

# The Kantian autonomy and the plot of exclusion: analysis of the Brazilian social-historical conditions generated by the colonizing process

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## Abstract

**The Kantian autonomy and the plot of exclusion: analysis of the Brazilian social-historical conditions originated by the colonizing process.**

This article considers the Kantian concept of autonomy, from modernity to post-modernity period, and how far it is from the colonization process. By a social-historical analysis, based on what was called exclusion plot, we demonstrated how far the concept of autonomy is from the living conditions of the Brazilian population, generated by five centuries of exclusion. The maintenance of a dominant and distant recursiveness through the focus of sciences and technologies developments has obfuscated the effects of the colonizing process, unfolded into new forms of exclusion. Thus, it was concluded whereas the social-historical conditions of the plot exclusion maintenance are uncovered, the encounter between hegemonic epistemologies and narratives of excluded populations, yet immeasurable, will foster new directions to the human vulnerability comprehension.

**Key words:** Personal autonomy. Human rights. Vulnerable populations. Ethnic groups.

## Resumo

Este artigo reflete acerca do conceito de autonomia kantiano, reproduzido da modernidade a pós-modernidade, considerando de que forma se distancia do processo colonizador. Demonstrar-se-á por análise sócio-histórica, a partir do que foi denominado como enredo da exclusão, o quanto o conceito de autonomia está distante da condição de vida de populações brasileiras, gerada pela exclusão de cinco séculos. A manutenção de uma recursividade dominante e distante, por meio do matz do desenvolvimento das ciências e tecnologias, tem ofuscado os efeitos do processo colonizador, que se desdobrou em novas formas de exclusão. A conclusão aponta que a medida que se desnudam as condições sócio-históricas de manutenção do enredo da exclusão, o encontro entre as epistemologias hegemônicas e as narrativas das populações em situação de exclusão, ainda incomensuráveis, poderá fomentar novos sentidos a compreensão da vulnerabilidade humana.

**Palavras-chave:** Autonomia pessoal. Direitos humanos. Populações vulneráveis. Grupos étnicos.

## Resumen

**La autonomía Kantiana y el enredo de la exclusión: proposición de un análisis de las condiciones socio-históricas brasileñas originadas por el proceso colonizador**

Este artículo reflexiona sobre el concepto kantiano de autonomía, que se reproduce de la modernidad hasta la posmodernidad, se ha distanciado del proceso colonizador. Se demostrará mediante un análisis socio-histórico, a partir de lo que llamamos trama de la exclusión, cómo el concepto de autonomía está lejos de las condiciones de vida de las poblaciones brasileñas generadas por la exclusión de cinco siglos. El mantenimiento de una recursividad dominante y distante, a través del matiz del desarrollo de la ciencia y la tecnología, ha eclipsado los efectos del proceso colonizador que se desarrolló en las nuevas formas de exclusión. La conclusión señala que al poner al descubierto las condiciones socio-históricas de mantenimiento de la trama de la exclusión, el encuentro entre las epistemologías hegemónicas y las narraciones de las poblaciones que sufren la exclusión, todavía incommensurables, podrá fomentar nuevos sentidos a la comprensión de la vulnerabilidad humana.

**Palabras-clave:** Autonomía personal. Derechos humanos. Poblaciones vulnerables. Grupos étnicos.

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He declares that there is not any conflict of interest.

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The presented proposal is characterized as a meeting with the exclusion, aimed at understanding the maintenance of socio-historical process. The aim is to show that the applicability of the Kantian conception of autonomy is not effective against different socio-historical conditions. In this sense, it will show under what conditions modernity has forged the universality of Kantian autonomy as that covered the social effects of the colonization process. In Brazil, this process will be considered as pioneer of a plot of exclusion, in other words, actions of exploitation, destruction and appropriation that kept certain groups and / or individuals outside of the boundaries of the human frontier, as Martins <sup>1</sup> nominates, to be hegemonic the linearity of epistemological modernity to post modernity.

How then to understand the autonomy to its counterpart, the vulnerability, is it dominant and does not present the equilibrium conditions? Discomfort becomes actually evident when the focus of attention shifts from the isolated individual problems, which can be understood as arising from personal circumstances, to the Brazilian context of exclusion, revealing the thickness of the phenomenon, both regarding the number and specificity of people in groups systematically affected by the exclusion and with regard to the permanence of their descendants in this situation.

Considering this fact the methodological resource for our analysis was to uncover the events in northern Europe that supported the reasonableness before a forum for peers, of acceptance and mutual recognition. However, one must understand that modernity only took place in the proportion in which the European empires exploited the natural resources and labor of the natives from colonies - and who managed to naturalize in those territories the continuity of exclusion.

We call excluded populations the dispersed sets of individuals, communities and populations that are understood by discriminatory attributes designed for creating borders. In order to identify (vulnerable) socio-historically vulnerable individuals, it was considered the colonizing process as a condition of a situation of long duration.

## Socio-historical and cultural assumptions concerning the modern autonomy

To outline the historical and cultural background which involved maintaining socio-historical exclusion for colonized populations, it will be pointed out in which way the social history of the Saxons, particularly those directly related to Immanuel Kant, have conditioned the formulation of the concept of autonomy.

In 1549, the papal edict of Charles of Habsburg, or Charles V Emperor of the Holy Roman Empire, Pragmatic sanction, established the seventeen provinces - which now would correspond to Belgium, Netherlands, Luxembourg and parts of France and Germany - and unifying and separating them from the Holy Roman Empire and France <sup>2</sup>. This interest was reported to the policy field that, from the twelfth to the seventeenth century, was inherited from the Hanseatic League, drawing a form of self-government among local traders and local nobles joined by Hansas or Leagues, which led the Baltic trade and navigation.

The Leagues maintained direct relations with the papal power, without intermediaries, which gave them great autonomy of decision, at least to the standards of the time. Then, they gave their authority to majestic Netherlands companies, the East India Company (1602) and the West India Company (1621) - this one was responsible for the slave trade in Brazil, the Caribbean and North America, and also allowed to operate in Western Africa, South America, and the continental Central America, as well as the Pacific and in eastern New Guinea regions. The other, the East India Company with military and warlike power, imposed itself on the seas appropriating Portuguese factories in Brazil, Asia and Oceania.

In this universe in which predominated, on the one hand, military power against those who were not part of the community and, on the other hand, the rational self-government for the group members, Martin Luther <sup>3</sup>, in 1517, published the Ninety-Five Theses on the support of Saxon nobles to develop the Reformation of the Catholic Church, announcing a rationalist metaphysic of individual interest and without submission to the dictates of Catholic imperialism. In his book of 1520, the

Christian nobility of the German nation <sup>4</sup>, punctuated how the power of the Catholic Church, between cardinals and Pope Leo X, should be reverted to the secular domain, corresponding to the interests of the nobility, who longed for religious and political independence of the papacy to finally have total control of their wealth.

Another factor that somehow reshaped Christian metaphysics in search of universal and rational response was the emergence of humanism as intellectual and artistic movement. In the fifteenth century, the Humanitas were the disciplines of grammar, rhetoric, history, literature and moral philosophy. According to the definition term of Kolenda <sup>5</sup>, the Cambridge Dictionary of Philosophy, humanism would occupy a middle position between two competing positions. On the one hand, humanity is seen as dependent on the divine order, on the other, there is resistance to consider humanity scientifically, in the same degree of other living beings, characterizing the anthropocentric paradigm.

In general, humanism would argue that humanity would have own powers enabled by their inherent attributes. Even compared differences in assignments related to humans, it postulated its immaculate nature, associated with their moral sense, responsibility and the concept of positive progress. This kind of humanism, in which there is recognition of human freedom within the divine order, is called civic humanism, very close to classical republicanism, initiated by the secularization of Machiavelli power in Italy and developed by eighteenth century British and European writers also fundamental to the thought of independence of the Confederate States, which led to the United States of America (USA). As a pair of the Renaissance anthropocentrism, humanism remained as leitmotiv in the West from the assumption that open discussion and criticism, the search for consensus and the primacy of freedom of thought corresponded to the belief that justice, equality, rationality, moderation and love would dissolve all conflicts <sup>6</sup>.

The legal tradition, towards commercial, political and religious disputes, has become fertile between the Saxon nobility and intellectuals.

The natural law, either from the rationalist side of Hugo Grotius and Pufendorf and from the anti-rationalism of Leibniz and Wolff Von, had in the argument and counterargument the timing for the resolution of problems that are up to their peers to decide. Its formulation as well as the city-states of ancient Greece occurred within the metropolis.

Also called modern natural law, predominant in the seventeenth century, the scientific truth was founded on a geometrical and mathematics ratio, the so-called right reason is the instrument chosen to guide human actions. Unlike feudalism that prevailed throughout most of Europe, the trade had been the motto of the social order since the thirteenth century. Responding to him, political agreements and military alliances structured the *communitas* - organized cities in business associations.

Economic and commercial independence machinery the autonomy of the secular and Christian thought. In this remodeling of argumentative parameters - the formulation of new space / time structure that discriminates the social life between peers, which we will call recursion here - could lead to the naturalization of the deductive method, as it corresponds to the order of the cosmos. This anthropocentric parameter, which expanded the field of commerce and warfare, advocated that the world would be a reflection of rationality: there is nothing arbitrary in natural law, as there is not arbitrariness in arithmetic. The dictates of the line are what human nature and the nature of things ordered <sup>7</sup>.

For the argumentative structure, the powers are equated, occurring, of course, the acceptance of him who spoke according to the agreement of the forum. Social events replicated from private interests of merchants and nobles of the port and shipping companies, secular asceticism of the reformist Luther, faith and humanistic natural law of associations we may adduce the basis for the formulation of the Kantian concept of autonomy. In his categorical imperative in *Groundwork of the Metaphysics of Morals*, of 1785, Kant <sup>8,9</sup> presents its synthesis in the formulation of autonomy: the way we act as legislators of our maximims as universal, and we think of ourselves

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as autonomous legislators, as long as we act according to our own laws.

According to Schneewind<sup>10</sup>, Kant created the notion of predominant autonomy among us: a mature human being comparable to God, who must act without obligation to do anything for their self-government, thus presenting a sufficient condition for autonomy. To understand this concept, one must sort through a glimpse of a divinity that asserts the same kind of moral symmetry in the world: the moral perfection would compose the condition of our will, we should fight for this moral stoning just for us. The concern with the moral improvement of others would not fit in, just the weight of their happiness. The political dimension of this conception, therefore, is focused on whether others may be harmed or benefited, but do not act virtuously.

In this paradigmatic context, the territorial expansion of modernity, through colonization, would civilize, Christianize and humanize the natives of the world, alleviating any suffering caused, without distinction, for his moral and cognitive ignorance. It should be noted that the use of native term in this study should be taken simply as a designation of the populations that are referred to colonization. Thus, similarly, the Africans brought to Brazil during colonization also should be considered as allocated native.

As a geography teacher and then professor at the University of Königsberg, Kant certainly received and had access to information relating to other cultures and populations. However, such data were characterized that period because they are second hand, without any critical gleam or exclusion understanding or exploitation of colonized peoples. From an essentialist position, which levels and depoliticizes the place of differences, this perspective is illustrated by Martins on a report of a peasant farmer to a missionary: you are just imitating us, because you can return to your land and your family when you want. And we have nowhere to go. That is why we are not equal<sup>1</sup>. The present tension in this distinction of the socio-historical conditions states the space/time differentiation between the notions of

autonomy as understood, that is, restricted to those who undertook the process of settling another, the notion of today's autonomy that struggles to build places for voices coming from the periphery.

Far from simplifying the Kantian architecture upon autonomy, such reform can occur, undoubtedly, from social attributes prioritized by choices likely to community members, already incorporated in the perception of their peers, the argumentative structures and hegemonic morals, according to a constituent recursion. Without meaning to diminish the merit of Kant's work, but rather, classifying it as a product of its time, it must be recognized that the attributes related to autonomy as self-determination, self-government and rationality were conceived as relevant only to the everyday social relations of the nobility, religious and intellectual authority – his forum.

## Post-modernity: the update of exclusion

Before the 20<sup>th</sup> century events (of the twentieth century), such as the World War II and the rapid scientific and technological development of the West, the systematization of modern recursion, whose apex was defined here as enlightenment, Kantian corresponded to ontological determinant systems of political, religious, economic, morals and social languages that no longer supported themselves - that which to Lyotard<sup>11</sup> would rewrite the value of meta-narratives (grand narratives) that during the enlightenment, represented the essential questions of humanity. Until that time, the meta-narratives determined the political and ethical requirements of society as a cohesive whole. The economic despair caused by the two great European wars (which also decimated populations on African land) induced the peripheral countries, with debts arising from their independence or processes of transition to modernity, to compromise on their projects for governments, allowing its creditors, the U.S. and the Union of Soviet Socialist Republics (USSR), to assume the governance of the commercial and military world, almost by themselves alone.

To strengthen this division of power,

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international organizations were created, such as the United Nations (UN) in 1945, which relied in its foundation with 51 countries, including Brazil, which aggregated interest related to multilateral development and maintenance of peace. Then, in 1947, the Organization for Economic Cooperation Development (OECD) was created, in accordance with the Marshall Plan, with US funds targeted to reconstruction of countries hit by the war. In order to corroborate the maintenance of the trade, political, and military might, the North Atlantic Treaty Organization (NATO) against the socialist block, with economic and political-military cooperation of the North Atlantic countries. In contrast, in 1955, the socialist countries signed the Warsaw Pact for mutual assistance<sup>12</sup>.

The postmodern condition, however, led to the emergence of different interests, marked by hybrid disciplines, with no connection to epistemic traditions whose languages were doomed to play only their own game, without legitimizing other sciences or a moral broader than their own academic community. Paradoxically, the UN has maintained a humanist motto (read modern) , deductive, in making the Universal Declaration of Human Rights, prescribing the equality of rights between individuals, regions and populations, unlike the OECD, NATO and the Warsaw Pact distinguished the interests of political governance, economic and military - stressed by the conflict between capitalists and socialists.

In the Western cultural perspective, there is interrelationship between the language of science and ethics and politics. For Lyotard<sup>13</sup>, the criterion of justice, always appealed to the judgment and action, either by divisionism or relativism, which forces a renewed sensitivity to each new event. Through its paralogy, Lyotard, the criterion of justice that characterizes phronesis or practical reason, always appealed to the judgment and action, either by decisionism or relativism, which forces to a renewed sensitivity to each new event. Through its paralogy, Lyotard sought to demonstrate that the movement performed by the speech comes from the game to which it refers, giving rise to sui generis speeches. Post modernity, seeking to resolve specific issues and not overwhelming, has resorted to micro-narratives, portrayed by a language according to the interests of members of a given community to the point of these languages become

incomprehensible to the proposed agreement between the systems, whose meanings arise from their own traffic rules.

Considering the dominant recursion can no longer talk about forgetting the modern European colonization process - bearing in mind that in Africa, Asia and Oceania hundreds of colonies achieved independence only after the 1960s, which means that the two phenomena act simultaneously without time restrictions<sup>14</sup>. The concept of autonomy expressed in the Universal Declaration on Bioethics and Human Rights<sup>15</sup> maintains the modern (Kantian deductive), staying away from specific issues to which individuals, populations and communities live in exclusion in our times: the autonomy of individuals with regard to decision making since they take their responsibility and respect the autonomy of others, should be respected. Regarding those individuals unable to exercise their autonomy, special measures must be taken to protect their rights and interests.

Thus, modernity and post modernity remain somehow linked, reporting to socioeconomic parameters whose scientific and technological benefits - for health, education and security - are appreciated and secured by a few. The privilege to enjoy such goodies depends on existential values and economic opportunities, earnings, historically, the societal cost of the colonization process that has not performed widely, the values of liberty, equality and solidarity. As Boaventura de Souza Santos<sup>16</sup> pointed in *Metaphor at the south*, colonial exploitation initiated by the European empires, from 1500, in their colonies, added to the expansion of American dominance in the postwar period.

### The plot of exclusion

The analysis of the colonization of Brazil, as well as other colonial histories, compromises the positive acceptance of modernity. Modernity has not meant a historical and social progress for all Brazilian regions and populations. Therefore, in Brazil, the complexity of post-modernity only sharpens the oblivious proposals of modernity,

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stressing the plot by updating the exclusion of the social bonds of exploitation, extermination and ownership.

Even if it is correct to say that we find ourselves in a situation of *vulnerability*<sup>17</sup>, by our own human condition, there are individuals, populations and communities who go through life into marginal situation, either occasional or accidental events either by long-term processes. The vulnerability of the first type can occur in the context of environmental catastrophe such as floods and droughts, for decades wiping out the livelihoods of the population. On the other hand, vulnerable who belongs to region where civil war rages, those kept in captivity to serve the timber and sexual exploitation into trafficking or forced into prostitution to survive or feed their families, featuring vulnerability in long duration, which could not occur without any socio-cultural collusion. The society does not reflect seriously on their occurrence, by omitting innocuous analysis or social distance, and even by routine ignorance, due to lack of media or educational information.

Therefore, both types of vulnerability can be mixed if does not aim to review or inadvertently, to interpret any social events, which is typified by the thickness of individual experiences, or of a generation. It would be like leveling social relations extracting the political nature that has kept the modern dictates replicated by meta-narratives. Only if, with the same measure, could match the conditions of human suffering described by Kierkegaard<sup>18</sup> in *Human Despair*, with the mapped ones in Josue de Castro's<sup>19</sup> *Geography of hunger*, or with those described by Castro Alves in the *Slavery Ship*<sup>20</sup>, or, still, with Manuela Carneiro da Cunha's Indian law<sup>21</sup>, human condition would be, perhaps, universally equivalent, or at least similar or close.

Given this contrasting scenario, the plot of exclusion has as main characteristic the overlapping of colonial situations which justify other forms of exploitation (fauna, flora and human), keeping, constant extermination actions of individuals, communities and populations that resisted to submission and appropriation, territorial and

existential condition of individuals. These categories should be observed in the fabric of modernity to post-modernity, explaining the tactics of survival and resistance, which does not connive to the rationality of Kant's autonomous being, for example. This is necessary to be primarily recognized as individuals, populations or communities with particular social network, of long term, so that, when the distance between recursive is unveiled, hegemony and exclusion, the approach is made and possible translations are constructed between them.

If slavery was previously a trade to supply the imperial courts of servants, as well as arming them of contingent for military action from the beginning of 1500, the triangular slave trade - Africa, Europe and America - specialized and expanded due, mainly, of the Brazilian farms and the West Indies and the southern U.S.. The forms of capturing men, women and children in their hometowns, their transport in extremely painful, on the African continent, crossing the ocean to destination points, conspired circumstances marked by intense pain and suffering. Slavery and trafficking have destroyed millions of lives in the sixteenth century until the late nineteenth century, supported by sociological, historical, philosophical, economic and religious justifications who shared in the degradation of the enslaved and perpetuated itself in everyday social life of their descendants.

The data are inaccurate, without documentation covering details. In order to have a small idea on the volume of Africans in Brazil, the official census of 1817/18 showed that only 34% of the population were African. As for the Indians, likewise, there is no possibility of accuracy in the poor record of data, but it is estimated they have also been enslaved by the hundreds of thousands. There was resistance from both groups, either separate or together, and logged countless escapes, attempts to escapes, and rebellions over four centuries, in the capture of the natives, during transport, allocation or territorial dominion<sup>22,23</sup>.

(It should be noted that the use of the term group is not an attempt to minimize differences between these populations, restricting themselves to the sense of territorial origin, Africa and America).

The colonization of Brazil had, since its inception, with the presence of Jesuit missionaries. Nobrega<sup>24</sup> in 1556 as portrayed in his first theological treatise *Dialogue Father Nobrega on the conversion of the Gentiles*, the first 50 years were a failure from the standpoint of a missionary. Anchieta has forged an effective strategy for the conversion of the natives: the sword and iron rod. Thus, the body of the natives in the villages that kept them constrained nomads, was inscribed no longer with signs of virtuous, rather a record of shame and sin. As expounded Neves, feathers (trunk, flogging and mutilation) were meant to sculpt the body of retaliation by the marks left on the body, will allow a "reading" the seriousness of the transgression of the damned, and not just punish the body, but will improve the soul<sup>25</sup>.

During colonization, it was customary the exploitation of labor from impoverished populations with either a typical or multiracial identity, descendants of Africans, Indians and settlers. In this marginality, such populations began to match the social imposition of few alternatives to survive. Thus, unable to choose, because dying of hunger does not have an ideological character, but tragic and fatal, these marginal populations needed to grab any chance to survive, even uncertain.

Strategically, the Empire and the First Republic of Brazil directed the relief of suffering of the interior by an appeal to the territorial occupation, rewarded with the richness of the Amazonian rubber, by means of speeches on the progress coming from the rubber boom. The accusations of Euclides da Cunha<sup>26</sup>, in different newspapers of Rio de Janeiro and Sao Paulo in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries were compared to the Brazilian scenario familiar with the silenced marginal travails, which would not care about what happened to the Northeast, as exports latex proclaimed private profits and tax generation expected'.

Martins<sup>1</sup> states that, in northern Brazil,

between farmers, through its gangsters, Indians and settlers (who were there since the 18<sup>th</sup> century), caused a new wave of human slavery and extermination. There is a case that became known as the Massacre of the 11<sup>th</sup> Parallel, led by the owners of a plantation company Junqueira & Cia. against the wide-belt in 1963. Since 1958, the attacks against the Indians, for the occupation of their lands, were occurring. In that massacre of the 11<sup>th</sup> Parallel, an Indian was killed with the stroke of knife and her baby was shot in the head. With the expulsion from their land, those who survived migrated to the cities in the region, living in sub-housing and slums.

The occupation of the interior of Brazil, which must be understood as the appropriation of something, land, or attributes such as labor, since the human being in exclusion is perceived by what can be handled, made use of processes of primitive accumulation of capital not to produce capital, but to create farms through peonage. This type of labor cannot be recognized as a social institution such as slavery was, given the hidden servile conditions of exploitation. Only when the employee realizes he cannot leave the workplace, when gangsters from the farm show their weapons, torture or kill in front of other workers who tried to escape, one can emerge into consciousness of their real condition of social bonding.

Similarly, the postmodern fragmentation of the social interest, people traditionally excluded become exotic objects. The suffering, of the different and distant, is now exposed and their desired stativity. This is the case of Sebastiao Salgado's exposure<sup>27</sup> about the exiles of the earth, transformed into a book. The complexity of mute post modernity, the silent awareness and empathy transforms and subverts the horror of banality. The esthetic perception of what is marketable overrides the visibility of the complainant suffering. Among a choice and other multiply applicability: use it as illustrative for classes, contextualize populations, emotive actions on behalf, photography techniques linked to exclusion plots etc.

Another consequence was to make the exotic

real experience. Tourism became visible and the local folklore, crafts and ways of living and eating, profitable. The generalization of this interest was established by the creation of museums, which portrayed the travels of nobles, aristocrats, missionaries and explorers who could globally move and bring objects and individuals from elsewhere. Notorious example was the creation of the Royal Museum of Belgium by Leopold II, who exposed groups of Congolese brought from their African colony, "ironically" called independent state of Congo, to be exposed in an environment designed to resemble the "exotic" Africa. A sign at the entrance cautioned visitors not to feed Africans<sup>28</sup>.

The socio-cultural boundary, after domination, muting its members, was subtracted from the acquisition of the aesthetic. The spell has been kept away by the space/time of the production of exclusion by which the border allocates esthetic consumption in an external time, distinct and static of the marginal concreteness. Therefore, that was what the appropriation of socio-cultural demonstrations groups from marginal conditions made with *capoeira*, folk carnival, religious, indigenous and Afro practices etc.

It is also observed that campaigns in favor of marginal suffering, when one does not distinguish the accidental vulnerability from the long duration vulnerability, they can respond to special interests, not caring, for not deleting the specific situation of the indigenous, maroon, disabled, children with cancer and families plagued by droughts, floods or civil wars. It is noteworthy that the great humanitarian campaigns, from European Crowns and Christian institutions have emerged in the 19<sup>th</sup> century in order to extinguish slavery in Africa, which, in fact, laid the beginning of colonization in southern and sub-Saharan interior. While excluded from long term to become marketable to humanitarian campaigns, because their marginal status was perpetuated in accordance with the continued help, such actions silenced the marginality as if discomfort would not had argumentative value to modernity, but in contrast by entering as argumentative value the appeal of those who graciously sacrificed themselves on behalf of the excluded.

The unfolding of the plot of exclusion - exploitation, destruction and appropriation - as can be seen, has provided relative distancing to the suffering. This fact resulted in the understanding that the sufferings and the choices of all human beings regardless of their circumstances are comparable and, therefore, is used from a single recursion to understand it. Walty<sup>29</sup>, in his work on homeless and pickers of recyclable in Belo Horizonte, Minas Gerais, analyzes the rap group Rational MCs. He offers some characteristics of marginal recursiveness through other logic and syntax. The text leads us, therefore, to the chaos made up of pieces of its generating system (...) the lack of what is called cohesion and coherence, the repetitive rhythm of a reiterative melody, speak of another space, governed by different laws, though created in the shadow of the law of the system.

### The distance between the hegemonic recursion and the plot of exclusion

Maintaining the concept of autonomy of modernity to post-modernity, or from Kant to Lyotard, it must be observed through the socio-historical conditions of the colonization process. It is believed that with the analysis of the Brazilian socio-historical was able to maintain the present policy of expansion and civilization that pushed individuals, groups and populations beyond the borders in which the benefits and social guarantees are found.

Opposing reading the autonomy with the plot of exclusion has demanded a foreign epistemic attitude that would minimize the weight of hegemonic narratives about the ways of analysis of the oppression that many individuals have been and are submitted. The colonization process, to support the socio-historical conditions from modernity to post-modernity, made inaudible the ongoing suffering of indigenous population and immigrants - who had their descendants displayed as homeless people, impoverished peasants and drifters, among others - naturalizing the actions of labor exploitation of these populations, the appropriation of cultural attributes by the esthetics of the consumer and their extermination by centuries of impunity.



To make the borders more permeable to the entry of individuals and groups in vulnerable situations of long duration, it is necessary that the socio-historical plot of exclusion may be investigated, creating linguistic mediations for their identification in specific situations and ways of overcoming it. This path must deal with everyday forms of resistance that sometimes just seem to be elusive. Therefore, George Orwell<sup>30</sup> allegory in *Animal Farm*, illustrates the difficulty or danger that exists in situations of inequality among speakers on the subject (what to say), on the choice of speakers (whom to talk to) and also related to how it handles communication (like talking), which depends on the position that each one occupies in the group in which this occurs and the whole of the surrounding society.

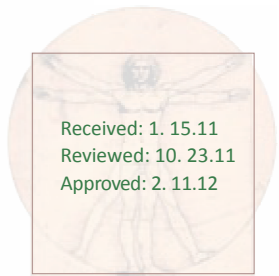
For this reason, as an alternative to erupt these incommensurabilities, the excluded individuals and their descendants must have a legitimate power in the ongoing social dynamics, promoting translations between epistemologies that support autonomy as individual condition and the narratives that link the exclusion of five centuries<sup>31,32</sup> or Ngozi Adichie<sup>33</sup> would say: in order to tell other stories. For the time being, still maintained by its character of rationality in post-modernism, it has been deployed in the concealment of the different forms of exclusion and their resistances.

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Received: 1. 15.11  
Reviewed: 10. 23.11  
Approved: 2. 11.12