

# Wild bibliography: collaborative audiovisual catalog on teachings of Ailton Krenak

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Submission date: 31/08/2022. Approval date: 01/03/2023. Publication date: 22/09/2023.

## **ABSTRACT**

**Objective:** To present the virtual audiovisual catalog of the Ailton Krenak Library, which is constituted from the voluntary and collaborative contribution of interactors to share indigenous knowledge and philosophies popularized in the speeches of Ailton Krenak, an important indigenous leader, environmentalist, philosopher, thinker and Brazilian writer. **Method:** The research is qualitative, exploratory and descriptive in which a mapping of the Ailton Krenak Library and its Collaborative Catalog was carried out in August 2021, updated in February 2023. **Result:** Ailton's Library has around 331 sources of information, most of which are audiovisual material, books and articles produced by Ailton Krenak or with his participation. **Conclusions:** The study highlights the importance of the Ailton Krenak Library and its collaborative catalog as an important source of information and education that contributes to the emancipation of subjects through the decolonization of knowledge, as well as enabling the promotion of social justice through the dissemination of culture Brazilian indigenous.

**Keywords:** Ailton Krenak's library; collaborative catalog; decolonization of knowledge; Brazilian traditional people; indigenous knowledge.

## INTRODUCTION

Orality as a communicative expression plays a central role in time and space, marking different societies that focused their knowledge and the development of their experiences on speech. It was because of the tradition of orality that the culture and ancestral social memory of many peoples did not go extinct, such as Brazilian indigenous knowledge, which have the subjects who engage in their community, those responsible for transmitting the wisdom of their people from generation to generation, as one of their sources of information (Barbosa; Mezacasa; Fagundes, 2018; Thompson, 1992).

The development of information technologies and communication facilitated orality records for preservation and for sharing knowledge. Thus, the audiovisual material makes it possible for oralized knowledge to be preserved and shared, enabling such knowledge to be safeguarded and minimizing the semiotic loss of the indigenous cultural and philosophical expression of these documents.

On this basis, this study aims to present the Ailton Krenak Library, a virtual library, and exhibition of its Collaborative audiovisual Catalog with voluntary contribution for sharing indigenous knowledge and philosophies that were made widely known because of the speeches delivered by Ailton Krenak, a prominent Brazilian indigenous leader, environmentalist, philosopher, thinker and writer. In addition, the activities of the Comunidade Selvagem, group that created the project, will be described.

We believe that studies on sources of information, such as the Ailton Krenak Library and its Collaborative Catalog, contribute significantly to repairing the historical debt that Brazil has with its original peoples, and offer a decolonial perspective of communication of indigenous knowledge, which, therefore, can be understood as a strategy to promote social justice.

This is a qualitative, exploratory and descriptive research where we carried out a content analysis of the Ailton Krenak Library, its Collaborative Catalog as an interpretative contribution to the data. Additionally, the study highlights this library's relevance as a space for information, for promoting social justice and preserving the orality of Ailton Krenak in several participations in shows, events, books, texts, interviews, lectures, among other means of communication.

## RESEARCH METHODOLOGY

The study adopts a qualitative approach, as it is concerned with aspects of reality that cannot be quantified “[...] centrado-se na compreensão e explicação da dinâmica das relações sociais [...] a pesquisa qualitativa trabalha com o universo de significados, motivos, aspirações, crenças, valores e atitudes [...]” (Gerhardt; Silveira, 2009, p. 32)<sup>1</sup>. In order to explain and provide greater understanding of a given fact and describe the characteristics of certain populations or phenomena, this has been characterized as an exploratory and descriptive research. The materials were mapped in August 2021 and updated in February 2023. The following categories were described and analyzed: *Title, material date, main themes, hashtags, what arose out of this document? where did it happen? What accessibility features are available in this material? Who organized the speech or publication of the material? Who recorded this material? Type of material and access link*; developed by creators and other project members.

## COLONIALITY, EPISTEMIC DEPENDENCY AND SOCIAL JUSTICE ABOUT BRAZILIAN INDIGENOUS KNOWLEDGE

Before delving into the concepts that will be discussed in this section, it is necessary to readjust the historical narrative in two aspects: the first is that science is not fair by itself, and in order to discuss it with the aim of promoting social justice, one must understand the power relations involved in the production and dissemination process, regardless of the time and space in which the research was produced (Lorde, 2019; Mathiesen, 2015).

The second aspect is that the orientation of the world as shown in modernity needs to be renamed based on the understanding that colonization was a perverse strategy for the invention and appropriation of the 'new' western world.

The fact that April 22 is marked in bold in the Brazilian calendar is not a reference to its discovery, but rather to the colonization of the peoples subjected to a long process of territorial and natural resources exploration. It was from the first attempt at globalization that the great voyages and maritime expansions marked the break with the Middle Ages and gave rise to what was called modernity, which, in other words, means the period in which colonization expanded in the Americas (Abya Yala), Africa (Alkebulan) and Asia, commissioned by European societies in crisis with the 'new' and rising capitalist economic system.

According to Walter Mignolo (2017), Modernity

Apareceu primeiro como uma colonização dupla, do tempo e do espaço. Estou também argumentando que a colonização do espaço e do tempo são os dois pilares da civilização ocidental. A colonização do tempo foi criada pela invenção renascentista da Idade Média, e a colonização do espaço foi criada pela colonização e conquista do Novo Mundo. No entanto, a modernidade veio junto com a colonialidade: a América não era uma entidade existente para ser descoberta. Foi inventada, mapeada, apropriada e explorada sob a bandeira da missão crista (Mignolo, 2017, p. 4)<sup>2</sup>.

The author adds that from the maritime expansion in the fifteenth century, with the aim of exploring the New World (name given to western lands that currently comprise the American continent), a new global economic orientation started to develop: “[...] um mundo policêntrico e interconectado pelo mesmo tipo de economia [...]” (Mignolo, 2017, p. 4)<sup>3</sup>, capitalism. Although, in the beginning, invaders had no clear idea of what to do with the invaded territory, they had no intention of using it to the benefit of the original peoples who lived here.

In Brazil, invasion was so violent that, today, one can still see the colonial exploitation legacy in basic education, such as the widespread misconception in textbooks that Brazil was discovered rather than invaded (Isaac; Rodrigues, 2017).

Bittar and Ferreira Júnior (2018, p. 16) complement this idea by explaining that “colonização e catequese são dois processos históricos que não se separam e foi nesse processo que as primeiras práticas escolares nasceram no Brasil”<sup>4</sup>. In addition, the original peoples were evangelized and acculturated through the reproduction of the literary tradition, the laws, morals and Portuguese customs, to the detriment of the local culture, impacting the epistemic culture, higher education and formation of the Brazilian intellectual community.

Aiming to present a counter-narrative to the Eurocentric hegemony, Aníbal Quijano (2009) proposes a reinterpretation of societies by substantiating a social theory capable of explaining the processes of violence experienced in the territorial constitution of the Americas, referred to as coloniality of being, knowledge and power. For him, coloniality

[...] é um dos elementos constitutivos e específicos do padrão mundial do poder capitalista. Sustenta-se na imposição de uma classificação racial/étnica da população do mundo como pedra angular do referido padrão de poder e opera em cada um dos planos, meios e dimensões, materiais e subjectivos, da existência social cotidiana e da escala societal. Origina-se e mundializa-se a partir da América (Quijano, 2009, p. 73)<sup>5</sup>.

Coloniality was gradually implemented by means of developed strategies in which civilizing pacts disguised as economic progress were strengthened, such as evangelization, school training, encouraged marriage, monogamy and inheritance. Quijano (2009) claims that since the beginning of the colonization of America there has been resistance against the Eurocentric way of producing knowledge. However, in the academia, such resistance became more visible only after the Second World War, possibly due to the economic and social fragility of the countries involved in the war.

Quijano argues that coloniality operated in the field of knowledge is established in the prioritization of knowledge produced by people belonging to a specific group – mainly whites.

Group that by perverse means privileges and consolidates theories with the intention of explaining the world from a single point of view. Thus creating dependency dynamics to reinforce European privilege in the intellectual sphere (Silva, 2020). This dependency relationship can be exemplified once we compare the knowledge produced by European researchers in university curricula from different fields of knowledge with that produced by non-white subjects who have survived the effects of colonization. In addition to this idea, holder of a PhD in Information Science, Franciéle Carneiro Garcês da Silva reinforces that coloniality

[...] [a]ncora-se no conceito de raça utilizado como justificativa pelo sistema religioso, científico e capitalista [...] para produzir a hierarquização e classificação de pessoas em grupos étnico-raciais e sociais, algo que embora não se sustente cientificamente, ainda perdura até hoje no imaginário social (Silva, 2020, p. 123)<sup>6</sup>.

By exposing epistemic racism in the structures of knowledge, Silva (2020) attributes the responsibility for this dynamic to whiteness, since white people do not forego their privileges and thus reconfigure the *status quo*. The author highlights the effects of colonization on the theft of natural and material wealth from colonized territories, in the atrocious process of enslavement of indigenous and black people and on the erasure of epistemes originating from non-white peoples, imposing an explanation of the world that is purposely universalized and unfair.

One of the forms of resistance to coloniality that was established in the academic field was the popularization of decolonial studies, which according to Silva (2020, p. 123) “[...] busca dissolver estruturas de dominação e exploração que constituem a colonialidade [...]”<sup>7</sup> and are defined by Quintero, Figueira and Elizalde (2019) cited by Silva (2020, p. 123) as “[...] um conjunto heterogêneo de contribuições teóricas e investigativas sobre a colonialidade [...]”<sup>8</sup>.

In addition to Silva’s thought (2020), Natalia Duque Cardona (2020) also criticizes the Cartesianism of modern science by reinforcing the importance of intercultural contextualization in academic education.

Hence, the promotion of epistemic justice to neglected knowledge becomes increasingly palpable, as was the case with black and indigenous populations in Brazilian history. Furthermore, Franciéle Carneiro Garcês da Silva (2020) explains how the coloniality of knowledge operates in Library Science, reproducing what the author refers to as an epistemic dependency on ‘Americanized-Euro-North’ perspectives, perpetuating under the pillars of whiteness, an ideal that can be understood as a structure that maintains the monopoly of white thought in academic, social, political and legal environments.

We acknowledge that, even though he developed a vast argument about coloniality in the dimension of race as opposed to class, Quijano’s theory (2010) does not include the effects of gender coloniality in this discussion. We consider this to be a weakness in the author’s work, since gender relations, especially by means of the exploitation of women for procreation purposes and the extermination of people dissenting from heteronormativity, were means used to colonize the territory, as explained by María Lugones (2020) and Rita Segato (2021).

Scholar and critic of Quijano’s work (2000) María Lugones (2020) discusses the social construct of binary genders as fixed and producers of meanings. According to the author, colonization was mainly violent for women, especially with regard to the imposition of obedience to those who held paternal authority (father, husband, or oldest male representative of the family), in which the ‘vocation’ for motherhood was made natural. Furthermore, Lugones (2020) explains that, in the colonialism-patriarchy conjuncture, women do not vie for control of access to sex. Thus, the gender differences were “[...] pensadas nos mesmos termos em que a sociedade entende a biologia reprodutiva [...]” (Lugones, 2020, p. 69)<sup>9</sup>. This idea is key to understanding not only the oppression suffered by women but also the violence against the LGBTQIAP+ population, which essentially dissents from the biological reproductive bias in the modern colonial system.

Rita Segato (2021), reader of Quijano and Lugones, discusses the impacts of coloniality in Brazil in a multidimensional manner, contemplating the following categories: epistemics, gender and sexuality, ethnic-racial relations (black, indigenous and multiracial), in the media, in Christian morality and in prison. The author considers coloniality a disturbance and pathology, and characterizes the 'pornographic view of the colonizer' as something that undermines social relations in the villages by inserting European civilizing morality in them.

Much like Lugones (2020), Segato (2021) reinforces the criticism of coloniality by presenting femicide as barbarism influenced by the modern colonial system. According to the author (Segato, 2021, p. 89), "[...] a crueldade contra as mulheres aumenta à medida que a modernidade e o mercado se expandem [...]"<sup>10</sup> making way for political agreements to be made inspired by the colonizers' models and thus creating a state that is extremely flawed in terms of protecting indigenous culture and communities.

In agreement with the Lugones (2020) and Segato (2021) thought, we consider domestic violence an effect of coloniality. The authors stress that this type of violence became commonplace as colonization expanded its occupation in the Americas. On the other hand, Segato (2021) acknowledges that there were disproportionate dynamics in gender relations in the context of some indigenous communities. Segato (2021) called these dynamics low-intensity community patriarchy in which hierarchies of power and exclusion are perceived. However, this mode of patriarchy cannot be compared to the dimensions of the high-intensity colonial-modern patriarchy, since the latter is understood as stemming from the capitalist system and capitalism was not part of the economic relations of the original Latin American peoples (Segato, 2021).

There is an undeniable need to broaden the debate about indigenous culture and thought. One of the strategies to extinguish prejudice and preserve the knowledge of Brazilian indigenous populations is to offer, as reparation, social justice to what was previously neglected.

We know that the genocide to which indigenous populations were subjected is irreparable, however, it is possible to preserve recorded knowledge, as it is possible to expand the network of collaboration and protection of Brazilian indigenous peoples, purpose of the Ailton Krenak Library, which is the object of this research.

In the next section, bibliography and bibliographic catalogs will be presented as a decolonial tool that preserves recorded knowledge, gathers and organizes the knowledge of Ailton Krenak, one of the main indigenous leaders today, which inspired us to carry out this work.

## **BIBLIOGRAPHY AND BIBLIOGRAPHIC CATALOGS AS DECOLONIAL TOOLS**

Considered a source of secondary information, the bibliography cited for the first time in Gabriel Naudé's studies (1633) has its history marked by a precise institutional role that was developed in a system of cultural diffusion marked by colonial thought, to which 'the world of books' belonged. For Nogueira (2016), bibliography, since its inception, has the instrumental role of arranging information through bibliographic catalogs and catalogs of documental sources.

According to Balsamo (1998), bibliography also acts as an intermediary between the production of books and the audience of potential readers, expressing itself on multiple levels, and can be used both for the field of research and for book trading. According to Malclès (1967), a bibliography or bibliographic catalog is an instrument for intellectual work, with the aim of arranging, preserving and promoting access to records of published works by different authors, countries and themes.

For Paul Otlet (2018), bibliography is conceived as an instrument for describing and classifying various documents such as books, periodicals and magazine articles, for example. In Souza's view (2016), bibliography is a tool for recording sources of information from an entire country or a certain topic, which is different from a bibliographic catalog that is focused on an institution's collection.

Further, Mey (1995) argues that bibliographic catalogs emerged in different historical moments of libraries and are considered one of the oldest tools in history to describe and arrange information. Thus, we realize that many conceptions that address ideas and roles related to library catalogs define how catalogs are developed and used today (Bastos, 2013).

In the view of Shera and Egan (1969), bibliographic catalogs, which began as simple inventories, have always taken part in the evolution of libraries and been present in their historical context. Figueiredo (1996) also considers catalogs to have a secular existence. However, only in 1990 concern was raised towards analyzing them as instruments for bibliographic searches (Romeiro; Santos, 2020).

Regarding manual catalogs, we emphasize that they were used in most libraries in book and/or card formats. Their main role was to arrange collections “[...] como os boletins de aquisição da biblioteca, o catálogo acumulado em forma de livro e o catálogo de folhas soltas” (Bastos, 2013, p. 40)<sup>11</sup>. For Sousa and Fujita (2012), these catalogs were conceived with the purpose of storing and recording information from existing documents in a library collection, but, with the increased production of printed materials, the focus of these catalogs turned to retrieving information.

Over time, manual catalogs became automated, going from manual to *online* format, with the latter, users had the possibility of “[...] ampliar suas buscas através do número de chamadas de classificação, descritores de assuntos adicionados às entradas do catálogo e abreviações de títulos de periódicos, por exemplo” (Bastos, 2013, p. 64)<sup>12</sup>. Highly specialized literature referred to this type of catalog as OPAC (*Online Public Access Catalog*), compared to printed catalogs, these offer advantages for accessing information, such as accelerating the search process and information retrieval, a greater probability of standardizing information, among other factors (Araújo; Oliveira, 2005).

Scholars such as Sousa and Fujita (2012) and Rubi (2008) argue that the automation of library catalogs has given rise to many improvements, such as the integration of library search functions, individual loan, interlibrary loan, technical processing, information retrieval, research by author, subject and title in a quicker and more dynamic manner. However, even though it brought many advances to libraries, bibliographic catalogs in their *online* form – as well as bibliographies – continue to focus on certain productions of knowledge related to writing and to colonial knowledge. For this reason, one must think of other paths for bibliography and bibliographic catalogs where it is possible to contemplate knowledge and sources of information that are different from those imposed.

Library and Information Science must rethink which sources of information are being described, recorded and classified in our bibliographies and bibliographic catalogs and why there is a lack of studies on certain sources of information, such as those produced by subalternized Amerindian, African and peripheral communities. This way, scientists can bring to their fields of study other important knowledge for the construction of knowledge that was made invisible by a model of power, as explained in the previous section. Hence, information professionals should position themselves against colonial exploitation in order to reflect the relationship between subjects in positions of domination and subordination; questioning the perception of Europe as an ideal of a civilizing model and as a hegemonic scientific reference, which plays a central role in the production, circulation and dissemination of information and knowledge (Quijano, 2014).

The thought of bibliographic catalogs and bibliographies in other formats and with other knowledge will only be possible when Library and Information Science place themselves ‘at the crossroads’ in the fight against hegemonic practices. This way, perhaps an argumentative path capable of decolonizing its sources, practices, units and knowledge is built, since

the monopoly on certain knowledge enables the construction of a singular narrative and excludes other knowledge and other ways of interpreting the world, thus disavowing the construction of a peripheral epistemology of the West.

The colonial nature of knowledge is embodied in the geography of knowledge, in which concepts such as reason, truth and science become desirable attributes in metropolitan areas. This causes information and knowledge coming from the colonies and their inhabitants to be classified as popularly, lay, natural, ignorant and even 'lawless' (Alves, 2020). For this reason, Library and Information Science must ask themselves who their tools for organizing and retrieving information are serving and, also, what knowledge is outside the debate.

Questions such as those raised here may be the starting point for decolonizing our bibliographies and our bibliographic catalogs by recognizing what had been made invisible. Thus, it will be possible to create strategies towards the visibility and promotion of historically subaltern knowledge. Our research results will be presented below.

## THE AILTON KRENAK LIBRARY AND THE PRESERVATION OF INDIGENOUS KNOWLEDGE OF COMUNIDADE SELVAGEM

The Ailton Krenak Library is a Comunidade Selvagem initiative and its main purpose is to catalog, organize and provide access to the speeches of indigenous leader, environmentalist, philosopher, poet and writer Ailton Krenak (Freire, 2021). The Ailton Krenak virtual library was inaugurated on June 11, 2021; it is organized, updated and improved by about 19 volunteers, in addition to users who collaborate by using an electronic form to suggest:

[...] vídeos do YouTube, entrevistas, matérias ou artigos assinados pelo pensador indígena para que sejam incluídos na biblioteca. Mas, antes de fazer sua contribuição, é importante pesquisar os conteúdos disponíveis para evitar duplicidade (Nunes, 2021, *online*)<sup>13</sup>.

The virtual library's homepage boasts a simple and colorful design. It also guides navigation through the website according to the following categories: *how to search, how to suggest new materials for the library, the records of Ailton Krenak's speeches and the group of volunteers from Comunidade Selvagem*, as represented in figure 1 (Freire, 2021).

Figure 1 – The Ailton Krenak Library homepage

### Biblioteca do Ailton Krenak

Uma iniciativa da comunidade Selvagem para catalogar, organizar e acessibilizar as falas do Ailton Krenak.

Como pesquisar:

- No botão de busca, acima dos vídeos, você pode pesquisar por assunto, participantes ou nome evento.



- Clicando na miniatura do material escolhido, você poderá ver o conteúdo completo da fala e as informações de quem falou.

Source: Freire, 2021.

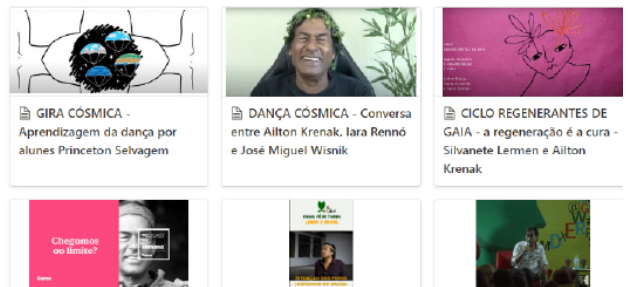
Figure 2 – How to suggest materials for the library

Como indicar novos materiais para a biblioteca:

Neste formulário você pode indicar vídeos de YouTube, entrevistas, matérias ou artigos do Krenak para que sejam disponibilizados aqui na biblioteca. Antes de enviar, pra ajudar na organização, te pedimos para pesquisar se o material que você quer indicar já está cadastrado para não termos duplicidade :)

Gallery Table Filter Sort Search

Registro de falas do Ailton Krenak



Source: Freire, 2021.

The topic entitled *how to search* has step-by-step instructions for performing a search in the library catalog. In subheading *how to suggest new materials for the library* (figure 2), one can find instructions on how to send materials to the collection using an electronic form. In field *records of Ailton Krenak's speeches*, the library collection is arranged in a table including about 331 sources of information, most of which audiovisual material, and also books, materials and articles with the presence of or production by Ailton Krenak. Finally, it is possible to search the name of the volunteers in the project by clicking on *group of volunteers from comunidade Selvagem* (Freire, 2021).

In order to catalog videos and other sources of information, one should follow this order: *title of the source of information* highlighted in bold, *date of the material*, *where it happened*, *main themes*, *which other people are taking part*, *hashtags*, *type of material*, *who organized the speech or publication of such material*, *who recorded it*, *what accessibility features are available* and what arose from this material, as shown in figure 3 (Freire, 2021).

The Ailton Krenak Library has a collection of 331 indexed audiovisual materials. The team responsible for the project is interdisciplinary, however, it should be noted that no Library or Information Science professional or researcher is involved (Freire, 2021). The materials are cataloged on *google forms* and, later, after assessment by the team, the approved contents are entered in the catalog.

We identify this initiative as a representative information space for orality, despite its short existence (created in 2021). In addition, it can be considered a decolonial strategy for sharing knowledge, as noted by Quijano (2009), Mignolo (2017) and Silva (2020), as it allows the rupture of scientific hegemony and expands access to knowledge and the culture of Brazilian indigenous communities.

Figure 3 – Representation of cataloged content in the Ailton Krenak Library

## GIRA CÓSMICA - Aprendizagem da dança por alunes Princeton Selvagem

Data do material	July 1, 2022
URL Link	<a href="https://www.youtube.com/watch?v=fW5JP-a_3XM">https://www.youtube.com/watch?v=fW5JP-a_3XM</a>
Onde aconteceu	Youtube
Temáticas principais	Povos Originários
Que outras pesso...	Anna Dantes Iara Rennó José Miguel Wisnik Pedro Meira Monteiro
Hashtags	#danca #Arte #plantas
Tipo de material	Video
Quem organizou ...	Selvagem Ciclo de Estudos
Quem registrou e...	Mariana Rotili
Quais recursos de ...	legenda
O que nasceu a p...	Empty

Source: Freire, 2021.

Over 150 hours of speeches by Ailton Krenak were found in this virtual library, recorded since 2012 and made available through *links* that take us to the video. In addition to these materials, the library also gathers articles, written interviews and other communications in which Ailton Krenak was present. In this sense, in addition to being a source of information focused on orality, the collection also brings together content of different natures, making it a biobibliography of Krenak's work.

In order to organize the bibliographic collection, the following categories were used: title, date of the material, main themes, *hashtags*, what arose from this document? where did it happen? What accessibility features are available in this material? Who organized the speech or publication of the material? Who recorded this material? Type of material and access *link*. From this categorization, we understand that the way in which knowledge is organized follows a structure of thought that identifies and describes the document, as shown in figure 4.

It can be noted that, in some categories, one has difficulty identifying the purpose of the field, as in categories *main themes* and *hashtags*, two categories referring to the thematic representation of documents (Freire, 2021).



Figure 4 – Representation of categories ‘main themes’ and ‘hashtags’

**Registro de falas do Ailton Krenak**

Qual o título do material?	Data do ...	Temáticas principais	Hashtags
Caso Dom e Bruno: 'Brasil está desgove	June 14, 2022	Ética e Sociedade	#denúncias #governobolso
#31 Água, meio ambiente, vida, com Ai	April 1, 2022	Meio ambiente	#watu #cultura #ciclodan
Sem Estúdio entrevista - Ailton Krenak	October 8, 202	Meio ambiente	#futurodomioambiente #p
Ciclo Pororoca V - Festival Artes Verten	February 18, 20	Meio ambiente	#agua #pororoca #movin
[DIÁLOGO] "Ecologia do desastre", os t	March 22, 202	Meio ambiente	#territoriosindigenas #ecosi
PAISAGEM CRITICA   NHEERY-MAMAÉ	March 20, 202	Meio ambiente	#floresta #nheery #cultur
Ailton Krenak: "Humanidade vive divór	March 29, 202	Meio ambiente	#pandemia #ideiasparaadia
20ª FIL   Projeto Utopia: "Meio Ambien	August 25, 202	Meio ambiente	relaçãocomaterra terraorga
Conferência Magna de Abertura com A	November 3, 2	Meio ambiente	#biodiversidade #povosdaf
Conferência Cátedra CALAS - IEAT : Pro	November 16,	Meio ambiente	#desenvolvimentosustentavel
CONEXÃO AO VIVO com AILTON KREN	February 17, 20	Meio ambiente	#natureza #humanidade
Diálogos do Terra Madre Brasil – Debai	November 21,	Meio ambiente	#sociedade #meioambiente

Source: Freire, 2021.

Translating it into library science-informational language, these categories correspond to classification activities (through a structured knowledge organization system) and indexing (tagging, considering the digital environment). However, a mistake is found, as the thematic representation was not made using a pre-established system. As for tagging using *hashtags*, the latter represent the classification of the collaborator when suggesting a file be included in the collection. This tag is called *folksonomia*, or people's classification, where the user is that who classifies the subject of the document in question.

The library is part of a project called 'Comunidade Selvagem', which is a digital educational environment that includes books, reading groups, videos, mini-courses and lectures on literature, philosophy and other Brazilian indigenous knowledge.

It is worth highlighting how far the project has progressed since it became the object of our research in seminar *A Arte da Bibliografia* in 2021 (Seminário ..., 2021). We started delving into the project in August 2021 and, a year later, it was possible to observe significant changes not only in the Selvagem library's collection, which previously included 190 and now has 331 materials in its collection, but also in the expansion of communications between Comunidade Selvagem and the audience as represented in figure 5 (Selvagem..., 2018).

Figure 5 – Comunidade Selvagem



Source: Selvagem ..., 2018.

Each image represented in figure 5 indicates a certain type of content promoted by Comunidade Selvagem, corresponding to the ciclo selvagem (savage cycle), as the creators call it. The *dream cycle* corresponds to a study group on dreams from the Brazilian indigenous philosophical perspective. The *Gaia regenerators cycle* aims to reflect on the care for planet Gaia (Planet Earth). According to the page description, this cycle is aimed at those wishing to open a window “nesta matriz chamada de humanidade e pesquisar formas de se tornar regenerante de Gaia” (Selvagem ..., 2018, *online*)<sup>14</sup>.

The *women plants and cures cycle* has the purpose of reflecting on *womanhood* and its relationship with plants and healing. It is a space where learning, interacting and sharing knowledge between women is essential for them to bond and connect beyond the communities, which makes this space, above all, a space for reflection on coloniality and gender, as presented by Lugones (2020) and Segato (2021).

The *ancestral memories cycle* has as main purpose the sharing of knowledge and community traditions, making their knowledge visible and breaking with epistemic dependency, as explained by Silva (2020). This cycle’s meetings are scheduled for the year 2023; such dialogues are being organized and ongoing in Comunidade Selvagem, thus providing continuous education for the audience.

In icon *notebooks*, all the bibliographic publications of the collection were found in three languages (Portuguese, English and French), which we consider relevant to increase the visibility of these productions. In this section, publications by several indigenous authors were found. In this sense, that which had the initial purpose of bringing together the production of a single leader has expanded and, today, makes way for other personalities of Brazilian indigenous literature and philosophy. Section *close your eyes and you will see*, which is still being developed, has audio content which will be made available on *Spotify* (Selvagem..., 2018).

*Wild arrow* corresponds to a series of indigenous stories promoted by Comunidade Selvagem and made available on *Youtube*. The purpose of disclosing this content is to expand the forms of connection based on indigenous literature and orality (Selvagem ..., 2018). According to the page description, “a Flecha abre caminho para que sejam feitas novas perguntas”<sup>15</sup>, it is aimed at the general public and is also “um convite para que escolas, universidades, pontos de cultura e projetos comunitários de educação acessem narrativas mais pluriversais” (Selvagem..., 2018, *online*)<sup>16</sup>.

The *Youtube icon* takes us to the community channel on this platform, which includes all communications promoted by Comunidade Selvagem. In *Nhe'ery/guarani* which means ‘where the spirits bathe’, it is possible to follow the narrative of leader and filmmaker Carlos Papá of the Guarani Mbya ethnic group into the Atlantic forest where various indigenous terminologies were translated into the Portuguese. In addition, it communicates knowledge for good living (Selvagem ..., 2018).

Icon *Shuba Hiwea*, known as living school, addresses the knowledge of Acrean shaman and educator Dua Base on the Huni Kuin culture, including stories, medicine, music and spirituality (Selvagem ..., 2018). In addition, icons *Apne Ixkot Hâmipak* – Maxakali forest school; *Mbya Arandu Porã* – Guarani culture spot; *Bahserikowi* – Tukano indigenous medicine also represent the knowledge of specific communities.

Furthermore, it should be noted that one can make a contribution for maintaining the living indigenous schools by clicking on *link collaborate*, where donations are collected for the cause (Selvagem ..., 2018). Icon *crew* describes the entire network of collaborators from Comunidade Selvagem and the Ailton Krenak Library. Icon *community* indicates ways to collaborate to expand the collection of the Ailton Krenak library. Icon *navigation map* takes us to the reports of the group's actions in previous years, thus providing broad access to information and dissemination of actions for making the project viable (Selvagem ..., 2018). The *books icon* allows one to buy the books developed by the project. Finally, after describing the Ailton Krenak Library, its collection and its Collaborative Catalog, as well as the structure of the website where it is hosted, we highlight the importance of the initiative as a space for information on knowledge of native peoples, especially those produced and disseminated orally (Selvagem ..., 2018).

## FINAL CONSIDERATIONS

The aim of this study was to present new ways of building bibliographies and libraries, as in the case of the Ailton Krenak Library, its collection and catalog. Sources of information that were gathered voluntarily and collaboratively, and include, for the most part, audiovisual materials from the orality of environmentalist, philosopher, poet and writer Ailton Krenak, an important thinker and leader of indigenous peoples.

We believe that studies like this one are key to giving visibility to the knowledge of traditional peoples and to reflecting on the effects of colonization in the production of knowledge. Moreover, this type of study broadens the horizons for the development of strategies for sharing historically subaltern knowledge with a view to achieving social justice for the communities involved. We understand that the organization and sharing of the contents brought in this study can be a strategy for breaking the epistemic dependency present in scientific and professional activities, in addition to being a strategy for promoting social justice to the intellectuality of Brazilian indigenous people.

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## ENDNOTES

- 1 Translation: “[...] focusing on understanding and explaining the dynamics of social relations [...] qualitative research deals with the universe of meanings, motives, aspirations, beliefs, values and attitudes [...]” (Gerhardt; Silveira, 2009, editorial translation).
- 2 Translation: “First appeared as a dual colonization, of time and space. I am also arguing that the colonization of space and time are the two pillars of Western civilization. The colonization of time was created by the Renaissance invention of the Middle Ages, and the colonization of space was created by the colonization and conquest of the New World. However, modernity came together with coloniality: America was not an existing entity to be discovered. It was invented, mapped, appropriated and explored under the flag of the Christian mission” (Mignolo, 2017, p. 4, editorial translation).
- 3 Translation: “[...] a polycentric world interconnected by the same type of economy [...]” (Mignolo, 2017, p. 4, editorial translation).
- 4 Translation: “colonization and catechesis are two historical processes that cannot be separated and it was in this process that the first school practices arose in Brazil [...]” (Ferreira Júnior, 2018, p. 16, editorial translation).
- 5 Translation: “[...] is one of the constitutive and specific elements of the pattern of the global capitalist power. It is based on the imposition of a racial/ethnic classification of the world’s population as the cornerstone of such pattern of power, and operates on each of the planes, means and dimensions, material and subjective, of everyday social existence and that of the societal scale. It originates and is made global from America” (Quijano, 2009, p. 73, editorial translation).
- 6 Translation: “[...] [is] anchored in the concept of race used as a justification by the religious, scientific and capitalist system [...] for producing the hierarchization and classification of people into ethnic-racial and social groups, something that, although not scientifically supported, still lingers to this day in the social imaginary” (Silva, 2020, p. 123, editorial translation).
- 7 Translation: “[...] aims to dissolve structures of domination and exploitation that constitute coloniality [...]” (Silva, 2020, p. 123, editorial translation).
- 8 Translation: “[...] a heterogeneous set of theoretical and investigative contributions on coloniality [...]” (Silva, 2020, p. 123, editorial translation).
- 9 Translation: “[...] thought of in the same terms in which society understands reproductive biology [...]” (Lugones, 2020, p. 69, editorial translation).
- 10 Translation: “[...] cruelty against women increases as modernity and the market expand [...]” (Segato, 2021, p. 89, editorial translation).
- 11 Translation: “[...] such as library acquisition reports, cataloging in book format and loose-leaf cataloging” (Bastos, 2013, p. 40, editorial translation).
- 12 Translation: “[...] expanding their searches using classification numbers, subject descriptors added to catalog entries and abbreviations of journal titles, for example” (Bastos, 2013, p. 64, editorial translation).
- 13 Translation: “[...] YouTube videos, interviews, materials or articles signed by the indigenous thinker be included in the library. But, before making a contribution, it is important to research the available content to avoid duplication” (Nunes, 2021, online, editorial translation).
- 14 Translation: “into this matrix called humanity and research ways to become a Gaia regenerator” (Selvagem ..., 2018, online, editorial translation).
- 15 Translation: “the Arrow paves the way for new questions to be asked” (Selvagem ..., 2018, online, editorial translation).
- 16 Translation: “an invitation for schools, universities, culture spots and community education projects to access more pluriversal narratives” (Selvagem ..., 2018, online, editorial translation).