

EDUCATION POLICIES AND SCHOOLBOOKS: THE CASE OF THE KAINGANG
INDIGENOUS SCHOOLS IN THE STATE OF PARANÁ

*POLÍTICAS EDUCACIONAIS E MANUAIS ESCOLARES: O CASO DAS ESCOLAS
INDÍGENAS KAINGANG NO ESTADO DO PARANÁ*

*POLÍTICAS EDUCACIONALES Y MANUALES ESCOLARES: EL CASO DE LAS
ESCUELAS INDÍGENAS KAINGANG EN EL ESTADO DE PARANÁ*



Marcos GEHRKE¹

e-mail: marcosgehrke@gmail.com



Rosangela Célia FAUSTINO²

e-mail: rcfaustino@uem.br



Terezinha OLIVEIRA³

e-mail: toliveira@uem.br

How to reference this article:

GEHRKE, M.; FAUSTINO, R. C.; OLIVEIRA, T. Education policies and schoolbooks: The case of the Kaingang indigenous schools in the state of Paraná. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 19, n. 00, e024017, 2024. e-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v19i00.18152>



| Submitted: 13/06/2023
| Revisions required: 19/07/2023
| Approved: 10/09/2023
| Published: 07/02/2024

Editor: Prof. Dr. José Luís Bizelli

Deputy Executive Editor: Prof. Dr. José Anderson Santos Cruz

¹ Centro-Oeste State University (UNICENTRO), Guarapuava – PR – Brazil. Adjunct professor, Department of Pedagogy and Postgraduate Program in Education.

² State University of Maringá (UEM), Maringá – PR – Brazil. Adjunct professor, Department of Education Theory and Practice and Postgraduate Program in Education.

³ State University of Maringá (UEM), Maringá – PR – Brazil. Full professor, Department of Fundamentals of Education and Postgraduate Program in Education.

ABSTRACT: This is research on educational policies for textbooks in indigenous school education, specifically on the case of Kaingang schools in Paraná. There is evidence of the absence of textbooks in school libraries for Kaingang Portuguese teaching. It presents a documentary analysis of the set of Kaingang bibliographic collections of 10 of the 21 Kaingang public schools in the state. It demonstrates that school education, through indigenous social movements, has achieved a legal framework from the perspective of bilingualism and interculturality. It concludes that the didactic production is outdated, does not cover all stages of basic education and does not meet the number of students enrolled, hindering intercultural teaching-learning practices, being insufficient and inadequate in relation to the school curriculum.

KEYWORDS: Indigenous school education. Bilingualism. School library.

RESUMO: Trata de pesquisa sobre políticas educacionais para manuais escolares na educação escolar indígena, especificamente sobre o caso das escolas kaingang no Paraná. Evidencia ausência de manuais didáticos nas bibliotecas escolares para o ensino kaingang-português. Apresenta análise documental do conjunto do acervo bibliográfico kaingang de 10 das 21 escolas públicas kaingang do estado. Demonstra que a educação escolar, por meio dos movimentos sociais indígenas, conquistou um marco legal na perspectiva do bilinguismo e da interculturalidade. Conclui que a produção didática se encontra defasada, não abrange todas as etapas da educação básica e não atende o número de estudantes matriculados, dificultando as práticas interculturais de ensino-aprendizagem, sendo insuficiente e inadequada na relação com o currículo escolar.

PALAVRAS-CHAVE: Educação escolar indígena. Bilinguismo. Biblioteca escolar.

RESUMEN: Se trata de investigaciones sobre políticas educativas para manuales escolares en la educación escolar indígena, específicamente en el caso de las escuelas Kaingang en Paraná. Hay pruebas de la ausencia de manuales escolares en las bibliotecas escolares para la enseñanza del portugués kaingang. Se presenta un análisis documental del conjunto de colecciones bibliográficas kaingang de 10 de las 21 escuelas públicas kaingang del estado. Demuestra que la educación escolar, a través de los movimientos sociales indígenas, ha logrado un marco legal desde la perspectiva del bilingüismo y la interculturalidad. Se concluye que la producción didáctica está desactualizada, no abarca todas las etapas de la educación básica y no cumple con el número de estudiantes matriculados, dificultando las prácticas de enseñanza-aprendizaje interculturales, siendo insuficiente e inadecuada en relación con el currículo escolar.

PALABRAS CLAVE: Educación escolar indígena. Bilingüismo. Biblioteca escolar

Introduction

The state of Paraná is the second state with the largest indigenous population in the southern region of the country, according to data from the 2022 Census. According to the survey, 13,887 indigenous people live on demarcated lands in Paraná, with highlights being Rio das Cobras, in the region Center-South of the state, the largest indigenous land in Paraná and the 50th largest in the country, with 3,102 people. The second largest is Terra de Mangueirinha, in the Southwest, with 1,994 people. Next are Ivaí, with 1,886 indigenous people, Apucarana, with 1,636 people, and Palmas, with 725 (Paraná, 2023). Specifically, the Kaingang are a people belonging to the Jê family, who currently occupy 46 indigenous lands located in the states of São Paulo, Paraná, Santa Catarina and Rio Grande do Sul. Their population is estimated at 37,470 people (IBGE, 2012).

The research on educational policies and Kaingang school manuals, relationships between the collection produced and the use in the teaching-learning process of the Kaingang language in schools in Paraná was developed as a Post-Doctorate in the Post-Graduate Program in Education at the State University of Maringá (UEM), in the line of research History, Politics and Pedagogical Practices, in the year 2022. The study is linked to the Study and Research Group on Indigenous School and Higher Education in Paraná (GEPEI) at the State University of Maringá (UEM) and the Campo Group, Social Movements and Rural Education (MOVECAMPO) at the Central-West State University (UNICENTRO).

We start from the assumption that indigenous school education in Brazil has achieved a legal framework from the perspective of bilingualism and interculturality (Faustino, 2006; Bergamaschi; Silva, 2007). This milestone was achieved in the context and correlation of forces between indigenous social movements, the actions of international organizations and the Brazilian State, but the achievements in the organization of each indigenous school do not always occur in the same dynamic, therefore, many challenges remain.

We highlight that Brazil decreed the year 2020 for the universalization of the school library (Brazil, 2010) and, however, the reality is still the absence of this educational space in indigenous schools. The source of bilingual school manuals for indigenous school education should be the National Textbook Program (PNLD), however, we found that it is restricted to textbooks that we can call 'universal' and, even though universal materials are important and necessary, indigenous school education cannot be restricted to these documents and the curricula indicated by them, requiring their specificities to be foreseen, which points to the need for specific bilingual school manuals to achieve intercultural and bilingual training.

Bilingualism is provided for in the legal framework (Faustino, 2010) and the Kaingang language has been taught in indigenous schools in Paraná, but there is a lack of linguistic agreements between the Kaingang to unify the written language, to advance in the production of language policies (Cunha, 2008) and bilingual manuals. There is also the fact that indigenous children are included in school very early, at the age of four or five, where the use of the written Portuguese language predominates and the presence of non-indigenous teachers, therefore, they are not attended to considering their own forms of language production, their life and learning (Faustino, 2006; 2010). Thus, although indigenous languages are present in school curricula, due to the lack of efficient bilingual literacy programs, communities opt to learn writing and reading, from early childhood education, in Portuguese.

The study aimed to carry out a situational analysis of educational policies for indigenous school education within the scope of bilingual school manuals and to map the Kaingang indigenous school library and the Kaingang and bilingual collections. In the methodological guidelines we carry out conjuncture analysis (Souza, 2009) and, in this relationship, the scientificity, method and categories of analysis for producing qualitative and quantitative data.

In field research, we mapped the Kaingang-Portuguese bilingual school manuals present in the libraries of 10 Kaingang schools/school libraries (45.45%), out of a universe of 21. We gathered 32 bilingual school manuals, which were categorized into five groups. The analysis also included bibliographic and documentary research, addressing the foundations of educational policies, school education, school libraries and school manuals.

Initially, we provide an overview of school education policies in which elements on teaching materials for bilingual literacy appear. Next, we present the analysis of the field data, the final considerations and the references used.

Overview of school education policies: elements on teaching materials

Since the 16th century, with the arrival of the Portuguese in Brazil and the invasion of indigenous territories, a project of mercantilist exploitation was implemented, with the imposition of the Portuguese language (Lisbôa, 2017) on indigenous languages and cultures. Most languages have been colonized, invaded, dominated; contradictorily, some were studied, recorded, systematized and even taught, therefore, keeping the language of a people alive is a form of struggle, it is a way of existing.

The work of reading and analyzing the documentation made it possible to understand that the history and situation of indigenous school education can be categorized into four major

historical moments. Initially, this education was guided by Jesuit catechization; later, it was taken over by the State, expanded and moved towards indigenous integration into national society, with the creation of the Indian Protection Service (SPI). A third period was inaugurated by the creation of the National Indian Foundation (FUNAI), under the military government, in 1967, and the agreements made with North American civilizing companies, such as the Summer Institute of Linguistics (SIL). Based on rural and urban social movements, intensified in the 1980s, the Federal Constitution of 1988 (Brazil, 2022) completely changed the State's relationship with indigenous peoples and, under guardianship, they became citizens with social, cultural and linguistic rights, inaugurating a fourth moment that began in the 1990s.

With the approval of Presidential Decree No. 26/1991, the Guidelines for the National Policy on Indigenous School Education of 1994 and Law No. 9394, the Guidelines and Bases of National Education, of 1996, specific and differentiated school education for bilingual indigenous schools was regulated, beginning a journey in which the indigenous people themselves began to elaborate a public indigenous school education, in line with the legal framework achieved.

It is noteworthy that these four great moments mark indigenous school education in Brazil and are still present, each in its own way, in the legal framework of contemporary indigenous school education, and also in bilingual school manuals.

We highlight the General Conference of the International Labor Organization (ILO) held in Geneva, in 1989, approved internationally in 1991, with recommendations for protecting the rights of indigenous peoples (ILO, 2011). In Brazil, this Convention was ratified by the National Congress in 2002 and promulgated by Decree nº. 5,051/2004, revoked in 2019 by Decree no. 10,088 (Brazil, 2019). The motivation for this approval was the fact that indigenous and tribal peoples, in many parts of the world, do not enjoy fundamental human rights to the same extent as other peoples. Convention 169 (ILO, 2011) recognizes that people must take control of their own institutions, their way of life and their economic development. In this important document, article 28 highlights that “whenever feasible, children of interested populations should be taught to read and write in their own indigenous language” (ILO, 2011, p. 36, our translation).

The ILO (2011) recommendations make clear the need to consult people about their interests and needs when it comes to teaching and using languages. The right of the child to learn their spoken language, as well as the universally established one, is highlighted, with the State being responsible for taking the necessary measures to achieve this. Another relevant

aspect of the recommendations refers to the books, teaching and communication materials to be made available for teaching indigenous languages. Article 30 states that: “For this purpose, recourse should be made, if necessary, to written translations and the use of mass media in the languages of these peoples” (ILO, 2011, p. 37, our translation), and article 31 establishes that: “efforts must be made to ensure that History books and other teaching materials offer an equitable, accurate and instructive description of the societies and cultures of the people concerned” (ILO, 2011, p. 37, our translation).

Convention 169 elucidates fundamental issues for educational policies in general, aiming to respect diversity and eliminate prejudice. States must recognize that indigenous peoples have history, culture, knowledge, values, ethics, aesthetics to be taught in schools, as well as languages that can be developed and used for indigenous empowerment.

The ILO's 1991 international guidelines were approved in Brazil in 2004 by President Luís Inácio Lula da Silva, consolidating the entry of Indigenous School Education into the Brazilian Educational System under the responsibility of the Ministry of Education (MEC), in collaboration with states and municipalities, therefore, the State becomes the actor responsible for the school education of indigenous peoples.

Brazil established Interministerial Ordinance n°. 559 (Brazil, 1991), which deals with school education for indigenous populations, reaffirming their right to assume specific characteristics of indigenous education, such as curricular content, calendars, methodologies and assessment appropriate to the sociocultural reality of each ethnic group. Article 8 (Brazil, 1991, p. 3, our translation) highlights “teaching materials for bilingual teaching, preferably prepared by the indigenous community itself, with content appropriate to the sociocultural specificities of different ethnicities and the acquisition of universal knowledge”. In this ordinance, in addition to the content announced in the citation, the State makes the Student Assistance Foundation (FAE) responsible for publishing and distributing the educational material.

The Guidelines for the National Policy on Indigenous School Education (Brazil, 1994, p. 21, our translation) define didactic-pedagogical material as: “publications (literature, ethnoknowledge, grammar, dictionaries, etc.), publications of research processes, audiovisuals (videos, cassette tapes, etc.), maps, atlases and others”. This definition is fundamental for indigenous peoples, their leaders, linguists and pedagogues to be able to guide the production and financing of such a collection to form school libraries. The Guidelines continue to indicate the need to prepare didactic-pedagogical material, covering two distinct levels:

The first is the production of literacy material for classrooms. Indian teachers must be prepared to construct this material; the second level concerns the crucial need for Indian teachers to monitor the production of literature material, ethnoknowledge, grammar, and dictionary (Brazil, 1994, p. 21-22, our translation).

It is made clear that the State needs to guarantee the participation of indigenous peoples in the production and definition of materials. It will be up to technicians, linguists, pedagogues and other professionals from other areas of knowledge to contribute to the material production project from the systematization of indigenous knowledge articulated to school knowledge.

The National Education Guidelines and Bases Law (Brazil, 1996) dedicated articles 78 and 79 to indigenous school education. According to this law, the education system will develop programs to guarantee bilingual and intercultural school education for indigenous peoples, considering the following objectives:

I - provide the Indians, their communities and peoples, with the recovery of their historical memories; the reaffirmation of their ethnic identities; the valorization of their languages and sciences; II - guarantee Indians, their communities and peoples, access to information, technical and scientific knowledge of national society and other indigenous and non-indigenous societies (Brasil, 1996, p. 31, our translation).

As the major law highlights, education systems must place indigenous languages at the level of the official language, with bilingual education offered by the State, invest in the training of specialized personnel to produce the curricula and identity of indigenous schools. According to the National Curricular Reference for Indigenous Schools (Brazil, 1998, p. 42, our translation), “this training must prepare them, among other things, to encourage linguistic and anthropological research and to produce teaching material”.

The definition of National Guidelines for the operation of indigenous schools, from Resolution no. 3 of the Chamber of Basic Education (CEB) (Brazil, 1999), among many aspects, contributed to renaming 'Rural Schools' to 'Indigenous School', the identity mark of this school form. This Resolution, in its article 9, establishes that it is necessary to “systematically prepare and publish specific and differentiated teaching material for indigenous schools” (Brasil, 1999, p. 2, our translation).

In the following decade, Resolution no. 5, from 2012, which defined National Curricular Guidelines for Indigenous School Education in Basic Education (Brazil, 2012). In Article 7, § 4, it highlights “[...] teaching systems, through the constant practice of producing and publishing differentiated teaching materials, in the indigenous language and bilingual, prepared by

indigenous teachers [...]” (Brazil, 2012, p. 4, our translation). Article 20, § 4, guides that “teacher training must be focused on the elaboration, development and evaluation of own curricula, as well as the production of specific teaching materials [...]” (Brasil, 2012, p. 10, our translation). The Guidelines, the result of the struggles and organization of indigenous peoples, are catalysts for everything that has already been produced and guided within the legal framework.

From this exposition, we bring the analysis and production of data regarding the school manuals present in indigenous schools.

Kaingang school manuals found in search

Initially, we present a position on school manuals justifying the adoption of this nomenclature in the research, even though in the documents studied the terms teaching materials or teaching-pedagogical material are more frequent. Cunha (2012, p. 245, our translation), in the entry 'Manual', indicates its origin from the term 'hand', from the Latin *manus*, referring not only to the part of the body, but to the notion of “power, dominion, influence”; from the Latin *manualis*, it is the “book that can be held in one hand”, a manual book, which exerts influence on the action of the hand. However, the specificity of the School Manual is precisely its didactic condition, considering that “to be considered didactic, a book needs to be used, systematically, in the teaching-learning of a certain object of human knowledge, generally already consolidated as a discipline school” (Lajolo, 1996, p. 3-4, our translation).

We know that this nomenclature is changeable: Compendium, Primer, Text Book, Class Book, Didactic Book, Manual, Handbook, “[...] this teaching resource acquired peculiar features over time as it served different audiences, interests, ideologies and different historical contexts” (OTA, 2009, p. 213, our translation). For this reason, even though there are contextual and historical differences that differentiate these materials, in the same way that Munakata (1997) presents the difficulty in categorizing the term 'Book', recognizing its similarities and specificities, the pocket and table book, the scroll and codex, paper, papyrus and parchment, we understand that, in the present case, they can all be grouped into one category, School Manuals.

Although the oral tradition of indigenous peoples predominates, we believe it is their right to access bilingual school manuals that express their daily lives, knowledge and wisdom. The legal framework for educational policy, Decree no. 9,099/2017, established the right of

indigenous peoples to differentiated teaching materials, necessary for teaching indigenous languages, but this role has not been fulfilled in its main national textbook distribution program, the National Textbook Program (PNLD) (Brazil, 2017).

The manuals located in school libraries were categorized into five groups to carry out the analysis: bilingual school manuals of a religious nature; bilingual university textbooks; bilingual school manuals of a state nature; bilingual school textbooks; bilingual school manuals of a business nature. We sort these categories to draw attention to who the actors are in/in production (church, university, State, teachers in all categories and students and companies), distribution and financing; facts that corroborate the concept of school library discussed by Campello *et al.* (2005).

The first category of documents, Bilingual School Manuals of a Religious Nature (eight documents), brings together documents produced by actors linked to the church, nationally and internationally, especially the SIL, which worked with FUNAI, the Ministry of the Interior and churches located in Brazil. They are bilingual reading documents, consisting of a Bible, dictionary and school literacy activities, and the focus of the latter is on the Paraná dialect. Ursula Wiessemann is an evangelical missionary and one of the main actresses in this scenario. Table 1 presents the data in chronology, between 1971 and 2003.

Table 1 – Group of Bilingual School Manuals of a religious nature in Kaingang school libraries in Paraná, 1971 to 2003

SIL. To Ke Jê 3 . Kaingang primer, Paraná Dialect. Rio de Janeiro – GB, 1971.
SIL. To Ke Jê 4 . Kaingang primer, Paraná Dialect. Rio de Janeiro – GB, 1971.
SIL. Summer Linguistic Institute, Brasília, DF. Topê kâme people . Reading book in the Kaingang language. Publishing company Sinodal, São Leopoldo, 1972.
BRAZIL. Interior Ministry. Nēnkanh mré Mĩnká fi kâme . Kaingang reading book. FUNAI. Education Program Bilingual, Brasília, DF, 1977.
BRAZIL. Interior Ministry. Nēnkanh mré Mĩnká fi kame – 2 . Kaingang primer. FUNAI. Bilingual Education Program, Brasília, DF, 1977.
ZAQUEU kâme. Publishing company Sinodal, 1996.
WISEMANN, UG Bilingual Dictionary, Kaingang and Portuguese . Editora Evangélica Esperança, 2002.
FECKINGLAUS, V. Matthew Tỹ Rá: the gospel of Matthew . Translation: Ursula Wiessemann <i>et al.</i> Publishing company Evangelical Hope. Curitiba, 2003.

Source: Prepared by the authors

The set of these documents was funded by churches in relation to the Brazilian State and record the participation of indigenous monitors in the preparation, with few copies available in school libraries. The Booklets are didactic for teaching the Kaingang language and reading. The SIL Dictionary, the most widespread production in indigenous schools, is a document that

stands out for its wide production and dissemination, and remains in use to this day. This category has been losing space in the collection and was last recorded in 2003.

A second category of documents is entitled Bilingual School Manuals for University Studies (11 documents), produced by university actors in partnership with indigenous peoples. There are bilingual reading collections, research reports, stories, short stories, diagnoses, school activities. One of the hallmarks of this category is its production in indigenous territories based on research and extension projects. The printing is branded by university printers and publishers and distribution is regional and local. Table 2 presents the data in its chronology, between 1990 and 2021.

Table 2 – Group of Bilingual School Manuals of a university nature present in Kaingang school libraries in Paraná, 1990 to 2021

ALEGRO, RC; FERRAZ, V. H.; NASCIMENTO, ACM (org.). Indigenous Peoples in northern Paraná: Kaingang, Guarani and Xetá cultures. Translation: Sélia Ferreira Juvêncio (kaingang) and Tupã Martins (Guarani). State University of Londrina, Londrina, PR, 1990.
SILVEIRA, DMF (org.). Kanhgág Sī Kāme. Unicentro University Press, Guarapuava, PR, 1993.
MEDEIROS, MGL; BELLINI, L.M.; MOTA, LT Ga t̃y Ivai ki ěg see here ěkré kar, misu ag kāme. Words written about the plants and animals of the Ivaí Indigenous Land – PR. Interdisciplinary Program for Population Studies, Laboratory of Archaeology, Ethnology and Ethno-History, State University of Maringá, Maringá, PR, 2006.
FAUSTINO, RC (org.). Ga Jānhkri - Clean Earth. Laboratory of Archeology, Ethnology and Ethno-History, Maringá, PR, 2006.
MOTA, LT; COMPADRE, CR Ivaí fyry, kar ki rī rear I'm vēnhrá. Inspection and surveillance manual for the limits of the Ivaí Indigenous Land. Translation: Alcindo Kurimba Cordeiro. Laboratory of Archaeology, Ethnology and Ethno-History, Maringá, PR, 2007.
VALLE, C. N. Ancient Stories of the Kaingang People. State University of Maringá, Maringá, PR, 2010.
OLIVEIRA, LA <i>et al.</i> Tales from the forest: visions of life. State University of Northern Paraná. Londrina, PR: Artgraf, 2012.
FRAGA, L. Ěg tū han mū já ěg tóg, kr̃g kr̃g ke tū ěg ñy tī, to jān fā hank̃y ěg tóg ěg jykre t ěg m̃n hanke m̃. Blumenau, SC: Nova Letra/Muitas Vozes, 2015.
HAMMEL, AC; GEHRKE, M.; WINCHUAR, MJ Writers of freedom VI: written production of students from multigrade rural and indigenous schools in Paraná. São Paulo: Other Expressions, 2020.
GEHRKE, M.; TOLEDO, VD Multilingual notebook of games, stories and poems: Kaingang, Guarani, Xetá and Portuguese. Rural and indigenous education booklet, v. 10. Rural and Indigenous Education Laboratory, Centro-Oeste State University, Guarapuava, PR, 2021.
RAMOS, RV The kaingang of Apucarantina and their stories. Kaingang Memory and culture center. Curitiba, 2021.

Source: Prepared by the authors

It is important to highlight that the documents reveal the presence, or not, of public universities among indigenous peoples in the territories. The State University of Maringá (UEM), which has had a Research Laboratory on indigenous populations since 1996, stands out in the production of school manuals with indigenous peoples, as shown in the table, and this

needs to be increasingly taken up by academia. It is about placing oneself at the service of indigenous peoples and collaborating with the registration and systematization of languages, seeking financing policies for printing and distribution in indigenous schools. In this category, the approach to themes and content related to culture, environmental and territorial issues is evident. Productions take place with teachers and students, and the focus is on literacy and reading, with no concern for the school curriculum as a whole, which is still a challenging aspect.

A third category of documents is what we call State Bilingual School Manuals (eight documents), produced or guided by the State, in partnership with teachers and indigenous leaders. This category is marked by didactic guidance, especially on guidelines for teaching the Kaingang language and literacy activities, corresponding to bilingual reading collections, forest inventory, didactic guidelines, experience reports, school activities. One of the hallmarks of this category is the production of the Department of Education (SEED) in 1997 and the government of Roberto Requião (2003 to 2011). Printing and distribution are carried out by the Official State Press, a relevant aspect in the formulation of educational policy. This category highlights a greater presence in the schools investigated, an aspect that compromises the State. Table 3 presents the data in its chronology, between 1997 and 2019.

Table 3 – Group of State Bilingual School Manuals in Kaingang school libraries in Paraná, 1997 to 2019

FELISBINO, M. N. M.; FELISBINO, J. G. Vẽnh Mẽg . SEED/SUED/CEDITEC, Curitiba, 1997.
FELISBINO, M. N. M.; FELISBINO, J. G. Mỹ jé ẽg vĩ ki vẽnhrãnrãn ki kanhrãnrãn jé, tugtó ki ke gé . SEED/SUED/CEDITEC, Curitiba, 1997.
PARANÁ. State Department of Education. Kaingang Jykre . Curitiba, 2007.
PARANÁ. Public Ministry of the State of Paraná. When alcohol arrives in the Villages . Curitiba, 2010.
PARANÁ. Pedagogical experiences of Guarani and Kaingang teachers . State Department of Education. Superintendency of Education. Curitiba: SEED, 2010.
PARANÁ. Reading, writing and being kaingang in Paraná . State Department of Education. Superintendency of Education. Department of Diversity. Coordination of Literacy for Young People, Adults and the Elderly. Paraná Literacy Program. Curitiba, SEED/PR, 2010.
BRAZIL/MAPA. Brazilian Forest Service. National Forest Inventory: main results Mangueirinha Indigenous Land/Brazilian Forest Service . Brasília, DF, 2019.

Source: Prepared by the authors

A fourth category of documents is called Bilingual School Manuals of School or Local Nature (six documents), produced in schools by teachers and students in their daily pedagogical work. In these documents lies, perhaps, one of the richest possibilities for transforming indigenous schools: school manuals are produced by subjects directly involved in pedagogical

actions, a fact that implies the generation of public policies for training, production, printing and distribution in other territories and in sufficient numbers for all schools, considering enrollments at all stages of Basic Education.

This category is especially marked by the guidelines for teaching the Kaingang language in literacy activities. We realized during the research that this category exists in greater quantities, but as these documents are for personal use, they do not always become part of the school library collection. Studies on school libraries (Gehrke, 2014) show the need for this type of document to form part of the library, given that it is a school production, which needs to form the collection and be financed by the State.

One of the limits of this category is that the works address specific content and methodologies, that is, they do not follow the content or the school curriculum, or the articulation between grades and classes. Two documents result from the Indigenous Knowledge at School program, an important MEC policy for the continued training of teachers. We also verified two documents produced by students and guided by the Mais Educação program, about narratives for working with Kaingang reading. The two original documents, handwritten, colored by the students and bound by hand, make up the collection. This work is fundamental at school, schoolchildren write for schoolchildren and the productions make up the school library collection, work that helps overcome copying and enhances living writing (Gehrke, 2014). All of the work and its printing are handcrafted, made at the school itself and in small quantities. Table 4 presents the data in its chronology, between 1997 and 2019.

Table 4 – Group of Bilingual School Manuals of a local nature in Kaingang school libraries in Paraná, 2009 to 2018

NÖTZOLD, AL V. Cipó Guambé, taquaruçu and anilina : getting to know Kaingang crafts. Activity Notebook. Gráfica Agnus: São José, SC, 2009.
MANGUEIRINHA INDIGENOUS LAND. Kókoj Indigenous State College Tÿ Han Id. Ó kāmén kanhgág . 7th year reading notebook: Mais Educação Program/MEC. Mimeo, 2014.
MANGUEIRINHA INDIGENOUS LAND. Kókoj Indigenous State College Tÿ Han Id. Kaingang stories and memory . Reading notebook, class D: Mais Educação Program/MEC. Mimeo, 2014.
BERNARDO, DF Kaingang literacy booklet – Gĩ ag mreto ke jãfan. (Document mimeo, unpublished). Rio das Cobras Indigenous Land, Nova Laranjeiras/PR, 2016.
MARINGÁ STATE UNIVERSITY. Kanhgág ag rá kãme . Maringá: Indigenous Knowledge at School, Núcleo UEN/PR, 2018.
GALDINO, CNM (org.). Kanhgág Ag Vējēn . Apucarantina Indigenous Land, Indigenous Knowledge at School, Núcleo UEM/PR, 2018.

Source: Prepared by the authors

A fifth category of documents we designate as Business Bilingual School Manuals and brings together just one document, but it is important to categorize this specificity, as it adds a

new element to the brand of the collection. This is production financed by the Cruzeiro do Sul Energetic Consortium in partnership with Copel and Eletrosul, involving the construction of the Mauá Hydroelectric Plant. This work indicates the possibility of private financing in public education, and also reveals the partnership between indigenous peoples and the company. The content and form of this document express indigenous teaching, bringing many images, colors and bilingual writings from the indigenous context. The distribution of this collection is local, an aspect also seen in many of the other documents and categories.

Table 5 – Group of Bilingual School Manuals of a business nature in Kaingang school libraries in Paraná, 2013

FOGOLARI, EP Heritage Education and Social Inclusion Program (PEPIS). Myths and stories of the Kaingang People 2 . All Print Graphic Project, 2013.
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Source: Prepared by the authors

Having exposed the tables of documents, we consider that the indigenous, specific, differentiated, intercultural and bilingual school is the territory in which students, teachers, managers, servants, scholars, leaders, intellectuals circulate, who are subjects of knowledge, but are also subjects in search of so many other new knowledge, from their specific culture as well as universal culture. Therefore, the bilingual teaching manual, organized in school libraries, is a powerful tool taught by indigenous and non-indigenous intellectuals, which can add new knowledge and wisdom to a school community.

As a synthesis of the qualitative and quantitative data, we highlight the relationship between enrollment and bilingual school textbooks present in the 10 schools and school libraries investigated. The number of student enrollments is 2587, and the number of teaching manuals reaches approximately 829 works. These data were related to the legal framework for the school library (Brazil, 2010), which establishes the obligation of at least one work per student. Therefore, for bilingual teaching to be possible, there must be a sufficient number of bilingual school manuals, however, research has shown that they are insufficient, as, overall, there is 0.32% of work per student. Only two schools exceed the established minimum.

As can be seen, there remain the challenges of adequate and sufficient production of works for pedagogical work, especially beyond literacy and in dialogue with the school curriculum and the set of established knowledge, and of public policy assuming the financing of production and distribution of bilingual materials, complying with the legal framework.

Final remarks

By carrying out a situational analysis of the educational policies of indigenous school education within the scope of bilingual school manuals, the right to specific, intercultural and bilingual teaching material for indigenous schools was highlighted, as well as the non-compliance with the legal framework, in the field the practice of producing, financing and distributing teaching collections for indigenous schools. The challenge remains for indigenous peoples, their social movements, universities and partner organizations to continue to support this right. The analysis of the legislation allows us to conclude that book policies in Brazil were not implemented in the dimension of the rights of these subjects and for indigenous schools, thus, they are subjects absent in the history of the PNLD and the PNBE, timidly brought into the thematic PNBE in 2012.

The cartography of the school library by surveying the collection of bilingual school manuals in Kaingang schools in Paraná shows that there is a small collection that needs to be expanded, organized in the library and better incorporated into teaching practices.

Given the legal framework, we consider that this production needs to be developed by indigenous peoples and supported by the State. The local circulation of documents is justified by the Kaingang dialects present in the territories of Paraná, as this ethnic group has not yet produced a linguistic and orthographic agreement. Therefore, content, knowledge, culture and language must be defined by the wise and elderly, leaders, chiefs, educators, students, community in general, and school manuals be the expression of this desire and understanding of what will be their schooling.

Processes of systematizing ethno-knowledge in territories, the selection of programs and practices, the ordering of knowledge and knowledge, can produce an ethnic curricular perspective that, subsequently, materializes in bilingual school manuals. These manuals, in indigenous schools, need to express the education system of the territory and its people, ensure and strengthen the indigenous tradition and way of life, in empowered articulation with other societies or ways of life.

Indigenous school communities need to be present, identified in bilingual school manuals and in the school's ways of learning and teaching, that is, indigenous teaching needs to prevail and materialize in school content; in organizing the time of activities; in the educational spaces where it is held; in the types of activities; in the adopted languages; in ties with the community and the territory; in individual and collective work; and the set of images that will be on this support. It is necessary to formulate and make indigenous didactics common

among indigenous teachers, which will reveal ways of teaching and learning Kaingang, so that there would be elements to carry out the didactics of a curriculum and its teaching instruments, including manuals.

Public universities, with experienced researchers in the area, can support indigenous teachers through initial and continuing training, extension and research, courses, workshops, laboratories, among others, training for didactic production. The Brazilian State therefore needs to incorporate indigenous school education into the PNLD and PNBE, and the experience of the 2013 Rural Education notice could be a reference.

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CRediT Author Statement

Recognitions: University Without Borders Program.

Funding: University Without Borders Program - NOTICE No. 05/2019/UGF.

Conflicts of interest: Not applicable.

Ethical approval: Not applicable.

Availability of data and material: Not applicable.

Author contributions: Conceptualization, Data Curation, Formal Analysis, Investigation, Methodology, Project Administration, Resources, Supervision, Validation, Visualization, Writing and original draft: Marcos Gehrke, Rosangela Célia Faustino, Terezinha Oliveira.

Processing and editing: Editora Ibero-Americana de Educação.
Review, formatting, standardization, and translation.

