

Indigenous education as cultural preservation and appreciation of past experiences



<https://doi.org/10.56238/sevened2023.006-002>

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ABSTRACT

This article reports the struggle of indigenous people in search of their rights, autonomy and the valorization of their culture based on education. This way, this article stands out as a descriptive, bibliographical research of a qualitative character with the objective of understanding the social function of Education in the Indigenous environment of the Kaingang people, as a tool for the struggle for Indigenous rights and cultural knowledge preservation, in addition to presenting the importance of having indigenous teachers in this teaching modality and recognizing the right of these people to an education that respects their customs, beliefs, languages and traditions. Data were obtained from a questionnaire made to the management team and teachers of an indigenous school in the city of Manoel Ribas. By analyzing the answers from the questionnaire, it was possible to conclude that the school contributes to indigenous thinking and to a revitalization of their culture, however, despite offering continuous training, it still suffers from a lack of indigenous teachers.

Keywords: Education, Teachers, Indigenous, Kaingang.

1 INTRODUCTION

Since 1500, Indigenous peoples have suffered from an Education that has been trying to cultivate them, but they have resisted this form of assimilationist Education and fought for an Education that values their cultures, ethnicities, languages and customs, as they believe that education is a strong tool for resistance and cultural preservation. It is known that there are already laws that seek to ensure that Indigenous Peoples have their own learning processes, however, there are still many challenges to be overcome so that Indigenous Peoples actually have access to an education that respects them as they really are. In view of this, the following question arises: how has the Indigenous school space of the Kaingang peoples contributed to indigenous thinking and to the revitalization of this culture?



From this inquiry, it was necessary to reflect on Indigenous Education as a fundamental element of cultural preservation and appreciation of the experiences of the past, as Education is capable of collaborating so that Indigenous peoples achieve the desired autonomy and physical and cultural survival.

The justification for the choice of this theme, in addition to the importance of giving space to this theme, is linked to its social, technical and scientific relevance, because to reflect on Indigenous Education is also to reflect on their rights and on the importance of native peoples continuing to fight, since Education should never be an instrument of oppression but a means by which Indigenous peoples can take care of and cultivate their lives. roots and lifestyles.

Therefore, the present work aims to understand the social function of Education in the Indigenous environment of the Kaingang peoples as a tool for the struggle for Indigenous rights and preservation of cultural knowledge. To this end, the following specific objectives were outlined: to know the social and cultural organization of the Kaingang peoples - from bibliographic sources -, to analyze the historical process of Indigenous Education in Brazil and Paraná, as well as the struggles undertaken by the Indigenous populations, to present the importance of having Indigenous teachers in this type of education and to recognize the right of Indigenous peoples to an education that respects their customs, beliefs, languages and traditions.

To successfully achieve these objectives, the theoretical framework of this research was supported by contributions from Aranha (2013), Becker (1995), D'Angelis (2020), Emiliano, Martin and Pereira (2018), Freitas and Rokàg (2007), Grupioni (2002-2016), Laroque (2013), Maher (2006), Santo and Serrão (2017), Tetteymanzy and Freitas (2007), Veiga (1994). As well as in documents and laws: LDB 9.394 (1996), ECA, (1990), CRFB (1998). As for its methodology, this work qualifies as a descriptive, bibliographic and survey research with a qualitative character.

2 DIFFERENCE BETWEEN INDIGENOUS EDUCATION AND INDIGENOUS SCHOOL EDUCATION

Although they seem to have the same meaning, one differs from the other. Indigenous education is the education that is passed down from generation to generation, their customs, food, rites, among others. This education, passed down from the oldest to the youngest, differs from community to community, since each has its own traditions. According to Aranha (2012), this form of knowledge transmission is called Diffuse Education, in which children learn by imitating adults in their daily activities:

In nomadic tribes as well as in those who have already become sedentary, in order to occupy themselves with hunting, fishing, herding or farming, children learn "for life and through life", without anyone being specially assigned to the task of teaching.



Careful adaptation to the habits and values of the tribe is usually carried out without punishment. Adults show a lot of patience with children's mistakes and respect their own rhythm. Through this diffuse education, in which everyone participates, the child becomes aware of the myths of the ancestors, develops an acute perception of the world and perfects his skills. (ARANHA, 2012, p.34-35)

Thus, based on the understanding that education is a process of assimilation of socialized knowledge, it is clear that indigenous peoples have their own educational modes that emerge and are part of their life context. Aranha (2012) states that their training takes place in an integral way, because knowledge reaches all members of the community, and those who have the broadest knowledge, as is the case of sorcerers (shamans), are not privileged, but servants of the community. Regarding the mode of Indigenous Education, Bergamaschi and Medeiros also point out that in these societies:

Knowledge is accessible to all, "divided from degrees of initiation that elevate it, and not from a sectorization of knowledge that fragments it", as occurs in the organization and transmission of school knowledge in the Western model (BERGAMASCHI and MEDEIROS, 2010, p.56).

Indigenous school education, on the other hand, is an education in a school environment of its own, but despite not belonging to the indigenous community, it values its customs, languages, clothing, rites and traditions. This is a modality of basic education that needs to be inserted in the reality of a given indigenous community, in order to transmit universal knowledge and traditional knowledge of the culture in which it is present, thus becoming a strong tool for revitalization and reaffirmation of their ethnic and cultural identities. According to FUNAI:

Indigenous peoples have the right to a specific, differentiated, intercultural, bilingual/multilingual and community school education, as defined by the national legislation that underpins Indigenous School Education. Following the regime of collaboration, established by the Federal Constitution of 1988 and by the Law of Guidelines and Bases of National Education (LDB), the national coordination of Indigenous School Education policies is the responsibility of the Ministry of Education (MEC), and it is up to the States and Municipalities to implement it to guarantee this right of indigenous peoples. (FUNAI, 2017 p.1).

In view of this, it can be seen that indigenous school education, within the scope of the legislation, appears as intercultural, bilingual, specific and differentiated. Intercultural indigenous school education is necessary as an element of contact and interface between Indigenous and non-indigenous society. According to Almeida, "intercultural education, from a critical perspective, needs to deconstruct its negative views of difference that have been neutralized in the school context" (2019, p.11). For this reason, indigenous education should be bilingual, to facilitate insertion in this intercultural relationship. Finally, indigenous school education must be specific and differentiated by the fact that, in the same people, there are their own and particular school situations, which depend on their relationship with the territory, traditions and culture.

Therefore, the difference between the concepts of Indigenous Education and Indigenous School



Education is due to the fact that the former is related to the "transmission and production of knowledge proper to indigenous peoples, while the latter concerns the processes of transmission and production of non-indigenous and indigenous knowledge through the school, which is an institution of the colonizing peoples" (BANIWA, 2006, p. 129).

3 HISTORY OF INDIGENOUS SCHOOL EDUCATION IN BRAZIL

In Brazil as a whole, at first, the history of indigenous school education began with the aim of catechizing, civilizing and dominating indigenous peoples. The colonizers imposed this situation on these peoples, because the way of life of these communities was considered inadequate in the face of capitalist society. As a result, the Indians were forced over time to attend schools so that they could become Christians, subjects of royalty and workers in the European mold.

The first experiences of schooling of the indigenous peoples then occurred at the hands of the Jesuits, who landed in Brazil in 1549 and remained here until their expulsion in 1759. The actions of the priests were aimed at the civilization of the natives, through the fight against bad customs, and, mainly, their conversion to Christianity (MEDEIROS, p.7, 2018).

However, the process of teaching the indigenous people existed long before the arrival of the Portuguese through diffuse education, from which with a lot of patience children and young people learned by living with adults and members of the tribe. With the arrival of the Jesuits, an educational process linked to catechization began, which aimed to acculturate and "civilize" the indigenous peoples, thus facilitating the domination by the Metropolis. Indigenous peoples have been made invisible and their history and culture have been devalued. The Jesuit missionaries, believing they were cooperating with the salvation of the souls of the natives, "shoved down our throats" all the values they believed to be unique, thus collaborating with the intense political game of domination of Brazilian lands and wealth. (CIARAMELLO, 2014).

The educational method presented by the Jesuits at first was "loving", in which they took advantage of the curiosity of the natives to insert their values, but over time the initial methodology was replaced by intimidation, in order to ensure that the natives did not return to the "bad customs". (FARIA, 2006). From this method of oppression, the settlements arose in which the missionaries believed they would obtain greater results in the process of conversion of the natives. There they were confined and learned Catholic doctrine, the work of the fields and lived with the settlers. According to Berpateli (2017), the village, in addition to collaborating with the catechetical project, cooperated with Portugal's plans in the occupation of Brazilian lands, as this was the core of the colonial project. This period was interrupted in 1759 with the expulsion of the Order from the country.

From this point on, the Amerindian peoples began to experience a new phase of schooling called the 'Pombaline Reform', in which the minister Marquis of Pombal instituted the "Directory of



Indians" (1759-1798), which aimed to impose the Portuguese language, encourage marriage with whites, replace villages with villages and prohibit the expression of native customs (MEDEIROS, 2018).

The Directory changed the schooling process used by the Jesuits, by the idea of miscegenation, in which they sought to eliminate the indigenous culture, making them invisible and directed to disappear. In this way, the learning system based on the Directory was taught only in the Portuguese language and the indigenous people were repressed when they spoke in their own language. According to Garcia (2007), the Directory sought to eradicate the specificities of the different indigenous groups and the sharing of the same language played a fundamental role in this process. In this way, the teaching outlined by the Directory was an exclusionary way of teaching, which aimed at the denial of indigenous culture and values.

In 1798, with the Royal Charter promulgated on May 12 by D. Maria I, Queen of Portugal, all the decisions and orders taken by the Marquis of Pombal were revoked, including the Directory of the Indians, but the central idea of the Directory remained intact, that is, the governmental goal was to incorporate the Indian into Portuguese society, through miscegenation (SPOSITO, 2009). In this way, education continued to be based on the eradication of indigenous culture.

On May 13, 1808, with the Royal Charter signed by D. João VI, the so-called "Just Wars" were declared against the indigenous people, in order to explore new territories, exposing them to violence and slavery (ALMEIDA, 2019) and as Education was always focused on the interests of the Empire, education consequently stopped at confining the indigenous peoples living in villages, in work activities that favored territorial exploitation. According to Medeiros

Throughout the Empire, relations with the Indians had as their main objectives to transform the Indians into workers in the service of the State, mainly in military expeditions, in the opening of roads and in the settlement of remote places or frontiers; and occupying their lands – either by conquering their territories and consequent expulsion, by confinement in settlements or by the extinction of old villages (MEDEIROS, 2018 p.9).

Still during the monarchical government, the Regulation of the Missions was also established, requiring that in each village there should be a religious responsible for education, even if these were under the direction of the laity. Thus, it was up to the religious to educate the Indians in the faith of the Catholic Church and teach the boys to read and write (MEDEIROS, 2018).

With the end of the Empire and the Proclamation of the Republic in 1889, education remained focused on preparing indigenous peoples for work. It was only in 1910, with the Indian Protection Service (SPI), that the look at the indigenous question took on a different focus. The village schools became the responsibility of the SPI, which sought to integrate the Indians into the Brazilian nation, encouraging them to deny their customs and accept non-indigenous values (HOSHINO, 2018). In this way, the school space was the ideal "cradle" for this dynamism:



The SPI became a new agent in educational actions with indigenous peoples, implementing schools and workshops in its headquarters built in the villages, now called indigenous posts. The service of the integration of these peoples into the Brazilian nation, the school in the villages began to play an important role in the settlement of new regions, in the civilizing process and in the transformation of the indigenous people into rural workers. SPI schools could range from a building to some kind of limited organization attended by a teacher, usually the wife of the head of the post (MEDEIROS, 2018, p. 11).

In 1967 the SPI was extinguished by the government, due to its coercive attitude in dealing with the indigenous people and negligence in management. It was then replaced by the National Indian Foundation (FUNAI), which maintained the indigenist policy (MEDEIROS, 2018). Although FUNAI remained with the idea of 'civilization' of the Indians as a means of integrating them into the current society, it was a leap forward in indigenist policies, as it established collaboration with researchers from the Summer Institute of Linguistics (SIL) who researched indigenous languages, decoding and codifying them (ALMEIDA, 2019). From the SIL onwards, the indigenous people began to be literate in their mother tongues, but as a process of transition to the Portuguese, that is, it was sought through the indigenous language, to insert the indigenous into non-indigenous society (MEDEIROS, 2018). In this sense, although the SPI has proven to be a tool for advancing the schooling process, in reality it has been an exclusionary instrument, collaborating in the attempt to lead the indigenous people to extinction.

According to Almeida,

The discourse of valuing the linguistic diversity of indigenous peoples was actually a strategy to facilitate domination, because after learning the Portuguese language, the native language was no longer part of the school curriculum, which led to the extinction of hundreds of languages that were spoken by the various ethnicities (ALMEIDA, 2019, p. 35).

In the 1970s, the first demonstrations in favor of indigenous rights emerged. According to Grupioni (2002), the theme began to be discussed in different social sectors that supported the indigenous issue and defended the right to ethnic difference. It became the object of discussion, gaining strength in the struggle for the rights of this minority. With regard to Education, Medeiros (2018) points out that different institutions have developed alternative projects in partnership with indigenous communities, promoting meetings and debates about a school in accordance with the autonomy of these peoples and their revitalization.

In 1980, the same author also recalls that these demonstrations were accentuated by the election of Mário Juruna, from the Xavante people, as federal deputy (1983-1987). Representing his people, he fought for the recognition and respect of the customs of different ethnic groups, winning the registration of the first chapter in the Federal Constitution, dedicated to indigenous rights (MEDEIROS, 2018). Given this event, the year 1988 was a very important period for indigenous school education, because from the Federal Constitution, the diversity of indigenous communities



began to be valued, opening space for indigenous peoples to conquer their own schools, built and based on their culture and principles.

Currently, schools are being re-signified by indigenous peoples, since they do not originate from their culture. For the Natives, it is not enough to have only the recognition guaranteed by law, it is necessary to overcome the difficulties in relation to public policies aimed at indigenous school education, which, however, has been defective because it still does not seek the true indigenous interests and does not respect the cultural tradition in which it is situated. In this way, it is evident that it is the school that must adapt to the traditions and customs of the different indigenous communities and not the other way around. (CIARAMELLO, 2014).

4 INDIGENOUS PEOPLES IN PARANÁ AND EDUCATION

In Paraná, there are currently four indigenous ethnic groups: Guarani, Kaingang, Xetá and Xokleng. They live in territories demarcated by the Federal Government. (BONFIM, et al 2016). These communities live from their own production of handicrafts, animal husbandry and plantations and have sought through school education to maintain their values, beliefs and traditions through the specific and differentiated schooling process.

Currently, these communities have multilingual indigenous teachers of Amerindian origin and schools located within indigenous territories, in order to promote intercultural teaching, but they face some difficulties such as the lack of indigenous educators and in relation to resources and structures, due to the consequences of the historical process that has left deep and excluding marks in relation to indigenous education. but it has been gradually overcome and adapted by and for them, so that all people in this country have the right and access to a quality education that develops them in a complete way, based on their customs and principles.

It is important to note that the largest indigenous population in Paraná is composed of the Kaingang peoples, who represent 70% of the native population present in the region. (BONFIM, et al, 2016). In this way, this population will be addressed in the next session, in order to acquire greater knowledge about their customs, traditions, and aspirations in relation to Education.

5 CULTURAL ASPECTS OF THE KAINGANG PEOPLES

The Kaingang peoples are one of the most numerous indigenous populations in our country. According to the Kaingang Portal (2005), this population occupies several Brazilian states - São Paulo, Paraná, Rio Grande do Sul and Santa Catarina - and corresponds to 50% of the peoples of the Jê language. They are currently established in reserves assisted by FUNAI (National Indian Foundation) and the State.



According to Veiga (1994), the Kaingang peoples are socially organized in a duality, that is, by clan moieties: Kaime and Kairu, which are opposites, but complement each other. According to the mythological tradition, Kaime and Kairu are mystical heroes responsible for the emergence of this ethnicity and all other living beings and it is through this tradition that the Kaingang are able to identify and classify animals and other living beings, the spotted traits belong to Kairu and what has risks belong to Kaime. For them, these traces are visible in the leather of animals, leaves, trees, flower petals, tree trunks, etc. (VEIGA, 1994)

Thus, as animals and plants are characterized by this duality, the Kaingang believe that their population is also divided in the same way, so the Indians who have long fingers and an elongated face are identified as Kaime and the Kairu tend to have short fingers and a more rounded face, but this classification has more to do with filiation and not so much with physical aspects. that is, what defines whether the Indian is Kaime or Kairu is paternity, so the son belongs to his father's half, if his father is Kairu the child will be Kairu if the father is Kaime the child will be Kaime.

In this way, fatherhood is something very relevant for the Kaingang, since it is through it that the identity of the Indian and his social space in the village are defined. From this aspect, in this culture there is no polygamy and, as in other indigenous denominations, marriages must take place between opposite halves and never between the same half. As previously mentioned, the indigenous people believe that the halves complement each other, so a Kairu can only marry a Kaime and vice versa, a Kairu cannot marry a Kairu, and if this occurs it will be considered incest, even if they are not related. (EMILIANO, et al. 2018)

According to Emiliano, et al (2018), if an Indian woman wants to marry a white man, she must leave the village, but if an Indian wants to marry a white woman, he can remain in the village, as it is believed that the children of this Indian remain with the indigenous lineage.

For them, the greatest source of subsistence of life was the forests and woodlands, in which they lived from hunting, gathering and agriculture. Unfortunately, in today's reality, these woods and forests are devastated, and the Kaingang no longer have this source of subsistence with which they lived in close relationship. Today they survive from the swiddens managed by FUNAI and from the villages, but the harmonious relationship with nature is still part of their customs:

Indians live to maintain biodiversity. And the Kaingang, as forest peoples, do not want to abandon their traditional form of sustainability, using these sources for subsistence and not for the sake of greed. (EMILIANO et al, 2018, p. 216).

The land within the Kaingang culture is sacred, because as already mentioned, they believe that they arose from the soil, and in this way explain why their skin is the color of the earth. In this way, the land is meaningful to them, being the property and responsibility of all and, therefore, everything that is cultivated on it is for community use and everyone who lives on it must collaborate.



Among the Kaingang, land ownership is collective, everyone enjoys the products planted and harvested in the gardens. All communities, including children, actively participate in the plantations. The men and boys are responsible for mowing, clearing the land, stacking, burning, planting, weeding and harvesting. In the cultivation of cassava, the men open the holes, the women place branches and the children cover the holes. The planting of sweet potatoes and squash is the responsibility of women and children. (PARANÁ, p 14. 2017).

In the Kaingang tradition, the custom of cultivating the land and the emergence of some seeds such as corn, beans and pumpkin, was due to the sacrifice of a wise Indian, who before dying left these riches to his people. Borda says that the indigenous ancestors lived on fruits and honey and when these were already lacking:

[...] A white-haired old man named Nhara felt sorry for them; And one day he told his sons and sons-in-law to use sticks to make a swidden in the bamboo trees and burn it. When he had done this, he told his sons to lead him into the middle of the field; Led there, he sat down and said to his sons and sons-in-law, "Bring thick vines." "And when they had brought him," said the old man. - Now ye tie the vines around my neck, and drag me through the garden in all directions; When I'm dead, bury me in the center of it and go into the woods for three moons. When you return, after that time, you will find the garden covered with fruits that, planted every year, will free you from hunger. -They began to cry, saying that they would not do it; But the old man said to them, "What I command is for your good; If they do not do what I command, they will suffer and many will die of hunger. "Besides, I'm old and tired of living." Then, with much weeping and screaming, they did what the old man commanded, and went into the woods to eat fruit for three moons. After the three moons, they returned and found the garden covered with a plant with ears, which is corn, beans and large pumpkins. When the garden was ripe, they called all the relatives and shared the seeds with them. It is for this reason that we have the custom of planting our gardens and eating fruit and hunting for three or four moons. The corn is ours, here on our land; It wasn't the whites who brought him from their land. We named the corn Nhara in memory of the old man who bore this name [...] (BORDA, 1908, p.23).

Just as land and forests are a source of subsistence for the Kaingang, water is a source of food and life, because they derive their livelihood from it and through fishing. According to Emiliano et al. (2018), water has healing properties for this ethnic group, which is why it is considered sacred and it is in the waters of rivers that many rites are performed by the kujà (shaman) in order to summon the spirits of the waters to ask for health from the members of their community and ward off diseases.

Medicinal herbs, as well as water, are natural resources used by the Kaingang peoples to treat diseases. They believe that plants are sources of healing and pass this on to their children who from a young age learn how to cultivate, care for and use these herbs. "The medicinal tradition of using plants is widely used by the group, and the elder Kaingang have the primary function of teaching the younger generations about the medicinal value of plants." (LAROK; SILVA, 2013, p.257).

In addition to this perspective, they believe that plants have "inspiration, life and power" (PARANÁ, 2017, p. 14) so when a Kaingang child is born they are washed with medicinal plants, as they claim that the spirit that this child received is weak and needs the properties of herbs to be able to strengthen and fix itself.



The production of handicrafts has always been present in the customs of the Kaingang. Throughout history, these productions were made for their own and community use, being used for fishing, hunting, food preparation and as adornments in their rituals. Today, these productions represent one of the means used for the subsistence of these groups

In indigenous communities, one of the ways to generate economic resources for subsistence is the production of handicrafts –baskets, baskets, arrows, headdresses, dream filters, braided pens, bracelets, etc. Handicrafts can be sold in the TI and also in cities near and far from the village. (EMILIANO et al. 2018, p.224)

According to Emiliano et al. (2018), Kaingang work is divided by sex, especially during the production of their arts, for example: clothing that requires more dexterity and strength and even more effort in extracting resources, arrows, cables, baskets, among others, compete with men, while women are left with clothing that requires less strength, However, it is important to know that such a division does not prevent them from helping each other.

Emiliano et al. (2018) state that the work with ceramics is carried out by indigenous people who do not have any training or who do not have a fixed job, so they find in the production of these materials a means of survival. The greatest difficulty for those who work with the sale of these products is the lack of appreciation of manual labor, which often causes them to end up selling their arts for a lower value than the production process, labor and effort to sell.

Negotiation occurs through exchange or sale, albeit in an exploratory way on the part of those who buy the arts; If all the handicrafts are not sold, in order not to bring them back to the house, they exchange them for chicken, eggs, fruit and even alcoholic beverages. (EMILIANO et al. 2018, p.226)

In the indigenous tradition, the taquara has always been one of the plants most used by the Kaingang peoples for the manufacture of their handicrafts. Today, unfortunately, the use of this plant has become scarce for the indigenous populations, but they continue to cultivate and use them for their production. According to Basile Becker (1995), this reference plant in the life of the Kaingang was not only useful for their arts but was also a true calendar, due to its development period occurring every thirty years. The author points out that this plant was also used to cut hair, cut the navel of newborn babies and in the manufacture of musical instruments.

In all indigenous lands there is a political organization, that is, a social organization. Emiliano et al. (2018) also recall that for the Kaingang peoples, the highest authority in the village is the chief and he is responsible for organizing the community, representing it, mediating conflicts and fighting for the cause of his people. The process of electing this authority takes place through a vote that:

[...] It is made by indigenous people over 16 years of age. Each candidate is represented by seeds (corn, beans, soybeans) and the candidate who casts the highest number of votes (=seeds)



is considered elected. Elections take place every four years in some TIs and in others for life. (EMILIANO, et al. 2018, p 230).

In the Kaingang conception, education is understood as a crucial and fundamental element for the maintenance of their values, customs, beliefs and language. For them, educating goes beyond the school environment and is related to values transmitted in everyday life, that is, knowledge that parents transmit to their children about the Kaingang way of being. (LAROK; SILVA, 2013). Thus, it is noted that the essence of Kaingang indigenous education is in the experience with the community, with the family, in the oral tradition and that the vision of education of this ethnic group is focused on collective care, in which everyone is responsible for transmitting cultural knowledge to children.

It is through their daily lives, in their lives with their elders and adults, that children learn through oral tradition, interact and construct meanings from their cultural world. In the same way, there is a collective care, that is, everyone cares and is responsible for everyone. (LAROK; SILVA, 2013, p. 267).

As mentioned before, in the past this population lived by gathering, hunting and fishing and it was in this context that children were taught to be good hunters and gatherers in order to survive. Today this reality no longer exists, but the Kaingang peoples continue to transmit survival practices and habits to their children. Children grow up alongside their parents and learn their trades from them. (LAROK; SILVA, 2013).

In view of this ethnicity's conception of education, it is noted that the Kaingang believe that the school is the ideal space to strengthen their culture, customs, beliefs and values and that through education it will be possible to overcome the challenges and difficulties that indigenous peoples have experienced for so many centuries of history and thus conquer their space in society. through the recognition of their culture. In other words, "what the Kaingang expect from the school is that it can, above all, respect the indigenous way of being and also help to understand the national society, aiming to strengthen their own culture more and more." (LAROK; SILVA, 2013, p 264).

6 TRAINING OF INDIGENOUS TEACHERS, ONE OF THE STRUGGLES OF THE KAINGANG PEOPLES

For the Kaingang peoples, education is a fundamental element in the conquest and revitalization of indigenous culture and identity. According to Santos and Serrão, "the school, with its social function of forming the subject as a historical and political being, should contribute to the process of conquest and autonomy of indigenous peoples" (SANTOS; SERRÃO, 2017, p. 215).

To think about indigenous education is to think about one's own learning processes and to think about the quality of this process is to think about the proposal of a teaching that is bilingual, specific and differentiated. From this perspective, it can be seen that the Indians must be the protagonists at the



head of the indigenous institutions, in order to ensure the effectiveness of this teaching prescribed in the Federal Constitution of 1988 and in the Law of Guidelines and Bases of National Education of 1996.

About this, Grupioni reinforces:

The training of indigenous people as teachers and managers of schools located on indigenous lands is today one of the main challenges and priorities for the consolidation of an Indigenous School Education guided by the principles of difference, specificity, bilingualism and interculturality. It is an established consensus that quality indigenous schools will only be possible if they are led by indigenous teachers and managers, who belong to their respective communities (GRUPIONI, 2006, p.50)

In view of these considerations, it can be seen how extremely important it is to the formation of indigenous educators capable of acting in their reality as critical and reflective agents who teach not only universal knowledge but also the knowledge of their culture.

It is the responsibility of indigenous teachers not only to prepare children, young people and adults, under their responsibility, to know and exercise their rights and duties within Brazilian society, but also to ensure that their students continue to exercise their citizenship widely within the indigenous society to which they belong. (MEHER, 2006, p.24)

In addition to mastering knowledge about their culture, values and beliefs, the indigenous teacher must be a true researcher and investigator, and must constantly seek to improve their knowledge in order to teach properly and mediate moments of interaction with students, broadening their view of social aspects inside and outside the village. As established in a MEC document:

[...] Indigenous teachers have the difficult responsibility of being the main promoters of the research of traditional knowledge among the older members of their community and its diffusion among the new generations, aiming at its continuity and cultural reproduction; as well as studying, researching and understanding the knowledge gathered in the school curriculum in the light of their own knowledge. (MEC, 2002, p.20)

Thus, it is noted that the work of the indigenous teacher is broad and challenging, therefore, it is important for this educator to be very well prepared to perform his function in order to contribute to the teaching and learning process of indigenous children. According to Meher (2006), indigenous teachers currently suffer from not having enough materials at their disposal to work with, and they have to develop their own teaching material. The author herself also recalls that this requires from indigenous teachers the reflective capacity to think about their practice and investigate innovative ways to teach aspects of their culture and curricular contents.

To this end, he states:

When a "white" teacher starts teaching, the school curriculum of the institution that hired him is already up and running – the most he probably has to worry about is putting together the syllabus for his subject. But this is not the case with the vast majority of indigenous teachers – in general, it is up to them to elaborate the entire political-pedagogical project of their



schools: the establishment of their educational objectives, their calendar, their curriculum, the content of the subjects and their evaluation system. (MEHER, 2006 p.25)

It is important to know that an indigenous teacher in their village or Indigenous Land (TI) has the function not only to collaborate with the training and schooling of the members of their community, but also to act as a true protagonist in the search for and conquest of indigenous rights. These teachers, aware of their functions, are at the forefront of debates and organizations in search of the quality of life of their ethnic group:

To think that the responsibilities of an indigenous teacher are limited to those activities circumscribed to the school environment is, however, a mistake. Their range of tasks is almost always much wider. The fact that they have access to the codes of Brazilian society makes them perceive themselves, and are perceived, as crucial elements in the cultural and political dialogue of their ethnic group with the surrounding society. It is common to see indigenous teachers leading discussions and negotiations involving, for example, the ownership and security of their people's territory or the health problems that affect their community. Aware of the importance of their position in determining the future of indigenous societies, the approximately 6,000 indigenous teachers currently serving in Brazil have been organizing themselves since the late 1980s into professional associations, with the aim of strengthening themselves politically. And the militancy of these teachers within these entities has been crucial for the formulation and establishment of fairer public policies for the country's indigenous peoples. (MEHER, 2006, p.27)

In view of what has been exposed in relation to the dimension of the work of the indigenous teacher, it is possible to perceive the reason for discussing the importance of the indigenous people themselves being the interlocutors and mediators of differentiated education, because there is no one better than them to teach the cultural aspects of their ethnicity and meet the desires of their community.

7 LAWS AND BILLS

Indigenous peoples suffer threats and violence of all kinds, every day. For these and other reasons, there are laws that protect them from being exploited and taken from their cultures. In addition to the laws, there are several projects in the country that seek to ensure their protection, their lands and ways of life. Regarding education, projects determined by law guarantee a differentiated and quality education that values their customs and languages, thus making the school space attractive to the indigenous people, since it works from the way of life of each specific community.

With the 1988 Constitution, Indians in Brazil were guaranteed the right to remain Indians, that is, to remain with their own languages, cultures and traditions. By recognizing that the Indians could use their mother tongues and their learning processes in school education, the possibility was established for the indigenous school to contribute to the process of ethnic and cultural affirmation of these peoples and to be one of the main vehicles of assimilation and integration. (GRUPIONI, 2002, p.130).

Indigenous school education needs to be based on the principle of cultural appreciation and the knowledge and know-how of these peoples. The Law of Guidelines and Bases of National Education



(Law No. 9.394/1996) addresses the training of the Indians themselves so that they can act as teachers in their respective communities, because in this way, the classes can be fully adapted to the needs and knowledge of the indigenous students, as well as be approached from the mother tongue of each community. "Art. 32 § 3 - Regular elementary education shall be taught in Portuguese, and indigenous communities shall be assured the use of their mother tongues and their own learning processes." (BRAZIL, 1996, p. 24)

For Grupioni (2002, p. 132), "the LDB makes it clear that indigenous school education should be treated differently from other education systems, which is emphasized by the practice of bilingualism and interculturality". According to the same author, the LDB made it possible for indigenous schools to elaborate their Political Pedagogical Project (PPP), according to their realities, and to organize their own school calendars. As a result, this Law has been offering the support that indigenous peoples have been seeking, with regard to education, as it is known that Education is capable of collaborating in the construction of cultural knowledge and revitalization of indigenous identity.

Accordingly, the National Education Plan has been offering educational programs for Elementary Education to indigenous schools, thus ensuring, according to Grupioni (2002), the autonomy of indigenous schools, both with regard to the pedagogical project and the use of financial resources. To this end, it is necessary to ensure that teaching takes place in an intercultural, bilingual, differentiated way, taking into account the specificities. In this way, the PNE prescribes goals for valuing Indigenous educators and establishes a partnership with the State to offer infrastructure and equip Indigenous schools with the necessary pedagogical and technological resources.

As Brazilian citizens, the Indians are also protected by the Statute of the Child and Adolescent (ECA) which guarantees them the right to an education that collaborates with their physical, cognitive and cultural development, thus aiming at integral development. Federal Law No. 8.069 of 13 July 1990, Article 3 guarantee that:

Article 3 Children and adolescents enjoy all the fundamental rights inherent to the human person, without prejudice to the full protection provided for in this Law, ensuring that they are ensured, by law or by other means, all opportunities and facilities in order to enable them to develop physically, mentally, morally, spiritually and socially, in conditions of freedom and dignity. (BRAZIL, 2019, p.15)

There are currently several projects in Brazil that seek to assist in the protection of indigenous lands and communities, guaranteeing the Indians their rights acquired over the years, based on respect for their customs and cultures. Since 1967, Brazil has had the National Indian Foundation (FUNAI). This is the official indigenist body of the Brazilian state, which aims to:

Article 4 [...] Promote studies on the identification and delimitation, demarcation, land regularization and registration of lands traditionally occupied by indigenous peoples, in



addition to monitoring and inspecting indigenous lands. FUNAI also coordinates and implements policies to protect isolated and recently contacted peoples. (FUNAI, 2017, p. 5).

The National Indian Foundation assists in the set of laws that provide indigenous peoples with a quality education that is based on two principles that must be together and cannot be dissociated so that the indigenous school emerges from them: the first is to achieve universal knowledge and the second is to enable school practices that recognize and allow the respect and structuring of traditional knowledge of indigenous communities. because indigenous education in the field of law goes beyond the limits of the school environment and reaches the relationship of the indigenous with culture, traditions, values, language, and territory.

8 METHODOLOGY

Methodology is the study of instruments, which will be necessary for an efficient elaboration of a scientific work. Thus, this research regarding its nature is basic, in which, according to Prodanov and Freitas (2013), it seeks to originate new knowledge that contributes to science.

According to the approach to the problem, this research is qualitative, as it seeks to understand a certain behavior. According to Moreira and Caleffe (2008, p.73), "qualitative research explores the characteristics of individuals and scenarios that cannot be easily described numerically". Therefore, it enables direct contact with the topic in question in order to achieve more accurate results.

Qualitative research is exploratory in nature, so from the point of view of its objectives this research seeks to offer detailed information on the subject. Prodanov and Freitas state that this type of research is characterized by the purpose of providing:

More information about the subject that we are going to investigate, enabling its definition and design, that is, facilitating the delimitation of the research theme; guide the setting of objectives and the formulation of hypotheses or discover a new type of approach to the subject (PRODANOV; FREITAS, 2013, p.52).

As for its objectives, the research is descriptive, as it seeks to analyze, verify, record and correlate data in order to describe information about the researched reality. According to Gil's contributions:

Descriptive research has the primary objective of describing the characteristics of a given population or phenomenon, or establishing relationships between variables. There are numerous studies that can be classified under this heading, and one of its most significant characteristics is the use of standardized data collection techniques, such as the questionnaire and systematic observation. (GIL, 2002, p. 42).

As for its technical procedures, this research is bibliographic, based on a review of readings on the main theories that guide the researched theme. That is, through materials already published such as scientific articles, dissertations and theses. For Prodanov and Freitas (2013, p.54), this type of



research seeks to "put the researcher in direct contact with all the material already written on the subject of the research".

Thus, the present research was carried out in a public school in the city of Manoel Ribas-PR with the educators of the institution, aiming at data collection through the application of a semi-structured questionnaire. According to Gil (2002, p.114), a questionnaire "is understood as a set of questions that are answered in writing by the respondent". Thus, aiming at a significant description of the researched theme: Indigenous Education as cultural preservation and appreciation of past experiences.

9 RESULTS AND DISCUSSIONS

Education is a right for all and its function is to collaborate in the formation of critical, autonomous individuals capable of reflecting, thinking and transforming the reality around them. For the school to fulfill its function, it is necessary to keep in mind that each student has their own individual characteristics and values. In view of this, it is evident that within the indigenous teaching modality this should not be different, as this modality should have as its main function to collaborate in the reaffirmation of the ethnic and cultural identity of the community where it operates, promoting systematized knowledge so that the cognitive, physical and affective development of its students actually occurs, totally eliminating the exclusionary character and valuing the culture and customs of the different indigenous contexts. According to article 3 of DECREE No. 6,861, of May 27, 2009:

Art. 3 Indigenous schools will be recognized as schools with their own norms and specific curricular guidelines, focused on intercultural and bilingual or multilingual education, enjoying special prerogatives for the organization of school activities, respecting the flow of economic, social, cultural and religious activities and the specificities of each community, regardless of the calendar year. (BRAZIL, 2009).

Thus, in order to achieve the objectives of this research to understand the social function of Education in the Indigenous environment of the Kaingang peoples, as a tool for the struggle for Indigenous rights and preservation of cultural knowledge, a questionnaire was applied to the teachers of the Indigenous State College of the city of Manoel Ribas-PR, with the interviewees being a teacher of indigenous origin, the director of the institution and the pedagogical coordinator. This questionnaire was carried out through the *online environment* via Google Forms, obtaining five descriptive questions. The interviewees will be represented by the acronym "P1- indigenous teacher, D1- principal and C1- Pedagogical coordinator".

The first question addressed to the teacher of indigenous origin was about how he sees the school within the Indigenous Land and what he, as a member of the community, expects from the school. He replied briefly that he expects the school to improve constantly, but stressed that they still need many things to meet the needs of their students. In response to the question posed to the



indigenous educator, we sought, together with the direction and coordination, to understand the importance of the school being within the indigenous community.

D1- emphasized that "the school is the center of the community, representing a lot for everyone around it, and that it collaborates in the transmission of knowledge of the ethnicity".

C1 - stressed that: "the school within the indigenous space is fundamental, because from it the students have an education focused on bilingualism, interculturality and appreciation of culture".

When questioning the direction and the coordination if they believed it was important to have Indigenous teachers working within the school space, the answers obtained from both were positive, the

D1 states that: "the presence of indigenous teachers inside the classrooms is a way of keeping alive the culture historically constructed by the community, as well as the legal rights conquered over time".

C1 highlighted that: "The performance of Indigenous teachers is fundamental within indigenous schools, since through them we can guarantee students an Indigenous school education that values culture, and it is from Indigenous teachers who know the Kaingang culture and language that this process will be built".

In the same way, P1 emphasized the importance of indigenous people graduating from their studies so that one day they can all work together. With this, it can be seen that the indigenous people themselves feel the need to invest in the training of indigenous educators so that there are more teachers of their ethnicities and that together they can reflect and act in an investigative way, seeking to build an education focused on meaningful learning that favors the transmission of indigenous knowledge.

It is also noted that the struggle of the Kaingang peoples for the training of indigenous teachers is still only at the beginning and in view of the answers of the interviewed Indigenous teacher who shared his anxieties and what he expects from the school within the indigenous community, it is verified that in fact the indigenous school will be better and better if indigenous educators are in front of it. as Meher (2006) points out, because they know their own reality and can fight for their rights. However, it was perceived through the answers of the school management, who are non-indigenous professionals, that all educators should work in these spaces collaborating with intercultural teaching. Therefore, the teacher does not necessarily need to be indigenous to teach in an indigenous institution.

It is clear that the more indigenous people are working, the better the quality of teaching will be, but what really matters is that all teachers, whether indigenous or not, seek to value the culture of the institution in which they are inserted, collaborating with the realization of the autonomy of the community. (HENRIQUES, et al., 2017).

In the search for accurate data on the number of indigenous educators working in the institution as mediators of differentiated education, an exciting number was obtained as a response from C1 in which it was found that there are currently more than 40 indigenous educators in the institution, 20 of



them working in Early Childhood Education and the early years of elementary school, the result of a right resulting from the claims of indigenous movements.

According to Maher (2006, p. 23) "[...] the perception that the schooling of indigenous students was conducted by indigenous teachers began to take hold in Brazil only in the 1970s" and also argues that "the first step to ensure the existence of this type of school is that the conductor of the entire school process is, of course, an indigenous teacher". (MEHER, 2006, p.24). Therefore, based on the author's considerations, it is made clear that although the data are exciting, they are not sufficient for the school's demand, since when questioning the management about the challenges they experience in relation to the lack of indigenous teachers, the following argument was received:

D1: "In the institution where I work, most of the teachers who work in early childhood education and early years are indigenous teachers who speak the Kaingang mother tongue. However, the number of indigenous teachers drops when analyzing the final years and high school, since in the community several indigenous teachers have the teacher training course that enables teachers to work in the classes of the initial years and early childhood education and to work in the final and secondary years the teachers need to have some degree and there are few so far they have. However, I believe that in the coming years these numbers will rise, since we have a large portion of Indigenous teachers attending some undergraduate course at this time. The lack of teachers who know the reality of indigenous culture in a more in-depth way and the lack of teachers who speak the Kaingang language makes it difficult for students to learn and understand the contents."

In view of this, there is a need for more indigenous people attending higher education and also the need for a more consistent training in relation to interculturality, not only for indigenous teachers but also for non-indigenous educators who work in contact with these realities. It is reflected that it is necessary for all educators to receive training that offers them the necessary support to turn their gaze to the cause of cultural diversity and to the multiple possibilities of doing a differentiated work that contemplates cultural specificities. On this aspect, Knapp points out:

When we also think about the number of untrained teachers; the number of monolingual teachers in Portuguese working in schools and universities whose students are native speakers of an indigenous language; the number of indigenous and non-indigenous teachers with undifferentiated training; in the number of indigenous teachers trained to work at a certain level of education or in a certain area, but are displaced in the indigenous school in which they work, if we also think about the number of continuing education courses that are little or not at all committed to the difference and specificity required for the construction of a quality Indigenous School Education, We will easily verify that there is still a lot to adjust. (KNAPP, 2016, p. 85).

In view of Knapp's considerations and D1's response, it is evident that even though there have been several improvements in indigenous educational contexts, there is still much to be done, it is still necessary to take significant steps, such as the implementation of public policies aimed at providing services to indigenous schools, offering subsidies, training, resources and tools to develop quality work with indigenous children and adolescents. In this way, it was seen the need to question whether the school receives from the State Government specific materials with contents and activities that value



the culture of the community and the affirmation was obtained that unfortunately there is still a certain lag in relation to the availability of materials and that educators in most cases have manufactured their own materials:

D1: "There are few specific materials about the Kaingang culture, most of the materials used in the school are produced by the teachers themselves. The Department of Education offers indigenous teachers the "indigenous knowledge" course that takes place in partnership with the state universities of the state, this training enables indigenous teachers to organize support materials that are then used in the classroom".

From the answer obtained, it is confirmed how much investment is needed in the training of indigenous or non-indigenous educators, that is, public policies aimed at this cause, because it is these professionals who are inserted in the indigenous school context who will produce the specific materials, collaborating in the construction of the pedagogical political project of the school and in the school curriculum and this requires knowledge, methodological, universal and cultural. According to Meher (2006, p. 25), it should be characteristic of teacher training courses offered to indigenous people "the investment made in the training of the teacher-elaborator of didactic material, which necessarily implies the development of the capacity to act as a researcher in different areas of investigation," According to the author:

The vast majority of indigenous teachers work in bilingual communities and, for this very reason, these teachers often find themselves involved in translation activities in their daily school life, which requires the mastery of a very specific skill. (MEHER, 2006, p.26).

From this perspective, it is important to point out that the teachers who work in an indigenous school, whether they are indigenous or not, must be in constant learning about the culture taught and lived by the community in which the school is inserted. In view of these perspectives, it was sought to ascertain if the teachers of the institution receive continuing education and if they are encouraged to teach based on the principle of interculturality, which values the bilingual teaching of the culture in which it is inserted. C1 emphasized that the institution offers several moments of training, such as: pedagogical meetings, orientations and offers of courses and lectures.

D1 made it clear: "That the school is committed to offering indigenous students an education based on science and at the same time valuing the cultural concepts in which the student is inserted. Students are encouraged to speak their mother tongue at all times within the school environment, Kaingang language classes are also offered in all classes from kindergarten to high school, and the other subjects seek to relate their contents with elements of indigenous culture."

From the answer obtained, it is noted that the institution has sought, through continuing education, to fulfill the function of collaborating in the formation of critical and autonomous individuals capable of reflecting and thinking about their pedagogical practice, in order to collaborate



in the reaffirmation of their ethnic and cultural identity and that it seeks to develop the autonomy of its students without leaving aside their culture. It is also important to have teachers from the indigenous community itself acting as incentives so that one day the students also embrace the causes of their people and exercise their citizenship in the struggle for their cultural and linguistic values.

For Santos and Serrão, indigenous and non-indigenous educators should:

To act critically, consciously and responsibly in the intercultural and sociolinguistic contexts in which they are inserted, allowing them to act as a mediator of differentiated education, responding to the desires of indigenous and non-indigenous communities, reaffirming respect for difference. (SANTOS and SERRÃO, 2017, p. 215).

It was also asked about how the school within the community has contributed to the appreciation of the culture, mother tongue and customs of the Kaingang peoples and whether the school curriculum includes these cultural aspects and what is usually worked on. C1 emphasized that the institution's curriculum includes the cultural aspects of indigenous peoples, especially the Kaingang, and is worked on in all disciplines from kindergarten to high school. He also exemplified that:

C1: "Teachers work on the content of their curricular component relating to the cultural reality of indigenous students. In addition to the work carried out constantly in the classroom, events that contemplate indigenous culture are also held, such as traditional games and exhibitions and cultural fairs, where students from other schools and the community outside the village have the possibility to learn a little about the Kaingang indigenous culture. The teachers work according to their disciplines on topics such as: history of the community, legends, cuisine, laws that protect the indigenous peoples, land demarcation, handicrafts, the resistance of indigenous peoples, religiosity, indigenous games, land measurements, etc."

Against C1's answer, P1 summarized that daily they use their mother tongue and only from the beginning of their studies do they begin to learn the Portuguese. When asked if there are events that preserve and value indigenous culture within the institution, he pointed out that there are dances and music that are highly valued, including by the Chief and Vice Chief who encourage them to continue promoting such events so that they do not lose their culture, since these customs have been passed from parents to children.

In view of the information collected, it is worth emphasizing that today's indigenous school is first and foremost a project of the Indians, a project that allows them to master both universal knowledge and knowledge of their own culture, thus forming subjects who know their own history, capable of debating their role in society, defending their citizenship and dignity (CONH, 2005). That is why the school space becomes so important for these peoples, because it is in this space of socialization and assimilation of knowledge that they unite for the struggle and conquest of a fairer place within society.



10 FINAL THOUGHTS

The current school fulfills a fundamental function for the indigenous populations, as it contributes to maintaining the customs, traditions and languages of each culture in which it is inserted. This has been possible thanks to a differentiated curriculum that not only includes the teaching of the mother tongue, but also includes aspects of the culture of the indigenous community in the syllabus of all subjects.

In this way, this research provided a deepening of what indigenous peoples expect from the school, that is, that the school is focused on their values, keeping alive the use of the mother tongue, so that students develop oral and written fluency in the two languages, the mother tongue and Portuguese, making the two languages have the same importance and value in all areas of learning. thus allowing the integration of students into society, without, however, uprooting them from their culture. Against this, Pope Francis (2020, p. 19) emphasizes that the meaning of the best educational work is to cultivate without uprooting, to make it grow without weakening identity and to promote without invading, that is, Education must be at the service of indigenous communities and committed to their causes.

From this perspective and in view of the historical process of indigenous school education presented in this research, it is inferred that there is still much to be done to overcome the marks of the colonial or Pombaline schooling process that sought for years of history to uproot the indigenous culture, or rather, to doom it to disappearance, but it is noted how much the indigenous peoples fought and continue to fight for an education that values their customs. Ethnological beliefs and roots, customs loaded with symbolism, based on legends and myths that are part of indigenous traditions that have been transmitted from generation to generation for thousands of years, as is the example of the culture researched. This affirms how well prepared an indigenous or non-indigenous educator must be to act as a mediator of the universal and cultural knowledge of the indigenous community in which he teaches.

From all the information acquired during the process of bibliographic research and interviews, it was possible to perceive the need to study and understand the culture of indigenous peoples and thus give voice to the Indians, giving space for them to expose their achievements and needs, because today's indigenous schools still have needs that lead us to reflect on how important it is to think and reflect on the cultural diversity of our country in regular schools and universities, since the Indians seek training in them so that they can give visibility to their communities and so that future generations can continue to fight for their ideals and their essence.

In addition, it is extremely important to think that even if there are many non-indigenous teachers prepared and qualified to teach in the principles of interculturality, it is still necessary to continue fighting for more and more indigenous teachers to be inside indigenous schools so that



students feel safer and inspired to want to seek the best for their future and that of their community by mirroring their own indigenous masters.

From the perspective of the research carried out with the investigated institution, it was possible to reach the answer to the question that guides this work, in which it was verified that the indigenous school located in the community of the Kaingang peoples has worked on the cultural aspects of the ethnicity, thus seeking to contribute to the indigenous thinking and to the revitalization of this culture through materials made by the teachers themselves and through orality. reinforcing values and collaborating so that the Kaingang language is transmitted within the school space.

However, it was noticed that the institution suffers from the lack of indigenous teachers and teachers trained in intercultural principles and this makes the work carried out a little difficult, but it seeks to overcome this gap through the constant offer of continuing education, so that teachers feel capable of preparing materials that facilitate the process of transmitting knowledge so that they can offer a quality education to students and members of the school. indigenous community.

In short, indigenous school education has already advanced significantly in the educational field, but it is still a subject that deserves to be discussed in all social instances, in order to ensure that the right to quality education is not intended for a small portion of Brazilian society. This research generated satisfactory results for the promotion of reflection on the importance of exposing the struggle of the Kaingang peoples in the search for their rights, a struggle that is extremely important in terms of respect and appreciation of indigenous communities as much as any other culture inserted in society.



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