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## THE RCNEI AND THE HISTORY BOOK IN THE WASSU-COCAL SCHOOL TERRITORY: PEDAGO- GICAL (DIS)PATHS AND PERSPECTIVES FOR INDIGENOUS SCHOOL EDUCATION IN ALAGO- AS

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**Abstract:** This work presents the trajectory of indigenous school education, previously intended under hegemonic aegis since colonial times and re-signified by the original peoples in the course of the republican period, demonstrating the institutionalization of hegemonic/pedagogical power since the creation of the apparatus of state agencies directed towards the control/training of indigenous servile bodies to the detriment of the training/maintenance of subjects of rights constituted of their identities, specificities, worldviews and pretensions with indigenous school education and their (re)existences and resistances. The research analyzes the history textbook for Primary School (5th grade) used in indigenous schools in Alagoas, looks at the RCNEI and highlights its importance as a reference point for national society to (re)find and (re)approach its genesis and that of the indigenous peoples, and highlights the pedagogical work of the Special Management of Indigenous School Education - GEEEI of the Department of Education - SEDUC/AL with the preparation of the reference book on the 12 indigenous peoples of Alagoas, which will contribute pedagogically to indigenous school education and conventional education in the state of Alagoas.

**Keywords:** Indigenous school education; Counter-hegemony; Pedagogies.

## **INTRODUCTION**

From the colonial enterprise to republican institutionalism, in the historical process, indigenous populations have experienced physical and symbolic attacks from the “technology of power”, a term used by Martínez (2009) to indicate the way in which social relations are structured through creation, destruction or reorganization, which have determined the past, present and future, present and future, in the case here of the ethnic groups that re-

sisted the genocide<sup>1</sup>, and biopower<sup>2</sup> for long centuries, with colonial narratives prevailing in contemporary times in a variety of forms, such as in the media, in textbooks that reinforce in the collective imagination of national society the belief in servility and “uselessness” as a labor force.

The Lusitanian metric brought with it the legal-administrative order that acted in favor of the Portuguese Crown and to the disadvantage of the native peoples. The same dynamic was followed during the republican period, reinforcing within national society the dubiousness of being indigenous, demanding that the peoples either maintain their ethnicity as long as they were distant from national society, or demanding that in order to belong to national society the indigenous peoples stripped themselves of their ethnic status.

The hegemonic strategy is transmuted, indigenous peoples are aware of this and use counter-hegemonic tactics<sup>3</sup> to overcome subalternization, using the universal legal and scientific devices of the Western world to rise up and demarcate their existence and position in national society, while maintaining their specificities, differences and cosmovisions. In this context, “Transitional Justice” stands out, as Demétrio and Kozicki (2019, p. 132) point out, based on the concept elaborated by Soares (2017) who defines it “as the set of approaches, mechanisms (judicial and non-judicial) and strategies for confronting the legacy of mass violence from the past”, in which tran-

sitional justice is anchored in the right to memory, truth, justice, reparation and territory.

The theoretical foundation of the research is promoted through the existing bibliography and, based on this, the theoretical and analytical discussion about the RCNEI produced in 1998 is outlined as a specific and differentiated pedagogical matrix. The main objective is to research the prescriptions and propositions in the History textbook for Elementary School in the Early Years used in indigenous state schools, and to analyze the pedagogical effects on indigenous school education in Alagoas.

The expected results highlight the importance of suggesting and producing pedagogical material through the lens of indigenous teachers from the Wassu-Cocal ethnic group, which makes it possible to promote intellectual autonomy and (re)affirmation of identity, as well as providing non-indigenous students with the opportunity to develop training to promote respect for human rights.

With regard to the textbooks used in the country, it is worth noting the existence of the National Book Program (PNLD), which establishes rules for the production of textbooks for public schools, and which undergoes evaluations, choices and approvals of the works by the teachers of the networks. The choices are forwarded to the Ministry of Education (MEC), which buys the selected books directly from commercial publishers, moving the publishing and logistics market to distribute the books in all parts of the country.

1. The term comes from the neologism created by jurist Raphael Lemkin, which is structured with the Latin suffix *cidio* (annihilation) and the Greek prefix *genos* and is based on the physical elimination (death) of the subject or of social and human groups.

2. Concept developed by French philosopher Michel Foucault to reflect on the persecution of black bodies and the elimination of undesirable segments of society (Pessanha, 2019). It is the strategy of the dominant/hegemonic group to control the production and legitimization of knowledge, as Ribeiro (2019) points out: “The denial of access to epistemological diversity shapes thoughts so that they continue to defend a universal epistemology that denies this knowledge”. Epistemicide | Djamilia Ribeiro, for PUCRS Online

3. For Certeau (2009), “it has no place other than that of the other” (1994, p. 100), it is (re)affirmed by the absence of power, configuring itself as the “art of the weak” (1994, p. 101), (opposing subalternization) whose characteristic is cunning, the impetus to oppose hegemonic power. Tactics can be considered, as an example, the practice of reading which, through sources (books, social networks, nowadays), generates conditions for the production of other interpretations that can interfere in ways of thinking, speaking, eating, walking, acting, dressing, among other everyday applications that reverberate in culture.

It is worth noting that the textbooks selected for national distribution, whose contents, skills and competencies by areas of knowledge, meet the standards of the public notices in a standardized way, which means that there are limitations in terms of the possibilities of approaches to local diversities, specificities and differences, since the country is culturally and regionally diverse. Law 11.645/08 supports and obliges the inclusion of the history and culture of Afro-Brazilian and indigenous populations, however, this occurs in a partial and limited way.

It is in this context that this study focused its interest on a specific area. Based on the analysis that delimits the field of reflection to the textbook distributed nationally by the MEC, used in indigenous state public schools in Alagoas and the RCNEI as a product indicated to address indigenous issues in the school space. In this way, the research reveals results about the use of history textbooks for primary education in the Early Years (5th grade) that follow and comply with the National Common Core Curriculum (BNCC) in indigenous schools in Alagoas.

## **THE TRAJECTORY OF INDIGENOUS SCHOOL EDUCATION**

The school education implemented in Brazil since colonial times by the Jesuits for the indigenous peoples used the coercive and violent force of the pencil and writing as a means of social control, another means of strengthening the domination, division, hierarchization and subalternization of the indigenous populations, who did not know how to write, and who followed another pedagogical dynamic, the passing on of culture through orality.

From the monarchy to the Republic, the project of domination had ethnocentric, hegemonic devices on its radar, with an integrationist bias aimed at erasing indigenous cultures and subjects. In order to understand the co-

lonial and republican development of school education, Ferreira (2001b, p 72) divided the educational dynamics imposed on indigenous peoples into four stages.

The first stage, says the researcher above, was the “pedagogical” intervention of Jesuit missionaries during the colonial period in Brazil; the second stage occurred with the republican state implementing an interventionist and structurally developmentalist policy, which saw the creation of the Indian Protection Service (SPI) in 1910, as a means of social control and training labor for the country’s infrastructural enterprises.

The course of the political/economic changes that took place in the country had an effect on certain social strata aligned with state power, while it remained deterministic, imposing and punitive on the indigenous peoples. During the military regime in the 1960s, the National Indian Foundation (FUNAI) was set up after the SPI was abolished, which covered all the demands relating to indigenous issues, as well as the educational guidelines for indigenous peoples.

The third stage, at the end of the 1960s and beginning of the 1970s, was marked by the formation of indigenous demand movements and the emergence of indigenous non-governmental organizations that maintained the contestatory bias, from the point of view of the appropriation of school education by the original subjects, at the same time as reflecting the transformation of the pedagogical logic where before they formed servile labor, now they form subjects of rights; while the fourth stage corresponds to the 1980s onwards, highlighting the protagonism and self-management of indigenous peoples in formal education processes.

School processes under the colonizing metric ignored indigenous peoples’ self-determination, cosmology, epistemology and specificities, imposing Eurocentrist “civilization” on

them, with a view to assimilating and integrating native populations into national society, as Ferreira (2001b) and Troquez (2012a) state.

The exclusionary and oppressive hegemonic demand has cooled under the inclusive perspective of the political and economic changes that took place in the world in the 1970s and 1980s, which brought the participatory bias of populations displaced to the bangs of the world. For Troquez (2012b), the previously incapacitating and inferiorizing narratives shifted towards indigenous populations, giving way to the ethnic and cultural revisionism of the original peoples, pressuring formative and normative education to open up to interculturality and collectivism, which is the founding basis of the existential system of indigenous peoples.

In the wake of favorable movements and mobilizations, indigenous peoples understood that it wasn't enough to live from an ancestral perspective; it was and is necessary to use Western resources, "Technologies of Power", to paraphrase Soares (2017), in the case of indigenous school education the pedagogical and legal means, to bring about a change in the state's view of original societies, and that conventional school education and the school institution can serve as devices for disseminating new logics and specific and differentiated pedagogical practices.

Oliveira (2013, p. 20) points out that: "Thus, they have acquired knowledge of the majority society that is useful to them to serve as intermediaries between the latter and indigenous society". In this context, indigenous peoples envision their own school curriculum models that meet the demands of indigenous peoples, with school calendars re-signified based on the realities of each indigenous school, with specific and differentiated narratives in teaching materials that are still permeated with hegemonic coloniality and structural racism.

The MEC, attentive to political changes, aware of the demands of indigenous peoples and the ethnocentrism of textbooks, based on studies carried out by specialists (linguists, anthropologists and non-indigenous and indigenous educators) created the National Curriculum Framework for Indigenous Schools (RCNEI - BRASIL, 1998a) together with the Referencial (1998b) textbook collection, which provides guidance for teaching practices based on the experiences and practices of indigenous daily life (reality), which promotes the perspective of counter-hegemonic curriculum development, close to the reality and specificities of Brazil's indigenous peoples.

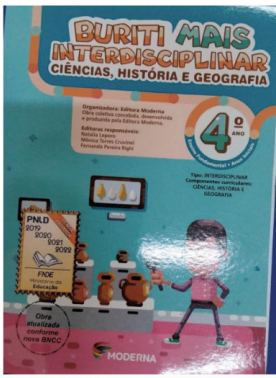
## **USE OF HISTORY TEXTBOOKS IN INDIGENOUS SCHOOLS IN ALAGOAS**

Nationally distributed textbooks have, to a certain extent, taken on the role of a source of school knowledge for both teachers and students in Brazil's public schools. In Alagoas, the didactic reference is no different in many public schools on the outskirts and in indigenous territories that access the didactic device for the construction of historical knowledge.

The presence of textbooks in indigenous schools, while making it possible to develop the exercise of reading, programmed study, the systematization of research and activities, is the protagonist of the teaching and learning process and a means of disseminating the hegemonic view, disconnected from the diverse realities of the 12 indigenous ethnic groups of Alagoas.

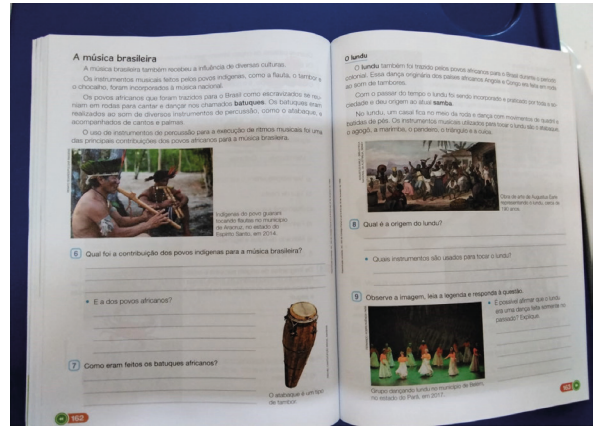
The Buriti plus interdisciplinary textbooks (Science, History and Geography) for the 4th and 5th grades from Editora Moderna, by the publishers responsible (Natália Leporo, Mônica Torres Cruvinel and Fernanda Pereira Righi), which are valid for use according to the National Textbook and Teaching Material Program (PNLD) for the years 2019 to 2022.





Figures 1 and 2: Textbooks used in indigenous schools in Alagoas

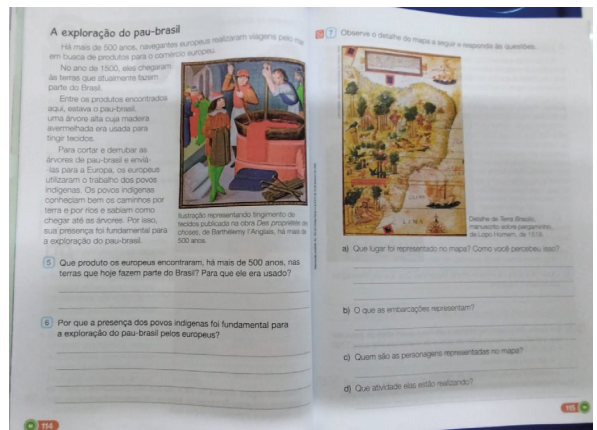
Source: Valdeck Gomes Collection. Authorized reproduction (2022).



Figures 3: Images of the indigenous Amazonian as an indigenous reference

Source: Valdeck Gomes Collection (2022).

It is important to note that the texts and activities contained in the text have an instrumental function, which, according to Choppin (2004, p. 553), puts learning methods, exercises or systematized activities into practice. However, it is possible to observe that although there has been significant progress in addressing indigenous and quilombola issues, indicating the existentiality, even if displaced in time, of these peoples in Brazil, the didactic device still uses the verb in the past tense, giving the idea of existential erasure. Or when it refers to indigenous peoples, it immediately uses an image of the Amazonian indigenous person, indicating that the only phenotypical reference point is the indigenous peoples of the Amazon region, reinforcing stereotyping; as well as ignoring the existence of indigenous populations in all parts of the country.



Figures 4: Verb tenses that displace indigenous representation

Source: Valdeck Gomes Collection (2022).

FIGURES 3 AND 4 reproduce history activities referring to the colonial period, of European conquests over indigenous peoples in Brazilian territory, alluding to indigenous and black African enslavement from the ethnocentric perspective of vertical power hierarchization (dominator/dominated) present in history textbooks with verbs conjugated in the past tense without relating to the contemporary indigenous presence, displacing the place of existence to coloniality.

The activity seeks to highlight the use of handcrafted artifacts to refer to the musicality of indigenous peoples and African peoples as subalternized. The indigenous teachers, per-

ceiving the subtle and striking intentionality of hegemony, rework the interpretations from the didactic-pedagogical material available to deepen the debate with the present time of the indigenous students, deconstructing the homogenization of the indigenous in the imagination of the Brazilian population.

It is possible to observe that the content defines the didactic path, but is not connected to the reality of the environment of the indigenous students of Alagoas, which impacts on the existential perception of indigenous children and young people. In this respect, Coelho (2019, p. 86) defines that: “difference and similarity are, then, crucial categories in the construction of alterity”. The indigenous teachers in the indigenous schools realize the didactic limitations of the textbook used in the school, so they prepare debates and activities on the theme of the lesson presented in the textbook, relating it to the local reality and the present time, so that the indigenous students feel contemplated and belonging to the local ethnic group.

The pedagogical strategy of getting closer to the reality of the ethnic group is essential if history teaching is to acquire meaning for indigenous students. Specific and differentiated pedagogical practices in which “teaching knowledge is built on experience”, as Monteiro (2001, p. 122) points out, break with the paradigm of rationality of “universal knowledge that is set out in curricula or textbooks, to be taught”. In this way, pedagogical work that goes beyond the normativity and didactic limitations of the textbook confirms Monteiro’s (2007, p. 13) definition that “teachers’ work involves mobilizing knowledge, skills and competences, involving subjectivities and appropriations”.

Indigenous teachers have the advantage over non-indigenous teachers that the latter do not have the essential component of appropriating and experiencing ethnic knowledge, which Chartier (1990, p. 26) calls the “social history of interpretations”. This makes all the difference in overcoming the didactic-pedago-

gical gaps that national textbooks fail to fill and that indigenous students need in order to understand the contents, skills and competencies from their territory to other cultural universes.

As the indigenous teacher from the José Manoel de Souza State Indigenous School from the Wassu-Cocal ethnic group, fictitiously named C2, points out in an interview she gave for her Master’s dissertation:

Indigenous history and culture have to be dealt with, the BNCC is in the background, it doesn’t take into account our reality, skills for what? Skills for what? Here the knowledge of the ancients, the traditional knowledge, is worth much more, because it goes far beyond the teacher’s methodology, right? [...] The teacher needs to develop the content with traditional knowledge in the classroom, that’s the real job, is it? [...] let’s say I work on medicinal herbs, I work on Geography, Science, Portuguese Language and Mathematics, it depends on the methodology the teacher is going to use to develop that content with the class, doesn’t it? Then the student will understand the content, which must include several disciplines, so a lot depends on the teacher’s curriculum, the planning of the methodology, (C2 - interview conducted at the José Manoel de Souza Indigenous State School in 2022).

The indigenous teacher’s narrative points to transgression with/in pedagogical practices, based on Hooks (1994, 2013) when she states that transgression must be reaffirmed on a daily basis in peripheral schools, by sharing narratives, stories and experiences. In this way, it can be said that from the heterogeneity of the TI experience and ambience, in which indigenous teachers are immersed, and which indigenous students are also immersed, they have at their disposal a theoretical and methodological repertoire, sources and instruments for (re)elaborating themes, freeing themselves from homogeneous and limiting knowledge locked in ethnocentrism. Choppin (2004, p. 553) warns that:

[...] the textbook is not the only device that is part of the education of children and young people: a diversity of teaching and learning instruments coexist within the school universe that establish relationships of competition or complementarity with the textbook, which necessarily influences their functions and uses.

The indigenous teacher's statement reinforces what Choppin warned, that it is essential to go beyond the limitations of the textbook, although its presence and usefulness is still necessary for the social and economic realities of the country's public schools. This is corroborated by the indigenous teacher's testimony and the documentary analysis of the 4th and 5th grade Buriti mais interdisciplinary textbooks (Science, History and Geography) by Editora Moderna, the publishers responsible (Natália Leporo, Mônica Torres Cruvinel and Fernanda Pereira Righi), which will be in use from 2019 to 2022, according to the National Book and Teaching Material Program (PNLD), used in indigenous schools, indicate that teacher action is fundamental in showing how textbooks, despite their shortcomings, can still be reframed, converging with what indigenous teachers want in the production of lessons, opening up possibilities for the construction of knowledge based on relationships with the history and culture of indigenous peoples, in their diversity, specificities and differences.

## FINAL CONSIDERATIONS

Textbooks in Brazil are devices that support school practice and, given the socio-economic circumstances, they are the most direct means of providing available and systematized access to learning for indigenous students and didactic guidance for indigenous teachers in all parts of the country, as Gimeno Sacristán (1998, p. 150) states that, predominantly, textbooks or "textbooks" structure school practice.

It should be noted that the Brazilian population in general currently has access to digital technologies, albeit in a precarious, limited and rudimentary way. So for public school students and teachers, the vast majority of whom are peripheral and include indigenous people, the quickest and most tangible access is still the textbook, although there are reservations about the subjects and content that remain ethnocentric.

It is possible to perceive the veiled intention of the homogenizing literacy contained in the textbooks intended for indigenous students by observing the narratives contained in the texts, which reproduce stereotyping and structural racism, by inferiorizing, displacing and/or erasing indigenous subjects from history, since the iconographic and narrative references do not positively contemplate indigenous peoples, sometimes subordinating them, sometimes exercising cultural reductionism by referring only to the indigenous peoples of the northern region of Brazil.

Although the National Curriculum Framework for Indigenous Schools (RCNEI - BRASIL, 1998<sup>a</sup>) has legitimate, authentic and daring intentions, it is possible to see the pressing need for the development of specific and differentiated didactic-pedagogical materials to point out pedagogical alternatives, to counter hegemonic pedagogy, as well as to subvert and overcome aspects of history that have been denied, silenced or erased, highlighting the diverse worldviews, identities and belonging of indigenous peoples, restoring identity and belonging to indigenous students.

The national reference document reiterates the importance of local knowledge in order to value previously silenced narratives, but it still limits itself to highlighting ethnic groups from the northern region of the country to the detriment of other ethnic groups in other regions of the country.



Observing the gap contained in the RC-NEI, and the need that indigenous teachers in Alagoas have with regard to specific and differentiated didactic-pedagogical materials that take into account the state's indigenous ethnic groups. In order to fill the gap and at the same time value and disseminate knowledge about the 12 indigenous communities that contribute significantly to the state's cultural diversity.

The Special Management of Indigenous School Education (GEEEI) of the Alagoas Department of Education (SEDUC/AL) with the support of the Superintendence for the Development of Early Childhood Education, and Educational Policies (SUDEPE) and the State University of Alagoas (UNEAL) in the current administration of the State Government of Alagoas, which is supporting the creation of a reference book on the history of the indigenous peoples of Alagoas, from the Zona da Mata, through the Agreste, Baixo São Francisco and Alto Sertão of Alagoas, where the 12 indigenous peoples live (Wassu-Cocal (Joaquim Gomes); Xukuru-Kariri (Palmeira dos Índios); Aconã (Traipu); Karapotó (São Sebastião); Tingui-Botó (Feira Grande); Jiripankó (Pariconha); Katokinn (Pariconha); Koiupanká (Inhapi); Kalankó (Água Branca); Pankararu (Delmiro Gouveia)).

The project contributes to indigenous and non-indigenous students, indigenous and non-indigenous teachers from state and municipal public schools having access to in-

formation about the indigenous peoples of Alagoas, inspiring the development and understanding of new narratives precisely because indigenous leaders and teachers participate in the preparation of each session, which promotes new pedagogies, systematizations and epistemologies.

The purpose of the book is to facilitate the drafting of Pedagogical Political Plans (PPP), specific and differentiated curricula, lesson plans and specific teaching calendars for each indigenous school in the state of Alagoas. The initiative contributes to promoting intercultural education, sensitive to the needs and realities of indigenous communities. This is fundamental to strengthening identity, as well as promoting an understanding of diversity and valuing the intangible cultural heritage of the state of Alagoas, highlighting the norms of Law 11.645/2008, which obliges the study of indigenous history and culture in all primary and secondary schools.

Nascimento (2018) highlights the importance of “valuing indigenous knowledge, not only as local knowledge, but also as valid knowledge for composing so-called universal knowledge”. Thus, attentive and obstinate, indigenous peoples are open to the possibilities, without renouncing their own narratives, of practicing pedagogies, resizing curricula, pointing out (un)paths, idealizing (re)constructions as subjects of rights.

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