

About resistance and collective actions in the sad age of Bolsonaroism

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Laura Moutinho

University of São Paulo | University of Philosophy, Languages and Human Sciences | Department of Anthropology | São Paulo, SP, Brasil |
lmoutinho@usp.br | <https://orcid.org/0000-0001-6479-2711>

Pedro de Niemeyer Cesarino

University of São Paulo | University of Philosophy, Languages and Human Sciences | Department of Anthropology São Paulo, SP, Brasil |
pedrocesarino@gmail.com | <https://orcid.org/0000-0002-4158-7712>

Sylvia Caiuby Novaes

University of São Paulo | University of Philosophy, Languages and Human Sciences | Department of Anthropology | São Paulo, SP, Brasil |
scaiuby@usp.br | <https://orcid.org/0000-0002-7415-2010>

Opposition is not enough. In the space left by the one who resists, there is still the need for becoming – for the renewal of oneself.
bell hooks

At the time of writing this editorial, Brazil is approaching the tragic number of 200,000 deaths by Covid-19. There are nearly 200,000 people dead, leaving a trail of pain, suffering and grief.

Sealed coffins coexist with the histrionic politics of the Federal Government, with the neglect and lack of empathy of the actual administration for those who suffer. Concurrent with deaths, Brazil is facing a neoliberal-oriented extreme right policy that, with fascist airs, explicitly seeks and acts to eliminate differences and divergent thinking. Arrogance (not compassion) invades homes of people who are struggling for life or in mourning.

The tragic moment we live in is daily reiterated by murders, as witnessed by the terrifying images of the violent death of João Alberto Silveira Freitas, known as Beto, murdered by two security guards in the Carrefour supermarket chain, in front of his wife and cell phone cameras, at 40 years of age. The bodies have gained a thick materiality in these months when we find ourselves immersed in the Covid-19 and in the spectacularization of the violent death of black people. The feeling of loss is now a constant for everyone. Threats to democracy, suffering, grief and forms of governance are being debated on a daily basis.

Although in decline at the time, there are many who adhered to a conservative discourse, which is built from a digital populism (Letícia Cesarino, 2019), which authorizes discrimination, arrogance, mobilizing conspiracy theories and discourses of hate. A look at the daily life of this political dynamic shows that the category “suffering”

is central in this debate and not just for the mass of people who feel vulnerable in the face of constant attacks, but also for constitutional rights and on everything that represents the language of human rights (Laura Moutinho, Heloisa Almeida & Júlio Simões, 2020). In fact, paradoxically, the weight of voters from the periphery in the election of Jair Bolsonaro and the way in which a whole moral grammar manages political subjectivities draws attention (Charles Klein; Milena Carmo & Alessandra Tavares, 2020).

In these overlapping scales of experiences, we witness actions of “resistance and collectives”, as Lea Tosold (2020) urges us to think in an article published in this issue. Writings made with the senses (Marília Pisani, 2020), the same ones that are sharpened as never before in this moment of the pandemic, have permeated not only the most subjective experiences, but also reactions to the instituted policies.

Black Lives Matter shows the strength of an anti-racist movement, which spreads in instances never seen in Brazil, confronting both everyday, institutional and corporate racism. The decolonial movement knocks on the door of academic production, questioning, as did Zethu Matebeni (2017),¹ about what the knowledge produced in this context has repaid to everyone who has lent their lives to inform contemporary studies and political-academic platforms.

This issue, the last of 2020, is opened by the article by Lea Tosold, entitled “For a life without dams: bodies, territory and the role of self-determination in the denaturalization of violence”, to which the cover photo also refers. The beautiful photography, authored by Nayana Fernández, took place in a Munduruku village in 2015. The entire choice was careful: the author worked with *Coletivo Comtapajós* and the photo was sent to Kabaiwun Munduruku for her consent. *Revista de Antropologia* here express its support to the Munduruku struggle, whose strength is evident in the article.

The text addresses the process of resistance of the Munduruku people to the construction of São Luiz and Jatobá dams, in the Tapajós River basin, between 2013 and 2015. The self-determination of this people highlights the violence of what is called progress and concomitantly opens a set of possibilities of action, even in an unequal balance of forces. The limits of legal regulations appear in this movement.

Colonial and racist impediments are analyzed by Antonádia Borges (2020) in the article “Very rural background: the challenges of the land composition of South Africa and Zimbabwe to the so-called higher education”. By approaching University education, the author shows how *plantation-composition*, a process of colonial and racist annihilation, shows its strength in the way it transforms the human into a *human resource* at the University.

Higher Education continues as the theme in the article “What do I write, teacher?": notes on the meanings of racial classification in affirmative action policies”, by Ana Paula Mendes de Miranda, Rolf Ribeiro de Souza & Rosiane Rodrigues de Almeida (2020). Rumors and suspicion, central categories from Tosold's (2020)

¹ | To learn more about the author's reflection, see also the conference given at the 32nd Meeting of the Association Brazilian Institute of Anthropology “Unongayindoda: fazendo o gênero em um contexto sul-africano” (available at: <https://www.youtube.com/watch?v=lmmMMEzGjyk>) and the interview published in *Revista de Antropologia* performed by Thais Tiriba and Laura Moutinho (2017).

argument, mentioned above, return to the analysis of the regulation of racial quotas as it appears in hetero-identification commissions.

The identity issue and the recognition of subalternized cultural forms echoes the analysis made by Lívio Sansone (2020), in an article entitled “The success and crisis of the identity wave in Brazil”. Multiculturalism and affirmative action are analyzed in correlation with the conservative wave that puts them in check.

Also referring to the global transformations of identity and nationalism policies, Fabiano Gontijo (2020) explores the consequences of the Ukrainian revolutionary process in “Nation, symbolism and revolution in Ukraine: tense ethnographical experience in/of liminality”, understood through of the production of a new ideology of “nation building” in its separation from historical links with Russia.

Ana Lúcia Pastore Schritzmeyer (2020), in turn, analyzes another aspect probably associated with the resurgence of conservatism in Brazil. “When in doubt, it was morally condemned rather than legally acquitted” presents an ethnographic study on the impact of social markers and their relationship with the punitivism in the Jury Court judgments in São Paulo.

Ciméa Bevilacqua (2020), in “Bureaucracy, creativity and discernment: lessons from a missing coffeemaker”, pursues the bureaucratic procedures involved in the disappearance of a coffeemaker in a federal public agency, pointing to the schematism and the autonomy of processes conducted by public service actors. The State appears here showing its collective face.

João Roberto Bort Junior and Fernanda Borges Henrique (2020), in “Each one in its place’: Xucuru-Kariri and Kiriri territorial domains”, study the conflicts between xucuru-kariri and kiriri chieftains from a cosmopolitical perspective, in an attempt to show how territorial domain processes extrapolate relations with the State, determining, in any case, in all the other articles included in the present issue of the *Antropologia Magazine*.

Marcel Mano (2020), in the article “Wars and looting: appropriations and incorporations of differential alterities among the southern Jê – ‘Cayapó’”, seems, in turn, to complement Lea Tosold’s analysis of the Munduruku through a historical perspective, this time aimed towards the study of the wars of plunder between the southern Kayapó, understood as a symbolic perspective for the relationship with alterity and its potential political implications.

“To be or not to be an artisanal fisherman? Women’s work, recognition and social representation among shellfish gatherers in the Campos Basin, RJ”, by Lilian Sagio Cezar (2020), presents a reflection on the inequalities related to the invisibility of women.

Annelise Caetano Fraga Fernandez, Silvia Regina Nunes Baptista and Rafaela Paula da Silva (2020), in “Bananas to sell and stories to tell: local food culture and territorial identities based on organic and agroecological markets”, analyze the

disputes involved in banana production in the region of Pedra Branca, Rio de Janeiro, and the resulting social tensions.

Luiz Gustavo Mendel de Souza (2020), in “Devotion and resistance: the tactics of the Folia de Reis hosts in the metropolitan region of the State of Rio de Janeiro”, continues the set of articles related to the ethnography of social situations in the Rio de Janeiro gathered in this issue, while dealing, in dialogue with Michel de Certeau, with the tactics involved in the ritual circuit of the devotees.

Michael Taussig is interviewed by Carolina Parreiras (2020) in “Between ethnographic practice, theory, writing and experimentation”. In the Bibliographic Reviews and Reviews section, Edwin B. Reesink (2020) presents the text “The Owners of Relatives: About Kanamari Sociopolitical Asymmetry”, a review of *The Owners of Kinship. Asymmetrical Relations in Indigenous Amazonia*, by Luiz Costa.

In 2020, *Revista de Antropologia* completed 67 years. It was also during this year that we started the continuous and bilingual publication (Portuguese/English). *Revista de Antropologia* now also offers articles in the XML version. With a presence on Instagram, Twitter, Facebook and other social networks, the oldest journal in the field of anthropology, can also be viewed on the SciELO platform.

In addition, a new editorial committee took over the journal in November this year. The editor-in-chief was transferred from Laura Moutinho to Pedro Cesarino. Sylvia Caiuby Novaes gives way to Heloisa Buarque de Almeida and Renato Sztutman, who have already acted as editors-in-charge and now return to the editorial commission, which was expanded to account for the large flow of articles. These are times of collective work and solidarity.

Laura Moutinho is Associate Professor (Free-Teaching) at the Department of Anthropology and PPGAS, both at USP. She was editor-in-chief of the *Antropologia Magazine* until October 2020. She coordinates the ABA Editorial Project Committee. She published the book *Razão, Cor e desejo: uma análise dos relacionamentos afetivo-sexuais inter-raciais no Brasil e África do Sul*, Unesp Publishing company: São Paulo, 2004, thanks to the EDUSC\ANPOCS award for best doctoral thesis\2003 edition. Level 1 D of CNPq and supported by FAPESP.

Pedro de Niemeyer Cesarino is a professor at the Department of Anthropology at FFLCH/USP, member of the editorial committee of the *Antropologia Magazine* and the Center for Amerindian Studies (CESTA/USP). Specialist in indigenous ethnology

and in the relationship between anthropology, art and literature, he has published several articles and books, including *Oniska - poética do xamanismo na Amazônia* (PC. Perspectiva, 2011) and *When the Quando a Terra deixou de falar - cantos da mitologia marubo* (Ed. 34, 2013).

Sylvia Caiuby Novaes is an anthropologist, Full Professor at the Department of Anthropology at the University of São Paulo. In 1991, she founded the Laboratory of Image and Sound in Anthropology – LISA-USP, of which she is the Coordinator. Has publications in the area of ethnology and image, and made films and photographic essays from an anthropological perspective. She is a member of the Editorial Committee of the *Antropologia Magazine* and of the CEstA-Centro de Estudos Ameríndios. Scholarship from CNPq - PQ-1 and FAPESP.

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