

# THE CONSTITUTION OF THE SCHOOL IN A QUILOMBOLA AND KAINGANG CONTEXT: SPEECHES AND ACTIONS

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**Abstract:** The research discussed here seeks to understand the speeches and teaching actions in indigenous and Quilombola schools in Paraná as constituents of identity and memory. Its objectives were: to record cultural practices - games, dances, music, traditional events, linguistic uses, food, spirituality, uses of plants and arts. It aimed to bring the university and the communities closer together through assistance in the creation of teacher training courses, teaching materials contextualized to local needs and languages. It sought to produce collective memory materials, through interviews, collection of stories to be published in booklets used in the classroom and externally. The records were made from recordings and capture of photos or videos. The results are a significant amount of images, audios and transcripts that will contribute as historical records. This made it possible to know how the school is constituted by sayings and actions similar to an archaeological excavation process, in which there is always the possibility to go deeper (FOUCAULT, 2008).

**Keywords:** Speeches; school; do.

## INTRODUCTION

Thus, it is essential to implement in the school curriculum, contents that give prestige to multiculturalism. Under this view, the objective is to bring notions of power, culture and identity that present mobility in their formulations. The guideline or the general objective is the participation of the school staff and indigenous and quilombola communities through the creation and publication of its own materials: booklets of stories, biographies of the elders and didactic materials translated into Kaingang.

Highlights include cultural and identity representations, resistance and appreciation of local languages. Attention is focused on

promoting self-esteem and records whose objective is to disseminate the analytical approach to broader contexts. Encouraging the search for rights involves awareness that they exist and are guaranteed by the Federal Constitution of 1988, LDB 9.394/96, Law 10.639/03, Parameters in Action, RCNEI (National Curricular References for Indigenous Education) and the Resolution 8 of the CNE.

The importance of multicultural education is emphasized based on the agents themselves. The viability of continuing education courses enables innovation in the school curriculum, encourages new research on regional languages and identities, and equips educators who report the lack of specific materials. Therefore, the objective is to register cultural practices - games, dances, music, traditional events, linguistic uses, food, spirituality, uses of plants, the arts and the constitution of discourses and teaching practices mainly.

## METHODS AND PROCEDURES

Action research began by talking to indigenous and quilombola teachers to expose the intentions. The schools surveyed are Colégio Estadual Quilombola Maria Joana Ferreira, Colégio Estadual Indígena *Ségso Tanh Sá*, both in Palmas-PR and Colégio Estadual Indígena *Kókoj Ty Han Já* in Mangueirinha-PR. Dialogue circles were held to understand the context, the need for teacher training and accept the speeches, the actions of teachers and propose a work of training and production of material. Among the objectives of this research are:

Record the organization of schools through audio recordings, videos and notes in a field diary, historical-cultural records and thereby apprehend the discursive and didactic constitution that makes up the context.

To analyze the discursive process from the conceptions of the teaching discourse on culture, identity and power in teaching actions using the action-research method, Thiollent (1997) and transcription of orality, Dino Preti (1999). It was decided to change the real names to codenames to protect identities.

Produce story booklets based on visits to schools and, if possible, biography of elders and mini-documentaries scripted by the community itself. The narratives can be adapted to the Kaingang language with the help of local teachers.

## **IDENTITY, CULTURE AND POWER IN KAINGANG AND QUILOMBO SCHOOLS**

Attempts to conceptualize the term “identity” swarm. However, the exchange for “identification” seems to be more appropriate, because the process is emphasized (HALL, 2014). Polysemy swarms allowing subjects to define themselves. That is, post-modernity brings terms such as rupture, fragmentation and displacement when seeking to demarcate identities: a local and global mix, caused by forced migration events (such as the African diaspora) and the invasion of the lands of original peoples. There are feelings of belonging and empowerment within specific groups, as “they seem to invoke [...] a historical past with which they would continue to maintain a certain correspondence” (HALL, 2014, p.108-109).

Redeeming these “temporary attachment points” requires the assumption that recognition is “an act of power” and holders seek to retain ownership. Traces of historical subalternization are embedded in collective memory. This is seen in the speeches of the teachers at the quilombola school when they state that some students feel doubt when they have to identify themselves in the racial (quota) stands due to the epistemicide,

Prof. Kau. They were afraid to identify themselves, right?

So we work this whole issue with them... from tonality, right?

This seam does not only take place in the consideration of current themes listed in the teaching speech, such as colorism, the degree of racism based on the more or less dark tones of the skin (DEVULSKY, 2021), but for its support in another teaching speech on racial quotas :

Going, of course, through the process of enslavement until we reach the rights we have... today we have the right to a quota... but the quota already existed for white people, right? less than 100 years ago – there in the 30s, 40s with the ox law.

Despite the dissimulation in the relations of domination “represented in a way that diverts our attention” (THOMPSON, 1995, p.83) and the idea of “racial democracy” emulated by Gilberto Freyre (SANTOS, 2016), Candau recalls the World Conference on Unesco Cultural Policies in Mexico in 1982, in which cultural identity is seen as “a stimulating richness that expands the possibilities for the flourishing of the human species”.

In a report about an *online* meeting between authorities and teachers from the city in question, a teacher says that some representatives of the values of prestigious families repeated, when introducing themselves, that they carried such and such coats of arms. However, the teacher prepares her answer

It's a municipality of landowners, so I listened to it every single day, because my coat of arms belongs to that family, and my coat of arms... I was like ((thinking)) my coat of arms is the quilombo... my coat of arms is the quilombo.

Another teacher makes a statement about culture and identification: “being born black is

a consequence, being black is conscience” and says it was authored by Zumbi. Candau states that “black consciousness, indigenous groups, culture and popular education, feminist movements [...] have favored a new awareness of the different cultures present in the Brazilian social fabric” (2011, p.241). Therefore, the notion of culture must occupy a central place in the interpretation of data (CANDAU, 2011; VEIGA-NETO, 2003). Another sufficiently generalizing and, therefore, relevant idea is that culture concerns “achievements of the spirit”, “knowledge and actions” (SANTOS, 2016, p.167).

The centrality of culture appears in the speech of the coordinator and deputy chief of the first indigenous school visited. where it reads,

And we also want to keep culture ALIVE through technology... because it strengthens culture, right... and we WANT to be seen...

The chief of the other indigenous community, when referring to the local culture, metaphorizes:

I would say she's in U.T.I... We need to give that shock...you know? ((refers to the defibrillator to revive the culture)) to bring her out...

Identities exist because difference exists. That is, there is always its constitutive exterior (HALL, 2014). Therefore, political and legal recognition allows for complementary identities (SANTOS, 2016) and identity construction has to do with the historicization of subjects, the suture that allows connecting them to their contexts. The key point is the recognition that there are great narratives that suppress weakened stories. Thus arises “the danger of the single story” in an intertextuality between the speech of one of the teachers and the book of the same name by Chimamanda Ngozi Adichie (2009):

Until recently I read a book and work with them from high school...

The danger of the single story, right.

Because we've always been told a story... the white story.

It is noticed that modernity seeks certainties, but postmodernity establishes its end (SOUZA, 2007). In this bias, representations “are discursive embodiments” and this makes us question “what are these forces that act to make them so ‘true?’” (SANTOS, 2016, p.183). That is why Veiga-Neto (2003) suggests replacing the word “culture” with “cultures” in the plural. He says that we are witnessing a “cultural turn”, because what was previously considered a binomial (education and culture) is being represented as a polynomial of many variables today.

It can be seen that “reality is a construction” (VEIGA-NETO, 2003, p.6). This way, the “cultural turn” can be made on purpose: it is Luiz Rufino’s provocation when he unites the terms “rolê” (movement of the capoeira circles to escape blows or simply “roll”) and epistemology. That is, to do an “epistemological tour”, a turn in knowledge (RUFINO, 2019, p.87) congruent with the acceptance of “multicultural epistemologies” by Veiga-Neto. These actions make it possible to intervene and combat the “colonial load” and the “marafundas” in a decolonizing vision (RUFINO, 2019, p. 115).

Souza reports the pitfalls of surrendering to the alienating processes of modernity and its universalism. He addresses the phenomena of CMC (computer-mediated communication) saying that there are positive and negative points: the first are the ability to simulate realities and reduce costs to travel. The South African linguist Prinsloo points out that “when specific contexts are treated as if they were universal, [...] perceptions of (digital) literacy become merely technical” (2005, p.1-11). This is solid in the speech of the indigenous coordinator,

What are we going to do? Send the teachers in the city to fill out the R.C.O. what are we not doing? This is very difficult when the weather is unstable ((the internet drops and fluctuates)) ... and they want it every day... the frequency... content recording... everything over the internet... but sometimes that there is no way ((melancholic tone)).

This “reservation to the process of cultural translation of CMC/technology is related to the issue of power” (SOUZA, 2007, p.13). The author uses current examples, because in the first one “a CMC pedagogical technology was developed for a school in the capital where it is known that it helped to solve a problematic aspect, and later it was transferred to a school in the interior”. However, “[...] technology failure is seen as a result of local incapacity” (SOUZA, 2007, p. 13). It is worth mentioning that in the three schools, there is a need to create and adapt contextualized materials to local cultures.

It is exemplified:

At the first indigenous school –

Researcher. How come you guys are working with fifth grade kids?

Coordinator. It's the state.... They send some materials... But not every year.

At the quilombola school -

Prof. Vivi. I see that the biggest problem is in the didactic material...

In the second indigenous school –

Prof.<sup>a</sup> Jacy. I TURN AROUND... I take the Portuguese book and spend EVERYTHING in Kaingang... I prepare the activity because there's NO... right? I have to INVENT...

The lack of own materials is linked to the maintenance of symbolic power by dominant groups and to political will or its absence (BORDIEU, 1989; CANDAU, 2011). That said, “Cultural Studies are concerned with deepening [...] the relationships between culture, knowledge and power” (CANDAU,

2011, p.242). So, symbolic power produces identities through the manipulation of signs. Therefore, the linguistic code is “arbitrary [...] and closely linked to power relations” (SILVA, 2002, p.91).

One way of maintaining power is to stigmatize other groups by stereotyping and discrediting them. That is, prejudices serve to distort realities, given that “symbolic properties [...] can be strategically used in terms of material interests” (BORDIEU, 1989, p.112). To combat these discourses, the production of didactic materials seeks to give prestige to historically denied contexts, since “situating oneself in society means placing oneself in relation to many repressive and coercive forces” (Berger, 1986, p.90).

## FINAL CONSIDERATIONS

It was possible to apprehend certain speeches and teaching actions in quilombola and indigenous contexts in Paraná. Joins are still being made between the appropriate spheres.

The first (identity or identification) was seen as a “becoming” necessary for differences (and vice versa) that catalyzed mobile meanings. The second item (culture) was perceived as the ancestral thread that unites identities in relatively stable groups and organizations that are materially, politically and historically determined and to be determined. The third item listed (power) was perceived as the forces that cross social structures as it allows all the previous items to interpenetrate interdependently (identity, culture and power), permeating both abstract levels of knowledge and material spheres, through of symbolic power in its physical concreteness (BORDIEU, 1989). It was seen, in the speeches of the Kaingang and Quilombola leaders, unequivocal traces of self-recognition in process, cultural rescue and resistance (in the possible measures)

to those who control the state ideological apparatuses (ALTHUSSER, 1974) and the awareness of the lack of own didactic materials. Joints continue to be made between the appropriate spheres.

For the time being, the making of teaching materials and mini-documentaries was hindered by the covid-19 pandemic or “syndemic” as you prefer (TONIOL, 2021, p.19), the difficulty in scheduling transport, the vulnerability of the researched groups and the postponement back to face-to-face classes in schools and universities. However, sanitary measures to prevent the virus were strictly complied with and the research is in progress to achieve the objectives, at least temporarily (FOUCAULT, 2008).

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## **CONFLICT OF INTEREST**

There is no conflict of interest.

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