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A LOOK AT THE TRIPLE FRONTIER OF INDIGENOUS ACCULTURATION IN THE AMAZON, WITH AN EMPHASIS ON THE TRIBES-BRAZIL PARK, IN THE PERIOD 2023-2024[1]

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ABSTRACT

Currently in Brazil, a little less than one million self-declared indigenous people live. Most of them in the Amazon. This is certainly a much smaller population than the one that was found here, a little more than five hundred years ago, before the arrival of Europeans in this territory that we now call America. The process of acculturation was defined as the study of the phenomena that result when groups of individuals with different cultures come into direct and permanent contact and the consequent changes in the cultural patterns of these groups. Thus, the theme of this research was "A Look at the Triple Frontier of Indigenous Acculturation in the Amazon, with Emphasis on the Parque das Tribos-Brazil, in the Period 2023-2024". With the general objective: To identify the culture of the indigenous peoples of the Amazon their customs, their rituals, their folklore, dance, art and language, and the process of acculturation with the white man, The research started from an exploratory methodology with a qualitative-quantitative focus, through the realization of questionnaires applied to teachers, thus carrying out the discussion of the speeches of the researched. It was found that the process of acculturation has occurred since colonial times and that this may imply the loss of indigenous customs and habits. It is evident that indigenous education has been a challenge for teachers who work in this population, and with this, it is important to have educational policies that preserve this culture, as it is part of the history of the Brazilian people.

Keywords: Education. Indigenous. Acculturation.

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INTRODUCTION

Human history has been and still is constant contact between different social groups with conflicts, domination, assimilation and alliances according to their respective power. In these relationships there is a great social and cultural interaction that imposes, accepts or shares customs and habits. Thus, the various countries of the world are formed by a mixture of histories and cultures, as is the case of Brazil, which, since the arrival of the Portuguese until today, has kept this cultural diversity and social groups in contact, one of them being the large contingent of people called "Indians". Problem Situation: The problem that motivated this study arose when, in the Amazon, a large number of Indians arrived from their tribes and began to lose their customs, marking a sociological and anthropological process that occurs when two cultures meet

The 1988 Constitution guaranteed indigenous communities the right to affirm their cultural identity, with an education focused on their specificities, guarantee of their language in educational processes, a differentiated education, preservation of their customs, respect for their beliefs and traditions in order to preserve their culture. General Objective: To identify the culture of two indigenous peoples of the Amazon with their customs, rituals, folklore, dance, art and language, and the process of acculturation as a white man, as Specific Objectives: To analyze the cultural diversity and how the social organization of indigenous people in Brazil is organized; Describe the process of acculturation of the indigenous people and their cultural losses in the space of transformations in urban centers; To report the historical process of indigenous education and its public policies that aim to provide indigenous people with the right to education.

Acculturation happens when two distinct cultures, in this case, Portuguese and indigenous, meet and one influences the other, in the Brazilian case, the Portuguese culture influenced the indigenous culture. It is necessary that public policies aimed at indigenous protection be validated and that what is determined be fulfilled, because without protection and support for indigenous people, they migrate to urban centers and the process of acculturation and the loss of their customs occurs.

In order for this scientific investigation to receive legal support, it went through all the stages pertinent to the legal process, being registered on the Brazil Platform under the CAAE number 75851823.9.0000.5014, which submitted the research project to the ethics council of the Lutheran University of Manaus-CEULM/UBRA registered with the zip code: 69.077-730, which according to opinion number: 6.602.901, According to the attached documents, it approved the carrying out of the research developed here.

CONTEXTUALIZING INDIGENOUS EDUCATION IN BRAZIL

To understand the educational advances achieved throughout history, it is necessary to know the starting point and the reference that was used to drive the changes. As a way of unifying the various indigenous populations that existed here and imposing European culture on the natives, the Society of Jesus, led by Father Manuel da Nóbrega in mid-1549, made use of schooling as a form of catechization and cultural imposition.

The crisis of the Catholic faith caused by the Protestant Reformation made the church turn its gaze to the natives in order to propagate the religion in the new colony, even if this implied the acculturation of these individuals, as it was expected that they would behave in a similar way to those of colonial society. We have gone from Colony to Empire and from Empire to Republic throughout the history of our country, but when we observe the way the natives are treated in our society, the "civilizing" attempt is still much stronger than the respect for differences (LARAIA, 2009). The education of indigenous peoples still in Colonial Brazil with the arrival of the Jesuits was not seen as a school education, but as a schooling totally focused on catechesis. The Indians attended the masses there given by the Jesuits who believed they made them human and civilized, as they considered them savages. Catechesis and mass in the lives of indigenous peoples at that time were a form of salvation (RIBEIRO MEIRELES, 2020). In this same perspective, Brandão (2007) explains that:

> A civilized Indian is an Indian who has been civilized by a civilizing white. The artifice of domination – that which is real under the guise of the encounters of different peoples and cultures – is the work of making the other more equal to me in order to put him better at my service. (BRANDÃO, 2007, p.8).

Brandão states in his speech that the Indian was sent to assimilate what did not fit him, suffering the process of acculturation that did not give him the right to live his culture and what the Portuguese wanted were the riches seen in Brazil. Indigenous peoples were threatened, victims of physical extermination and their cultural diversity. This period will extend until the twentieth century (RIBEIRO MEIRELES, 2020). In this context, with the arrival of the Pombaline directory in 1757, where the Jesuits were expelled, the indigenous people began to learn to read and write in the Portuguese language. Even with the expulsion of the Jesuits, the changes made in this Pombaline phase were not significant. Although two public schools were created, indigenous peoples had their ethnicities decimated, their culture distorted, and the teachings of their elders no longer existed (RIBEIRO MEIRELES, 2020).

From this perspective, indigenous school education in the 70s began a struggle, as it was here that indigenous movements were born, supported by the 1988 Constitution, which proposes a differentiated education, respecting the diversity of each people (RIBEIRO MEIRELES, 2020). This time, article 78 of the LDB stands out:

> It states that school education for indigenous peoples must be intercultural and bilingual for the reaffirmation of their ethnic identities, recovery of their historical memories, appreciation of their languages and sciences, in addition to enabling access to information and knowledge valued by national society. (BRASIL, 1996, p. 6).

The feeling that the Indians should be cared for or guided, and that they should have someone to speak for them, is a legacy of years of subjugation and underestimation of these peoples. The tutelary system, a form of control masked from benefits to indigenous peoples that lasted for several years, although extinguished by the 1988 Constitution, shows its fruits today. With the ultimate goal of integrating the indigenous people into Brazilian colonial society, the schooling process served as a tool for a kind of training that the natives had to go through before being considered integrated into this society (MARTINS, 2009). Created to defend the interests of the church in the face of advances that preached ideas contrary to those defended by Catholicism in 1534 and recognized by Pope Paul III in 1540, during the great navigations it assumed the responsibility of bringing the Christian faith to those who did not yet know it, and consequently catechizing them. Seeing in the Jesuits a more rigid and rigorous posture, they believed that they were the most apt to propagate the faith throughout the world.

In 1549, the school for the indigenous people in the colony began to be structured with the arrival of the Jesuits at the behest of the Crown. Initially, the Society of Jesus had as its main goal the search in the villages for children who could be literate and catechized. These children were removed from their family life to be taken to schools where they received an education aimed at the formation of future preachers of the Catholic religion. This measure was not successful, as the changes took place very slowly and when the natives returned to their villages, they readapted to the dynamics present there and returned to having the same beliefs and customs as their people, disregarding everything they had received from the Jesuits in the schools (LARAIA, 2009). In order to solve this problem and optimize their actions, the Jesuits then created the aldeamentos, which allowed the concentration of various indigenous peoples in large villages controlled by them. The settlements represented great control by the Crown and a source of service, as shown by PERRONE (1992) when he states that:

The village is the embodiment of the colonial project, as it guarantees the reconversion, the occupation of the territory, its defence and a constant reserve of labour for the economic development of the colony. The Jesuits were initially responsible for the administration of the villages, not only for catechesis (spiritual guidance), but also for the organization of the villages and the distribution of indigenous labor for services, both for the village and for the inhabitants and for the crown ('temporal government') (p.119).

Despite being located in the vicinity of the colonial villages, the Indians of the settlements could not have any contact with what was happening abroad, because in the view of the Jesuits the customs of the settlers, who were mostly criminals, could influence negative behaviors that were not consistent with the beliefs of the church. This lack of contact with the settlers configured a kind of prison to which the Indians were subject

ACCULTURATION IN BRAZIL

Acculturation is the process of exchange between different cultures due to their coexistence, so that the culture suffers from or influences the cultural construction of another. This process should not, however, be confused with other phenomena of interaction between different cultures, such as cultural assimilation, the process by which a cultural group assimilates or adopts the customs and habits of another culture to the detriment of its own. In the process, the "traditional" culture of the group gradually developed. It replaces and loses over time. While it can be a catalyst for this assimilation, not every adoption of different cultural traits results in the replacement or abandonment of another cultural aspect.

It is observed that culture is not immutable, but the process of acculturation is not equivalent to cultural change, insofar as the adoption of certain cultural characteristics, such as the change or adoption of a different way of dressing, will not necessarily imply the abandonment or change of another cultural aspect. The process of cultural adaptation occurs through the contact of two or more different cultural matrices, that is, social interactions between different cultural groups, in which all or one of them is modified to create a new culture.

This, in turn, will be based on elements of its initial cultural matrices, as is the case of the formation of Brazilian society. As is well known, the influences that African, European (especially Iberian) and indigenous cultures had on the constitution of national culture are undeniable. It is possible to affirm that acculturation would be a form of cultural transformation promoted by external factors (contact between different cultural standards), as opposed to that permanent process that occurs in the culture itself, that is, in society

itself throughout history. It is important to say that the values and customs of a given people can change according to a "dynamic of the cultural system itself" (LARAIA, 2008, p. 96), although in a slower and more progressive way.

From this meeting of non-indigenous and indigenous knowledge, intercultural education emerges, another necessary concept when we talk about indigenous school education. To understand it, I use the epistemological assumption of Candau (2005, p. 165), when he states that this way of understanding education "breaks with an essentialist view of cultures and cultural identities. It conceives cultures in a continuous process of elaboration, construction and reconstruction. Certainly each culture has its roots, but these roots are historical and dynamic" (MOURA; LOBO, 2018).

The term intercultural derives from Latin, the prefix inter, which means between in conjunction with the word culture, so it would be between cultures. In this way, the emphasis given falls on relating, interacting two or more cultures in the engendering of knowledge (SANTOS, 2021). In this way, intercultural education refers to forming individuals with the perspective of walking, getting to know different cultures and at the same time with contact with the other culture problematizing their own prejudices. Intercultural education, in this path, affirms the very identity of a people without the need to oppress or be oppressed, valuing both knowledge and individual and/or collective peculiarities of each people, that is, the rights of equality and difference. In this bias, as Candau (2014) tells us.

> Intercultural Education starts from the affirmation of difference as wealth. It promotes systematic processes of dialogue between various individual and collective subjects, knowledge and practices from the perspective of the affirmation of social, economic, cognitive and cultural justice, as well as the construction of egalitarian relations between sociocultural groups and the democratization of society, through policies that articulate the rights of equality and difference (CANDAU, 2014, p. 1).

Intercultural education is based on the construction of links linked to cultural and religious knowledge, linguistic variations, among other particularities that may exist in a region or people (SANTOS, 2021). In this sense, interculturality consists of the possibility of integrating the knowledge of indigenous culture and historically accumulated knowledge, simultaneously promoting confrontation and dialogue between cultures, providing those involved with the opportunity to understand ambivalence and also the encounter of knowledge. The aspect of an intercultural indigenous education translates into a syncretism that recognizes difference, values identities, promotes tolerance and understands metaphors (MOURA; LOBO, 2018).

The implementation process can occur in a less delicate way. and in a grander and faster way in relation to the other processes mentioned, although the rules are not defined. In a balance of power between groups (between dominant and dominated), as we have seen in the forms of colonization of Portuguese and Spanish America, acculturation can cause some trauma when it becomes violent, especially when the dominated group sees its culture vilified. On the other hand, the process of acculturation does not only have this negative or radical aspect, but can occur in another way, which means the existence of an assimilation of cultural aspects among peoples not in an imposed way, but in a natural way. Especially because, as Fazerroque Laraia (2009) points out, no cultural system is affected only by what is called conventional internal cultural change. Especially considering the possibility of being completely distant from social isolation.

In the National Curriculum Reference for Indigenous Schools (RCNEI), interculturality is addressed through respectful dialogue between the reality of the students themselves and the knowledge coming from different human cultures. In this way, it is the indigenous school that must make possible this relationship between school education and life itself in its historical dynamics. However, the challenge is to put into dialogue, under conditions of social and political inequality, the cultures "threatened" by the cultural elements of groups of much greater prestige and power (MOURA; LOBO, 2018). The Indians, although through a different procedure, were also denied their cultures. The church helped maintain social control through catechesis and the imposition of European customs, enabling the Portuguese territorial occupation. To do so, he used the customs of the Indians, their language, their gods, and reverted them to the Eucharist, sanctifying them. "Catholic-Tupi acculturation was punctuated by strange solutions, when not violent. The sacred circle of the indigenous people loses the strongly articulated unity that it maintained in the tribal state and is divided under the action of catechesis, into opposite and irreconcilable zones" (Bosi, 1992, p.66).

It is possible, then, to affirm that the learning processes of indigenous education, from the perspective of interculturality, are translated into a syncretic dialogue permeated by several fundamental factors of the community's culture, among them, the construction and strengthening of identity and the experience of reorganizing school knowledge itself, considering the contributions of the elders of the community, which are living libraries of each people. In other words, interculturality is produced in a dialogical perspective, in a dialogue between cultures (MOURA; LOBO, 2018).

Therefore, for education in indigenous schools to become intercultural, it is essential to know the principles of indigenous education in order to build a dialogue with schooled

education, reflected and based on a dialogical education. In this way, intercultural education presents itself as a bridge between the village and the world. This idea implies an educational project that is based on the dialogue of knowledge – a challenge posed to the school committed to the interests of indigenous communities – in the midst of which teachers assume a fundamental role in the dialogical construction of knowledge (MOURA; LOBO, 2018).

METHODOLOGICAL PATH

Parque das Tribos is a meeting of indigenous families that includes the indigenous couple João Diniz Albuquerque, of the Baré ethnic group, and Raimunda da Cruz Ribeiro, of the Kokama ethnic group. Parque das Tribos is recognized as an indigenous neighborhood respected by students and researchers from public universities in Amazonas, as well as from other regions.

The scientific technical procedures were derived from the concepts of Marcone and Lakatos of 2010. The methodological procedures for data collection and writing of the Thesis were divided into stages, and the first stage was dedicated to the understanding of the State of the Art, carrying out a theoretical research on websites, magazines, books and annals on audio and visual communication. In the second stage, a visit was made to the research sites, where initial observations were made and authorization was also requested from the competent bodies to conduct the investigation. The third stage was dedicated to the observation of the teaching and learning practice in schools, this stage aimed to highlight the way knowledge was transmitted and the teaching and learning process. Fourth stage: in this stage, first, the material for the research was prepared, then the interview with the participants of the investigation was carried out, in the next stage, the analysis of the results was aimed at the next phase, in the next phase, the time was allocated for the analysis of the data obtained in the bibliographic research, as well as the field research, performing a correlation of the data obtained.

In the next phase, it was intended to write the thesis where it is divided into chapters, in the first chapter, it is presented as the State of the Art, this chapter is subdivided into topics to discuss the concepts and present the authors who support this investigation, in the second chapter the data of the research schools, the target audience, its location, its difficulties, it is also highlighted, the objectives that supported this investigation and the methodological procedures used, in the third chapter, the results and the discussions inherent to the research carried out are presented.

The data obtained were treated qualitatively and presented in the form of graphs, tables and tables to facilitate the understanding of the results, while the interview data were synthesized and presented according to the participants' speech. The bibliographic and field research were based on the concepts of Marcone and Lakatos (2010) and Richardson (1999). In the last stage, the thesis was presented ready for defense and evaluation by the examining board. Ethnographic research is a method commonly used by anthropologists to study a society or social group. An ethnographic research seeks to understand the traditions, customs, beliefs, habits and values of this community. In addition, it is common for studies to try to understand the changes in these characteristics over generations. For this type of research, it is necessary for the researcher to have a very close relationship with the group so that he can understand the relationships and perceptions of the world of these individuals. (Sampiere Hernández, 1997).

The focus is a qualitative and quantitative approach, adopting as a technical procedure documentary research and operationalized survey through analysis. Thus, through the classification of sources, it is possible to carry out a qualitative judgment complemented by a "comparative statistical study" (FONSECA, 1986).

The indigenous population object of the study was directly composed of young people, families and teachers from the Parque das Tribos Reserve in the municipality of Manaus. The Parque das Tribos Reserve, which "makes up two hundred and eighty-three (283) families according to documents from 2014, currently 2021, there are more than four hundred (400) families", and one of the most numerous legalized reserves in the city of Manaus, can be considered the most important settlement in the state.

For data collection, an interview script was prepared to be used as an instrument to assist the interviewer, as holistic techniques were used and dialogued with video recordings of the conversations. It is an ethnographic and dialectical research with a qualitative approach because it is a cultural research. Where they were captured through recorded interviews and personal questionnaires, individual in a percentage of five ethnic leaders and fifteen students of initial grades of the UKA UMBUESARA WAKENAI ANAMAREHIT School, two teachers of the said School.

ANALYSIS OF RESULTS AND DISCUSSIONS

Cultural diversity, as the term itself suggests, refers to the different customs and traditions of a people and can be represented by language, beliefs, behavior, values, cuisine, politics, art, music, among other things. The cultural diversity of indigenous peoples includes the cultural differences that exist between peoples and their indigenous

communities, such as language, dances, clothing, traditions, and physical and biological heritage, as well as the ways in which indigenous societies organize themselves according to their worldview.

Among the indigenous traditions, the importance they attach to music and dance, the art of feathers, basketry, pottery, weaving and body painting stand out. Music is used on special occasions such as war rites, planting and harvesting festivals, and initiation rites. Or when welcoming visitors to the village, they dress up and perform dances, the most popular being the flour dance.

FIGURE 01: BRAZILIAN INDIGENOUS DIVERSITIES



Source: IBGE 2022

As exemplified in figure 01, the number of Indians in Brazil is very large, as well as their ethnicities and the diversity of languages, and there are still people who consider themselves Indians. The dissemination of indigenous culture can sensitize the population to the importance of living sustainably and, thus, use conservationist practices and transmit to future generations the knowledge acquired by these peoples. Valuing indigenous culture is a duty of all countries in the world.

In the park of the tribes, the Indians who live there, try to maintain their traditions and customs, as it is an area that is located within the city of Manaus, these customs begin to be lost. This loss begins with food, in their tribes they ate; fruits, vegetables, legumes, roots, meat from animals hunted in the forest (capybara, wild pig, monkey, etc.), fish, cereals, nuts. Today they begin to feed on bread, guarana, canned goods, sugar, alcoholic beverages, drugs.

Taking into account the diversified universe of more democratic student service in regular school spaces, public policies must be specific in bilingual indigenous educational

environments, in order to understand how this right is implemented by law. It is crucial to recognize that talking about indigenous peoples is an attempt to find a painful historical sequence that began during these five centuries of conquest and subjugation. To guarantee the rights to use and teach the language in indigenous schools, the Brazilian government has enacted several laws, these laws are the first to be implemented in the country today, as the education of indigenous peoples has undergone numerous changes, challenges and successes.

The promulgation of the 1988 Constitution is considered a significant step in the reconceptualization of the Brazilian government and its indigenous counterparts have a history of tension and controversy. It is crucial that the provisions of the Federal Constitution on indigenous peoples give them a specific, culturally specific, bilingual education differentiated by law. From then on, several laws were passed to promote the teaching of the native language and its prevalence in the country's indigenous schools.

LDB recognized that providing quality education to indigenous peoples and using languages in schools to educate indigenous children and promote cultural integration into the mainstream without sacrificing traditions or customs was important for the incorporation of indigenous peoples into the national population without compromising their culture. This will promote the teaching of indigenous languages in schools and facilitate the learning of both languages in schools. The National Education Plan (PNE), legislation No. 10,172/2001, by recognizing the historical path of institutionalization of ethnic peoples, focuses, in its wording, on the fundamental points of the document are the educational policies that are aimed at indigenous peoples, a method of orientation of the guarantees listed in the document, which aim to universalize the offer of educational programs to all elementary school classes.

The objectives of the PNE that are aimed at indigenous education at home have two important aspects. The first is the modification of existing educational programs, such as textbooks, school libraries, school meals, etc. The second point concerns the responsibility of the states in the provision of indigenous education. At school, there is a misconception about the method to be employed with ethnic students enrolled in regular classes. Many schools do not take into account the specificities of indigenous education and participate in activities in a way that is typical of non-Indians, serving as tutors for indigenous students who were not indigenous.

Indigenous education, derived from democratic theory, is not structured nor does it have an empirical bias in relation to educational policies aimed at indigenous students. These rules guarantee their maximum potential in an environment to management

monitoring that ranges from teacher training to the acquisition of specific materials in order to guarantee the rights of indigenous populations.

In addition, it is suggested that the school create, together with the school community, a specific methodological approach, suitable for use in the classroom, which leads students to recognize and value their culture and identity principles. In this proposal, teachers should be accompanied in their teaching methods, this will help students to have an enjoyable class, for example, telling stories about their ethnicity, or increasing the indigenous language in this space. When describing the process of acculturation of the indigenous people and their cultural losses in the space of transformations in urban centers, he presented two main causes that bring the Indians closer to the urban environment: the movement of migration from the lands of origin to the cities and the integration of indigenous areas through the achievement of urban growth.

A large part of the indigenous population in urban areas lives in the peripheries, and suffers all kinds of challenges from those who experience severe socio-territorial inequalities: they have almost no access to goods and services (when they do have it, it is precarious) and social policies, and they have little purchasing power. When the teachers participating in the interview were asked about what makes the Indians come to the urban centers, rela real do parque das tribos, the answers were as follows:

TABLE: 01 Reasons for Migration to Urban Centers

P1	Look! Undoubtedly, the scarcity of food is a relevant factor that makes the Indians migrate to urban centers.
P2	With the arrival of various ethnicities in the park of the tribes, it was observed that deforestation in my opinion is a high factor, because the white man He begins to build cities on the forests, which ends up generating food shortages and leaving the Indian unprotected.
P3	The Amazon rainforest is no longer home to thousands of indigenous people. There are few who remain in the forest, as they face major problems with logging, which becomes a factor of alert and protection.
P4	Despite seeking better living conditions in the city, most indigenous people live in poverty, have difficulty getting a job and face the process of discrimination, and the main income comes from handicrafts, others live on income offered by the federal government.

Source: Field research conducted in 2022.

All individuals are born with the ability to use language, a common attribute of the human species. And language is used to communicate with humans can perform multiple functions: language has multiple capacities. Language is not only used to communicate with humans, but also to define the individual's identity. Indigenous knowledge is transmitted by the elderly at every opportunity, during the morning, afternoon and evening, children receive classes on plants, which are beneficial that harm personal consumption, the animals of the planet, the air and water, these lessons are criticized or transmitted

through the native language. Older people pass on their knowledge to younger people through stories and arguments, among other methods.

The importance of preserving the mother tongue is crucial for the development of indigenous culture, indigenous knowledge is acquired through interaction with the environment and through imagination, the constant practice of listening to things in the context of their importance to the subject's space, to the surroundings. The description of educational systems that promote bilingual and intercultural education for indigenous peoples, this education allows them to recover their native languages, their historical memory, the reaffirmation of their ethnic identity, the appreciation of their languages and sciences, and access to information and scientific knowledge from the national community and other indigenous peoples.

As a result, one can deduce the historical memory of the school and the emphasis on the importance of teaching. This is how the school should be equipped with a new approach to thinking and acting, the school should have a broader perspective to accompany and encourage its students not only to scientific understanding but also to instruct the community. From the perspective of observation, it was observed that during the typical day-to-day hours of class, people still employ the traditional method, the method of casual conversation, the application of the content to the class.

The teacher and students will take on the task of writing the text in their notebooks. We observed the attempts of teachers to communicate with their students. The teacher is a dedicated partner to his students, which makes the class more enjoyable and productive. In the school, non-traditional teachers from the host municipality work to work in rural schools, most of them are recent graduates in various areas of study. In contextualization, the teacher's profile is characterized by traditional knowledge or experience and by the presence of its people. It is the educator's dedication to what he does, however, the teacher can make a difference, but must communicate with the entire school community. With this, the donation contributes to the teaching and learning of students and also to make them feel valued in the exercise of the profession.

In addition, it was recognized that many of the lessons learned in school do not have a significant impact on student development. The difficulty is greater when learning two languages, the first is Portuguese and the second the native language is the mother tongue. The teacher tries to involve both sides in the process, always trying to instill in the students what they are learning and understanding. And non-indigenous teachers have to deal with the issue of language because they are not native speakers.

Many changes have occurred, and still occur slowly, but they need to be increasingly expanded to guarantee the rights of students, schools and the community. To find out what we were trying to clarify in the field of study, we had the opportunity and privilege of interviewing the school manager. He asked himself: were the native language of the school and its educational processes the same? student learning? It is surprising in the manager's presentation that when he talks about the problems of the school, he cannot understand why the native language is not part of the school curriculum, but the teachers have constant difficulty in trying to teach something more than the students have already learned, this is a content that will be useful to you in the future.

From the manager's description, it is evident that although the school's reputation is characterized by specificity and differentiation, in practice it is different. These are more difficult challenges that students and the school will encounter, this will have an effect on the education of students. Maybe the community. It will be necessary to take the teaching of the native language seriously and implement it or it will lead to the loss of the language, culture and identity of the people, as has occurred in other indigenous peoples in Brazil.

It is important to have a different perspective as a way of guaranteeing the rights already expressed in the law, by teachers, parents and the community, these rights need to be improved and they are committed to maintaining the traditions of the first generation without sacrificing the most important aspects of their lives or their languages. It was observed that some staff and students speak their native language to communicate, while others speak Portuguese. It is possible to say that education is a battle and an issue that needs to be guaranteed. All the elements observed were of great importance to promote more effective debates, discussions and meetings, it is understood that they require reflection in the face of challenges that lead to new studies.

Throughout the research, the presence of a comprehensive analysis of the details of the task made it evident that the indigenous education of children still presents problems, despite the advances to have a quality education focused on their real knowledge. It is crucial to implement and use new methods and approaches in teaching through the native language, with a specific focus on students, teachers and the community as a whole. This will improve the preparation of students, teachers, and the community as a whole.

As for the historical process of indigenous education and its public policies that aim to provide indigenous people with the right to education, it was found in exploratory research in scientific collections that the SPI was the first public policy aimed at indigenous populations in which the possibility of nationalized action for these populations was created, having as practices of significance the correlation between work, life and language. The

SPI was the first public policy aimed at indigenous populations in which the possibility of nationalized action for these populations was created, having as its signifying practices the correlation between work, life and language.

Indigenous School Education is guaranteed in the Brazilian Federal Constitution of 1988, in the Law of Guidelines and Bases of National Education (Law 9.394/96) that guarantees indigenous communities the right to differentiated, specific and bilingual education. Another important document is Convention 169 of the International Labor Organization (ILO) on Indigenous and Tribal Peoples, promulgated in Brazil through Decree No. 5,051/2004, as well as the Universal Declaration of Human Rights of 1948 of the United Nations (UN) and the United Nations Declaration on the Rights of Indigenous Peoples of 2007.

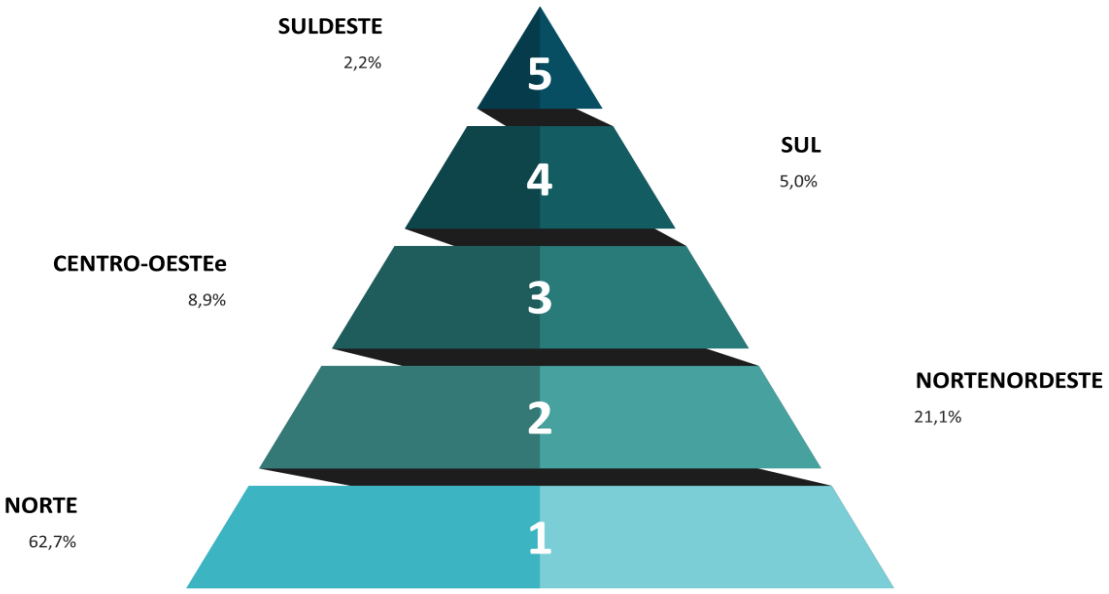
Although the country's educational legislation affirms the right of indigenous peoples to an education that values traditional knowledge and practices, that values traditional knowledge and practices, that is bilingual and that values indigenous languages, that is consistent with the aspirations of differentiated formation of communities and their own political-pedagogical proposals, in practice it is the national school model that continues to impose itself. The right of indigenous peoples to quality education, which respects and values traditional knowledge, skills and practices and ensures equal opportunities and training to which other Brazilian citizens have access faces serious challenges. Despite the existence of international commitments and advanced and detailed national legislation that welcomes the demands of indigenous peoples for quality schools in their villages, there are, in practice, obstacles and difficulties that have crystallized over the years, creating a situation of discrimination in obtaining access to quality education for indigenous children and young people, which characterizes a situation of violation of rights. When we talk about indigenous education, it is education aimed at indigenous peoples, respecting their cultural specificities and seeking to preserve their traditional cultures.

Advances and agreements have been made in the field of Aboriginal education, both at the legal and administrative levels. No system has yet been erected that meets the educational needs of the interests of indigenous peoples, respecting their lifestyles and rhythms, preserving the role of the indigenous community in determining and managing the type of school desired.

In this context, one thing is clear: indigenous school education has become a relevant political agenda for indigenous peoples, the indigenous movement and support for indigenous peoples, it is no longer a secondary issue, it has gained importance because it mobilizes different institutions and resources. In a search of information from the Ministry of

Education and Culture, it was found that the largest number of indigenous schools is concentrated in the northern region, as shown in graph 01:

GRAPH 01: PERCENTAGE OF INDIGENOUS SCHOOLS INSTALLED IN BRAZIL BY REGION



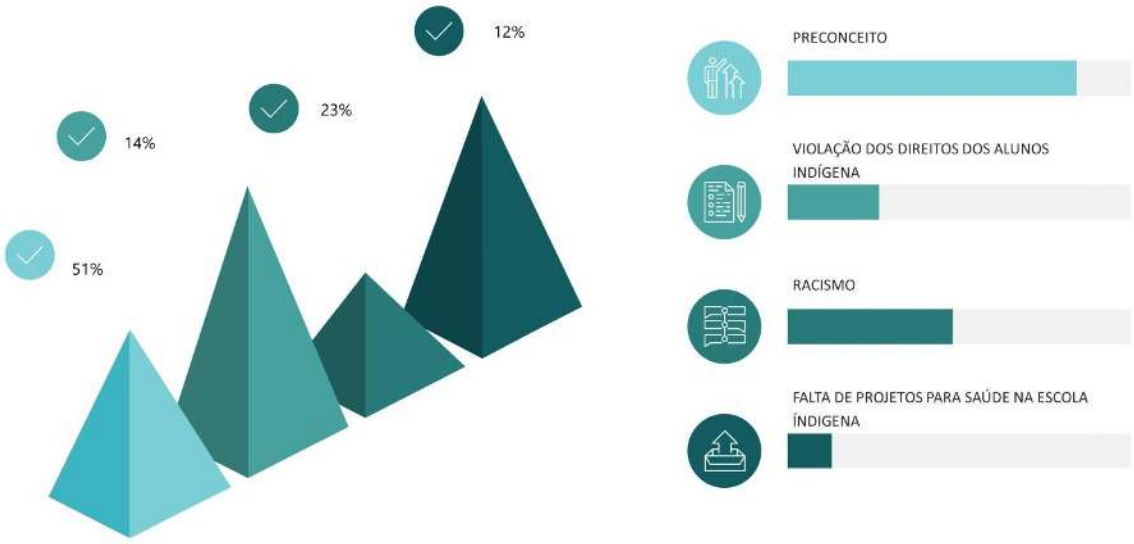
Source: MEC/INEP (School Census 2012)

In this scenario, it is easy to conclude that most of the educational programs presented to indigenous peoples are more concentrated in the North Region. For the purposes of logistics and implementation of affirmative actions for indigenous peoples, the Federal Government, through the Secretariat of Continuing Education, Literacy, Diversity and Inclusion (SECADI), created programs for the training of indigenous teachers. Although in growing supply, the number of Indian teachers is still small.

In general, there seems to be no adequate training for teachers working in indigenous schools, whether they are Indians or non-Indians, which enables them to acquire knowledge for the exercise of teaching, within a school proposal that has as its principles specificity, difference, interculturality and bilingualism. Few schools are recognized as indigenous: most are considered rural schools or extension classes (MEC-SECADI, 2002).

GRAPH 02: CHALLENGES OF INDIGENOUS EDUCATION

PESQUISA CIENTIFICA



Source: Field research conducted in 2022

As graphically presented, 51% of the interviewees report that prejudice in the educational process is still a major bottleneck in the classroom for the classes of indigenous students, which is the great relevance of the Indians having their own school. The process of indigenous school education is to offer a differentiated and quality educational system, in the sense of responding to the specificities of a people different from the national society, considering that their future horizons are not the same as ours. The main needs of indigenous educators is the lack of specific public exams for indigenous teachers, in order to guarantee greater educational value to indigenous people and the infrastructure in indigenous schools, as well as the appreciation of indigenous languages. Only then would rights be plasible and racism would be controlled, because they were in their own environment.

As graphically explicit according to the educators interviewed, 23% report that students suffer from racism in public schools that is not indigenous. A fact that needs to be reviewed emphasizes that research reports that the lowest positions in society were largely occupied by blacks and indigenous people. They are victims of poverty and desired violence. On the contrary, whites occupied the top of the social pyramid. Historically deprived of these basic means of social ascension, blacks and indigenous people still do not compete on an equal footing with whites. Racism against indigenous students is a fact, perhaps because most of the political sector against injustice is still driven by Eurocentrism and, therefore, by the teleology of progress.

The right to cultural diversity is a guarantee given to certain culturally distinct groups that their traditions, beliefs and customs can be conserved and protected in the face of intercultural movements, that is, no one can be forced to abstain from having their own traditions, beliefs and customs, or even be forced to adhere to the traditions of beliefs and customs of other groups. "Openness to intercultural dialogue in view of diversity, openness based on the recognition of the other with dignity and rights, is a prerequisite for the culture of human rights to be an irreducible ethical minimum.

The Federal Constitution of 1988 promotes the valorization of mother tongues and the process of assimilation of their knowledge, as documented in the Federal Constitution, "art. 210, § 2, p.131, regular elementary education will be implemented in Portuguese, ensuring that indigenous peoples use their native languages and learn through their own processes. In the beginning, indigenous education was carried out by Jesuit missionaries for the purpose of baptism. At the time of the colonization of Brazil, the indigenous people were subjected to various types of violence and were exploited by the settlers. The Portuguese court ordered their inferiors, especially the church, to baptize these individuals in order to domesticate them. This occurred in order to popularize the baptism process.

In the 90s, indigenous education began to be more based on practical actions that had been undertaken in previous decades, these actions increased the Indigenous Movement and led to the claim of rights, including a specific and differentiated education. In February 1991, decree number 26 was penalized, which gives the MEC the power to supervise the coordination of actions related to indigenous education at all levels and modalities of education, in partnership with the National Indian Foundation. The Law of Guidelines and Basis of National Education (LDBEN) documents that we must honor indigenous peoples and for this we must follow the requirements of the law: the teaching of Brazilian history will take into account the contributions of different cultures and ethnicities in the formation of the Brazilian population, specifically with regard to indigenous origin, African and European. Specific and differentiated education for indigenous peoples is now being practiced in all parts of the country. If

It is possible to say that acculturation would be a form of cultural evolution facilitated by external factors (the interaction between different cultural traditions) as opposed to the permanent process that occurs within the culture itself, which is society as a whole over time. It is crucial to recognize that the values and traditions of a given population can change according to the dynamics of the cultural system, although this occurs more slowly and gradually. However, it is possible to affirm that acculturation would be the cultural transformation promoted by the interaction between different cultures that occurs through

the process of acculturation in a less severe and more significant way; To demonstrate this, it is enough to examine the way in which Europeans treated Indians and blacks, as well as the way in which they tried to impose some traditions and values, such as Catholicism as a faith.

FINAL CONSIDERATIONS

Indigenous culture is broad and diverse, contrary to common sense. Historians estimate that there were four main language groups in the early sixteenth century: These language families shared the same language and similar cultures.

Indigenous peoples, although they belonged to different groups with specific differences in behavior and culture, had common elements that consolidated an indigenous culture as a whole. They have similar religions, habits, customs, and manners. The Indians wear body jewelry and paintings made with natural materials, such as annatto dyes. necklace made of natural pieces Buttons and jewelry made of feathers (which uses feathers and feathers). Behind the ornaments and sketches on the body are important emblems that can identify the gender, age, village and social position of the Indian, resulting in the cultural identity of the indigenous peoples. When one considers only the culture developed by the indigenous peoples of the region of the school that is the focus of this study, one already has a huge cultural spectrum.

It has been proven that acculturation is an anthropological concept. It is defined by the dynamic process of social and cultural change that occurs through contact (directly or indirectly) between different social groups. These groups are influenced by various elements and create new structures. An example is the mixture of Amazonian cultures with those of other regions. Acculturation is a very broad concept that involves the knowledge, values, customs, manners, practices, habits, behaviors and beliefs of a particular people. It is not stable, so it is in a constant process of adjustments. It was found that the loss of cultural identity is a fact, that is, some are losing their customs and traditions. This process is visible in the park of the tribes.

Recognizing social and cultural dynamics requires attention to both innovation and tradition Thus, instead of denying social reproduction, it expands the concept of social reproduction to include the possibility of change. In this way, it goes beyond the assumption that the only objective of these societies in all its aspects is permanence. Cultures have a striking characteristic, which is the concern with personal relationships, resulting in the prioritization of group goals to the detriment of personal ones. In addition, people are

interdependent in intergroup terms, which leads them to behave with reference to the community to which they belong.

With regard to the historical process of indigenous education and its public policies aimed at providing indigenous people with the right to education, it was found that advances in the field of education are relevant, but that they need to get off the ground. A system has not yet been erected that meets the educational needs of the indigenous people according to their interests, respecting their lifestyle and rhythm of life, preserving the role of the indigenous community in defining and managing the type of school desired.

Indigenous education seems to be progressing slowly and successfully, but many obstacles continue to emerge. The present work is framed as a propositional work. It is believed that this reveals fundamental points for the training of teachers in general and for the training of indigenous school pedagogical professionals in particular, and that cultural processes need to be valued.

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