

The Palikur indigenous people and their ethnic identity in the pedagogical practice of teachers non-indigenous in Aldeia Kumenê da Amazônia Amapaense ¹

O povo indígena Palikur e sua identidade étnica na prática pedagógica dos professores não indígenas na Aldeia Kumenê da Amazônia Amapaense

El pueblo indígena Palikur y su identidad étnica en la práctica pedagógica de los docentes no indígenas de la Aldeia Kumenê da Amazônia Amapaense

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Abstract: This article presents the study The Palikur indigenous people and their ethnic identity in the pedagogical practice of teachers non-indigenous in Aldeia Kumenê da Amazônia Amapaense, in elementary school II of the Modular Organization System for Indigenous Education in the State of Amapá. Qualitative research anchored in the empirical phenomenological method. Starting from the problem what are the pedagogical practices developed by non-indigenous teachers in the indigenous school curriculum that strengthen the ethnic identity of the Palikur people? The general objective was to analyze pedagogical practices on the ethnic identity of the Palikur indigenous people in the school curriculum. The locus of the research was the indigenous school in the Kumenê village. The research instruments: narrative interviews with 3 (three) non-indigenous teachers, who in the research results demonstrate the obstacles to intercultural indigenous education, the lack of pedagogical and didactic resources for pedagogical practices that consider the identity of the Palikur people and interculturality.

Keywords: School Curriculum; Ethnic Identity; Indigenous Education.

Resumo: Este artigo apresenta o estudo O povo indígena Palikur e sua identidade étnica na prática pedagógica dos professores não indígenas na Aldeia Kumenê da Amazônia Amapaense, no ensino fundamental II do Sistema de Organização Modular de Ensino Indígena do Estado do Amapá. A pesquisa qualitativa ancorada no método fenomenológico empírico. Partindo da problemática quais as práticas pedagógicas desenvolvidas pelos professores não indígenas no

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currículo escolar indígena que fortalecem a identidade étnica do povo Palikur? O objetivo geral foi analisar as práticas pedagógicas sobre a identidade étnica do povo indígena Palikur no currículo escolar. O lócus da pesquisa foi a escola indígena na aldeia Kumenê. Os instrumentos de pesquisa: entrevistas narrativas com 3 (três) professores não indígenas, que nos resultados da pesquisa demonstram os entraves para uma educação indígena intercultural, a falta de recursos pedagógicos e didáticos das práticas pedagógicas que contemplem a identidade do povo Palikur e a interculturalidade.

Palavras-chave: Currículo Escolar; Identidade Étnica; Educação Indígena.

Resumen: Este artículo presenta el estudio: El pueblo indígena Palikur y su identidad étnica en la práctica pedagógica de los docentes no indígenas de la Aldeia Kumenê da Amazônia Amapaense, en la escuela primaria II del Sistema de Organización Modular de la Educación Indígena en el Estado de Amapá. Investigación cualitativa anclada en el método fenomenológico empírico. Partiendo del problema: ¿cuáles son las prácticas pedagógicas desarrolladas por docentes no indígenas en el currículo escolar indígena que fortalecen la identidad étnica del pueblo Palikur? El objetivo general fue analizar las prácticas pedagógicas sobre la identidad étnica del pueblo indígena Palikur en el currículo escolar. El lugar de la investigación fue la escuela indígena de la aldea Kumenê. Los instrumentos de investigación: entrevistas narrativas a 3 (tres) docentes no indígenas, quienes en los resultados de la investigación demuestran los obstáculos para la educación indígena intercultural, la falta de recursos pedagógicos y didáticos para prácticas pedagógicas que consideren la identidad del pueblo Palikur y la interculturalidad.

Palabras clave: Plan de estudios escolar; Identidad étnica; Educación Indígena.

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Introduction

The importance of valuing identity and difference in indigenous communities permeates the construction of curricula in the multicultural dimension in which the different existing cultures are valued and enhanced. Thus, the study of curricular practice is involved in the way of thinking about education and school knowledge within the scope of identity processes of culture and education.

The central research problem: what pedagogical practices developed by non-indigenous teachers in the indigenous school curriculum that strengthen the ethnic identity of the Palikur people? Based on this framework, theoretical and methodological paths are designed to analyze the contributions/implications of the school curriculum for the affirmation, or not, of ethnic identity in the context of indigenous school education, within the limits of the empirical field outlined.

The study makes considerations regarding dialogues with the empirical phenomenological method (EMF), thus referring to phenomenology: “[...] phenomenology can be described in a very general way as the study of the way things present themselves to us and the nature of perception” (Salih, 2012, p. 35). This approach

seeks to see things as they appear to characterize being in its essential and basic unity. Therefore, phenomenology, as a rigorous and non-exact way of thinking about reality, is an important reference for teacher training (Bueno, 2003b), as it goes to the essence of the educational phenomenon.

It can be argued that the foundations and categories of analysis, always with theoretical and real links, which are these, are part of the phenomenological method. It can be understood, due to the construction of the ethnic being in the indigenous education curriculum, through social and cultural practices in the school process, as it is constituted through contrasting relationships that can oppose conceptions, values, intentions, projects and strategies.

Understood here, as a social and cultural phenomenon, it is essential to align the methodological approach, so that it enables the methodological support of the research, with the central question of the study, in which the instrument becomes a theoretical-practical reflection and can be placed so that educational reality is understood in its most diverse and contradictory aspects.

The option for the empirical phenomenological method (EMF) as a research method suggests talking about the world not as a fact, nor as a world, nor as something that is thought. "It is what is experienced" (Almeida Júnior, 1997). Phenomenology is understood as consciousness and intentional human corporeality that are at the origin of the meanings of reality.

Thus, the emphasis of the methodological process adopted in this research was established through investigation into the rich and diverse indigenous culture to understand the breadth of the ethnic identity of the Palikur people, in which phenomenology is glimpsed from the permanent praxiological exercise, of experience, immaterial and flexible, (Martins; Bicudo, 1983, p. 11). It is in this focus that the MFE will be used as a method that meets the objectives defined in this study, and its adherence to the investigation of ethnic identity in the case specifically of the Palikur indigenous people in the perception of teachers who work in this educational circle.

These cases are represented through speeches and spaces occupied by the indigenous people in question, historical and social subjects who are still qualified, considering the historiography of Brazilian indigenous education, as subalternized and interiorized individuals, not considering their human spectrum in this mistaken perspective. The fight for indigenous education assumes a double role of resistance to this mistaken perspective of what they are and the importance of these people, who must and deserve to be situated, valued and recognized in a historical, social, economic, political and cultural context (Grupioni, 1995, p. 68).

Given the above, this research defined the following objectives. General: Analyze the pedagogical practices developed in the indigenous school curriculum, in the second segment of elementary school, in the perception of non-indigenous teachers from the Modular Organization of Indigenous Education System (SOMEI), which strengthen the ethnic identity of the Palikur people, in the State of Amapá. Specific: Uncover and understand the pedagogical practices of non-indigenous SOMEI teachers in the school

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curriculum produced and used in modular teaching and the ethnic identity of the Palikur people and identify, in the indigenous school curriculum, how the theoretical and methodological foundations of teachers' pedagogical practice occur of SOMEI about the ethnic identity of the Palikur people and the ways in which they dialogue in the school environment. Therefore, this study is composed of three sections.

The Arukwayne or Palikur, their identity and narratives

The Arukwaynes are called that by the oldest indigenous people and this term corresponds to a transliteration derived from the Urukaua River. However, in this study, the best-known ethnonym Palikur will be used, designated to the people who live in the State of Amapá and French Guiana. In Brazilian territory, they have their homes established along the Urukaua river, located in the Uaçá river basin, region of the municipality of Oiapoque; in French Guiana; They also inhabit neighborhoods in the cities of Caiena and Saint Georges, on the banks of the Oiapoque River.

The Palikur are the only ones from the region itself and the only ones who have maintained their original language. The Palikur, an indigenous people who speak the Arawak language, are one of the populations that have lived the longest in the region north of the mouth of the Amazon. This is known because, in the first decade of the 16th century, documents from European travelers reported the presence of a numerous indigenous society called Paricura, located at the mouth of a large “sea of fresh waters”.

This ancient history also means that the Palikur have long been in contact with non-Indians. This fact was not without trauma, as, until the middle of the 20th century, it cost them many lives and there was a radical decrease in their population. In historical documentation and in their oral narratives, the Palikur are described as brave warriors and navigators, qualities that, certainly, helped them survive and be present here today in a situation of increasing population growth (Nimuendaju, 1926, p. 46).

There is a wide variety of non-indigenous people with whom the Palikur, and the indigenous populations of lower Oiapoque as a whole, have maintained some type of relationship. Peoples who occupy the Uaçá I and II Indigenous Lands are Galibi-Marworno, Karipuna do Amapá and Palikur. According to CENSO/2011/FUNAI/MACAPÁ, there are approximately 4,462 indigenous people located in the municipality of Oiapoque, with the legal status of demarcated and approved lands, in accordance with Decree nº. October 298, 1991 (Tassinari, 2003, p. 93).

The Palikur are mentioned in traveler's reports, particularly from the Germans, as having occupied, since the 16th century, the coast of Cape Norte, between the mouth of the Amazon River and Cape Orange, at the mouth of the Oiapoque River. The Palikur people make up an ethnic group formed by descendants of historical groups of different origins that converged in the region, at different times they inhabit the banks of the Urukauá river, in the Uaçá indigenous land (Gallois; Grupioni, 2009, p. 14).

The indigenous Palikur people speak the Palikur language, originating from the Arawak linguistic family. They also use Portuguese and French in social and commercial relations with other people. Its population is currently estimated at 1,409 inhabitants (Kumenê Polo Base Census – 2015/2016). Another aspect of the Palikur people is their important population growth. Census figures recorded in 1925 for the Palikur of Urukauá (Nimuendaju, 1926) indicate that the total population was 186 people. The 2002 Census recorded a total of 1011 people (Funai – ADR/Oiapoque). But the Palikur population is still weakened because of a past of wars, persecution and epidemics arising from contacts with white people.

Starting from this context, this article sought to investigate curriculum studies, debates about the school curriculum and identity aspects about educational processes in indigenous environments. It starts from the conception adopted by Silva (2011, p.17), presented in curriculum theories, which are classified from three perspectives: traditional, critical and post-critical. The first is based on positivism and conceives education and the organization of knowledge (curriculum) as a mechanical process with a linear/rigid character, which aims to adjust subjects to the capitalist world.

In this way, critical theories are based on Marxism. They refute the idea of a static (traditional) curriculum, they understand the school as a dynamic and social space that brings the contradictions of capitalist society based on the following categories: “Ideology, cultural and social reproduction, power, social class, capitalism, social relations of production, awareness, emancipation and liberation, hidden curriculum and resistance” (Silva, 2011, p. 17).

The framework of post-critical theories is multiculturalism, a phenomenon that has its roots in the most developed countries in terms of cultural and economic aspects. The emphasis sought in post-critical theories is the struggle to re-signify the curriculum in a multicultural perspective so that it focuses and recognizes subjects historically made invisible in society, enabling recognition of their identities, the significance of their cultures and knowledge through the curriculum. This perspective is focused on by Silva (2000, p. 102) in a recent essay:

Multiculturalism studies deal with diversity. It is then proposed to theorize about the conceptions of difference and identity, as well as to analyze the implications of these conceptions for the curriculum. Their views, that identity and difference are interdependent, and that identity is not an essence, is not a given, is not fixed, nor stable, nor coherent, nor unified, nor homogeneous, nor definitive, nor identical. It is, yes, unstable, contradictory, fragmented, inconsistent, unfinished. It is a construction, an effect, a production process, a relationship, a performative act. Finally, identity and difference are linked to discursive structures, systems of representation and power relations.

School education in the village only takes place in two schools, offering Basic Education (Elementary and Secondary Education) and Youth and Adult Education (EJA), with more than 600 regularly enrolled students, coming from the Kumenê village itself and from some students who stay in nearby villages and get to school by canoe and rowing.

The schools in the Kumenê village were built in masonry and wood, asbestos tiles and clay, which distinguishes them from other models of housing in other indigenous communities, as, in most other villages, they are built only of wood and covered with vines and roofs in straw. A unique urbanization process takes place in the Kumenê village, and wooden houses and bridges on the banks of the Urukauá River, which characterize the indigenous community, can be seen in the photos of this community, below.

Figure 1– Image of houses and bridge in the Kumenê indigenous community.



Source: Aldeia Palikur de Kumenê | Crossed Views on Diversity | OSCIP Image of Life (wordpress.com). Accessed on 04/21/2022.

These people are one of the oldest among the indigenous populations that currently live in this region. Due to their geographic location, they are excellent navigators, the only representatives of the Arawak group occupation (Capiberibe, 2007). The reality of indigenous

school education in Amapá is one of abandonment and disregard for most indigenous communities, given that the public authorities do not guarantee the minimum necessary for the teaching and learning process. Thus, we see improvised classrooms for teaching and studying, a lack of chairs, boards, lunches, teaching and teaching equipment, putting indigenous education in a precarious situation.

This context will be discussed below, in the section on the physical structure of indigenous schools in Amapá. It is worth remembering that the Palikur, according to Nimuendaju (1926, s/d, s/da) are made up of their own identity. The debate is particularly interesting since, for this article, it is the only way of understanding how relationships with the school curriculum occur. Therefore, it is necessary to immerse ourselves in the reality of the Palikur, who are not a people with linear descent. To achieve this, the idea of the existence of indigenous groups (peoples, subgroups, clans, etc.) is used; a priori data focus on the meaning of such groupings in relationships with otherness (Camolesi, 2013).

Throughout this study, reference is made to the peculiarities of the Palikur in terms of social organization and contextual differences. As stated above, the Palikur have their own language, Parikwaki, which is spoken, to a greater or lesser extent, in Brazil and French Guiana, along with Portuguese, French and Créole (Patoá originating from the French language). As Manuela Carneiro da Cunha says, “[...] the language of a people is a symbolic system that organizes their perception of the world and is also a differentiator par excellence. [...]” (1992, p. 100). The pedagogical practice of non-indigenous teachers who were interviewed in Aldeia Kumenê (Oiapoque) and their impressions and knowledge about indigenous social and cultural reality is highlighted). According to Catherine Walsh (2006, p.11), ethnic identity is considered as:

[...] a dynamic and permanent process of relationship, communication and learning between cultures under conditions of respect, mutual legitimacy, symmetry and equality. An exchange that is built between culturally different people, knowledge and practices, seeking to develop a new meaning between them in their difference.

Based on the dimensionality of ethnic identity that is shown in interculturality, the author highlights that the recognition of social, economic, political and power inequalities, as well as the domination to which they were subjected by institutional conditions, are factors that must be faced and surpassed in indigenous societies and, in this case, in the Palikur indigenous community.

Research context

The challenge that constitutes the study of ethnic identity and the recognition of multicultural aspects in the school curriculum of indigenous populations consists predominantly in the formation of pluralized and multicultural school spaces (Ferreira, 2018). The object of study of this research was based on the ethnic identity of the indigenous people, which must be recognized in the curricular and pedagogical practices of school environments, and given due historical, social and cultural meaning. The locus of research investigation (direct observation) was in the Kumenê village, and it was necessary to delimit the narrative interviews of the research subjects in line with the decrees and health protocols to protect indigenous peoples, to prevent the spread of viruses, and following contingency plans guided by the Ministry of Health.

Therefore, the empirical study of the research was characterized by three (03) narrative interviews with non-indigenous teachers that were carried out in person, with the acceptance of free and informed consent terms. The respective authorizations were obtained for contact with the Kumenê indigenous village, which occurred in a more restricted way in (03) three visits through observations of the research field, carried out at times in the classroom, in the teachers' accommodation and others in the village duly recorded in a field diary.

All narrative interviews were recorded with the permission of the teachers. Recording, according to Ludke and André (1986, p. 37), “has the advantage of recording all oral expressions immediately, leaving the interviewer free to pay full attention to the interviewee”. Through observation, the researcher gets closer to the object, as he observes, in situ, the daily activities of the subjects and seeks to understand their worldview, which is presented in the meaning attributed to the reality that surrounds them (Triviños, 2011). The research adopted all regulations, measures and regulations that deal with research with the indigenous population, in particular the Resolution of the National Health Council - CNS 304/2000, which includes a complementary standard for the area of research on indigenous peoples.

Thus, the locus of the research was the Moises Iaparrá State Indigenous School, where students from the Palikur people from the 6th to the 9th year of Elementary School II study. It is in Aldeia Kumenê in the Municipality of Oiapoque, which is in the Uaçá Indigenous Land (approved by Decree 298, published in the Official Gazette of the Union 30.10.91), extreme north of the State of Amapá, on the left bank of the Urucawá River, in an island of recent geological formation, surrounded by floodable fields, in the Uaçá reserve, in Oiapoque.

To get to this place, it was necessary to travel 590 kilometers from Macapá to the Municipality of Oiapoque, and sail by boat or flying boat for at least 10 hours along the Oiapoque River, in the middle of the Amazon rainforest, as this is one of the most isolated indigenous communities from Amapá. It is the region with the highest concentration of the indigenous Palikur people.

The Kumenê village, located in Oiapoque in the Amapá Amazon, which is rich in biodiversity due to the immense animal, vegetable, mineral and human wealth (diversity of indigenous ethnicities and regional diversity in the formation of residents) existing there. Just below, there is a partial view of a main street in Aldeia Kumenê and houses on Palafitas, which are houses built above the water, although they can also be built on earth or sand, they are supported by large piles due to the flood of the Uaçá River, and in the other photo there is the binational bridge that divides the city of Oiapoque (Brazil) and French Guiana (France) (Barreiros, 2012, p. 98).

Figure 2 – Main street of Aldeia Kumenê



Source: Authors' Collection, 2022.

The research observations, which took place in the Kumenê community, through some visits, were recorded in a field diary, and all trips were scheduled with the Indigenous Education Center and narrative interviews with non-indigenous teachers took place gradually, respected NEI's health protocols and travel schedule, in accordance with the consent of the Secretary of State for Education of the State of Amapá (SEED/AP).

As this is research within the educational field, it can be argued initially, based on Giorgi (2008), that the object of study in phenomenology cannot be analyzed in isolation, not even from the sole perspective of quantification, seeking the a priori neutrality that positivist science brings as a principle.

The Empirical Phenomenological Method in Educational Research

Initially, one can understand the “approach as logical assumptions, of the chosen reasoning process, at a higher level of abstraction, of the phenomena of nature and society” (Lakatos, 2001, p.106), and may also be epistemological, gnosiological assumptions, methodological and technical aspects involved in research.

For this study, the empirical phenomenological method in education was chosen as the basis of the investigation, since it proposes to explain how knowledge of reality is processed and dialogues in accordance with the research question on the pedagogical practices developed in the indigenous school curriculum, from second segment of elementary education, in the perception of non-indigenous teachers from the Indigenous Education Modular Organization System (SOMEI), who strengthen the ethnic identity of the Palikur people, in the State of Amapá.

Firstly, Phenomenology must be explained, which, in its history, began through the works of Edmund Husserl (1859–1938), considered the father of classical phenomenology. It constitutes a science focused on the study of what manifests itself to intentional consciousness (consciousness of). Phenomenology is reiterated as a science and rigorous theoretical-philosophical method that aims to reflect on phenomena, that which manifests itself, that is, living experiences (Ales Bello, 2004, p. 45).

The methodological path of phenomenology predisposes the researcher to meet the content of the pre-reflective experience, gradually leaving aside both the previous positioning of a science and its theses, and what defines and values the object of study, as pre- concepts or prejudgments. As a phenomenological attitude or conversion, there is the effort to start without pre-theoretical when looking at the object, observing what it is, letting the things themselves manifest themselves (Husserl, 2006, p. 27).

According to Husserl (2006), the term reflection alludes to "(...) a designation for acts in which the flow of experiences is clearly apprehensible and analyzable, with all its diverse events (moments of experience, intentionalia)" (p .171). Therefore, these methodological premises served as the basis for capturing and understanding indigenous knowledge and experiences that are processed in different ways, mainly verbalized and transmitted by ancestors in the Kumenê village.

Research Participants/Subjects

The choice took place previously with the 3 (three) teachers, based on the requirements of the outlined profile of the object of study: all belonging to the state's effective teaching staff and approved in a selection process for teachers in Indigenous Education in Amapá and northern Pará (there was no public tender for the segment investigated); who were not indigenous; should still have work/location at SOMEI/PALIKUR and work in the segment from the 6th to the 9th year of elementary education in the pedagogical unit of the indigenous education center – NEI, the three teachers were from the common curricular base subjects (mathematics, Portuguese language, history).

Table 01- Characterization of research participants

Participants Teachers non-indigenous	Time Teaching With the Palikur/Village people Kumenê	Experience in Education Indigenous and Classes Multiseriate	Training Degree Intercultural to work in EI, if so, mention the institution	Courses on Indigenous languages and/or Indigenous Empowerment
Mathematics	6 years	Yes, 11 years	No	No course
Portuguese Language	14 years	Yes, 24 years	Yes, UNIFAP	X
History	18 years	Yes, 24 years	No, UVA	X

Source: Authors, 2022.

Research procedures and instruments for constructing research data

a) Narrative Interviews

Adopted as an instrument in the construction of data, narrative interviews allowed the object of study to be revealed, bringing elements to the analysis of the phenomenon investigated. The narrative interview, among the various types of interviews, among which the semi-structured interview is the most common, occurred because this type of instrument allows the interlocutor to give a voice, in an active, empathetic listening and interested in maintaining the interaction with the interviewee, but without directive interventions that could harm the subject's speech (Schütze, 2011). It was the uniqueness of each teacher and an individual journey and their inscription in a social sense of experience that allowed an understanding of the phenomenon of the ethnic identity of the Palikur people.

In this way, the recording and transcription were made in full of the narratives of the non-indigenous teachers, and had the fundamental objective of reading the reports at the time of analysis, the effort required for the subject's report is consistent with the characterization of the method since the initial stance of the researcher/interviewer so that they are always attentive during the interview, mainly to the subject's report, witnessing the other's lived experience (Pezzela, 2003, p. 113).

Next, the statements are commented and interpreted, based on the meanings that are revealed in the narrated experience and as a product of the reflections made by the researcher in his trajectory of pedagogical and professional practice, regarding his perceptions of ethnic identity in the school curriculum of the Palikur people. and anchored in an existential perspective of the human condition that are placed in the narratives of non-indigenous teachers.

Assuming a qualitative strategy of the phenomenological method, such as narrative, means, first, that existence is adopted as a theoretical and philosophical guiding thread, understood in the lived experience of non-indigenous teachers.

The narrative interviews followed the guidance framework described by Schütze (1992). For scheduling, teachers were always recommended to choose a location of their preference, in this case, (02) two non-indigenous teachers were interviewed in Aldeia Kumenê (Oiapoque) and one (01) teacher in the city of Macapá, that is, where they would feel comfortable enough to tell their stories about their lives, as well as where the date and time would be set in a way that was convenient for them, so that they could be calm, without any worries.

Analysis of search results

Considering the theoretical framework adopted, here considered as defined by the work through the procedures and instruments for gathering research information, the adoption of Schütze's (1992a) generative question in the narrative interviews that result in the final categories presented in this topic anchored in phenomenology (MFE) emerged from the analysis of data constructed in field research.

Based on this theoretical and methodological structure presented, throughout this study we seek to reflect on the possibilities and paths of the indigenous school curriculum in the pedagogical work of the ethnic identity of the Palikur people, based on the perception of non-indigenous teachers from Amapá. The relationship with the research assumption and the central question of the study, according to the data analysis with a focus on the MFE that was followed throughout the investigation, resulted in the final categories reached by the research and, therefore, we have the results of the same.

Indigenous intercultural continuing education

Firstly, in the analysis of the narratives of non-indigenous teachers, the generative issue was addressed, in which some pertinent questions were highlighted that helped to understand the constituent relationships between the research subjects and the process of becoming an indigenous education teacher. Based on the empirical phenomenological method (EMF), the construction of a teacher's identity begins during the period in which one is a student, solidifies later, during initial training, and extends throughout the professional practice.

In this way, indigenous communities are characterized by a diverse culture and, according to the analysis of this first category of research, it is possible for non-indigenous teachers to understand this cosmology and work on indigenous ethnic identity in the school process, especially Palikur. This can be seen in the narrative of the Mathematics teacher who emphasizes “we learn more from them than we teach, it is necessary to study more about these indigenous cultures”.

Continuing training in the intercultural context has become a demand on the part of non-indigenous teachers, who recognize their limitations in educational-pedagogical work with indigenous cultures. Therefore, it is necessary to understand that the learning processes of children and young people who attend indigenous schools – in the case of the study of the Palikur people – must be in line with management that enables the construction of pedagogical projects with autonomy and specificity of the school. indigenous people in Aldeia Kumenê. In this regard, it is highlighted that the management and organization of the indigenous school must consider.

[...] its social structures; their sociocultural, religious and economic practices; their forms of knowledge production, their own processes and teaching-learning methods; the use of didactic-pedagogical materials produced according to the sociocultural context of each indigenous people (Brasil, 2012, p. 8).

It is understood that the indigenous school reality, in which the non-indigenous teacher will work, is complex, multifaceted and spiritualized and fundamental. Thus, it is necessary that its formation be thought of in the context of indigenous cosmologies, since this culture is permeated by the relationship between the ancestral knowledge of each indigenous people (in this case the Palikur) and Western knowledge, that is, what they acquire in higher education courses (Henriques, 2015).

It is therefore argued that this knowledge enables studies on indigenous peoples today, with regard to legislation, in accordance with presidential decree no. 6861/2009, on Ethnoeducational Territories, as also stipulated in the National Curricular Reference for Indigenous Schools (RCNEI), and in the Education Guidelines and Bases Law (LDB) which, considering the legal provisions, must support the new curricular proposals for indigenous schools, in which the indigenous school organization is truly led by indigenous peoples.

The interviewees' statements lead us to many reflections. They claimed little knowledge and understanding of the culture and identity process of the Palikur people. They then emphasized the need to deepen/study this indigenous population, which has a rich culture, mainly because it has its own language, affiliated with the Arawak linguistic family (Capiberibe, 2009). In this sense, it is understood that it is necessary to promote “[...] the intercultural training process of non-indigenous teachers that seeks the multicultural context of indigenous reality” Rodriguez (Rodriguez, 1998. p. 2). In relation to this discussion, the following is the professor's statement:

I had the experience of teaching in an indigenous village, and I still have my fears, but I worked in high school, youth and adult education. The training is not designed to teach with Indians, it is not easy, their culture is different, and there is no interaction with them, I confess that I did not study about them, in fact we have little knowledge about the culture, needing to expand to interculturality, as the language Motherhood is an obstacle, and for this reason I had a lot of difficulty communicating” (History Teacher – emphasis added).

It was evident that the respective teachers did not have specific training to work in indigenous education, citing their limitations and frustrations with the indigenous cultural context, which must be understood in its dimensionality and entire cosmology, even in difficult contexts such as those mentioned by the teachers interviewed. The meanings of these actions reliably show what was expressed but are also consistent with the ideals and intentions of the research method. Therefore, the trajectory of the second category, through empirical research work, aims to discuss phenomena regarding this perspective of the school curriculum and intercultural pedagogical practices as a way of deconstructing the still colonialist and clientelist school model for indigenous peoples.

The Intercultural curriculum necessary to work on Palikur ethnic identity in teachers' pedagogical practices

This section is based on opposition and overcoming the colonialist curriculum model, which was historically designed for indigenous peoples and ignores their cultures and worldviews. Based on this analysis, the study points out that this traditionally subordinated school context must be recognized as a producer of culture through intercultural pedagogical practices.

It is necessary, then, from this observation to recognize the need to transform this reality, but, beyond appearances, it shows a context of hegemonic reproduction that still continues to be subjected to reality and consequently the indigenous school in Brazil, sometimes biased and superficial, that teaching is poor and practices devoid of the indigenous intercultural context and its traditions and cosmologies, is demonstrated in the direct observation of the field diary “it follows the norms established by SOMEI. Regarding planning, non-indigenous teachers who work at the school plan their pedagogical activities based on guidance from the Technical Pedagogical team of the Indigenous Education Center (NEI)”. In other words, the curriculum (SEED/BNCC) is disconnected from the reality of the Kumenê village. For example: the standard school calendar is still adopted according to the national model of 200 days and 800 hours, which does not respect the diversity and specificities of these communities, such as the cycle of harvesting and planting wild cassava, one of the village's main foods, whose harvest depends on everyone's involvement in the tasks. Apple (2011) understands:

[...] the national curriculum is a mechanism for the political control of knowledge. Once instituted, there will be very little chance of going back. It may even undergo changes due to the conflicts generated by its content, but it is precisely in its institution that its political tactics reside (Apple, 2011, p. 94).

Collaborate, Silva; Vasconcelos; Casagrande (2016, p. 69):

The weaknesses of the Base: emphasis on large-scale privativist evaluation processes, which results in professionals being held accountable for the results achieved; the standardizing nature of the proposal generates regulation and control of the pedagogical processes of educational institutions, especially public ones; dispersion of diversity and the need to constantly promote creative curriculum processes in Brazil's own and specific realities (Silva; Vasconcelos; Casagrande, 2016, p. 5).

Therefore, based on the object of research, that is, the pedagogical practices developed in the indigenous school curriculum in the perception of non-indigenous teachers at SOMEI. We still have pedagogical practices that do not strengthen the ethnic identity of the Palikur

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people and are still perceived as disconnected from the interculturality necessary to break the crystallized context of the homogeneous school curriculum established in indigenous communities, showing themselves to be in line with the standardization and legitimization of monocultural activities and practices.

The search for legitimacy marked the beginning of the process of deconstructing the cultural identity of indigenous populations with the sending of religious missionaries who began to group Amerindians into missions, reductions and villages, to introduce them to the Catholic faith (Faustino, 2010). Through catechization, patterns of coexistence and models of production that were interesting to the colonizer were disseminated: “[...] the pattern of power based on coloniality also implied a cognitive pattern, a new perspective of knowledge within which the non-European was the past and thus inferior, always primitive” (Quijano, 2005, p. 228).

Thus, historically colonial education in Brazil was planned for indigenous people, following European standards, without considering the diversity of indigenous peoples, their knowledge and their worldviews. It is important to consider that the current school model cannot continue to perpetuate the colonizer's exclusionary, Eurocentric educational paradigm.

It is also noteworthy that this study points to the school as a place of production and reproduction of culture, which emphasizes the meanings and differentiations of cultural processes, and within this logic, we must deconstruct the colonialist and homogeneous curriculum, to build a curriculum that takes considering the diversity and complexity of the Brazilian educational reality, which can be supported by interculturality.

Final considerations

In particular, it is clear that it is urgent to build an intercultural curricular proposal that meets Indigenous Education, which is based on the culture of indigenous subjects and the specificities of their communities and not based on a “dominant paradigm, with fragmented knowledge, decontextualized from reality indigenous, such as a list of content or in an educational organization that is characteristically “urbanocentric” (Ferreira, 2018), but that favors the ethnic identity of the indigenous student. To meet this demand, we emphasize the need for this school located in the Kumenê village to be valued as a space for cultural and identity elaboration/construction in which the process of valuing local cultural knowledge is highlighted.

By carrying out this research, it became clear that the Palikur indigenous community has its cosmology of life in multiple senses, and its natural relationship with the forest remains symbiotically, it becomes a phenomenon and cultural reference for this population, it is an

integral part of their lives and children learn from their elders, and the school that the indigenous community lives in the intercultural context that shares life and describes the river and the forest. In this way, despite the problems observed, it was found that there is interest and willingness on the part of non-indigenous teachers to work on the ethnic identity of E.F – II students in the Kumenê Village of the Palikur people. It must be clarified that the intention of the research, in no way, places research as an end in itself, and that there are inconclusions and questions that feed the desire to change from monocultural practices to intercultural practices, and indicate that it is possible change to a collective, community, specific and identity project for each indigenous people, even in the face of great challenges in building the school and an indigenous curriculum

At the end of this study, as stated above, indigenous culture appears to be a relevant aspect for the identity process of the Palikur people, given the impact of culture on the pedagogical practices that are established in the indigenous school reality. There is a need for new research to construct new data and analyses resulting from what was possible to achieve with this research, as there is still a lack of studies in this curricular and educational area.

The results of this study point to the need for pedagogical practices that strengthen ethnic identity in the school curriculum of the Palikur people in Aldeia Kumenê in the municipality of Oiapoque. Regarding the contribution of the research, it is believed that the approach of the final categories presented in this study justifies the need for an intercultural curriculum in indigenous education, to counter these contents that have already been established by the State Department of Education - SEED and are developed in school classes indigenous people, as knowledge socially recognized and legitimized by the dominant elite and end up denying knowledge originating from indigenous culture. The cultural knowledge of indigenous communities is ignored, which is silenced and is not worthy or legitimized to be used in the classroom, which characterizes a coloniality of knowledge.

Teachers were unanimous in stating that they do not participate in the selection of school content and knowledge. These are called by the educational system as content that is already ready, listed by year and divided into two months, to be taught, regardless of the context in which the school is located, as stated by non-indigenous teachers in the final years.

Unfortunately, based on the teachers' narratives and field observations, in the learning process, most pedagogical practices do not relate to the cultural reality that the indigenous student lives, as is the case of the indigenous school in the Kumenê village.

The content is still traditionally worked on by most teachers, in a content model of reproduction in the notebook, in which, literally, everything that is on the board written by the teacher is copied by the indigenous person, and the content is transcribed into the notebook, without making the relationship with the student's cultural and social daily life.

The Palikur indigenous people, in the Kumenê village, have a rich cultural cosmology that could and should be explored through aspects existing in the Amazon region at school, thus valuing the reality of indigenous students. Unfortunately, the school curriculum is brought from the city and this form of teaching and method is one of the most archaic, which makes an enhanced intercultural pedagogical practice unfeasible for the process of building knowledge and cultural experiences. In this sense, in the official curriculum there is no space for popular knowledge originating from indigenous communities, so that these students can think in a community and emancipatory way.

This form of exclusion of local knowledge is what Mignolo (2010) calls the Geopolitics of knowledge, which refers to the relationships between space and power that generate hierarchies between different knowledge systems, when related to space, power and knowledge. Thus, the indigenous people speak of the North region, Amazônia Amapaense (space), where it still predominates in the imagination of the population of other regions of Brazil and other countries (power) that these people are inferior, backward and ignorant.

These problematic configurations that are included in the objectives of this research are highlighted as a way of contributing to and valuing the production of the ethnic identity of the Palikur indigenous people. The discussion about the curriculum for indigenous schools in Amapá must not deny the rich and powerful heritage of these cultures, so that continued training in the intercultural sphere with teachers truly enables the study and deepening of indigenous knowledge, in order to overcome the mistaken and naturalized views on this topic.

It is a fact that the school curriculum, with all its polysemy, seeks an indispensability in its function and pedagogical relevance, which is essential to break with the still functional and static model of pedagogical practice, in which the dynamicity of transformations is not monitored. which society has been going through and are reproduced in the school context, as the school must also modify and reproduce these changes.

The research proved the need to implement a new proposal for an indigenous curriculum, which, according to the results of the study, must be rich in diversity and marked by the production of new meanings that make it clear that this, at the same time as it outlines new challenges, produces new discourses and new possibilities.

The research, when thinking about and discussing the indigenous school curriculum, glimpsed the practices, knowledge and social organization of the Palikur people and their urgency in incorporating them into the eminently indigenous school curriculum.

Thus, a great challenge lies ahead in indigenous education, the commitment to building a worthy school from the perspective of a specific, differentiated, intercultural, bilingual and quality indigenous school (Brasil, 2012). Within the educational reality of the Indigenous Amapaense Amazon, as a starting point for new directions in the construction and operationalization of the curriculum and a policy of initial and continued intercultural training of teachers, in support of indigenous school education, which is an ancient demand of indigenous peoples from Amapá.

To conclude this work, we hope to have enabled problematizations, suggestions and contributions to the process of constructing the pedagogical practices of non-indigenous teachers to construct/affirm the ethnic identities of the different indigenous populations of the State of Amapá. Because of this, it was decided to end this text by emphasizing that indigenous cultural knowledge is the significant curricular references to guide the school learning of indigenous students in Aldeia Palikur, or in any other scenario where there are indigenous communities. A possible conclusion is the urgency of building an indigenous school that can draw on its own culture to multiply and perpetuate its ethos and thus enable the conception of new perspectives and new educational and pedagogical practices for students in indigenous schools.

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