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"TAPE, PATH OF "PORÃ". THE INTENTION IS TO BE ON THE SIDE OF THE INDIANS. MISSION OF THE METHODIST CHURCH TO THE INDIANS KAIOWÁS.

"TAPE, PATH OF PORÃ". THE INTENTION IS TO BE WITH THE INDIANS. MISSION OF THE METHODIST CHURCH WITH THE KAIOWÁ INDIANS

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Summary

Goal: This article aims to address the missionary work of the Methodist Church with the Kaiowá Indians, through the Tapeporã Mission. A history of the emergence of the Methodist movement in the 18th century and its insertion in Brazil in 1835 is presented. Furthermore, the subsequent action of the Methodist Church with the Kaiowá indigenous population is mentioned, guided by dialogue and respect for diversity. The mission began in 1982 when the Methodist Church approved a project to be developed at the Mission in the village of Bororó, located in Dourado/MS.**Conclusion:**The mission makes it clear to the Indians that what happens to them is of utmost importance to the church.
Key words: Methodism. Mission. Kaiowá.

Abstract

Objectives: This article aims to address the missionary activity of the Methodist Church with the Kaiowá Indians through the Tapeporã Mission. It will be presented a history about the emergence of the Methodist movement in the eighteenth century and its insertion of Brazil in the year 1835 and later mentioned the action of the Methodist Church with the Kaiowá indigenous population for dialogue and respect for diversity. The mission began in 1982 when the Methodist Church approved a project to be developed at the Mission in the village Bororó located in Dourado/MS.**Conclusion:**The mission makes it clear to the Indians that what happens to them is of paramount importance to the church.
Keywords: Methodism. Mission. Kaiowá.

1. Introduction

With so many political, social and economic problems occurring in the Dourado region in Mato Grosso do Sul, such as the Decree of 1882[two]which authorized the exploitation of

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[two]Available at: http://legis.senado.leg.br/legislacao/DetalhaSigen.action?id=592214. Accessed on: 15 Feb. 2021.

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yerba mate in the lands of the Kaiowá and, later, the War with Paraguay, in the period from 1864 to 1870, and the National Agricultural Colony[3], the Kaiowá Indians suffered a lot of damage throughout their history. In this historical context, the Tapeporã Methodist Mission emerged, which means "Tape" in Guarani.*path*and "porã"*good*, in other words, the idea is to follow a good path with the Indians. This mission is carried out with the Kaiowá Indians in the Bororó village, in Dourado (MS).

This article's theme is the missionary work carried out by the Methodist Church with the Kaiowá Indians and will be divided into three parts. In the first part, the emergence of Methodism and its social and moral conditions in England will be shown. It is necessary to bear in mind that the Methodist movement emerged in the 18th century, in a context in which industrial transformations caused many changes, including the rural exodus[4], causing some social problems.

In the second part, Methodism in Brazil will be discussed, which will be presented from the beginning of its foundation to the present day. The objective of the Methodist Church in Brazil has always been to act in a way that promotes life, the integrity of the human being and the proclamation of the Gospel.

In the third and final part, the relationship between the Methodist Church and the Kaiowá Indians will be addressed, telling a little about the history of the connection between them. It was in 1928 that the Methodist Church began its history with the Kaiowá people, in the state of Mato Grosso do Sul. For Missão Tapeporã, the main thing is for the church to walk together with the indigenous community, since everything there What happens is always very relevant.

[3]The National Agricultural Colony of Dourados (CAND) was created with the government's concern to populate the country, as a result of important portions of the national territory that were occupied by indigenous peoples, as well as to ensure the nationalization of the borders. During the government of Getúlio Dornelles Vargas, the process of occupying "empty" spaces began, attracting rural workers motivated by the possibility of becoming owners of their land. In this way, the free distribution of 30ha plots to settlers, with the "March to the West" campaign, allowed the arrival of settlers from various regions of Brazil. The creation of the colony was important for the formation of the peasantry in the region and also for the emergence of municipalities. Available in: http://geografiaagrariaufgdluciana.blogspot.com/2011/11/colonia-agricola-nacional-de-dourados.html. Accessed on: 15 Feb. 2021.

[4]Rural exodus is a type of migration characterized by the movement of a population from rural areas towards cities, it is a phenomenon that occurs on a global scale. Available at: https://brasilescola.uol.com.br/geografia/exodo-rural.htm. Accessed on: 15 Feb. 2021.

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2 Theoretical Foundation

2.1 Emergence of Methodism: social and moral conditions in England.

The Methodist movement began in the 18th century in England, in a context in which industrial transformations caused many changes, including the rural exodus, which caused some social problems according to Oliveira “Something must be said about the English nation in Wesley's time. The descriptions are harsh; it was a rude country, where evil and impiety condemned the majority of the population to the most shameful misery” (OLIVEIRA, 2003. p.48).

Eugene mentions the English social situation as inhumane and chaotic, stating that the dominant class was not concerned with the regrettable situation that the dominated classes lived in a situation of extreme poverty and misery.

> There was the wealthy and wealthy class who did not care about the workers and traders. They did not care about the poor and ignorant, not because they thought they were better, but because they were indifferent to the well-being of their fellow men. Therefore, there were people perishing before their eyes, and they did not care about it. They did not feel any responsibility to promote the joy of their less privileged peers. They were in the case of the rich man in the parable of the rich man and Lazarus (EUGENE, 1945, p.13).

At this time, the population of England reached seven million people who lived in situations of extreme need and poverty (BUYER, 1994). John Wesley, the founder of the Methodist movement, expressed great concern about the situation in which the poor lived, which influenced him to reflect on the poverty that plagued England. According to Wesley:

> [...] Poverty brings with it nothing worse than making men subject to mockery. But the lack of food isn’t worse than that! God proclaimed as a curse upon man the fact that he should earn his bread by the sweat of his brow. But how many there are in this Christian country who work and sweat and, after all, do not have to fight against sadness and hunger! Isn't it sad for someone, after a hard day's work, to arrive at their poor, dirty and comfortless home, and not find at least the food necessary to repair their spent energy! Reflect, you who have a peaceful life on earth and need nothing [...] (WESLEY, 1995, p. 229-230).

The situation was also difficult for traders, as the roads were bad and the transport of goods ended up having a high price and, consequently, goods were more expensive for the population. However, other factors also contributed to this situation, such as the lack of variety of merchandise, lack of clientele, low wages and

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high taxes on goods. In this context of poverty, it was inevitable that violence would lead to an increase in crime. Socio-economic problems were plaguing England.

The situation was not only difficult for traders, but workers from the popular classes found themselves in deplorable working conditions. It is worth noting that the miners worked up to fourteen hours a day in unfavorable conditions such as humidity, heat and others. Not to mention the situation of the weavers, which was precarious and inhumane, according to Engels

> Among the workers in competition with machines, the worst treated are the manual weavers in the cotton industry. They are the lowest paid and, even in the case of full employment, it is impossible for them to earn more than 10 shillings a week. The mechanical loom competes with one fabric after another and, in addition, manual weaving is the last refuge of all workers in other sectors who are unemployed, although this sector is constantly overcrowded. This is why the hand weaver considers himself happy, during the average periods, when he can earn 6 to 7 shillings a week and, even to earn this sum, it is necessary for him to work 14 to 18 hours a day at his loom (ENGELS, 2010. p. 185).

Given the remote and regrettable working conditions, illiteracy was almost widespread among the popular classes, as education, that is, reading and writing, belonged only to the dominant classes.

With this social precariousness, in which poverty and misery permeated a large part of the population, it was to be expected that moral conditions would also be the worst possible. However, one should not generalize a statement of this type, as there were people of good conduct in this society.

The practice of gambling was common, but there were also games using animals, such as cockfighting, in addition to the practice of other types of cruelty and, therefore, England was known by European nations as a nation wild (BUYER, 1994).

The disordered consumption of alcoholic beverages led many people to alcoholism and further affected the crisis in England. They were found everywhere, with beer being the most consumed. The authorities tried to control their factories, trying to exclude wine and other drinks from France and other countries, but smuggling took over the country. Drunkenness reached such a point that it was feared that the English people would be exterminated by the vice. In Donato's words,

> In 1750, for example, so much alcohol was consumed by the people that doctors were alarmed by the large number of patients who appeared, with more than fourteen thousand cases in London alone. Likewise, poverty and illiteracy became increasingly widespread. Taxes that fell on the poor were

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> tripled from 1714 to 1750. Crimes and disorders were very common in cities, despite the severity of legal penalties (DONATO, 2013, p. 13).

As reported so far, the social and moral situation in England in the 18th century was not the best, but the crisis also had a religious dimension. Christianity in England was introduced by Saint Augustine of Canterbury, in the 6th century, whose intention was to convert King Ethelbert, whose wife, Queen Bertha, was Christian (HEITZENRATER, 2006). Then Christianity spread throughout the British Isles and became nationalistic, centered on the monarchy and became strongly anti-papal. It is worth mentioning that until the reign of Henry VIII, the official religion was Roman Catholicism. Also noteworthy is the advent of the Protestant Reformation in Europe advocated by the Roman Catholic monk Martin Luther in Germany.

During this period, the monarch in England was King Henry VIII, who was the protagonist of the emergence of the Anglican Church[5], which was not theologically Protestant along the Calvinist or Lutheran lines, but rather antipapist. Some changes introduced differentiated it from Catholicism, including under the influence of the Protestant movement[6](HEITZENRATER, 2006).

The Anglican Church was experiencing a crisis, as it created dependence on the king, who was seen as "[...] the head of the Church" (BUYER, 1994, p. 19). The clerics sought protection from the king and in return he served them. Consequently, the people were forgotten. This generated disbelief in the doctrines of the Church, with many becoming addicted to alcoholic beverages and gambling.

The Anglican church, faced with the social crisis, shows signs that it left the poor without action to help those in need, as it was experiencing bureaucratization and great religious and liturgical formalism. According to Thompson

> The lethargy and materialism of the 18th century Anglican Church was such that, ultimately and against Wesley's wishes, the evangelical revival resulted in the Methodist Church.

[5]King Henry VIII married Catherine, the widow of his brother Arthur, but decided to repudiate her because she had not given him an heir to the throne. The couple had five children who died, only one surviving, Maria Tudor. As Catherine could not bear him children, Henry VIII tried to convince Pope Clement VII to grant him an annulment of his marriage. As the canonical laws of the Roman Church did not allow divorce, the king broke with Rome and created, through an act of Parliament in 1534, the Church of England (Anglican Church), declaring himself Supreme Head of the Church. On that occasion, the Anglican Church became the official State Church.

[6]The history of the Anglican Church is marked by pendular swings in relation to Roman Catholicism and Protestantism. When Henry VIII separated the Church of England from Roman Catholicism (1534), everyone understood that the change was only a change in authority: from a Pope to a King. But the liturgy and hierarchical structure remained the same. In the following years, through contacts with Lutherans and Calvinists from continental Europe, the Anglican liturgy was reformulated (the first Book of Common Prayer is from 1549) and a doctrinal declaration was drawn up, the "39 Articles of Religion". Available at: file:///C:/Users/SONY/Downloads/1706-3541-1-PB.pdf. Accessed on: 15 Feb. 2021.

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> And yet Methodism was deeply marked by its origins; the Dissent of the poor of Bunyan, Dan Taylor and – later – the Primitive Methodists was a religion of the poor; orthodox Wesleyanism remained as it had started, that is, a religion for the poor (THOMPSON, 1987. p.37, 38).

Therefore, the Anglican Church was in agreement with the ruling classes in England and needed their contributions to survive. England is experiencing a profound social crisis that has had enormous consequences for all social classes and especially for the poor.

2.2 Brief account of the life of John Wesley

It is in this context of England that John Wesley was born, in the city of Epworth, on June 17, 1703. He was the son of Susanna Annesley and Samuel Wesley, an Anglican pastor. In the year 1720, Wesley went to Oxford to study at Christ Church and acquired a bachelor's degree in theology in 1724. The following year, he was ordained a deacon of the Anglican Church and later, in 1727, he earned a master's degree in theology. In 1728 he was ordained an elder and in 1729 assumed the professorship of Lincoln College. He was also a professor, teaching on the New Testament, Greek Culture, Philosophy and Logic.

In 1729, John Wesley's brother, Charles Wesley, created a group of friends in Oxford with the purpose of studying and helping each other with academic and religious activities, such as going to church, praying and discussing matters of religious life. This group met frequently and expanded. Its members began to visit prisoners and teach them literacy, and worked with poor people and orphaned children. It didn't take long for them to be noticed and nicknamed "Clube dos Pious", "Bible Moths", "Sacramentinos". Finally, in 1731, the group was called the Oxford Methodists.

In 1735, John Wesley was invited to be a missionary in Georgia (new English colony in America - USA) to evangelize the Indians, but in this task he was not successful, as he went through great difficulties and ended up frustrated. In December 1737, John Wesley returned to England and realized that the Wesleyan Methodist movement was surviving in Oxford and spreading to other areas.

> [...] John Wesley was a missionary among the Indians in Georgia, in North America. He did not stay there long and it is not known that he converted any Indians there. [...] In 1787, already in England, he expressed, through a letter written to Francis Asbury, his concern for the Indians of the Americas, due to the 'disconcerting fact that not even 1% of these Indians had survived' [...] (COLÉGIO EPISCOPAL, 1999, p. 7).

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On May 24, 1738, Wesley went to a meeting on Aldersgate Street in London. Arriving at the place, he found a person reading Martin Luther's preface to the epistle to the Romans, which described the transformation that God brings about in the heart through faith in Christ. Mysteriously, John Wesley felt his heart warm and began to believe in Christ, only in Christ for salvation. This moment in his life became known as the “Warmed Heart Experience”, and this fact changed his ministerial life. According to Eliade, “man becomes aware of the sacred because it manifests itself, shows itself as something absolutely different from the profane” (ELIADE, 1999, p. 17). This experience made him intensify his open-air preaching, and many people became followers of the Methodist movement. There was also the promotion of social works that provided people with inclusion and dignity. According to Otto, it was about the energetic aspect, such as “vividness, passion, emotional nature, will, strength, commotion, excitement, will, desire” (OTTO, 2007, p.21).

The Methodist movement expanded throughout England through lay preachers (preachers without theological training)who went to the place where the people were and, later, these preachers spread the Methodist message in other countries. John Wesley died on March 2, 1791 (HEITZENRATER, 2006) and the Methodist movement continued to expand and establish itself in other places.

2.3 Methodism in Brazil

On the 19th day of August 1835, the first Methodist missionary disembarked in the city of Rio de Janeiro, coming from the USA. He settled in the city, waited for some time and organized the first Methodist Church. After a year of staying in the city, this missionary, Rev. Fontain E. Pitts, returned to the USA and upon arrival there recommended that other missions be established in Brazil. Other missionaries came to the country to set up missions in the cities. It was a period of intense activities and great struggles and difficulties due to, especially the religious intolerance characterized at the time. In 1866, a significant number of North Americans came to Brazil due to the defeat they suffered during the civil war. Among many was Junius E. Newman, a Methodist pastor who, in August 1871, organized a church in Santa Bárbara d'Oeste (SP).

Ending the last decades of the 19th century until the first three decades of the 20th century, there was a strong expansion of churches through the missionary action of Methodist Christians,

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clergy and lay people in spreading the Gospel. During this same period, almost all Methodist schools that still operate in the country were established.

On September 2, 1930, the “Autonomy” of the Methodist Church of Brazil took place, with strong implications. From that period to the present day, the aim has always been to establish a Brazilian Methodist Church, non-sectarian and in constant dialogue with the world in which we live.

In 1982, on the occasion of the XIII General Council, the Methodist Church reevaluated its practices, in light of the dynamics of memory and tradition. It also admitted the document “Plan for Life and Mission”, with a strong impulse to redefine the directions and priorities for its future, whether in ecclesiastical actions, or in social action and education, all fundamentally missionary.

The Methodist Church of Brazil understands that God's mission in the world is to establish His Kingdom, therefore participating in the construction of the Kingdom of God in our world, through the Holy Spirit, constitutes an evangelizing task of the Church (METODIST, 2012).

Given this fact, the Methodist Church in Brazil acts to promote life, the integrity of the human being and the proclamation of the Gospel. It is committed to social works and provides quality education, dedicated to announcing the teachings of Jesus that make up the Church's mission to participate in God's mission. In the next topic, the relationship between the Methodist Church and the Kaiowá Indians will be presented.

2.4 The Methodist church and the Kaiowá Indians

The Kaiowá Indians are part of a subgroup of the Guaranis (Ñandéva, the Mbüá)[7], however, he is the only one who currently does not use the self-designation Guarani (SCHADEN, 1962). The reserve where the Kaiowá live is ten kilometers from the city of Dourado, in Mato Grosso do Sul, and is crossed by a highway that connects Dourados to the cities of Itaporá and Ponta Porã. According to Costa,

> From 1981 onwards, the SPI – Indian Protection Service – today FUNAI, at the time headed by Marshal Rondon, began to demarcate these areas... The result is that the reserve was small and was divided in half, on top are the Terena, below the Kaiowá. It was left with a little stream that doesn't even have water anymore, called “dry flour” as a geographical boundary within the reserve (COSTA, 1992, p. 80).

7There are, however, among the Guarani-ñandeva, Guarani-Kaiowa and Guarani-mbya subgroups existing in Brazil, differences in linguistic forms, customs, ritual practices, political and social organization, religious orientation, as well as specific ways of interpreting the lived reality and to interact according to situations in their history and in their current times. This section focuses on information about the ñandeva and Kaiowa groups. There is a specific section dedicated to the Mbya. Available at: https://pib.socioambiental.org/pt/Povo:Guarani_Kaiow%C3%A1. Accessed on: 15 Feb. 2021.

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Nowadays, indigenous people live in this reserve under the protection of the Indian Protection Service - SPI, where they carry out agricultural activities, such as growing medicinal herbs and hunting.

In 1928, the Methodist Church began its history with the Kaiowá people, in the state of Mato Grosso do Sul, with the participation of doctor Nelson Araújo, recently graduated, and agronomist Francisco Brianezi, both from the city of Juiz de Fora (MG). According to Ramiro,

> Doctor Nelson Araújo began working in 1929 and, later, had support from Methodist and agricultural technician Francisco Brianezi. They were part of a team from the Evangelical Association of Catechesis for Indians, in partnership with the Independent Presbyterian and Brazilian Churches (RAMIRO, 2012, p. 8).

There was a partnership between the Presbyterian Church of Brazil, the Independent Presbyterian Church and the Methodist Church, forming a catechesis group called "Missão Caiuá"[8], whose objective was to evangelize the Indians, offer schools, agricultural assistance, medical assistance and other activities.

The Methodist Church remained in this partnership until 1946, and the break was due to ecclesiastical and doctrinal issues. Later, in 1971, pastor Scilla Franco returned to the Dourados region (MS) to develop pastoral activities in a local church and implement the Pilot Plan of the Methodist Church, which aimed to monitor and support small farmers. Consequently, in 1972, the mission among the Indians was restarted, with a commitment not to carry out proselytism.

It is worth noting that Pastor Scilla Franco remained in the mission until 1977, being forced to leave due to health problems. In 1978, the Methodist Church implemented the Tapeporã Mission[9]with the Kaiowá, with those responsible for the mission being Rev. Paulo da Silva Costa and Revda. Maria Imaculada da Costa and a local indigenous leader. Many activities were carried out there, such as health assistance, a medicinal herb garden, a school assistance program and others. In 1994, the activity known as the mechanical cow emerged, aimed at producing soy milk that was distributed among the population and schools in the reserve, with the bagasse being used to make cakes, bread, cookies and pies. In view of the development of the Tapeporã Mission, the Methodist Church organized the

[8]The Caiuá Evangelical Mission, a missionary agency that operates among indigenous people, was created on August 28, 1928, the result of the dream of Albert Maxwell, a North American Presbyterian pastor who came to Brazil to invest in the expansion of the gospel, after having sold all his assets he owned in the United States. Available at: http:// www.ipb.org.br/evangelizacao/missao-caiua. Accessed on: 15 Feb. 2021.

[9]"[...] the Church began to take on the Plano Piloto as 'Missão Tapeporã'. The project identified itself as agricultural support and was divided into several subprojects, increasing its area of activity" (DIRETRIZES PASTORAIS PARA A AÇÃO MISSIONÁRIA INDIGENISTA, 1999, p. 10).

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Indigenous Work (GTI) to develop a policy that would guide the mission with indigenous peoples. According to the Episcopal College,

> [...] the Episcopal college approved the document "Bases for an Indigenous policy of the Methodist Church" [...]. From 1992 onwards, a wider group of people began to gather and it was found that service and solidarity actions were already expanding to several indigenous peoples in Brazil [...] (COLÉGIO EPISCOPAL, 1999, p. 11) .

In 1999, the document Pastoral Guidelines for Indigenous Missionary Action was prepared,the basis of the text was aimed at guiding missionary work and against proselytism.

The document began with the presentation of its purpose to help everyone who is challenged to fight for the indigenous cause. Next, there is a history of João Wesley's concern with the Indians and then an approach to the activities carried out by the Brazilian Methodist Church. The guidelines for land ownership, rights of indigenous peoples, self-determination of indigenous peoples, pastoral care for coexistence, practical ecumenism, construction of the Indigenous Mission to society and, later, the conclusion and annexes were also presented.

The Tapeporã Mission encountered major challenges due to the population of 12 thousand Indians allocated in a 3.5 hectare reserve and its proximity to the urban area, as well as the lack of financial resources. Even so, he continued his mission among the indigenous population, creating missions such as: Missão Tremembé in the city of Itarema in Ceará, Missão Maruwai in Roraima, in 1989, reaching other peoples such as the Krenak (MG), Tapeba (CE), Pataxó (MG), Kangaing (RS), Terena (RS), Nãndeva (MS), Kiriri (BA) and Kanamari (AM).

Nowadays, the Mission develops activities with children, through the Sombra e Água Fresca Project. Pastors collaborate with early childhood schools. Thus, a space was built for celebration, leisure, recreation and other activities with great respect and dialogue.

3 Final considerations

The Protestant missionaries, upon arriving at the Indigenous Reserve in Dourados (MS), developed a space for coexistence based on contact and exchange with the Indians. Thus, they conceived an image about the Indians out of a need for material resources,

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spiritual and civilizing to justify the catechizing action. The Indians saw the missionaries as a means of acquiring the resources they needed.

The missionaries encountered major challenges such as the size of the indigenous population, which reached an average of twelve thousand Indians and the great lack of resources. However, they always treated all Indians with great respect, dignity and ethics, even fighting side by side with them for their rights.

The Methodist Church, when breaking with the Caiuá Mission and after years of returning with the Tapeporã Mission with the Kaiowá, made a commitment not to proselytize and always seek a conversion of the church itself, providing respect and dialogue with them.

Even though the Methodist Church made a commitment not to carry out proselytism, it is clear that in both Catholic and Protestant Christian contexts, the indigenous population has always been the target of its missions and the proselytizing practices that are present and distort indigenous culture.

In practice, thousands of Indians convert to Christianity through missionary work and there is a process of assimilation between religions, thus providing, in many cases, a hybrid Christianity.

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