



Narratives about the creation of the Presidente Kennedy Indigenous State School in the community of Caju-Uiramutã-RR

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Abstract

The aim of this study is to describe the results obtained from bibliographical, documentary and field research at the Presidente Kennedy Indigenous State School, located in the community of Caju-Uiramutã-RR. Semi-structured interviews were carried out with two members of the community as a data collection technique, using oral history. In this way, the indigenous people themselves narrated and documented their history. The justification is to understand the educational context of the Caju Indigenous Community, in order to obtain historical and sociological knowledge about the Macuxi people. The categories of analysis were: indigenous education and the history of education. Therefore, the study carried out at the school shows a privileged space that contributes to the formation of the Caju Community from the experience of the students and teachers. We conclude that the study is relevant in terms of recognizing and valuing indigenous schools, autonomy and the construction of knowledge, as well as contributing to the community's collective construction process.

Keywords: Presidente Kennedy Indigenous State School. Indigenous education. Oral History.

Narrativa sobre a criação da Escola Estadual Indígena Presidente Kennedy no Caju-Uiramutã-RR

Resumo

O objetivo da pesquisa é descrever os resultados obtidos a partir de pesquisa bibliográfica, documental e de campo na Escola Estadual Indígena Presidente Kennedy na Comunidade Caju-Uiramutã-RR. Utilizando como técnica de coleta de dados a entrevista semi-estruturada com dois membros da comunidade, foi utilizada a "História Oral". Assim, os próprios indígenas narraram e documentaram sua história. A justificativa é a compreensão do contexto educacional da Comunidade Indígena do Caju que busca o conhecimento histórico e sociológico sobre o povo Macuxi. As categorias de análise foram: educação indígena e história da educação. Portanto, o estudo realizado na escola pesquisada mostra um espaço privilegiado que contribui para a formação da comunidade do Caju, a partir

da experiência de alunos e professores. Conclui-se que o estudo é relevante no que corresponde ao reconhecimento e valorização das escolas indígenas, na autonomia e construção do conhecimento, além de contribuir para o processo de construção coletiva da comunidade.

Palavras-chave: Escola Estadual Indígena Presidente Kennedy. Educação indígena. História Oral.

Resumen

El objetivo de este estudio es describir los resultados obtenidos de la investigación bibliográfica, documental y de campo en la Escuela Estatal Indígena Presidente Kennedy, ubicada en la Comunidad de Caju-Uiramutã-RR. Se realizó una entrevista semiestructurada a dos miembros de la comunidad como técnica de recolección de datos, utilizando la Historia Oral. De esta manera, los propios indígenas narraron y documentaron su historia. La justificación es comprender el contexto educativo de la Comunidad Indígena Caju, con el objetivo de obtener conocimientos históricos y sociológicos sobre el pueblo Macuxi. Las categorías de análisis fueron: educación indígena e historia de la educación. Por lo tanto, el estudio realizado en la escuela investigada muestra un espacio privilegiado que contribuye a la formación de la Comunidad Caju, a partir de la experiencia de estudiantes y docentes. Se concluye que el estudio es relevante en lo que respecta al reconocimiento y valoración de las escuelas indígenas, la autonomía y la construcción de conocimientos, además de contribuir al proceso de construcción colectiva de la comunidad.

Palabras clave: Escuela Estatal Indígena Presidente Kennedy. Educación indígena. Historia oral.

1. Introduction

In recent years, historical studies have undergone a major renewal and, consequently, the place of indigenous peoples in history is also being revised. In this way, indigenous people themselves are proposing to narrate and document their history. Over the last three decades, researchers from various fields of knowledge, especially those in the field of education, have contributed to understanding indigenous school education and its trajectory of political and pedagogical transformation. Understanding the educational context of the Caju Indigenous Community is essential in the search for historical and sociological knowledge about the Macuxi people.

In this sense, it is important to answer the following question: What is the relevance of the Presidente Kennedy Indigenous State School for the Caju-Uiramutã-RR Community? Our proposal is to contribute to the preservation of the indigenous culture and

identity of the community's residents by identifying, systematizing and organizing historical facts chronologically, with a focus on the creation of the Presidente Kennedy Indigenous State School.

The interest in researching this topic arose from the need to learn about the school's influence. We also wanted to learn about the history of the Caju community, taking into account the founding of the Presidente Kennedy Indigenous State School - Uiramutã-RR.

The region where the school is located was a land under the domination of the arroyos, in which the indigenous peoples had no freedom to come and go, were discriminated against, received constant death threats and physical violence and had a school education that was the privilege of the children of the few. The school was founded in 1960, before the creation of the Caju Community (which only took place in 1993) and has many old records of activities, studies and projects that took place in the locality. In view of this, the study can contribute to valuing education and preserving the historical and cultural heritage of the Caju Indigenous Community. The study of the school's history will serve as a primary and documentary source, as it will take a snapshot in time to tell the story of the community.

This work focuses on indigenous education in Roraima, understanding the process of creating the Presidente Kennedy Indigenous State School in the Caju Community in Uiramutã-RR. In order to develop cohesion and coherence, we have established the following general objective: to understand and present the relevance of the Presidente Kennedy Indigenous State School for the Caju-Uiramutã-RR Community. The specific objectives are: 1) to contextualize the process of guaranteeing indigenous education in Brazil; 2) to discuss indigenous rights in the Brazilian legal system; and 3) to present narratives of the process of creating the Presidente Kennedy State School in the Caju Community.

The topic was chosen because it is both comprehensive and specific, and directly concerns the social, political and economic relations of those involved. It is also justified because it is a current and constant theme in the lives of many indigenous families,

communities and regions, specifically in Raposa Serra do Sol, in Roraima. Among many other motivations, these are the ones that stand out when it comes to choosing the topic.

This research is divided into four sections, divided into an introduction and a theoretical framework, which is subdivided into the following headings. Firstly, a look at indigenous education in Brazil is presented from three angles: writing new paths for indigenous education in Brazil; the contribution of the 1988 Federal Constitution to indigenous education and indigenous education as a right. The second part will deal with the recognition of the right to land. Continuing the reflection, the results of the analysis and discussion of the results will be presented, dedicated to recognizing the history of the Presidente Kennedy Indigenous State School in the Caju Community. Finally, following the development of the study, the final considerations will be presented, pointing out the main conclusions and lessons learned from the work.

In view of the efforts made to fulfill the goals and objectives proposed for the work, it is worth highlighting the methodological possibilities assumed, so as not to get lost in this trajectory and dedicate ourselves to the general elaboration of the study.

2. Methodology

The methodology used in the research is bibliographical, qualitative and descriptive. Its purpose is to work on aspects that directly involve the life and history of indigenous education, their rights, as well as the creation of the school and the Caju Community. In order to gather the data presented here, documentary research was used by analyzing articles and books previously written on the subject. In order to achieve the main objective of the study, oral history was used to collect data in order to present narratives about the process of creating the Presidente Kennedy Indigenous State School.

The intention of this reflection is to take a closer look at the aspects related to the theme highlighted above. This will not be a long and exhaustive work with the intention of exhausting the subject, even though it is rich in meaning and content.

3. Indigenous education in Brazil: writing new paths for education

The first section of this study aims to discuss the process of education as a right, considering its history in the Brazilian legal system, and the advances and setbacks in the Brazilian education system. Since its inception, education in Brazil has seen advances and setbacks in terms of the state's responsibility for the education of indigenous peoples. That said, the first part of the study is dedicated to building narratives about the historical process of education in the country.

Aranha (2012) points out that education in the colonial period was divided into: the heroic phase, from 1549 to 1570, marked by the catechesis of indigenous peoples; the consolidation phase, from 1570 to 1759, which saw the expansion of secondary education in colleges; the Pombaline reforms, from 1749 to 1808 and the Joanine period, from 1808 to 1822. Silva and Amorim (2017) mention that education in this period was based on the pedagogy of the Jesuits, a model that provided different forms of instruction for the people, highlighting that

For the Indians, the rudiments of the language and the trades; for the freed whites, the rudiments of writing, reading and the trades; for the wealthy classes, the higher education that guaranteed the maintenance of the power structure; for the African slaves and freedmen, the trades (SILVA; AMORIM, 2017, p. 187).

Thus, it is clear that education was extremely classist and focused on training to maintain the political and economic system in force during the colonial period. At that time, indigenous peoples were seen from a religious perspective, which included the colonizer and slave labor. Therefore,

Because of this understanding, the Jesuits' pedagogical ideas in the colonial period were considered not as mere derivations of the religious (Catholic) conception of the world, society and education, but in the way the Jesuits' educational practices were articulated in the conditions [...] elements are: colonization, catechesis and education. In addition, it was observed that, as a result of the "rebellious reality" shaped by the specific conditions of the Brazilian colony, the Jesuits had to adjust their educational ideas, modifying them according to the demands of these conditions. This was clearly done in the first phase corresponding to the heroic period, which is evident in Nóbrega's educational plan, in the use of the Tupi language and in the extensive pedagogical use of theater and song in the

educational process; but it was also present in the second phase, despite the Order's efforts to fit the education of the new Portuguese colony into the universalist proposal espoused by the Ratio Studiorum. This same procedure that I have just exemplified with this reference to the first period was adopted in relation to subsequent periods (SAVIANI, 2013, p. 7).

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In the period from the end of the 17th century to the middle of the 18th century, it is necessary to mention some struggles that were extremely important for the realization of free education in Brazil. In view of this, we must first consider the events that preceded the Proclamation of the Republic. Aranha (2012) explains that, in the years prior to the Proclamation of the Republic, social contradictions were evident in the attempts to expand the agrarian-commercial model, with the first industrialists. In this context, higher education was geared towards training the elite, in order to favor the maintenance of the bourgeoisie.

In relation to the historical events that took place, the following stand out: the arrival of the family in Brazil (1808); the Independence of Brazil (1822); the First and Second Kingdoms (1831-1870) and the Golden Law (1889). In addition, Silva and Santos (2019, p. 48) point out that, in the period that corresponds to the Empire, education did not advance, so "what was supposed to be an advance ended up maintaining the objectives of the colonial period, that is, that of a school 'structure' and 'organization' aimed at meeting the interests of the elites".

Therefore, it is clear that there were no major changes with regard to education in the periods corresponding to the Colony and Empire, since access to education was linked to purchasing power, exclusive to the nobility and the bourgeoisie. With the Proclamation of the Republic in 1889, a new cycle began in Brazil, so it is necessary to be aware that the events that took place until the New Republic in 1985 were essential to guaranteeing education as a right in the Federal Constitution of 1988.

In the period corresponding to the First Republic (1889-1930), there was an explosion of reforms that took the names of thinkers such as Benjamim Constant, Epiácio Pessoa, João Luiz Alves/Rocha Vaz, Carlos Maximiliano and Reforma Rivadávia Corrêa. Important aspects of these reforms are presented below, according to Palma Filho (2005). The first period of the Republic was marked by structural changes in Brazilian public

education, with repercussions on higher and primary education. We realize that the changes were brought about by the transformations experienced by Brazilian society after Independence.

In this respect, Aranha (2012, p. 525) explains:

The reforms were not really implemented due to the lack of adequate infrastructure, despite the efforts made to build buildings and train teachers. In addition, the Catholic Church reacted negatively to the positivist novelties attributed to the republican government, which in the Constitution had established the separation of church and state and the secularization of education in public establishments.

However, it is possible to see that the reforms brought about significant changes in education, which would later form the basis of the movements in favor of education. They erupted in the 20th century, strongly during the 1930 Revolution, with the creation of the Ministry of Education and the emergence of the Secretaries of State for Education.

Piletti (2006) explains that during the 1930 Revolution, with the creation of the Federal Government's Ministry of Education, the aim was to expand and participate in the development of national education. In addition, the aim was to develop techniques that would contribute to the articulation and integration of state secretariats and educational establishments that would favor the federal government's relationship with other educational bodies.

It is worth noting that the federal government's intention was to regulate and control education in the Brazilian states, giving limited autonomy to the state governments. As a result of this, the Movement called the Manifesto of the Pioneers of New Education emerged, which was of great importance for free education in Brazil, relying on teaching organizations that had a common interest. It is known that the teachers sought to overcome the discriminatory and anti-democratic model implemented in Brazil.

Later, in the period corresponding to the Getúlio Vargas government, there was the period known as the Vargas Era, when social rights expanded under the influence of the Welfare State model in the United States from 1929 onwards. In this respect, Aranha (2012, p. 541) writes:

The systematization of this education, however, only took place in 1942, with Minister Capanema's educational reform, when the Organic Law defined the

creation of two types of vocational education. One of them, maintained by the official system, and the other, parallel, by companies, although supervised by the state. Thus, in 1942, the National Industrial Apprenticeship Service (Senai) was created, organized and maintained by the National Confederation of Industries, with courses for apprenticeships, training and specialization, as well as professional updating programmes. By the same procedure, in 1946 - after the Estado Novo - the National Commercial Apprenticeship Service (Senac) was created. The low-income population, eager to become professional, found these courses to be a good place to study, not least because the students were paid to learn. Hence the success of the parallel private enterprise.

It can be seen that, at this time in history, investment in technical education became essential to meet the needs of the industries that were springing up in Brazil and required specialized labor. The courses offered by the National Apprenticeship Service were aimed at professionalization, so their vacancies were filled by the needy population. It is worth noting that the Industrial Revolution influenced investments in the country's industrial market. In this sense, Piletti (2006) draws attention to three objectives of vocational education: to train specialists to conduct company activities by sector, to offer technical training to employees to increase productivity and to improve technical knowledge and skills.

Later, in 1961, the first Basic Education Guidelines Law (LDB) was approved, based on the 1934/71 Constitution, marking the collapse of the social struggle for education. Aranha (2012, p. 554) explains that "one of the unfortunate consequences was the excessive bureaucratization of education because, in order to control activities, there were countless paperwork requirements. Evidently, this trend ignored the pedagogical process". In this context, it is possible to observe the organization of civil society in the fight against the dictatorial regime in Brazil. It is worth noting that "the 1964 military coup deactivated these popular awareness movements, considering them subversive, and penalized their leaders" (ARANHA, 2012, p. 549).

In response to the established political model, extremely important organizations emerged in Brazil for the re-democratization that took place in 1985, influenced by social movements and organized civil society. Piletti (2006, p. 133) emphasizes that it was "a

process of intense popular mobilization, in which millions of people took to the streets to demand direct elections for president of the Republic".

There was a visible strengthening of civil society movements and groups, including: Pastoral Land Commission (CPT), Landless Workers' Movement (MST), National Conference of Bishops of Brazil (CNBB), Brazilian Press Association (ABI), Brazilian Bar Association (OAB), Brazilian Society for the Advancement of Science (SBPC). Political parties such as the Brazilian Democratic Movement Party (PMDB) and the Workers' Party (PT) were also created.

Later, in 1987, the National Legislative Assembly was set up with the aim of organizing the legislative text of the Constituent Assembly, which was subsequently approved in 1988 with the participation of various civil society movements and organizations. In the field of education, advocates of public education have contributed to guaranteeing free and compulsory public education. Piletti (2006) mentions that the debates in the educational sphere took place through the articulation of the Educational Forum in the Legislative Assembly, which brought together various segments, including: The National Education Association (ANDES), the Central Workers' Union (CUT) and the Brazilian Society for the Advancement of Science (SEAF).

Therefore, since colonial times, education in Brazil has undergone changes that were of great importance for the guarantee of public and free education by the Federal Constitution of 1988, through a civil society organization that promotes a space for debate on Brazilian aspects of education. As for indigenous education, it is a topic that has received little attention in the process of constructing educational parameters, and only came into force with the 1996 Basic Education Guidelines and Bases Law, which will be presented in the next topic..

3.1 The Right to Indigenous Education in Brazil: the 1988 Federal Constitution's contribution to education

The purpose of this topic is to present indigenous education as a right, provided for in the 1988 Federal Constitution, the Basic Education Guidelines and Bases Law, among other legal frameworks that will be mentioned below. Since the 1988 Federal Constitution, education has taken a new direction, given that the new Constituent Assembly included a chapter dedicated to aspects of education. In this way, ensuring that students remain in school became the responsibility of the family, society and the state, as established in Article 205: "Education, a right of all and a duty of the state and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work" (BRASIL, 1988).

It is clear that the new legislation stipulates that education must be provided by the public authorities, with the family mediating the teaching and learning process, and it is up to society to ensure that students remain in the education system. Therefore, the purpose of education will be to give subjects an all-round education, taking into account training for citizenship and preparation for the job market. In this way, the principles established during the Military Dictatorship, which were aimed at technical training to meet the interests of the market, are overcome.

Article 206 contains nine principles that should guide education in Brazil. The first is related to the right to equal access and permanence in educational institutions and the right to freedom to teach and research, respecting the pluralism of ideas and being provided free of charge by public educational establishments. In this context, valuing education professionals is essential. The law also provides for the right to democratic management, quality standards and lifelong education (BRASIL, 1988).

Subsequent to the 1988 Constituent Assembly, the new National Education Guidelines and Bases Law of 1996, Law No. 9.394/96, was drafted and approved, with the New Federal Constitution as a reference. In its legislative text, it presents guidelines and principles that have served as the basis for laws, resolutions and opinions in the educational sphere.

The concept of education set out in the LDB, in its first article, clearly recognizes the family group as a formative space, with human coexistence as a reference. The law also provides for the participation of civil society organizations through cultural events. The legislation stipulates that public education should preferably be taught in proper institutions, and that students should be guaranteed the relationship between the world of work and social practice (BRASIL, 1996).

With regard to Article 4, it can be seen that this has undergone changes in the legislative text, in the inclusion of sections, when it states: the organization of basic education is being understood at three levels (pre-school, primary education and secondary education), providing for compulsory free enrolment from 4 to 17 years of age. It establishes the provision of regular school education at night for young people and adults, in order to promote access and permanence in school.

Therefore, the LDB presents important aspects regarding the organization of public and private education, considering basic education necessary in the process of individual development and guaranteeing free access. The new legislation contains important points regarding respect for cultural, religious and political diversity. It is also worth mentioning that Article 78 deals with indigenous education, guaranteeing indigenous communities a bilingual and intercultural education that will contribute to the recovery and appreciation of their mother tongue. After the 1996 Law on Basic Education Guidelines and Bases, other provisions of great importance for the recognition of intercultural education in indigenous schools in Brazil were introduced.

3.1.1 Indigenous education as a right

Dealing with indigenous rights is undoubtedly a way of exploring the possibilities of this right in its broadest dimensions. Within this perspective of indigenous rights, there is the right to education, which has also been (and still is) on the agenda of indigenous peoples' struggles. Therefore, in order to consider indigenous education as a law, it is necessary to look at the national and international legislation that legally guarantees this

right, as well as the pedagogical part and the struggle to guarantee and improve education as a right for all.

The 1988 Federal Constitution reserves an entire chapter on education, culture and sport, thus guaranteeing this right to all. As for education, this guarantee is set out in Articles 205 to 214, which define, among other things, the basic principles of education, the responsibilities of the federal entities and of society itself, and the way in which education should be conducted in Brazil. In particular, Article 210 emphasizes how to guarantee and consolidate the content of primary education that respects local and regional values. Paragraph 2 of the same article stipulates respect for the mother tongue and a specific learning process in indigenous education.

Art. 210. Minimum content shall be set for primary education in order to ensure common basic education and respect for national and regional cultural and artistic values.

§ Paragraph 2 Regular primary education shall be taught in Portuguese, with indigenous communities also guaranteed the use of their mother tongues and their own learning processes (BRASIL, 1988).

Undoubtedly, this paragraph confers the right to their language and other cultural aspects, as well as other rights guaranteed to indigenous peoples, such as land, in the article. When it comes to guaranteeing indigenous rights, one has to deal with the World Labour Organization (ILO), which, in Convention 169 of 1989, recognizes the right of indigenous communities to priorities in developing and participating in government initiatives and programs that affect their rights and culture.

Convention 169 became the framework for guaranteeing the rights of indigenous peoples. In this sense, it determines that they should be active participants both in the formulation and implementation of educational programs and in the creation of learning spaces that provide the ability to read from their mother tongue.

As we can see, international institutions and organizations, such as the ILO, are fully involved in guaranteeing indigenous rights to education, so that their culture is respected and they themselves are the subjects of this process. Almost ten years later, Convention 169 of the International Labour Organization was ratified by Brazil in Decree 143 of 2002,

which came into force in 2003, thus recognizing what is established in education as an indigenous right.

In addition to the 1988 Federal Constitution itself and the provisions of Decree 143, which ratified ILO Convention 169, Brazil has other legislation that deals with indigenous education and establishes this guarantee. In this text, some of these existing laws will be mentioned, in order to justify the fact that the right to indigenous education exists and is provided for in various legal texts.

Decree 26/1991, in its two articles, incisively presents the MEC's competence to coordinate any and all actions relating to indigenous education at national level in all its spheres. It also states that the secretariats of the three spheres of the federated entities are responsible for developing actions related to indigenous education (BRASIL, 1991).

Law 9.394/1996, in addition to dealing with the guidelines and bases of education in general, in its Articles 78 and 79, specifically establishes the guarantee of indigenous education. Article 78 stipulates that the federal government and its agencies must promote the development of integrated education, respecting culture and valuing research with objectives aimed at guaranteeing and respecting indigenous education. Article 79 deals with the financial dimension, which is also the Union's responsibility to make happen, financing everything from research to the total provision of indigenous education, with its goals and objectives.

Art. 78. The Federal Education System, with the collaboration of federal agencies that promote culture and assistance to indigenous peoples, shall develop integrated teaching and research programs to offer bilingual and intercultural school education to indigenous peoples, with the following objectives: I - to provide indigenous people, their communities and peoples with the recovery of their historical memories; the reaffirmation of their ethnic identities; the appreciation of their languages and sciences; II - to guarantee indigenous people, their communities and peoples, access to information, technical and scientific knowledge from national society and other indigenous and non-indigenous societies.

Art. 79: The Union shall provide technical and financial support to education systems in the provision of intercultural education to indigenous communities, developing integrated teaching and research programs. § Paragraph 1. The programs shall be planned with the participation of indigenous communities. § Paragraph 2 The programs referred to in this article, included in the National Education Plans, will have the following objectives: I - to strengthen the socio-cultural practices and mother tongue of each indigenous community; II - to maintain specialized staff training programs for school education in indigenous communities;

III - to develop specific curricula and programs, including the cultural content corresponding to the respective communities; IV - to systematically develop and publish specific and differentiated teaching materials. § Paragraph 3 With regard to higher education, without prejudice to other actions, indigenous peoples will be served in public and private universities by offering teaching and student assistance, as well as stimulating research and developing special programs (BRASIL, 1996)..

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Another extremely important law that decisively guarantees indigenous peoples' right to education is Law 11.645/2008. It amends Law 9.394, of December 20, 1996, to include the subject of "Afro-Brazilian and Indigenous History and Culture" in the official curriculum of educational establishments.

When it comes to important regulations that establish the rights of indigenous people to education, one cannot fail to mention Decree 6.861 of 2009. This decree deals with numerous aspects of indigenous education, but deals in a special way with "Indigenous School Education, defines its organization in ethnic educational territories, and makes other provisions" (BRASIL, 2009).

From the same perspective of ensuring the right to education for indigenous peoples, there is Law 12.711/2012, which determines affirmative action for traditional peoples. In Article 6, the Law is very clear in presenting the responsibilities of the Ministry of Education (MEC) and the Special Secretariat for Racial Policies in the supervision and progress of indigenous education actions, as provided for in the law in question.

CEB/CNE Resolution No. 05/2012 is one of the most important documents aimed at guaranteeing the right to indigenous education. It "defines National Curriculum Guidelines for Indigenous School Education in Basic Education" and is structured as follows: title I deals with the objectives that should guide all indigenous education; title II defines the basic and general principles to ensure that education is effective and within the cultural parameters of indigenous people; title III deals with the organization and all the activities that should be planned and carried out in their most diverse modalities; Title IV determines how the political-pedagogical project of indigenous schools should be organized, implemented and put into practice, ensuring autonomy and respecting the identity of the

school institution itself; and Title V is aimed at ways and means of collaborating to guarantee quality education and to guarantee and maintain indigenous schools.

Given the importance of what Resolution CEB/CNE No. 05/2012 defines, it is necessary to highlight Article 14, in paragraphs 3 and 6, regarding the guarantees defined for indigenous education:

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Article 14 The political-pedagogical project, an expression of school autonomy and identity, is an important reference in guaranteeing the right to a differentiated school education, and must present the principles and objectives of Indigenous School Education in accordance with the curricular guidelines established nationally and locally, as well as the aspirations of indigenous communities in relation to school education.

§ 3 The issue of territoriality, associated with the socio-environmental and cultural sustainability of indigenous communities, must guide every educational process defined in the political-pedagogical project, with the aim of ensuring that the school contributes to the socio-cultural continuity of indigenous groups in their territories, to the benefit of developing strategies that make their projects for living well viable.

§ Paragraph 6 - Education systems, in partnership with indigenous organizations, the National Indian Foundation (FUNAI), higher education institutions, as well as other governmental and non-governmental organizations, should create and implement specialized advisory programs in Indigenous School Education with the aim of providing support for the operation of indigenous schools in the execution of their political-pedagogical project (BRASIL, 2012).

In this way, we can see that indigenous education is indisputably established as a right, not only in the Federal Constitution of 1988, but also in other normative provisions in force in the country, as well as in international standards. Indigenous education as a right is a reality, the result of historical struggles by both indigenous peoples and other groups. This possibility has not stagnated in time and space, but is always on the horizon for those seeking guarantees of rights.

4. Narratives of the creation of the Presidente Kennedy Indigenous State School in the community of Caju-Uiramutã-RR

The purpose of this topic is to elucidate the process of creating the Presidente Kennedy Indigenous State School in the community of Caju, located in Raposa Serra do

Sol, in the municipality of Uiramutã-RR. To this end, the historical process will be presented using oral history, through interviews with two members of the community.

With regard to oral history, Cassab and Ruscheinsky (2004, p.12) point out:

Oral history makes it possible for individuals belonging to social segments generally excluded from official history to be heard, leaving records for future analysis of their own worldview and that of the social group to which they belong. [...] The hegemonic class has in writing its essential framework, its support for telling and interpreting history, and does not allow the non-hegemonic class the same conditions to develop the gift of writing and tell the mishaps of their lives.

In this way, the study aims to make it possible, through interviews with members of the community, to hear the history and perspectives of the importance of the creation of the Professor Kennedy State School. In order to maintain the confidentiality of the community members, throughout the study they will be identified as Raposa (2022) and Serra (2022). Regarding the profile of the interviewees, it can be seen that both are women aged between 30 and 35, with children of school age.

That said, when the subjects were asked about their relationship with the school and the community, they reported that they finished high school at the school and that they are currently teachers at the institution. When asked about her relationship with the community and the school, Raposa (2022) said:

Well, I was born and brought up in the community, the daughter of a farmer, working in the fields, looking after my father's cattle. I worked as a volunteer at the school, the teacher always put the students to work at the time to gain knowledge, I taught pre-school children, a total of 15 students, I really enjoyed working with children. As well as working as a volunteer, I also studied. When I finished high school, I took the Tamí'kan Indigenous Teaching Project run by the Roraima State Government. In 2006, I took the indigenous entrance exam for the community itself, where I came first, signed the contract and went to work, and I'm still working as a teacher in my community today (RAPOSA, 2022).

Indigenous education as a right is understood as a reality that is the result of the historical struggles of indigenous peoples and other groups and institutions to truly secure this right. This possibility does not stop at time and space, but is always on the horizon for those seeking security of rights. From this perspective, the relationship with the school reported by Raposa (2022) is relevant to the development of the school, so the involvement

of the community with the local school is crucial, in the sense of proposing a rapprochement and the development of society.

When asked about the process of setting up the school, Raposa points out that it was founded before the land was ratified as indigenous land:

Well, the Presidente Kennedy Indigenous State School, located in the Caju indigenous community in the municipality of Uiramutã, Raposa Serra do Sol indigenous land, approved by the creation decree, and maintained by the Roraima State Department of Education (SECD), was created by n. 110 of 30/03/1950, with the name Presidente Kennedy, and was founded in 1966 by pioneers from the Northeast who arrived there (SERRA DO SOL, 2022)..

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Thus, it can be seen that the creation of the school has its genesis linked to the process of creating the community of Caju, back in the 1960s, with the aim of serving the children of the residents. Currently, according to Raposa (2022) and Serra (2022), the school has just two classrooms, where classes are held in the morning, afternoon and evening shifts. It has a computer lab, a storage room for preserving food, two toilets and a canteen.

It is worth mentioning that Raposa (2022) recalled the construction of the library, which was done by the community: "there is also a house built by the community itself where the library is located". In this perspective, it is necessary to cite the teachings of Teixeira (2019), who assures that the community is of paramount importance in the teaching and learning process of students, so that, with the presence of families in schools, it is possible to propose dialog to students at community events and in classes. When asked about the community's relationship with the school, Serra (2022) mentions: "The school's relationship with the community is the parent-teacher association (APM), which is a collegiate, representative, deliberative, non-profit body that works for the common good, interested in the smooth running of the school's activities, by its own statute".

When asked about the organization of the school's curriculum, Serra (2022) points out:

Over time, the school has adapted to this new curriculum structure and the community has realized that the school depends on community support. Since then, the school has been developing new methods, seeking to reconcile

differentiated education with basic education combined with technology (SERRA, 2022).

In contribution, Teixeira (2019) points out that indigenous education is essential in the process of recognizing the historical struggle of indigenous peoples, so the entire community must be aligned in favor of recognizing and valuing local culture and customs. Thus, the importance of the training proposed by the Degree in Rural Education in the training of indigenous teachers who work in the school is evident.

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When we consider the teachings of Libâneo (2012, p. 63), it is clear that:

The tension in which the school finds itself does not, however, mean its end as a socio-educational institution or the beginning of a process of de-schooling in society. Rather, it indicates the beginning of a process of restructuring educational systems and the institution as we know it. Today's school needs not only to coexist with other forms of non-formal, informal and professional education, but also to articulate and integrate with them in order to form citizens who are better prepared and qualified for a new era.

In this context, the Presidente Kennedy Indigenous State School has become a privileged space that contributes to the education of the Caju community, based on the experience of the students and the process of teacher mediation. To this end, it must contribute to teacher training in indigenous schools, so doubts have arisen about the process of training professionals at the educational institution.

In this respect, Raposa (2022) reports:

As for teacher training, we have: 01 teacher with a degree in mathematics LP, 3 studying pedagogy, 02 secondary education, 3 studying rural education, 02 studying a full intercultural Insikiram degree. Planning, evaluation and the school calendar, every year, the annual planning is done in the first week of the school year, where the teachers meet by area of knowledge and curricular component, where they discuss the competencies and skills that will be worked on during the school year. Year in search of methodologies and actions to be developed. Planning must be evaluated and restarted whenever there is a need or when the proposed objectives are not achieved, sometimes also due to natural phenomena. Assessment is a pedagogical practice intrinsic to the teaching-learning process, with the function of diagnosing the level of appropriation of knowledge by the student, it is continuous, cumulative and procedural, and should reflect the overall development of the student and take into account the individual characteristics of each one. This is the case for all the curricular components covered, with a preponderance of qualitative aspects over quantitative ones (RAPOSA, 2022)..

As a contribution, Silva (2019) states that teachers who are concerned about the education of their students have sought to broaden their education by improving and adapting their lessons in order to contribute to their subjects' integral education.

Regarding the pedagogical project, the following can be observed:

The political-pedagogical project, the curriculum and the contents. The Presidente Kennedy Indigenous State School argues that the curriculum design should be one that respects all forms of religious, ethnic, cultural and gender convictions, seeking inspiration in the students' social context and in the ethical and moral values of a democratic society. In this way, the organization of pedagogical work incorporates the common national base and the diversified part, provided for by law, and will be based on the principles of interdisciplinarity, contextualization and flexibility. The curriculum encompasses all the educational activities to be carried out in the school, enabling students to situate themselves as citizens in the world as producers of culture and development. In the construction and elaboration of the curriculum, the pedagogical principles established by law are observed; the skills; abilities; procedures and significant learning; the total workload during the school term, methods, techniques and teaching-learning materials appropriate to the clientele and the forms and instruments of evaluation (RAPOSA, 2022)..

In this sense, it is worth mentioning CEB/CNE Resolution No. 05/2012, in its Art. 14, which deals with the pedagogical project of indigenous schools, guaranteeing educational institutions autonomy to work on territoriality and the process of cultural recovery of the community.

5.Final considerations

At the end of this study, it can be seen that during the colonial and imperial periods, there were no major changes in education, since access to education was linked to purchasing power. With the Proclamation of the Republic in 1889, a new cycle began in Brazil, so the events that took place until the New Republic in 1985 were necessary to guarantee education as law.

The 1996 Basic Education Guidelines and Bases Law (LDB) presents important aspects regarding the organization of public and non-public education, taking into account the basic education necessary for the process of individual development, guaranteeing free

access. Other provisions of great importance for the recognition of intercultural education in indigenous schools in Brazil were made under this law.

When considering the general objective proposed in the research, it can be seen that it was partially achieved, because as a result of Covid-19, the interviews were only carried out with two members of the community. In this sense, it is clear that, if it is possible to continue the study in the post-pandemic period, it could be added to the study of narratives from other members of the community.

The conclusion is that this study is extremely important in terms of recognizing and valuing indigenous schools, autonomy and the construction of knowledge, as well as making a strong contribution to the process of collective construction in a community.

In this way, it is clear that the Presidente Kennedy Indigenous State School is fundamental to strengthening the social and economic struggles of the Caju community, since this study has raised concerns about aspects related to the school's pedagogical project and the process of formulating the curriculum. As the school does not yet have such a document, there is the possibility of research aimed at monitoring the process of drawing up and building the school's Political-Pedagogical Project, as well as its internal regulations.

Observing the results achieved through the research, it is clear that studies aimed at writing about indigenous education from the territories become essential, proving to be an essential instrument for society in defending the effectiveness of indigenous education, as advocated by current legislation.

From this perspective, it is understood that the topic is essential to the process of recognizing and making indigenous education effective, so there is a need for studies that seek to demonstrate, through oral history, the importance of indigenous education in the process of valuing culture.

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