

**DOSSIER***Teaching practices of undergraduate teacher trainers***The practice of teaching in indigenous schools in the Lower Rio Negro/Manaus/AM: the transposition of oral narratives in the revitalization of cultural knowledge in indigenous school education*****O exercício da docência nas escolas indígenas do Baixo Rio Negro/Manaus/AM: a transposição das narrativas orais na revitalização dos saberes culturais na educação escolar indígena*****Lúcia Helena Soares de Oliveira<sup>a</sup>**  
oliveiralucia63@hotmail.com**Dulce Maria Strieder<sup>b</sup>**  
dulce.strieder@unioeste.br**ABSTRACT**

This study aims to foster dialogue for the development of pedagogical and methodological processes mediated by the Indigenous School Curriculum, in connection with Traditional Cultural Knowledge, as a teaching and learning proposal within Indigenous School Education. We adopted a qualitative approach and employed participatory research design, using techniques such as observation, interviews, image capturing, and written documentation. The participants were seventeen teachers who work directly in Indigenous schools. The study enabled the systematization of written resources based on oral narratives from the specific cultures of each ethnic group, supporting the development of educational activities that promote scientific learning in harmony with traditional knowledge and Science Education in Indigenous schools.

**Keywords:** Pedagogical Political Project. Teacher Education. Science Education. Indigenous School Education.

**RESUMO**

Este trabalho visa dialogar para o desenvolvimento de processos pedagógicos e metodológicos mediados pelo Currículo Escolar Indígena, na interface com os Saberes Culturais Tradicionais, como proposta de ensino e aprendizagem na Educação Escolar Indígena. Nos amparamos na abordagem qualitativa e no delineamento da pesquisa participante, com as técnicas de observação, entrevistas, captação de imagens e registros escritos. Os participantes foram dezessete professores, que atuam diretamente nas escolas indígenas. Os estudos possibilitaram a sistematização de recursos escritos de narrativas orais da cultura particular de cada grupo

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étnico, para elaboração de atividades que possibilitem a educação científica em consonância com a cultura tradicional e a Educação em Ciências nas escolas indígenas.

**Palavras-chave:** Projeto Político Pedagógico. Formação de Professores. Educação em Ciências. Educação Escolar Indígena.

## Introduction

Analyzing the promotion of formative strategies that provide didactic-methodological improvement connected with intercultural professional practice and interdisciplinary pedagogical competencies has been a reflective and continuous process alongside the Indigenous Schools of the Lower Rio Negro in the Municipality of Manaus/AM.

Such reflection is grounded in the doctoral experience that, through the survey of traditional knowledge from a specific group, enabled formative actions by the indigenous teachers themselves. This experience enhances possibilities for intervention in the relationship between scientific knowledge and the cultural diversity existing in the context of indigenous schools.

Establishing effective dialogue with intercultural education in indigenous schools in Amazonas remains a challenge that can be minimized through the provision of formative courses that contribute to initial and continuing education at the university level and in *in loco* guidance alongside indigenous teachers and their communities, so that prevailing thoughts regarding conquered rights can be validated in documents and actions that guide the entire educational process within the school space and classrooms.

The effect of dialogue with teachers has fostered fruitful actions for the classroom space, as continuing education enables reflective mobilization regarding pedagogical practice and the intentionalities that each indigenous school context advocates. In addition to facilitating a proposition to reconfigure and operationalize the Indigenous Political Pedagogical Project (PPPI), grounded in traditional knowledge at the interface with scientific education.

This proposition<sup>1</sup> aligns with the National Common Curricular Base (Brasil, 2017), legitimized by the legal frameworks of differentiated, bilingual, and intercultural education (Brazil, 1988). The present research is also justified by the General Regulations of the Teaching Units of the Manaus Municipal Public Network, in article 62, which states that the functioning of indigenous schools depends on the elaboration of the Political Pedagogical Project. The document further affirms, in article 64, that the foundations of the Political Project, in its pedagogical aspect, are

I – National Curricular Guidelines referring to each stage of basic education; II – National Curricular Reference for Indigenous Schools – RCNEI; III – the specific characteristics of the indigenous teaching unit in respect to the ethnic-cultural

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<sup>1</sup> The study presents results from postdoctoral research based on the theme of reconfiguration and operationalization of the PPP of indigenous schools in the Municipality of Manaus/AM.

specificity of each people or community; IV – the sociolinguistic realities in each situation; V – the effective participation of the respective indigenous community or people and their indigenous organizations (Manaus, 2017, p. 79, our translation).

It is possible to verify that, even with these guidelines, the educational process experienced in indigenous schools is still governed by parameters distanced from an intercultural pedagogy, with pedagogical orientations based on colonizing hegemony, with knowledge management removed from the context in which each school is inserted (Oliveira, 2021). Therefore, numerous problems of understanding occur regarding which proposal is significant for indigenous student education. Given the above, we understand that walking together is still a process that needs to be learned, especially when referring to Indigenous School Education, rich in cultural diversity (Luciano, 2006; Maher, 2006; Wenczenovicz; Monteiro, 2024; Jecupé, 2020; Fazenda, 2011).

Thus, we announce that the present analysis stems from the following scientific problem: what do teachers from indigenous schools in continuing education show us about the possibilities regarding the use of indigenous narratives in the school context? This question enabled the visibility of cultural extracts present in the daily life of the community that sustain learning processes which we will discuss throughout this work, such as: theoretical elements of Indigenous Education and teacher training, which present an overview of the references that ground Indigenous Education in Brazil and the assumptions that legitimize continuing education for in-service teachers; the methodology of this survey and the results constructed by indigenous teachers as an initiative for transposition to the context of Indigenous School Education.

## **Theoretical elements of indigenous education and teacher training**

The fact of knowing the other implies recognizing indigenous peoples as traditional peoples as well as initially understanding who they are. On one hand, according to a technical definition by the United Nations from 1986, indigenous peoples are those who, with historical continuity, consider themselves distinct from other sectors of society and are determined to preserve, develop, and transmit to future generations their ethnic identity according to their cultural patterns and legal systems (Luciano, 2006).

The 1988 Constitution brought a perspective that surpassed the assimilationist bias that had guided Brazilian indigenist policy since its origins, as well as guaranteed the original right of indigenous peoples to their lands, thus constituting a landmark in the legitimization of rights by instituting an exclusive chapter about them, Chapter VIII “On Indigenous Peoples” (Brasil, 1988).

It was through Chapter VIII - “On Indigenous Peoples” - those indigenous peoples came to have the right to be different from national society and to be recognized as peoples (Brasil, 1988). Thus, belonging to an ethnic group implies the acceptance of values and cultural traits, since culture “is not something given, established, something that can also be polished, but something constantly reinvented, recomposed, invested with new meanings” (Carneiro da Cunha, 1986, p. 101).

In a current analysis, Jecupé (2020) affirms that in essence the word “índio” (indigenous) transcends writing and the phonetic value of the word, as everything resonates, cooperates with each other in transcendental harmony in the exercise of tradition inherited from ancestors and that still flows among existing societies. Jecupé (2020) affirms that

The Indigenous person is a human being who wove and developed their culture and civilization in deep connection with nature. From it, they created technologies, theologies, cosmologies, and societies that were born and evolved from experiences, lived practices, and interactions with the forest, the cerrado, the rivers, the mountains, and the lives of the animal, mineral, and plant kingdoms (Jecupé, 2020, p. 14, our translation).

According to Jecupé (2020), the 206 indigenous peoples that anthropological research indicates still reside in Brazil are organized into four basic cultural trunks and a variety of dialects, such as Tupi, Karib, Jê, and Aruak, and have influenced habits, languages, and technologies that are maintained in the daily life of communities throughout Brazil. This cultural magnitude has exerted a movement for claiming rights, as supported by the 1988 Brazilian Constitution, such as the right to intercultural, differentiated, and bilingual education (Wenczenovicz; Monteiro, 2024).

From this perspective, the history of indigenous school education was shaped by the nuances of school interaction with the diversity of the group it serves. At the threshold of the 21st century, Indigenous Schools become more visible, both due to their numerical magnitude and the differential they propose and are supported by a set of specific laws that differ from national school legislation.

At the beginning of the 20th century, schooling for indigenous peoples already constituted a concern of the State. Currently, the theme reappears strongly in the panorama of school education, generating discussions about differentiated teaching, in which the interested parties themselves are at the forefront of this movement, establishing a new period in the history of education of indigenous peoples and opening gaps in the striking homogeneity of dominant school practices (Ribeiro, 2006).

Wenczenovicz and Monteiro (2024, p. 5) affirm that “indigenous schools resist and fight for advances, for recognition and for their ancestral pedagogies.” And even though more than five centuries have passed, the ethnocide practiced through integration and assimilation via educational policies is still present, imposing cultural dilution in a veiled manner.

The category “indigenous school” was instituted in Brazil in 1999, as a result of the struggle of indigenous and indigenist movements that presented the enormous contradictions existing between schools formed from the Western model and the principles of indigenous education constitutionally admitted (Wenczenovicz; Monteiro, 2024, p. 5, our translation).

In this new scenario, Indigenous Education takes place in diverse spaces and is naturally generated among community members. Indigenous peoples have their own mechanisms to transmit and store knowledge, language, science, medicine, literature, music, philosophy, and the entire cultural universe.

They established indigenous science based on experiences and knowledge acquired and passed down from generation to generation. Each ethnicity has its differentiated and continuous process for revitalizing its culture and strengthening the Mother Tongue. "Indigenous Education refers to the traditional educational processes of each people, to the native processes of socialization of their children" (Maher, 2006, p. 16-17). We perceive that Indigenous Education extends beyond the school space, with traditional interactive and effective methodologies that are traces of cultures passed down through generations and that are not systematized in the traditional logic of formal Education, but when known, dialogue perfectly with scientific knowledge. In this direction, we agree with Silva, when he maintains that

It is extremely important to recognize that indigenous peoples keep alive their forms of traditional education, which can contribute to the formation of adequate educational policy and practice, capable of meeting the aspirations, interests, and daily needs of current reality (Silva, 1999, p.64, our translation).

The school defended by indigenous peoples is one that collaborates with ethnic affirmation, with recognition and cultural identification. It is one that acts together with the indigenous community and corroborates with alterity, since "indigenous education is not an outstretched hand waiting for charity. It is a full hand that offers our societies an alterity and a difference that we have already lost" (Meliá, 1999, p. 16). The school for the indigenous community is not simply academic, but a space of dialogue that can allow intense participation of all in its activities.

We perceive that dialogues happen in unity, value the common good and cherish their members, as they experience the collective way within the school space. According to the ideas of Geertz (1989, p. 14), some anthropological concepts sustain that a people's culture can be "the global way of life of a people," "a way of thinking, feeling and believing." Jecupé (2020) affirms that culture originates from the memory that each people carries and that, through narratives, is formed over time.

Cultural memory is based on the oral teaching of tradition, which is the original form of native education, consisting of letting the spirit flow and manifest through speech what was passed down by the father, grandfather, and great-grandfather. It also occurs through graphic-drawing, the way of preserving the synthesis of teaching, which consists of writing through symbols, lines, forms and leaving it recorded in clay, in the tracing of a palm leaf transformed into basketry, on the wall and even on the body, through paintings made with genipap and annatto (Jecupé, 2020, p. 26, our translation).

From a similar perspective, Luciano (2006) affirms that indigenous culture manifests itself by expressing its values through the solemnities of its festivals, through the refinement of clothing, through the expression of body painting, through the education of children in daily life, and through the sacred conception of the cosmos. These cultural expressions manifest the moral, aesthetic, religious, and social consciousness of each people. In this regard, Meliá argues that

The indigenous community, both as a people and as a village, has an operative rationality that we must learn to discover so that new pedagogical actions can practice it. [...] there is no indigenous education problem, there is indeed an indigenous solution to the education problem (Meliá, 1999, p. 16, our translation).

In this memory, Silva (2004, p. 67) points out that “educational processes for indigenous populations of the Amazon are recent, with education for leadership training happening concomitantly with events related to the affirmation or reaffirmation of ethnic differences.” In this context, education conceived by indigenous leaders has reinforced the thinking that this access enables the permanence of indigenous students in their villages, and with this, the contribution of this permanence to their people is fruitful, as the younger ones can contribute positively to sustaining the family group. Furthermore, living in the community keeps culture alive when it reduces the impact that State-mediated education causes in distancing the individual from the community.

Data pointed out by Wenczenovicz and Monteiro (2024, p. 6) expose that “indigenous schooling in Brazil is far from meeting the demands of indigenous social movements and the legal precepts that concern them.” In this way, it is possible to recognize the cultural weakening of peoples through education by dominant forces, through the decharacterization of indigenous cultures and traditions (Silva, 2004). This shows that indigenous education has always existed and has been an instrument for survival and coexistence among distinct cultures.

Even though Elementary Education in the early years has been, for a long time, the only teaching stage offered in indigenous schools, its universalization is still a challenge, with indications of inadequacy of educational structures and inefficacy of public policies that aim to guarantee access, permanence, and successful completion of this stage of Basic Education for indigenous students (Wenczenovicz; Monteiro, 2024).

One of the functions of school for the indigenous community was the possibility of knowledge for defending their rights, as school is not simply a school space, but a space for reflection with intense community participation in its activities. These communities exist in unity, value the common good, cherish their members, and value the individual as a way of living collectively inside and outside of school.

The valorization of traditional indigenous knowledge for formal education in the classroom context enables positive dialogue for teaching and learning processes, as the exchange of knowledge involves different subjects with different experiences, originating from their life contexts. Given that the state of Amazonas has the greatest ethnic diversity, dialoguing with existing cultural diversity can be a viable path, where the school can be assumed by indigenous peoples, even with all the difficulties and confrontations resulting from the historical process, as according to the analysis of the diagnosis presented in the Final Report of the VI National Forum on Indigenous School Education ((Brasil, 2022), the lack of specific and intercultural Initial and Continuing Education offerings is still a recurring problem.



It is worth mentioning the fact that there is already legislation that points to actions that must be implemented and that are related to initial and continuing education, such as those that define the National Curricular Guidelines for Indigenous School Education in Basic Education. Furthermore, these guidelines are contained in Resolution nº 5, of 2012, in Art. 20 (Brasil, 2012), which records that “Training indigenous people to be teachers and managers of indigenous schools must be one of the priorities of education systems and their training institutions [...] as a public commitment.” Also, § 1 clarifies that “the initial training of indigenous teachers must occur in specific intercultural degree and pedagogy courses or complementarily, when applicable.”

In the Municipality of Manaus, we have already observed progress in complying with this guideline, as in the indigenous schools researched, teachers and managers are indigenous from the community itself, and the teachers who were working in the classroom until 2022, through the demands of the indigenous people themselves with the Municipal Education Department, entered from 2023 in PARFOR, in the Intercultural Pedagogy Course, offered by the University of the State of Amazonas (UEA) and Federal University of Amazonas (UFAM). However, even with Initial Training initiatives already underway, there is a great challenge for effective training to actually occur, as the complexity of cultural diversity in the same space needs to be considered first by what this training offers.

For Moreira and Candau (2008), when reflecting on multicultural pluralism and teacher training, they argue that cultural issues and their impact on schooling have been excluded and are not explicitly discussed in the systematization of training processes. The authors also defend that taking advantage of schooling that involves cultural studies enables the deepening of analysis of worldviews for confronting problems in the daily life of schools. And we approach Paulo Freire’s thinking when we understand that a training proposal must experiment with an expansion in understanding the relationship between Education and Culture. § 4 of Resolution nº 05/2012 states that “The training of indigenous teachers must be focused on the elaboration, development and evaluation of their own curricula and programs, as well as the production of specific didactic materials and the use of adequate teaching and research methodologies” (Brasil, 2012, § 4º).

Resolution nº 1, of January 7, 2015, in Art. 5 (Brasil, 2015), states that “the continuing education of indigenous teachers shall take place through training activities, specific courses and programs for updating, extension, improvement, specialization, master’s and doctoral degrees.” Validating in practice the rights guaranteed in legislation regarding training, in which studies can reflect on sociopolitical and territorial organization; the valorization of indigenous languages understood as expression and communication; as well as promoting intercultural dialogues that combine knowledge, values, wisdom and experiences are still great challenges, given that knowledge of the other is particular knowledge that needs to be shared freely and spontaneously, but we believe that advances in these dialogues can already be perceived, given the work shared in this report.

## Methodology

The work carried out considers the experiences in a training project for indigenous teachers, which aims to analyze the promotion of formative strategies that provide didactic-methodological improvement connected with intercultural professional practice and interdisciplinary pedagogical competencies. This research also aims at the reconfiguration and operationalization of the PPP of Indigenous Schools of the Lower Rio Negro in the Municipality of Manaus/AM.

This post-doctoral project dialogues, in a collaborative manner, based on continuing education proposals, with themes suggested by the participants themselves and mobilizes reflection about pedagogical practice and the intentionalities that each context defends (Perrenoud, 2000; Perrenoud *et al.*, 2002). This research also aims to indicate that educational processes effectively combine to validate a PPP that can guarantee the differentiated and diversified education that each context sustains.

Given this proposition, for this work, the objective was to answer the following scientific problem: what do teachers from indigenous schools in continuing education show us about the possibilities of using indigenous narratives in the school context? As a starting point, we developed methodological strategies so that, through participant collaboration, cultural narratives would be written and constitute textual extracts as a way of systematizing specific collective knowledge, providing this reflective analysis.

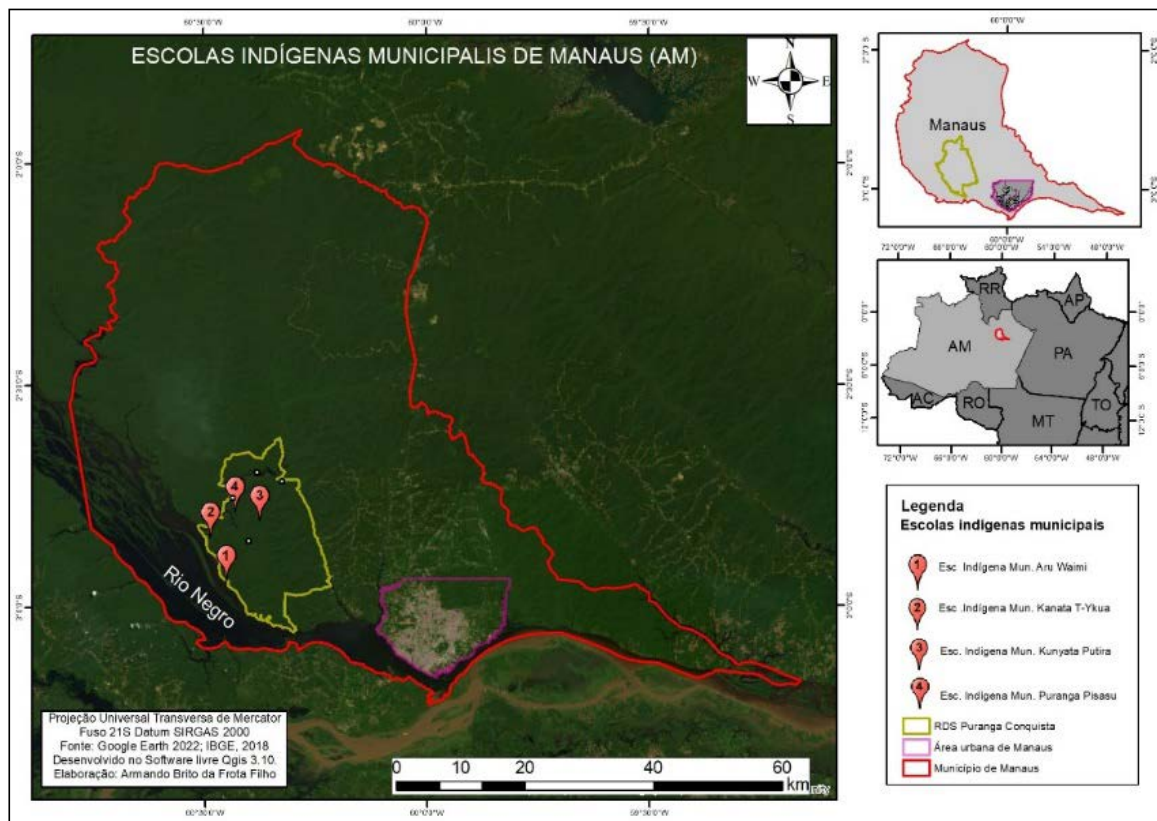
The qualitative approach provided support for understanding the researched phenomenon, as it aligns with the reflective and collaborative dialogue that the experience was composed of, given that analyzing the phenomena occurring at different moments of studies with indigenous teachers requires a process of perception, observation, and understanding of data in a way that those involved are heard and can listen in respect for the other (Freire, 2014).

The activities developed in this research sought approximations and distances from curricular references (Brasil, 2017; Manaus, 2014; 2017) to achieve the objectives proposed in the training project.

Seventeen teachers who work in indigenous schools were selected as participants. The participating schools are located in the Lower Rio Negro in the Municipality of Manaus/AM, according to (figure 1).



**Figure 1:** Map of the location of Municipal Indigenous Schools of Manaus/AM



**Source:** elaborated by the authors, 2025.

The schools that are part of this research belong to the Sustainable Development Reserve (RDS) Puranga Conquista, in the municipality of Manaus/AM, whose area is demarcated as indigenous land according to Law nº 4,015 of March 24, 2014 (Oliveira, 2021).

The study themes were determined in collective meetings with participants considering both the Curricular Proposal of the Municipality of Manaus (Manaus, 2014) and the Indigenous Curricular Proposal of the Municipality of Manaus (Manaus, 2017).

In this work, the study dialogue involved indigenous narratives, in integration with Native Languages (Kambeba and Nheengatu) and Portuguese Language using different supports and oral and written textual genres. The themes addressed were the study of Linguistic and semiotic analysis (Literacy) in Mother Tongue and Portuguese Language teaching; the Visual universe of Indigenous Culture and linguistic domain in explaining community tradition and rituals in Mother Tongue. The work was developed with a view to leading teachers to structure action strategies for approaching the theme in the classroom.

The study meeting occurred according to the schedule previously established with participants. Each study meeting takes place in one of the Indigenous Schools, so all participants can, in a collaborative manner, dialogue about their traditional knowledge and add knowledge in the exchange process (Freire, 2009), for enrichment and redirection of planned actions.

## Results and discussion – what indigenous teachers show us

The difficulty of intercultural dialogue in the school space is a reality that persists and can perhaps be explained by the professional training of all those involved in this educational scenario, who still maintain an ethnocentric action. For Delizoicov, Angotti and Pernambuco (2007, p.13), the modification of teaching practices regarding action depends on the educator's own expanded understanding, with theoretical and critical knowledge about reality. Therefore, rethinking a teaching action depends on the perception and knowledge one has of the intervention context. Gersem Baniwa (2019) in his article 'Education for World Management' makes a provocation regarding the formative processes that involve indigenous school education, and reinforces that it is necessary

the understanding of indigenous education as their own and millennial forms of dealing with the world and with nature, directly opposing the ethnocentric and Eurocentric idea that indigenous peoples have been educated, as if they had not always had their own education before and always (Baniwa, 2019, p.03, our translation).

According to this understanding, the study with teachers was one of sharing and exchanges occurred with surveys of cultural narratives present in daily life and that may be revitalized in the classroom setting. A guiding proposition was presented as a starting point, so that, through interpretation of the statement, the activity would be carried out autonomously by the group, according to Table 1.

**Table 1:** Proposition 1: Transposition of oral/written text to visual (drawing/painting)

Choose a passage from a narrative, copy it and represent it visually through drawing or painting on paper. Then, weave an analysis of the transposition made.
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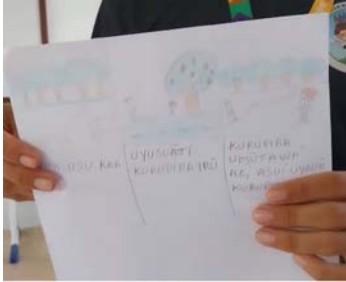


**Source:** elaborated by the authors, 2025.

This proposition was interpreted by each working group, as we did not present any written model of narrative, nor did we induce them to reproduce any narrative we knew, but we explained that each group, after dialogue among themselves, could choose for themselves the narrative linked to their group's culture for text transposition. During the activity, clarifications were requested, for example, whether they could elaborate the written text in the Mother Tongue and in Portuguese, the recording of narratives should also be Bilingual. Thus, the production of written text considered the textual genre and the elaboration of activities designed to be applied in the classroom.

The intention of this activity pointed out in Table 1 was precisely to contribute to the survey of knowledge that each ethnic group considers important and thus enable a meaningful analysis. During the training, we observed the perception by teachers that, in the same way they carried out the activity, it would be possible to propose a similar plan for students in the classroom to organize a collection of specific knowledge from each context.

The teachers carried out the activity in groups, according to the ethnic group and the school where they work. The responses presented by teachers pointed to narratives that are present in the daily life of the community, but that were not recorded as a written resource, and the experience provided effective analysis and recording for each group, according to Table 2.

**Table 2:** Transposition of oral narratives as written resource carried out by indigenous teachers

Drawing/painting	Written Text	Transcription of the analysis of written text carried out by teachers
<p>Group 01</p> 	<p><u>The hunter, the tortoise and the jaguar</u></p> <p>One day a man went out to hunt in the forest. When he arrived in the forest, he saw two animals, the jaguar and the tortoise, then this jaguar was crawling to catch the tortoise to eat it, when it was already close to attack it, this tortoise went into the hole.</p>	<ol style="list-style-type: none"> <li>1. The image shows the tortoise, the jaguar crawling and the hunter armed with a bow and arrow.</li> <li>2. Group explanation: when the jaguar is going to catch prey, it does not go carelessly, it goes very carefully in order to catch the prey it wants.</li> <li>3. At school we can work with children on verbal and non-verbal language, especially with children who still don't know how to read, but by looking at the images they can identify the jaguar, the tortoise and the hunter.</li> </ol>
<p>Group 02</p> 	<p><u>The story of the curupira</u></p> <p>A man enters the forest to hunt, and the man encounters the curupira, he gets scared and returns home without the prey.</p>	<ol style="list-style-type: none"> <li>1. Comic strip: in the first panel the man enters the forest to hunt. In the second panel he encounters the curupira and returns home without the prey.</li> <li>2. Comics with written text in Nheengatu Language and in Portuguese Language.</li> <li>3. Podcast: we used the cell phone and retold the comic narrative in Nheengatu and Portuguese Language.</li> </ol>
<p>Group 03</p> 	<p><u>I heard this story from my father-in-law.</u></p> <p>Once they went to the forest and ate food without heating it. From afar you could hear the sound of the curupira like a thin and long whistle (fiuuuuuuuuu).</p>	<ol style="list-style-type: none"> <li>1. Drawing of the curupira and the Graphic pattern (curupira's eye). This graphic pattern is painted when the story is told. Undulating characteristic/ colors in the format.</li> <li>2. Points of attention: Ask the children_ did they manage to escape?</li> <li>3. Narrated text: In indigenous oral traditions, this often happens — only the narrator speaks. The narrator embodies the voice of authority, whether it be the elder, the shaman, or the traditional leader. It is the narrator who holds the legitimacy to speak on certain subjects.</li> </ol>
<p>Group 04</p> 	<p><u>Transposition of a poem</u></p> <p>In a beautiful dawn, Bright sun, What a wonder to be able to be in this place, that my God blessed, To be able to hear the singing of birds, the lapping of the river, the movement of the forest, Everything makes me feel that I own this place, Where water is my living, like a mother who takes care of her child, You are mother nature, because you are my living, I am happy, I am Kambeba, I am the people of the waters.</p>	<ol style="list-style-type: none"> <li>1. The drawing portrays the poem written in Portuguese Language.</li> <li>2. The image shows the sky, the birds, the forest and the river.</li> <li>3. Verbal and non-verbal text.</li> </ol>

**Source:** elaborated by the authors, 2025.

The indigenous teachers carried out the transposition of narratives that circulate in the daily life and collective imagination of each group they are part of, and recorded them as resources using drawing, painting, graphic patterns, and written language in Portuguese, Nheengatu, and Kambéba.

For Gatinho and Nascimento (2023), the recognition of orality in the teaching and learning process is an element that favors understanding and respect for the speaker, especially when speakers communicate socially through more than one mother tongue.

Indigenous students from indigenous schools, even collectively, experience the use of their mother tongue, whether Nheengatu or Kambéba, and have the right to also master the Portuguese language which, in the dominant view, has prestige and is the language expected and better accepted socially. However, the speech learned with family and community is legitimate and can also be prioritized both as a facilitator and mediator for contextualizing scientific knowledge.

The activities in Table 2 present narratives as written resources of particular ownership of each ethnic group, and the narratives are oralized in the teachers' daily lives, as they were socialized spontaneously and with details in this transposition. We also understand that narratives have the potential to compose the collection that can be a facilitator in the construction of reading and writing not only of the Portuguese language, but also of mother tongues. For Gatinho and Nascimento (2023, p. 22) "language is a process of interaction, a daily action, by which someone says something to someone else, with a given intention, and for this, the user needs to master the particularities of the language, as well as the socially recurrent genres."

When analyzing Table 2, we can identify the different textual genres present and identification is possible through knowledge of the conventional linguistic system manifested by the signs used in the transposition. We can identify in group 01's activity the narrative of a story with characters and actions possible to be understood in the specific context. Group 02's text shows the mystical being as the main character in survival actions and environmental maintenance. Group 03 presents the mystical character reiterating actions regarding the survival process, and group 04 demonstrates through poetry the feeling of belonging to the place and of being a people in this place.

We point out, then, that working in the classroom with the transposition of cultural narratives contextualizes knowledge in a way that the transposition gains identity, meaning, and enables understanding of formal curricular knowledge. The experience would lead us to propose didactic sequences with the different oral and written genres resulting from this intervention and that came from the teachers who carried out this activity.

The indigenous teachers pointed out that, depending on student production, different learning outcomes can be developed, focused on the curriculum, such as the genre structure itself, the visual universe of Baré/Kambéba Culture, learning of the native language in consonance with Portuguese, identification and relation of sound elements such as syllables, phonemes, parts of words with their written representation in the native languages Nheengatu and Kambéba, knowledge of types and forms of graphic patterns in mother tongue, linguistic domain in explaining community traditions and rituals in mother tongue.

Given the teachers' proposition in the training course, we consider it pertinent since, for Dolz, Noverraz and Schneuwly (2010), the didactic sequence in the teaching and learning process enables gradual acquisition of knowledge, provides opportunities for a process that can move learning in a way that contextualization, identity, and recognition that the knowledge worked on occurs in a gradual projection that can go from easy to difficult or vice versa, making the act of learning meaningful and interesting.

The experience in shared studies points to possibilities that transcend the formal, rigid context without local identity, like the texts found in textbooks. Listening to the speech of the other, in any context, is bringing inside the founding identities, life stories, imagination, and cultural memory existing in each place.

## **Final considerations**

The present study sought to show that, even with very great cultural diversity, in a larger scenario, it is still possible to align specific proposals for specific audiences without disregarding basic education as official documents indicate. We can say that this study experience with indigenous teachers was adequate, as well as organized with a non-rigid methodological device, but one that allowed for the creativity and specific knowledge of groups for revitalizing their cultures.

Although we have not applied it with students, the intentionality is to collaborate with teachers so they themselves can elaborate their proposals or guide the reconfiguration of the PPPI of their schools for the construction of proposals that corroborate with the specific need of each school.

The intentionality of dialoguing with the Indigenous School Curriculum at the interface with Traditional Cultural Knowledge stems from the understanding that we do not know about the other what we need to know, or what we have to know, to establish a pertinent dialogue. Such knowledge can serve as a point of balance in fostering respect for the knowledge of others. As a colonizing heritage, a rigid curriculum is still conceived, with a mediating and romantic discourse as a pedagogical proposal for teaching and learning within Indigenous School Education. When investigating the elaboration of the PPPI of the schools that participated in the training, its inoperability was visible, as the processes involved in its elaboration are unknown to teachers. This makes the PPPI inefficient as a document that guides the right to autonomy of the school and community to have a pedagogical proposal that corresponds to the real needs of their students.

We also point out that this training experience makes us reflect on other learning spaces and the needs that local contexts with their specific knowledge can provide opportunities for understanding formal knowledge in consonance with the knowledge that can guide classroom activities, in a productive and effective manner. Thus, the approach of this research does not exhaust the theme, as there are still many gaps in this field of knowledge.



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