figures in the colony's demographic and cultural dynamics, particularly in light of the demographic conditions of the period.

THE *CUNHADISMO*

"The social institution that made the formation of the Brazilian people possible was *cunhadismo*, an old indigenous custom of incorporating strangers into their community. It consisted of giving them an indigenous girl as a wife. As soon as he took her as his wife, he automatically established a thousand ties that related him to all members of the group." (RIBEIRO, 1996, p. 81, authors' translation)

2 Phrase by the anthropologist and philosopher Claude Lévi-Strauss, appears in the book *Race and History* (1952).

3 DARCY, Ribeiro. *O povo brasileiro: evolução e sentido do Brasil*/Darcy Ribeiro. - São Paulo: Companhia das Letras, 1995.

The process of erasing indigenous peoples also involves the discussion on the theory of acculturation. Although historically relevant, it presents significant limitations in understanding the cultural dynamics of indigenous peoples in Brazil. The view of culture as a homogeneous and static block, which is gradually lost in contact with national society, does not reflect the complexity and resilience of indigenous cultures. This perspective influenced indigenist public policies that sought forced integration and assimilation, resulting in severe impacts on indigenous communities.

Contemporary anthropology refutes the theory of acculturation, recognizing the diversity and dynamism of indigenous cultures. Change and transformation are inherent to cultural continuity, and the adoption of new elements does not necessarily imply the loss of ethnic identity. Indigenous peoples demonstrate a remarkable capacity to adapt and reinterpret external elements while maintaining their identity and specificities.

The notion of the "real Indian", frequently associated with stereotypes and idealized images, is problematic and exclusionary. This essentialist view disregards the phenotypic, cultural, and historical diversity of indigenous peoples, in addition to denying their essence and capacity for adaptation. Indigenous identity is not restricted to specific cultural traits or a traditional way of life, but manifests itself in different forms and contexts.

Ethnocentric readings of the world have contributed, over the centuries, to legitimizing a continuous process of violence and extermination, from the arrival of Europeans to the present day. Among so many other ills, biological wars that intentionally spread diseases, in addition to generating physical and symbolic violence, were used as instruments

of domination and deterritorialization. The resistance and resilience of indigenous peoples are evident, but it is fundamental to recognize and denounce the continuous genocide.

WHY DOES ANTHROPOLOGY ABANDON THESE CONCEPTS?

"It abandons them for a very simple reason: the realization that numerous indigenous societies, after four centuries of contact, did not disappear as would have been predictable. These societies underwent transformations resulting from their historical process, but they persisted and continue to persist, differentiated from the national society. Therefore, the loss or acquisition of traits does not explain the persistence of indigenous societies, even if modified by these changes." (FERNANDES, 1993, p. 18, authors' translation)

"We encountered a measles epidemic with all the miseries it drags with it, decimating the Indians, a horror. In the last month, I traveled through five villages; one was not yet affected and all the others were deserted, Indians in the forest fleeing the plague and taking it with them. In many, there was not a single person capable of bringing food from the vegetable plots they left behind in their desperate flight, nor of hunting and fishing, and they died of hunger." (RIBEIRO, 1996:104, authors' translation)⁴

4 To learn more about the chronology of epidemics among Brazilian indigenous peoples, see: <https://terrasindigenas.org.br/pt-br/node/53>

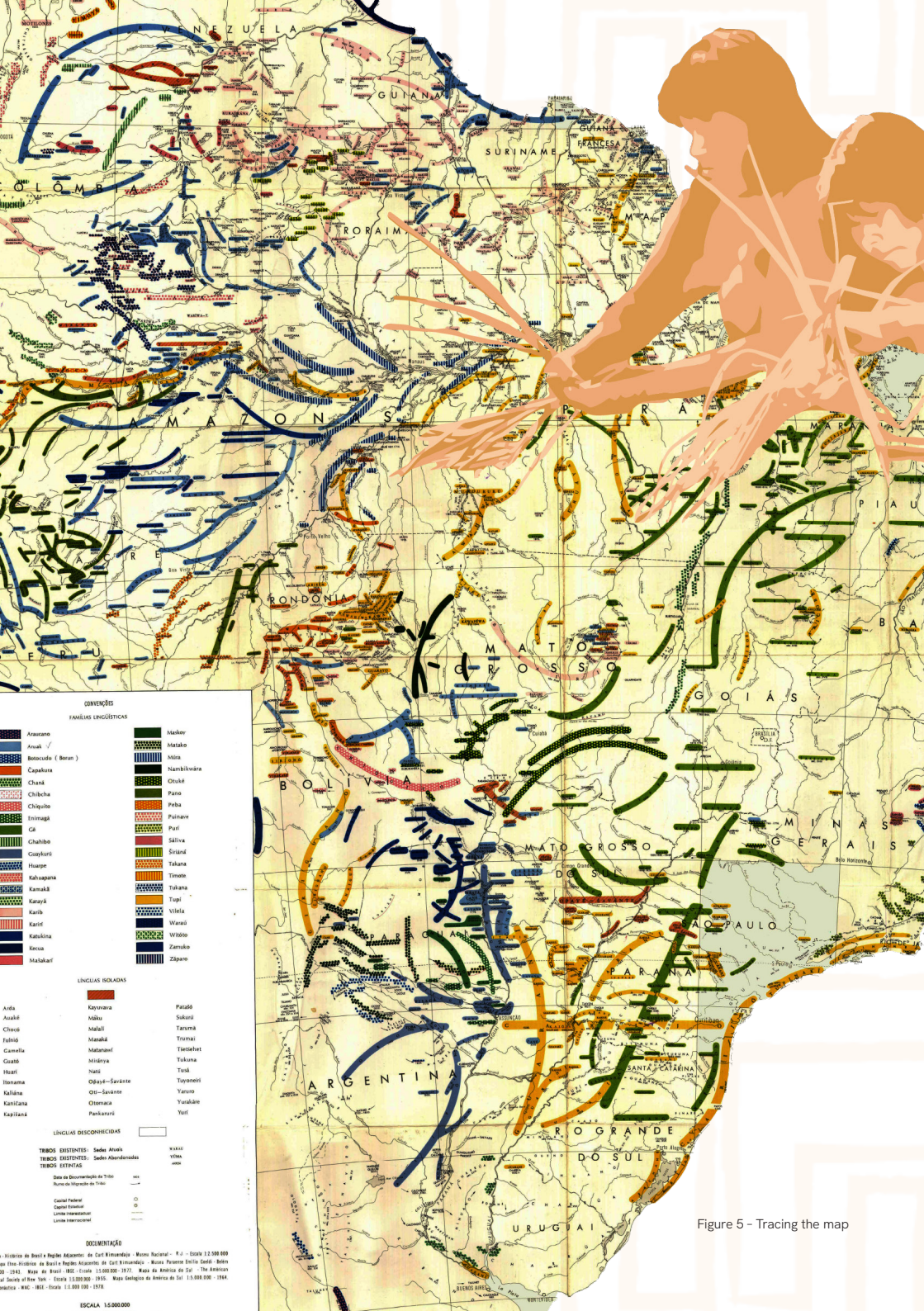


Figure 5 - Tracing the map

CONVENÇÕES

FAMÍLIAS LINGÜÍSTICAS

	Aravaque		Makêr
	Arawak		Matoko
	Bororo (Borun)		Mina
	Capakora		Nambikwára
	Chanã		Grikú
	Chilche		Pano
	Chiquito		Peba
	Enimaga		Puinave
	Gã		Purí
	Guhibo		Sálva
	Guarani		Sikandã
	Huarani		Talanã
	Kakapana		Timote
	Kamakã		Tukana
	Kanayã		Tupi
	Karibã		Vilela
	Karitã		Wanáu
	Katákina		Witoto
	Kecua		Zamako
	Matakarã		Zaparo

LÍNGUAS ROLADAS

	Aché		Kaywana		Pataô
	Achék		Máku		Sikuri
	Chocó		Malali		Taruma
	Jupitã		Maakã		Tumã
	Cavellã		Matapanã		Tantimã
	Cuarã		Máikã		Tukuna
	Haitã		Nati		Tukã
	Itomã		Obyã-Savãnte		Tuyoneti
	Kallãna		Oti-Savãnte		Yaruro
	Kariãna		Otomã		Yurãkã
	Kapãna		Pankarã		Yuri

LÍNGUAS DESCONHECIDAS

TRIBOS EXISTENTES - Sede Atual

TRIBOS EXISTENTES - Sede Abandonada

TRIBOS EXTINTAS

Data de Documentação do Tribu

Nome de Município de Tribu

Cidade Federal || | Capital Estadual |
| | Limite internacional |
| | Limite intermunicipal |

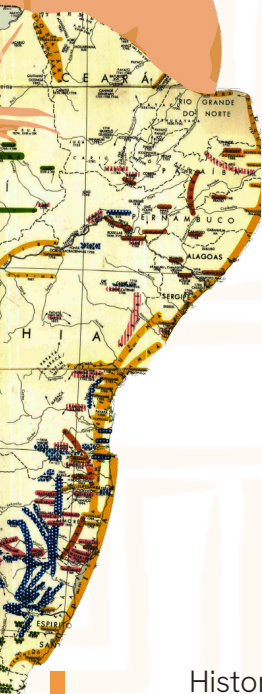
DOCUMENTAÇÃO

História do Brasil e Países Adjacentes de Carl Rittwiediger. Museu Nacional - R.J. - Escala 1:2.500.000

Atlas Histórico do Brasil e Países Adjacentes de Carl Rittwiediger. Museu Paraense Emílio Goeldi - Belém - PA - 1941. Mapa do Brasil - 1852. Escala 1:5.000.000 - 1975. Mapa do Nordeste do Sul - The American Geographical Society of New York - Escala 1:5.000.000 - 1950. Mapa Geológico do Nordeste do Sul - 1:5.000.000 - 1954. Cartografia - WAC - Escala 1:5.000.000 - 1978.

ESCALA 1:5.000.000

THE OCCUPATION OF BRAZILIAN TERRITORY MAPPED BY CURT NIMUENDAJÚ



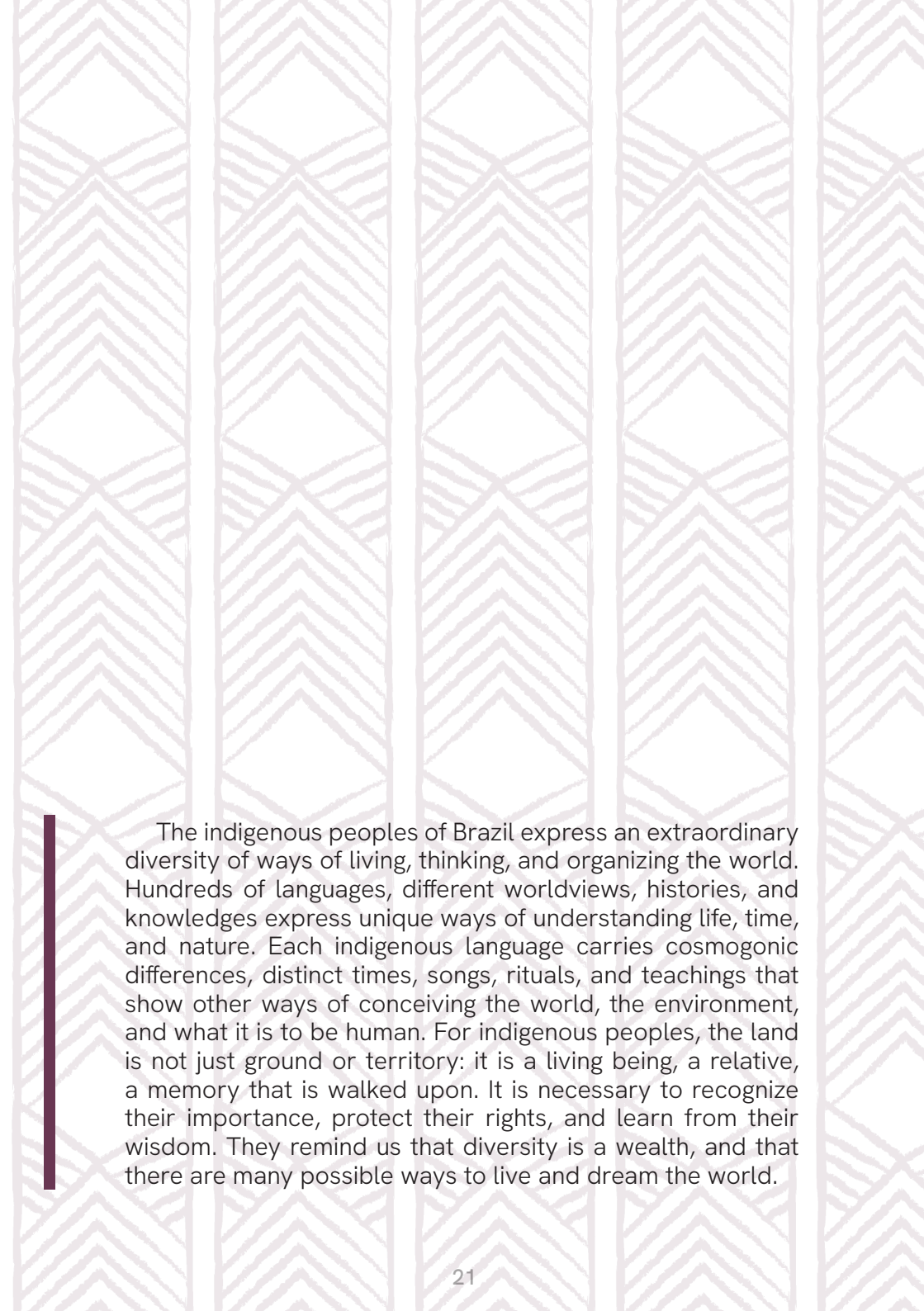
access the
complete map here!

Historical and ethnographic maps, such as the one developed by Curt Nimuendajú, constitute important instruments for understanding the distribution and dynamics of indigenous peoples in the Brazilian territory. These maps reveal linguistic and cultural diversity, as well as the processes of migration and contact between different groups. The overlay of these representations with current data, such as those from the Socio-Environmental Institute (ISA), evidences the impact of colonization and extermination on the territorial configuration of indigenous peoples.

ETHNICITIES AND DIVERSITY



Figure 6 – Diverse Women



The indigenous peoples of Brazil express an extraordinary diversity of ways of living, thinking, and organizing the world. Hundreds of languages, different worldviews, histories, and knowledges express unique ways of understanding life, time, and nature. Each indigenous language carries cosmogonic differences, distinct times, songs, rituals, and teachings that show other ways of conceiving the world, the environment, and what it is to be human. For indigenous peoples, the land is not just ground or territory: it is a living being, a relative, a memory that is walked upon. It is necessary to recognize their importance, protect their rights, and learn from their wisdom. They remind us that diversity is a wealth, and that there are many possible ways to live and dream the world.

Currently, Brazil is home to one of the greatest sociocultural diversities of indigenous peoples on the planet. According to data from the Socio-environmental Institute (ISA, 2023), more than 305 indigenous peoples live in the national territory, speaking at least 274 distinct languages. This impressive linguistic plurality goes beyond the communicative function: it expresses its own universes, marked by unique cosmologies, specific forms of social organization, and diverse ways of understanding existence (KOPENAWA; ALBERT, 2010).

In a context of increasing territorial and cultural threats, gathering data on these populations is also an affirmation of their right to continuity and self-determination. Surveying these peoples, therefore, transcends a mere statistical character: it is also a political and ethical gesture of valuing epistemic diversity and the right of these peoples to keep their languages, memories, and ways of life alive.

Each indigenous language is more than a communication system; it is a territory of memory, inhabited by ancestral knowledges and unique ways of understanding time, the body, and nature. They contain their own understandings of time, the body, nature, and the supernatural, frequently in tension with Western models of rationality (TURNER, 1992). In their songs and narratives, the origins of the cosmos are revealed, along with the gestures that shaped the landscape and the profound bonds between humans, spirits, animals, and other beings of the forest. Preserving these languages is, therefore, preserving ways of life that offer valuable and alternative contributions to contemporary crises, reaffirming the diversity of perspectives on what it means to be human.

Delving into the indigenous concept of territory implies going beyond the limits of physical geography and any attempt to map it. Land is not understood as a resource to be exploited, but as a living entity, a relational being, a relative.

Rivers, forests, mountains, ancestral trails, and sacred places integrate a territorial system that intertwines spirituality, history, and identity (KOPENAWA; ALBERT, 2010). From this perspective, territory is also memory, ancestral presence, and continuity of life.

"The Boe Remawuge social organization is structured through the juxtaposition of two clans named Ecerae and Tugarege. Each clan further possesses four sub-clans, distributed as follows: Paiwoe (The Howler Monkeys), Apiborege (Owners of the Acuri Palm), Iwagudu (The Crows), and Aroroe (The Larvae) belong to the Tugarege. Meanwhile, Kie (The Tapirs), Bokodori (The Giant Armadillos), Baadojeba (The Village Builders), and Bakororo (The Village Builders) belong to the Ecerae. Clans are inherited from the mother; therefore, it is a matrilineal ethnicity where the mother's clan is passed down to the son or daughter. Matrimonial unions must follow this rule: marriages cannot be within the same clan; they must be with the opposite clan, Ecerae with Tugarege, because a same-clan couple is considered inconsistent with the law of reciprocity." (EKUREU, Lauro, 2018:208, authors' translation)

Figure 2 - Kaynanu Constellation

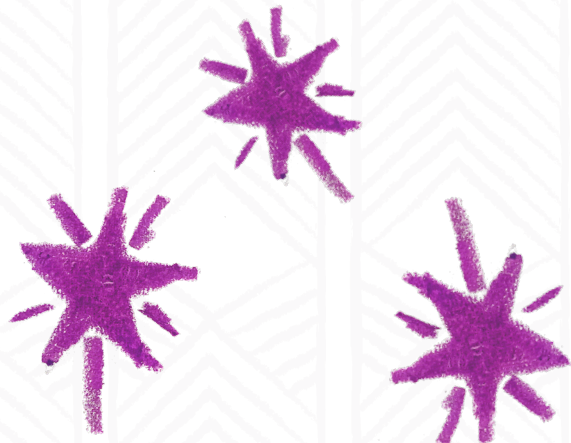
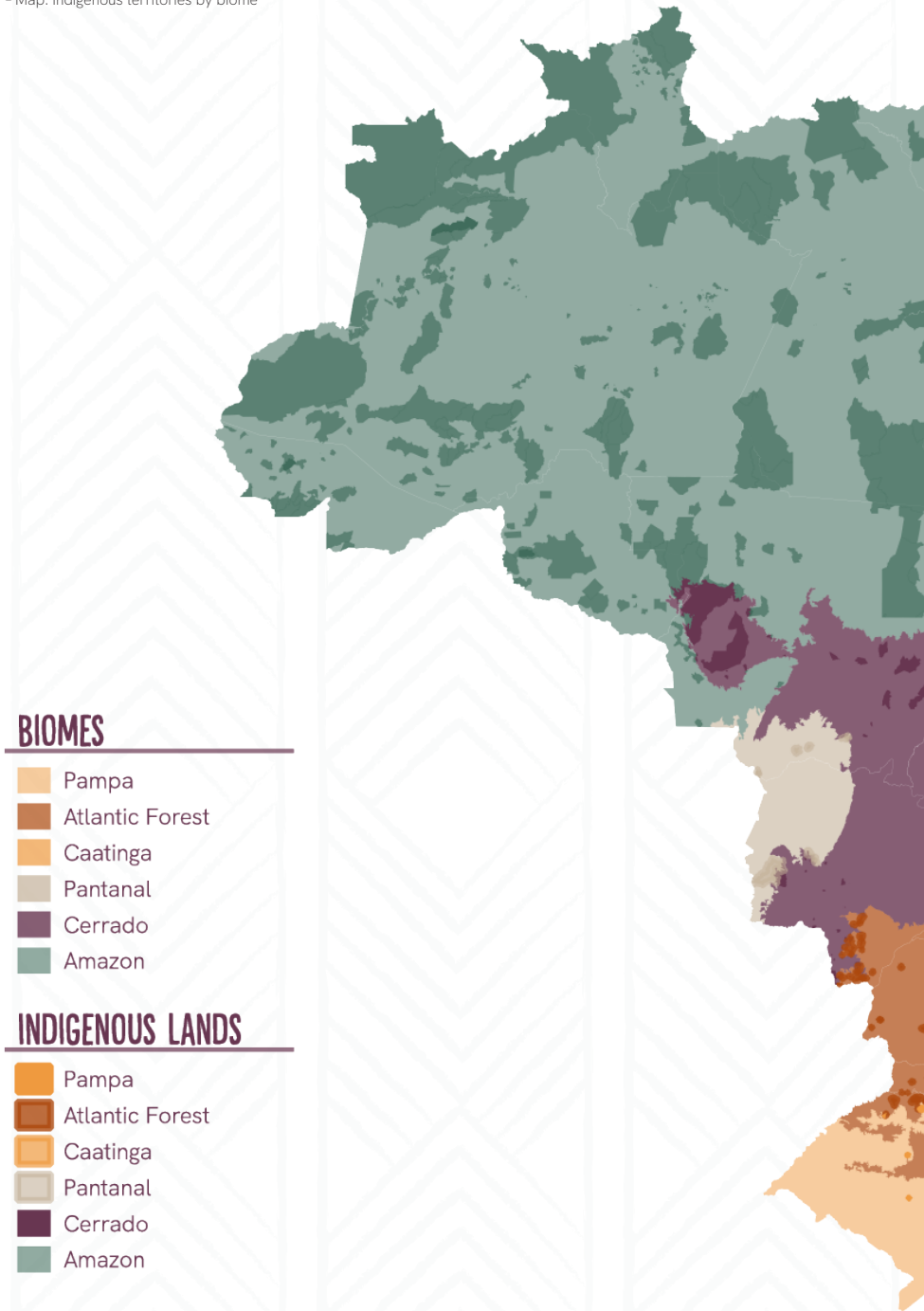
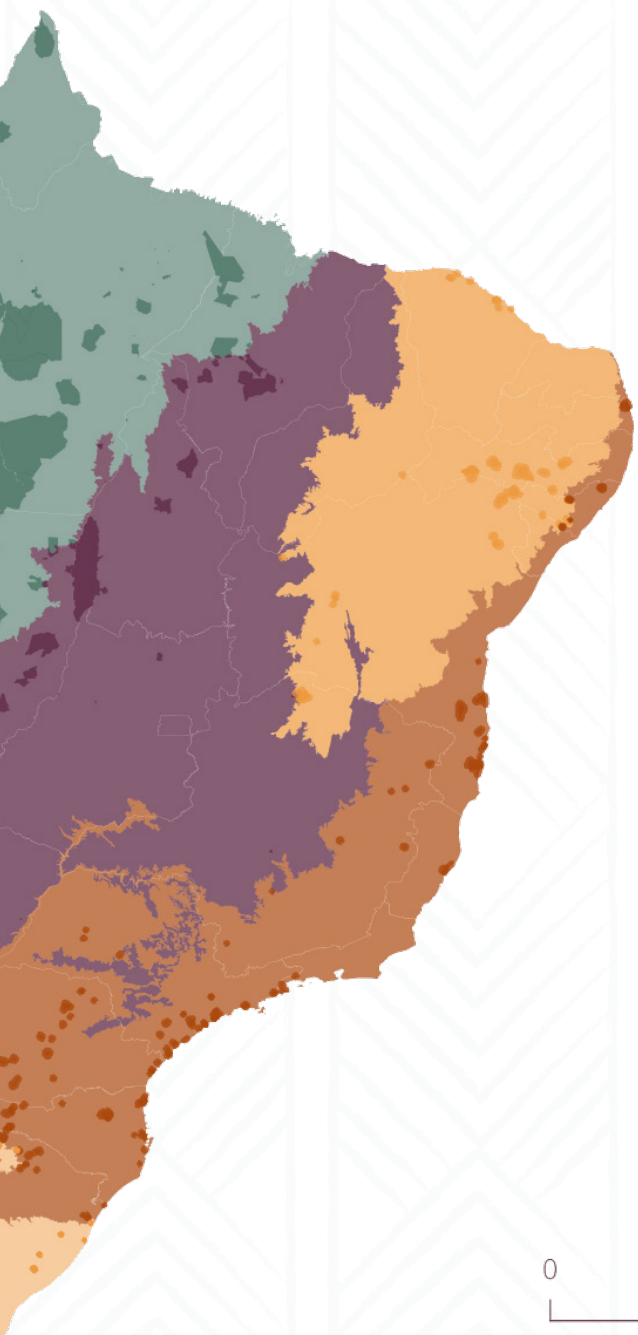
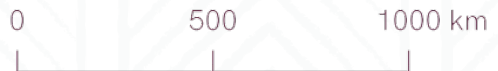


Figure 7 - Map: Indigenous territories by biome






access the complete
map here!



LAND AND TERRITORY



Figure 9 – Permeating Territories.



In 1944, the map of Brazil drawn by Curt Nimuendajú's team revealed a rich tapestry of 230 indigenous peoples, each with its own unique culture and language. This linguistic diversity was not limited to communication, but represented a bulwark of resistance and identity, carrying symbols and meanings that shaped the worldview of each group. The struggle for land, since the arrival of the colonizers, has been intimately linked to cultural and linguistic survival. For these peoples, territory transcends material production, encompassing history, ancestry, and, above all, language as the vital link to their identity.

As can be observed in the 1944 map, before the country became the "Modern" Brazil we know today, its territory encompassed a vast ethnic diversity, each with its own sociocultural particularities. This diversity manifests itself in a myriad of languages, customs, traditional practices, and distinct histories. For indigenous peoples, language transcends mere communication, constituting a vector of resistance and cultural defense. It carries a rich set of symbols and meanings that shape the identity and worldview of each group.

Since the arrival of the "discoverer," indigenous peoples have waged a historic struggle for the protection of their territories, facing resistance from farmers, politicians, and other interest groups. This struggle for land is fundamentally a fight for physical, food, and cultural survival, for the guarantee of their rights, and for the preservation of their traditional way of life.



Figure 10 - Bacabá

LAND AND TERRITORY

"The concept of 'lands' does not capture the relationship that these peoples have with the space where they live; indigenous territory is the more appropriate term, as it implies a multiplicity of meanings attributed to a people's space of survival, far beyond a mere place of production. Territory suggests the appropriation of a space rather than the private ownership of land; it also suggests a bond with a history that sometimes dates back to mythical times, to mythical ancestry, and to biological ancestry." (SILVA, 2012:47, authors' translation)

Agribusiness, illegal mining (*garimpo*), and large-scale infrastructure projects, such as hydroelectric plants, exert a devastating impact on the lives of indigenous peoples. These enterprises frequently result in the loss of natural resources, contamination of water and soil, forced displacement of communities, and the intensification of violence, constituting a serious threat to their physical and cultural survival. Indigenous peoples in Brazil face an alarming rate of violence, manifested in assassinations, death threats, and armed attacks. This violence is frequently related to land conflicts and the dispute over natural resources, exposing the vulnerability and marginalization of these communities and highlighting the fragility of legal protection.

The demarcation of indigenous lands is a landmark of the 1988 Constitutional recognition, which guaranteed they should be demarcated within five years of its promulgation. In effect, it is an intricate and time-consuming procedure, characterized by multiple stages including technical studies, report preparation, official declarations, and homologations.

Furthermore, numerous interests revolve around attempts to undermine indigenous rights to their territories, such as the Temporal Framework. Even after the formal completion of demarcation, indigenous lands remain vulnerable to invasions and illegal exploitation by farmers, wildcat miners (garimpeiros), and loggers, and 63% of recognized indigenous lands have not yet had their demarcation completed, highlighting the fragility of legal protection.



Figure 11 - Trace of Brazil

LEGAL FRAMEWORK

The issue of the Temporal Framework, which limits the demarcation of indigenous lands to those occupied by these peoples on October 5, 1988, the date of the promulgation of the Federal Constitution, constitutes one of the main points of debate. Widely criticized, the Temporal Framework is seen as a threat to the rights of indigenous peoples and represents a setback in guaranteeing their territories. Currently, about 63% of recognized indigenous lands have not yet had their demarcation completed, which highlights the precariousness of legal protection and the continuity of threats to traditional ways of life.

WHY DID THE COMMUNITY DECIDE TO TAKE BACK?


"Why did the community decide to take back?", one of the students answered: "The community decided to take back because the indigenous population is growing, and where will they live if they don't take back this land? I mean, this taking back is the indigenous land." Another student responded: "Because the land belonged to the community anyway, since the people needed housing, so the indigenous people decided to fight for their lands!" (MARTINEZ, 2024, authors' translation).



BRAZIL: A MULTILINGUAL COUNTRY



Figure 13 - Echoing of Voices



Brazil possesses a rich linguistic diversity, with hundreds of languages, including Portuguese. These languages, as important as any other, carry unique histories, cultures, and knowledges. Their classifications, complex and constantly revised, go beyond vocabulary, encompassing structures and sounds that reflect the diversity of peoples. From monolingualism to bilingualism, indigenous languages are markers of identity and ethnicity, revealing the complex web of social and cultural relations that shape the country. The Portuguese spoken by indigenous peoples, in turn, gains nuances and dialectal variations, incorporating elements of their mother tongues. Thus, Portuguese joins this diversity, not as a superior language, but as one more piece in the Brazilian linguistic mosaic.

The classification of languages is under constant revision, driven by new studies and data. This does not diminish the importance of indigenous languages, which are as relevant as any other. The fact that some lack articles or prepositions, for example, does not render them "poor" (VELOSO, 2025). What matters are the structures they do possess, regardless of the absence of elements found in languages such as Portuguese, English, or French. Linguistic classification is primarily based on the comparison of data such as vocabulary, sounds, and grammar, with geographical proximity being a secondary criterion. As a reference in this field, is Aryon Dall'Igna Rodrigues's book, *Línguas Brasileiras: Para o Conhecimento das Línguas Indígenas* (1986).

Indigenous languages appear in different contexts: some peoples maintain the use of their traditional languages, while others speak Portuguese exclusively. The Portuguese spoken by indigenous peoples may exhibit unique characteristics, distinct from the normative standard, reflecting specific linguistic and cultural influences. In some languages, there are also variations in speech between men and women. Language, in this sense, is a fundamental tool for the identification and recognition of indigenous peoples, serving as a marker of ethnicity and contributing to the characterization of indigenous communities.



Linguistic classifications are not consensual and demand a critical gaze. Reducing languages to mere vocabulary similarity is to neglect the complexity of their structures and sounds, which often reflect the contact between different linguistic families. Although cultural elements such as marriage, food, and kinship systems may present similarities among peoples belonging to the same linguistic family, classifications tend to focus primarily on languages. Currently, these classifications have been targets of criticism by indigenous peoples themselves. The distinct social relations among groups are also expressed in language through vocabulary variations associated with gender and kinship. Furthermore, the Portuguese spoken by indigenous peoples frequently incorporates structures from their mother tongues, resulting in singular dialectal variations.



Figure 14 - The rain is coming

Indigenous sign languages have their roots deeply connected to the observation of nature and the way indigenous peoples interact with the world around them. Signs are present in the everyday movements of fauna and flora: in the beating of birds' wings, in different flight patterns, in the silent run of the jaguar while hunting, and in the graceful movements of fish as they swim.

Each being in nature has its own way of expressing itself, and like them, indigenous peoples have developed their sign languages, inspired by these movements, creating a communication rich in symbolism, culture, and identity.

Our dances and the way we move to weave the paintings on our bodies. All movement within the territories has a specific characteristic, and all of this is connected to the expression to communicate, which transforms into Indigenous Sign Languages⁵ (ISL). (CUBIM, 2024: 26)

5 Currently there are 3 official indigenous sign languages.

ALDEIA sign in LIS.

ALDEIA is an Indigenous settlement; that could be translated as 'indigenous village'



Figure 15 - ALDEIA in Indigenous Sign Language

THE NOTION OF TIME

The notion of time and history among indigenous peoples is distinct from the Western perspective. Indigenous societies possess their own systems of knowledge and temporal organization, based on specific cultural referents. Denying the historicity and temporality of indigenous peoples is a form of ethnocentrism and a delegitimization of their experiences and narratives.

"The interlacing of ymaguare and ko'anga is found in ára, a perception of time that is not associated merely with the passing of hours on a clock. It also involves space; that is, Kaiowá and Guarani narratives always highlight where each experience occurred, or the paths traveled throughout each story, such as the crossing of a road or a river. Furthermore, ára also takes into account the meaning of the narrated encounters, which may be centered on a family festivity, the practice of a sport, or an economic activity, for example".⁶

⁶ Ymaguare, ko'ang, and ára: how these indigenous conceptions of time were brought into a History class. Available at: <<https://www.cafehistoria.com.br/ymaguare-koang-e-ara-como-essas-concepcoes-indigenas-de-tempo-foram-levdadas-para-uma-aula-de-historia/>>. Accessed on: April 2, 2025.



In April, the leaves finished growing.

April is the month when the leaves of arapari grow completely and the tree returns to normal.



By the month of May the leaves are already mature, and that's when we noticed the parrots had laid their eggs.

May is the month when the parrots laid their eggs and it's also the month when the tree leaves began to grow.



And when the tree leaves are ready, when the chicks are ready and they are prepared to fly away as chicks.

That is why we value this tree called Arapari.


In ancient times, our ancestors valued this tree as a calendar: they knew that when the month of May arrived, the parrots flew from the Arapari.

Figure 16 - Leaf renewal

COSMOLOGY AND THE NOTION OF PERSON



Figure 17 - Ancestral Connection



From indigenous worldviews, the notion of person transcends Western individualism, as identity is intrinsically intertwined with society and the natural environment. Traditional knowledge, transmitted by ancestors, guides the management of the territory and reveals a profound understanding of natural cycles. While Western science seeks objectivity and the separation between observer and observed, indigenous knowledges value subjectivity, lived experience, and the interdependence between humans and nature. The indigenous perspective integrates spiritual, social, and ecological dimensions. Indigenous knowledge systems are complex and well-ordered, based on the meticulous observation of the natural world, but with a logic distinct from conventional Western science.

The notion of person, in indigenous worldviews, is fundamentally distinguished from the Western individualist perspective. It is characterized by an emphasis on the particular interconnection between the individual, society, and nature. For example, the Xerente people, with their social organization based on clans and the practice of body paintings, exemplify this interdependence, demonstrating how individual identity is deeply rooted in collective identity. Contemporary anthropology, by challenging the traditional Western view of "person", seeks to expand the understanding of the diverse conceptions of humanity that emerge in different cultural contexts. This approach recognizes the complexity and richness of indigenous ontologies, which offer valuable alternatives for reflection on the nature of identity and human agency.

Spirituality, as evidenced in the study of the Tapirapé people, reveals a specific relationship between food, the spiritual world, and ritual practices. (KORIA VALDVANE TAPIRAPÉ, lecture delivered in 2024) A central characteristic of this worldview is the belief in a shared humanity, in which the distinction between animals and humans resides primarily in the physical form.

In this perspective, there is a person who acts as an essential mediator, establishing communication between the spiritual domain and the physical plane, and contributing to the maintenance of balance and harmony between both. A notable aspect is the practice of the *pajé's* negotiation (shaman's negotiation) with the spirits of animals before the hunt, which demonstrates a profound respect and care toward nature and evidences the need to obtain permission and ensure the sustainability of the relationship between humans and the natural world.



Alexandre Chaparzane Xerente's study on the "men's house" reveals a central dimension of Xerente spirituality, demonstrating how it is interconnected with nature. The "owners" (caretakers/protectors) of animals and waters play a fundamental role in this cosmivision, evidencing a relationship of respect and interdependence between human beings and the environment

Anderson Xerente highlighted the importance of the figure of the *Pajé* (shaman) as a mediator between the human and spiritual worlds. The negotiation with the "owner of the waters" in situations such as floods evidences the belief in the influence of these beings over the physical world and the necessity of preserving balance and harmony between the domains.



Figure 18 - Shellfish Gathering

In the cosmology of the Tapirapé people, the formation of the body transcends the mere biological dimension, configuring itself as a cultural and social process. This process begins during gestation and involves a complex set of practices, including dietary restrictions and specific rituals, which extend not only to the mother but also to the father.

In this way, the body is not conceived as a natural and isolated entity, but rather as a cultural construct, shaped from the maternal womb. Gestation is understood as a fundamental period for the formation of a body that relates in an adequate and constructive manner with the world. The connection with nature and spiritual beings plays a central role in this process, influencing both the physical constitution and the spiritual dimension of the individual.

The introduction of industrialized foods is pointed out as a factor that negatively impacts this formative process, clashing with traditional practices. The territory is considered essential, as from it emanate the wisdom and the elements necessary for the integral formation of the being. Thus, the Tapirapé perspective on the formation of the body reveals a complex and interconnected understanding, in which biology, culture, spirituality, and nature are intertwined.

The knowledge systems of indigenous peoples present striking contrasts with dominant Western epistemologies. Far from being mere "beliefs" or "traditional knowledge", they constitute complex and well-ordered systems, albeit with an organization distinct from conventional Western science. A central characteristic of these systems is the emphasis on the meticulous observation of the natural world, guided by a field of interest that differs significantly from the Western focus. This attentive observation, combined with a deep connection with the environment, results in a knowledge profoundly linked to nature.

Traditional knowledge, transmitted through ancestry, guides the practices of territory management. The wisdom of the elders orients the correct moment for clearing land in the *roças* (vegetable plots), demonstrating a profound understanding of natural cycles. Similarly, fishing is governed by rules that respect the phases of the moon and avoid excess, ensuring the sustainability of resources.

While Western science frequently seeks objectivity and the separation between the observer and the observed, indigenous knowledges value subjectivity, lived experience, and the relationship of interdependence between human beings and nature. This perspective integrates spiritual, social, and ecological dimensions, revealing a complex and multifaceted understanding of the world.

Indigenous knowledges constitute legitimate and complex systems of knowledge, developed from a profound relationship with nature, the collectivity, and the historical experience of their peoples. These knowledges possess their own logics, methods, and forms of validation, which contribute significantly to expanding the understanding of cosmology and the notion of personhood. The recognition and valuing of these systems are essential for a more complete and respectful understanding of cultural diversity and the richness of human knowledge.

"From the point of view of proxemics, this spatial form seems to indicate equality and complementarity between the parts (houses, or groups of houses, or opposite halves). From one house, any house, one can see all the other houses, as well as the central courtyard and the men's house, when it exists. In completely circular *aldeias* (an Indigenous settlement; that could be translated as 'indigenous village'), such as the Bororo or Krahô villages, for example, the view one has of the *aldeias* from one house is extremely similar to the view one has from any other house in the village."

(BARRETO, 2011:65, authors' translation)

"The houses belong to the women. Several nuclear families live under the same roof related to the maternal side, such as, for example, an elderly woman, her daughters, and their husbands and sons. In this way, a Kayapó woman is born, lives, and dies in the same house, a residential unit that has its fixed place in the circle of houses. Men, on the contrary, at eight or ten years old begin to live in the men's house and, after marriage, move to the house of their wife's family."

(VIDAL, 1983, p. 81, authors' translation)

CIRCULAR THINKING




- A - càà (patio/courtyard)
- B - càà ma pry (radial path)
- C - kricape (circular path)

Figure 19 - Ramikokamekra

SPACE FOR ENCOUNTERS, KNOWLEDGE, AND RESISTANCE



Figure 20 - Resistance march



The Intercultural *Aldeia* (an Indigenous settlement; that could be translated as 'indigenous village') at the Federal University of Goiás (UFG) is a project constructed from the voices of indigenous students, bringing together more than 32 peoples from the Takinahaky Nucleus. It goes beyond housing: it is a space for dialogue between cosmologies, ways of life, and knowledges. With a circular structure, it welcomes families and respects cultural practices. It proposes a plural, decolonized university, sensitive to indigenous epistemologies, transforming the academic space into a bridge between worlds.

At the Federal University of Goiás (UFG), an innovative and profoundly necessary initiative is taking shape: the construction of the Intercultural *Aldeia*. Going beyond a shelter for indigenous students, this project is born as a space for dialogue between different ways of seeing, living, and thinking about the world—a true encounter of knowledge, practices, and lived experiences.

The project emerges from the listening and mobilization of the indigenous students themselves within the Intercultural Education program at UFG, which brings together representatives from more than 32 peoples from different regions of the country. The course adopts the pedagogy of alternation, in which students spend part of their time in their communities and part at the university, which strengthens ties with their territories but also imposes challenges during in-person periods in Goiânia. Distant from their *aldeias*, many face difficulties such as the high cost of living, racism, lack of access to healthcare, and food insecurity.

Given this reality, the Takinahaky Center community (faculty, students, and alumni) identified the urgent need for a safe space that respects cultural plurality, welcomes indigenous families, and enables the continuity of studies with dignity.

Thus, the proposal for the Intercultural *Aldeia* was born—constructed not from the top down, but as a truly participatory policy; that is, articulated from the grassroots, the territories, and indigenous voices themselves.

The foundation of the project was dialogue: how to conceive a space for indigenous students that respects the diverse cosmologies, organizational forms, and ways of life of various peoples? The path toward consolidating

the Intercultural *aldeia* project was collective, involving professors, indigenous masters, students, architects, and indigenists. The diversity and transversality of the group proved essential for integrating indigenous epistemologies into the institutional and bureaucratic dynamics of Western institutions.

During the collective development process of the project, the spatial characteristics of the indigenous peoples' mother *aldeias* were presented, such as the circularity of the Krahô people, the central courtyard of the Xerente, and the forms of coexistence of the Kamayurá.

Based on these contributions, an architectural project was conceived that reflects the principles of collectivity, the centrality of community life, and plurality.

The circular structure of the intercultural village is not merely aesthetic: it represents a way of life. The open center functions as a space for conviviality and rituals; the rooms have sizes and layouts designed not by gender, but by ethnicity and family structure; the dining hall is divided into sections that respect the dietary habits of each people, including moments of rest and spiritual practices. The project also provides spaces for mothers and children, recognizing the importance of family in indigenous academic trajectories—something that is often neglected in traditional student policies.

Beyond architecture, the project carries a powerful political and pedagogical proposal: to transform the university into a space that is more plural, welcoming, and respectful of indigenous knowledge. This path, structured upon critical interculturality, seeks to break away from the university's single-minded logic—often marked by the monoculture of

knowledge—to open space for the "pluriverse" of indigenous epistemologies, valuing other forms of knowledge such as orality, rituals, and ancestral narratives.

The construction of the village goes beyond walls and roofs: it is about a profound transformation of the university and how it relates to indigenous peoples. It is an invitation to envision a decolonized university, where different ways of living and knowing have a legitimate place.

The Intercultural *Aldeia* at UFG is still under construction, but its significance already overflows the university walls. More than just housing, it represents a concrete gesture of recognition, respect, and valuation of diversity. It is a space that proposes to be a bridge between worlds, where the circularity of indigenous peoples finds a place in the heart of an institution that, historically, has rarely listened to them.

The project teaches us that it is not enough to include indigenous students in universities: it is necessary to transform these spaces so that they truly welcome other ways of being, living, and learning.

The *aldeia* invites us to rethink what a home is, what a learning space is, what a public policy is, and—above all—what a university that claims to be plural truly is.

In this path, indigenous peoples continue to teach us that knowledge is not found only in books or classrooms, but also in conversation circles, in song, in silence, in the collective, and in listening. May we learn from indigenous peoples—and together build a future that is more equitable, beautiful, and respectful for everyone.

The construction of the Intercultural *Aldeia* at UFG reflects a broader movement: the desire to transform the university into a truly plural space, breaking away from Eurocentric logic and the monoculture of knowledge. The proposal goes beyond the formal inclusion of indigenous students—it seeks to integrate, in a living and respectful manner, other ways of existing, thinking, and learning. Inspired by ideas such as critical interculturality and pluriversity, the initiative proposes the recognition of different languages, practices, and epistemologies. (HERBETTA, 2025)

We Declare:

Let the world hear us. Let governments respect us. Let the territories be free and our bodies protected. Because our bodies are territories. And our territories are life.

May the world listen to us. May governments respect us. May the territories be free and our bodies protected. Because our bodies are territories. And our territories are life!

ANMIGA Tent | Terra Livre Camp 2025

Signed by:


Indigenous Women of the Six Brazilian Biomes and International Organizations of Indigenous Women.

WOMEN OF THE EARTH,
WOMEN OF THE WATER,
WOMEN OF THE BIOMES,
WOMEN OF SPIRITUALITY,
WOMEN OF THE TREES,
WOMEN OF THE ROOTS,
WOMEN OF THE SEEDS,
AND NOT
ONLY WOMEN,
**WARRIORS OF
ANCESTRY.**

INDIGENOUS WOMEN HISTORICAL VIOLENCES



Figure 22 - Guernillas (Guernillas).



Violence against indigenous women in Brazil is a colonial legacy, rooted in racial and social inequalities. Femicides, assaults, and abuses reflect historical marginalization and the exclusion of these women from access to essential services. The imposed silencing perpetuates this invisibility. In response, female indigenous organizations resist, denounce violations, and demand public policies that guarantee dignity, autonomy, and social justice.

REPORT "VIOLENCE AGAINST INDIGENOUS PEOPLES IN BRAZIL – 2023 DATA" BY CIMI

The document details various forms of violence affecting indigenous women in Brazil. It is important to highlight that the year 2023 was marked by the persistence of violence against indigenous peoples, including women, within a context of attacks on rights and few advances in land demarcation. The report reveals an alarming scenario of violence against these women.

Sexual violence is one of the cruelest forms, with 23 recorded cases, including 11 involving children and adolescents. This violence is frequently linked to invasions of indigenous territories, as reported in the State of Maranhão and the Yanomami Indigenous Land, where there are allegations of sexual exploitation by illegal miners (*garimpeiros*). In land conflicts, such as in the State of Mato Grosso do Sul, Guarani Nhandeva women also suffered threats and sexual abuse.

In addition to sexual violence, the report documents cases of domestic violence, physical assaults, threats against indigenous leaders, racism, and ethnic-cultural discrimination. In contexts of territorial conflicts, women and children are often forced into hiding and face police violence.

The report emphasizes that this violence reflects structural racism, aggravated by the government's omission in the demarcation and protection of indigenous territories, resulting in an increased risk of death and violations against indigenous communities.

REPORT "XII KUÑANGUE ATY GUASU"⁷ (2024-2025)

Prepared by the organization of Kaiowá and Guarani indigenous women from Mato Grosso do Sul, the document presents a detailed overview of the struggles and challenges faced by these communities. The report addresses crucial themes such as original rights, the fight for territory, gender violence, the adoption of indigenous children, the use of pesticides, the role of indigenous youth, and the National Strategy on Drugs.

One of the central points of the report is the increasing violence against indigenous women. The Kuñangue Aty Guasu and its leaders report constant attacks and death threats due to their defense of indigenous women's rights. There is an increase in hate speech, including that reproduced by indigenous women influenced by the patriarchal system, featuring homophobic and sexist manifestations as well as religious racism. Data from SEJUSP indicates an increase in femicides and attempted femicides in Mato Grosso do Sul in 2024, including cases within indigenous territories. The report demands more rigorous measures for the prevention and combat of femicide and misogyny.

It also emphasizes the importance of recognizing original rights and land demarcation as an entrenched clause of the Federal Constitution. It criticizes the actions of the National

⁷ The report was officially delivered to the Ministry of Women, specifically to Director Pagu Rodrigues, during the Participatory Workshop "Thinking the House of the Indigenous Woman - CAMI," which took place on April 8, 2025, at the Faculty of Architecture of the University of Brasília (UnB).

Congress considered anti-indigenous and highlights the ongoing struggle for land reclamations. The issue of the adoption of indigenous children is addressed with urgency, denouncing the ethnocentric view and the neglect of ethno-cultural criteria. The abusive use of pesticides and its impacts on health and nature are extensively discussed, with alarming data on water and soil contamination.

The role of Indigenous youth, including LGBTQIA+ diversity, is highlighted, as is the importance of differentiated education and the valuing of ancestral knowledge. The report also addresses the climate crisis and its impacts on local biomes, in addition to presenting detailed recommendations and proposals in various areas, such as territory, health, education, and combating violence, with an emphasis on violence against indigenous women.

VIOLENCE AND COLONIALISM IN BRAZIL⁸

Historical inequalities, structural racism, and racial discrimination have placed Indigenous women in a condition of vulnerability that extends beyond the individual sphere. This condition, often mistakenly attributed to cultural characteristics of Indigenous communities, is rooted in the impacts of colonization. This process established a patriarchal logic intertwined with capital, intensifying disputes over territories. As part of this system of domination, Indigenous women were subjugated, and oppressive practices continue to perpetuate a cycle of violence and silencing.

The lack of systematic data on this violence hinders its recognition and the development of effective public policies by the State. Domestic and sexual violence remain alarmingly prevalent, often silenced due to the absence of institutional support and further aggravated by delays in the demarcation of Indigenous Lands as a result of pressures imposed by capitalism. Breaking with the normalization of this violence requires recognizing its roots in colonial extractivist logic, territorial dispossession, and the imposition of Western patriarchal values. The mobilization of Indigenous women is essential for building a more just and equitable society, where their voices are heard and their rights are effectively guaranteed.

The struggle of these women goes beyond denunciation: it also promotes the valuation of their cultures and the

⁸ Lecture by Pagu Rodrigues - while Director of Rights Protection at SENEV - National Secretariat for Confronting Violence Against Women.

reclamation of rights. The creation of associations led by indigenous women is a clear example of this protagonism.

Indigenous women in Brazil face a historically alarming reality of invisibilization, rooted in structural violences that date back to the colonial period. The process of colonization imposed a regime of exploitation, territorial expropriation, biological warfare, and cultural imposition that persists to this day, resulting in psychological and physical aggression, sexual abuse, and femicides affecting these women. The absence of effective public policies, specific care protocols for Indigenous women, and the difficulties of access faced by these women perpetuate this condition, making violence a continuous dimension of colonial oppression both within and outside their communities.

Structural racism and prejudice intensify the marginalization of these populations, creating a cycle of violence that repeats across generations. In all Brazilian states, women from different ethnicities have resisted and organized to denounce this violence and reclaim their rights. The actions of female leaders strengthen the mobilization of these women, who seek visibility and justice. However, this activism exposes them to threats and retaliations, highlighting the urgency of effective institutional and social support.

The COVID-19 pandemic and the years of dismantling existing indigenist policies intensified these issues, exacerbating cases of violence against indigenous women and femicide in the villages. The difficulty of accessing health, security, and justice further aggravated the situation. Furthermore, contact with non-indigenous populations, often motivated by extractive activities and the exploitation of villages, amplifies problems such as alcohol and drug abuse, high suicide rates, and the spread of HIV/AIDS infections,

reflecting the fragility of care policies for indigenous communities.

The Indigenous Missionary Council (CIMI) has documented the persistence of violations against indigenous peoples, highlighting the gravity of murders, land invasions, and domestic violence. These data reinforce the urgency of concrete measures to guarantee the protection of these women and the fulfillment of their rights. Despite historical and contemporary challenges, indigenous women continue to resist, denouncing violence and demanding public policies that meet their needs. The recognition of this struggle by society as a whole is essential to guarantee greater support and protection for these communities.

The first legal framework regarding indigenous peoples in Brazil, the Directorate of Indians (1755), recommended marriage between white and indigenous people to whiten the population. However, this imposition did not occur peacefully or consensually, as evidenced by reports of indigenous women captured by force and subjected to violence. This process reflects the historical persistence of gender violence against indigenous women. (RODRIGUES, 2025)


Territorial distance makes it difficult for indigenous women to access protection services, a problem aggravated by the absence of a specialized network. When they report violence, they are often not properly received, which contributes to underreporting and the impunity of aggressors. The lack of access to justice, coupled with institutional racism and linguistic barriers, makes effective protection impossible. Frequently, violence is naturalized and justified as part of the culture, and current legislation does not address indigenous specificities. Territorial conflicts and the normalization of violence reinforce the vulnerability of these women, preventing their full defense and the guarantee of their rights. (RODRIGUES, 2025)

ACOLHIMENTO

A Portuguese term for a holistic intake process that integrates qualified listening, cultural safety, and the preservation of autonomy



Figure 23 - Maternal embraces



Acolhimento as a perspective for attending to indigenous women in situations of violence requires a construction that considers both material and immaterial aspects. It is fundamental to create safe spaces, guarantee qualified listening, and respect the autonomy and cultural diversity of these women. More than a simple reception, *acolhimento* is a complex process that demands empathy, intercultural sensitivity, and a commitment to dignity. This means offering an environment of trust, in which the woman feels safe to share her anxieties and make decisions autonomously. Breaking linguistic barriers, validating narratives, and building bonds are essential actions to recognize the complexity of the situations lived and the singularity of each story. *Acolhimento*, therefore, must be understood as an ethical and political commitment to attentive listening and social transformation.

Acolhimento, as defined by Ferreira (1975) and Houaiss (2001), encompasses both the act of receiving and attending to others, as well as the establishment of a space for refuge, protection, and dialogue. It manifests as an attitude of inclusion, implying a process of "receiving-listening-analyzing-deciding". In the specific context of assisting indigenous women in situations of violence, *acolhimento* transcends the physical dimension, requiring the validation of the individual narrative, respect for ethnic specificities, and the guarantee of autonomy. The aim is to create a safe and welcoming environment in which the woman feels comfortable expressing her anxieties and making autonomous decisions.

Considering indigenous women and their linguistic diversities, the attitude of *acolhimento* also implies breaking possible barriers in this aspect. In this sense, *acolhimento* presumes both a material and immaterial dimension that provides the indigenous woman with the confidence to share her most intimate anxieties without impositions and/or pressures for decision-making, with the guarantee of her autonomy being primordial.

Acolhimento spaces must guarantee safety, privacy, confidentiality, and respect for self-determination and traditional customs.

Acolhimento also aligns with the guidelines of the National Humanization Policy⁹ of the Unified Health System (SUS), encompassing the ethical (respect and empathy), aesthetic (valuation of life), and political (active participation) dimensions. However, the superficiality and agility of daily life can undermine the practice of *acolhimento*, resulting in inattentive listening and indifference. True humanity is constructed in the bonds between people, in the acceptance that we affect and are affected daily.

⁹ If you want to know more about Humaniza SUS: <https://www.gov.br/saude/pt-br/aceso-a-informacao/aco-es-e-programas/humanizasus>

EXPLORING THE DIMENS

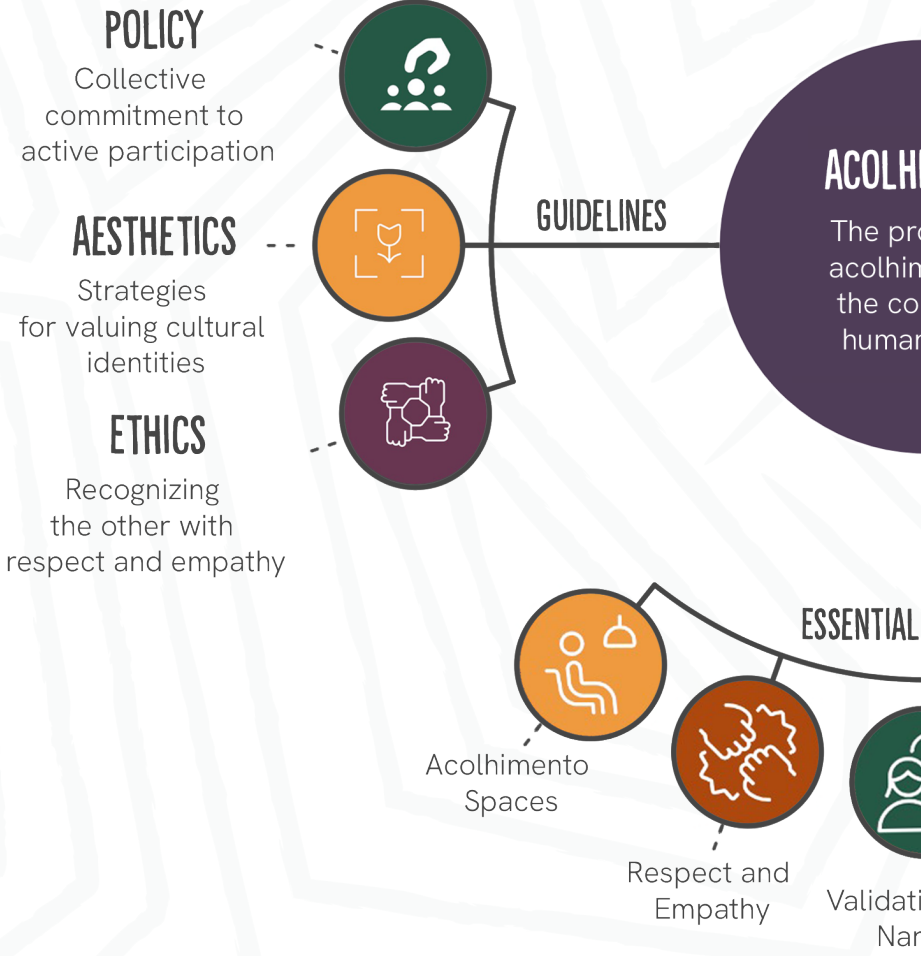
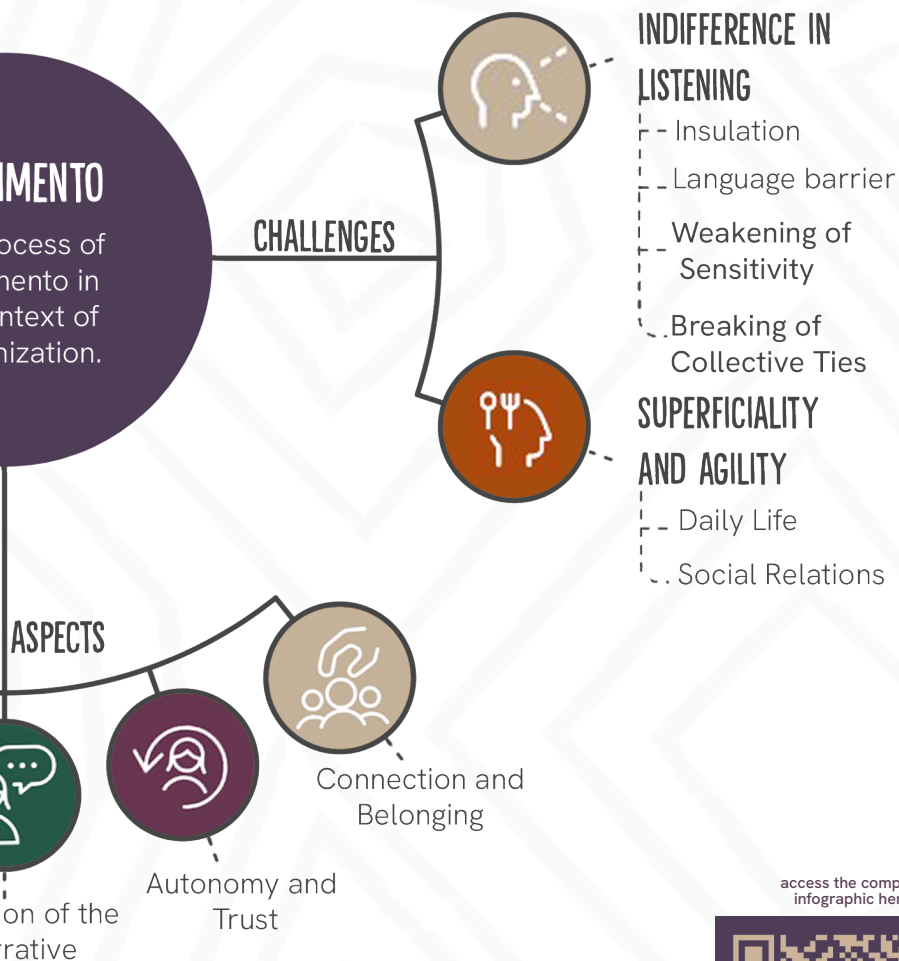


Figure 24 - Infographic: Acolhimento.

Acolhimento: A Portuguese term for a holistic intake process that includes qualified listening, cultural safety, and the preservation of...

VISIONS OF ACOLHIMENTO



...s that inte-
...on of autonomy

access the complete
infographic here!



THE PROJECT'S JOURNEY

The development of the Indigenous Women's House (CAMI) constitutes an important milestone in the effort to formulate intersectional and structural public policies for indigenous women, guided by epistemic justice, historical reparation, and the recognition of the diversity of the ways of life of indigenous peoples in Brazil. This publication, resulting from the cooperation between the Ministry of Women, the University of Brasília (FAU-UnB), and the Women, Architecture, and Territory Laboratory (Lab.Mulheres), is the concrete expression of this commitment.

More than a technical primer or an institutional manual, this material is configured as a device for intercultural and ethnic/racial literacy, built by many hands, which articulates narratives, images, ancestral knowledges, maps, and critical analyses of colonial violence, the protagonism of indigenous women, and the contemporary challenges to the construction of safe, welcoming, and culturally situated spaces. This is a publication born within a collective, formative, and diagnostic process, activated by listening and the circulation of knowledges — indigenous, academic, legal, territorial, and spiritual — in a territory still marked by silences and epistemicides.

CAMI emerges, in this context, as much more than an architectural project: it is an innovative political proposition that tensions traditional ways of thinking about welcoming, protection, and the production of space for the care of indigenous women in situations of violence. Its conception demands a Eurocentric decentering and a displacement of institutional practices that reproduce a series of historical violences, calling upon architects, urbanists, public managers, anthropologists, rights defenders, and indigenous leaders to intercultural work, in which territory is not just ground or housing, but body, memory, ancestry, and right.

The journey that led to this publication included classes taught by indigenous leaders, such as Joana Fernandes, participatory workshops with indigenous women from all biomes, dialogue sessions with the Takinahaky Center of the Federal University of Goiás, and critical analyses of the context of gender and ethnic/racial violence that impacts the bodies of indigenous women. In this process, we consolidated the understanding that the confrontation of violence is not reduced to physical structures or legal protocols, but involves a radical reconfiguration in the way of elaborating and implementing public policies, care, and the recognition of indigenous diversity and plurinationality.

The publication is aligned, therefore, with the principles of critical interculturality and the perspective of a counter-colonial university, which recognizes indigenous epistemologies and worldviews as central to the formulation of truly plural public policies.

This publication constitutes an invitation to reflection, institutional responsibility, and ethical engagement with indigenous peoples. May it serve as an instrument for critical training, as a basis for architectural projects committed to life, and as a methodological reference for intersectional public policies, with an emphasis on confronting violence against indigenous women. May CAMI be materialized as a space of welcoming and as a political territory of existence, resistance, and ancestry for indigenous women.

Pagu Rodrigues
Fulni-ô Indigenous Woman
Sociologist (USP) and
Specialist in Indigenism.

ACRONYM

ANMIGA

The National Articulation of Indigenous Women Warriors of Ancestrality (ANMIGA) is an articulation of Indigenous Women from all biomes of Brazil, with knowledges, traditions, and struggles that add up and converge, bringing together women mobilized for the guarantee of the rights and lives of indigenous peoples.

ATL

Free Land Camp [Acampamento Terra Livre] is the largest assembly and political mobilization of indigenous peoples in Brazil. Held annually since 2004, in Brasília, the event brings together thousands of indigenous leaders from various biomes to demand constitutional rights, land demarcation, and environmental protection.

ATY GUASU

Great Assembly of the Guarani people [Grande Assembleia do povo Guarani].

CAMI

Indigenous Women's House [Casa da Mulher Indígena].

CIMI

Indigenous Missionary Council [Conselho Indigenista Missionário].

FAU

Faculty of Architecture and Urbanism from the University of Brasília.

ISA

Socio-environmental Institute.

ISL

Indigenous Sign Languages.

SEJUSP

Mato Grosso do Sul State Department of Justice and Public Safety [Secretaria de Estado de Justiça e Segurança Pública de Mato Grosso do Sul].

SUS

Unified Health System [Sistema Único de Saúde].

UFG

Federal University of Goiás [Universidade Federal de Goiás]

TI

Indigenous Land.

USP

University of São Paulo [Universidade de São Paulo].

UnB

University of Brasília [Universidade de Brasília]



Figure 2 - Kaynarú Constellation

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Figure 6 - Diverse Women. Adaptation of the photograph by Leo Otero / Collaborative Coverage, 2024. Available at: https://assets.brasildefato.com.br/2024/09/image_processing20230419-27914-1v1er00.jpeg. Accessed on: May 2025. Page 20.

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Figura 21 - Folhas do saber

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Figure 14 - The rain is coming

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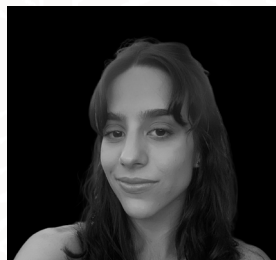


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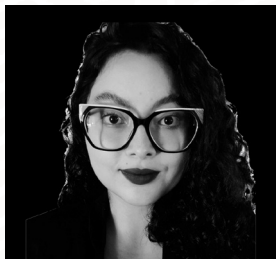
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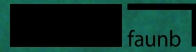
The group is integrated into the research line ARCHITECTURE, CITY, AND TERRITORY of the PPG-FAU UnB and maintains partnerships with other national and international groups centered on its primary research focus: Architecture, City, and Woman. We seek to expand studies on women's participation in the city and to revise historical and structural invisibilities. To this end, we have committed to thinking about new analytical methodologies where the woman is the primary lens, contextualizing such participation and relating it to the historiography of modern architecture.

We aim to revisit the issues connecting women in the city with cultural transformations, with the intent of outlining new theoretical frameworks; as well as knowing, studying, cataloging, and characterizing projects produced by women.

The group's work resonates through its websites and publications, as well as through the participation of its members in congresses, seminars, workshops, and courses.



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