LUMEN ET VIRTUS
ISSN: 2177-2789

SALT AND SOAP TEACHER: THE INCLUSION OF THE FIGURE OF THE PROFESSIONAL INDIGENOUS TEACHER IN THE DENI CULTURE OF THE XERUÃ RIVER

https://doi.org/10.56238/levv16n45-035

Submitted on: 17/01/2025 **Publication date:** 17/02/2025

Jailes Pimentel dos Reis[1], Tarcisio Serpa Normando[2] and Davi Avelino Leal[3]

ABSTRACT

This article is called Salt and Soap Teacher: The inclusion of the figure of the professional indigenous teacher in the Deni culture of the Xeruã River, aims to analyze the principles of the choice of the teacher and his performance in strengthening the historical project of the Deni indigenous people of the Xeruã River, the research was carried out in the village of Boiador, in the Deni Indigenous Land, in the Municipality of Itamarati in the State of Amazonas, starting from the following question, what are the criteria for choosing and monitoring to become an indigenous teacher of the Deni people of the Xeruã River? The theoretical perspective is the hermeneutic of Paul Ricouer (1989), added to the methodology of micrology and data experience in education, Adria (2022), the thought of coloniality and critical interculturality, with publications on the subject of the last 25 years, the methodology used was micrology and data experience in education, with a qualitative approach, with the support of technical instruments, observation, participatory participation, photographic and audiovisual records, field diaries, small reports and collective memory, the subjects of the research are the indigenous teachers and the Deni leaders, the results intend to show the strength of the processes of building and transmitting knowledge, as well as the complexity of thinking about other practices and knowledge of indigenous school/school education and indigenous teacher training from the reality of the culture of the Deni peopleelement.

Keywords: Deni people. Indigenous Teacher. Hermeneutic. Micrology.

[1] Professional Master's Student in Technological Education
Federal Institute of Education, Science and Technology of Amazonas-IFAM/CMC
Jailes.pimentel@hotmail.com
[2] Dr. in Society and Culture in the Amazon – UFAM
Federal Institute of Education, Science and Technology of Amazonas-IFAM/CMC
Advisor. Teacher.
tsnormando@ifam.edu.br
[3] Dr. in Society and Culture in the Amazon - UFAM
Federal Institute of Education, Science and Technology of Amazonas-IFAM/CMC
Co-oriented. Teacher.
davileal81@gmail.com

INTRODUCTION

This article is called Salt and Soap Teacher: The Inclusion of the Professional Figure of the Indigenous Teacher in the Deni Culture of the Xeruã River. It deals with reflections on the process of defining criteria for choosing the person who will become the figure of the teacher's professional and the monitoring of his performance in strengthening the historical project of the Deni indigenous people of the Xeruã river.

The general objective is to analyze the principles for choosing the person who will become the figure of the teacher's professional and criteria for monitoring their performance in strengthening the historical project of the Deni indigenous people of the Xeruã River. The specific objectives are: 1) To characterize the choice of the role of indigenous teachers as political-cultural agents. 2) Identify the knowledge and practices necessary for this new pedagogical posture, defining where and how to acquire it. 3) Determine the importance of the process of choosing and monitoring indigenous teachers to meet the demands of teaching and the historical project of the Deni People.

The central question is anchored in the following question. what are the criteria for choosing and monitoring to become an indigenous teacher of the Deni people of the Xeruã River? The research was carried out in the Boiador Village, located on the right bank of the Xeruã River, a tributary of the Juruá River, in the Deni Indigenous Land. DTerminated by Ordinance No. 1,028, of November 6, 1998 and Ordinance No. 126 of March 1, 1999, municipality of Itamarati, in the southwest of the State of Amazonas.

> The Deni Indigenous Land (TI) is located in the southwest of the state of Amazonas, in the Juruá-Purus interfluve. The TI has 1,531,300 ha and is located in the hydrographic basin of the Solimões River and is drained by a tributary of the Juruá, the Xeruã River, and by the Canaçã and Cuniuá, tributaries of the Tapauá, which in turn flows into the Purus. (PEZZUTI and CHAVES, 2009, p. 122).

The methodology used in the research was Paul Ricouer's (1989) hermeneutics, a dynamic process of construction and reconstruction of a narrative that needs to be known and updated, inserted within a logic that interconnects past-present and future. In this sense, it is intended to analyze the inclusion of the figure of the indigenous teacher in the Deni culture, as proposed by Ricoeur (1989), going through three historicity moments.

a) The first founding event, called "when time was not counted", is the time before the figure of the teacher, where the other people of the Deni people are identified, who assume the functions of training and socializing sabers and traditional knowledge.
b) According to the founding event, called the "living interpretation of tradition", it is the time of the emergence of the new figure of the professional indigenous teacher, as an agent of cultural politician.
c) The third founding event, called "the historicity of the understanding of the current time", is the present time is the real situation of the figure of the indigenous teacher in the Deni culture, carrying out analyses and reflections with the people around school education, the training of indigenous teachers, and the demands of the Deni people.

Added to Adria's (2022) methodology of micrology and data experience in education, and a good pinch of coloniality thinking and critical interculturality, they facilitate the construction of shared knowledge and new possibilities for conceptions of understanding facts and phenomena.

To this end, it intends to undertake a research in bibliographic references in the specificity of indigenous teacher training, the approach is qualitative - quantitative, with the published references of the theme of the last 35 years, the universe of the research is seven indigenous teachers Deni, the sampling of the research, is of an indigenous teacher Deni, trained in the Pira-Yawara project.

The technical instruments used in the research are observation, participatory participation, bibliographic research, field diary, photographic and audiovisual record, application of the semi-structured questionnaire, the realization of the bilingual educational product (translation and transcription from Portuguese to the Deni mother tongue, from the Arawak linguistic trunk were made).

With the accomplishments of three field trips. One in the second half of 2022 and two interspersed, in the first half of 2024, one of which is self-financed, high-cost and with a certain potential for risk, as it is an indigenous people with little contact, in an area of difficult access and subject to adverse conditions.

DEVELOPMENT

FIRST, THE FOUNDING EVENT, CALLED "WHEN TIME WAS NOT COUNTED", IS THE IDENTIFICATION OF THE OTHER PEOPLE OF THE DENI PEOPLE, WHO ASSUME THE FUNCTIONS OF TRAINING AND SOCIALIZATION OF TRADITIONAL KNOWLEDGE

The production and socialization of knowledge of indigenous peoples has its origin in the millennial experience of indigenous peoples themselves, in their practices and knowledge of traditional knowledge, with different conceptions of the world and life. According to Bicalho (2010a, p. 110). "A new political and social actor (...) aware of its culture, its history and the need to mobilize the group as a means of breaking with the condition of being colonized."

The emergence and inclusion of the figure of the teacher's professional provokes interesting and profound reflections, derived from its cultural manifestations. These differentiated educational processes of the Deni people of the Xeruã River, are profundamentally based on their worldviews, their traditional knowledge, can certainly help to relearn to rethink other modes of educational processes, having as references other formats of educational processes. According to Crevels (2021, p. 259), I understand parties as a "creation" of the social, not just as their maintenance.

> In the Deni context, imadipei would be an aesthetic disturbance with cosmological consequences, and the ima amushinaha can be understood as one of the moments in which there is the aesthetic reestablishment of the cosmological order (...) in any case, the ima amushinaha would be the way to work on the aesthetics of conviviality (FLORIDO, 2013. p. 170).

This indigenous thought Deni, is genuine, original, own and autonomous. It is produced and socialized, full of millennial and ancestral ontological and epistemological conceptions, which are transmitted from generation to generation, from sensory perceptions, that is, empirical learning, where the source is the experiences and experiences within its traditional territory.

> The educational space is permeated by multiple relationships between different cultural patterns that weave a complex web of meanings. These webs of meanings, which are established in the relationship between subjects with specific and different cultural standards, is the substance of intercultural education. (FLEURI, 2003, p. 71).

The main agents of production and socialization of knowledge and practices before the emergence and inclusion of the figure of the professional indigenous teacher. It is the Deni themselves, characterizing the first founding event, called according to Ricoeur (1989), "when time was not counted", the adults, men and women, who have their functions of well-defined and specific tasks in the functional structure of Deni society, who are also:

fishermen, farmers, gatherers, singers, shamans, prayers, storytellers, hunters, artisans, and deep connoisseurs of their traditional territory.

> theory of the feast as described by Roger Caillois for situations of ritual and performative subversion, or the sacred of transgression (CAILLOIS, 1988). (...) these moments serve, especially for the socially disadvantaged group, as an opportunity to master and experience otherness through symbolic activity (HUBER, 2007. p. 94). (CREVELS, 2021, p. 263).

They operate by teaching from an early age to the youngest. The knowledge it holds thousands of years of its traditional territory, based on the reiterative cycle of the seasons of nature, where the elements of the cosmological ensemble are composed in different stages and moments, in a variety of activities, interconnected by a series of rituals, which intertwines the social relations existing in everyday life, which strengthens a network of exchanges of real and symbolic products and services, loaded with values and that ensure the way of life of the Deni people.

> When the Deni woman goes to the swidden to uproot the roots, she takes her youngest son and daughters with her, so it is during this moment that the mother teaches the younger children their functions within the Deni society, when the son, from the moment he leaves the house, shows him the type of vegetation and explains what it is for. It was interesting to note that, during the journey between the community and the swidden, the son on his mother's shoulder asked for the name of each tree, and the mother patiently answered him and asked him to repeat it, entering the teaching-learning process. (MARQUES AND NODA, 2013, p. 119).

In this scenario of the village, prior to the emergence, and the inclusion of the figure of the professional indigenous teacher, the figure of the elderly person stands out. Yes, the village elder, who after an advanced age and so many services performed for the family and the village, is destined to the limits of the village.

> To make the swidden, first the Deni must meet to choose an older person from the village, who will locate the right place where the swidden will be. The chosen person invites his son and grandson to accompany and learn from him how the process of choosing the location of the garden is done. (DENI INDIGENOUS PEOPLE OF THE XERUÃ RIVER and OPAN, 2016, p. 74).

But unlike Western society, which often sees the elderly in the family and society as a person, invalid, a burden and a cost. In the Deni indigenous society, the elder becomes the storyteller, a living collection of historical knowledge of the Deni people, responsible for remembering the remarkable events of their people and passing on these stories to visitors, children and young people.

ACCORDING TO THE FOUNDING EVENT, CALLED THE "LIVING INTERPRETATION OF TRADITION", IT IS THE TIME OF THE EMERGENCE OF NEW FIGURES/PROFESSIONALS, AS AGENTS OF CULTURAL POLITICS

The indigenous Deni people have a cosmological ensemble that gives meaning and significance to their way of life. In the first aspect, cosmology is composed of a varied range of elements from their own traditional culture, and in the second aspect, it is composed of elements that were selected from non-indigenous society, went through the process of cultural resignification, and were included as new elements in the Deni indigenous society. According to Marialva Barbosa (2004, p.162) he pointed out that the description of an event results in an action that "crosses the past and the future."

> The village chose for us to study and teach others here in the village, to help buy the things they need and share them with everyone, and if they don't fulfill the agreement, the village takes them away, they stop being teachers, in the other Deni villages, all the teachers have been changed, not here, I continue, because they go to the city, they don't buy the things that the alley needs and spend the money on drinking, paying with women and don't want to know more about the commitment and responsibility, then the leaders get together and remove/change the teacher. (SMALL MEMORY REPORTS OF PROFESSOR BUZINA, 18-24 April 2024).

It is precisely in this second aspect that the choice of the teacher and the inclusion of the figure of this professional in the organization and functioning of the society of the Deni indigenous people of the Xeruã River occurs, which takes the form of a kind of status, a type of founding event. Thus, when adopting this fact of the teacher's choice, as a founding event, it must be done within a perspective of the analysis of the Deni cultural tradition, through its primary sources, the experience, the oral description, the collective memory, the small reports, the narratives, which must be reinterpreted so that it remains alive.

> Ricouer resorted to Koselleck's scientific categories with the aim of "profiling and establishing the conditions of possible histories": experience and expectation, or rather, field of experience and horizon of expectation (KOSELLECK, 1993, p. 335).

This founding event, of the choice of the teacher and of his insertion in the culture of the Deni people, is an event that represents a historical landmark, real and symbolic, for the Deni people. The symbolic sense and meaning is that the founding event went through the process of resignification, through the reinterpretation and continuity of its cultural tradition, and was incorporated into the cosmological whole, which leads to a (re)ordering of its historical process, whether done through a movement of rupture, through a movement of reconstruction or through a movement of reiteration of the process of insertion of cultural tradition, finally, there is the understanding of this founding event, of the choice of the teacher within the structural historical context of the Deni indigenous people, and allows the

perpetuation of tradition through interpretation. According to Barbosa (2004, p. 157), "it should be thought of as a moment of rupture and knowledge, which arises in a structure based on the duration of a long time (...) analyzed from the notion of synchrony".

> Until we fought, fought, CIMI helped and we were hired, at that time, only the teachers and the indigenous health agent from the Boiador village, who received a salary, then we held a meeting and decided that each one, the teachers and the indigenous health agent, would help the families, take and leave the money in the account, three months later, we went to the city of Itamarati to receive the money, **we bought salt, soap and sugar, brought it to the village and divided everything among the families in the village, because the families needed things too, it was like that for many years,** Deni suffered a lot. (SMALL MEMORY REPORTS OF PROFESSOR BUZINA, 18-24 April 2024).

According to Barbosa (2004, p. 160). It is the strategy of updating organizations, through tradition, "producing new ruptures and inscriptions of one event that overlaps the other", with the enormous ability and historical capacity to resignify the cosmological sense from the experience and living of their own history, thus allowing the existence of different decision-making movements that can be contrary, of continuities, ruptures and changes within the same historical process.

> In view of the complexity, different solutions have been sought in various locations in the country, and there is therefore no single model to be adopted, given the heterogeneity and diversity of sociolinguistic, cultural, historical, training and schooling situations experienced by indigenous teachers and their communities. (LUIZ and PAULO ORÇO, 2017, p. 05).

Thus, the choice of the indigenous teacher Deni, as a political-cultural agent and his inclusion in Deni society, is seen as a founding event, according to Paul Ricouer's hermeneutic perspective. It becomes a dispute of subgroups, for leaderships, new positions, resources and representations, but it is also a collective decision and construction, of a proposal for a pedagogical political project, which is born within this perspective of the cosmovision of indigenous peoples, of dealing with adverse reality, of creating processes of coexistence in the face of adversity and different social actors and at the same time recreating instruments to reexist, reinvent itself, transform itself, without losing the essence of its original tradition.

THE THIRD FOUNDING EVENT, CALLED "THE HISTORICITY OF THE UNDERSTANDING OF THE CURRENT TIME", IS THE PRESENT TIME, IT IS THE REAL SITUATION OF THE FIGURE OF THE TEACHER PROFESSIONAL IN THE DENI CULTURE, CARRYING OUT REFLECTIONS WITH THE PEOPLE AROUND SCHOOL EDUCATION, THE TRAINING OF INDIGENOUS TEACHERS, AND THE DEMANDS OF THE DENI PEOPLE

In view of the figure of the indigenous teacher in the organization and functioning of the Deni indigenous society of the Xeruã river. The leaders of each village outline a series of criteria and strategies that serve to be observed, adopted and followed by the indigenous teachers of the Deni villages, the criteria and strategies determine the importance of the function of being an educator, meet the demands of teaching, and the historical project of the Deni People. They range from desired postures of behavior, ability to assume commitments and responsibilities, belonging, identity, sharing and disposition of resources and goods necessary for Deni life.

The criteria and strategies for choosing and monitoring the indigenous teacher Deni, determine a new political, cultural, pedagogical posture. An attitude that requires from teachers, new knowledge from academic training, from the knowledge and practices of traditional knowledge, reconfigured in the cultural rearrangement of the universe of the Deni culture. According to Ricoeur (2010, p. 2). "constitutive of the soil on which desires, fears, forecasts, projects, anticipations are based, which stand out from the bottom of the horizon".

In view of this situation, it is necessary that the figure of the teacher professional in the Deni culture, carry out reflections and analyses together with the people, around school education, the training of indigenous teachers, and the demands of the Deni people**.** According to Marialva Barbosa (2004, p.162) "founding event" results in an action that "crosses the past and the future."

This analysis and constant reflection is the third founding event, called "the historicity of the understanding of the current time", a reinterpretation of tradition, a constant updating of the reconfiguration of the history of the emergence, on the inclusion of the figure of the professional teacher in the culture of the Deni people of the Xeruã river. It makes the Deni culture undergo permanent updates, reconfigurations according to the reinterpretation of tradition, through reports, historical narratives, memory of teachers and indigenous leaders who work in the education and training of indigenous teachers in the village. According to Barbosa (2004, p. 160). "producing new ruptures and inscriptions of one event that overlaps the other, in such a way that one no longer has the perspective of the original fact".

The impacts of the inclusion of the figure of the professional indigenous teacher generate changes and redefinitions in the Deni culture. And it is these, the indigenous teachers and leaders who are able to carry out analysis and reflection on how the inclusion of the figure of the indigenous teacher professional in the Deni culture is. Pointing out the impacts, and the challenges to be faced, from new repositioning, that is, how the traits of the tradition of producing and socializing knowledge from the past, are remembered and transmitted today.

> "Pirayawara Project – Indigenous Teacher Training Program in the State of Amazonas", by the State Secretariat of Education and Teaching Quality (SEDUC/AM), with the objective of: [...] ensuring conditions of access and permanence in school to the population that can be schooled for elementary school, in indigenous areas, ensuring a differentiated, specific, intercultural, bilingual and quality education that responds to the desires of these peoples". (PROJETO PIRAYAWARA, 1998, p. 11).

This founding event of the analysis and reflection of the reinterpretation and updating of the reconfiguration of history, due to the presence of the figure of the teacher's professional in the Deni culture. They are placed in a line of expectation, which should serve above all to combat the various forms of violence that exist, which affect the traditional way of life of the Deni.

Even more, they must and are built in forms of new historical narratives, of struggle and resistance, told and repeated for those who made and continue to fight with the Deni people of the Xeruã river, yes, those men and women that the people remember in their stories, partners and allies for the good living of Deni, are also resignified, and enter as micro historical accounts in specific contexts for the cosmological set.

Thus, the reinterpretation of tradition leads directly to the reconfiguration of the figure of the indigenous teacher, generating rupture and renewal of tradition, which in turn causes the updating of the facts, giving these elements new meanings and meanings. This situation is fundamental for understanding the emergence, and the inclusion of the figure of the indigenous teacher professional in the Deni people, but above all for the indigenous teachers themselves to make the effort to carry out analysis and reflection of self-understanding, as a cultural political agent.

DISCUSSIONS AND RESULTS

This article focuses the analysis and reflection around the criteria for choosing and monitoring to become an indigenous teacher and their impacts on the Deni culture. For this enterprise, it adopts the methodological path suggested by Ricoeur (1989), where the emergence and inclusion of the figure of the professional teacher becomes a founding

event, related to the process of school education, the training of Deni indigenous teachers, and his own performance in the Deni people of the Xeruã river, because, according to Ricoeur (1989, p. 49)"... the hidden time of symbols can bring about the double historicity of the tradition that transmits and sediments the interpretation, and of the interpretation that maintains and renews the tradition".

In this way, the emergence, and the inclusion of the figure of the teacher's professional, is deeply linked to the original, unique and genuine way of the Deni people of the Xeruã River, of producing and socializing their traditional, ancestral and millennial knowledge. This, in turn, is constituted by a set of multiple instruments and methodologies that are different from the culture of the Deni indigenous people, that is, they are their knowledge and practices of Deni indigenous pedagogy, which are transmitted from generation to generation orally and empirically in their daily relationship, within their traditional educational territory.

> intercultural it is necessary to penetrate the universe of prejudice and discrimination." "[…]. Promote processes of denaturalization and explicitness of the network of stereotypes and prejudices that populate our individual and social imaginaries. [...]. To question the monocultural character and ethnocentrism [...], is to destabilize the alleged universality of knowledge, values and practices that configure educational actions. (CANDAU, 2008, p. 53a).

This educational process of the Deni people has gone through and continues to go through several different historical decision-making moments of transformations. Here called a founding event, which is the presence and inclusion of new actors in Deni society, professionals, leaders, positions and representations, as is the case of the figure of the teacher professional in the Deni culture.

A situation that makes the people carry out the process of resignification, which in simpler language, is to choose new elements, coming from non-indigenous society, and include these new elements within the cosmological set, attributing new meanings and meanings to them, according to their own criteria. According to Lucena and Leal (2020, p. 3) "in this scenario of immense difficulties, with the determination to give new meanings to the processes and means of teaching and to give new meanings to being and doing Amazonians".

This means that the figure of the teacher's professional in the Deni culture, as well as the new actors, generate the need for a continuous movement of interpretation of time, of the facts of the past, of the present, aiming at future projection. To do so, it relies on the sources produced about it, that is, the reports, the historical narratives, the collective and

personal memory of the teachers and leaders they know and who are directly linked to the issue at the specific moment.

> The vision of an integrated, organic, systemic and holistic autonomy of the world, the cosmic system, ancestry, sustainability, diversity, relationality build the meaning of existence for indigenous people in their relationship with nature and are the constitutive elements of their educational processes. (GAMA and SALES, 2021, p. 37).

The main objective of this incredible process of resignification is to carry out a cultural arrangement of these new elements in the cosmological set. Where there is, the renewal of the Deni tradition, based on the understanding of the historicity of current facts, or rather, there is an understanding of the importance of this need for inclusion and maintenance of these new elements in the Deni culture, they are defined as structuring elements, essential to the cosmological set, being part of a ritual, a song, a story, of a story, of a collective memory, of a dance, and of the daily life of the Deni people. According to Candau (2008, p. 52) "the intercultural perspective is oriented towards the construction of a democratic, plural, humane society, which articulates equality policies with identity policies".

Still, these other modes of educational processes, that is, emergence, and the inclusion of the figure of the teacher professional in the Deni culture, also brings out the demands of other subjects who were invisible, subalternized, inferiorized and silenced in the process of colonization of peoples. in the context of the construction and/or invention of human history. According to Freitas (2001, p. 86) "as a practice of production and creation of the subjects, artisans and authors of their world and their history."

> Ethnic issues involving indigenous peoples, quilombola communities, and riverside populations are added to the demands of subjects who fight for policies of inclusion and appreciation of difference (education for the disabled, young people and adults, subalternized workers from the urban peripheries). (LUCENA and LEAL, 2020, p. 2).

These are other modes of educational processes that need to be recognized and valued, mixed with academic knowledge, shared and disseminated in a wide and freely accessible way. Serving as inspiration for the elaboration of new forms of educational proposals, it is possible to adapt it, and can also be reapplied and multiplied in similar formal school contexts, and even more, inspire other forms of initiatives and social transformations.

> It maintains that a conception of decolonial pedagogy is based on the following premises, among others: (1) it requires subversive educators; (2) it values the collective memories of resistance movements; (3) is in search of other epistemological coordinates. (FREIRE and FALS BORDA, MOTA NETO, 2015, p. 345).

What makes this educational process of the Deni, the emergence, and the inclusion of the figure of the professional teacher in the Deni culture, such a powerful instrument, is precisely the ability of the Deni to resignify and relate to a larger struggle, of school education, of indigenous teacher training, of the struggle for traditional territory, of inclusive and affirmative public policies, that is, added to the struggle of other groups and movements that fight for rights and against the economic system of capitalist production.

> The awareness of the contradictions and complexities of the problems and challenges faced is added to traditional knowledge, to the need to understand the dynamics of the surrounding society, as well as to have the mastery of new knowledge that helps in the direction of the various situations that arise. (LUCIANO, 2006, p. 145).

Thus, it is the figure of the teacher's professional in the Deni culture, it emerged and was included in the organization and functioning of the Deni indigenous society. Taking form and function, according to specific historical contexts and different moments, responding to the disputes of interests of different internal groups, the needs of the village, the demands of the Deni people, and waging and reinforcing the struggle of the local, regional and national indigenous movement.

FINAL CONSIDERATIONS

In the conclusion of this article, called the teacher of salt and soap: The inclusion of the figure of the professional indigenous teacher in the Deni culture of the Xeruã river. It is carried out from the interpretation of a founding event, marked through the speeches, reports and historical narratives of the Deni indigenous leaders and teachers of the Boiador village. A multi-referential exercise, which breaks the formal rationalist positivist processes of knowledge production, giving way to another ethics of social and pedagogical relations, based on the potentiality of the pluralities of different subjects.

This founding event is conceived as a source of production and socialization of knowledge. A moment where tradition is constantly reinterpreted so that it remains alive and pulsating, as an instrument of regulation and validation of the social relations existing in the daily life of Deni, as it manages to rearrange a new element to the Deni culture, reestablishing order and reiterating the cosmological set, which gives meaning and significance to the conception of life within the organization and functioning of the Deni indigenous society of the Xeruã river.

The inclusion of the figure of the indigenous teacher Deni involves the creation of a space for dialogue. Consisting of cycles of conversation circles, a methodology specific to

the culture of indigenous peoples, where everyone speaks until the speeches, the arguments, and reach a consensus, which is composed of dynamic movements, where there are present, moments of construction, deconstruction, reconstruction, rupture, reiteration, approximation, distancing and transformation, according to interests, challenges and demands placed in the context of Deni, serving to discuss, reflect, negotiate, point out flaws, encourage initiatives, support alternatives and build collective proposals.

The figure of the professional indigenous teacher in the Deni culture of the Xeruã River, when incorporated into the organization and functioning of the Deni indigenous society, stands out for its importance in improving the living conditions of the village and the people, based on the Deni historical-cultural tradition. Being anchored in the capture of sensory experiences and experiences in their traditional territorial space, in their culture, and in their struggles, making the Deni indigenous teachers lead the resignification of school education and indigenous teacher training through their own, autonomous process, and with the self-determination of this people.

REFERENCES

1. AMAZONAS. SECRETARIA DE ESTADO DA EDUCAÇÃO E QUALIDADE DO ENSINO. Programa de Formação de Professores Indígenas - Projeto Pirayawara. Manaus: SEDUC, p. 11, 1998.

2. BARBOSA, Marialva. A narrativa, a experiência e o acontecimento de novos regimes de visibilidade da TV brasileira. Tempo, Rio de Janeiro, nº 17, p.162, 2004.

3. BARBOSA, Elyana & BULCÃO, Marly. Bachelard: pedagogia da razão, pedagogia da imaginação. Petrópolis: Vozes, 2004.

4. BICALHO, Poliene Soares dos Santos. As assembleias indígenas – o advento do movimento indígena no Brasil. 1OPSIS, Catalão, v. 10, n. 1, jan-jun 2010.

5. CANDAU, Vera Maria. Direitos humanos, educação e interculturalidade: as tensões entre igualdade e diferença. In: Revista Brasileira de Educação, v. 13, n. 37. Jan/abr p. 53a, 2008.

6. CREVELS, Christian Ferreira. Patrões selvagens: história e poética Madihadeni da alteridade. p. 259, 2021.

7. FLEURI, R. M. (Org.). Educação Intercultural. Mediações necessárias. Florianópolis: DP&A, p. 71, 2003.

8. FREITAS, Helena. A formação de professores indígenas no Brasil: rediscutindo a formação de professores no Brasil: aproximando-se da educação indígena. In: VEIGA, Juracilda, SALANOVA, Andrés (orgs.). Questões de educação escolar indígena: da formação do professor ao projeto de escola. Brasília: FUNAI/DEDOC, Campinas/ALB, p. 86, 2001.

9. FLORIDO, Marcelo. Os Deni do Cuniuá: Um estudo do parentesco. Tese de Doutorado em Antropologia Social. Programa de Pós-Graduação em Antropologia Social, Universidade de São Paulo - PPGAS/USP. São Paulo: PPGAS, FFLCH-USP, p. 170, 2013.

10. GAMA, Bruno Andrade da e SALES, Mábia Aline Freitas. Conferência Pedagogia Indígena decolonial e Interculturalidade, Educação na Contemporaneidade: tensões e desafios, ministrada no encerramento do I Simpósio da RENNEABI: Povos Indígenas e Questões Étnicos Raciais ocorrido no período de 22 a 23 de abril de 2021. RENNEABI – Rede de NEAB's, NEABI's e Grupos correlatos do IFPA. p. 345, 2021.

11. HUBER, Adriana. A percepção Madiha dos "brancos" e seus projetos – o processo de construção da alteridade e as estratégias de relacionamento com o "outro" numa comunidade indígena brasileira. Tese prévia à obtenção de título de Licenciatura em Antropologia Aplicada. Universidade Politécnica Salesiana, U.C.E.S. Manaus, p. 94, 2007.

12. LUCENA, Juliana Mesquita Vidal Martínez de; LEAL, Davi Avelino. Educação, Ensino e Tecnologia e as Identidades Amazônicas. Revista de Estudos e Pesquisas sobre Ensino Tecnológico, v. 6, Edição Especial, e131820, p. 3, 2020.

13. LUCIANO, Gersem dos Santos – Baniwa. O Índio Brasileiro: o que você precisa saber sobre os povos indígenas no Brasil de hoje. Brasília: Ministério da Educação. Secretaria de Educação Continuada, Alfabetização e Diversidade; LACED/Museu Nacional. Coleção Educação para Todos. Brasília, novembro de p, 145, 2006.

14. KOSELLECK, Reinhart. Futuro pasado para uma semántica de los tiempos históricos. Barcelona: Paidos, 1993.

15. MARQUES, Edilevi dos S. e NODA, Hiroshi. Manejo da floresta na formação de roçado, por uma População Indígena da Amazônia. Campo Grande, MS, Tellus, ano 13, n. 25, jul./dez. p. 119, 2013.

16. MOTA NETO, J. C. Por uma Pedagogia Decolonial na América Latina: reflexões em torno do pensamento de Paulo Freire e Orlando Fals Borda. Curitiba: CRV, p. 318. 2015.

17. ORÇO, laudio Luiz, ORÇO, João Paulo. A formação de professores indígenas no Brasil. Unoesc & Ciência - ACHS Joaçaba, v. 8, n. 2, p. 135-142, jul./dez. p. 05, 2017.

18. PEQUENOS RELATOS DE MEMÓRIA DO PROFESSOR BUZINA. Transcrição 5, fragmento 1-4, trajetória, formação e atuação. Aldeia Boiador, Terra Indígena Deni do rio Xeruã. Município de Itamarati. AM. Período de 18-24 abril de 2024.

19. PEZZUTI, J. & CHAVES, R. P. Etnografia e manejo de recursos naturais pelos índios Deni, Amazonas, Brasil. Acta Amazônica, v 39 (1), 2009.

20. POVO INDÍGENA DENI DO RIO XERUÃ – AM. Plano de Gestão Territorial Terra Indígena Deni. Elaboração do documento Operação Amazônia Nativa – OPAN. Projeto Aldeias, parceria e financiamento, Visão mundial e USAID, p, 74, 2016.

21. RICOEUR, Paul. O Conflito das Interpretações. Ensaios de Hermenêutica. Porto-Portugal: Rés-Editora, 1989.

22. ----------. Na escola da fenomenologia. Petrópolis: Vozes, p. 2, 2009/2010.