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A DECOLONIAL READING OF POLITICAL FORGIVENESS

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Abstract: This article investigates the possibility of expanding the debate around forgiveness. Forgiveness is understood in a new way, in a political sense, not just in the individual sphere. In a political way, this forgiveness acts socially on the identities of people, groups, indigenous peoples and traditional communities, which, through decoloniality, allows for a historical reparation of the oppressors against these populations.

Keywords: Forgiveness; identity; political pardon; decolonial.

INTRODUCTION

This article is the result of two academic researches that were divided into three parts along the two research projects, the first called “When forgiveness can heal” and the second “A decolonial reading of political forgiveness”. In the first part, a reanalysis of forgiveness and a discussion of what political forgiveness would be, the subject of my first research project; in the second part the dialogue of this political pardon with political, legal and historical elements; and, finally, and as a proposal or alternative or forwarding of this academic work, the defense of decolonial political forgiveness as one of the possible ways out for new forms of interpersonal relationships and in search of a more balanced, fair and healthy society.

Therefore, the objective of the article is to contribute to the existing dialogue and debate on forgiveness, by analyzing it as a political tool to reduce psychological suffering, for incidence as a tool in the political field or in the public sphere, for Good Living and social harmony. In my first research project entitled “When forgiveness can heal”, I analyzed forgiveness from the perspective of Hannah Arendt, Paul Ricoeur and other authors with the ultimate meaning of transforming forgiveness into a political tool for social change. So, for this purpose, it is necessary to

reframe the past about what we understand and feel for being the so-called identity.

As a result, it is observed that it is necessary to resist the traditional deterministic conception of identity and through means such as restorative communication and a psychoanalytic look at ourselves, we can make forgiveness an individual action that reverberates in the surrounding society. To think about forgiveness, affections and how we conceive and relate to the past are of fundamental importance, as it is the way to overcome the solid barriers of the deterministic and freezing view of our beings that our western society is based on.

Forgiveness is exactly a way to stop being eternal victims of our past actions. This political instrument of resignification of life as a whole provides us with the possibility of changing our destiny with awareness and respect for others in favor of better actions and social performances. If we change individually, we can also change together with others.

The act of forgiving can never be foreseen, it is unexpected; it frees the two poles of communication - who forgives and who is forgiven; it is not just any reaction, but a reaction that acts again, not bound or conditioned to the primeval contrary action. We live in an extremely violent society that manifests in its actions a great exercise of punishment as a constant mechanism of social control. Punishment is one of the opposites of forgiveness. This discussion between forgiveness and punishment is discussed, for example, in Arendt’s work, Eichmann in Jerusalem.

Thinking about forgiveness from a new perspective proves to be fundamental when dealing with authoritarianism, conservatism and hatred currently in evidence, since this complex act brings together a potential for transformation. To reflect on forgiveness

is to enter an adventure that runs through the fields of philosophy, psychoanalysis, psychology, critical criminology, criminal law, decoloniality.

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Here, it is not about taking responsibility for what happened, for what we live, but to relativize, reanalyze, retell, expand to be precise, the understanding of oneself. In other words, forgiveness must be understood as a rupture in our identity that allows our narratives to deal creatively, in this context, forgiveness belongs to itself. It only occurs when we are free and we stop being a one-sided perspective of ourselves to harbor other possibilities of narrating ourselves. And the challenge was to transplant this attitude of forgiveness to the political field and decolonial approach to contribute to the historical reparation in our society.

Forgiveness understood with a new meaning, no longer linked to religion, of a passive order or an enterprise backed by hierarchy, but this new forgiveness as an active attitude of the individual towards the past and aligned with the mutational dynamics of life. So that we can practice forgiveness, we need to review forgiveness as an action of an initial individual scope, but that can be exercised in the macropolitical or social scope, against the Culture of Control that Garland talks about. Therefore, the task of forgiveness cannot be one of neglecting the past, we cannot erase our experiences, nor bring them to the surface with the characteristic past.

In order to exercise political forgiveness, it is necessary to dialogue with the past and expand its network of meanings through the mobilization of affections that help us to resignify the crystallized image of ourselves and welcome the diversity we have, according to Érico Andrade. The univocal conception of our identity is the starting point that this

political forgiveness seeks to combat. We are not just one, but several from the passage of time, from the accumulation of experiences and experiences.

The conscious rescue of the past is equally necessary to bring political forgiveness to the social sphere and, still, fundamental, to think about it through a decolonial perspective, as taught by Angela Davis and Ailton Krenak. Placing this political forgiveness as one of the possible alternatives to practice the due historical reparations to indigenous peoples, traditional communities and excluded populations from society, who suffer from the stigmatization (Goffmann) of being an unwanted, excluded and wealthy other in society.

From the non-destination and execution of the appropriate public policies and even rights such as territory, adequate food, housing, leisure, entertainment, life, health, ecologically balanced environment for these audiences, it is noticeable that certain identities are excluded. Perceiving, absorbing and applying the diversity and plurality of possibilities, even more, the plurality of worlds with a decolonial and biocentric bias, based on the contributions of Daniel Lourenço, are fundamental to understand the complexity of the world and the respect for otherness.

The past is not a completely inaccessible temporal bundle, it, like the future, is open and indeterminate, because it is subject - depending on the critical transformations of the subject - of reinterpretations, resignifications and other narratives. And then, to be the past constructed and perceived differently, in a new way. In other words, it is not because the past has been left behind that it constitutes itself as a finished object or one that cannot be changed, with no possibility for new visions or new perspectives on it.

Therefore, perceiving the past differently is a condition for forgiving it and forgiving

is being militant for a new life. It is to initially dialogue with yourself and realize that we ourselves make mistakes and can be emanating bad energies, through disruptive, violent behaviors. To forgive is, above all, to perceive the fragility or the essential changing nature of the human being. The human being is flawed. The fallibility of the human being is natural, perfection does not fit us, in fact, it is a mere representative concept. The fragility of our species is what Humanizes us.

The characteristic of natural fallibility and impotence in the face of reaching perfection or having a perfect active constancy, must direct the perception of the existence of this character in us and in others, to base an understanding that all human beings carry, by condition of the species, the possibility of making a mistake. We can make mistakes, not every mistake is bad, we learn from the mistake, sometimes we don't know that the mistake is a mistake until we make them and when it occurs, we become aware that a mistake was made.

Ailton Krenak, one of the main contemporary thinkers, states that:

“We must admit nature as an immense multitude of forms, including every part of us, which is part of everything: 70% water and a lot of other materials that make us up. And we create this abstraction of unity, man as the measure of things, and we go around trampling everything, in a general conviction until everyone accepts that there is a humanity with which they identify, acting in the world at our disposal, taking what people want.”¹

The notion about human imperfection opens space for understanding with those who fail, who act immorally, anti-legally or anti-socially. Therefore, perceiving imperfection in oneself and, consequently, also perceiving that other human beings are imperfect, is a sine qua non condition for

the act of forgiveness. The act of forgiveness begins, therefore, with an assumption of conscience, an assumption backed by the understanding of the nature and essence of the human being, which already contradicts the common-sense view of forgiveness being ignorant and passive. It is constituted by an active consciousness.

Forgiveness is linked to the past and is a result of the act of forgiving. Forgiving is not mandatory, but by taking this concept to the field of public policies, such as, for example, criminal law - and penalties and the penal system - make this concept mandatory, since it will always be immersed in the views on the offenders.

When you forgive, it means that a debt has been re-signified, overcome or extinguished, so that the subject who forgives had to critically use his memory to bring back the negative action and reconfigure it in his way of seeing. Treating memory in a critical and analytical way is not going over your head, forgetting, neglecting. To forgive is to accept mistakes, to re-signify, to think about the complexity of events, to respect nature itself, to respect others, the accidentality of life and of our animal species.

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This way, forgiveness presents itself as a political possibility and that with its exercise we can achieve a more harmonious and healthy society. A society based on Good Living discussed by Alberto Acosta as a concept that is based on balance, harmony and sustainable coexistence between beings that aims to guarantee the survival of the human species and the planet. In this sense, to dialogue with the important themes for political analysis and social, such as punitivism and criminal policies, one of

1. KRENAK, Ailton. **Ideas for postponing the end of the world.** - 1 ed. - São Paulo: Companhia das Letras, 2019.

the main theorists that presents itself is the philosopher Angela Davis, who teaches us that the system imposes a true cut of race, class and sex in our society:

“(…)Through the system of hiring incarcerated people, the black population was forced to play the same roles that slavery had assigned them. Men and women were equally victims of arrests and arrests under the slightest pretexts – so that they could be provided by the authorities as prison labor (...) this misrepresentation of the criminal justice system was oppressive for the entire population emerging from slavery. But women were especially susceptible to the brutal onslaught of the justice system. (...)”²

Davis posits the prison as a return-to-slavery system. Therefore, punitivism as a political perspective to imprison and control bodies, bodies already marked by centuries of oppression and violence faced, such as slavery, invisibility and genocide. The inscription on beings of a fixed identity, in this case, criminals, is an ideal argument for their new enslavement and unlimited administration of imprisoned bodies. And forgiveness comes as a possibility of no longer imprisoning identities, consequently, bodies, and finally, opening space for the due historical reparations.

Garland anticipates us, in the work “The Culture of Control”:

“The primary themes of the new strategies – expressiveness, punitiveness, victimization, public protection, exclusion, greater control, loss prevention, public-private partnerships, accountability – are rooted in a new collective experience, from which they derive their meaning and strength, and in the new social routines that provide their techniques and practical supports. They are also rooted in the reactionary thematization of “postmodernity”, produced not only by

crime, but by the whole reactionary cultural and political current that characterizes the present in terms of moral collapse, incivility, and the decline of the family, urging the reversal of the 1960s revolution and the cultural and political liberation movement it launched. **The porous, mobile, open society of strangers of postmodernity has given rise to crime control practices that seek to make society less open and less mobile: fixing identities, immobilizing individuals, quarantining sectors of the population, erecting borders, close access.** If these strategies are not absolutely determined by the social field I have described, they are strongly conditioned by that field and probably inconceivable without it.”³

That is, among the strategies used by the system that promotes the culture of control, there are punitivism and the establishment of identities, striking characteristics in the sense of stigmatizing individuals, groups and communities and, from stigmatization, excluding them from the system and of decent living conditions. The immobilization and control of these bodies have as one of the ideal places: the prison. Elements that are opposed to forgiveness, but if it is applied within this system and under the strategies of the punitive control culture, it gains a political character.

Eugenio Zaffaroni, an eminent Argentine jurist who served as a judge at the Inter-American Court of Human Rights, is one of the main authors of critical Latin American Criminology and affirms the current delegitimization of the penal system, due to the non-enforcement of fundamental rights, principles and legal frameworks.⁴ The grand incarceration policy is a way of controlling certain bodies by imprisoning.⁵ The system along with the capitalist media creates the

2. DAVIS, Angela. **Women, race and class**. 1 ed. São Paulo: Boitempo, 2016. Págs. 96,97 e 98.

3. GARLAND, David. **The culture of control: crime and social order in contemporary society**. Rio de Janeiro: Revan, 2008.

4. ZAFFARONI, Eugenio Raúl. **In search of lost sentences: the loss of legitimacy of the penal system**. Rio de Janeiro: Revan, 2014.

5. ABRAMOVAY, Pedro Vieira Abramovay, BATISTA, Vera Malaguti (organization). After the big incarceration, seminar. - Rio

stereotype of the malefactor so that he/she must rot in prison or die.

The public policies of justice and security agencies in Brazil have as one of the main guidelines the continuous construction of new prisons. That is, the horizon of our criminal policy continues to be to create more places in prisons for people, that is, to incarcerate most. For example, the State of São Paulo - considered by many to be a “developed” State, since it is one of the largest metropolises in the Americas -, in 10 years, had its incarceration rate increased by 114%.⁶

The delegitimacy of the current political, political-criminal, legal and financial system is so clear and real that certain indigenous peoples, faced with this scenario, choose not to relate to the system. Free peoples are the peoples who, during the past five centuries, chose to be autonomous or independent from the political-capitalist system.⁷

These peoples say no to integration, no to the supposed nation and no to so-called civilization and development. Development means unbridled exploitation of specific parts of the population and also of nature. Integration or assimilation to exclude was the keynote of the policies that forged nations. The others in our Latin American territory are those who have experienced the invasion and continuous western colonization as taught by Eduardo Galeano.⁸

When discussing from Goffman, Fernando Tagle brings that exclusion is a direct consequence of the search and constitution of identities, that is, certain constituted identities

are excluded. Exclusion is therefore not a matter of entity, but of identity. For exclusion to occur, therefore, the system crystallizes identities in people, groups and collectivities to legitimize their arrests, deaths, lack of assistance, exclusions.⁹

Within gender discussions as in Butler¹⁰ one of the major obstacles faced is precisely the struggle for respect for individual options or the right to gender freedom, since gender changes escape the linear rationality of the capitalist, sexist, patriarchal and racist system. They run away from the binary, they are discontinuous. All these attacks are, therefore, routine for the traditional peoples of our country, peoples who are different by nature and originality, they and their manifestations are also the materialization of alterity, indigenous people, quilombolas, gypsies, riverside people, fishermen, peasants, collectors, farmers.

Punitive rationality is also based on the identity-exclusion dilemma. Dualist too, therefore, it also starts from the limiting system of the possibilities of being and feeling. Goffman, through the concept of Stigma, places this identity as a mere object created and later excluded from the system.¹¹ Stigma is created against certain people and they are doomed to face that they are smaller, worse and a big nightmare for themselves and for other people in society until the end of their lives.

This martyrization imposed on the other, on the different, brings external (social) consequences such as the great incarceration

de Janeiro: Revan, 2010.

6. GODOI, Rafael. Chain Flows: Prisons in São Paulo at the Turn of Times. 1 ed. São Paulo: Boitempo, 2017.

7. LOEBENS, Guenter Francisco; Neves, Lino João de Oliveira (org.) Uncontacted indigenous peoples in the Amazon: the struggle for survival. – Manaus: EDUA, 2011.366p.

8. GALEANO, Eduardo H. The open veins of Latin America. Porto Alegre, RS: L&PM, 2017.

9. TAGLE, Fernando Tenório. The punitive experience in the postmodern condition. pages 57-66. In: ABRAMOVAY, Pedro Vieira Abramovay, BATISTA, Vera Malaguti (organization). After the big incarceration, seminar. - Rio de Janeiro: Revan, 2010.

10. BUTLER, Judith. Gender issues: feminism and identity subversion. Rio de Janeiro: Brazilian Civilization: 2003.

11. GOFFMAN, Erving. **Estigma – Notes on the handling of spoiled identity. Translation: Mathias Lambert. 4th edition. Digitization Date: 2004. Original Publication Date: 1891.**

and high rates of violence, and internal (individual) consequences such as the high incidence of depression and suicides, among others. Alarming social and individual factors and credible evidence of the failure of our current system.

Given this, I defend political forgiveness as a way out so that we do not have bodies/human beings treated as mere objects of usufruct of capital and the system. We must leave punitivism, the inclusion/exclusion dualism, to conceive the possibility of fruition and change of identities and effectively respect alterities, whatever they may be.

The end of punitivism is intrinsically related to measures for extrication. Prison, a total institution that controls bodies and groups, must, therefore, undergo policies to reduce its social political importance over the years, so that public security policies must seek to extricate and value lives.

Much because the prison is another extension of slavery, since, for the most part, they are black and peripheral bodies that are caged and controlled there. Incarceration as contemporary slavery, as it is fundamentally marked by structural racism, as defended by Silvio Almeida, which allows us to directly read how prison and racism are related, so that they are structural parts of our current political and legal system.¹²

The National Agenda for Extrication, an organization among prisoners' relatives, former prisoners, and civil society organizations, sets out as its guidelines for action: a) suspension of any investment in the construction of new prisons or internment units; b) maximum limitation of precautionary arrests, reduction of sentences and decriminalization of conduct,

12. Almeida, Silvio Luiz de. **Racismo estrutural**. (Plural feminisms / coordination of Djamila Ribeiro) - São Paulo: Sueli Carneiro; Pólen, 2019.

13. **National Agenda for Disincarceration**. Available at: <https://carceraria.org.br/agenda-nacional-pelo-desencarceramento>. Accessed on: December 13, 2019.

14. **December 2014 data: BRAZIL**, Ministry of Justice, DEPEN, "National Survey of Prison Information - Infopen" (http://www.justica.gov.br/seus-direitos/politica-penal/documentos/infopen_dez14.pdf) e LONDON. King's College, International Centre for Prison Studies (<https://www.prisonstudies.org/>).

especially those related to drug policy; c) expansion of the guarantees of criminal execution and opening of prison to society; d) absolute prohibition of privatization of the prison system; e) combating torture and demilitarization of the police and society; f) demand for a massive reduction in the prison population and in the violence produced by the prison; g) maximum reduction of the penal system; h) resumption of community autonomy for conflict resolution.¹³

In Brazil, for every 100,000 inhabitants, 316 are in prison¹⁴. The Brazilian prison population has more than 800,000 prisoners, making our country the third country in the world with the most incarceration, behind only the United States and China.

Thinking about how forgiveness can heal is relevant because we are in a society with exacerbated violence and a real crisis of civil ethics. To think, for example, about resocialization is to consider who commits crimes as also being a human being liable to make mistakes and, naturally, subject to a change of perspective from the social towards him. However, for this, I defend political forgiveness from the decolonial perspective as a mechanism for such a resignification of human beings towards others and towards himself.

Érico Andrade points out that it is necessary to reconfigure the destiny of the will to power to direct it to the difficult task of welcoming the human fragility that connects us to each other in a common network of vulnerability. Welcoming our weaknesses, recognizing ourselves as a common fabric of vulnerability. Chico César, one of the greatest exponents of Brazilian popular music, sums

up the intention of this article well when he puts in the song entitled “Negao” that: “oppression is the oppressor’s lack of haste to ask for forgiveness.”

So that we no longer deny our history, our constitution as various peoples and society, so that structural racism continues to fade and lose space in our society and that historical reparations can occur in a brief, effective and lasting way. Political forgiveness is now presented as a possibility to be exercised by those who oppress and violent. May the oppressors of the past and present be able to recognize your weaknesses and power to error and accept their mistakes and ask forgiveness from the victims, as one of the first steps towards a new direction for humanity, for a historic turn of our society.

This forgiveness must not only be addressed to historically placed groups such as others, the unwanted, the victims of racism and violence, but also to nature itself and its ecosystems, so that a new social format can decentralize the figure of the human being from the center of society, that is, that we leave an anthropocentric society towards biocentrism. Biocentrism has as its main postulation that all living organisms have intrinsic value, they are ends in themselves, not only human beings, but all living beings, animals, plants and even microorganisms, so that biocentrism represents a movement of expansion of the moral community beyond humanity, says Daniel Lourenço.

Thus, in view of the contributions of biocentrism, we are faced with a new ethical and moral framework, necessary to think about political forgiveness in a decolonial way. The need to discuss another ethics so that we have basic conditions to exercise, as a society, political forgiveness of decolonial matrix, since ethics, understood as moral philosophy, has alterity as one of its central elements.

The fair treatment of the “other” is a central theme in the ethical enterprise and what decolonial political forgiveness aims for is exactly that society learns to see the other in a new way and that this new way ends up bringing one another closer due to the common fragility and fleetingness of the life that all beings share. The opening to think of a political, legal and social system decentered from human beings, expands the possibilities of this other, which can now also be an animal, plant, microorganism, but the most relevant thing is that the human being puts himself as more a living being and not as the living being.

May the oppressor no longer place himself as a living being, but just another living being. Biocentrism seeks to protect life as such and the protection of life is vital today, as we live in a period of chaos, authoritarianism, fascism and the devaluation of lives.

The theme of the article initially starts from a consideration more directed to individuals and to individual processes of dealing with the other, but it has always had an objective linked to the collective, to the social, that is, initially thinking about forgiveness from individuals to later think about it collectively. My first research project entitled “When Forgiveness Can Heal” discussed exactly what this forgiveness would be, political forgiveness and how this concept could open up to the social.

In the second research project, in the continuity of the first theme, this concept is already inserted in the collective and through a decolonial and biocentric bias. In order for us to think about adopting forgiveness in our personal lives and in “public life”, in the social environment, we need to change our understanding of what it means to forgive, after that, to think of it in a political way, as a political act and later to perceive it as one of the elements capable of providing social

and structural changes in view of a collective Good Living and another society.

Decentralize our ways of conceiving things, reality and feeling. Decentralize, blur certain common or common points, change perspectives, air out the perception of the world. This decentering is exemplified when the oppressor decentralizes himself from the life of his surroundings, places himself as one more and, realizing his human fragility, seeks to no longer continue to practice oppressions.

Decentering that is expressed from the moment we stop living under an anthropocentric social regime and adopt biocentrism in practice. Changing parameters is vital, since over the last few centuries our recent experiences of political, social, and cultural systems have largely absorbed capitalist guidelines for conceiving the world, the other and reality.

For example, public policies have their own meaning and legitimacy, which are independent of whether they are profitable or not. An environmental public policy that aims to conserve biodiversity has the ultimate purpose of protecting species and not earning a profit, or, public policies in the health area are aimed at saving lives and not avoiding harming the country's economy.

Furthermore, theoretically, the State does not exist to profit, but to ensure quality of life for all people, since without the State we would be living in chaos. Another decentering and change that must be undertaken comes with the help of feminist theories or from feminism so that it provides and builds processes of decolonization and depatriarchalization.

“The anthropocentric, monocultural and patriarchal civilization pattern of endless growth and systematic war against the factors that make life on the planet possible is going through a terminal crisis. The civilization of scientific-technological domination over the so-called “Nature” - which identifies

human well-being with the accumulation of material objects and with excessive economic growth, and whose historical expression is capitalism - has its days numbered. Its destructive dynamic, of commodification of all dimensions of life, rapidly undermines the conditions that make it possible. (...) Now that humanity needs to incorporate the diversity and multiplicity of cultures, ways of knowing, thinking and living, within the set of life networks (as an alternative to respond to this civilizational crisis), paradoxically indigenous peoples and cultures and peasants from all over the planet are being threatened by the inexorable advance of the logic of the process of accumulation by Dispossession.”

FINAL CONSIDERATIONS

This way it is possible to carry out a decolonial reading of political forgiveness, which means, in these terms, a way of ceasing to be oneself, of losing one's identity and no longer recognizing oneself as the one who causes or is even the victim of a trauma; of a certain suffering. We do not cease to be responsible for what happened or to be affected by what we did not have direct interference with (in the case where we are simply victims of a traumatic situation), but we forgive ourselves when we dislodge ourselves from the mask of a single dwelling and surrender to the affections capable of sew other narratives of themselves.

Therefore, forgiveness is an exercise in humility because it connects us with the impermanence (which we so desperately try to deny) of those who are from earth and as such, when it settles, it is to erode. That is, forgiveness occurs when we recognize that the accidentality of existence, its ineluctably contingent dimension, does not allow itself to be crystallized in any attitude and that it is, in the final analysis, refractory to any attempt to sediment an identity; including an identity marked by suffering.

Still, this forgiveness can be exercised not only individually, but in two other ways that I have focused on throughout these two-academic works. They would be forgiveness towards other people, especially those who are historical victims of the system in a sense of disidentifying them from a negative, inferior or pejorative identity. And the third form and the final objective of this work, the forgiveness requested by the oppressors and historical offenders of groups, indigenous peoples and traditional communities, in order to promote historical reparations.

The issue became urgent due to the current global context of increasing violence and disrespect for ethnic, racial, sexuality, gender diversities, causing political forgiveness and other elements that aim to promote a culture of peace and a more humane society. are fundamental, so that equality and non-discrimination are fundamental principles and conditions and requirements for the full exercise of human rights, of International Human Rights Law and that, therefore, support the entire international system for the protection of human rights.

One of the main international legal bodies, the Inter-American Commission on Human Rights - IACHR - concludes in its report on the Amicable Settlement Mechanism of Conflicts that States continue to seek the implementation of public policies to guarantee full compliance with guarantees and reparation measures for victims in cases of violation of human rights through of friendly dialogue.

Forgiveness of political character and decolonial approach, this is a critique of history in search of a non-hegemonic look at life and society. Using political forgiveness through decoloniality to promote social change with regard to the commission of violence against groups, peoples, people and specific communities, to mention the

peripheral, black and indigenous populations that have resistance as their existence.

It is urgent to think about forgiveness from a new perspective, given that the violence of our times urges for solutions, thus, discussing forgiveness from a new political perspective, being one more potential aid for the achievement of Good Living, as prescribed by Alberto Acosta.

Thus, thinking about forgiveness serves as an active mechanism to recognize and overcome the phase of colonization and imprisonment of affections and beings by launching a human, understanding look, with ears and bodies open to the other, through compassionate dialogue in search of effectiveness. of human, social and constitutional rights, mainly of the population historically well-off with a minimum of quality of life and public policies. It promotes a revolution by subsidizing a detachment from the rigidity that causes suffering and also from the fragility that discards human beings, acting in multiple ways by through listening, peace, dialogue and non-violence and as an important element for carrying out acts of historical reparation.

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