

Ministério da Cultura and
Museu do Amanhã presents



Museu do **Amanhã**

DREAMS

HISTORY, SCIENCE AND UTOPIA

english version

DREAMY INTELLIGENCE

In 2024 and 2025, the Museum of Tomorrow is analyzing different facets of the concept of “intelligence.”

The word “intelligence” is derived from Latin and means “to choose between” or “to discern.” However, the current state of planetary polycrisis suggests that modern society has not made the best choices. In many Amerindian languages, words equivalent to “intelligence” are more closely tied to feeling. If feeling is essential for action, it seems that modern society no longer truly feels the world around it.

Ancestral peoples from diverse traditions around the world would use — and still use—dreams to anticipate tomorrows and make



decisions. From St. Joseph in the Bible to Davi Kopenawa among today's Yanomami, dreams inform, teach, inspire, connect, and transform.

In the exhibition *Dreams: History, Science, and Utopia*, Sidarta Ribeiro — navigating through knowledge from ancestry, cutting-edge scientific research, and the arts — encourages us to sleep better in order to dream more and thus transform ourselves and the world.

In dreams, memory, attention and anticipation come together. The pure time of dreaming activates the waking imagination, which inspires tomorrows that are more desirable than the present. Relax, breathe, open your eyes, and dream.

Fabio Scarano

Curator of the Museu do Amanhã

Cristiano Vasconcelos

Executive Director of the Museu do Amanhã



THE DREAMS

For many cultures, dreams represent very important, potentially premonitory, spiritual journeys in real life. Other cultures consider the experience of dreaming as an illusion subject to the dreamer's will, ability, and intention, allowing them to control the dream without difficulty or fear. These perspectives contrast with each other — and interact — with those of Psychoanalysis, Analytical Psychology, and Neuroscience, which consider dreams as a subjective experience caused by electrical activation of neural networks, triggering and rearranging memories, emotions, and concepts.

From the brain's point of view, the increased, noisy cortical activity that occurs during REM sleep



generates “processing errors,” which lead to new pathways for electrical propagation, recombining memories in unexpected, creative, and sometimes quite useful ways to handle daily challenges.

Thus, the dream can also be seen as a simulacrum of reality, constructed from fragments of memory, an arena for behavioral simulation in which the dreamer can test strategies without taking real risks. A neurobiological, probabilistic oracle, where we can rehearse possible actions and maybe predict outcomes, anticipating risks and opportunities.

However, the invasion of the evening by electric light, television, and smartphones worsens the quality and amount of our sleep, as well as our relationship with them. Chronic sleep deprivation and lack of dreaming impair cognition, emotional regulation, empathy, and social



cohesiveness. Are we, motionless in the face of the giant socio-environmental crisis we have caused, experiencing a delusional, planet-wide insomnia?

Perhaps our difficulty in imagining alternative futures comes from abandoning our dreams. So, the hope for our species — and for many others threatened by us — may lie in a shared dream of a future that is truly respectful, loving, and — why not? — delightful to live in.

Sidarta Tollendal Ribeiro

Curator of the exhibition

Dreams – History, science, and utopia

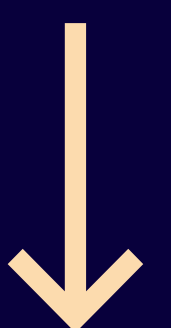


I HAD A DREAM

I was in front of a kind of translucent, lighted maze, a place that seemed to call me to tell a story that was not only mine, but the story of all humankind.

Going through its halls, I glimpsed some dreams of various people, from many places in the world, from different eras. Guidance received by indigenous people while they slept. Portals that opened to the unknown. And even cultures that believe our reality is nothing more than a dream — and the dream is the true reality. Suddenly, I could view my own brain sleeping and could learn about the sleep of other species: cats, birds, octopuses... I saw images of the unconscious and became amazed by dreams that seemed utopian, but which came true.

I had a dream in which I was gently asked: what is your dream?



WHERE DOES THE DREAM TAKE US?

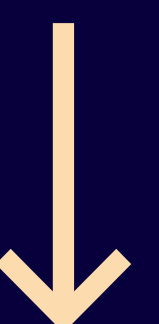
Sleeping was like going on a trip. But where to? Which part of us moves while our body lies still? For the Yanomami people, who inhabit the northern Amazon rainforest, during our dreams, the *pei utupë* (a living image, similar to what other cultures call the soul or spirit) leaves the body and travels. In this journey, it is possible to access new knowledge and act upon reality.

FEMALE GUARDIANS

Among the Wayuu, also known as Guajiros, an indigenous people from Colombia and Venezuela, the female elders, wise women, are in charge of listening to the community's dreams and providing interpretation. In the daily lives of other indigenous people, dreams are also shared right after waking with mothers and grandmothers, who help people to understand the meaning of those images and stories.

PLACE OF REUNION

In dreams, what seemed impossible happens: seeing again someone who left, receiving their hug. How can we explain those encounters that defy death? Dreaming of deceased people may have contributed to the belief in a spirit that not only leaves the body but outlives it. For the Fang people, in Africa, there is the world of the immortals, the world of the mortals and the real world — the world of nature. For them, dreams are journeys that allow communication with deceased ancestors.



WITHOUT BORDERS

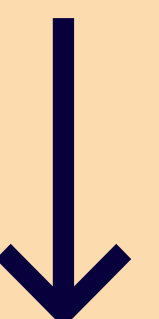
During sleep, the barriers between material and supernatural realms are reduced — this is the perspective of the Umbanda tradition, which encompasses plural expressions of Afro-Indigenous religiosity. This stage makes communication easier between both realms, and dreams play an important role in this process, especially when it comes to guidance by spiritual protectors. In order to interpret them, in addition to the support from the entities, it is advisable to cultivate self-awareness.

UNDER THE ANCESTRAL SKY

Looking at the night sky is like looking into the past, an immemorial past. Millions of years ago, how did our ancestors organize themselves to sleep? What were their dreams about? In the Paleolithic era, their challenges were likely similar to those faced by other animals: obtaining food and escaping predators. It is possible that at night, they had nightmares about starvation and persecution. Would the dream be an oneiric search for survival strategies?

FACING THE FEAR

How can one translate into words the horror created by a nightmare? The encounter with a monstrous being beside our bed, with watery yellow eyes, made up of the remnants of a scientific experiment. Mary Shelley woke up frightened and determined to put on paper the terror that had tormented her. From her dream, the classic novel *Frankenstein* was born.



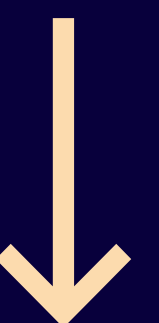
DREAMING OF SERPENTS

The symbol of serpent had a surprising meaning for the German chemist Friedrich August Kekulé, who had struggled, in vain, to figure out the shape of the benzene molecule. One certain night, he dreamed of the oroboros, the ancient alchemical symbol of a serpent swallowing its own tail.

Upon waking, Kekulé realized that benzene had a circular structure, like a ring, rather than the linear shape he had previously imagined.

THE DANGER OF EXCESS

So, while dream and sleep can contribute to healing a condition, excessive sleep can also indicate an issue. The Baniwa people, who inhabit the Amazonian region, tell a story in which Ñapirikoli received the night from his father-in-law. His desire was to obtain an enormous basket of night. However, his father-in-law warned him that doing so would bring death to Ñapirikoli's children, and he gave him only a little pit of night, as small as a grain of black pepper. Thus, for the Baniwa, night is associated with death, and sleeping too much is dangerous, much like a state of depression.

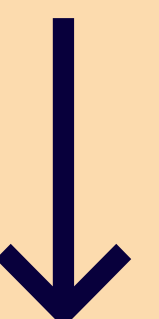


DIVINE MESSAGE

A whisper seems to announce something in the dreamer's ear. Could it be a religious revelation? The history of Christianity has many examples like that. It was in a dream that Joseph received the message that Mary would be the mother of God's son, and it was also in a dream that he received the advice to go to Egypt to avoid Jesus from being killed by Herod.

NAMES DERIVED FROM A DREAM

In Candomblé, dreams are considered an important means of communication between the initiates and the spiritual world, as a straight bridge to the orishas. In the initiatory process, the Oruko (name given to the Iyawo after initiation) can be revealed in a dream. Interpreted by a babalorisha or ialorisha, the dream must be confirmed through cowrie shell divination. In the Yoruba language, the word for dream, “ala”, refers to the “subconscious world” and reveals the spiritual state of the dreamer in relation to reality.

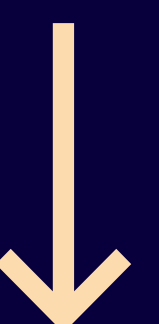


HEALING SLEEP

Divine assistance could also come through dreams in some sanctuaries of Ancient Greece. The patients would go to temples dedicated to Asclepius, the son of the god Apollo and the mortal Coronis, who had learned the art of healing. In these sanctuaries, they would undergo rituals of dream incubation, and upon waking, they would share their dreams with priest and priestess, seeking guidance. In these temples, sleep could also be induced by potions, allowing priests to perform invasive procedures, such as surgeries.

ON THE COUCH

Dreams, as products of the dreamer's experiences, including those that we have apparently forgotten, represent knowledge we don't know how to access. This is the perspective adopted by Sigmund Freud in *The Interpretation of Dreams*. Released in 1900, the book revolutionized the way dreams were seen in the Western. For the Austrian physician, dreams are the main means of accessing the unconscious and wish-fulfillment, and their interpretation is central to psychoanalysis, a method developed by him.



RECURRENT SYMBOLS

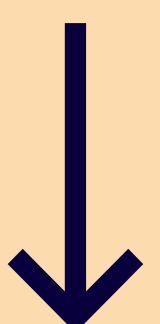
The repetition of symbols across different ages and cultures in the dreams of many people motivated psychiatrist and psychotherapist Carl Gustav Jung, Freud's collaborator, to declare the existence of a collective unconscious, consisting of collective patterns of behavior and instinctive symbols of our species. Thus, the appearance of a symbol could carry layers of meaning for the dreamer, if they can interpret them in the light of a collective repertoire.

AT THE FEET OF THE SPHINX

Guided by a dream, Prince Tutmés was convinced that the Sphinx would grant him a prosperous and peaceful kingdom if he removed the sand that partially buried the monument. After the endeavor, he placed the Dream Stela alongside the statue: a granite block nearly 14 feet tall, which tells the story, in hieroglyphs, of the dream that made him a pharaoh.

ACT OF RESISTANCE

Sitting Bull, a Lakota leader who led his people during years of resistance against US government policies, received in a dream the strategy for a surprise attack on white colonizers. This battle, known as the Little Bighorn Battle, resulted in the largest military defeat of the U.S. Army at the time.



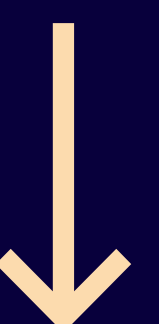
PREDICTING PATHS

The Xavante people of Mato Grosso, Brazil, have also relied on dreams to respond to the arrival of colonizers. After migrating to another territory to keep distance from white settlers, the Xavante decided to change their strategy. Through rituals focused on sharing and interpreting dreams, the cacique Apoena decided it was time to promote a gradual approach to white people.

WHAT IF A DREAM BECOMES REALITY?

Alcheringa is the name given by Australian Aboriginal people to the spiritual realm, without beginning or end, that can be accessed through dreams. For them, this realm is filled with learning and wisdom, and it constitutes the true reality, while what we call reality is nothing more than a dream. This idea is also present in India, where the god Vishnu is often depicted reclining on a serpent while dreaming of our reality.

Or, as an ancient Chinese poem asks: did the master Zhuang dream of being a butterfly, or did the butterfly dream of being a Chinese sage?

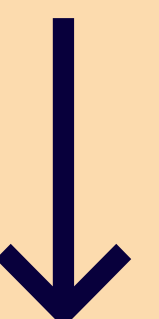


CONTROLLING PREMONITIONS

Dream's interpretations have already raised and defeated empires. In Rome, the belief in the divine origin of the first emperor, Octavian Augustus, was established through the interpretation of dreams. Under his rule, a law was enacted to access this knowledge: any person who had a premonitory dream should share it in the public square.

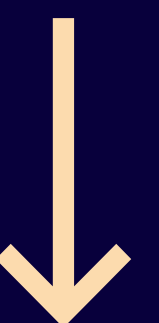
DREAM RECORDINGS

Texts about dreams are among humanity's first written records. In the ruins of the Eninnu temple, where Iraq is now located, stone cylinders engraved with cuneiform writing — the earliest form of writing — were found. They recorded a dream experienced by king Gudea while on his way to the temple dedicated to Nanshe, the Sumerian goddess of prophecy and dream interpretation. After reporting his dream, he was advised to build a temple for the god Ninĝirsu. The construction's details were revealed in other dreams incubated during rituals.



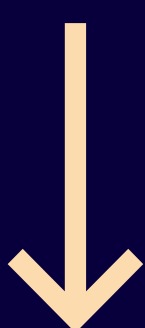
A PATH TO DREAMING WHILE AWAKE

The journey proposed in this area leads to the most important places of your own memory and imagination. Through a guided experience with Sidarta Ribeiro, we invite you to “dream awake,” activating a brain network known as default mode network. This network, which is active when we dream, as well as when we wonder, think about the past and plan for the future, connects multiple brain regions. It plays a fundamental role in our creative capabilities helping us to return from this inner journey with new ideas, new attitudes, and new dreams. It is also essential for empathy, enabling us to feel other’s pain and pleasure.



Sleep-deprived people struggle to connect with other's suffering and often feel uncomfortable with physical proximity. The ability to imagine being in someone else's shoes is like dreaming of becoming that person.

Warning: this area offers an immersive experience, guided by the voice of neuroscientist Sidarta Ribeiro, lasting approximately five minutes. Along with sound stimulation, there will also be light and scent stimuli. While this space is an invitation to relax, these elements may cause discomfort for individuals with photosensitivity, autism, hyperactivity, or other sensory sensitivities. If you have any questions, please contact a staff member.



Artwork information

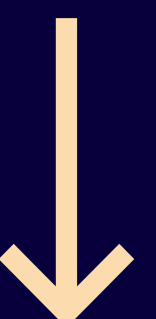
Dreaming-Creating, 2024

Guided Sound Experience

Voice and Berimbau: Sidarta Ribeiro

Audio Composition: Tim Rescala

Duration: 6 min

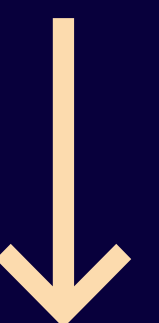


CAN A SLEEPLESS SOCIETY DREAM?

Each night, when we fall asleep, our brain adopts another way of working. During the sleep cycle, we consolidate memories, and new associations become possible.

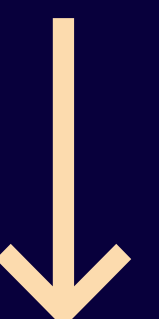
By reverberating memories, our brain helps us to detect patterns and possibilities, rehearse paths, and find outcomes for daily challenges.

But what happens when these challenges are so complex that prevent us from sleeping?



What happens to our physical and emotional health when we spend nights awake, fearing the following day? What happens to a society in which people have poor sleep and don't even remember their dreams?

We need to reassure the right to sleep — and to dream. But how?

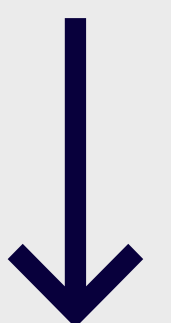


DECIPHERING SYMBOLS

Imagine an ocean of mental images where all our memories are stored. An ocean called the unconscious, inhabited not only by autobiographical recollections, but also by collective and archetypal images inherited from our ancestors. Dreams provide us with a dive in these deep waters. Thus, elements come to the surface revealing to us what lies within our unconscious and symbolically translate our fears, desires, and perceptions. The interpretation of these images helps expand our understanding of psychic processes.

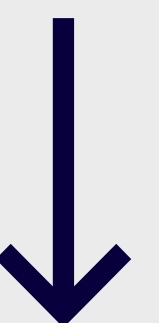
Art, Mental Health, and Social Wellbeing

The artworks in this area are part of the Museum of Images from the Unconscious collection. Founded in 1952 by Brazilian psychiatrist



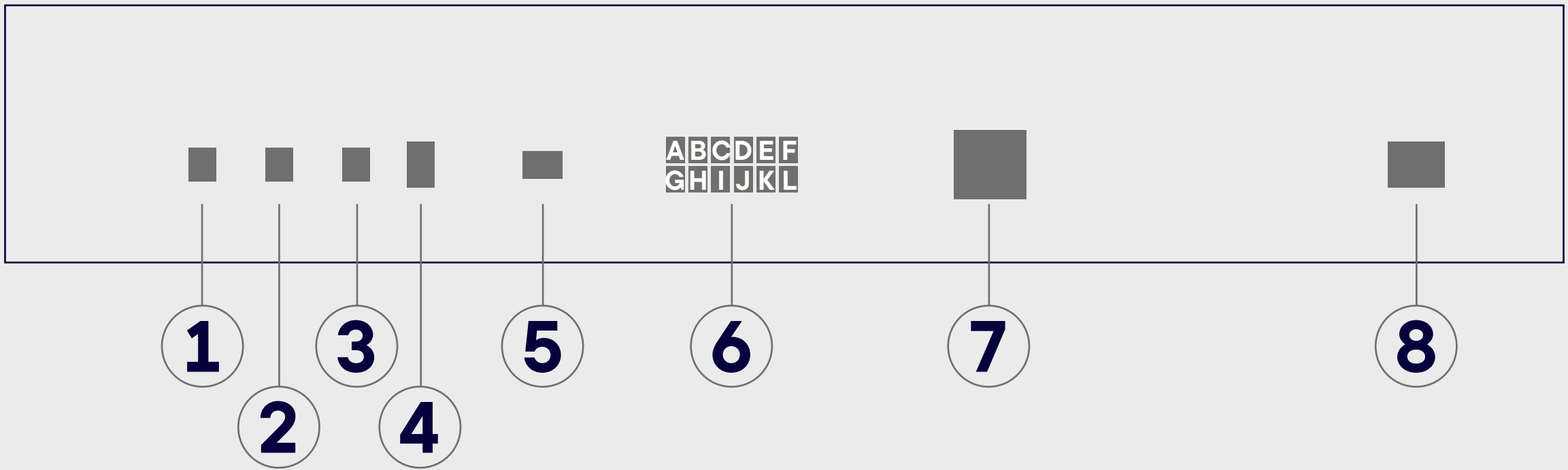
Nise da Silveira in the northern zone of Rio de Janeiro, the museum serves as a living center of interdisciplinary research focused on the images created by participants in therapeutic workshops.

Inspired by the work of Swiss psychiatrist Carl Jung, Nise devoted herself to interpreting the images from the unconscious that emerged from these artworks, seeing them as symbolic depictions of inner worlds. Let's dream of vegetable metamorphosis by Adelina Gomes (1916–1984), the diverse religious expressions of Carlos Pertuis (1910–1977), the chromatic intensity of Emygdio de Barros (1895–1986), and the blend of figurative and abstract forms by Fernando Diniz (1918–1999).



Artwork information

Museum of Images from the Unconscious Collection



1

Adelina Gomes

Campos, RJ, Brazil, 1916 – 1984

Untitled, 1964

Oil on paper

2

Adelina Gomes

Campos, RJ, Brazil, 1916 – 1984

Untitled, 1959

Gouache on paper

3

Adelina Gomes

Campos, RJ, Brazil, 1916 – 1984

Untitled, 1960

Oil on paper

4

Adelina Gomes

Campos, RJ, Brazil, 1916 – 1984

Untitled, 1966

Oil on canvas

5

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Planetarium of God, 1947

Oil on paper



6A

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 - 1977

Untitled, n.d.

Oil and graphite on paper

6B

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Gouache on paper

6C

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Oil and graphite on paper

6D

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Gouache on paper

6E

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Oil and graphite on paper

6F

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Graphite and gouache on paper

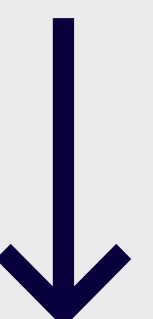
6G

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Gouache on paper



6H

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Oil and graphite on paper

6I

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Gouache on paper

6J

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Oil and graphite on paper

6K

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Gouache on paper

6L

Carlos Pertuis

Rio de Janeiro, RJ, Brazil, 1910 – 1977

Untitled, n.d.

Oil and graphite on paper

7

Emygdio de Barros

Paraíba do Sul, RJ, Brazil, 1895 – 1986

Universal, 1948

Oil on canvas

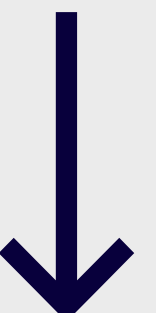
8

Fernando Diniz

Aratu, BA, Brazil, 1918 – 1999

Untitled, 1954

Oil on canvas



half an hour before bedtime

Get ready to relax

Reduce lights in the household and try to slow down. A warm bath can be a good idea, as it lowers your body temperature afterward, signaling to your body it is time for bed. Meditation, mindfulness practices, and deep breathing can help to keep worries away.

five minutes before bedtime

Prepare your room

Keep the room temperature comfortable and avoid electronic devices, noise, and lights. Sleeping in complete darkness helps regulate your circadian rhythm, reducing the risk of insomnia, while silence reduces the risk of micro-awakenings, allowing the transition to REM sleep. If you can't control noise or light, sleep masks and earplugs can help.

one hour before bedtime

Avoid screens, including your phone and TV

The blue light emitted by electronic devices, such as phones, tablets, computers, and TVs, can trick the brain into thinking it's still daytime, delaying the production of melatonin, the sleep hormone. Also, interactivity makes it harder to relax. If you need to use your devices for work or study in the evening, it is advisable to use a blue light filter or activate night mode.

in the early evening

Have your final full meal of the day

Having dinner close to bedtime can disturb your sleep, especially if the meal is greasy, sugary, acid, or spicy. The energy required for digestion can keep your metabolism active when it should be slowing down. Additionally, lying down right after eating can lead to heartburn and gastroesophageal reflux.

later in the day

Avoid drinking alcohol

Alcohol consumption leads to less restorative sleep. As a diuretic, it can cause more visits to the bathroom during the night. Additionally, because it relaxes the muscles of the airways, it can worsen snoring and sleep apnea. It is advisable to avoid alcohol for at least 3 hours before bedtime, as it is the amount of time it typically takes for alcohol to leave your system.

in the afternoon, from mid to late afternoon

Be moderate with your naps

Naps can interfere with circadian rhythm in adults, making it more difficult to fall asleep at night, especially if the nap occurs in the late afternoon. If you need to take a nap, do it at least 8 hours before bedtime, and set an alarm for 30 minutes. It reduces the likelihood of entering deep sleep, which can leave you feeling disoriented upon waking.

Be moderate with coffee

The last cup of coffee should be consumed at least 8 hours before bedtime, according to a 2023 review of studies. Caffeine can interfere with our ability to fall asleep and reduce the total duration of sleep. Besides that, it increases the amount of light sleep while decreasing deep sleep. It is advisable to avoid coffee (and caffeine-containing products, such as chocolate, guarana, and mate) for hours before bedtime.

throughout the day

Get some exercise

Practicing at least 30 minutes of moderate physical activity a day helps regulate the circadian rhythm (the internal cycle that controls sleep and wakefulness), allows you to fall asleep faster, and increases the amount of time spent in deep sleep. In general, it is advisable to avoid intense physical activities within two hours of bedtime, as it raises heart rate and body temperature. But it is worth remembering that moving your body, whenever possible, is better than being sedentary.

Quality of sleep doesn't just depend on how we act at night — it is also influenced by the environment around us and by the habits we adopt throughout the day. Here are some suggestions for improving both your sleep and your dreams.

INSTEAD OF SLEEPING PILLS, SWEET DREAMS

one minute before bedtime

Practice auto-suggestion

When you are on the threshold between sleep and wakefulness, repeat to yourself: "I'm going to dream, remember and note it down". Visualizing your intention to dream and remember it is a good method for training this ability. According to studies, it also helps promote lucid dreaming — dreams in which you are conscious of the fact that you are dreaming.

late at night

Overcome insomnia

If it takes you too long to fall asleep or if you're struggling with insomnia, don't just lie in bed waiting for sleep to come. After 20 minutes of trying, get up and do some relaxing activity until you feel sleepy again, such as reading, meditating, or playing a repetitive game, like Sudoku. Choose a warm, soft light and avoid bright or blue light (from electronic devices). Return to bed once you start to feel sleepy.

time to wake up

Stick to a regular schedule

It is not just the amount of sleep that matters, but also the consistency. As much as possible, try to sleep and wake up at the same time every day, including on weekends. This helps regulate your body's circadian rhythm, so it knows when it is time to rest.

upon awakening

Write down your dreams immediately

Rest still for a while in bed, so the fertile Pandora's box can be opened. Keep paper and pencil on hand or use your phone to take notes of everything you remember: an image may come to your mind with more details from the dream. Eventually, it will likely be easier to fill out your dream journal.

in the morning

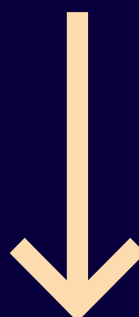
Get some sunlight

Try to spend at least 30 minutes outdoors in the morning, and when you are indoors try to stand next to a window. When natural light enters our retina, the brain stops producing melatonin (the sleep hormone). It also stimulates the production of cortisol hormone, which helps regulate our mood and motivation, for example.

DOES THINKING ABOUT THE
FUTURE MAKE YOU SLEEPLESS?

YES

NO



Artwork information

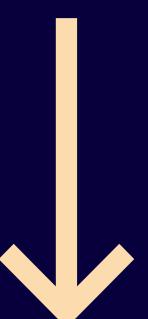
Vamoss

Rio de Janeiro, RJ, Brazil, 1985

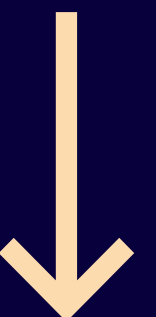
Utopias: Collective Dreams, 2024

Interactive Art Installation

15 crocks printed in PLA filament,
painted in spray ink and black gel enamel,
3 PN532 sensors, Arduino Nano, screening,
text, and AI-generated audio



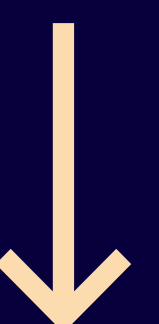
WHAT IS YOUR DREAM?



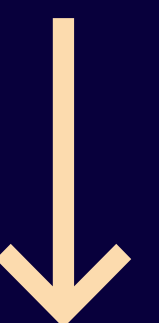
FOR A DREAMY FUTURE

In our journey through the world of dreams, we don't have a map. But we can have a compass called utopia, which guides us toward the direction we should follow.

If someone says that dreams and utopias lead to nowhere, there are plenty of inspiring examples of people who have promoted deep social changes because they believed that another world is possible. A world yet to be created, sprouting from the good dream that tomorrow can be better than today.



We hold in our hands a rich ancestral heritage and a creative power that open great possibilities. So why do we feel paralyzed? Do we lack a dream on the horizon to guide our steps? We need to honor the legacy of our ancestors and to dare dream of a better future for the next generations.





NELSON MANDELA (1918-2013)

The South African activist spent 27 years in prison for fighting apartheid, a regime that enforced racial segregation and oppressed the black population in his country for nearly four decades. In 1993, he was awarded the Nobel Peace Prize and elected president of South Africa. Despite having endured the oppression of the white minority regime, he led a peaceful transition and dedicated himself to the mission of reconciling the nation.



MARTIN LUTHER KING JR. (1929-1968)

“I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character,” said Martin Luther King Jr. in 1963, during one of the most famous speeches in history. King advocated for civil disobedience against racial discrimination embedded in U.S. laws and was awarded the Nobel Peace Prize in 1964. Shot to death in 1968 at the age of 39, he left as his legacy the achievement of civil rights for the U.S. black people.





MALALA YOUSAFZAI (1997-)

Malala would dream of the basic right to an education. Daughter of an educator from Swat Valley, Pakistan, she and her family faced the terrorist group Taliban, which wanted to ban girls from schools. At the age of 15, Malala was shot in the head while on a school bus. After the attack, she moved to England and, together with her father, established a fund to advocate for girls' education worldwide. In 2014, at the age of 17, Malala became the youngest person ever to be awarded the Nobel Peace Prize.



GRETA THUNBERG (2003-)

In 2018, at the age of 15, Swedish activist Greta Thunberg started to skip classes to protest in front of her country's parliament, demanding action to combat climate change. Her solitary action had repercussions worldwide and expresses the revolt of a generation inheriting a planet in crisis and calling for concrete actions on climate. "How dare you?", she asked at the 2019 UN Climate Action Summit. "You have stolen my dreams and my childhood with your empty words".





PAULO FREIRE (1921-1997)

One of the most quoted and respected Brazilians worldwide, philosopher and educator Paulo Freire advocated for a liberating education based on dialogue, which valued students' life experiences. In 1963, he taught 300 people to read and write in less than 40 hours in Angicos (RN), using words from their daily lives as workers. Considered the patron of Brazilian education, Freire argued that everyone has the right to dream, and that education is a means to achieve those dreams.



STEPHEN HAWKING (1942-2018)

With a PhD in cosmology, Stephen Hawking made fundamental contributions to quantum physics, particularly in the study of black holes. Despite the effects of amyotrophic lateral sclerosis (ALS), a disease that weakens muscles and leads to the loss of independence, he continued to develop groundbreaking theories and engage in critical discussions about the origin of the universe. Hawking passed away at the age of 76 from complications related to the disease.





ABDIAS NASCIMENTO (1914-2011)

An influential figure in black culture and activism in Brazil and around the world, Abdias Nascimento was a visual artist, poet, writer, playwright, economist, parliamentary, and university professor, dedicated to promoting the appreciation of African cultural heritage in various ways. Confronted with racial segregation in Brazilian theater, art, and education, he founded the Black Experimental Theater, the Black Art Museum project, and the Afro-Brazilian Research and Studies Institute (Ipeafro).



SUELI CARNEIRO (1950-)

Philosopher, writer, educator, and anti-racism activist, Sueli Carneiro is one of the pioneering thinkers of black feminism in Brazil. The first black woman to receive an honorary doctorate from the University of Brasília (UnB), in 1988 she founded Geledés – The Black Women’s Institute, a political organization dedicated to fighting racism and sexism. Through her work and activism, Sueli has become a reference not only in academic circles but also a source of inspiration for black women.





CHIMAMANDA NGOZI ADICHIE (1977-)

An award-winning author, Chimamanda blends Western and African influences in her works. Born in Nigeria, she now divides her time between her home country and the USA, where she migrated as a young adult. Her novels and short stories explore themes such as immigration and feminism and have been translated into more than 30 languages. In her TED Talk, “The Danger of a Single Story,” which has garnered millions of views online, Chimamanda explains why diversifying sources of knowledge leads to a deeper understanding of reality.



DAVI KOPENAWA (1956-)

“White people don’t know how to dream,” says Davi Kopenawa. A Yanomami shaman, activist, and writer, he has been raising awareness both in Brazil and globally about the way of life and cosmology of his people — who view dreams to learn about the world and explore other realms. A founding member of the Hutukara Yanomami Association and a member of the Brazilian Academy of Sciences, Kopenawa has spent decades advocating for land demarcation and environmental preservation, while denouncing the crimes committed by illegal gold miners.





CACIQUE RAONI (1932-)

A leader of the Kayapó people, Raoni Metuktire was born in Mato Grosso at a time when his community had not yet come into contact with the white population. A pioneer in raising international awareness about the fight to preserve the Amazon and protect indigenous peoples, he has garnered the support of kings, presidents, and artists, including British singer Sting. Together, they toured 17 countries and formed a lasting partnership that helped secure the demarcation of the Xingu Reserve.



CHICO MENDES (1944-1988)

Born in Xapuri (AC), Chico Mendes was a rubber tapper and labor union leader who fought against the destruction of the Amazon rainforest and for better working conditions for the so-called “rubber soldiers.” His work influenced environmentalists worldwide and earned him numerous honors, including the title of National Patron of the Environment. However, his efforts also provoked the ire of local land grabbers, who assassinated him in 1988, when he was 44 years old.





BETINHO (1935-1997)

“Those who are hungry are in a hurry.” With this slogan, sociologist and human rights activist Herbert José de Souza, known as Betinho, highlighted the urgency of addressing one of Brazil’s greatest issues. A staunch advocate for agrarian reform and a political exile during the military dictatorship, he founded the Citizens’ Action Against Hunger, Poverty, and for Life in 1993, mobilizing the population around his great dream: to end poverty.



LÉLIA GONZALEZ (1935-1994)

A pioneer in the study of the intersections between race, gender, and colonialism, Lélia Gonzalez is a key figure in Afro-Latin American feminist and anti-racist movements. One of the founders of the Unified Black Movement, the philosopher challenged sexism within the black movement and racism within the feminist movement. Her work *For an Afro-Latin American Feminism* addresses the unique struggles faced by black women in Latin America.





NISE DA SILVEIRA (1905-1999)

Psychiatrist and neurologist Nise da Silveira played a central role in Brazil's anti-asylum movement. In opposition to violent and ineffective treatments such as electroshock therapy and lobotomy, she advocated for a humane and innovative approach at the Pedro II National Psychiatric Centre in Rio de Janeiro. In 1952, Nise founded the Museum of Images from the Unconscious, a research and study center that showcases works created by patients in therapeutic workshops.



AILTON KRENAK (1953-)

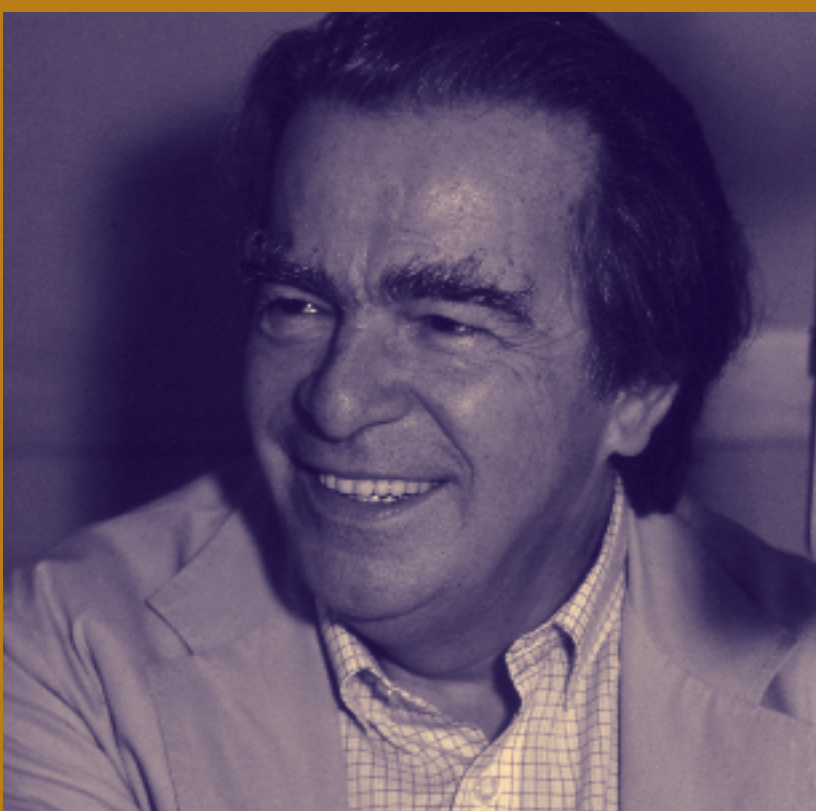
The first indigenous person to become an “immortal” of the Brazilian Academy of Letters, writer, philosopher, and environmentalist Ailton Krenak has spent decades advocating for environmental preservation and the rights of indigenous peoples. He helped found organizations such as the Nucleus of Indigenous Culture and the Union of Indigenous Peoples. In the 1980s, he became the protagonist of one of the most memorable moments in the National Constituent Assembly, when he painted his face with jenipapo dye while speaking in the National Congress.





LYNN MARGULIS (1938-2011)

The American biologist revolutionized our understanding of species evolution with her theory of endosymbiosis, which posits that the first complex cells (with a nucleus) evolved not through competition, but through collaboration. Today, she is regarded as one of the greatest scientists of the 20th century, but recognition came slowly. Her most famous paper was rejected by 15 scientific journals and was only published on the 16th attempt, in 1967.



DARCY RIBEIRO (1922-1997)

An anthropologist, sociologist, writer, and politician, Darcy Ribeiro played a key role in realizing dreams across multiple fields. He founded the Indigenous Museum, developed the plan for creating the Xingu Indigenous Park, served as Minister of Education and Senator, and was responsible for the LDB (Law of Guidelines and Bases), as well as one of the founders of the University of Brasília (UnB). His most famous work, *O Povo Brasileiro* (The Brazilian People), is central to the debate on national identity.





GILBERTO GIL (1942-)

Gilberto Gil is behind some of the most emblematic compositions in Brazilian popular music, including “Procissão”, “Aquele Abraço”, and “Domingo no Parque”. Alongside renowned musicians like Caetano Veloso, Gil was a key figure in Tropicalism, a movement that revolutionized Brazil’s artistic landscape in the 1960s. Arrested by the military dictatorship on charges of “inciting youth to rebellion,” he went into exile in England. From 2003 to 2008, he served as Minister of Culture, and in 2022, he became a member of the Brazilian Academy of Letters.



JOÃOSINHO TRINTA (1933-2011)

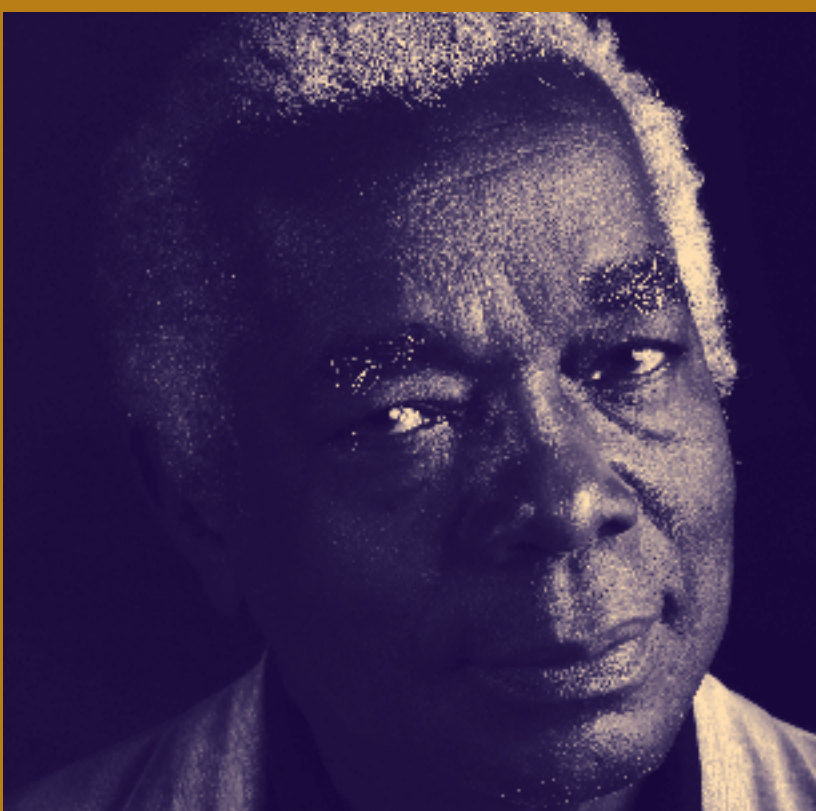
A multiple-time Rio Carnival champion, Joãozinho Trinta brought a dreamlike world to the Marquês de Sapucaí sambadrome, filled with glitter, luxury, and monumental floats. Leading the samba schools Salgueiro, Beija-Flor, and Viradouro, the carnival designer created parades that addressed central themes in Brazilian society while captivating spectators with a celebration of color and aesthetic daring.





DONA IVONE LARA (1921-2018)

Author of “Sonho Meu” (Dream of mine), Dona Ivone Lara was the first woman to compose a samba-enredo and to join the composers’ wing of a samba school, Império Serrano. It’s no coincidence that her birthday, April 13, was officially designated National Samba Women’s Day. Dona Ivone also worked as a nurse for nearly four decades and, alongside Nise da Silveira, contributed to the use of music therapy in the care of psychiatric patients.



MATEUS ALELUIA (1943-)

Born in Cachoeira, in the recôncavo region of Bahia, Mateus Aleluia is a singer, songwriter, guitarist, percussionist, and researcher of African musical ancestry. He was a member of the group Os Tincoãs, known for incorporating Afro-religious songs into their music, drawing on influences from Candomblé, capoeira, and samba circles. In the 1980s, Mateus and his group partner, Dadinho, moved to Angola, where they lived for two decades, developing cultural projects.





CAROLINA MARIA DE JESUS (1914-1977)

“I dreamt I was dead/ I saw a body in a coffin/ Instead of flowers, there were books/ That were in my hands.” Carolina Maria de Jesus loved reading so much that she imagined herself veiled by books in her poem *Sonhei* (I Dreamt). With only two years of formal education, the writer became internationally known for *Quarto de Despejo: Diário de uma Favelada* (Waste of Space: Diary of a Favela Dweller). One of the first Black authors to have her work published in Brazil, she left behind a legacy of fiction, poetry, plays, and musical compositions.



MÃE BETH DE OXUM (1964-)

Maria Elizabeth Santiago de Oliveira is a *iyalorixá* who revived the *coco de roda* tradition in Olinda (PE). Together with her husband, Mestre Quinho Caetés, she founded the *Coco de Umbigada* group and cultural center, which also serves as the home for the *Ilê Axé Oxum Karê Candomblé terreiro*. Mãe Beth de Oxum defied religious intolerance, police repression, and the machismo that prevented women from participating in *axochés*. In 2022, she became the first *mãe de santo* to be recognized as a Living Heritage of Pernambuco.





JOÃO GRANDE (1933-)

Born in Bahia, João Oliveira dos Santos, known as João Grande, is a capoeira master who helped globalize this Afro-Brazilian cultural expression, now practiced in over 150 countries. A disciple of Mestre Pastinha, considered the father of Capoeira Angola — the oldest style of the sport, rooted in the practices of enslaved African peoples — João Grande has been living in New York since 1990, where he teaches classes around the world. In 2015, he received the Order of Cultural Merit, Brazil’s highest cultural award.



ELIANE BRUM (1996-)

Award-winning journalist and writer Eliane Brum has dedicated her career to telling the stories of ordinary people and the “life that nobody sees,” with a focus on environmental issues and the lives of traditional communities in Brazil. In 2017, she moved to Altamira, a municipality in Pará located in the Middle Xingu region — one of the most deforested areas of the Amazon. In 2022, she co-founded Sumaúma, a trilingual journalism platform dedicated to telling stories from the perspective of the forest and its peoples.





MARSHA P. JOHNSON (1945-1992)

Black, gay, trans, prostitute, and drag queen, Marsha P. Johnson was a leading figure in the Stonewall Uprising, a rebellion against police harassment that erupted in a New York bar on June 28, 1969 — the day now recognized as International Gay Pride Day. The founder of an organization that supported homeless trans youth, she was found dead in the Hudson River in 1992. The police ruled her death a suicide, but Marsha’s friends believed she was the victim of a homophobic crime.



PEPE MUJICA (1935-)

José Alberto “Pepe” Mujica Cordano was once called “the poorest president in the world.” When he governed Uruguay from 2010 to 2015, he continued to live on a farm where he grew vegetables and donated 90% of his salary to the construction of low-income housing. In the 1970s and 1980s, he fought against the military dictatorship and spent 14 years in prison. After Uruguay’s re-democratization, he served as a member of parliament and as a minister. He has said he is not poor: “I live with just enough so that things don’t steal my freedom.”





BERTHA LUTZ (1894-1976)

Bertha Lutz dedicated her life to both science and the fight for women's political rights in Brazil. The daughter of British nurse and Brazilian scientist Adolfo Lutz, she became involved with the suffragette movement while studying in Europe. As the founder of the Brazilian Federation for Women's Progress, she advocated for women's right to vote and stand for election. Bertha was the second woman to join the Brazilian civil service, working as a biologist at the National Museum, and later served as a member of parliament and diplomat.



HANNAH ARENDT (1906-1975)

Born Jewish in Germany, philosopher and political theorist Hannah Arendt experienced and deeply studied the effects of totalitarianism. As Nazism rose in her homeland, she fled to France, where she was imprisoned in a concentration camp. After escaping, she migrated to the USA, where she became a naturalized citizen in 1951, following 14 years as a stateless person. Author of influential works such as *The Human Condition*, Arendt coined the concept of the 'banality of evil' after covering the trial of a former Nazi officer.





YOKO ONO (1933-)

One of the leading artists of the 20th century, Japan's Yoko Ono broke barriers first in her home country and then in the USA. She was a member of the New York-based Fluxus collective, which blurred the lines between music, visual art, and performance. Later, she married former Beatle John Lennon, and together they promoted pacifist actions against the Vietnam War while building a strong musical partnership. One of the duo's most famous songs is "Give Peace a Chance."



TXAI SURUÍ (1997-)

Txai Suruí is an activist from the Paiter Suruí people, founder of the Indigenous Youth Movement in Rondônia, and coordinator of the Kanindé Ethno-Environmental Defense Association. She made history as the first indigenous woman to speak at the opening of a UN Climate Conference. In 2021, at the event in Glasgow (UK), she emphasized the urgency of the issue while offering words of hope: "We must always believe that the dream is possible. Let our utopia be a future on Earth."



*We must always believe
that the dream is possible.
Let our utopia be a
future on Earth.*

TXAI SURUÍ

*Dream of mine, dream of mine
Pick up those who live far away
Dream of mine*

DONA IVONE LARA

*White people don't know
how to dream,
which is why they destroy
the forest like that.*

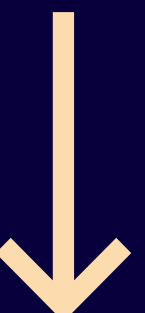
DAVI KOPENAWA

*All of us must have
one dream in common,
that is education and peace.*

MALALA YOUSAFZAI

*I have a dream that my four little
children will one day live in a nation
where they will not be judged by the
color of their skin but by the content
of their character. I have a dream today.*

MARTIN LUTHER KING JR.



*I woke up
Scared and still dizzy
I stood up and we quickly went
To the sidewalk to see the blue sky*

*The students
And laborers passing by
Laughed and screamed
Long live the indigenous people from Xingu!*

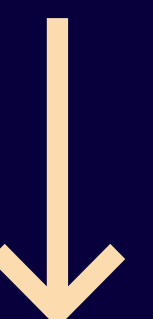
GILBERTO GIL

*The anchor of all my dreams
is the collective wisdom of
mankind as a whole.*

NELSON MANDELA

*What my great-great-grandfather
and all our ancestors could experience
goes through the dream to my
generation. I have the compromise
to preserve the dream bed for my
grandchildren. And my grandchildren will
have to do the same for future generations.*

AILTON KRENAK



Artwork information

Leandro Lima

São Paulo, SP, Brazil, 1976

***Great Dreamers*, 2024**

Video installation

Screening of multiple synchronized channels on voile

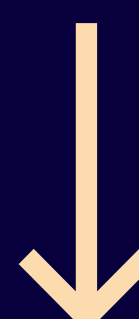
Phrases written on mirrors

I ALSO HAVE GREAT DREAMS

WE ALSO HAVE GREAT DREAMS

A GREAT DREAM HAS ME

GREAT DREAMS HAVE US



PARCEIROS DO MUSEU DO AMANHÃ



PATROCÍNIO MASTER



MANTENEDORES



PATROCÍNIO



PARCERIA ESTRATÉGICA



GESTÃO



CONCEPÇÃO



REALIZAÇÃO

