

## THE SOCIAL MOVEMENT OF INDIGENOUS TEACHERS FOR EDUCATION IN THE STATE OF MATO GROSSO DO SUL, BRAZIL

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### INTRODUCTION

The Europeanization of America in 1492, system shaken by the Discovery of Machupicchu (1911) and the Mexican Revolution (1917), represented the end of the world for the indigenous people, considering the world as a linguistic and cosmological condition. This eschatological meeting represented the meeting with Absolutist National State and the mercantilist economy.

The native forest inhabitants, the indigenous people, were not homogeneous as Christopher Columbus (1451-1506) pontificated, they had production and reproduction institutions of complex knowledge with more than forty thousand years, those disqualified by the pen of Magallan Gandavo Pero. They were and remain complex heterogeneous societies, a theological challenge for the old continent, as they were not indians although they were indigenous.

Recently, political sociology has classified social movements and, within them, the indigenous movement and its younger head, the indigenous teachers movement, as civil Society in a trinitarian analytical model composed by State and Market.

This segment of Brazilian society, multiple and diverse, is associated by social scientists with the defense of citizenship and organization in defense of collective interests based on values such as altruism (*jopói*), in opposition to the other two

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segments that seek to ensure the rationality of power: the social control and the economic (dis)order (*sãmbyhyha*).

The hermeneutic proposal for paradigmatic change is that these changes indicate an intense movement of indigenous peoples, understood here as an indigenous social movement and the new developments sprouting from their heads cut off by the agrarian bourgeoisie: Movement of Indigenous Kaiowá and Guarani Teachers, such as FOREEIA, FOREEIMS and FNEEI, indigenous youth organizations such as RAJ/Aty Guasu Jovem, and the movement of indigenous women, among them AMARN, Aty Kunhã Guasu and many others resisting due to the intense use of social networks, reformatting themselves and positioning against their oppressors.

### **YMÁGUARE: THE ANCIENT TIME**

In the last centuries of colonization, the indigenist policy paradigms for indigenous peoples have oscillated within the spectrum of conquest, pacification, integration and autonomy. These models are not chronological, there is interpenetration between the phases that are adding to each other in an anachronistic and changing way until the present, according to the records of the I National Conference of Indigenous Politics, regional stage of Dourados - MS, occurred in the year of 2015.

In the late 1960s, indigenous leaders from various regions of the country began to hold Indigenous Intertribal Assemblies to discuss their problems with the support of indigenous organizations such as Operation Native Amazonia (OPAN) and the Indigenous Missionary Council (CIMI). As the number of these assemblies increased, the presence of indigenous leaders such as Mário Juruna, the Kretan, Xangrí and Raoni grew on the national scene.

The assemblies sought out to raise the specific problems of each indigenous group and village. From this scenario, the Indians identified the urgent issues, aimed at guaranteeing land, health and educational assistance. It was the beginning of the movement of indigenous peoples in indigenous organizations.

A government proposal for emancipation of the Indians published in 1978 and rejected by universities, churches, the Order of Lawyers, NGOs, etc., motivated the

Indians to overcome the local sphere to discuss and act on their problems at the national level.

The facts of 1978 contributed for the Indians to create a national organization in 1979: the Union of Indigenous Nations (UNI). It sought out to represent a symbolic role of unification of the indigenous claims adopting in its activities a policy of alliances with the movements of support to the Indians scattered throughout Brazil.

In speaking of the indigenous movement in Brazil, we consider as a chronological framework the entry into the field of conflicts of the UNI, from its creation in the Seminary of Indigenous Studies of Mato Grosso do Sul, between April 17 and 20, 1980.

This seminary took place on the basis of a proposal from the Federal University of Mato Grosso do Sul (UFMS) and was attended by 15 ethnic groups. As was to be expected, despite the commitment of the public authorities to ensure that the meetings did not occur, indigenous leaders and the Indian Missionary Council moved to publicize the meeting in the press attracting the presence of the Brazilian Association of Anthropology (ABA) representatives: Darcy Ribeiro and Carmem Junqueira.

What were the guidelines of the indigenous movement observed since the UNI? Denouncing the abandonment of communities, ineffectiveness of state indigenism and land demarcation. Thus, the movement of indigenous teachers, indigenous youth and indigenous women has as a historical agenda the demarcation of land as a fundamental right, but it broadens the demand for rights based on lack of rights.

Mário Juruna and Marçal de Souza were the coordinators of this founding seminary of the Union of Indigenous Nations. The final report recorded Marçal Guarani's speech:

condemn this seminar if you wish, but we want to bring together all the indigenous people of Brazil. Is it the person in charge who is going to speak for us? He does the paperwork, but he will never understand Indian (DEPARIS, 2007, p. 86).

The UNI was not officialized until 1985, it attended many disputes for its presidency, had a strong concentration of Terena on the board and was supported by ABA and CIMI. At various times Marcos Terena, Álvaro Tukano and Ailton Krenak presented themselves as official representatives of the organization. Internal disputes are

also common in civil society movements, in addition to state and market. In the indigenous context, it is necessary to consider that peoples - previously enemies - would be represented by the same entity within the framework of the Constituent Assembly and in several international meetings in the period 1981-1987, to have an idea of the challenges of the indigenous movement to constitute itself.

We consider that UNI existed until the conquest of the articles of the 1988 Constitution and was later replaced by the Articulation of Indigenous Peoples in Brazil (APIB).

UNI faced institutionalization problems, since it was difficult to represent, on a regular basis, interests and peoples dispersed throughout the Brazilian territory. Acting in the Constituent, it influenced the elaboration of the chapter about the indigenous rights of the 1988 Constitution.

In the face of continental or world events, this national representation led to a generic indianity, a political and ideological action focused on the general problems of the Indians and distant from the daily life of the villages. In the 1990s, UNI weakened and ceased operations while strengthening local and regional organizations. The 1988 Constitution itself valued the political power of the villages, since there is a need to consult the communities for the development of mineral exploration projects.

Thus, in the 1990s, regional organizations such as the Federation of Indigenous Organizations of Rio Negro (FOIRN) and Coordination of Indigenous Organizations of the Brazilian Amazon (COIAB) emerged. Again, with the support of CIMI, some leaders began to build a new national organization: Articulation Council of Indigenous Peoples and Organizations of Brazil (CAPOIB). Throughout the national territory, the various indigenous organizations had the support of NGOs in their activities. The differences are great among the organizations, it involves forms of representation, term of office, types of alliances, etc. For the most part, they are already registered in a notary's office, since they seek to raise resources outside the community. A survey conducted in 1995 by the Socio-Environmental Institute (ISA) revealed the existence of 109 indigenous organizations in Brazil.

The forums are a form of indigenous organization. Among these, we highlight the Forum on Defense of Indigenous Rights (FDDI), created on June 23, 2004, in

Brasilia by indigenous and indigenous organizations with a long tradition in the process of debate and construction of a Brazilian public indigenist policy. It publicly acknowledged the indigenous rights enshrined in the Federal Constitution of 1988 and international norms such as the Convention 169 of the International Labor Organization (ILO) signed by the Brazilian government in 2004. The CTI has participated since the founding of the FDDI.

The FDDI was an organization that began the mobilization of the Free Land Camps (ATL) and in one of these camps was founded the Articulation of the Indigenous Peoples of Brazil (APIB), a national association of entities representing the indigenous peoples of Brazil. APIB was born during the Free Land Camp of 2005, at a time when regional indigenous leaderships were beginning to become nationally known but were still widely dispersed and isolated. The stated foundation purposes were: to strengthen the union of the indigenous peoples, the articulation between the different regions and indigenous organizations of the country; to unify the struggles of indigenous peoples, the agenda of demands and the politics of the indigenous movement, and to mobilize the indigenous peoples and organizations of the country against threats and attacks on indigenous rights.

APIB's members are: Articulation of the Indigenous Peoples and Organizations of the Northeast, Minas Gerais and Espírito Santo (APOINME), the Articulation of the Indigenous Peoples of the Pantanal and Region (ARPIPAN), the Articulation of the Indigenous Peoples of the Southeast (ARPINSUDESTE), the Indigenous Peoples of the South (ARPINSUL), the Great Assembly of the Guarani People (ATY GUASÚ) and the Coordination of Indigenous Organizations of the Brazilian Amazon (COIAB).

Its superior deliberative instance is Terra Livre Camp, a meeting of indigenous leaderships held annually at the Esplanada dos Ministérios in Brasilia. It has a Permanent National Commission that is responsible for the implementation of the APIB plans. In 2017, we noted that APIB's coordination is carried out on a rotating basis, allowing the presence of indigenous leaders from the states in Brasilia, who are thus able to send the national guidelines but also those of their communities.

The purpose of this introduction on the indigenous movement in Brazil is to contextualize the emergence of indigenous organizations and their chronological and thematic connection to the movements of indigenous teachers.

### **THE MOVEMENT OF GUARANI AND KAIOWÁ TEACHERS FROM MATO GROSSO DO SUL**

The work of the indigenous movement for its own school in Mato Grosso do Sul was described by Rossato (2002, 2014) who accompanies this history and the formation of teachers since 1985. In the wake of the indigenous movement that was strengthening in every country and also in Mato Grosso do Sul, a movement to discuss school education issues began to be organized between the Kaiowá and Guarani in 1989. The first indigenous literacy teachers, together with the leaders, organized the first *Guarani and Kaiowá Teachers and Leadership Meeting*, which took place in 1991. In this meeting the *Kaiowá and Guarani Teachers of Mato Grosso do Sul Movement* was created to bring together all indigenous teachers and managers in the struggle for a school education that can really contribute to the demands of the people.

In order to articulate this movement, the *Kaiowá and Guarani Teachers Commission* was created, which is present on all fronts of the people's struggle. This Commission is formed by a team composed of one or two representatives from each indigenous area, who articulate to address the issues of Movement and school education. In this Commission there is no coordinator, no president, no one "fighting" for the position and, perhaps, because of this the Movement exists until today, always acting.

Since that time, they have already demanded respect for the decisions taken and the law: "we want respect for the society that is said to be democratic and for the government that must fulfill the law that it has created itself." (Commission of Guarani and Kaiowá Teachers, 1995).

In the reflections they make throughout their history, the Kaiowá and Guarani teachers express an awareness of the school's role and of the different models that it has followed in the service of the dominant society:

The school deconstructs our culture and our way of living, giving to our children the idea that we are inferior and, therefore, we need to follow the model of whites to be respected. (...) White teachers do not

understand our culture, they do not speak our language and just want to change our way of being and living, putting the idea of individualism in our children's head and that our culture does not work, that only the white bring success and progress in life. This is not the future we want for our children, for our people." (Guarani/Kaiowá Teachers' Commission, 1995).

This awareness is expressed in the formulation of some school objectives:

With the help of the school, we want an education that responds to our needs, we want to achieve socio-economic and cultural autonomy and to be recognized as ethnically different citizens. In this process, the school plays a key role. (Commission, 1995).

During the 1st Latin American Encounter of Indigenous School Education (1998), in Dourados, a Guarani teacher considered that

The school can be a way to combat some problems helping to form strong Indians, able to persuade by his word and expression... The goal of the formal school is to know how to express that someone does not need to be distant from himself. (Valentim Pires)

One of the main struggles of the Indians was always to assume the positions of magisterium in the Kaiowá and Guarani areas of the state along with the other struggles of the people. Until 1985 there were only three Kaiowá and Guarani teachers in the Dourados reserve. When there was no "white" teacher to teach in the reserves, there was no school. In the same way as in the rest of the country, non-governmental organizations (OPAN and CIMI) began to train Indian teachers, based on the demand of the indigenous movement to take over the schools on their lands. The political-pedagogical philosophy adopted for the formation of teachers was based on Paulo Freire, following a national movement that guided the popular and indigenous projects of school education.

In 1985 there were two Kaiowá natives. In 1987 there were about 10 teachers in training, they literate in "alternative" schools from initiative of the communities themselves. These first teachers began to act as literacy teachers in the Guarani indigenous language, especially in the reclaimed or litigated areas, because in the opinion of the leaderships it was a way of institutionalizing the territorial space that they claimed. In 1991, when the first two assemblies were held to discuss school education,

there were already about 35 teachers of this ethnic group teaching in community schools or hired by city halls.

In 1998, the total number of Kaiowá and Guarani teachers was still only 79 contracted by the government. In 2002 there were approximately 150 indigenous teachers in classrooms and positions of direction and secretariat. This number has been increasing both within the areas and in the schools of Mission, but it is still not enough to meet all demands. All schools in the Kaiowá and Guarani areas already have, in their pictures, teachers of the same ethnicity at least in the initial years, although many still work in the "white way". Today there are more than 500 teachers working in teaching, management and other public sectors, although many still as "laymen".

Regarding the educational level in 1998, 37 of the total of 79 Kaiowá and Guarani teachers had not completed Elementary School, 18 had completed this level of education, 3 had the regular High School or LOGUS (a supplementary teaching program, now extinct) and 4 had completed or was finishing graduation in Dourados. The need for formal qualification in official courses began to take place in 1999 with the formation of 30 indigenous people through Proforma, a Ministry of Education of Brazil (MEC)'s program to enable lay teachers. The specific and differentiated training began to materialize with the creation of the Normal Intercultural Course *Ára Verá*/SED/MS in 1999 and the Intercultural Baccalaureate *Teko Arandu*/UFGD/FAIND in 2006, both in alternation mode. In 2011, the Federal University of Grande Dourados (UFGD) met the indigenous claim and created the Indigenous Intercultural Faculty/FAIND/UFGD that houses the *Teko Arandu* Course.

It is important to highlight that the pedagogical proposals of both courses were elaborated with the intense participation of the Guarani and Kaiowá teachers, taking the needs of their communities as a parameter. From this articulation, the epistemological axes defined for the courses are culture, land and language - *teko*, *tekoha* and *ñe'ẽ*. Guarani and Kaiowá teachers reinforce the importance of these axes and their meanings in the ethnic context. In this sense, they refer to the importance of traditional leaderships, ancestral land and the meaning of speech for the Guarani and Kaiowá. (FOSTER and ROSSATO, 2010).



## PHOTO 02 – ÁRA VERÁ TEAM



SOURCE: Isaque de Souza, 2017.

They will be trained in Ára Verá 230 Guarani and Kaiowá teachers for Early Childhood Education and initial years of Elementary Education, and plus 280 in the Teko Arandu course for final years of EE and High School, in addition to those trained in other courses at local universities through of specific quotas for indigenous people. There are 46 students in the 5th group of Ára Verá and 240 in Teko Arandu in formation. A Kaiowá native has already taken a postdoctoral course, and another teacher who is a PhD candidate is studying for a doctorate, in addition to several courses or master's degrees. The Movement is discussing with the UFGD the creation of other specific courses.

At present, in all the officially demarcated Guarani and Kaiowá areas there are schools with initial years, including some reclaimed lands. In 15 areas, there are the final years of elementary school and 5 areas have high school, totaling approximately 20 thousand students.

## THE MEETINGS OF THE GUARANI AND KAIOWÁ TEACHERS' MOVEMENT

The achievements were only possible thanks to the organization of the Indians themselves. The Teachers' Movement Meeting, together with their leaderships, took place almost every year in different indigenous areas. This year (2017), it is already

going to its 23rd edition. In them, conceptions, demands, problems in school education and proposals for solutions are discussed, as well as taking a position on the creation of schools, teacher training, regiments, curricula, languages, traditional culture, struggle for land and political conjuncture.

Already at the First Meeting in 1991, the main lines on indigenous school education were defined:

We want a school of our own, [...] directed by ourselves... with teachers of our own people, who speaks our language [...] The community must decide what is going to be taught at school, how the school will run and who will be the teachers. Our school should teach Ñande Reko (our way of living, our customs, beliefs, tradition), according to our way of working and with our organizations. Curricula must respect the customs and traditions of the guarani/kaiowá communities and must be developed by the teachers themselves with leaders and communities. The guarani/kaiowá teachers [...] must have specific training. The guarani/kaiowá schools must have their own regiments [...] May the school initiatives proper to the guarani/kaiowá communities be recognized and supported by the counties, state and union [...]. (Final Doc., 1991).

At the 3rd Meeting in 1992, teachers and leaders reiterate the ideas of the earlier meetings and present others to compose the curricula of the schools. According to them some issues must be in the curricula, such as indigenous struggles, agriculture, health, laws, natural wealth, land as cultural, political, geographical and historical patrimony, functioning of Brazilian society and its counter values such as alcohol, drugs, deforestation, discrimination, etc., and that the basic language will be Guarani and Portuguese as a second language. And they warn: "We must not forget that the wisdom of our people does not depend only on school, because life itself has granted us this knowledge".

#### **IMAGE 01 – THIRD TEACHERS' MEETING MINUTES**

*Beaver: Martins, Benito*  
*oeltonanturbo*  
 III ENCONTRO DE PROFESSORES, LIDERANÇAS E CACIQUE GUARANI (Tavyterã e Randeve) SOBRE EDUCAÇÃO ESCOLAR INDÍGENA  
 em 14, 15, 16, 17 e 18 de setembro de 1992 reuniram-se novamente 48 professores indígenas, caciques e lideranças Guarani-Kaiowá, na Vila São Pedro, Dourados, com assessoria do CIMI, CEUD (UFMS) para fazer uma avaliação dos encontros anteriores e dos avanços que os professores indígenas conseguiram até aqui.  
 Neste encontro reafirmamos nosso compromisso de impactar a Escola Guaraniete em nossas comunidades. Uma Escola que respeita e faz valorizar e viver nossos costumes, crenças, tradições, o Randeroko. Deve ser dirigida por um Guarani (Paí Tãterã ou Randeve), capacitado, responsável, seguindo orientações caciques, lideranças e comunidade.  
 Portanto, precisamos principalmente do apoio das lideranças, caciques de cada comunidade e assim como do Aty Guasu, e do assessoramento das entidades que sempre procuraram caminhar com o povo Guarani.  
 Para que o povo Guarani comece a encontrar os primeiros passos para nossa AUTONOMIA, queremos encontrar nosso próprio modelo de escola. Não queremos o modelo do branco. A Portaria Interministerial nº 191/91 já "garante às comunidades indígenas uma educação básica de qualidade, talca e diferenciada que respeite e fortaleça seus costumes, tradições, línguas, processos próprios de aprendizagem e reconheça suas organizações sociais".  
 E para que essa Escola Guaraniete se reafirme cada vez mais, é necessário muitas reuniões nas comunidades como forma de conscientizar o povo Guarani da importância de termos a Escola do Je que queremos e precisamos.  
 Para elaborar o currículo diferenciado, levantamos as principais necessidades das comunidades e, a partir, delas, surgiram idéias de como fazer o currículo, calendário, regimento e métodos específicos e próprios do povo Guarani.  
 Queremos que o currículo seja: histórico e a realidade de cada área e do povo Randeroko (modo de viver, nossos costumes, crenças, tradições, nosso jeito de educar os filhos), a luta indígena, artesanato, agricultura, saúde, conhecer nossos direitos e deveres, os leis, estudar nossas riquezas naturais, a terra como patrimônio cultural, político, geográfico e histórico, os contra-valoros da sociedade dominante (álcool, drogas, desmatamento, discriminação, etc.) e o funcionamento da sociedade brasileira, etc.  
*Carvalho Carlos*  
 APROVADO  
 Deliberação CEE MS  
 L. 264. 2. 20. 1997

*Aldeia Juguini* *Comunidade Boários*  
 Decidimos que nossas Escolas, a língua básica seja o Guarani e o Português como segunda língua.  
 O professor e a direção de nossas escolas deve ser do próprio povo, conhecer profundamente a realidade do seu povo e o Randerok deve ser escolhido pela liderança junto a comunidade, ser responsável e deve melhorar sua capacitação escolar, participando de todos os cursos, participar das lutas e das nossas organizações. Não devemos esquecer que o sabedoria do nosso povo não de pende só da Escola, pois a própria vida nos concedeu este saber. Neste Encontro levantamos a importância da organização do professores Paí Tavyterã (Kaiowá) e Randeve (Guarani) e a necessidade de ser reconhecida pelo Aty Guasu.  
 A partir do reconhecimento das nossas decisões, queremos que os professores indígenas possam fazer parte do quadro permanente do magistério indígena nas instituições oficiais. Queremos que nossas decisões sejam respeitadas pelas autoridades municipais estaduais e federais.  
 Queremos que as instituições governamentais realmente forneçam recursos econômicos necessários para a formação dos professores indígenas Guarani do MS e para o funcionamento integral e eficiente das nossas escolas indígenas Guarani.  
 Reforçando reivindicações feitas no Encontro de Limão Verde (1991), queremos que as escolas comunitárias sejam reconhecidas e apoiadas pelos órgãos governamentais.  
 Vila São Pedro, 18 de setembro de 1992  
*Maria Aparecida Nunes*  
*Alfonsino Nunes*  
*Walter Juguini R.*  
*Delia Pedreira*  
*Antônio Rodrigues*  
*Selostião Zermonte-Caviti*  
*Agostinha Martins R. Jacara*  
*Márcia Dourado*  
*Benito*  
*Capitão Carlos*  
*Guacabari*  
*Wagner Paí*  
*Traci Amson*  
*Vilhalva*  
*Dourados*  
*Arécio*  
*Ayala*  
*Pi Paruyú*  
*Silvino do Rio*  
*Sebastião*  
*Namir*  
*Vitor Belina*  
*48 participantes*  
 APROVADO  
 Deliberação CEE MS  
 nº 624, de 20/07/2001  
 Flávia Maria de Castro Pires  
 Técnica do CEE/MS

SOURCE: Veronice Lovato Rossato, 1992.

At the 8th Kaiowá and Guarani Teachers and Leadership Meeting in 1997, a Kaiowá teacher said:

We want a teaching that meets our wishes and seeks solutions to the problems of the community (...) We want a kind of teaching that respects us as a people, that builds us for life, that makes us a strong people. If we continue as we are now, what will become of us in the future? (Pedro Franco)

A Guarani teacher, at that time, also affirmed the importance of the school to strengthen them as a people that no longer accept submission.

Through education we will all reaffirm our identity and fortify ourselves as a people, as a nation. We can no longer accept the white people's way of thinking, we will make them value our way of facing things and the Indians' way of thinking. (Valentim Pires)

The theme of the 10th Meeting in 2001 was "School education in the Kaiowá/Guarani communities in the context of the 10 years of the Guarani/Kaiowá Teachers' Movement, in view of another 500". Its objectives were thus made explicit: to

evaluate and celebrate the 10 years of the Guarani/Kaiowá Teachers' Movement of Mato Grosso do Sul; share experiences; strengthen the Guarani and Kaiowá teachers' organization; to evaluate the process of construction of the indigenous school in the Kaiowá/Guarani communities in the post 1988 Constitution context; analyze the implications of school education in the life of the Kaiowá and Guarani of Mato Grosso do Sul and the prospects for "*other 500*". "After 10 years we need to celebrate our struggle, our achievements and renew our strength. We need to analyze in what the school can contribute to the construction of our lives for the next 500 years, since from the 500 years until now we only have to celebrate our resistance. "(Booklet of the Meeting, 2001)

The 11th Guarani and Kaiowá Teachers and Leadership Meeting was only held in 2005. At that time, the central theme was about Early Childhood Education and Traditional Early Childhood Education. They recognized that they only accepted the installation of pre-school rooms without questioning or reflecting on why they were copying the system of non-Indians. It was decided that they would research more closely with traditional communities and experts, holding seminars and meetings in villages and regions, and then gathering the reflections in a large general forum where the guidelines for Early Childhood Education in the Guarani and Kaiowá's context would be defined. (Letter from Amambai, 2005). They also again demanded the creation of the *Ára Verá* School and the construction of the specific Training Center for the Guarani and Kaiowa, as well as requesting the UFGD to assume the coordination of the Higher Course of Intercultural Baccalaureate in partnership with other institutions, with the guarantee that they would not be excluded at any point in the process.

At the 12th Meeting in 2006, the Movement returned to discussing the theme of Early Childhood Education: - Assessment of the situation of indigenous traditional education in each community and its challenges; - How and what each community is doing or can do to maintain or strengthen traditional indigenous education; - How and what each school is doing in kindergarten; - According to the vision of indigenous communities and respecting traditional indigenous education, putting very young children in school is good or not and why; - Present the alternatives that are being made or can be made so that kindergarten education is in accordance with the traditional education of the people.

In 2008, the 14th General Meeting included the "evaluation of Guarani and Kaiowá school practices in face of the challenges faced by communities (land, education, health, sustainability), as well as to propose policies for indigenous school education in Mato Grosso do Sul, expecting the future aspired". The guiding questions were the following: Are we putting into practice in our school everything we achieve and learn? Does our school practice respond to the needs of our communities? What does the community think about the school? What do you think of teachers who work in your community? What is the Guarani/Kaiowá Teachers' Movement doing to advance the policies of indigenous school education?

The main theme of the 15th Guarani and Kaiowá Teachers and Leadership Meeting in 2009 was "Guarani language, its linguistic contexts and policies". In order to value and increase the corpus of the indigenous language, they demanded: expansion of public policies for the publication of didactic material in Guarani; means of communication using that language; expansion of teacher training in the Guarani language; literacy and general teaching to be taught in Guarani language throughout the length of school life with Portuguese as the second language; creation of a Commission to discuss the unification of writing in the Guarani language, teaching of history and Guarani and Kaiowá language in the counties schools where there are villages of these ethnic groups. The event was deeply marked by the funeral ceremony of Guarani Teacher Jenivaldo Vera, who was killed by gunmen while trying to return to his old *tekoha*, and it was also marked by the hope of the return of the other teacher, Rolindo Vera, who disappeared during the conflict.

In addition to the teachers, the 16th Meeting in 2010 was attended by leaders and prayers, who made specific proposals for curricula for indigenous schools, with contents, management, training of indigenous professionals and what each internal and external instance can do to make the indigenous school education really work. According to the final document, "there is still a lot for school education really be useful to life, to strengthen the culture and identity of more than 40,000 Kaiowá and Guarani people, now and in the future." They acknowledge that there have been setbacks in this process, arising from the struggle for land in which there are politicians, rulers, farmers and entrepreneurs of the mills who are against indigenous peoples: "we can not build a school in a litigation area; our allies are persecuted or threatened; many are silent; many

of us are afraid." They also pointed out as a difficulty "the way academic institutions, educational institutions and government agencies have trampled and disregarded the collective processes, typical of the communities, listening only to the representatives without having conditions of previous and subsequent articulations to the actions programmed." They feel the need to create strategies of articulation so that the representatives will really present the decisions of the specific groups or the people in general.

During the 17th Meeting in 2011, it was concluded that little has been done in recent years, as by public agencies, teachers or communities. Most situations, problems, and claims are repeated systematically without a solution. This meeting had as a dynamic to analyze what has not yet been provided and to propose how to solve the problems and needs already listed by the Movement and by each Guarani and Kaiowá community of the South Cone of Mato Grosso do Sul. The analyzed items were: Guarani and Kaiowá teachers' movement; evaluation of indigenous schools; public agencies and other institutions; social and institutional control; continuing and initial teacher training; school counseling; creation of the specific training center at the intermediate level; increasing levels of education in villages; physical structure of schools, including resumption; creation of the category of indigenous teacher; application for public service; value and strengthen traditional culture and spread the history of the people; curricula, regiment and calendar; contents and methodology according to indigenous pedagogy; languages, literacy and co-officialization of the indigenous language; land and its martyrs; didactic production, literary and scientific materials in the indigenous language; role of teachers, managers, political and religious leaders; participative and transparent school management.

The 18th Meeting in 2012 was basically to study. The themes were: National Guidelines for Indigenous School Education; Indigenous School and Differentiated Curricula; CNEEI; CNPI; Ethnoeducational Territories and TEE Southern Cone. It was also planned to draft some curricula outline of the Guarani and Kaiowá Indigenous Schools, but the final report was not found.

The motto of the 19th Encounter in 2013 was "*Without tekoha there is no teko and with no tekoha there is no indigenous school*" and the objective was to discuss "the

well-being of the communities, which begins with the recovery of *tekoha*". In his analysis, Eliel Benites Kaiowá synthesizes participants' conceptions: "Many who have been trained are not fighting for their community, they are not making a difference and many teachers no longer know how to value and carry on this whole struggle. Traditional cultural practices are also getting weaker. Teacher training needs to give feedback to communities, it requires the new knowledge to be linked to our traditional and current custom, linked to the recovery of traditional land, and we need to train our students with this mentality". He also said that it is necessary to put the *tekoha* as a major reference in the school curricula, placing the conception and importance of these elements as fundamental for the existence of other generations. According to him, "those who transform or have more customs from non-Indians have more weakness to fight". Enoch Batista reflected on the difference between being a teacher and being an educator. For him, being an educator is "loving our identity, liking your community, liking what you do, having to know everything but also know what to educate, who to educate and when to educate".

As that year was the death anniversary of Marçal Guarani who fought to the end to recover his land, there was a ceremony to remember him and all those who died in the struggle for the land.

The 20th Meeting of Guarani and Kaiowá Teachers and Leadership in 2014, maintained the same motto of the previous one: "without *tekoha* there is no indigenous school", but the dynamics was the study about the factors that interfere in the effectiveness of the indigenous school. The themes were: coloniality and decoloniality in indigenous school education; the Brazilian educational system and the specific rights of indigenous peoples; how to use the means of the Brazilian educational system itself to retake the Guarani and Kaiowá principles and get out of coloniality; the school as one of the spaces for the "revitalization" of *teko marangatu-araguyje* in the context of participative and not only representative democracy in indigenous communities; what is the social role of leaders, teachers, managers, pastors, health workers, drivers, fathers and mothers, prayers, academics, students, parliamentarians and others in the process of decolonization; what is the curricula and methodology that can account for contemplating the collective interests and autonomy of the Guarani and Kaiowá people; what are the collective interests today; what political and spiritual strategies to actually

exercise autonomy in the implementation of the proposed curricula and methodologies; what would be the present motivation/strategies that could reawaken the enchantment/interest of indigenous teachers to participate in the indigenous political movement in collective struggles.

In 2015, the 21th Meeting of Guarani and Kaiowá Teachers and Leadership in Mato Grosso do Sul had as its general theme: land and ethnoeducational territory (TEE). This theme was chosen because, with the creation of ethnoterritories, this policy proposes "to build a new model of planning and management of the EEI, with the main reference being the way indigenous peoples organize themselves and their specificities and the protagonism of indigenous peoples "in articulated and organized work in a network for the development of Indigenous School Education around priority actions together defined (MEC, 2014). Thus, this management model qualifies the indigenous political movements and, specifically, the meetings of teachers as legitimate and official instances to discuss and define the directions of the indigenous school education in the scope of the TEE in articulation with the other instances. In this way, the Movement understood that it was time to resume the actions and articulations of the Ethnoterritory, since its creation in 2009.

At the 22nd meeting in 2016, the theme was: "Without struggles there is no *tekoha* (territory), without *tekoha* there is no *teko* (life). Without struggles there will be no *teko mbo'ehaópe* (teaching and quality school learning) in our Guarani and Kaiowá way". Thus, indigenous and non-indigenous researchers presented their research on the teaching and learning processes of the Guarani and Kaiowá of Mato Grosso do Sul, they discussed the practices and also what is missing so that the school education could be differentiated and have quality, considering that the schools still maintain a structure and colonial western curriculum model. To better understand the colonial phenomenon, the theme of the previous meeting on colonialism, territory and territoriality in MS was deepened.

## **THE MOVEMENT'S ACTION AND ACHIEVEMENTS**

Among the important actions of the Movement, a draft School Rules (1995), specific to the Guarani and Kaiowá people, has been drawn up, which has served as the

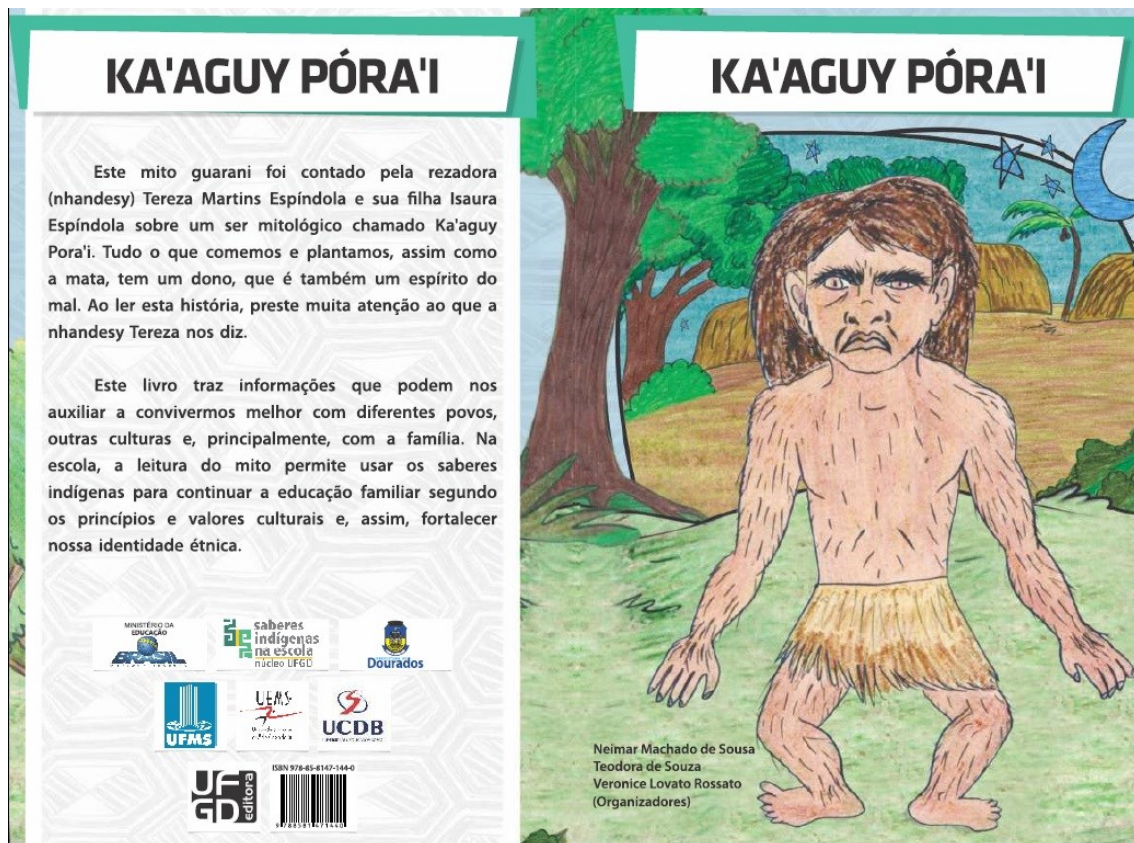


basis for numerous official documents of the indigenous schools, including to elaborate the PPPs of the courses Ara Vera and Teko Arandu.

In 1995, the Movement found the need to create a Specific Training Center for the Guarani and Kaiowá, in order to facilitate meetings and host the necessary courses for their demands, especially at the secondary level. The time passed and this idea was appropriated by the Government that created, in 2006, a virtual school called the State Center for the Training of Indigenous Teachers, which did not incorporate the meaning sought by the Movement or the autonomy of teacher training actions. Subsequently, in several documents, the Movement claims again the creation of this Center.

The need for materials written in Guarani language has always been a concern of the Movement as well. In 1995, the first book in Guarani was published, written by the natives themselves - "*Upéicha Rohai*". The Movement understands that specific publications to schools must be in the indigenous language, without mixing with Portuguese to value the language itself, giving it prestige and corpus. After that, another 7 books in the Guarani language were written by the teachers/students of *Ára Vera* and published with the Movement's copyrights. Currently, several materials in indigenous languages are being produced by teachers from almost all indigenous areas of the Southern Cone, through the program of Ministry of Education: Indigenous Knowledge in School Action, which proposes to work literacy and numbering. The book *Ka'aguy Póra'í* is one of these materials.

#### **ILUSTRATION 01 – KA'AGUY PÓRA'Í BOOK**



SOURCE: Neimar Machado de Sousa, 2017.

The Movement operates in various state, national and international levels, as indigenous and governmental or civil society, not only in the area of education, but also in political action. Participation in the management of indigenous schools and other levels of power and training has been achieved thanks to the Teachers' Movement. Most schools today have indigenous leadership and coordination and also hold positions in municipal secretariats and in initial teacher training courses.

Participation in the indigenous movement in general opens the door to an understanding of their internal situation and the external conjunctures that affect the Guarani and Kaiowá communities as well as other indigenous peoples, making teachers more involved in the struggles of the people, as occurred with the Guarani teachers Rolindo Vera and Genivaldo Vera, murdered for fighting for their land when they tried to take it back.

As we can see, the Guarani and Kaiowá Teachers Movement struggle has been arduous, with ups and downs, with no respite, having always the support of leaders,

prayers and external supporters such as NGOs, universities, FUNAI (in the last years) and MPF. They have contributed to the elaboration of local regulatory norms on indigenous school education in the State and guaranteed the governmental performance in some actions and in school practices. In fact, as in the rest of the country, official bodies began to participate only after much work and pressure from the Indians and non-governmental sectors in the whole process of construction of the indigenous school in Mato Grosso do Sul.

Following the wishes expressed by the Indians already guaranteed at the federal level, the legislation that governs indigenous school education in Mato Grosso do Sul began with the State Constitution of 1989, including a special chapter "Do Índio" (Chapter XII) with articles from 248 to 251. It recognizes the Indians lands, traditions and customs as indigenous patrimony and proposes to protect them; it recognizes the indigenous nations of the State, assuring them of their own ways of life and respect for their cultures and languages; it proposes special projects to enhance and preserve traditional forms of indigenous expression; and repeats the same article of the Federal Constitution, assuring to the indigenous communities the use of the mother tongue, besides Portuguese, and their own learning processes in elementary education.

Shortly afterwards in 1990, with the State Literacy Seminar, during the International Year of Literacy - "AIA 90"<sup>5</sup>, school education began in the context of indigenous education, along with entities interested in the subject. In the same year, the State Department of Education (SED) promoted the 1st Seminar on *Education for Indigenous Communities*.

Since 1991, when indigenous school education was no longer the responsibility of FUNAI and became the responsibility of the Ministry of Education, under Decree 26/91, the Ministry of Education began to become more involved in the issue, supporting and promoting specific events for the Indians, in partnership with NGOs. Among the actions, it's worth mentioning a course started in 1994 for 40 Kaiowá and Guarani students/teachers who was still at the elementary level, coordinated by UFMS, in partnership with the CIMI, but not recognized by the competent agencies. In addition, there was a well-structured and regular continuing education program.

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<sup>5</sup> Event organized by United Nations Educational, Scientific and Cultural Organization (UNESCO).

An important State initiative in 1992, was the elaboration and dissemination of the document *Indigenous School Education Guidelines in Mato Grosso do Sul*, with a wide participation of indigenous and indigenist entities, which incorporated the reflections and claims that had been made by the Indians, NGOs and universities. In addition to this document, the State Board of Education also drafted and approved the Document CEE/MS No. 167/95, contrary to the proposal of a single school system for all indigenous schools in the State as some sectors wanted, and the Deliberation CEE/MS No. 4324/95, regulated indigenous school education in the State. In April 2002, in compliance with Ministry of Education's Deliberation 03/99, the state government signed Decree No. 10,734, creating the category of "indigenous school" in the State System of Education of Mato Grosso do Sul.

In 1995, by determination of Interministerial Ordinance 559/91, the state government created the *Working Group on Indigenous School Education - GTEEI*, as an advisory body, linked to the *Indigenous School Education Nucleum - NUEI* - of the State Secretariat of Education, which was abolished in 2007. After three years disabled, the GTEEI was abolished and the *Indigenous School Education Committee* was created in 1999, with some substantial changes in relation to the previous one, such as the reduction of indigenous representation and the increase in the representation of FUNAI, which only functioned until 2010, due to the lack of articulation of the SED itself.

In 2002, State Decree No. 10,734 created the category of Indigenous School in the scope of basic education in the Education System of Mato Grosso do Sul. It was established that by 2005 all schools in indigenous areas in the State were created such as indigenous schools. And the first state indigenous school was created in 2006, at the request of the indigenous communities. However, as being indeed differentiated schools, the implementation has been hampered by the requirement to follow the curricular parameters and the standard structure of the common system.

However, Law No. 2787 of 2003, which provides for the State Educational System of Mato Grosso do Sul, includes provisions on indigenous school education, which, among others, establishes that the indigenous school will have its own legal norms and regulations.

In 2009, while still seeking to consolidate and improve the process of implementing this specific right of indigenous peoples to their own school education, the State teachers' movements participated in the First National Conference on Indigenous School Education (CONEEI), which, after the local stages and regional levels, approved the final document in which proposals for indigenous school education policies are presented. This year (2017) will happen to the II CONEEI following the same dynamics of the previous one. Its accomplishment is being fulfilled thanks to the commitment of the indigenous teachers, the State Forum of Indigenous School Education/MS (FEEIMS) and the National Forum of Indigenous School Education (FNEEI).

The Indigenous School Education Council of Mato Grosso do Sul (CEEI), an advisory agency linked to the State Secretariat of Education (SED), was established in 2008, with the power to give an opinion on policies, programs and actions regarding indigenous school education, to discuss and propose mechanisms that contribute to improving the quality of indigenous school education, among others. However, since 2010 it has been inactive.

With Decree MEC 6.861/2019MEC, which defines the organization of Indigenous School Education in Ethnoeducational Territories, the TEE *Cone Sul* and TEE *Povo do Pantanal* were created in Mato Grosso do Sul also in 2009. This initiative aims to "insert the principle of self-determination of indigenous peoples in the organization of Indigenous School Education at all levels and dimensions" (BRAZIL, no date), implementing an educational system that will account for the specificity of the various indigenous realities and effective the rights guaranteed in the legal instruments to Brazilian indigenous peoples. Participation pacts were made with municipalities and other institutions, but it did not take off in its operation and in effective actions, due to the lack of feasibility of the State itself, despite the Movement's attempts at articulation.

Recognized by the State of Mato Grosso do Sul, the National Guidelines for Human Rights Education published in 2012 by the National Council of Education (CNE), it underpins a human rights concept and practice that helps to eliminate all forms of prejudice and discrimination, human dignity, the laity of the State, equal rights, recognition and appreciation of differences.

In the State Education Plan 2003-2013 (Law No. 2.791/2003), indigenous school education constituted a specific dimension, with the definition of guidelines, objectives and targets. In the current State Education Plan 2014-2024 (Law n° 4.621/2014), through 26 strategies distributed in the approved goals, the right to school education with socio-cultural quality is foreseen to the indigenous communities.

With the intense participation of the indigenous teachers' movements, the "Guidelines for Indigenous School Education in the Basic Education of the Ethnoeducational Peoples of the Pantanal and Southern Cone Territories" were elaborated and in 2015, approved by the CEE/MS.

Regarding the installation of indigenous schools in 2001, the State Department of Education started, at the request of the indigenous communities, the installation of High School in the Kaiowá and Guaraní communities with the aim of facilitating the education of the Indians without the need to leave from the village. The proposal was that it would be a differentiated program, focused on the reality of these communities with teachers being prepared for it. At the Amambai reservation, the course ran during the year 2001 regularly, but was suspended for lack of classroom. In Dourados, the first year was weekly, but in the second-year daily classes were chosen. Today there are high schools in three reserves and two more extensions of urban schools. The Movement, on the other hand, is concerned with the installation of schools in the reserves and camps, but even with the intervention of the MPF, governments do not allow it due to be unregulated territory.

There are still several indigenous areas without the final years of Elementary School. Although teachers are committed to installing this phase of Basic Education, municipal governments omit themselves, saying that they do not have the structure and resources to do so, partially offering school transportation, setting up removal in exchange for education, a fundamental human right. The choice of transporting pupils, from pre-school to high school to village schools or city of small municipalities, is in the interest of local governments considering that it ensures the continuity of many of these schools that, without the indigenous ones, could close, in addition to increasing their productivity rates. On the other hand, for the same reason, the mayors convince communities to install childhood education in the villages without proper discussion

with indigenous and under the mistaken information that is no legal obligation to do so. But legislation on the subject says it is optional for indigenous communities. On the other hand, the Movement has not made this discussion in the collective, nor in the communities, except in the two meetings already mentioned.

The installation in 1999 of the Medium Normal Intercultural Course *Ára Verá*, initially as a project was much questioned - as it is today - because many understand that because it is geared to the socio-cultural context of the Guarani and Kaiowá people, it would give a lower qualification if compared to other non-specific courses, which reflects the prejudice against the difference. This course, as well as the Teko Arandu Baccalaureate, were not simply offers from the public power, but an achievement of the Guarani and Kaiowá Teachers Movement counting on their effective participation in all phases of the process and with the support and pressure of NGOs and universities. As Paula says (1998),

today there is no more conceived of a one-way training course, that is, we are going to form them. The perspectives of teachers thinking of education from their cultural references makes non-Indian teachers in the position of apprentices as well.

The potential of an education that proposes to discuss culture, territory and language - *teko*, *tekoha* and *ñe'ẽ* - is inherently a political practice of contesting hegemonies, inasmuch as it is not only the purpose of the education offered by the State but fought by him. In this proposal, mechanisms are created to increase the autonomy of the Guarani and Kaiowá from the educational process, in the search to intervene in the process of expropriation that the people are suffering. Although the training courses *Ára Verá* and Teko Arandu are offered by the governments, the political practice that is configured in them is fomented by the action of the social movement. (SILVESTRE, 2011).

*Ára Verá* ceased to be a project and became a regular course with the creation of the State Center for the Training of Indigenous Teachers in 2007. However, currently, both courses are at risk in their continuity, in view of the cut of resources by the federal government and the neglect of the state government, which does not conclude the bidding to release resources already committed by the Ministry of Education since 2014.

These and other actions are part of the collective process of reflection and construction of indigenous school education and the reconstruction of the Kaiowá and Guarani autonomy. One thing is "to offer", another is to build together. Historically, Indians have always been "offered", including their own cultural and ethnic destruction, often masked in beautiful packages of social and educational interest. But today, at all stages of the process, it is no longer possible to take any action without intellectual and political partnership of indigenous communities and organizations, even if we consider what is established in ILO Convention 169. (ROSSATO, 2002).

We must not forget that during the dictatorship period, the rights of indigenous peoples were constantly violated. The fight against physical and cultural diversity was State policy, which has not yet been completely overcome. So much so that, even today, most indigenous schools are not literate in indigenous languages, or for fear of retaliation and loss of employment or because the municipality disqualifies work with the communities' own language on the grounds that it will not serve for nothing. This "nothingness" is understood as an obstacle to the qualification for the labor market since the very young age.

Analyzing this whole process from a more pluralist view of society which was incorporated in the 1988 Constitution, it is noticed that teachers continue to participate in the reconstruction of their autonomy as historical subjects by inserting themselves politically in the indigenous movements, whether of struggle by territory or in meetings of local or national leaderships and/or, mainly, in meetings of Guarani and Kaiowá Teachers' Movement. This insertion made it possible, from the outset, to place themselves in a position to revise their conceptions, not only in schools but, above all, in political and cultural terms, and to position themselves according to the traditional precepts and with a greater awareness of their rights. (2002)

Although they admit that the school is responsible for the abandonment of the Kaiowá and Guarani *systems*, as well as many other exogenous elements that are culturally reworked and appropriated by the indigenous peoples, the school, when appropriated by the Indians, also seeks to be re-signified according to its own interests and parameters and their differentiated and specific logic. Thus, in spite of the difficulties, teachers recognize another role of the school in the sense of composing a new educational space-time by valuing its traditional way of being, linking it to the



reality in which they live today and also perceiving what they themselves, as a differentiated culture, have to offer to non-Indian society. This utopia for the Kaiowá and Guarani is revealed in the current discourses of most indigenous teachers, although still little exposed in the practices of indigenous schools.

In all spheres, the implementation of these principles and their legal formulations is still a task under construction in most indigenous school experiences, if not difficult to implement. There is a gap between the advancement of discourse and legislation on indigenous school education and the reality of most schools and official educational programs offered to the Indians. Monte (1997) warns that,

innovating ideas and practices, when become official as public policy and an official speech (...) run the risk of becoming standardized and strengthened in the national and global dimension and faded in its characteristics of diversity, specificity and freedom practices of the local projects that originated them.

This is a very cautious evaluation when compared with the opinion of Bonin and Paula (ANE/CIMI, 1999, page 4), which

the dominant project “grants” indigenous peoples the expression of their culture in indigenous schools. However, it reserves these manifestations only for the field of peculiarities, the cultural ones. The ethnic group is deprived by the Government of its political character which maintains the management and control of all process in its power.

According to these authors, the terms adopted until now by official agencies are "all depoliticized and re-signified. And so, the official discourse becomes a 'mermaid song', which attracts by its form and beauty, but which imprisons the one seduced". In this sense, it is understood that, despite the legal framework that guarantees a specific and intercultural indigenous school, the project established by the "owners" of the economy, for the society as a whole, could make unfeasible the proposals of a differentiated school education focused on the projects of autonomy of each indigenous people. Perhaps because of this, it is difficult to make effective changes in the actions already foreseen by official legislation, since the government is the legitimizer of the globalization policy which is in opposition to the other policies that defend respect for otherness and autonomy.

Although achievements in the legal field are emblematic of the possibilities for change, traditionalist political actions, rooted in the practices of agents, continue to

reproduce the same historically established power relations. And it is under this bias that the state government, known as anti-indigenous, has systematically ignored indigenous claims without dialogue, without consulting the Indians especially in the last 10 years. The idea and the resources available exist, but the actions do not take place and require a constant mobilization on the part of the Guarani and Kaiowá and, often, only with the intervention of the Federal Public Prosecutor that the natives are currently able to do something.

The State's understanding of this political pedagogical context is evident in the non-explicit strategies of demobilization of the movement, such as the removal of certain individuals who give advice and participate in the confrontation; aggregation of people who do not represent the people in general and do not promote articulation strategies more broadly. An authoritarian position that refuses dialogue. (SILVESTRE, 2011).

In this sense, according to Bonin and Paula (ANE / CIMI, 1999, p.3, Apud Rossato, 2002), while recognizing cultural and ethnic pluralism, the government "makes indigenous projects of the future unfeasible, especially when it denies them the inalienable right to their territories", with "the land is a condition for the full existence of these peoples". This indicates that "the official plans continue to be integrationist, [...] [therefore] they bet on 'lack of protection and demarcation' as a way for indigenous peoples, trapped, to give up their historical stubbornness in continue living."

The belief in the strength of indigenous alterity leads Melià (1997, page 4) to affirm that, contrary to what is said, *"there is no problem of indigenous education, there is an indigenous solution to the problem of education."* According to him,

for various reasons indigenous education had moments of excessive shyness, almost lacking courage to claim their autonomy and their rights. Indigenous education is not the outstretched hand waiting for alms. It is the hand that offers our societies an alterity and a difference wich we have already lost. Indigenous education is a source of inspiration, not mere condescension to minority peoples. Indigenous alterity as a resulto of pedagogical action will not only maintain its difference, but also contribute to a more human world of free people in their otherness.

Os Kaiowá e Guarani, notadamente os que participam dos movimentos indígenas, também já se dão conta deste potencial e começam a se posicionar, não mais

como “pedintes”, mas como alguém que tem algo a oferecer. É o que já expressava o professor guarani Valentim Pires, em 1998: *“Achamos que temos muito para ensinar do nosso jeito de viver para aqueles que têm sede de amor, de fraternidade, de um mundo melhor”*.

The Kaiowá and Guarani, notably those who participate in the indigenous movements, also already realize this potential and begin to position themselves, no longer as "beggars", but as someone who has something to offer. This is what was expressed by Guarani teacher Valentim Pires in 1998: *"We think we have a lot to teach about our way of living for those who thirst for love, for brotherhood and for a better world"*.

It is possible to understand that the struggle of the movement is currently configured in other spheres besides the *teko* and *tekoha*. Undoubtedly, the contradictions and complexity of the factors often lead to perplexity, setbacks and also advances (SILVESTRE and ROSSATO, 2010). But, aware that "autonomy is conquest and action", Guarani and Kaiowá teachers and leaders express:

We demand to participate in the decisions that affect us, the respect the public power in our voice and in our organizations and leaderships and we also demand the meeting to our demands. We want to be treated as subjects of our life and our history, and to be respected as citizens in a society that is said to be democratic. All this is guaranteed in the laws. (16th Meeting, 2010).

Many are the challenges the Guarani and Kaiowá Teachers Movement have ahead, which have already been raised in meetings. These include: engaging all indigenous teachers and managers in struggles, especially education and territory; articulate more with leaders, caciques and communities; reflect again on the today's role of the school, from an evaluation of the results for the community and especially for the youth; think of strategies so that party issues do not interfere in internal decisions taking autonomy from communities and, especially, from school; occupy the institutional spaces more in a qualified way; to act more in the sense of operating the institutional spaces of EEI; expand primary and secondary education in all indigenous areas; create schools in occupations and camps; discuss, design and implement innovative school programs that truly address the needs and demands of communities and Movement's suggestions; give the indigenous language the value and place it should have and literate

in the indigenous language; truly articulate the knowledge from outside with the traditional knowledge in the school; to discuss in depth the implementation of Early Childhood Education in indigenous lands; publish specific materials in indigenous languages; to increase teacher training both at the level and in the vacancies; to recover public funding for the regular operation of the *Ára Verá* and *Teko Arandu* courses; participate in the elaboration of the projects of other courses necessary to the demands; work out the lack of follow-up and assistance to indigenous schools; resuming the idea of constructing in the Southern Cone a Training Center for the Guarani and Kaiowá with accommodation, that can house the specific courses and the continuing formation; expand partnerships; to solve the problem of competitions for teachers, mainly in the State, and of the national tests applied in schools; find strategies to re-establish and/or expand dialogue with public managers, especially with the State, in order to guarantee the fulfillment of rights and demands and respect for indigenous decisions; to effectively exercise social control over governmental institutions regarding the actions and financial resources destined to the Indians; raise funds for the maintenance of the Movement.

### **FOREEIMS**

Among the indigenous teachers' organizations, the State Forum of Indigenous School Education of Mato Grosso do Sul, FOREEIMS, brings together indigenous teachers, caciques, traditional masters and indigenists, and is currently in its eighth edition.

The Forum was founded in 2007 in the village of Limão Verde, municipality of Aquidauana, MS. The state forum was convened by the representatives of the two ethno-educational territories in Mato Grosso do Sul, Povos do Pantanal and Cone Sul. The configuration of terena teachers' organization is different from the Cone Sul organization, since the regular meeting of terena teachers takes place in the assemblies of Forum.

More recently, there has been an approximation test with indigenous health agents, as occurred in the FOREEIA network in the state of Amazonas. Both forums have Facebook pages and groups on WhatsApp, instant communicator; they use these

media to convey information of interest to indigenous school education and the indigenous movement, in this case, APIB.

There is also an intersection of FOREEIMS communication with the Terena Assembly. The observation allows this relationship to be recorded in face-to-face and virtual meetings through social networks. There is also an interconnection relationship with Aty Guasu, an indigenous organization of the Guarani and Kaiowá people, which have teachers who, besides being indigenous scholars, participate in both movements, inserting themselves in other networks such as the national meeting of indigenous students (ENEI).

#### **ILUSTRATION 02 – FOREEIMS’ LOGOTYPE**



**SOURCE:** FOREEIMS, 2017

The last two FOREEIMS meetings were held in Dourados, MS (2016), Aquidauana, MS (2017) and the next meeting is scheduled for Paranhos, MS in 2018. Held on May 26-28 of 2016 in the Indigenous Land Dourados, Aldeia Jaguapiru, Mato Grosso do Sul, the VII State Forum on Indigenous School Education was positioned as follows in the final document:

Aware of human dignity and in defense of good living, we express our concerns to the state and Brazilian society, reaffirming, first of all, the need to demarcate traditional indigenous territories as promised in the Federal Constitution of 1988.

We reject all forms of exclusion and threats to the rights already won and guaranteed in the laws of this country, since they are a violence

that reaches the foundations of human dignity. (Carta de Dourados, 2016).

The political grounds for the action of indigenous teachers, such as well-being, the demarcation of territories and the defense of human dignity including the right to education, already provided for in the Universal Declaration of Human Rights, can be seen in the document.

The state education forums resulted from local and state organizations, which in turn created the National Forum, FNEEI in 2015. This movement is analogous to what occurred with the national indigenous movement in the 1970s, when the multiplication of assemblies has led to the founding of indigenous organizations of national scope. This composition can be clearly observed by the chronology of teacher movements in Mato Grosso do Sul and other states. In this State, in 1991, began the movement of Guarani and Kaiowá teachers; then, in 2007, FOREEIMS was created and, in dialogue with other States, the national forum (FNEEI) was created in 2015.

#### **PHOTO 03 – OPENING CERIMONY OF VII FOREEIMS, DOURADOS, MS**



**SOURCE:** SOUSA, 2017.

#### **FINAL CONSIDERATIONS**

Where is the indigenous movement going? We want to hope that it is moving towards the rights and the way it is characterized by the collective organization, and not for nothing constantly called FIGHTING by the Indians themselves. The fact that they call themselves warriors in the indigenous movement gives us a dimension of the challenges they face to move from their lands and take their demands to the centers of power, accompanying their lawsuits in courts and usually sleeping in the street, in tents and ask for donations to pay for food to claim rights already formally granted, but

threatened on several fronts, especially in the National Congress and in the Federal Court of Justice.

The indigenous movement is not only composed of Indians. The question that is insinuated is why so many non-Indians engage in the indigenous cause? A proposal of meaning for these actions would be the hypothesis that the Indians represent the dissatisfaction of part of the Brazilian society that does not feel represented but oppressed by its representatives. Thus, the movement of the Indians and, more recently, of the indigenous teachers, women and young people for their rights, indicates the awakening of analytical sleep and political action by leaders in defense of rights, such as Sonia Guajajara, Lindomar Terena, Luis Henrique Eloy Terena, Paulino Montejo, Cretan Kaigang, Babau, Gersem Baniwa, Teodora de Souza, Eliseu Lopes, among many other warriors.

The greatest challenge to the unmet indigenous rights is the fact that leaders continue to die: Oziel Gabriel, Simeao Vilhalva, Marçal de Souza and Xurite Lopes, among others. The deprivation continues. Among the dead leaders, we can not fail to register the indigenous teachers who tried to reoccupy Ypo'i village on October 29, 2009, and were murdered, two days later, by gunmen on the farm during an attack to expel them. Teachers Rolindo Vera and Genivaldo Vera were killed and their bodies were hidden, while Rolindo Vera's body was not found until now and, according to the family, the State does not want to investigate. More recently, two bodies of Guarani Indians were found near the headquarters of a farm in the municipality of Iguatemi which had disappeared a year ago. The memory of the disappeared is a silenced and dissatisfied memory because the facts are not cleared.

Recurrent impunity, backwardness in investigations of violence suffered by Indians, and multiple possible remedies in the judiciary against demarcation of indigenous lands, attest that the state and the market are deaf to indigenous clamor, remaining as an alternative to the indigenous movement and its supporters to resort to international institutions for the defense of their dignity.

The state still reads the indigenous movement as bustling, but the "troublemakers" are, in fact, the vaccine against the endemic virus that has accompanied

the state since its birth when all power was concentrated in the hands of a tyrant alone, a disease that can lead to his death in the bed of absolutism and monotonous monoculture.

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