

Decoloniality: Theory and Methodology

Cláudio Carvalhaes

The author describes the work of decoloniality within Christianity and proposes a methodology for this process, drawing on anthropophagy, perspectivism, carnival and social movements from Latin America. To take on the theological decoloniality option, one needs to re-consider the sources, foundations and practices of an universal Christianity and re-read it from local communities, its instances of power, presences and absences. Influenced by the indigenous people of Rio Grande do Sul and the Xingu, Indigenous epistemologies, we are called to dream not only about a religion of humans, but also dream of animals, mountains, soil, water, seeds, and nature.

Introduction¹

Welcome to Brazil-il-il-il: a country that lives between the first and fourth worlds. The first world is the few ruthless people who control the power: agribusiness, bankers, and landowners. The second world is the voraciously greedy upper class, corrupt politicians, TV owners, social media, and religious leaders. The third world is a prejudiced middle class that hates poor people while dreaming of being rich. And the fourth world is the vast majority of its inhabitants: all poor, white, indigenous, black, *almost black*, all very poor.

Welcome to Brazil: the country of high coloniality where imported “cordial racism” is a potent weapon of domination that has been hidden for years and is now on public display. The *very nice* Brazil we all once thought existed has recently shown its true face and it is much scarier than many of us Brazilians ever imagined.

Welcome to a terribly Christian, imperialist, religious Brazil: formed by the union of a right-wing

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Catholic church with neo-Pentecostal churches. Their shared agenda is “family, tradition, and property”, and they support the most radically conservative forms of living and repressive policies. Welcome to a country where stratified mainline Protestants range from neo-Calvinism and its vicious ethics of suppression and control, to a small number of churches and pastors offering a counternarrative, standing outside the game because they are a very small presence, without much power.

Welcome to a country of religious diversity with a variety of Afro-religions who suffer from a certain Christianity that has historically specialized in annihilating anything sacred to Afro-religions, destroying temples and threatening the lives of their leaders.

The current president of Brazil-il-il was elected based on his approval of torture and promises to

¹ This article was presented as a performance-lecture with movements and many layered symbols, some of them you can see in the pictures. Also people watched the 2019 samba music from Estação Primeira de Mangueira: História Pra Ninar Gente Grande (<https://www.youtube.com/watch?v=F9nRZt86zbc>) during the lecture.



arm the population, exterminate Indigenous people, slaughter the Black population, rule over women, abandon children, leave the LGBTQ community openly exposed to patriarchal structures of violence, and deliver the Brazilian economy to the Chicago neoliberal school of Milton Friedman. Welcome to a living nightmare, one that has always been here for all of the oppressed communities! Brazil's president is a worse version of the USA's Trump and a similar version of the Philippines' Duterte.

In spite of all the above, we do have many enchanting attributes. We are a land of beautiful intersections and unique differences! A country of many passages. If you ever read Clarice Lispector or Guimarães Rosa, listened to Caetano Veloso or Gilberto Gil, saw the Grupo Corpo and felt the soul of the people of Bahia, or have been immersed in the endless wisdom of our Indigenous people, you will see the eternal brilliance of this country. In spite of many historical attempts of domination by brutal and ignorant groups of white settlers and renters of the nation, our plurality is an antidote to fascism through our varied earthly landscape, the people's miscegenation in confused hybridities, untamed religious mixtures, social complexities, rich epistemologies, and fusions of feelings and thinking. We carry the vast intricacies of Native worldviews; we are the expanded systems of the African Orixas, the Africanization of the Tai Chi, the wild and outrageous *malemolence* (fluidity, impropriety) that makes peoples of white orientations furious, we are the fullness of guiltlessness, and the soaring of sensual delightful bodies in fusions. Here philosophers make songs and singers write compendiums of social histories. We live from reversed anthropologies, people's counter-theologies, invented spiritualities, transverse liberation theologies and practices from the people below. We both are and are not the church, anti-church ministries, unhinged pastoral ministry, and creativity beyond the pale.

So even before welcoming you to colonial Brazil, we should welcome you from Abya Ayala, the name given to the Americas by the Kuna-Tule people. From São Leopoldo, and all the regions here, we must honor the life of the Arachás, Carijós, Caingangues, and other ancestral first nations.

Decoloniality

When we speak of decoloniality, we speak of ways to detach and unlearn from the imperialist-colo-

nizing movement that is still alive today, the civilizing and conquering forms of European renaissance and modernity. We are the result and the embodiment of European thought gone universal. We are black, white, brown, yellow and red, but almost all Black because of the "denigrating" processes created by Europe: to de-nigrate, that is, to make all non-Europeans, niggers, Blacks. In meeting the barbarous Muslims and Jews of Europe and then the almost-human Indigenous peoples of the Americas, and the almost-Black humans of Africa, European thought developed its entire framework of mirror images and created an imperialist civilization process of exclusion that fashioned ways of assigning differences and offering identities and similarities from unique ways of thinking, acting, perceiving, believing, feeling and even defining what human being was supposed to be. When Europeans told us what was right, they also told us what was wrong.

The construction of Western Europe occurred through the extensive control of the global slave trade market by trans-Atlantic voyages, used to plunder the non-European world with its religious logic, "civilizing" mission, and distribution of diseases. Colonialism, a consequence of imperialism, was formed by multiple arms of civilizing domination: economics, politics, extraction, slavery, law, health, and religion.

The force of this new dominant condition of geo-political imposition makes European thought (organized from abstract fictions) become a universal theory and practice. From their villages, European thinkers have become universal necessities. For example:

Kant's reason and categorical imperatives would also become reason and categorical imperatives in the New World;

The theological-Christian perspective of Hegel's history, clearly a European history, now becomes universal, and the (Christian European) Spirit of history is the absolute spirit that becomes an overpowering force over any other spirit;

The hierarchical structuring of Western thought was presented by Heidegger through the division between humanity and the rest: animals and plants. "Man" has language while animals do not. By rejecting other forms of communication as language, animals are assigned to a lower category while humans are consequently above other creatures;

Descartes's "proof of existence" through thinking as a condition of being, fundamentally individ-

ualized, crushed other ways of being and thinking not done from the cartesian modes of perception;

The onto-theological thinking of Marx defines Indigenous people as the past of history, while also designating whites, from capitalism, as the future of history;

There is no humanity except through the lens of European epistemologies. There is no nature except that organized in a hierarchical binary of man-nature, established by modernity. There is no politics except in the expressions of the politics of emancipation of modernity. There is no God but the God of European Christianity. There is no Jesus but the Jesus re-read by the Greeks and European theologians. There is no other knowledge but modern epistemology. There is no body but the body erected in modern functions and definitions. There is no pleasure, or joy, except those ordained and not ordained by Freud, Lacan, or Reich. There are no rights but modern human rights. There is no understanding of religion other than the European. There is no economy except in the forms erected by the social clashes of Greek-Christian-European democracy. There is no beauty but the fine arts of European museum aesthetics. There are no ontologies other than Modern Ontology, as defined by rationalism.

And for all that, there is so much to criticize of liberation theologies.

We have become the great epistemological backyard of Zoo-Europe.²

We must therefore employ an epistemological decolonization, which Anibal Quijano called *epistemological reconstitution*, and offer other interpretations beyond modernity to regain forms of thinking and creating knowledge from other places of the world. Philosophy, anthropology, history, and fundamentally, theology are places drenched with modernity, where space for other interlocutors serves only as an *illustration* that further intensifies the endless light of modernity. From this groundless ground, Christianity speaks from an incomplete and faulty set of ideas which take concrete forms of exploration that are always ahistorical and disembodied.

In this epistemological reconstitution we seek what Walter Mignolo calls the “colonial difference”

that hides in the colonality of the processes of destitution and shows itself clearly but also opaquely in all modern denotative thinking (Mignolo and Walsh 2018, 186). This is what Mignolo calls the *matrix of colonial power* (Mignolo and Walsh 2018, 111).

This notion of *matrix of colonial power* was already at the center of the word colonialism, formed by *colon*, *cultus* and *culture*. Alfredo Bosi in his book “The Dialectics of Colonization” says that colonization is the taking of land, culture and “religion” as an ancestral memory, “a totalizing project whose driving forces can always be sought at the level of the colon: occupy a new ground, exploit their possessions, submit their natives” (Bosi 1992, 15).

With colonization, we lose our *vincularidad*, our attachment with the land. “Colo” is the cultivation of the earth as well as the cultivation of the self. Hence, with the loss of this connection, this fundamental link, we create a way of cultivating ourselves that will always be suspended from the earth. Accordingly disconnected, we live a spirituality desperately lacking a grounding place, a lack that gives itself to endless false promises of affection or imaginary beliefs. With our de-linked life and uprooted bodies from the earth, our desires also become uprooted and become that which can hide this broken link. With regard to the religious aspect of this de-attachment, colonialism cuts off the *re-actualization* of our origins made possible by the re-memorialization of the ancestors of the earth. With this colonial cut-off, people who once drew their greater connection from ancestors attached to the land, are now lost. As lodgers and paying occupants of the land, land which is seen by the Zooropa as *Terra Nulius*, we search for heaven without understanding the earth. We are eschatological masters of time and ontological renters of space.

Against this colonial occupation and detachment from the land and history, decoloniality seeks old forms of *vincularidad*, other knowledges and other tastes, other looks, other ways of thinking, feeling, acting, living and bonding with the earth. Decoloniality seeks other forms of life and other forms of love. Catherine Walsh suggests we de-colonize modern European thoughts by re-linking us to peripheral thoughts and finding other ways to *re-exist*, *resurface*, and *re-emerge* (Mignolo and Walsh 2018, 6).

For Martinique thinker, Franz Fanon, “Decolonization, which proposes to change the order of the world, is seen as a program of absolute disorder”

2 This is a play on words in Portuguese: the word Europe can be pronounced in phrases that when spoken in a rapid manner sound like one is saying “zoo-europe.”



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(Fanon 1968, 17)... But it is precisely this absolute disorder that decoloniality asks for. Because it is in this dis-order that we can find freedom and liberation. Walter Mignolo speaks of the necessary disintegration of the Western power matrix, of the de-annexation of the structures of modern coloniality, especially forms of understanding, and the use of political structures as nation-states.

Thus, all decolonial ways of thinking are forms of de-linking, de-europeanizing, and promoting the de-annexation of Renaissance and modernity, which are totalitarian and totalizing forms of knowledge and forms of life. However, along with this decoupling and detachment, decoloniality is a simultaneous process of re-linking and relationality with other marginal, alternative, land-related knowledges within a decolonial plurality.

Decoloniality wants to be transversal, border crossing, celebrating the thoughts that are born from the co-influence of other people who are not only European, entangled in the complication and co-implication of various thoughts from below that flee from the totalitarian univocal epistemic thinking of Europe. As decolonialists, even as Christians, perhaps, we should speak no more of an essence of eternal uni-

versal that has always existed which we must represent somehow throughout the world. We will not buy into denotative epistemes, which always speak concretely from abstract ideas. On the contrary, we speak from the materiality which we live in, the touch, the smell, the pain, the oppression, the feeling, the wind that blows where we are, the human beings who join the humanity of fish, the feelings of the mountains and the human presence of the jaguar. Then we will imagine what and who we are.

Let us now think of some decolonial methodological forms that work within what Enrique Dussel calls trans-modernity or the fifth age of the world, or which Eduardo Viveiros de Castro calls high-modernity.

Methodology

I wanted to speak in detail about anthropophagism, perspectivism and carnival. But since I do not have time, I am going to make an amalgam of everything.

Tupi, or not tupi that is the question
(de Andrade 1928, 47).

Anthropophagism is a gift of the Indigenous peoples from Brazil to the world. Anthropophagism or cannibalism was the ritual of eating enemies. When Europeans arrived in Brazil and came into contact with Tamoios and Tupi-Guaranis, several of the Europeans were eaten by these Indigenous peoples. The ritual of cannibalism was a conjunction of factors, but fundamentally, as Eduardo Viveiros de Castro puts it, “what was intended was this alterity as a point of view about the Self... a paradoxical movement of reciprocal self-determination from the point of view of the enemy” (de Castro 2015, 233–234).

The anthropophagy of Oswald de Andrade, “intuited on the Brazilian vocation to incorporate the other, to add and multiply and to transform the languages using all the logics, one kind of turns to the other, for a Brazil that was not them” (Wisnik 2012). Anthropophagy will read everything: adapting everything, creating and re-creating an amalgam of new thinking, new lives for their communities. In this way, modernity is not forbidden, but redone, re-read, abandoned, eaten and shitted, reinvented in whatever means necessary. In this way, Oswald de Andrade’s anthropophagy is not about the devouring of the other in order to triumph mercilessly but rather, the addition of the perspective of the other as one’s own perspective.

Anthropophagy will open the space for the coming of perspectivism

Eduardo Viveiros de Castro, perhaps one of the most important voices of our time, elaborated a deep and visceral analysis of Amazonian Indigenous ontologies and made connections with modern thinkers to remove their aura of unique speech. Castro does with anthropology what we need to do with practical theology. He entered the Indigenous world and from there rephrased the forms of anthropology and put in check its scientific status. As an inhabitant of high-modernity, he created a “counter-anthropology – a certain idea of anthropology modified and subverted by Indigenous anthropologies presenting an “Amerindian thought” debugged, generalized, and simplified so that it could be confronted polemically with ours” (de Castro 2015).

To seek the Indigenous perspective was to put Eurocentrism itself in perspective with two egalitarian views of life and relations. Just as Castro understood Indian mythology, he also understood philos-

ophy: as a mythology. He imploded the binary of savages versus moderns and thus made us all see savagery as the work of the moderns. “I wanted to call attention to the strict dependence of philosophy with its ‘pre-philosophical’ moment, that is, the non-philosophical, which is its mythical soil, from which all the themes and concepts of Western philosophy and metaphysics are born and thus organize its geographical orientation, its locality, undoing the universality of local myths.” Castro affirms his radical ontological anarchism as a methodological position of principle and practice of anthropology and as an exercise in the permanent decolonization of thought as the self-determination of Amerindian peoples (de Castro 2015).

For Castro, it took a “deforming projection of our dominant intellectual tradition based on the indigenous world,” in order to elevate the conditions of our gross and convenient modern irrationality to its processes of production of knowledge and exploitation. He engaged decoloniality without getting involved in decolonial theory itself by practicing bricolage, stealing things from Europe as a “poacher, one who goes in and steals things hidden in the land of others.” Put another way, “I’m only interested in what is not mine” as de Andrade says, or to “understand the ideas of others to radicalize it even more,” in the words of Castro (de Castro 2015).

If anthropophagism and perspectivism both work with Indigenous thinking, carnival will be the hybrid movement of this Brazilian amalgam working alongside Black people, as a way of criticizing modernity and its children: coloniality, the concept of race, and slavery.

Carnival is the theory of decoloniality in practice. Beyond the “golden showers” and neoliberal agendas of exceptionally cruel and ignorant presidents, carnival is the knowledge and practice of a people who create larger-than-life festivals and re-size, re-read, and re-create the country’s life as it presents itself to us. For Orlando Calheiros, “samba does not create a political conscience, samba is the political consciousness already awakened from these ‘poor and peripheral’ people... a criticism made through poetry, through music, through an aesthetic. [The singer] Bezerra da Silva spoke of this aspect explicitly when he affirmed that ‘the favelas get beaten up always and samba is its defense’” (Calheiros 2019).

This year the samba school winner in Rio de Janeiro was the famous “First Station of Mangueira.”



From his samba-enredo, “Lullabies to Put Adults to Bed,” part of the history of Brazil was recounted by 3,500 samba school components. The carnival artist Leandro Vieira explains the plot of the school: “is a look at the history of Brazil more interested in the missing pages. The story of Indigenous, Blacks and Poor, popular heroes who never found space in the official books and we never learned about in schools. So, we are giving prominence to those who never had prominence in the history of Brazil. “The opening float said: I want a Brazil that is not in the official picture.”

Inside that float, the official portraits displayed are central figures in Brazilian (official) history, while outside the official car, real Indigenous and Black people. The dancers in front of the car represent history in another way. At one point the central figures leave the car, which is the place of prominence in history, and while they are out of the car, the audience realizes that their bodies are tiny, showing how infinitely smaller they are when compared to the historical presence of Blacks and Indigenous people in this country.

At the end of the show, the yellow-green flag of Brazil that reads “Order and Progress” becomes the pink and green flag of the Mangueira School, which reads: “Indigenous, Blacks and Poor!” In the last car, Mangueira remembers Marielle Franco: a Black woman born in the Maré favela, a lesbian, a council woman in Rio de Janeiro, who was murdered last year and whose case has not yet been resolved. As Eliane Brum states, Marielle “was the embodiment of a movement that came from the interiors of the deep forgotten strength of Brazil. Marielle embodied an uprising that did not die with her but has been massacred in recent years. Marielle represents a creative uprising that dreams of another Brazil, who wanted to cross the oligarchies cheerfully with their bare feet as they did during this Carnival – towards another way of being Brazilians, in the plural” (Brum 2019).

Decoloniality in its deepest expression!

The Theory of Decoloniality Extended

As we look at Latin America we see immense movements that create new worlds. Like the Indigenous Zapatista National Armored Movement in Mexico, the MST – Movement of the Landless People, the Peripheral Collectives of Brazil, the Cocaleros of Bolivia (Ochoa 2014), the Afro-Andean and

Afropacíficas resistances of Colombia³ La Via Campesina,⁴ all the washerwomen, seed planters, urban workers, the National Indigenous Conference in Ecuador and the entire Indigenous struggle spread throughout Latin America where its leaders are being devoured by the system. However, where there is coloniality there is decoloniality. And resistance forms the backbone of our people. Indigenous resistance and the Black Quilombos have always fought against colonization by pulsing with life and alternative knowledges. Resistance and resilience are the way of being of our Amerindian people.

These groups challenge us theologically to do the following:

To consider the earth as the central grounding place of all living and thinking and the whole ecological biome as a correlated living being without hierarchies;

To consider resistance as the only way of living in the world;

To acknowledge that women are the target of violence from the global-white-military-hetero-patriarchal-fascist state;

To insist on women as fundamental in the organization of life and leadership of movements;

To consider the possibility of organizing life without any European presupposition, be it religious, political or economic;

To consider the ways in which the “religions” of Indigenous and African traditions can become a guiding framework to re-link us to the earth and to create fruitful and extensive connections with other forms of life.

Theological Decoloniality: An Option

Against the annihilation of Black, Indigenous and queer people and all “minorities,” and against the destruction of the planet, the neo-liberal/neo-Pentecostal challenge, the looming threat of agribusi-

3 “Hacia El Buen Vivir. Desde lo cotidiano-extraordinario de la vida comunitaria. Una invitación para comprender la acción política, cultural y ecológica de las resistencias afroandina y afropacífica Colombiana.” http://biblioteca.clacso.edu.ar/clacso/se/20190118032420/Ubuntu.pdf?fbclid=IwAR3soZlcitEU9_VkPTA_3FqGpSsNQFsmBboGmn2-yZi7fsNgA7loz5t5PxA.

4 The Peasants Way, An International Organization That Works For The Sovereignty Of Food <http://viacampesina.org/en/>.

ness and fascism, the war against women, there is an immense necessity to offer pastoral alternatives and theological practices that can carry new forms of life and survival. Christianity must offer ways to disconnect thinking from that which does not offer results in everyday life, in the re-existence of peoples, in the resurgence of other forms of experience and in the re-emergence of other connections and loyalties. Fundamentally, Christianity must have a commitment to decolonization and an understanding of decoloniality, as Walter Dignolo correctly states: Christianity in its original forms was a non-Western religion which became a Western and imperial religion (Dignolo 2012).

It is necessary to make a transubstantiation of Christianity. That is, to eliminate the European substance of our faith and transubstantiate it in other ontologies and practices. For if we eat God at the Eucharist, in an anthropophagic way, the whole process of digestion is itself a sacred process. Transubstantiation happens in our body, making its way from our mouth through the digestive tract and through our intestines. Thus, the end of the Eucharist is the defecation of God. Holy Shit! Being taken by God, we decolonize the presence of God through the process of anthropophagy. Our religious methodology is given in the body and not in the spirit. The itinerary? From mouth to ass. We eat, we are eaten, we de-link, dis-connect, re-exist, re-emerge, always in new fluidities and potentialities. As Enrique Dussel says, Christianity must return to its messianic origins before Constantine (Dignolo 2012).

We need those who show us this form of messianic Christianity. Like the work of Camilo Torres Restrepo, Oscar Romero, Pedro Casaldáliga, Cardinal Arnáiz, Ernesto Cardenal, Hélder Câmara. However, our history always leads us to speak about the Christian men who fought, while we speak very little of other religions and of women. Therefore, new forms of epistemological decolonization of theology must come from other religions, from other ontologies, from other mythologies, from other worldviews, and fundamentally from women.

“Brazil, our time has come to listen to Marias, Mahins, Marielles, Malês.” Says Mangueira samba.

A feminist Christianity made with the crossing of non-Christian women like Mother Menininha do Gantois, Luiza Mahin, Tuira Kayapo.

A feminist Christianity crossed by the presence of theologians who recreate the Christian world from the poorest women, like Ivone Gebara and

Nancy Cardoso, two of the most important Brazilian theologians who have never been able to teach in Brazilian patriarchal universities because they are radical, living on the shores and peripheries of Amerindia. Without the theological and biblical teachings of Gebara and Cardoso, and many others, there will be no decolonial theology in Latin America.

A feminist Christianity must be traversed by the pastoral presence of Dorothy Stang, a Queer Christianity, crossed by the various human sexualities, whose deviant presence of André S. Muszkopf nourishes us with a theological queerness. A Black Christianity as in the works of Ronilso Pacheco. A Christianity complete with the presence of communities where full people live with physical challenges and social abandon and who are usually expurgated from public spaces.

We need a Christianity shaped by African Brazilian religions, Afro-Indigenous religions like Jurema and ancestors connected to the earth. We need re-readings of Christianity that do not *aim at* saving Christianity, but rather, problematize the most basic elements of the Christian faith. Fundamentally we need Christianities that start with the process of colonization and its land-grabbing.

We are in desperate need of a Christianity whose Jesus Christ will not be a representation of God transformed into an idea, but rather, an earthly epistemology crossed by other ontologies. Jesus as humus as we are humus. In this confluence, in this Christianity of many detours, unexpected associations and contrary to itself, we will give space to new life movements that can move along with the pace of life and other forms of life beyond the human. For our commitment is not with historical Christian traditions, but with the honoring of life present in the ministry of Jesus.

Perhaps we need more ontological anarchism to guide our religious lives (de Castro 2019). Perhaps we need a return to the Indigenous world. For without the Indian gaze, we will be white, almost all white, and we will have no world to live in.

The Decolonial Wound – The World from the Losers’ Viewpoint

The decolonial wound unites us towards decoloniality. If in the first movement of liberation theology we began with the option for the poor in more generalized ways, engendered by European thought,



new forms of liberation theology seek forms of choice for the poor from wounded, oppressed, and forgotten bodies. Thus, decoloniality broadens and even challenges the option for the Poor from the decolonial wound. As Mignolo explains:

Decoloniality becomes a process of recognizing the colonial wounds that are historically true and still open in the everyday experience of most people on the planet... It is a heterogeneous historico-embodied move, it perceives the wound of coloniality hidden under the rhetoric of modernity, the rhetoric of salvation. Decoloniality is at once the unveiling of the wound and the possibility of healing (Mignolo 2013).

The decolonial wound is our poison-remedy!

A New Pastoral

Juan Luis Segundo in his book *Acción Pastoral Latinoamericana, Sus Motivos Occultos* warned us about the church's lack of mobility to move into the demands and challenges made urgent and necessary throughout the whole continent. The church needs not only to understand, but to change. Already in 1972, he pointed to our fears as the impediment to necessary change and action. He told us that we were afraid of ourselves, of the salvation of the masses and of the gospel, that we would not know what to do with ourselves if those changes occurred.

Fearful of change due to the markers of Empire in the very bones of Christianity, the Catholic and Protestant churches saw their faith weakened, which made space for the Pentecostal church to rise. The neo-Pentecostal churches are growing in leaps and bounds in Brazil with a new wing of a colonial gospel that has been remodeled according to the contours and meanings of neoliberalism, filled with highly militarized prejudices and following the irrationality of extractivism and state exceptionalism.

On the other side of this gradient are the incredible works of the Catholic *Pastoral Commission of the Earth*, working within the most needed areas of the country, CIMI, the Indigenous Missionary Council working closely with Indigenous people, and the presence of CEBI: *Ecumenical Center For Biblical Studies* and the protestant work of Júlio César Adam, Valburga Schmiedt Streck and Ronilso Pacheco, creating a decolonial work of practical theology without fear. With them and their people, a new decolonial and liberating practical theology is proclaimed. We must stand in solidarity with those

who are in the most dangerous conditions and situations.⁵

Conclusion – The Ability to Dream

I end this talk filled with contradictions and complexities that I cannot solve. I must confess that all I have been able to hear these days are the Indigenous shamans telling us that very soon the sky will be falling on our heads. That is the end of the world. They tell us that we need to learn to dream in other ways. To dream the dreams of forests, rivers and animals. In order to do that we must move away from the anthropocentrism of theology. There is way too much about humans! Enough of that! Any discourse or practice related to God must be in flux with the earth. That means a decodification of the theological systems and an entering into a flow of living based on the flying of the birds, the pollination of the bees, the swimming of the dolphins, the pathways under the soil of the worms, the roots of the trees, the lives of the plants, the ways of the onça.

The Xama Yanomami Davi Kopenawa in his book *The Falling Sky: Words of a Yanomami Shaman*, a must-read for all of us, says this:

Whites only treat us as ignorant because we are different from them. But their thought is short and obscure; it cannot go far and elevate itself, because they want to ignore death. (...) Whites do not dream far like we do. They sleep a lot, but they only dream about themselves (Denowski and de Castro, 2017, 2112–2116).

5 We need a pastoral work that includes interreligious dialogue. In fact, it is necessary to decolonize even ecumenical thought, which is organized around European notions of religion. We need a pastoral work that articulates the theologies of liberation, the decolonial discourses and practices of the end-of-world peoples, and work with new and old reordered rituals. Also, we need to create new forms of decolonial love. The Christian understanding of love is based on the European literature of the eighteenth and nineteenth centuries. We love from individualized forms and feelings of love without care for the neighborhood. We need to return to the love of Jesus and to his Jewish roots that demand love as a place open to strangers. Perhaps we can learn a new form of love alongside the local Kaigangs, whose culture is based on the production of relationships and not on relationship to production. They can teach us a de-romanticized love, a love whose centrality of the fruit called pinhão brings together a whole community. Thus, it takes both a decolonial turn in liberation theology and a liberation theology in decolonial turn to help us think in new ways.



Fundamentally, decoloniality would be the art of no longer dreaming about ourselves. That's why I end with Gilberto Gil's song *Indio do Xingu* (Gil 1991).

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