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INDIGENOUS CULTURE: TO PRESERVE, NOT "TO HIBERNATE"

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Indigenous peoples have cultures that express their *modus vivendi* with the environment and the evolutive stage in which they are located. Knowing these cultures is important for the current civilization, their memory and knowledge constitute wealth of the human species in the evolutionary process of the species *Homo sapiens*. But preserves them is also vital and respectful toward these people, our brothers. However, we cannot forget that these peoples, today, are no longer in the same socio-environmental context of its origins. They live their cultures is unquestionable, however, "hiberná" them, because it does not seem acceptable to the reality of the 21st century, i.e., through a levy disguised as preservation, to meet which interests?

As preservation in the current context take the quest for survival of indigenous languages. In Brazil there are approximately 170 indigenous languages spoken and which constitute the object of research in the area of a linguist, that not only the record as seeking ways to keep them alive. In this aspect, the researchers in this area, since the decade of 1990, began his studies with indigenous communities proposing contributions that meet at the same time, the scientific requirements of the area and social purposes, where stand textbooks, dictionaries, sites in indigenous languages, linguistic corpus digital. It is the aid of technology avoiding the disappearance of native languages existing in Brazil. It serves for them and for all the Brazilian society.

It is a fact that many languages were lost. According to Luciana Storto, professor of the Department of Linguistics, Faculty of Philosophy, Letters and Human Sciences of the University of São Paulo (FFLCH-USP), before colonization were more than 000 native languages spoken in Brazil. Even so, it is recognized worldwide by the multiplicity of their indigenous languages are 37 linguistic families or dialect (macru-jê e

tupi are the largest producer) In addition to eight other isolated languages are not related to any other.

Interesting aspect about the theme of language is that the indigenous population of the country has grown, there are currently 896,917 individuals, according to the Brazilian Institute of Geography and Statistics (IBGE), of which 48.46% are able to use the native language.

For the preservation of these languages is needed that will no longer be just oral, i.e. linear transmission between generations. Here comes the knowledge and linguistic work to systematize sounds and their combinations, the words and their composition, the sentences and their formations, the language in use. A first synthesis of knowledge gives himself in theoretical work, which may take the form, for example, a grammar.

The systematization of language and its use in this new form, according to the language, are useful for the memory of the traditional knowledge of a people. And also, given the importance of writing for the western culture, the fact of the indigenous languages are ágrafas contributes to their vulnerability. Therefore, the proposal of the spelling is part, with frequency, the work of linguist, which establishes the alphabet rules for their use.

The valorization and the systematization of indigenous languages denotes a useful and fruitful work of preservation of the culture of these peoples. Three aspects are directly observed: the indigenous people become bilingual, speaking with the non Indians and in your language, who want to preserve their community; allows people outside of your community can also learn their language; preserves so dynamically, this valuable cultural value. It is to preserve without "Hibernate" culture of these peoples, which also contributes to enriching of non-Indians.

Indigenous peoples and their cultures should be preserved, studied and disseminated, but in a changing context, i.e., not the hibernandos, or treating as museum pieces. Because who cares this condition? If the not indians have as intrinsic value in their culture the value of freedom, of innovation and progress, this value must also be extended to indigenous peoples, not by imposition, but by acceptance, i.e., at the same time preserving its culture, if you have to live the modernity that their ancestors could ever dream of.