


**RAÍZES PARINTINTIN: RECONNECTING WITH INDIGENOUS HISTORY AND
SOCIALIZATION IN THE AMAZON** <https://doi.org/10.56238/sevened2025.021-014>**Leidiane Gomes Pereira¹, Adrielly Carvalho de Paula² and Gizele Carvalho Leal³****ABSTRACT**

This study is a sociocultural research, through a qualitative approach, which aims to understand and analyze the identity of the cultural manifestations of the indigenous community "Pupunha", of the Parintintin ethnic group, located in the municipality of Humaitá – AM, as a process of formation and cultural and socio-environmental transformation. As well as, consider the importance of knowing the Amazonian culture beyond the theoretical context. This text addresses a field study – technical visit, carried out in 2023, at the São José Indigenous Municipal School, incorporated into the Pupunha community. The purpose of the research was to facilitate the understanding of the modernization process in the socializing matrix of the Amazonian identity; promote intercultural dialogue between local society (Humaitá) and the Parintintins, and encourage the exchange of knowledge and experiences between indigenous and non-indigenous students. In addition, we directed non-indigenous students from the Governador Plínio Ramos Coelho State School – GM3, from the 1st grade classes to learn about the cultural identity of their region.

Keywords: Amazonian Socialization. Indigenous Culture. Parintintin ethnicity.

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INTRODUCTION

Socialization is an interactive and continuous process, through the transmission of knowledge, mechanisms of social control and social structures. We are socialized by learning, imitation, and identification. The agents of socialization are the family, social groups and the school. In other words, it is the assimilation of habits characteristic of his social group, the whole process through which an individual becomes a functional member of a community, assimilating his own culture.

To this end, Sociology as a science corroborates the use of methods of social analysis capable of identifying, understanding and explaining the phenomena recurrent to the structures and development of social groups, their patterns of relations and social interaction, as well as the culture of everyday life.

Adding to this context, it is essential to understand that the teaching of indigenous history goes beyond the study of pre-Columbian cultures or the events related to the colonization of Brazil. It is important to address the current reality of indigenous peoples, their rights, struggles, and contributions to Brazilian society.

With regard to the socializing process and the transfer of cultural values of a social group, Pierre Bourdieu (1977) corroborates in his analyses emphasizing habitus as an instrumentalization of the transposition of knowledge and maintenance of the structural bases of a society. In this perspective, Bourdieu says that:

The habitus is formed by the set of generative schemas, from which the subjects perceive the world and act on it. These schemes are socially structured: they were formed throughout the history of each subject and suppose the internalization of the social structure of the concrete field of social relations, in which the agent was configured as such. At the same time, they are structuring: it is from the structures that the thoughts, perceptions and actions of the agent are produced. It is from habitus that subjects produce their practices. (Bourdieu 1977).

In this way, the objective of working on the culture of indigenous peoples in the discipline of history and sociology in school is to promote the appreciation and knowledge of the cultural diversity present in the country.

In addition, it also aims to deconstruct stereotypes and prejudices in relation to indigenous peoples, contributing to the formation of a more inclusive and respectful society.

1.1 INTERCULTURAL EDUCATION AS A TOOL FOR THE CONSTRUCTION OF A MORE JUST AND EGALITARIAN SOCIETY: A CRITICAL-REFLECTIVE APPROACH

The exchange between interethnic groups in the context of interculturality, the possibility of listening to and speaking of the voices of Parintintin indigenous students about their historical contexts, as well as school education and the interculturality articulated by them, bringing the contribution of decolonial pedagogies in the practices of daily school life, is evidenced.

Furthermore, Walsh (2007) contributes by inferring that interculturality is configured as an epistemology of knowledge reconstruction that emerges in human understanding. It refers to diversities in relation to the value of culture as an important factor in the axiology of social relations, therefore, intercultural thinking is born as a new epistemological paradigm that is inserted in the perception of traditional indigenous knowledge as a factor of social construction of contemporary society, contemplating all its dimensions with reference to the recognition of cultural plurality.

Throughout the process of European colonization, its educational and ideological aspects imposed a dominant culture, and education was used as a tool for this imposition to perpetuate for generations, succumbing to other existing cultural forms, thus maintaining the relations of power and fixed European privilege, benefiting the dominant groups.

Furthermore, it is perceived that the new understandings and configurations that resignify other ways of thinking about knowledge and epistemes, opposing the pragmatic aspects of modernity, capitalism and the colonial difference established by colonization, to be able to think about the world and the parameters of life in a broader and more diverse way, and not stagnant.

Interculture does not seek hegemony, but the recognition of diversity. Conflicts remain even in the name of democracy, but they must exist in a condition of equality, where differences are not reflected in prejudice and discrimination. (VIEIRA, 2001, p. 118).

For Walsh (2009), interculturality in the dimension of official policies of the curriculum is closely related to the homogeneous and universal configuration of modern social thought, with this it is emphasized that there is still an identity hierarchy, contextualized by the colonial differences between non-indigenous peoples and traditional peoples.

Thus, starting from the determinations about interculturality as a precept of policies and as a practice that values traditional indigenous knowledge, there is a need to deepen and make a more reflective inference about the aspects that permeate the contexts of interculturality in the context of social processes, considering the power relations related to the existing determinations and the imposition of the predominant hegemonic conjuncture.

From the perspective of intercultural thinking, it is known that the appreciation, affirmation, respect and recognition of sociocultural diversity are a universal right (UNESCO, 2002). In this sense, Candau (2002) understands that intercultural education does not translate only into the affirmation or appreciation of differences, it is about mutual and reciprocal interrelation between the various subjects and sociocultural groups. The approach to intercultural education defended by Candau (2002, p. 135), is "[...] it is based on a dynamic and historical concept of culture(s), as a process in continuous construction, deconstruction and reconstruction, in the game of social relations present in societies".

Therefore, it is emphasized that developing an intercultural education is a possible challenge. The critical intercultural perspective is central to advancing in the production of knowledge and in the dialogue between different sociocultural subjects, as well as to develop teaching-learning processes oriented towards the affirmation of a democratic society, whose social, cognitive and cultural justice is intertwined (Candau, 2011).

Finally, due to the locus of indigenous peoples and decolonial thinking, traditional cultures and their complex ancestral and cosmological characteristics should never be hierarchized, equated and conditioned to measurements that aim to unify, homogenize patterns and hide cultural diversities. Therefore, Intercultural Education, seen from the exchange and its interaction between different ethnic groups, comes with an innovative proposal that, according to Freire (1987), drives changes in society with regard to education, functioning as a tool for the construction of a more just and egalitarian society.

Technical Visit: São José Indigenous Municipal School, in the Pupunha Community of the Parintintin ethnic group, located in the south of Amazonas



Source: Mikael Lucas

METHODOLOGY

The methodological option adopted in the research was the Qualitative of the Exploratory/Descriptive type. The place visited was the indigenous community "Pupunha", located on BR – 230, Transamazonian. It belongs to the 09 de Janeiro indigenous reserve, located 7 km from the city of Humaitá, in the south of Amazonas. We seek to address their forms of cultural manifestations and their identity, as well as the influence of sociocultural transformation through modernity. The proposed activity was carried out with students from the Gov. Plínio Ramos Coelho State School – GM3, in the 1st grade classes (1, 2, 3 and 4), in the morning and afternoon shifts.

We propose that the non-indigenous students of the GM3 state school make an analysis of the indigenous culture, exposing their previous knowledge and their views on the experience of the Parintintin, in their contemplation in the dimensions, such as language, values, beliefs, customs and rituals, among many other dimensions. The objective was to study the identification and the ways in which the different groups live, eat, dress, how they organize their social relations, their religious manifestations and how they understand the meaning of their symbols.

Regarding the Parintintin indigenous culture, the book entitled "A Journey to the World of the Pykahu-Parintintin: looks, perceptions and senses" was used as the starting point and main literature, due to the sensitive approach of the researchers and the uniqueness of the publication.

In the field, a conversation circle was used as an instrument for data generation, where both interethnic groups can be introduced and their curiosities in relation to each other's experiences can be solved.

- **Meetings:** the meetings with each group took place in person, and the interactions between the participating groups were carried out freely knowing the community space, and a posteriori in a classroom in the form of a conversation circle. During the activities, it was verified how the methodology favors intercultural exchange. The exchanges of information that were noted and later analyzed.
- **Data generation:** To generate the data, a field notebook was used that allowed the creation of a dynamic and interactive virtual wall or board to record, save and share content, through social networks and reports, allowing the researcher to manage the materials and enable student interaction through collaboration. This platform was chosen because it is free, allows the posting of texts, images and videos, and can be used effectively in intercultural education.

Thus, in the classroom space, indigenous and non-indigenous students were able to explore intercultural themes, encouraging the exchange of ideas and experiences. In this perspective, the students were able to post questions about the culture of each group, allowing for a continuous dialogue that valued different perspectives. To answer the questions, the students shared their discursive productions (texts, videos and images) inspired by their cultures, favoring the recognition, respect and appreciation of the cultural contributions of each student.

Initially, an interactivity was set up with the theme "Intercultural Exchange": in the first interaction there were two questions as a starting point for the interactions: a) one aimed at indigenous people: what are you, indigenous student, curious about the culture of non-indigenous students? b) what are you, non-indigenous student, curious about the culture of the indigenous student. During the interactive process, the participants were free to expose their curiosities that were beyond the script of questions pre-structured by them. In addition to sharing their experiences, they were able to correlate factors of proximity or antagonism of their social processes.

RESULTS

The Pupunha Village, located in the heart of the Amazon, is home to the Parintintin ethnic group. During our visit to the village, we were able to live a unique and enriching experience, getting to know the culture and way of life of this people up close.

Soon after we arrived, we were greeted with warm hospitality throughout the village. One of the first things that caught our attention was the community organization present at the site. The local leaders held a reception with cultural elements of their own ethnicity, showing everyone the welcoming rites of the community towards us.

Throughout the day, we had the opportunity to participate in various activities, such as the presentation of all the local indigenous leaders, the presentation of the entire faculty of the school, as well as the exhibition and explanation of some rites and cultural elements of the community, making a cultural exchange. We had moments of significant exchanges, such as the opportunity to learn about the Parintintin language and the ancestral history of the ethnic group, which was carried out through conversations with the elders, in this case the chief (Mr. Marazona), where we were able to understand the constant struggle for the preservation of cultural identity and the rescue of traditional practices.

The Pupunha Village is a true example of resistance and resilience. Despite the challenges faced by the advance of modernity and the pressure of the outside world, the Parintintin fight tirelessly for the preservation of their way of life and protection of the

environment. This experience in the Pupunha Village was truly transformative. We learned a lot about respect for nature, community and cultural preservation. Living with the Parintintin awakened in all of us a greater awareness of the importance of valuing and protecting the ethnic and cultural diversity that exists in our country.

DISCUSSION

From this class in the field, we obtained as a result a practical understanding of how the Pupunha Indigenous community is structured and organized as a social group, maintaining its socializing roots, showing students in an empirical way the functional organism of an indigenous community, which was previously analyzed only in theoretical approaches.

The documentation and written/photographic records of the indigenous history of the Parintintin contributed to expand the production of reflective knowledge and provided a better understanding of the community's ways of life in the face of modernization, as well as contributed to emphasize the importance of valuing indigenous culture.

In addition, we obtained a better understanding regarding the transmission of their rites, knowledge and values. Finally, we were able to establish partnerships and exchange of experiences between the Parintintin indigenous people and the students of the aforementioned school, creating bonds of respect and cooperation.

CONCLUSION

The organization of work activities, as well as cultural structures between relations in the community, is maintained by incorporating the values of the root culture and the importance of preserving it in the new generations. It is undeniable that this way of raising and educating children has its advantages, as it provides a healthier family environment, with parents fully monitoring the growth of their children in all senses, something difficult to achieve in the urban environment, unveiling a horizon of perspectives of moral and cultural values with the community.

They divide the activities and the symbolic aspects that involve them, and solidify the presence of the conservation of the rites. In this sense, culture is a form of creation of a habitus, which is perpetuated from generation to generation, keeping the matrix ties of the community alive to this day. Furthermore, in indigenous culture, as a system of dispositions to act, perceive, feel and think in a certain way, internalized and incorporated by individuals in the community throughout its history, habitus manifests itself in a practical sense, which functions as a preservation of cultural identity.

Finally, we obtained, through this field class experience, the real possibility of observing through a historical and sociological look, the formation of the cultural structures that the Pupunha indigenous community has been preserving over time. In this way, we perceive the emphasis that community leaders interrelate to others, in passing on such values to the new ones, with regard to culture, rites, languages, traditions, cuisine, etc., as well as cohesively maintaining the importance of these values in their ideological consciousness, perpetuating their living and preserved origins throughout history and in society in general.

ACKNOWLEDGMENT

First of all, we would like to thank the leadership of the Pupunha indigenous community for their receptivity, represented by the chief, Mr. Marazona Parintintin.

The manager of the São José municipal school, Rosangela Parintintin; and the teachers, for the knowledge shared in the development of the technical visit, and for the partnership built during this process.

To the students of the Plínio Ramos Coelho State School – GM3, and the school as a whole, represented by the manager, teacher Maria Eliana da Rocha. As well as to the parents of the students who placed total trust in our work.

To the subjects, students of the São José Municipal School, and the entire indigenous community for their welcome and trust.

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