

ENCOUNTERS BETWEEN INDIGENOUS AND NON-INDIGENOUS SCHOOLS: REFLECTIONS FROM AN ONGOING ACTION

ENCONTROS ENTRE ESCOLAS INDÍGENAS E NÃO-INDÍGENAS: REFLEXÕES A PARTIR DE UMA AÇÃO EM ANDAMENTO

Paride Bollettin

Masaryk University, Brno, Czech Republic, CZ

paridebollettin@sci.muni.cz

Amanda Cristina Danaga

Universidade Estadual do Mato Grosso do Sul (UEMS), Paranaíba, MS, Brasil

amanda.danaga@uems.br

Edmundo Antonio Peggion

Universidade Estadual Paulista "Julio de Mesquita Filho" (UNESP), Araraquara, SP, Brasil

edmundo.peggion@unesp.br

ABSTRACT

The paper discusses potentialities and challenges of the implementation of the Law 11.645/2008, which establishes the inclusion of the mandatory theme "Afro-Brazilian and Indigenous History and Culture" in the guidelines and bases of Brazilian national education. To focus on the topic, it starts by describing a series of actions developed in the context of a dialogue between Indigenous and non-indigenous schools and academia in the State of São Paulo and involving Indigenous and non-indigenous teachers. The thesis is that these actions highlight the importance of developing strategies based on a dialogue between the Indigenous epistemological proposals and the non-Indigenous ones as a constructive and promising suggestion for future similar initiatives in the direction of a more plural pedagogical environment.

Keywords: Indigenous Education, School Education, Intercultural Dialogue, Law 11.645/2008.

RESUMO

O artigo discute potencialidades e desafios da implementação da Lei 11.645/2008, que estabelece a inclusão do tema obrigatório "História e Cultura Afro-Brasileira e Indígena" nas diretrizes e bases da educação nacional brasileira. Para enfrentar o tema, este começa descrevendo uma série de ações desenvolvidas no contexto de um diálogo entre escolas e academia indígenas e não indígenas no Estado de São Paulo, e envolvendo professores indígenas e não indígenas. A tese é que essas ações destacam a importância de desenvolver estratégias baseadas em um diálogo entre as propostas epistemológicas indígenas e as não indígenas como uma sugestão construtiva e promissora para futuras iniciativas semelhantes na direção de um ambiente pedagógico mais plural.

Palavras-chave: Educação Indígena, Educação Escolar, Diálogo Intercultural, Lei 11.645/2008.

Introduction

In this paper, we will introduce some reflections raised by the development of a dialogue among Indigenous schools, non-Indigenous schools, and the university. The starting point is a collective effort toward an effective application of pedagogical policies sensible to cultural differences. This topic also emerges as crucial in the current legislation, and specifically in Law 11.645/2008. This law, which modifies the Law 10.639 of 9th January 2003, establishes the guidelines and bases of national education, to include in the official curriculum the mandatory theme “Afro-Brazilian and Indigenous History and Culture”. It advocates for the teaching of Indigenous and Afro-Brazilian history and culture in public non-Indigenous schools as well as in Indigenous schools in their lands. Even if it is possible to map debates and theorisations on the different educational contexts, we perceive that an effective dialogue is still a work in progress.

In this sense, there is a criticism of the university and its distancing, given that precisely because of its function of training future teachers, this institution can function to provide such opportunities (DANAGA, 2021a). However, there are individual trajectories that transition between contexts – university, public school, Indigenous school – that we intend to look at. Even if this panorama expands beyond the Indigenous experiences, in this paper, we will reflect specifically on some possible dialogues involving these social actors. At the end, we will point out some possible paths to implement symmetrical encounters in educational panoramas.

The Indigenous presence at the university is quite recent happening in Brazil with relevant impacts (MAINARDI, DAL’BÓ, LOTIERZO, 2020; BOLLETTIN, 2023). It is the result of a movement started in the XX Century, when public policies were oriented toward the inclusion of Indigenous people in the national society, with the action of religious congregations and of the National State. The Salesians, for example, created schools for craftsmen to teach young people a profession and, simultaneously, the Catholic religion. This practice also included a separation between Indigenous men and women in the educational/catechizing process, thus influencing the social organization of these people. Evangelicals, in turn, came with

the intention of bringing the “word of God”. Thus, institutions such as the Summer Institute of Linguistics (later transformed into the International Society of Linguistics – SIL) translated the native, unscripted language into writing. Later they made a version of the New Testament, in addition to creating entities such as Jesus, Mary and Joseph using heroic-mythical figures present in indigenous systems. In both cases, Catholics and evangelicals ended up participating in the process of creating the first schools which later resulted in State actions (BARROS, 2024). With the creation of the Service for the Protection of Indians by the Brazilian Government in 1910, the State implemented a policy to transform Indigenous people into rural workers. Even if considered separate entities, the two fronts often worked together under the flag of a positivist ideology. The installation of a school in the villages, in which a non-Indigenous teacher was supposed to act, was an integral part of the strategy for integrating these people into the national state.

In front of this, Indigenous people started to revendicate their rights and to claim to be themselves the subjects acting in their communities, inclusive in educational contexts. This process accelerated with the Constituent Assembly and the Constitution of 1988. The creation of specific courses for preparing Indigenous teachers all around Brazil aimed at valorising their own learning processes in the direction of specific, differentiated, intercultural and bilingual education, according to the norms of the Constitution. The Indigenous people began to appropriate the school as a space for the maintenance of their identities and cultures, including in the curricula their languages and knowledge, side by side with the Western ones (PEGGION, 2003; COHN, 2005). Even with a panorama of immense differences between the communities in relation to the effective appropriation of the schools in their villages, these become a tool of resistance for these people (BANIWA, 2019). Since 1990, the number of Indigenous teachers expanded massively, with an increasing revindication of the access to the university. Different proposals have been implemented in this direction, being the implementation of the politic of quotas, the reservation of vacancies for Indigenous people in the various courses, one of the most impacting. Even with access to university and, in some cases, with the development of specific policies for supporting their permanence in the

institutions, these students still face many logistic and epistemological challenges for effectively appropriate this educational trajectory (BERGAMASCHI, DOEBBER, BRITO, 2018; CRUZ, 2018; CARDOSO, 2019).

This panorama also affects the canonised methods and processes of producing and circulating knowledge in the universities, being these institutions the “hearth of our cosmology” (LATOIR, 1993). The Indigenous presence at the university, as well as of other sectors of society already excluded from these spaces (GOLDMAN, BANAGGIA, 2017; PEGGION, 2017; GUANABARA, BOLLETTIN, 2022), consequently, promotes the multiplication of the differences in the dialogues between a plurality of epistemologies. As discussed at a global level (MENON, 2022, TUHIWAI SMITH, 2021), the Indigenous presence in the universities should not imply a relativisation of alternative knowledge. It should promote creative forms of symmetric dialogues among alternative epistemologies to effectively contribute to the edification of reciprocal fertilisation (CRUZ, 2018).

Indigenous people accessing schools and universities cross ontological, epistemological and axiological frontiers when encountering a plurality of knowledge practices (LOPES DA SILVA, LEAL FERREIRA, 2001; COHN, 2005; GRUPIONI, 2013; GALLOIS, 2014, among many others). Creating the conditions for the effective integration of knowledge practices in the educational trajectories is crucial in this panorama, requiring the preparation of teachers, staff and students to welcome and coexist with cultural diversity and to gain from new possibilities of thought (PEGGION, 2017). Law 11.645/2008, instituting the teaching of Afro-Brazilian and Indigenous History and Culture in the curricula of public schools, constitutes a step in this direction. However, there is still a distance between the precepts of the Law and their effective realisations in the schools. Despite their potential for discussing cultural differences and social inclusion, for understanding the cultural diversity of the country, the linguistic variety, or the epistemological pluralities, for example, there is still a complaint from the non-Indigenous schools’ teachers about the preparation to approach the subjects appropriately (SANTOS, 2019).

In front of this panorama, in this paper, we describe and discuss some actions we are developing for deepening relationships in their individual and collective dimensions toward the potentialities of Law 11.645/2008. The actions we describe here are grounded on the construction of an intercultural dialogue among different social actors as a part of the project “Symmetrical Dialogues: Education, Cultures, and Territorialities”¹. They are leaders and teachers at the Renascer Indigenous Land, in Ubatuba-SP, and at the Piaçaguera Indigenous Land, in Peruibe-SP, teachers at the State School Joaquim Pinto Machado Junior “Machadinho”, and students and teachers in Social Sciences at the State University of São Paulo, these last two in Araraquara-SP. We intend to report a set of experiences being these: a course of lectures at the university, a fieldwork travel to the Indigenous Lands, and a course in a non-Indigenous school. At the end, we will suggest some reflections arising from these experiences appointing toward possible future developments.

In Search of Indigenous References

Considering the objective of creating a dialogue among different social actors, Indigenous and non-Indigenous, academic and primary educators, a first concern is to include multiple epistemological references in the effort. We started with the aim of creating a “symmetrical” dialogue, meaning to put different epistemologies in the same position of orienting the reflections and the actions, taking into account both their agreement and disagreement (EL-HANI, 2022). For this, we deepen what are the proposals raised by the Indigenous intellectuals that more and more are revisiting the methods and paradigms canonised in the universities. This production still suffers from an invisibility (BANIWA, 2019; KLUDASH, BOLLETTIN, 2022). However, it presents a strong potential to effectively shape and transform the assumptions for intercultural education and academic reflections (KRENAK, 2019; MAINARDI, DAL’BÓ, LOTIERZO, 2020; BOLLETTIN, 2023).

In the first semester of 2023, we organised the course “Ethnology of the Indigenous People” at the Postgraduate Program in Social Sciences of the State

¹ The Project is Funded by the Fundação de Amparo à Pesquisa do Estado de São Paulo as a part of the Support to Research – Public Education Program (22/06848-0).

University of São Paulo. Aiming at using this as a platform for creating the basis of future actions in collaboration with the various social actors involved in the project, we opted for a bibliography of the course composed exclusively of texts by Indigenous authors. Being the project focused on the keywords “education”, “cultures”, and “territorialities”, we delved into proposals specifically focused on these. We delved into authors who work intensively on these themes, such as Célia Correa Xakriabá (2018), Nelly Barbosa Duarte Dollis (2018), and Gersem Baniwa (2019), among others. From these references, we developed a reflection on the epistemological potential brought by these authors and what Indigenous writing offers as a dialogical innovation in academic practice. It became evident how, when assuming these epistemological proposals as a referential framework, a redefinition of the theoretical bases is necessary to be able to effectively include indigenous proposals in a symmetrical way (BARRETO, 2018). Meanwhile, it shapes the research practises themselves in the direction of a plural dialogue because done in the form of a “collective effort” (PRIMO DOS SANTOS SOARES, 2022).

These references provided an important background for developing a reflection on the effective possibilities of creating a creative dialogue between alternative epistemologies in the university (PEGGION, 2017; CRUZ, 2017; RAMOS, 2023). Together with the study of these theoretical proposals, we also invited representatives of different Indigenous people to collaborate with the course. Some offered a personal report of their individual experiences in the university and on the possibilities of epistemological dialogues in this context. Other suggested differentiated experiments for creating shared languages, such as the audiovisual, beyond the written one. Others, furthermore, brought a discussion about the schooling experiences as places for intercultural dialogues. These presences, far from being a corollary of a structured theoretical discussion, become integral and organic parts of a restructuration of the canonical pedagogical format. Starting from previous experiences (BOLLETTIN, TROMBONI, 2021), the presence, even if in a virtual format, of the Indigenous people in the university promotes a symmetrical relationship. This shapes our reflections and actions on multiple levels. On the one side, in the effort to effectively realise a multiplication of epistemologies in the

consolidation of a symmetrical intercultural education (AUGUSTO, XAKRIABÁ, PORTO, 2022). On the other hand, in the recognition of the necessity to creatively promote a multiplication of languages in collaborative efforts (XIKRIN, BOLLETTIN, 2022). On the third side, the constatation of the urgency of developing new collaborative forms in the realisation of research actions promoting direct participation of the communities (FONTES, 2020). As we will discuss below, these insights affected the following activities we implemented.

Involving with the Indigenous school at Renascer Indigenous Land

When we started the activities of the project described here, we created a collaborative group of researchers/participants composed of academics, students and teachers, and teachers of Indigenous and non-Indigenous schools. The idea is to have a group working together that effectively could have been able to integrate the different perspectives and knowledge practices, moving further the idea of collaboration as an academic tool (BOLLETTIN, EL-HANI, LUDWIG, 2023). As a part of this strategy, we planned a series of visits to the schools of the Renascer and Piaçaguera Indigenous Lands. These were aimed at enhancing collaboration among the participants in the process of building a dialogue to achieve symmetrisation regarding the implementation of the precepts of Law 11,645/2008 and the construction of intercultural education.

The active participation of the project scholarship holder and teacher at the State School of Early Childhood Education “Penha Mitãngwe Nimboea” (which also develops Youth and Adult Education) in the Indigenous Land, Cristiano de Lima Silva, in the preliminary team meetings, allowed to build in advance a conversation regarding the planning of the visit to the Indigenous Land. The trip to the Renascer Indigenous Land, in the municipality of Ubatuba-SP, which took place in July 2023, allowed the development of a series of activities necessary for the community to be effectively involved as an active part in defining the proposal and related activities. As it was the first collective discussion with the entire community, it was necessary to articulate an agenda capable on the one hand allowing the team to introduce project themes and incorporate suggestions and demands from the community, and

on the other hand allowing the community to present to the team their interests related to the project. In this direction, the first initiative was a reception at Opy Guaçu (House of Prayers), followed by a collective meeting. One of the characteristics of the Renascer indigenous land community is the co-presence of the Tupi Guarani people and the Guarani Mbya people (DANAGA, 2021b). The dynamics of presenting the project and the involvement of the community had been streamlined in order to organically include these pluralities, including different dialogues about priorities and suggestions. Even more important these pluralities also are mirrored in the local school (DANAGA, 2018), as emerged in the dialogue with the teachers.

During the travel, the team participated with the community representatives, both Tupi and Guarani, and including the schoolteachers, in a series of meetings, collectively deepening topics related to the project. Specifically, a mapping of bilingual and plural education practices, the use of culturally significant school materials, and practical initiatives in the territory developed in and by the village school were realised. From these, we built a schedule of actions to be followed during the project to support the production of specific teaching materials and the construction of strategies for the inclusion of “history and culture” (as indicated in Law 11,645/2008) of the community in activity projects in non-Indigenous schools, among others. This first strand of work deepened the relationships between the keywords “culture” and “education” by developing a shared reflection on the possibilities of effectively building intercultural education in Indigenous schools (a topic widely discussed among Indigenous people, see, for example, TASSINARI, COHN, 2009). This theme, in turn, developed into two complementary aspects. The first focuses on the training process of Indigenous teachers since their trajectories cross different worlds and their role as mediators places them in the delicate position of intertwining multiple epistemological practices to effectively include Indigenous knowledge in didactic programs (GRUPIONI, 2006; PEGGION, 2003, 2017). The second emphasises the need to build bridges between these epistemological practices in the schools of Indigenous Lands while promoting a more inclusive and emancipatory education.

To consolidate these demands, community representatives organised a series of visits to places that were particularly significant for their epistemological practices. The choice of these places, fields, forests, river, among others, allowed us to discuss the relevance for the people at the Renascer Indigenous Land of the restoration and ecological preservation of the area. Bearing in mind that, when the village was established in the area, this was devastated due to being used as a sand mine. The community, over the years, realised reforestation projects, including in partnership with the Serra do Mar State Park and the Foundation for Conservation and Forest Production of the State of São Paulo, mobilising specific local ecological knowledge. This allowed both the recovery of vegetation cover and the return of wild species that had previously disappeared from the region. In this way, we were able to develop the relationship between the project's key words "culture" and "territory", a theme that is at the heart of several Indigenous epistemological proposals (CORREA XAKRIABÁ, 2018; BARRETO, 2018; CRUZ, 2018). Based on these experiences and the relative conversations, we developed a third strand of work on how this ecological knowledge and practices relate to school dynamics. The school's teachers informed us that such ecological recovery initiatives, flora and fauna monitoring, as well as horticultural activities in the fields, are an integral part of the school curricula. From this example, we began to reflect on the third connection of the project's keywords, between "education" and "territory". We thus begin to delve deeper into how this knowledge can become instruments for the development of symmetrical educational practices between Indigenous and non-Indigenous schools, a theme that was successively developed in partnership with the Machadinho school, as we will describe below.

Creating a dialogue at the Piaçaguera Indigenous Land

After the permanence at the Renascer Indigenous Land, we moved to the other Indigenous Land included in the project, Piaçaguera, located in the municipality of Peruibe-SP. The communities of the two Indigenous Lands have different demographic characteristics. In Renascer, Tupi and Guarani people live in a single village, and in Piaçaguera the population is exclusively Tupi, divided into

different housing areas connected by kinship ties (DANAGA, 2016; MAINARDI, 2016). The team stayed in the Tapirema village, also visiting other villages to deepen the specific contexts and the demands of schools and communities in relation to the project.

As in the Renascer village, upon arrival, we were welcomed at the House of Preys, signalling the importance of this community space in the social life of these people, by Catarina Delfina dos Santos Nimbopyrua (Dona Catarina), leader and recognised as the guardian of the community's knowledge (APYKA, PACHECO, 2014). Moreover, Dona Catarina has a history of dialogues with academic knowledge, having been enrolled in the master's degree in anthropology at the University of São Paulo and having participated in publications and lives². This position allows her to discuss the project's objectives and methods in depth, letting us improve it in order to respond more adequately to the community's demands in this regard. One of the first points she raised was the observation that in the 15 years of teaching activity at the school in the Indigenous Land, advances in the development of an effective intercultural education were limited. She highlights how tensions between writing and orality remain, something also pointed out by other works on education in Indigenous schools among other peoples (PEGGION, 2017). From this perspective, it was clear how the relationship between "education" and "culture", one of the links of the project, indicates possible pedagogical modalities and in-school dynamics. In this sense, we carried out a joint reflection on how to creatively reflect on these forms of knowledge transmission. To this end, one of the dynamics that offered us a starting point was holding dialogues about life stories involving the elderly and young people. The close relationship between mobility, kinship networks and territory of residence clearly emerged, something widely debated in the literature on the Tupi people (DANAGA, 2021). From the construction of these individual and collective memories, the intertwined experience of occupying a space with the trajectory of family life that defines specific modalities of connection with the specific territory appeared as crucial. The

² See, for example, SESC. Nhombo'ea Kuery para professores Ep 1. YouTube, 20th November 2021. 9min22s. Available at: <https://youtube.com/watch?v=k6pwKbSiEzk>. Last access on the 7th August 2024.

connection between “culture” and “territory”, in this case, takes the form of a path of continuous (re)definition of these modalities in the direction of creating a temporal link between past, present and future. The reference to “tradition” as a founding element of the community and its knowledge, as well as its inclusion in school dynamics, does not seem to represent a reproduction of something “ancestral”, but a continuous process of projection from one temporality to another. If this emerges as evident, for example in life stories of people transiting between the village, the university and the primary school, it also brings unexpected challenges in the implementation of strategies for the inclusion of Indigenous “history and culture” (as indicated in Law 11,645/2008) in non-Indigenous school contexts.

In view of this challenge, we decided to delve deeper into some elements that were highlighted by people living at Piaçaguera as examples of their knowledge heritage and that could be mobilized to develop intercultural dialogues in school contexts. They brought into the discussion a series of topics, the relations with the lagoon located behind the Tapirema village, the histories of territorial occupation following the construction of the railway in the region, among others. However, they emphasized the interest in disseminating the rich heritage of knowledge of medicinal plants (APYKA, PACHECO, 2014). Throughout our stay in the Indigenous Land, we held conversations about such knowledge and its possible function as an instrument for promoting symmetrical intercultural educational practices between Indigenous and non-Indigenous schools. Little. Dona Catarina and other teachers at schools in the Indigenous Land pointed out the alternance between realising teaching activities in classroom spaces as well as in the territory, outside the classrooms. This allows students to directly learn about these plants as well as other resources and knowledge linked to the territory. The relationship between “education” and “territory”, another link of the project, is declined in pedagogical practices incorporated from direct experience with the ecosystem and its components. These suggestions raised important stimuli for implementing some possible dialogue between the Indigenous and non-Indigenous schools and associated knowledge and practices, as we will describe in sequence.

At the State School Joaquim Pinto Machado Júnior - Machadinho

The third moment of the action described here has been realised in the Public non-Indigenous school involved in the project. We, therefore, organized a visit to the school with the aim of presenting this and incorporating suggestions and demands from this school community into the objectives and methods. As emphasized by previous studies, the training of teachers in non-Indigenous schools on Indigenous issues faces difficulties due to different pedagogical and cultural modalities, in addition to the lack of effective and continuous dialogues (LOPES DA SILVA, GRUPIONI, 1995; SANTOS, 2019). The activity at Machadinho school was organized by project scholarship holder and school teacher Talita Mara Catini, who scheduled a series of conversations with both teachers and students, in order to consolidate the effective participation of all components of the school community.

This activity included a preliminary presentation of the project to the teachers, which was divided into two consecutive sessions in order to include everyone, some of whom were busy with classes, as they were dealing with the first week of the semester. This need highlights the different school dynamics in Indigenous and non-Indigenous schools, which, in the first case, involve and mobilize multiple social networks and are not separated from the daily lives of the communities. Throughout the presentation, in addition to focusing on the project's objectives, methods and expectations, we also included the demands and suggestions raised by the communities and Indigenous schools involved in the project. The interest of the school's teachers was mainly focused on the effective modalities of implementation of Law 11,645/2008, and the lack of materials and specific knowledge offered for the preparation of the teaching staff was highlighted. To this end, we were invited to visit the school library, which has a bibliographic collection on Indigenous topics, albeit small, but it was pointed out to us that there is no continuous action in promoting these volumes. Furthermore, we carried out a survey of the teaching materials for the 3rd and 4th years prepared by the Department of Education for Secondary Education in the area of Applied Human and Social Sciences, which address Indigenous themes, and we created a shared digital collection of additional volumes and materials available to the teachers.

During the same visit to the school, we held a plenary meeting with students from different years, introducing the proposal to develop a dialogue with the schools of Renascer and Piaçaguera Indigenous Lands. We then discussed with the participants their knowledge regarding the Indigenous peoples of the State of São Paulo and, more generally, of Brazil and their interest in the proposed activity. It emerged in different comments that most students would have a significant interest in knowing more about the reality of their Indigenous peers, about whom they have little information due to the absence of direct contact. Furthermore, a certain lack of knowledge of the Indigenous presence in the State was highlighted.

Given the interest shown by teachers and students, scholarship holder and school teacher Talita Maria Catini, in dialogue with the rest of the team, Indigenous and non-Indigenous, proposed to organise an elective course for the students of the school. The proposal grounded in two concomitant concerns. On the one hand, from a demand that arose during the stay in the Renascer Indigenous Land for the creation of a catalogue of the flora and fauna of the Atlantic forest that would bring together Indigenous and scientific. On the other hand, from a concern about how to effectively include anthropology, and especially participatory anthropology which dedicates significant efforts to cultural diversity and Indigenous people, in basic education (BESERRA, LAVERGNE, 2016; OLIVEIRA, RÚA, 2017; SILVA, BARBOSA, CUNHA, 2021; ALENCAR, GEKBEDE, ARAÚJO, 2023). The proposal, therefore, functioned as a bridge between demands arising from Indigenous and non-Indigenous schools, effectively symmetrizing the two, with the request to also rethink the insertion of academic activities in the equation.

With the collaboration of another teacher from the Machadinho school in the area of biological sciences, teacher Luciana Aparecida Pereira de Onofre, the team organized the elective course “Biodiversity of the Atlantic Forest: Dialogues with indigenous knowledge”. This was taught in several classes that allowed students to approach related topics: the diversity of environmental experiences of different peoples, the plurality of Indigenous peoples who inhabit the Atlantic forest areas, the ecological richness of this ecosystem, and the complexity of Indigenous knowledge about this. The course included the virtual participation of the

scholarship holder and teacher from the Renascer Indigenous Land School, Cristiano de Lima Silva, so they had the opportunity to learn directly from him about the Indigenous experiences and knowledge of this ecosystem in his Indigenous Land. Throughout the course, the students were instructed to produce, in groups, a search and systematization of Indigenous and scientific knowledge about the Atlantic forest to compose a catalogue that was presented at the final culmination. The catalogue had different supports, textual, visual, installations and presentations and was open to the school's internal and external public, allowing not only to disseminate the discipline and its results but also contributing to the visibility of the project among a wider audience. The catalogue is now being returned to the Indigenous school at the Renascer Indigenous Land to include their suggestions and possibly become pedagogical material.

This activity brought students and teachers from Machadinho school closer to the key concepts of the project, through an articulation between education, cultures and territorialities. As it is a didactic activity carried out as part of the school curriculum, the subject enabled the development of symmetrization with other forms of knowledge, stimulating collective reflection on the importance of carrying out intercultural dialogues in the pedagogical context. At the same time, by focusing on the diversity of Indigenous peoples and the possible relationships between their knowledge and the ones produced in an academic environment, the discipline aroused interest in the plurality of social and environmental experiences of different peoples. Furthermore, by focusing on the Atlantic Forest as a topic of reflection, the discipline highlighted how pedagogies and cultural diversities meet and confront each other in territorialized experiences, as pointed out by different Indigenous authors (BARRETO, 20'18; CORREA XAKRIABÁ, 2018; CRUZ, 2018; DOLLIS, 2018) and the focus of our reflection. The process of carrying out the discipline and, in this, of deepening how to build encounters of ecological knowledge and between Indigenous and non-Indigenous epistemological practices in the classroom, seems to indicate a possible pathway for the effectivation of the precepts of Law 11.645/2008.

Some reflections on the integration between Indigenous and non-Indigenous schooling

As we described above, the process of implementing the teaching and learning of Afro-Brazilian and Indigenous History and Culture, as defined by Law 11.645/2008, constitutes a milestone in the promotion of recognition and valorisation of multiple experiences, knowledge, practices, and lives in the schooling system. However, as appointed by the social actors involved in the actions we carried out, both Indigenous and non-Indigenous, there are still many difficulties to make it effective. One of these difficulties can be identified in the effective lack of openness toward the diversity of Indigenous experiences (BANIWA, 2019). This is related to a plurality of knowledge practises these people live in their day by day and in their schooling systems, which should not be resumed in a uniform and monolithic description. The efforts realised by teachers of Indigenous and non-Indigenous schools to bring this plurality in the classrooms are affected by the difficulties of promoting a direct, stable, and continuative dialogue between the different social actors, between the different schools, between Indigenous and non-Indigenous teachers, and finally between basic schools and the university.

In recent years, in a movement of progressive expansion, Indigenous people are accessing the universities. On the one hand, this is the result of a claim for appropriating their own voices in the different spheres of the society. On the other hand, it is also shaping the possibilities to make an intercultural and interepistemological dialogue symmetric and fruitful. In this direction, it is important to emphasise how Indigenous intellectuals are suggesting specific and innovative epistemological proposals, based on their cultural and social lives. These, even with diverse and culturally specific emphasis, shape light to the intermingled connections between “education”, “cultures” and “territorialities” (CORRÊA XAKRIABÁ, 2018; BARRETO, 2018; CRUZ, 2018). Recognising these connections becomes crucial in the perspective of making the precepts of Law 11.645/2008 effective.

As we briefly describe, we attempted to delve into the connections between these keywords in collaboration with the social actors in the schools of Renascer and

Piaçaguera Indigenous Lands. What emerged is that these connections shape the specific forms assumed by the mobilisation of local experiences in the educational panorama. A plurality of experiences realised in the Indigenous schools, for example emphasising the restoration activities of the ecosystem in one case and the mobilisation of medicinal plants in another, produce flexible and dynamic connections between “education”, “cultures” and “territorialities”. Bringing these at the non-Indigenous school enabled to create the background in which to situate the potentialities of a direct dialogue among the subjects involved. Introducing the plurality of Indigenous experiences to non-Indigenous teachers and students allowed stimulating a direct and effective engagement in an autonomous search for possible bridges between the Indigenous and non-Indigenous knowledge and practices related to the Atlantic Forest ecosystem. This appears as a first step toward the effective implementation of the teaching of Indigenous “History and Culture” beyond a stereotyped and monolithic panorama, recognising their dynamicity.

The direct participation of Cristiano de Lima Silva, the Indigenous teacher in the school at Renascer Indigenous Land, in the activity, raised the recognition of the symmetry between these, effectively indicating the idea of a necessary collective effort in the production of the dialogue. This became crucial when considering the diverse trajectories of the people involved and their specific academic experiences. On the one hand, this effectively mobilised the non-Indigenous students in the realisation of the exercise. On the other hand, it forced academics to rethink their theoretical background. In both cases, what emerged is an attempt to engage with the Indigenous epistemological proposal of a “doing together” (PRIMO DOS SANTOS SOARES, 2022). This shapes the schooling activities in the Indigenous schools, being the restoration of the ecosystem or the creation of gardens of medicinal plants. These examples showing to students the concrete actions of doing together as “creating worlds” (DOLLIS, 2018).

This creation, when mobilised for bridging the gap between Indigenous and non-Indigenous schools, and with the university, produces new formats of engagement not only with the pedagogical contents but also with their direct experience. The oscillation between schooling activities inside and outside the

classroom, as proposed in the Indigenous schools, at least the ones participating in this action, promotes the extension of the teaching-learning experience toward a more fluid and plural panorama. The autonomous research of sources about the Atlantic Forest Ecosystem, as well as about the Indigenous people living in the territory, stimulates a protagonism in the different social actors involved. A protagonism that, on its own, is the starting point for the effective creation of new forms of dialogue, in which the multiple social actors can effectively and affectively rethink their positioning in the educational contexts. The return of the catalogue to the Indigenous school constitutes an example of this creation, in which different school communities join together in the effectivation of Law 11.645/2008. Assuming the teaching of Indigenous “history and culture” as an act of collective creation seems to indicate the potential to effectively constitute new forms of epistemological and pedagogical dynamics.

REFERENCES

ALENCAR, Breno, GEKBEDE, Targino, ARAÚJO, Marcelo (Orgs.). **Antropologia na educação básica**. Belém: Editora IFPA. 2023.

APYKÁ, Luan Elisio, PACHECO, Dhevan. **Folhas e raízes: resgatando a medicina tradicional Tupi-Guarani**. São Paulo: Comissão Pró-Índio de São Paulo. 2014.

AUGUSTO, Geri; XAKRIABÁ, Célia Nunes Corrêa; PÔRTO, Valéria. Águas do conhecimento: deslocamentos e confluências entre o tradicional e o acadêmico. **Revista de Estudos em Relações Interétnicas | Interethnica**, [S. l.], v. 23, n. 1, p. 304–323, 2022.

BANIWA, Gersem. **Educação escolar indígena no século XXI: encantos e desencantos**. Rio de Janeiro: Mórula, Laced, 2019.

BARRETO, João Paulo. **Waimahsã: peixes e humanos**. Manaus: Universidade Federal da Amazônia/EDUA. 2018.

BARROS, Maria Cândida Drumond Mendes. Educação bilíngüe, lingüística e missionários. **Em Aberto**, Brasília, v. 14, n. 63, p. 18-37, julho-setembro. 1994. DOI: <https://doi.org/10.24109/2176-6673.emaberto.14i63.1974>

BERGAMASCHI, Maria Aparecida, DOEBBER, Michele Barcelos, BRITO, Patricia Oliveira. Estudantes indígenas em universidades brasileiras: um estudo das políticas de acesso e permanência. **Revista Brasileira de Estudos Pedagógicos**, v. 99, n. 251, p.27-53. 2018. DOI: <https://doi.org/10.24109/2176-6681.rbep.99i251.3337>

BESERRA, Bernadette, LAVERGNE, Rémi Fernand. Etnografando a sala de aula: contribuições da antropologia à formação de professores. **Anthropológicas**, v. 27, p. 72-101. 2016.

BOLLETTIN, Paride. El protagonismo indígena en la antropología contemporánea. **Universidad Verdad**, v. 1, n. 82, p. 30-43. 2023. DOI: <https://doi.org/10.33324/uv.v1i82.639>

BOLLETTIN, Paride, EL-HANI, Charbel, LUDWIG, David. The challenges of symmetrical dialogue: collaborative and interdisciplinary research in Northeast Brazil. **Ethnobiology Letters**, v. 14, n. 2, p. 47-55. 2023. DOI: <https://doi.org/10.14237/ebl.14.2.2023.1836>

BOLLETTIN, Paride, TROMBONI, Marco. Anthropology and Museums: Notes from a Course. **Teaching and Learning Anthropology**, v. 4, n. 2, p. 27-48. 2021. DOI: <https://doi.org/10.5070/T30048890>

CARDOSO, Luana da Silva. Memorial de uma liderança indígena: a construção política da trajetória... driblando as armadilhas da colonização. **Tellus**, v. 19, n. 39, p. 293-307. 2019. DOI: <http://dx.doi.org/10.20435/tellus.v19i39.634>

COHN, Clarice. Educação escolar indígena: para uma discussão de cultura, criança e cidadania ativa. **Perspectiva**, v. 23, n. 02, p. 485-515. 2005. DOI: <https://doi.org/10.5007/%25x>

CORREA XAKRIABÁ, Célia. **O Barro, o Genipapo e o Giz no fazer epistemológico de Autoria Xakriabá: reativação da memória por uma educação territorializada**. Dissertação de Mestrado: Universidade de Brasília. 2018.

CRUZ, Felipe Sotto Maior. 2018a. Entre la academia y la aldea: algunas reflexiones sobre la formación de indígenas antropólogos en Brasil. **Anales de Antropología**, v. 52, n. 2, p.25-33, julio-diciembre. 2018. DOI: <https://doi.org/10.1016/j.anthro.2016.11.005>

CRUZ, Felipe Sotto Maior. Indígenas Antropólogos e o Espetáculo da Alteridade. **Revista de Estudo e Pesquisa sobre as Américas**, v. 22, n. 2, p. 93-108. 2017. DOI: <https://doi.org/10.21057/repamv%vn%i.%Y.26104>

DANAGA, Amanda. C. O encontro de saberes e o desenvolvimento de novas epistemologias: reflexões sobre diversidade e educação In: Carlos Eduardo

FRANÇA, Carlos Eduardo; PRADO, Juliana do (Orgs). **Cenários e perspectivas das políticas públicas contemporâneas: movimentos sociais, culturas e diferenças**. 1 edição. São Carlos: Pedro & João Editores, 2021a, v.1, 169-188.

DANAGA, Amanda C. Políticas e poéticas em variações discursivas Tupi Guarani. **R@U**, v. 13, p. 17-38. 2021b. Doi: <https://doi.org/10.52426/rau.v13i1.363>

DANAGA, Amanda C. 2018. 'Eles pensam que a escola é o lugar onde se educa as crianças'. Diálogos sobre o aprender na experiência cotidiana. **EDUCAmazônia - Educação, Sociedade e Meio Ambiente**, v. XXI, p. 81-97.

DANAGA, Amanda C. **Encontros, efeitos e afetos: discursos de uma liderança Tupi Guarani**. Tese de Doutorado: Universidade Federal de São Carlos. 2016.

EL-HANI, Charbel N. Bases teórico-filosóficas para o design de educação intercultural como diálogo de saberes. **Investigações em Ensino de Ciências**, v. 27, n. 1, p. 01-38. 2022. DOI: <https://doi.org/10.22600/1518-8795.ienci2022v27n1p01>

FONTES, Francineia Bitencourt. Minha escrivivência, experiências vividas e diálogo com as mulheres indígenas do Rio Negro – Amazonas/Brasil. **Cadernos de Campo**, v. 29, n. 1, p. 179-186, 2020. DOI: <https://doi.org/10.11606/issn.2316-9133.v29i1p179-186>.

GALLOIS, Dominique. A escola como problema: algumas posições. In: CARNEIRO DA CUNHA, Manuela, CESARINO, Pedro (Orgs). **Políticas Culturais e Povos Indígenas**, pp. 509-517. 2014. São Paulo: Editora Unesp

DOLLIS, Nelly Barbosa Duarte. Nokẽ mevi revõsho shovima awe: o que é transformado pelas pontas das nossas mãos. **Cadernos de Campo**, v. 19, n. 1, p. 23-36. 2018. DOI: <http://dx.doi.org/10.5380/cra.v19i1.61162>

GOLDMAN, Marcio; BANAGGIA, Gabriel. A política da má vontade na implantação das cotas étnico-raciais. **Revista de Antropologia**, v. 60, n. 1, p. 16-34, maio de 2017. DOI: <http://dx.doi.org/10.11606/2179-0892.ra.2017.132062>

GRUPIONI, Luis D. B. **Formação de Professores Indígenas: Repensando Trajetórias**. Brasília: MEC/UNESCO. 2006.

GUANABARA, Daniel; BOLLETTIN, Paride. Brazilian scientific production: Emerging epistemologies, ontologies and value systems. **Anthropologia Integra**, v. 13, n. 2, p. 45-53. DOI: <https://doi.org/10.5817/AI2022-2-45>

KLUDASH, Nara Lares, BOLLETTIN, Paride. Decoloniality of knowledge: Scientific dissemination of indigenous women productions. **Anthropologia Integra**, v. 13, n. 2, p. 39-44. 2022. DOI: <https://doi.org/10.5817/AI2022-2-39>

- KRENAK, Ailton. A presença indígena na universidade. **Maloca: Revista de Estudos Indígenas**, v. 1, n. 1, p. 9-16. 2019. DOI: <https://doi.org/10.20396/maloca.v1i1.13194>
- LOPES DA SILVA, Aracy, LEAL FERREIRA, M. K. (Orgs.). **Antropologia, História e Educação: A Questão Indígena e a Escola**. São Paulo: Global. 2001.
- LOPES DA SILVA, Aracy, GRUPIONI, Luis. D. B. (Orgs.). **A temática indígena na escola: Novos subsídios para professores de 1 e 2 graus**. São Paulo: Global. 1995.
- MAINARDI, Camila. **Desfazer e refazer coletivos. O movimento tupi guarani**. Tese de Doutorado: Universidade de São Paulo. 2016.
- MAINARDI, Camila; LAZARIN DAL' BÓ, Talita; Tatiana, LOTIERZO (Orgs.). **Processos e efeitos da produção de conhecimentos com populações indígenas: algumas contribuições**. Goiânia: Editora da Imprensa Universitária, 2020.
- MENON, Dilip M. (Ed.). **Changing Theory: Concepts from the Global South**. London: Routledge. 2022.
- OLIVEIRA, Amurabi, RÚA, Maximiliano. Formação de professores para o ensino de Antropologia no Brasil e na Argentina. **Perspectiva**, v. 35, n. 1, p. 92-112. 2017. DOI: <https://doi.org/10.5007/2175-795X.2017v35n1p92>
- PEGGION, Edmundo. O reverso da etnografia: as possibilidades da escrita indígena. **R@U**, v. 9, n. 2, p. 47-61, jul./dez. 2017. DOI: [https://doi.org/10.52426/rau.v9i2\(suplemento\).220](https://doi.org/10.52426/rau.v9i2(suplemento).220)
- PEGGION, Edmundo A. Educação e Diferença: a formação de professores indígenas em Mato Grosso. **Em Aberto**, Brasília, vol. 20, n. 76, p. 44-53, fevereiro de 2003. DOI: <https://doi.org/10.24109/2176-6673.emaberto.20i76.2183>
- PRIMO DOS SANTOS SOARES, Manuela. A autoria coletiva e a autoetnografia: experiências em antropologia com as parentas Karipuna do Amapá. **Boletim do Museu Paraense Emílio Goeldi. Ciências Humanas**, vol. 17, n. 2, e20210026. 2022. DOI: <https://doi.org/10.1590/2178-2547-BGOELDI-2021-0026>
- RAMOS, Alcida Rita. Intelectuais indígenas abraçam a antropologia. Ela ainda será a mesma? **Anuário Antropológico**, v. 48, n. 1, p. 11-27. 2023. DOI: <https://doi.org/10.4000/aa.10471>
- SANTOS, Tamires Cristina. **Etnografia de uma Lei: O ensino de História e Cultura Afro-brasileira e Indígena**. Dissertação de Mestrado, Universidade Federal de São Carlos. 2019.

SILVA, Eliane A. da, BARBOSA, Raoni B., e CUNHA, Lidiane A. da. As Ciências Sociais e o desafio da Antropologia na prática docente na Educação Básica. **Revista Ibero-Americana de Estudos em Educação**, v. 16, n. 3, p. 1493–1508. 2021. DOI: <https://doi.org/10.21723/riaee.v16iesp.3.15294>

TUHIWAI SMITH, Linda. **Decolonizing Methodologies: Research and Indigenous People**. London: Zed Books. 2021.

XIKRIN, Bepky, BOLLETTIN, Paride. Reappropriating the Trincheira-Bacaja Indigenous Land. **Visual Ethnography**, v. 11, n. 1, p. 149-162. DOI: <http://dx.doi.org/10.12835/ve2022.1-109>