


CULTURAL HERITAGE OF GERMAN-BRAZILIAN COMMUNITIES: THE HUNSRIK IN THE DAILY LIFE OF A COMMUNITY IN THE EXTREME SOUTH OF BRAZIL

PATRIMÔNIO CULTURAL DAS COMUNIDADES GERMANO-BRASILEIRAS: O HUNSRIK NO COTIDIANO DE UMA COMUNIDADE DO EXTREMO SUL DO BRASIL

PATRIMONIO CULTURAL DE LAS COMUNIDADES ALEMANOBRASILEÑAS: LOS HUNSRIK EN LA VIDA COTIDIANA DE UNA COMUNIDAD DEL EXTREMO SUR DE BRASIL

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ABSTRACT

The present article was developed from bibliographical research, as well as observable and computed data having as research axis the municipality of Santa Maria do Herval: its distinctions and its challenges, containing the historical trajectory of the colonization of the municipality; the mother tongue Hunsrik and the education and its process to understand its structure, spatiality and challenges faced to meet the demand of the municipality. To base the research, a qualitative and quantitative basis was used to analyze and interpret the different aspects of the municipality as the initial historical trajectory and characterization of the municipality, aiming its development. In this research, we used observable and computed data from EMATER, the Rural Workers' Union, the Municipal Department of Agriculture, the Municipal Department of Education and Culture and indicators for the analysis.

Keywords: Cultural Heritage. Hunsrik. Santa Maria do Herval.

RESUMO

O presente artigo foi desenvolvido a partir de pesquisa bibliográfica, bem como de dados observáveis e computacionais, tendo como eixo de pesquisa o município de Santa Maria do Herval: suas distinções e seus desafios, contendo a trajetória histórica da colonização do município; a língua materna Hunsrik e a educação e seu processo para compreender sua estrutura, espacialidade e os desafios enfrentados para atender à demanda do município. Para embasar a pesquisa, utilizou-se uma abordagem qualitativa e quantitativa para analisar e interpretar os diferentes aspectos do município, como a trajetória histórica inicial e a caracterização do município, visando seu desenvolvimento. Nesta pesquisa,

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foram utilizados dados observáveis e computacionais da EMATER, do Sindicato dos Trabalhadores Rurais, da Secretaria Municipal de Agricultura, da Secretaria Municipal de Educação e Cultura e indicadores para a análise.

Palavras-chave: Patrimônio Cultural. Hunsrik. Santa Maria do Herval.

RESUMEN

El presente artículo se desarrolló a partir de una investigación bibliográfica, así como de datos observables y computacionales, cuyo eje central es el municipio de Santa Maria do Herval: sus distinciones y desafíos, incluyendo la trayectoria histórica de la colonización del municipio; la lengua materna, el húngaro, y la educación y su proceso para comprender su estructura, espacialidad y los desafíos enfrentados para satisfacer la demanda del municipio. Para fundamentar la investigación, se utilizó una base cualitativa y cuantitativa para analizar e interpretar los diferentes aspectos del municipio, como su trayectoria histórica inicial y su caracterización, con miras a su desarrollo. En esta investigación, se utilizaron datos observables y computacionales de EMATER, el Sindicato de Trabajadores Rurales, la Secretaría Municipal de Agricultura, la Secretaría Municipal de Educación y Cultura, e indicadores para el análisis.

Palabras clave: Patrimonio Cultural. Húngaro. Santa Maria do Herval.

INTRODUCTION

The present study seeks to reconstruct part of the history of the Germanic presence in the municipality of Santa Maria do Herval, a cultural heritage to be preserved from generation to generation in the community. The choice of this study is justified by the importance of knowledge of origins to discuss and understand the subject in its historical and cultural context, giving depth and meaning to the influence of family, society and life experiences in the acquisition of knowledge of a subject and in the way of being.

The memories and memories of the citizens of Herval in the construction of the history of the municipality was a process of signification and attribution of meanings to what was lived. Thus, as a strategy for structuring the narrative, the following dimensions of the report are established: history of the municipality; life experiences; characterization of the municipality; mother tongue Hunsrik and school. In this line, important facts of the municipality and several memories of those who passed through it in some way were recorded, seeking support in the important facts linked to the antecedents recorded from the memories and recollections.

Through this work, information was sought about cultural preservation in the municipality and main economic activities. For a greater knowledge of this reality, we sought to report the history of the colonization of the municipality of Santa Maria do Herval. Informative elements were collected through secondary data of a social, economic and cultural nature, through bibliographic research as well as observable data to support this research.

The municipality of Santa Maria do Herval, the target of the present study, is a municipality located in the northeastern region of the state of Rio Grande do Sul. It is part of the Serra Gaúcha, differing by some characteristics, divergences that influence the regional characterization, fitting, however, in different regions in some circumstances due to these peculiarities. Santa Maria do Herval is a city where agriculture and footwear industries predominate. It presents natural landscapes, including a 123-metre free-falling waterfall, not yet explored for tourism.

The sources of data collection involved several sectors, and 5 (five) questionnaires were delivered in all. Three composed of the same data were to the municipality's Department of Agriculture, the Government's Technical Assistance and Rural Extension Company (EMATER) and the municipality's Rural Workers Union.

A questionnaire was delivered to the coordinator of the Hunsrik project and another questionnaire was delivered to the Secretary of Education, which according to the information to be acquired. A lot of information was also obtained through informal conversations with Herval citizens of Germanic origin and a bibliographic review. Both questionnaires were answered and delivered by hand to the responsible persons, maintaining the confidentiality of the data in all stages of application of the data collection instrument.

Santa Maria do Herval began to trace its history between the years 1835 and 1838, about ten years after the arrival of the first Germans in the state of Rio Grande do Sul, in 1824. When the first peoples arrived in Santa Maria do Herval, the area belonged to the municipality of São Leopoldo, as well as Dois Irmãos, where the first German immigrants arrived in 1829. German immigration in this region extended throughout the nineteenth century, the arrival of these people to the new homeland was not as expected. Most of the promises proposed to them for the colonization of the new lands in Brazil, such as: free travel, a plot of land, tools, cattle, tax exemption for some time, were not fulfilled.

According to Braun (2009), the first resident of the municipality was of German descent, born in the Hunsrück region of Germany. He settled in the locality of Morro dos Bugres. In search of better living conditions, the German descendants colonized more and more lands, reaching the Teewald lineⁱ, the current seat of the municipality of Santa Maria do Hervalⁱⁱ around 1844. The lands found there had a soil more conducive to cultivation, around the headquarters the localities were created, among which some were subdivided over time.

In the collective memory of the community, education appears as one of the priorities, being the learning of reading and writing, mathematical calculations and the religion of their children, which led them to build several schools. According to Braun (2009), in each locality in the interior, the communities had several small schools, which were community schools called "schools of needs" (Notschule).

According to Johann (2009), from the beginning, during the classes, reading, writing and dialogue were in grammatical German (Hochdeutsch). Between 1938 and 1945, during World War II, Getúlio Vargas promoted "Nationalization", closing German schools, because he feared that, because the teachers were of German origin, they would follow Nazism, which dominated Germany at the time. As a result, the descendants of immigrants were forced to abandon their language.

German immigrants brought to Brazil many customs that they had in Europe. These customs (religious, food, etc.) influenced the culture of Rio Grande do Sul and still remain alive today, especially in the interior of the region of German colonization. Among the traditional foods and dishes of the German colonies, pork, potatoes, sausage, schmier (jam), cucas and many others can be highlighted, also remembering the traditional homemade beer (chpritzbier) made with lemon or ginger.

In the communities, bands, music choirs and games, such as bolão and target shooting, were common. Festivals were also held, such as the King and Queen of the Bolão and the Kerb (which takes place on the day of the patron saint of each church of the Catholic community), in which there were dances, songs, games, food and typical drinks. As a people from the Hunsrück regionⁱⁱⁱ of Germany, they communicated through their mother tongue of Germanic origin, which was different from others in Germany. The languages spoken were closely linked to the region from which the immigrants came. In the municipality of Santa Maria do Herval, the German language Hunsrik^{iv} is the origin of most of the citizens still residing there.

German immigrants faced difficulties due to the distance, as the Intendence^v was 65 km or more, depending on where they were settled, and access was made possible practically only by horseback. According to KNORST (2003), in 1959, after 115 years of German immigration in the Teewald, Dois Irmãos emancipated itself, reducing the distance to Intendência to 26 kilometers, which relieved the life of these people, who, in addition to the difficult access, faced numerous conflicts and struggles against the indigenous people of the Kaigangues nation, who previously inhabited these lands and forests. In turn, on the 12th day of May 1988, the citizens of Herval went to the polls for the plebiscite of Santa Maria do Herval, completing in 2018, its 30 years of emancipation.

The research scenario: the community, between Germanness and Brazilianness

The characterization of a municipality is very important to obtain knowledge of its reality and from this it is possible to situate oneself and seek information that can contribute to promote its development. Thus, the map with the geographic location of the municipality in Rio Grande do Sul is presented below.

Figure 1 – Location of Santa Maria do Herval in Rio Grande do Sul



Source: Prepared by the authors (2024).

Its area is located on the slope of Serra Gaúcha and constitutes an accentuated locality, combining hills and valleys. According to the Brazilian Institute of Geography and Statistics (IBGE, 2010), its area is 139,700 km² and has a demographic density of 43.36 inhabitants/km². Its altitude is from 430m to 780m and access is via the routes: BR 116, (via VRS 873) and RS 115 (via VRS 373). It borders the municipalities of Gramado, Nova Petrópolis, Picada Café, Morro Reuter, Nova Hartz, Três Coroas and Igrejinha.

In 2018, Santa Maria do Herval is completing its thirty years of emancipation, currently has an estimated population of 6,358 inhabitants, and according to the 2010 IBGE Demographic Census, 6,053 inhabitants. From 2007 to 2010 the population decreased and

then grew again. According to the data collected from this municipality through the indicators, the Gross Domestic Product (GDP) per capita is R\$28,136.48.

Hunsrik - the mother tongue: a cultural heritage of the municipality

Most of the first Germanic immigrants who inhabited the region of the municipality of Santa Maria Herval came from the Hunsrück region in Germany, they communicated through their mother tongue of Germanic origin, which was different from others in Germania. The languages spoken in those countries were (and, in some ways, still are) closely linked to the region from which the immigrants came. However, the Germanic language spoken by the majority of Hervalian citizens is called Hunsrik or Plat Taytx.

The communities of Germanic colonization, in the beginning, did not have priestly assistance. To keep the flame of faith alive, they employed two practices: family devotions and lay Sunday worship. Family or family devotions were characterized by morning, evening, and table prayer before and after the main meals.

The Jesuit priests contributed to the religiosity of the German colonies, but their arrival only happened from 1849 onwards. The main tasks were catechesis, the ministry of the sacraments, the realization of burials and, periodically, the organization and preaching of the Missions, moments of evangelization and "moralization of customs", with families being responsible for the practice of faith and the cultivation of religious values.

Germanic families had, among two priorities, religiosity and education, which led them to build several schools. The first schools, the community schools, were built until 1850 and were called "schools of needs" (Notschule). This was followed by private schools (Privatschule) and, from 1920, parish schools (Pharschule), when they used the blackboard (Die Tafel) and graphite pencil (Die Griffel) to write. Normally students had the duty to complete their studies by the 4th or 5th grade of primary school, when they took the Solemn Communion (Die Feirliche Kommunion).

With the Estado Novo and the prohibition of speaking German in Brazil, it was realized, still in the 1970s, that students were still reprimanded at school, not being able to communicate in their mother tongue. The criteria were strict for the students, they had more

duties than rights, they did not have the right to communicate because they did not know how to speak Portuguese and they could not speak the only language they knew: Hunsrik.

Over time, the Hervalenses, of German origin, conquered their space in the community, and what was forbidden, began to be liberated and valued. This group, in order to value its origins and culture, was supporting the officialization of the language it spoke, the Hunsrik language. As for the revitalization of this language in Brazil and in the world, a codification work began in the municipality, scientific work of "rescue", an initiative of SIL International, through Professor Dr. Úrsula Wiesemann^{vi}, already published by the International Society of Linguistics – SIL^{vii} – on the Internet, under the title "Contribution to the Codification of the Hunsrik Language spoken in Latin America".

It is worth remembering that at the Federal University of Rio Grande do Sul (UFRGS), a group has been working for more than 40 years with this theme, at the time coordinated by Prof. Dr. Koch - a student of Professor Úrsula Wieseman, in the research of the Germanic languages spoken in Rio Grande do Sul, the ways of speaking and the geographical location of the speakers. This group calls the language in question Hunsrückisch, as it is called in Standard German.

The Hunsrik Language Codification Project - Plat Taytx, from Santa Maria do Herval, began its work on the fourth day of February 2004, with the arrival of Dr. Úrsula Wiesemann to the municipality. She was sent by the International Society of Linguistics – SIL, as coordinator, accompanied by two other linguists, both from Germany, to start the Hunsrik Project. Among these people, Solange Hamester Johann^{viii} and her colleague Mabel Dewes^{ix}, both professionals from the same school, accepted the challenge along with 40 other people from different areas of the municipality. The two linguists stayed only for three months, until they finished the basic coding, while Dr. Úrsula stayed for approximately five years to perfect the work.

When the coding work was well underway, Dr. Úrsula passed the coordination of the project to Professor Solange Hamester Johann in June 2008, and moved to São Leopoldo, where she still created the script for the Pomeranians, working with undergraduates and pastors of this ethnic group. Coordinator Solange continued the work with her colleague Mabel and team, which she is conducting to this day.

Currently Raquel Johann, daughter of coordinator Solange, is also part of the Hunsrik-Plat Taytx Team, but the Project has several partners, who help them: sponsors,

promoters, illustrators, students, teachers, journalists, religious organizations, government organizations, among other volunteers and interested parties.

The Team looks for partners according to each new project to be developed. In one of the projects developed in partnership with the teachers of the Pequeno Mundo Early Childhood Education School, translations of children's stories were made with the title "Mayn Liipste Kexichtcher" - My Favorite Stories, which presents the stories in Portuguese and the same translated into Hunsrik. The stories in this book were illustrated by a citizen of Herval and published in 2016.

Dr. Úrsula lived and worked in Santa Maria do Herval/RS to create the writing of the Hunsrik language, which she did for many different peoples in the world. To make official the work carried out in Santa Maria do Herval, he registered the Hunsrik language in Ethnologue^x, receiving the HRX Code. According to statistics from the United Nations Educational, Scientific and Cultural Organization (UNESCO), there are approximately two million speakers of the mother tongue "Hunsrik" in Brazil, making it the second most spoken language in the country.

In August 2011, a request for the creation of the Law of Historical and Cultural Heritage of the Hunsrik Language was also submitted through the Legislative Assembly of the State of Rio Grande do Sul, which was sanctioned by the Governor on July 23, 2012 with State Law No. 14,061. In 2018 the Hunsrik Language Codification Project - Plat Taytx is completing fourteen years of existence, being in constant evolution, reaching the level of South America. In these years, several projects were carried out and several books were published.

The Team is open to any form of contribution so that this work of writing the Hunsrik Language does not stagnate, this being the mother tongue of most of the citizens of Herval and of many municipalities in Rio Grande do Sul, Santa Catarina and western Paraná. It is important to keep alive the language and the cultivation of the cultural roots of the descendants of this people who form 25% of the population of the states of Rio Grande do Sul and Santa Catarina, making up 5% of the population of Brazil.

The preservation of cultural heritage, especially the German mother tongue, Hunsrück, needs to be taken into account because it needs to be practiced constantly so as not to lose its essence. It is known that cultural diversity makes it increasingly difficult to find solutions that apply in all circumstances at school. The migratory movements of the

population, which have been increasing over the last few years, are creating, above all, new linguistic situations that have accentuated this diversity even more.

On the other hand, the languages usually used as a means of communication allow people from different cultural backgrounds to communicate with each other more easily. According to Delors (2001), in general, linguistic diversity should be considered a source of enrichment, which reinforces the need for language teaching. The requirements of globalization and cultural identity must be considered as complementary.

Due to the importance of the mother tongue, UNESCO proclaimed a day dedicated to the mother tongue with the aim of promoting linguistic and cultural diversity among different nations. International Mother Language Day was created in 1952 and celebrated in Bangladesh since then. Today this day is celebrated annually, on February 21, all over the world, because it is important to think about the preservation of the linguistic and cultural particularities of each society.

A little history of education in the community: the language of immigrants at school

Before Santa Maria do Herval was emancipated, there were rural schools, even more than one per community due to the distance, because students had to go to class on foot and on rainy days they were wet and dirty until they got to school. The schools were all multigrade classes with all the grades of the school, reaching four per class, because they had few students. The teacher had little training and was responsible for everything, classes, lunches, cleaning, as well as the duties of the secretariat and direction.

Only classes were offered up to the 4th grade, a nomenclature used at the time, as they had few teachers and generally with little training. When they managed to place two teachers in a school, classes were offered up to 5th grade, which was rare. In these cases, the separate functions of the direction and secretariat were assigned to one of them and those of lunch and cleaning were shared between the two.

With the emancipation of Santa Maria do Herval, education continued its work in the same way. Little by little, the schools began to be expanded to two classrooms. As there were few teachers within the municipality, it was necessary to bring teachers from outside. For teachers from abroad, it was not much advantage for the financial issue, because they would have to arrive by their own transport or by bus, having only one bus in the morning and another close to noon to reach the center of the municipality. To solve the situation, the

city hall through the Department of Education organized transportation from the center for teachers to reach schools and return.

The situation of education began to change with the new educational policies, mainly from the new Law of Guidelines and Bases and National Education (LDB) and the Fund for the Maintenance and Development of Elementary Education and the Valorization of Teaching (FUNDEF), when the municipalities began to receive funds for free school transportation for students. The municipality opted for the nucleation of schools, enabling improvements. To begin with, they had to build larger schools first. As soon as they finished one, they gradually nucleated the closest ones, thus avoiding multigrade classes and the excess of teacher functions.

With the nucleation of schools, teachers could dedicate themselves more to classes and students, they only had one grade per shift and no longer had to divide their time with the assignments of the lunch lady and cleaner. In the case of few students in a grade, two grades were still joined, which still happens today. Since the emancipation of the municipality, 14 rural schools have been deactivated, most of them between 1996 and 2001, keeping only three municipal schools nucleated and one multigrade up to the 3rd year, in the countryside due to the demands of the families in the community. Among the three nucleated schools, two offer complete Elementary Education and the other only the Initial Years of Elementary School.

In addition to these active schools mentioned, the municipality also offers Early Childhood Education in a school with three units, from the incomplete four months until reaching the age to enter Elementary School. In the municipality there are still two state schools, one with complete elementary education and the other with complete elementary and secondary education.

The reduced number of students in the interior of the municipality was due to the low birth rate of the rural population and rural exodus, especially with the entry of the footwear sector in Vale dos Sinos. With the entry of the footwear sector in the municipality of Santa Maria do Herval, the rural exodus stabilized. In most rural families, the man stayed in agriculture, the woman and the children went to the footwear industries, thus ensuring the livelihood of the families, as they had a guaranteed salary, different from what in agriculture.

According to the Union of Rural Workers and EMATER of Santa Maria do Herval, there are no difficulties in the area of education, and everyone has access to school, although there are difficulties, such as access to the internet in rural areas. The

representative of the Department of Agriculture, on the other hand, reports that the children end up not going to school, because they have to work on the property with their families and because of the distance from schools in the rural area.

Education's mission is to transmit knowledge about the diversity of the human species and to become aware of the similarities and independence between all human beings on the planet. From an early age, the school must therefore take advantage of every opportunity for this double learning. The life of the human being is full of challenges, which make them uncomfortable in the search for self-realization. However, it takes a lot of grit and determination to face them.

Education is the act of educating and instructing, which can occur in different spaces and times. School education is constituted in an intentional, systematic, planned and continuous help for students in basic education, it differs from educational processes that occur in other instances, such as in the family, at work, in the media, in leisure and in other spaces of construction of knowledge and values for social life.

The Federal Law of Guidelines and Bases of Education (LDB) No. 9,394, of 1996 - makes very clear the purpose of National Education, which, [...] comprises the formative processes that take place in family life, in human life, at work, in teaching and research establishments, in social movements and civil society organizations and in cultural manifestations. It is thus understood that the State is aware that education occurs in different instances, but emphasizes school education, predominantly through instruction, in its own institutions.

The human being is constantly evolving, which occurs from birth. This development has been understood as the changes that occur in an individual from conception to death. According to Gallardo (2004), human development implies behavioral and structural changes in the subject over time. According to him, the child develops in the following areas: cognitive, affective, motor and social, to facilitate and understand the most complex functions. Thus, the child's development occurs integrally, and continuously relative to chronological age.

Child development is conditioned by interaction with the environment in which they live. According to Vygotsky (1998), the child learns knowledge and then develops. However, the development of a human being takes place through the acquisition of learning everything that he has socially built throughout his history. Thus, the importance of always offering constructive knowledge to the child from birth is affirmed, since the information has

been internalized, it is difficult to deconstruct it. It is much easier to teach the child what is certain than to correct the information that he has already internalized.

The human being is distinguished from other beings, he is rational and is born prematurely. Its neurological functions develop throughout the first years of life and are essential for its development as a whole. The child in the process of maturing immerses himself in the world of perceptions, communication, form, abstraction, intelligence and thought. According to Thums (1999), everything or practically everything that is stored in the memory and intelligence of the human being is a consequence of the experience and qualitative learning of what he feels. What is important to emphasize and be taken into account is that there is a concern to provide human beings with a healthy life.

As the child's 1st education^{xi} is the result of the family, parents must be partners in their child's school, as school education must start from previously acquired knowledge. Knowledge is given from the effective action and interaction of the subject with reality. By rejecting the child and his possibilities of identity construction, he constitutes a dynamic of rupture between family and community traditions and the school space.

According to Heckman (2009), without the support of parents, it is difficult for a child to be motivated to learn, which tends to influence throughout school life and compromise success in the future. Even if the child enters Early Childhood Education during the first year of life, he has already acquired several pieces of knowledge with his family, which makes it important that they are known to the school so that they value them and that there is no severe rupture that can affect the child's emotional.

Knowledge is given from the effective action and interaction of the subject with reality. In the Early Childhood Education School, the necessary requirements for the child's global development must be taken into account. As the child develops his cognitive with great intensity in the first years of life, it is necessary to value cultural diversity by taking advantage of the richness that it brings within him and learn from the differences. Preventing children from becoming homogeneous beings is the beginning of the success of education and consequently of a community, municipality and nation.

Human relations form the essence of the object of knowledge, which only exists from its social use. However, from an intense process of interaction with the social environment and through the mediation made by the other, the subject appropriates the culture and knowledge gains meaning. According to Klein (1996), "[...] in order to arrive at the object, it is necessary for the subject to enter into a relationship with other subjects who,

by the social function they attribute to him, constituting this object as such". For the author, knowledge only exists when human relationships are established.

Thus, it is worth noting that social interaction is the fundamental aspect in the process of development of the individual, which, for Vygotsky (1998), brings the idea of mediation and internalization. The interaction between people favors the construction of knowledge, thus becoming important from childhood. As a result of this accentuated involvement with the environment, the child appropriates culture and establishes a significant bond, which evolves from the elementary forms of thought to the more abstract forms, serving as an aid to know and control reality.

The process of internalization submerges several transformations, placing the social and the individual in relation. According to Vygotsky (1998), in the child, all developmental functions appear twice: first, at the social level, that is, between people (interpsychological), and then at the individual level, which is within it (intrapsychological). This idea clearly shows us that in the learning process the presence of the other is fundamental. Consequently, mediation and the quality of social interactions will be highlighted.

The relationship that the child has with the people around him influences or even determines his attitudes throughout life. Therefore, it is important that the child interacts with a favorable environment for the construction of his identity. In the life of the subject, the other is as important in the process of knowledge construction as in one's own constitution and in the way of acting.

Human beings, from childhood, build their identity and their knowledge, which are the fruits of family culture and should be taken into account in the development of the educational process. A positive attitude towards learning and studying is a cultural value that needs to be permanently cultivated. In this sense, it is considered important that the school finds appropriate strategies to deepen knowledge about the students' family culture and also value their language, especially their mother tongue as a cultural manifestation.

Life in society presupposes the creation and fulfillment of rules and precepts capable of guiding relationships, enabling dialogue, cooperation and exchange between members of the social group. The school, in turn, also needs norms to guide its functioning and the coexistence between the different elements that act in it, coming to be understood as a necessary condition for social coexistence.

It can be seen, in the case of the community of Santa Maria do Herval, that many residents, of Germanic origin, are looking for references in their origins, they are mobilizing more and more in search of space to disseminate their traditions. In the municipality of Santa Maria do Herval, there is currently a diversified culture – and transformed daily by the relations between micro and macro spaces – and also due to the offer of employment in the footwear industries, in recent decades, which has contributed significantly to the social and cultural transformation of the place.

In the municipality there is an intense dedication to Germanic traditions, especially regarding typical dances, bands, choirs, handicrafts and half-timbered buildings, without forgetting the main events, Kerb, Settler's Festival and Kartoffelfest. To remember the lifestyle of the ancestors, there is a huge diversity of objects on display in the municipality's Museum. This awareness-raising work can strengthen the structure of German origin if the school and the community set common goals and work side by side in the preservation of the culture, quality of education and development of the municipality.

FINAL CONSIDERATIONS

Considering the researched aspects about the reality of the municipality of Santa Maria do Herval, it was concluded that the historical trajectory of German immigration is significant and contributes to understand a large part of the current reality found and experienced in the municipality. Despite the difficulties encountered, they were very persistent in their goals and creative in the opportunities that arose, always finding a way out even with few resources.

When analyzing the origin of the municipality of Santa Maria do Herval, at the time of emancipation, it was quite harmed in relation to the municipality from which it originated, despite having a much more extensive area at the time, almost double in geographical area, the geographical scenario is quite rugged.

In addition, he had few job options and little tax collection. The footwear industries that existed were all branches of the headquarters of the municipality of origin, which only offered employment, did not contribute taxes to the municipality. In education, only Elementary Education was offered, which was in a state school, and at the time Early Childhood Education was not yet mandatory. In general, the municipality had few resources to start its history as a municipality.

ⁱ Teewald in Hunsrück was the first name given to the land under settlement, a name that originated from the abundance of yerba mate herbs or woodland among numerous trees of other species.

ⁱⁱ Santa Maria do Herval, a name that originated in honor of Santa Maria, patron saint of the first Church built in the locality. Its name is also made up of the word Herval, which highlights a characteristic of the region, which is the abundance of herbals.

ⁱⁱⁱ Hunsrück refers to a region located in western Germany.

^{iv} Hunsrik refers to the Germanic language spoken in Latin America.

^v Quartermaster refers to the city hall.

^{vi} Post-Doctorate in Linguistics and Post-Doctorate in Phonetics.

^{vii} SIL - Non-profit scientific organization, committed to serving the linguistic or ethnolinguistic communities around the world, saving **Endangered Languages**, through research, translation, training and consultancy in areas such as linguistic analysis, spelling creation, literature production and multilingual education and development of materials in these languages. Its main objective is the study, development and documentation of lesser-known languages or those that have not yet been written, being a major producer of materials, including linguistic descriptions, pedagogical materials, reading books, records of myths and vocabularies, language analysis and translation, media production, workshops and training courses, DISCOVER SIL - <https://www.sil.org/about/discover>. A training that the Hunsrik-Plat Taytx Project team also received, during the 5 years that Dr. Ursula lived in Herval.

^{viii} At the time, she was an English teacher at the State College of Elementary and High School, Colégio Côneo Afonso Scherer.

^{ix} Employee of the general services sector at the State College of Elementary and High School, Colégio Côneo Afonso Scherer.

^x An agency of the United Nations Educational, Scientific and Cultural Organization (UNESCO), which catalogs all languages, living or dead, on the planet.

^{xi} The stages of the child's mental development according to Piaget: Newborn and infant – from 0 to 2 years; Early childhood: from two to seven years old; Childhood from seven to twelve years old; Adolescence.

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