


Social and cultural relations in the inclusion of indigenous students in non-specific schools: Denominations and difficulties

 <https://doi.org/10.56238/sevened2024.010-055>

Rafaela Ferreira Girotto¹, Robison Risso² and Leonel Piovezana³

ABSTRACT

The text on social and cultural relations in the inclusion of indigenous students in non-specific schools: denominations and difficulties is also the result of a master's dissertation in education that deals with the difficulties of non-indigenous schools to contemplate cultures in their specificities. Problem question: How are diversity and specific indigenous education addressed and developed in a non-specific school of indigenous culture? With the objectives of analyzing, in scientific productions and documents, the offer and development of intercultural education; Identify academic and bibliographic productions that deal with intercultural, specific, differentiated, bilingual and community indigenous school education; To interpose the Curricular Proposal of the state of Santa Catarina and the National Curriculum Reference for Indigenous Education; Mapping, starting from the origin of the indigenous students, culture, identity and choice for the school outside the Village; Identify the initiatives and possibilities that the school offers to indigenous students; To analyze the perceptions of indigenous students in relation to educational processes, the study was carried out and characterized as a qualitative research, supported by related bibliographic references, semi-structured interviews with teachers, public school directors and Kaingang students from the Xapecó Indigenous Land, located in the municipalities of Ipuacu and Entre Rios SC. As a result, we identified failures and absence of pedagogical procedures that comply with the specific Brazilian legislation for the service of students from different cultures and the lack of specific training for teachers and school management, as well as the understanding of the processes of inclusion and citizenship formation for all people, without exception.

Keywords: School education, Specificity, Indigenous, Intercultural.

¹ Master's student in Education
Community University of the Chapecó Region - Unochapecó
E-mail: rafaela.ferr@hotmail.com
LATTES: <http://lattes.cnpq.br/0001043709535885>

² Master's student in Education
Community University of the Chapecó Region - Unochapecó
E-mail: robisonrisso@yahoo.com.br
LATTES: <http://lattes.cnpq.br/2463672615095000>

³ Doctor in Regional Development UNISC
Professor of the PPGE at the Community University of the Chapecó Region - Unochapecó
E-mail: leonel@unochapeco.edu.br
LATTES: <http://lattes.cnpq.br/8196195261847883>



INTRODUCTION

Brazilian education has different specificities and a rich diversity. In this sense, knowing indigenous education, its advances, gains and cultural contributions leads us to think about the need for an education with a specific, differentiated, bilingual, intercultural and community curriculum. This text brings reflections thought during the course carried out in a master's research in Education, applied in a municipal public school located in the surroundings of the Xapecó Land in the municipality of Ipuacu/SC, which serves Kaingang indigenous students, being, by their own choice or that of their families, no longer enroll in specific schools in the interior of the village.

INDIGENOUS SCHOOL EDUCATION

Indigenous school education is a modality of basic education that differs by highlighting peculiarities such as customs, beliefs, knowledge and participation of the community, spoken language, among other specific aspects that are taken into account. This type of education is mainly characterized by the numerous challenges faced, among which is that of offering a quality education that truly meets the needs of the indigenous community.

The challenge of indigenous school education is to propose a quality and differentiated education system, in the sense of meeting the specificities of a people different from the national society, considering that their horizons for the future are not the same as ours, and not to reduce the issue to meeting through programs of social inclusion of individual desires, even if legitimate, of some of the indigenous students (Ladeira, 2004, p. 143).

It must be understood that, due to the methods used by European peoples to catechize indigenous peoples, such as forced bilingualism, education not specific to their customs, for a long time focused only on preparing them for work, nullifying their beliefs and culture. However, in recent years, the struggle for the quality of indigenous education has consecrated some victories, such as the specificity added to the National Curriculum Reference (RCNEI). It is a document that objectively emphasizes school education in relation to indigenous schools, which must be oriented in the respective territories, taking into account their cultural, geographical, social, linguistic peculiarities, among others.

The National Curriculum Reference for Indigenous Schools, of the Ministry of Education, prepared in 1998, with the participation of indigenous teachers and leaders from all over Brazil, emphasizes that indigenous peoples have, throughout their history, created complex systems of thought and their own ways of producing, storing, expressing, transmitting, evaluating and re-elaborating their knowledge and conceptions about the world. Man and the supernatural. Also noteworthy is the presence of their own values, conceptions and philosophical knowledge, elaborated in unique conditions and formulated based on original reflections (Piovezana, 2010, p. 132).



In addition, it brings issues of respect for diversity, the appreciation of the cultures of indigenous peoples, and establishes an education that is pertinent and meaningful for indigenous communities, based on the languages, values, and practices of their societies.

It is important, however, to make it clear that, as a reference for a country with such diverse indigenous societies, and having as its foundation and goal respect for plurality and diversity, the RCNEI/Indigenous is not a curricular document ready to be used, mechanically, in any context, nor does it intend to be giving class recipes: this Reference proposes, only, to subsidize and support teachers in the task of continuous invention and reinvention of their school practices (Brasil, 1998, p. 14).

The document recommends that indigenous communities be actively prominent in the educational process, thus allowing effective control over the curricula and methodologies employed, which will ensure education according to the needs and desires of the communities. "The National Curriculum Reference for Indigenous Schools (1998) points out issues common to all teachers and schools, clarifying and encouraging the plurality and diversity of the multiple curricular programs of specific historical and ethnic projects" (Brasil, 2014, p. 73-74).

This document seeks to ensure that Indigenous teachers are empowered to maintain an effective and caring education that maintains and incorporates Indigenous principles in educational institutions. It requires cooperation between different parties, such as local and federal governments, communities, teachers, and schools, in addition to believing that the curriculum must be malleable, adapting to each situation or requirements of the community in which they are inserted.

Among the rights to be guaranteed and ensured at school is the right to build a differentiated and specific curriculum. This theme can be an instrument to experience a school that is appropriate to the interests of the community, helping to form a renewed practice, distancing itself from previous models of integration and homogenization (Brasil, 1998, p. 99-100).

One of the greatest difficulties in applying the RCNEI is to make sure that the funding, i.e., the necessary resources, is available, as well as overcoming the political and bureaucratic obstacles that may prevent the applicability of the guidelines. However, it remains a fundamental instrument to promote education that governs and celebrates Brazil's cultural and linguistic diversity. It enables indigenous peoples to strengthen their cultural identities and engage critically in society. We should be aware that the RCNEI represents an expressive milestone in education in Brazil, as well as a fundamental step towards improving equality and inclusion in Brazilian society, since it is the one that mentions that the ideal teacher to teach classes in an indigenous community is the indigenous person himself.

Community: Because it is conducted by the indigenous community, according to its projects, its conceptions and its principles. This refers both to the curriculum and to the ways in which it is administered. It includes freedom of decision regarding the school calendar, pedagogy, objectives, contents, spaces and moments used for school education. *Intercultural:* Because it must recognize and maintain cultural and linguistic diversity; promote a situation of



communication between different sociocultural, linguistic and historical experiences, not considering one culture superior to the other; stimulate understanding and respect between human beings of different ethnic identities, while recognizing that such relations have historically occurred in contexts of social and political inequality. *Bilingual/multilingual*: Because cultural traditions, accumulated knowledge, education of the younger generations, religious beliefs, thought and practice, symbolic representations, political organization, projects for the future, in short, the socio-cultural reproduction of indigenous societies are, in most cases, manifested through the use of more than one language. Even indigenous peoples who are now monolingual in Portuguese continue to use the language of their ancestors as a powerful symbol to which many of their identifying traits converge, thus constituting an important symbolic bilingualism. *Specific and differentiated*: Because it is conceived and planned as a reflection of the particular aspirations of indigenous people and with autonomy in relation to certain aspects that govern the functioning and orientation of the non-indigenous school (Brasil, 1998, p. 24-25).

In recent years, there has been a marked change in school curricula, which has focused on contemplating all the cultures that encompass the school environment. In this sense, "[...] the different reforms in the area of education incorporate the intercultural perspective, either as one of the articulating axes of school curricula, or by introducing issues related to cultural differences as cross-cutting themes [...]" (Candau; Russo, 2010, p. 163).

With regard to the construction of a timeline of educational processes, it is notorious that the curriculum has taken different directions, starting from the education that was presented after the discovery of Brazil, in the year 1500, to the present day.

The establishment of the first schools in indigenous communities in Brazil is contemporaneous with the consolidation of the colonial enterprise Portuguese. This is not to say that indigenous peoples did not have their own education processes before the arrival of the Portuguese (Luciano, 2007, p. 3).

As previously mentioned, the indigenous school curriculum brings with it specificities that are not found in a non-indigenous curriculum, and, in order to understand such differences, it is urgent to suspend our conceptions and everything that, until then, we have understood as an educational model.

The school model brought and implemented by the Portuguese (with a teacher, classroom, books, desks, subjects, curriculums, principal, etc.) is totally foreign to traditional indigenous cultures, but little by little it has become necessary and important for post-contact life (Luciano, 2007, p. 3).

Figure 01 - Painting First Mass in Brazil, 1860, by Victor Meirelles



Source: Itaú Cultural Encyclopedia (2001-2024) Accessed on: May 18. 2024.

In the figure above, it is possible to observe that, with the arrival of the first educators/catechists in Brazil around the year 1500, formal education began to be constituted in a predatory and imposed way, where the indigenous people were treated as soulless beings, devoid of feelings or any social skills.

This education had a very clear mission to civilize, Christianize and patriotize the Indians. In other words, to make the Indians cease to be Indians (stop speaking their own languages, abandon their cultures, their customs, their lands) to become obedient and submissive Christians and patriots to facilitate the possession of their lands and the wealth existing therein by the colonizers (Luciano, 2007, p. 3).

The significant cultural genocide that indigenous peoples have suffered since the arrival of Europeans is irreversible. In this context, any legislation that will be implemented will only mitigate, in part, the profound damage that these peoples face in various aspects.

So much so that the first objective of education is to make us aware of the reality of our fellow human beings. That is to say: we have to learn to read their minds, which is not simply equivalent to the strategic dexterity of preventing their reactions and anticipating them in order to condition them to our benefit, but implies first of all attributing to them mental states like ours and on which the very quality of ours depends. This implies considering them as subjects and not mere objects; protagonists of their lives and not mere empty cronies of ours (Savater, 1998, p. 43).

Savater (1998) reflects on a current theme that relates education to the arrival of the Jesuits in Brazil: by treating indigenous peoples as beings devoid of souls, they imposed a type of education that disregarded their language, customs and beliefs. Such behavior still persists in many schools, where interculturality in the classroom is not recognized.

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 indigenous people could use their mother tongues and their learning processes in school



education, the possibility was established for indigenous schools 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, 2021, p. 130).

Specific and differentiated indigenous school education as a right of indigenous peoples is the duty of the State.

The Kaingang people distinguish indigenous education from school education: indigenous education is focused on knowledge about oneself, about nature, about the other and is responsible for the acquisition of the specific customs and knowledge inherent to each community to which the individual belongs. School education is conceived in the sense of complementarity between indigenous and non-indigenous knowledge; School education has also been an element that enables the Kaingang to affirm individual and collective cultural identity, construct subjectivity and otherness. It is designed in such a way as to guarantee access to non-indigenous school codes; In addition, for the formation of citizenship awareness, the ability to reformulate strategies of resistance, guarantee of their rights, the promotion of their cultures, the knowledge of the structures of non-indigenous society, and the acquisition of new knowledge useful for the improvement of the living conditions of the Kaingang. Kaingang education is structured in its own ways of teaching and learning, which involve knowledge and customs characteristic of each village. This knowledge is taught/learned orally in daily life, in rituals, myths and in the different forms of organization of each community. The Kaingang people think of school education as a way to reduce inequality, to establish rights and achievements, in addition to promoting intercultural dialogue between different social agents (Santa Catarina, 2019, p. 91-92).

With the rights formally guaranteed in the Federal Constitution of 1988 and infra-constitutionally, countless efforts are made to ensure a differentiated indigenous education, which includes the language, customs, knowledge and knowledge of these peoples, as well as teacher training within these communities.

Article 210 of the Constitution guarantees educational assistance to indigenous peoples at all stages of basic education, and Article 231 recognizes indigenous peoples' original right to the lands they traditionally occupy, as well as the guarantee of preservation of their ways of life and social organization, customs, languages, beliefs, and traditions.

In addition, the Law of Guidelines and Bases of National Education (LDB) (Law No. 9,394 of 1996) provides for the provision of bilingual and intercultural school education for indigenous peoples, in addition to the appreciation of their languages and cultures. Another relevant legislation is the National Policy on Indigenous School Education, instituted by Presidential Decree No. 6,861 of 2009, which establishes principles, guidelines and strategies for the provision of indigenous school education throughout the country.

Among the objectives and goals set forth in the National Education Plan is the universalization of the provision of educational programs to indigenous peoples for all grades of elementary school, ensuring autonomy for indigenous schools, both with regard to the pedagogical project and the use of financial resources, and ensuring the participation of indigenous communities in decisions related to the operation of these schools. For this to happen, the Plan establishes the need to create the indigenous school category to ensure the specificity of the intercultural and bilingual education model and its regularization with the education systems (Grupioni, 2001, p. 27).



The conception of indigenous education considers cultural peculiarities, based on nature and empirical knowledge allied to scientific knowledge. With its own curriculum, it addresses the specific characteristics of indigenous peoples, values cultural diversity, and is extremely relevant and necessary, especially for the rescue and preservation of culture. On the other hand, despite the advances, there are still many barriers that prevent the training of indigenous people in higher education, such as the lack of inclusion policies and the lack of adequate structure in universities. As such, the higher education of indigenous people becomes even more important, as it is a fundamental step towards the construction of a more egalitarian and democratic society.

By investing in their training, we will be strengthening cultural diversity and, for this reason, it is essential that measures are created that enable the access and permanence of indigenous people in universities, ensuring the training of trained professionals committed to valuing and defending the culture and rights of indigenous peoples.

Since 1970, indigenous school education in Brazil has made significant progress with regard to the legislation that regulates it and the rights to a specific, differentiated and bilingual school, also with regard to the training of indigenous professionals to work in their communities of origin, at different levels of education (RCNEI/indigenous, 1998). Specific educational policies are created for Indigenous School Education and various higher education courses, such as PROLIND – Indigenous Degree Program, created by the federal government in 2007/08, and funds are made available for the education systems of the state public networks to develop courses at the basic and higher education level (Piovezana, 2010, p. 141).

Still, in addition to what the author cites in relation to higher education, there is the constitutional specificity in the education of children and young people, "§ 3 Regular elementary education will be taught in Portuguese, ensuring that indigenous communities use their mother tongues and their own learning processes" (Brasil, 1996, Art. 32). According to Piovezana (2010, p. 140),

Currently, differentiated, bilingual and intercultural education is a demand of the country's indigenous leaders. The Indigenous School aims to achieve the socio/economic/cultural autonomy of each people, contextualized in the recovery of their historical memory, in the study and appreciation of their own language and science, systematized in their ethnoknowledge, and in the access to scientific information of the majority society.

According to the author, education becomes a point of discussion, being part of the indigenous movement, demonstrating this culture's interest in relating the school as a transforming agent of the subjects' autonomy.

Knowing that education is not only done in the classroom, indigenous community education brings parallels with the community in general, understanding that the school is not isolated.

Thus, community education takes place through workshops and other non-school education actions, working on content of national society such as teaching/learning the Portuguese



language and mathematics, to the extent that they can be tools for the type of relationship that these peoples wish to develop with national society (Brasil, 2020, n.p.).

The development of the indigenous school curriculum brings community life as one of its bases and, by contradicting the classical model of the curriculum, demonstrates that the struggle for rights to contemplate culture is not in vain, and that the contemplation of empirical knowledge as a relevant guarantee is indispensable.

In Indigenous School Education, it is understood that it is not satisfactory to think of indigenous schooling only as a simple transposition of a Western school model to an indigenous community, but one must take into account what the community's life project is, what and how the school can contribute to this project, what they think about the school and what they expect from it (Ciaramello, 2014, p. 48).

As of 2019, with the implementation of the Santa Catarina Curriculum Proposal, indigenous peoples ensured the implementation of a new model of education, even though it was already considered a right under the Federal Constitution.

With regard to Indigenous School Education, with the Federal Constitution of 1988, Indigenous Peoples conquered the right to a specific, differentiated, intercultural, bilingual/multilingual and community school education. Article 210 (Brasil, 1988) ensures that indigenous people use their mother tongues and their own learning processes, and it is up to the State to protect the manifestations of indigenous cultures (Santa Catarina, 2019, p. 91).

According to the National Curriculum Reference for Indigenous Schools (Brasil, 1998, p. 22),

Because it is conducted by the indigenous community, according to its projects, its conceptions and its principles. This refers both to the curriculum and to the ways in which it is administered. It includes freedom of decision regarding the school calendar, pedagogy, objectives, contents, spaces and moments used for school education.

It must be reiterated that, over time, indigenous education has gained space and notoriety and the laws have become more contemplative and specific, ensuring that the first inhabitants of Brazil known as *Indigenous Peoples* achieve the continuation of customs and beliefs, however, there is still much to do and many rights to guarantee so that the laws are really put into practice. In this sense, the indigenist struggle for an education that contemplates their culture must take place day after day, since these people suffer constant threats, whether educational, cultural or territorial.

CURRICULUM PROPOSAL AND THE NATIONAL CURRICULUM FRAMEWORK FOR INDIGENOUS EDUCATION

The Curricular Proposal of Santa Catarina, which is the guiding document of basic education, which carries in its essence helping the teacher to ensure the quality of public education, guiding pedagogical practices. Its first publication took place in 1991 and its last update dates back to 2014,



with additions of texts prepared by thematic groups, having as a guiding principle the expansion of the reflection of six essential themes and public policies for education in Santa Catarina. Diversity as a formative principle is one of its fundamental elements.

Diversity is understood as a characteristic of the human species: human beings are diverse in their historical and cultural life experiences, they are unique in their personalities, and they are also diverse in their ways of perceiving the world. This notion refers us to the idea of differences in the constitutive identities of human beings, their social organizations, ethnicities, nationalities, genders, sexual orientation, religiosities. In short, diversities of social groups, of identities of the social being in its singularity that are constituted in spaces, environments, in historical times with diverse characteristics (Santa Catarina, 2014, p. 54).

This principle guides public education teachers to plan actions that contemplate diversity. In addition, the context of diversity in the Curricular Proposal of Santa Catarina deals with different teaching modalities, bringing Indigenous School Education as one of them, evidencing its particularities and importance.

From this, the teacher has the opportunity to adapt his planning by putting himself in the place of the other. "Therefore, valuing ethnic and cultural differences, for example, does not mean adhering to the values of the other, but respecting them as an expression of the diversity of every human being, without any discrimination" (Santa Catarina, 2014, p. 54).

Over the last few decades, we have seen in social movements a great advance in guaranteeing individuality, that is, guaranteeing the right to difference. When studying the Curricular Proposal of Santa Catarina, it is necessary to reflect on diversity, on how we all have different histories and experiences. It is also necessary to value the political and historical awareness of diversity, as well as its recognition and appreciation. In this sense, it is not only a matter of tolerance for the other, but of the right of everyone to have their identity preserved.

Therefore, why is it necessary to discuss some groups and explain the processes of prejudice, discrimination and exclusion that have been experienced as a result of a curriculum that does not take into account the differences in school? How has diversity been thought of, recognized and embraced in schools? Why are some groups considered as "the" different ones? Why do these groups create their own movements and demand a reorganization of the curriculum? What is the relationship between diversity, inclusive education and comprehensive education? Why is the issue of diversity central to this curricular proposal? How can diversity be considered as a formative principle? (Santa Catarina, 2014, p. 55-56).

Certain social groups continue to demand government actions that ensure, within the curriculum, the representation of plural identities, based on the four pillars of education: learning to know, learning to do, learning to live together and learning to be. According to LDB 9394/96,

Article 26-A. In public and private elementary and secondary schools, the study of Afro-Brazilian and indigenous history and culture is mandatory. § 1 The syllabus referred to in this article will include various aspects of history and culture that characterize the formation of the Brazilian population, based on these two ethnic groups, such as the study of the history of Africa and Africans, the struggle of blacks and indigenous peoples in Brazil, black and

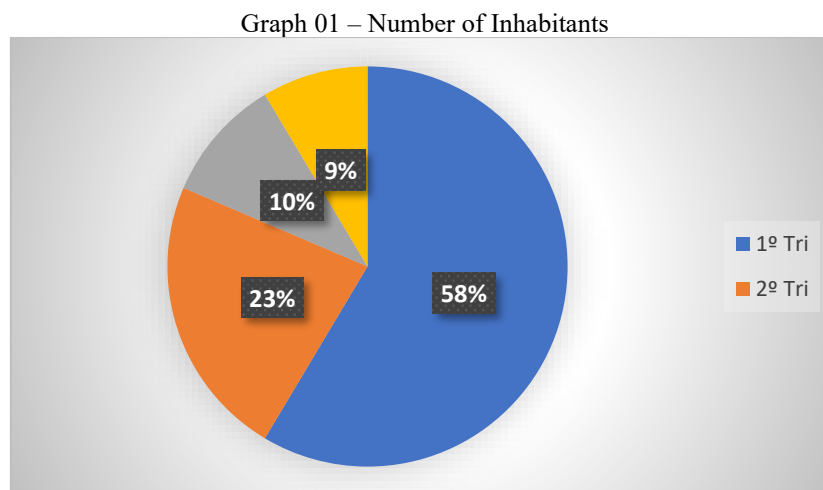
indigenous Brazilian culture, and blacks and Indians in the formation of national society. rescuing his contributions in the social, economic and political areas, pertinent to the history of Brazil. § 2 The contents related to the history and culture of Afro-Brazilians and the Brazilian indigenous peoples will be taught within the scope of the entire school curriculum, especially in the areas of artistic education and Brazilian literature and history (Brasil, 1996).

From then on, the study of Afro-Brazilian and indigenous cultures became part of school curricula. However, this inclusion may not have been sufficient to ensure the effective practice of teaching these cultures in all their specificities. This is evidenced by the stereotyped activities often carried out by schools, which are often restricted to the contents of books and the internet. It is necessary that the curriculum is effectively implemented, guaranteeing the right to explore and study cultural diversities.

It is significant to reflect on how important it is to articulate the school's knowledge with the knowledge brought by the school's subjects. It is ethical for the school to ensure that this mixture produces other knowledge, other rationalities, other interactivities and postures in the context of ethnic-racial relations (Brasil, 2014, p. 67).

PUBLIC SCHOOLS VERSUS INTERCULTURAL EDUCATION

When observing the specificities of the non-specific schools that serve indigenous students in the municipality of Ipuacu/SC, the cultural diversity is evident in its tangle of customs and beliefs, being the municipality formed by descendants of Germans, Italians, caboclos and mostly indigenous (Graph 01), it is up to the schools to ensure that such cultures are included within their planning. Thus, recognizing the importance of cultural diversity in the classroom.



Source: IBGE. <<https://g1.globo.com/sc/santa-catarina/noticia/2023/08/07/censo-do-ibge-populacao-indigena-de-sc-cresce-182percent-e-chega-a-21541.ghtml>>. Accessed: 29. Mai. 2024.

Brazil is recognized as a peculiar country with a very rich culture, it is necessary that we recognize the different cultures that form it and become aware to rethink our beliefs, to become enlightened and open to understanding interculturality, seeking ways to see the world: such a change



within the school environment needs to start with the school curriculum, where, in theory, it would form a solid basis for respecting different cultures. Thus, knowing and understanding education over time and its distinctions with regard to indigenous culture and its contributions to education is essential.

Despite the different studies on interculturality, little is said about the difficulties faced by indigenous people when leaving their culture and living with another, there is a significant gap in studies and research that specifically address the difficulties and contributions of these students in the classroom (from non-specific schools), we consider that the lack of knowledge and the precariousness of information, may lead to unsatisfactory practices in their inclusion.

In non-specific schools that serve students of different ethnicities such as indigenous, it is necessary to seek strategies through formal teaching and curriculum that guarantee the relationship with cultural diversity, for this the teacher needs to recognize that the classroom is made up of different cultures, because in this way he guarantees students to express themselves and bring their customs and cultural peculiarities in proposed activities.

No one escapes education. At home, on the street, at church or at school, in one way or many, we all involve bits and pieces of life with it: to learn, to teach, to learn-and-teach. To know, to do, to be or to live together, every day we mix life with education (Brandão, 1995, p. 7).

The scientific education learned within schools and the culture that encompasses beliefs and customs that the student brings with him, are intrinsically interconnected, so that we cannot conceive education without bringing the experiences and experiences of the students, one of the ways to transform this perspective is through the school curriculum, where the teacher establishes a connection between daily life and formal education. The teacher, as a mediator, needs to master references that allow him to conduct an autonomous and reflective thinking, with work proposals that will be really effective in the teaching and learning process in the classroom, bringing the local culture linked to teaching (Santos; Silva, 2016, p. 14-15).

Figure 02- Municipalities of Ipuauçu and Entre Rios, SC



Source: NSC Total – The Kaingang and the female prominence in the struggle for land. Accessed on 10. Mai. 2024

According to Figure 02, we perceive the extension of the Xapecó Indigenous Land and thus we understand the importance that the indigenous people have for the municipality, however, we need to understand the choice for non-specific public schools, making the influence of families on the decisions of many of the indigenous students notorious, as mentioned by one of the interviewees, a 9th grade student, *"Not really! That's not my choice, it's my parents who decide."* As for the reason why the family members choose the school outside the Xapecó Indigenous Land, she reinforces that *"They think it's better here, and I accept it"*.

The lack of belonging is noticeable in the students, since they treat their own culture as "other". When a 9th grade student was asked about the difficulties in talking about the Kaingang culture within the school, he replied *"No, we can talk openly. But I have nothing against them, because whenever I go there, I do things with them, because there are parades, so I go there to do things with them."* The student refers to his own people as "them," as if he did not belong to such a culture. At another moment, this same student reinforces, in relation to the specific school, *"One thing is that the teachers didn't pay much attention to us, we mostly stayed "barde" there. The teachers just talked, took us outside to play and didn't pass almost anything."* Such a statement may be an indication of the reasons why families choose to enroll their children in non-specific schools, but it is not possible to say that this actually happens, because it is an isolated answer, which cannot serve as a parameter for reaching conclusions.

FINAL THOUGHTS

With regard to the Curricular Proposal and the National Curriculum Reference for Indigenous Education, it is notorious the need for the existence and reaffirmation of such documents to ensure a



quality indigenous education that reinforces the cultural particularities within the school environment, so that, even if it is not a specific school, students have the right to a specific and differentiated education. because quality basic education is for everyone and it is the duty of the State to guarantee this policy to students.

Indigenous education has given visibility to an ethnic group that has been historically massacred, translating the essential needs for the preservation of their culture. Although the indigenous educational model has been transformed over the years, the struggle to ensure its effective implementation continues. Interculturality in education is inseparable from the knowledge, customs, and beliefs that must be addressed, integrating issues of ethnicity, generation, nation, and people. It is observed that indigenous education should ensure the participation of students' experiences, combining them with knowledge. It is crucial to intensify efforts to promote otherness and respect for differences, with evaluations and reception that fully integrate school and social life, without ignoring the specific culture of each ethnic group and individual and community aspirations.

As a result, failures and absence of pedagogical and curricular procedures that comply with the specific Brazilian legislation for the service to students from different cultures were identified. Another factor that should be taken into account is the training for teachers who serve students in diversity and their cultural specificities, also extended to school managers. School pedagogical political projects need complementary studies that meet the proposals of inclusion and understanding for citizenship education when attending to diversity as a formative principle and those of inclusion and citizenship training processes for all people, without exception.



REFERENCES

1. Brandão, C. R. (1995). Em campo aberto: escritos sobre a educação e a cultura popular. São Paulo: Cortez.
2. Brasil. Fundação Nacional dos Povos Indígenas. (2020). Educação Comunitária. FUNAI. Disponível em: <https://www.gov.br/funai/pt-br/atuacao/povos-indigenas/cidadania/educacao-comunitaria> Acesso em 13. fev. 2024.
3. Brasil. (1996). Lei n.º 9.394, de 20 de dezembro de 1996. Estabelece as diretrizes e bases da educação nacional. Diário Oficial da República Federativa do Brasil, Brasília, DF, 23 dez. 1996. Disponível em: http://www.planalto.gov.br/ccivil_03/leis/19394.htm. Acesso em: 13 fev. 2024.
4. Brasil. Ministério da Educação. Secretaria de Educação Fundamental. (1998). Referencial curricular nacional para as escolas indígenas. Brasília, DF: MEC/SEF.
5. Candau, V. M. F., & Russo, K. (2010). Interculturalidade e educação na América Latina: uma construção plural, original e complexa. Rev. Diálogo Educacional, p. 151-169. Disponível em: http://educa.fcc.org.br/scielo.php?pid=S1981-416x2010000100009&script=sci_abstract&tlng=en. Acesso em 10 mar. 2024.
6. Ciaramello, P. R. (2014). (Des)caminhos educacionais: da educação indígena comunitária à universidade. Guarapuava: Unicentro.
7. Primeira Missa no Brasil. In: Enciclopédia Itaú Cultural de Arte e Cultura Brasileira. São Paulo: Itaú Cultural, 2024. Disponível em: <http://enciclopedia.itaucultural.org.br/obra1260/primeira-missa-no-brasil>. Acesso em: 18. mai. 2024. Verbete da Enciclopédia.
8. Grupioni, L. (2002). As Leis e a Educação Escolar Indígena. Brasília: MEC/SEF.
9. Ladeira, M. E. (2004). Desafios de uma política para a educação escolar indígena. Revista de Estudos e Pesquisas. Disponível em: <https://dSPACE.sistemas.mpba.mp.br/handle/123456789/497>. Acesso em 15 fev. 2024.
10. Luciano, G. dos S. (2006). O índio brasileiro: o que você precisa saber sobre os povos indígenas no Brasil de hoje. Brasília: Ministério da Educação.
11. Luciano, G. J. dos S. (2007). Cenário contemporâneo da educação escolar indígena no Brasil. Brasília: Ministério da Educação.
12. NSCtotal. (2022). Os Kaingang e o Destaque Feminino na Luta por Terras. Disponível em: <https://especiais.nsctotal.com.br/originarios-sc/kaingang-santa-catarina/> Acesso 10. mai. 2024.
13. Piovezana, L. (2011). Território Kaingang na mesorregião grande fronteira do MERCOSUL: territorialidades em confronto. História Unisinos, v. 15, n. 2, p. 328-338. Disponível em: <https://www.redalyc.org/pdf/5798/579866827018.pdf>. Acesso em 12 fev. 2024.
14. Santa Catarina. Secretaria de Estado da Educação. (2019). Currículo base da educação infantil e do ensino fundamental do território catarinense. Estado de Santa Catarina, Secretaria de Estado da Educação. Florianópolis: Secretaria de Estado da Educação.



15. Santa Catarina. Secretaria de Estado da Educação. (2014). Proposta Curricular de Santa Catarina: formação integral na educação básica. Estado de Santa Catarina, Secretaria de Estado da Educação. Florianópolis: Secretaria de Estado da Educação.
16. Santos, J. G., & Silva, J. N. D. (2016). A influência da cultura local no processo de ensino e aprendizagem de matemática numa comunidade quilombola. *Bolema: Boletim de Educação Matemática*, 30, 972-991. Disponível em: <https://doi.org/10.1590/1980-4415v30n56a07>. Acesso em 12 fev. 2024.
17. Savater, F. (1998). O valor de educar. São Paulo: Martins Fontes.