

177 - IDENTITY AND ALTERITY IN INDIAN SCHOOL: BUILDING THE KNOWLEDGE AND PRESERVING THE KNOWINGS, FROM GUARANI TO GUARANI

MARTA ANGELA MARCONDES,
MARILIA G.G. GODDOY,
FABIANA AP. ANDRADE,
EDSON GIMENES DA ROCHA,
MARILENA WACKLER

Universidade Municipal de São Caetano do Sul – USCS- SCSul – SP, Brasil
e-mail: biomam@uol.com.br

INTRODUCTION

This work was developed through the cultural following of the project “Aranú Porã” which was sponsored by PETROBRAS whose objective was the preservation of the existing sources in the Guarani Krukutu village. The living with the Guarani community in the sphere of Indian education made possible to know the culture and the understanding of the way of thinking of Guarani and made viable the production of the actual work,

The village is located in the district of Paraleiros, the extreme south of São Paulo county, Krukutu village from the ethnic Guarani – subgroup Mbya is one of the four villages which is located in São Paulo city (Tekoa Pyau, Tenondé Porá and Krukutu) and its characteristics stand out for being in a Protected Mananciais Area (APM) Capivari-Monos, in the waterfront of the reservoirs of Billings, important water resource in the county, besides being part of the Serra do Mar Stadual Park, Protected Environmental Area (APA) Capivari-Monos, from the reserve of biosphere of Atlantic Forest and São Paulo City Green Belt Biosphere Reserve.

In the Krukutu village the manifestations of Guarani culture are substantiated by the maintenance of the traditions, the environmental characteristics, by still having the Indian cemetery, by the rituals which characterize this culture, by the meaningful actions of the “prayers” whose performances ensure the preservation of the language as well as the traditions, besides having many programs and projects connected to the practices of public policies in this village.

There is the Center of Education and Indian Culture (CECI) that is the result of agreement between the Guarani Indian leaderships of São Paulo city and the Secretary of Education of São Paulo county. CECI has an important role in Guarani community in the Krukutu village and its project anticipates the promotion of full development of children in physical, psychological, intellectual and social aspects from zero to six years old reassuring and strengthening the ethnical identity and valuing the mother tongue, promoting the transmission of oral culture, the recovering, the publishing and the preservation of the histories, knowings and traditions through the valuing and respect towards the elderly ones. (xe ramói)

In CECI, it is developed the basic education by Indian teachers who use not only the oral tradition, but also other pedagogical resources and didactic material. Taking into consideration the legal principle of law 9.384/96 in its article 78 – Tomo I and IV the Project Arandú Porã made feasible the production and publishing of didactic material which comprehended the legal proposition.

According to Alvarez Leite, (2008) the origin of the model of education that, still nowadays, it is hegemonic, it is linked to the creation of Nation State being a tool to the homogenization of a heterogenic society, quoting Alvarez Leite, (2008) discussing the theme of intercultural education is taking over the multicultural, multiethnic character of the Brazilian society and breaking away from the idea that the Brazilian people having one only identity, the law 9.394/96 (LDB), Art. 78 and Art 79 acknowledge the multicultural character in the Brazilian education suggesting an Indian school education respecting their differences and providing the communities and peoples the recovering of their historical memories, reassuring of their identities and valorization of their languages and sciences.

Reaching a necessity of differential Indian education and suitable to the multicultural and multiethnic scenario, implies in the formation of Indian teachers able to do so, notwithstanding Grupioni explains 'Forming Indians to be teachers and managers of more than 1.400 schools, located in Indian lands, it is today one of the major challenges and priorities to the consolidation of an Indian school Education based on the principles of difference, specificity and bilingual and interculturality. At last, we can say that is a complex job, which has found many different solutions in many places of the country, ad for which there is not one only model to be adopted, taking into consideration the vast heterogeneousness and diversity of the situations of socio languages, cultural, historical, of formation and schoolarization lived by Indian teachers and their communities'. (In Alberto, Brasília, v. 20, n.76, p. 13-18, Feb 2003)

OBJECTIVE

This work had the objective of elaborating a didactic material which reached the necessities of a multiethnic and multicultural teaching and helped the difficulties of Indian teachers besides being a facilitator in the application of the pedagogical content in the Indian schools. Notwithstanding creating a material aiming a specific ethnic segment implies in understanding this segment from inside to outside. Searching the causality of beliefs and Guarani myths is, in such way, see the world through Guarani's eyes. It is concluded that, like Litaiff (2004) says, Mbya-Guarani comprehends the myth from a conduct model, model that bases collective beliefs, so, getting to know their histories and beliefs, we can understand their way of life – (nhanderekó). From this point, it was developed a didactic material from histories that show their way of Mbya-Guarani's life.

METHODOLOGY

For over two years, visits were made to the Krukutu village in periods of nearly twice a month, in these occasions meetings were done with Indian. In these meetings were supposed to make know and understand their point of view and, mainly, the way they build their Guarani identity.

The knowledge of the ancient was told by the “Xe ramoi” (generic grandfather, the oldest man, spiritual leader), by the “pajés” (spiritual leader) and “cunhã karai” (the oldest woman and spiritual leader). Those people are in charge of oral tradition of Guarani culture to the new generations. It was also developed meetings with the young members and even the children in a way of making possible building the perception of a continuity of Guarani's knowing from one generation to another even if this knowing were influenced by the 'Juruá' culture (non Indians)

Many times, the talks had among the Guarani, contrary to the 'juruá', had many characteristics of non continuity, because of that many histories were told with a non linear construction (beginning, middle and end) being needed many retakes of the same content in order to understand the inner relations. This way if telling histories, therefore, shows a manner of

understanding the world, because the Guarani culture understands the creation of the world like 'opa mba'e' (all the things are just one), so, in this conception, the linearity does not have a referential meaning, insomuch "the part is all" and "all is the part".

The places where the talks were done, were also diverse taking place in formal gatherings as well as in the intimacy of 'oguy' (house), sometimes in 'opy' (pray house) and many times outdoors in the village or during hiking.

The content and living related were written in Portuguese, and any time that was possible or required in Guarani language, specially in occasions in which the translation was not totally suitable to the idea.

The content was typed and transcribed in Guarani in order to generate to each content a text in Portuguese and another in Guarani.

Having concluded the textual composition of the material, it was done other gatherings, this time only with children with the objective of developing illustrations to the written themes. It was given to the group of children, lots of paper in white and plenty of colored pencils. The stories were told to the children so that they could enter into the universe of imaginary and conceive an illustrated idea of the history and express it in the shape of a drawing.

The drawings were identified according to the authors and theme of reference, later they were chosen, digitized and used in the process of editing of the illustrations of final material.

It was also done pedagogical exercises related to the content of the activities in classroom.

RESULTS AND DISCUSSIONS

Immersed in the universe Mbya- guarani in the investigatory process it could be noticed the way that the Guarani culture understands the creation of the world. Guarani create not only the principle of all things, but also the own known having a primordial provider that is titled as 'nhanderu' (nhand = first, Ru= father – in some literature written separated Nhande Ru). As it is called, "Nhanderu" would have done all the things, however in full way and not compartmented. "Nhanderu" creates the Guarani world with all of its particularities at once, so that the sky, the stars, the sun and the moon, the forests, the rivers, the mountains, the animals, and the own Guarani (self called "Nhandeva" (first man, according nhande= first + Ava = man) come out at once, Mbya- Guarani represents the purpose of "Nhanderu", that is, all the things were created in order to Guarani people live and enjoy the things and known that "Nhanderu" had created. To the Guarani people, there is still the concept of a plural creator, that is, they believe in many divinities, such as Tupã, Jakaira, Karai, ..., having "Nhanderu" as the main divinity.

The world nowadays, however, does not represent the original world created by "Nhanderu", there is an idea of a Primeira Terra (first land), known as "o tempo antigo do mundo" (the ancient time of the world), a universe where had been lived the ancestors, a perfect world in a holy land "Terra Sagrada". Nevertheless, this first world would have been very 'heavy' – dense – due to the human imperfections (the meanness) and "Nhanderu" would have destroyed it and, by compassion, created a "New Land"; the land of today. It is "New Land that arises with other Indian peoples and also 'juruá' and this land and the way of being Guarani is thwarted by the weaknesses of mankind. The invasion of the evil and the arrival of the civilization unbalance the holy world, this way guarani people search changing the imperfections, avoiding the evil and act like the "ancient times" and reach the "Land without evilness."

It is through the "prayers" (spiritual leader: pajé, Xe ramoi, cunha karai) that they try to reach the Land without evilness. The "prayers" are the wise of the Guarani culture and are in charge of the preservation of the oral traditions of the ancestral. It is in the "opy" (house of prayers) that the people get together to learn the teachings of the "prayers", participate of the rituals and traditions, and get in touch with the divinities.

In Guarani culture living near the ocean has a special meaning, because it represents the extreme end of the Earth and the place where the Gods live. The integration of the Guarani people with the Atlantic forest represents, so, the expression of the religious conception of living in the proximity of the ocean like true Guaranis, the closest of imaginary world created by "Nhanderu". Guarani people understand all the nature having the inherent spirituality to it, and all the things, places and animals have a spiritual entity that takes care and after and for this reason respecting the nature implies in respecting these divinities, these protectors. They have the power of bringing diseases to Guarani when they are angry or if they feel disrespected. The use of tobacco is very common as a way of getting in touch with the spiritual and having the permission to enter into the forest or even protection to develop an activity; or even the actions related with the survival like collecting material to the handicraft and farming, or hunting and the fishing are related to the spiritual plan and need the "permission" of the protectors. Walking into the forest in silence, or whispering and only the necessary is a posture that objectifies demonstrate respect and submission to the divinities.

Reaching in these results was a hard and arduous work, the difficulties were very evident during the interviews that were developed with the Guarani people, because their cultural dynamic made the approach harder for some themes. In the religious issue, for instance, although it was of public domain of Guarani was not a totally allowed issue to be discussed, some details were only to "prayers", so many times it was needed complete the set of ideas of certain histories, in other occasions, talking to the prayers. Still, many issues were difficult in explaining and it was needed to make analogies in many times so that it could be understood. In other moments, due to the wide influence of non Indians as time goes by, the histories were influenced by concepts and thinking structures which did not belong to ideal Guarani. Realizing the interculturality and recovering, in speech the level of wanted and needed originality to the elaboration of the material took time and many sensibility.

It was developed nearly ten themes in which were tried, by telling histories, establish the relation between the origin of the world through Guarani eye and their way of living, their daily routine and the way they interact with nature, and with the world of today. These histories were written in Portuguese and in Guarani so that the bilingualism and allow this material in the Indian school make the Indian children interact in both languages.

The illustrations to these themes were the result of a work with the Guarani children, consisting in showing the contents of histories so that they could create an imaginary of diverse themes and express what they understand through drawings. Getting this result was not a simple task, because, although it had been a ludic activity and developed in a relaxing environment, the children showed some difficulty in creating an image from a history which had been told, but after overcoming all the obstacles, the drawings done had a very good level and they were suitable to the needs of the illustration of the themes and producing this didactic material with illustrations by the own Guarani children had a meaningful importance in the promotion of the identity of Mbya-Guarani.

CONCLUSION

It was produced the didactic material in the shape whose title is NOSSA SABEDORIA SOBRE A VIDA E O MUNDO (Our wisdom about the live and the world), with ten written histories in Portuguese and Guarani, richly illustrated and a final part with activities to be done by the teacher in classroom. The material produced and its distribution in Indian schools, if it were used properly by the Indian teacher it could contribute a lot to the preservation of the way of Guarani living, their way of seeing the world and their ethnic and cultural identity through generations.

BIBLIOGRAPHY

- ÁLVAREZ Leite, Lucia H. – La educación intercultural bilingüe: el caso brasileño – 1ª Ed. – Buenos Aires: Fund. Laboratório de Políticas Públicas – 2008 - **Foro Latinoamericano de Políticas Educativas – FLAPE** (WWW.foro-latino.org)
- GRUPIONI, Luis D. B. – **Experiências e Desafios na Formação de Professores Indígenas no Brasil - Em Aberto Brasília v. 20 n. 76 p. 13-18 fev. 2003**
- LITAIFF, Aldo – **Os filhos do sol: mitos e práticas dos índios Mbya-Guarani do litoral brasileiro – RevistaTellus – ano 4 n. 6 p. 15-30 – abril 2004**
- Daaley, Roberta A. – Vocabulário do Guarani – Vocabulário Básico do Guarani Contemporâneo (Dialeto Mbya do Brasil) – **Summer Institute of Linguistic Brasília, DF 1982**
- Lei 9.384/96 – **Lei de Diretrizes e bases da Educação Nacional de 20 de dezembro de 1996**

SITES CONSULTADOS:

- <http://portalsme.prefeitura.sp.gov.br/Anonimo/EdInf/ceci.aspx> - acessado em 06/10/2009
- <http://www.rbep.inep.gov.br/index.php/emaberto/article/viewFile/1155/1054> - acessado em 06/10/2009

IDENTITY AND ALTERITY IN INDIAN SCHOOL: BUILDING THE KNOWLEDGE AND PRESERVING THE KNOWINGS, FROM GUARANI TO GUARANI**ABSTRACT**

This text shows the development of the production of a didactic material to be used in the Educational and Cultural Indian Center (CECI) – an Indian school – from the ethnic group Mbya-Guarani. Having the objective of reaching the needs of a multiethnic and multicultural education. This work was developed through the living with the guarani culture of the village Krucutu which is in the extreme south of São Paulo county inside the Protected Environmental Area (APA) Capivari – Monos. Through anthropological dynamics was possible to reach the necessary cultural elements which was used to produce a material in shape of a book having ten stories which show the way that the Mbya-guarani see the world and their way of living. This material was produced in Portuguese and Guarani and illustrated with drawings done by the guarani children and added of pedagogical activities to be used by the Indian teacher in classroom.

KEY-WORDS: krucutu, Indian, education

IDENTITÉ ET ALTÉRITÉ INDIEN À L'ÉCOLE: CONSTRUIRE LA CONNAISSANCE ET LA CONSERVATION DE LA CONNAISSANCE, DU GUARANI LE GUARANI**RÉSUMÉ**

Ce texte montre l'évolution de la production d'un matériel didactique à utiliser dans l'éducation et la culture indiennes Center (CECI) - une école indienne - de l'ethnie Mbya-Guarani. Ayant pour objectif d'atteindre les besoins d'une éducation multiethnique et multiculturelle. Ces travaux ont été développés par la vie avec la culture guarani du village Krucutu qui est dans l'extrême sud du comté de São Paulo dans la zone protégée de l'environnement (APA) Capivari - Monos. Grâce à la dynamique anthropologique était possible d'atteindre les éléments nécessaires culturelle qui a été utilisé pour produire un matériel de forme d'un livre ayant dix histoires qui montrent la façon dont les Mbya-Guarani voir le monde et leur mode de vie. Ce matériel a été produit en portugais et en guarani et illustré par des dessins réalisés par les enfants guarani et a ajouté des activités pédagogiques qui peuvent être utilisés par le professeur indien en classe.

MOTS-CLÉS: krucutu, indienne, de l'éducation

IDENTIDAD Y ALTERIDAD EN LA ESCUELA INDIA: CONSTRUIR EL CONOCIMIENTO Y LA PRESERVACIÓN DE LA SABERES, DEL GUARANI AL GUARANI**RESUMEN**

Este texto muestra la evolución de la producción de un material didáctico que se utilizará en la Educación y la Cultura Indian Center (CECI) - una escuela india - de la etnia Mbya-guaraní. Con el objetivo de alcanzar las necesidades de una educación multiétnica y multicultural. Esta obra fue desarrollada a través de la vida con la cultura guaraní de la aldea Krucutu que se encuentra en el extremo sur del condado de São Paulo dentro del área protegida Ambiental (APA) Capivari - Monos. A través de la dinámica antropológica fue posible llegar a los elementos culturales necesarios que se utilizan para producir un material en forma de libro con diez historias que muestran la manera en que los Mbya-Guarani ver el mundo y su forma de vida. Este material fue producido en portugués y en guaraní e ilustrado con dibujos realizados por los niños guaraní y añadido de actividades pedagógicas destinadas a ser utilizadas por el maestro indígena en el aula.

PALABRAS CLAVE: krucutu, India, la educación

IDENTIDADE E ALTERIDADE NA ESCOLA INDÍGENA: CONSTRUINDO O CONHECIMENTO E PRESERVANDO OS SABERES, DE GUARANI PARA GUARANI.**RESUMO**

Este texto apresenta o desenvolvimento da produção de um material didático para ser aplicado nos Centros de Educação e Cultura Indígena (CECI) - escola indígena - da etnia Mbya-Guarani. Com objetivo de atender a necessidade de uma educação pluriétnica e multicultural. O trabalho foi desenvolvido através da convivência com a cultura guarani da aldeia Krucutu localizada no extremo sul município de São Paulo dentro da Área de Proteção Ambiental (APA) Capivari-Monos. Por meio de dinâmicas antropológicas foi possível obter os elementos culturais necessários a partir dos quais foi produzido um material em forma de livro contendo, dez histórias onde são retratadas a forma dos Mbya-guarani verem o mundo e seu modo de vida. Esse material foi produzido em português e guarani e ilustrado com desenhos produzidos por crianças guarani e acrescido de atividades pedagógicas para serem aplicadas pelo professor indígena em sala de aula.

PALAVRAS-CHAVE: krucutu, indígena, educação

PUBLICAÇÃO NO FIEP BULLETIN ON-LINE: <http://www.fiepbulletin.net/80/a2/177>