



Implementation of Guarani/Kaiowá indigenous school education in the ethnoeducational territory Cone Sul

Implementação da educação escolar indígena Guarani/Kaiowá no território etnoeducacional Cone Sul

Implementación de la educación escolar indígena Guarani/Kaiowá en el territorio etnoeducacional Cone Sur

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Abstract: The implementation of indigenous school education (IEE) in the Southern Cone Ethno-Educational Territory (TEE) in Mato Grosso do Sul, created by Decree No. 6861/2009 and deployed in the National Program of Ethno-Educational Territories (2013) is in process. We aim to evidence this process through a qualitative research, with an ethnographic approach, which is anchored in field work and in documentary research. The analytical perspective is decolonial and highlights the process of resistance and identity affirmation of the Guarani/Kaiowá peoples, historically subalternized in a field whose producers interact and act in favor of their conception of the world. The results point out the Guarani/Kaiowá and their indigenous organizations as protagonists in the construction of the indigenous schools and show the movements of their interlocutors.

Keywords: Educational policies. Indigenous school education. Ethnoeducational territories.

Resumo: Está em processo a implementação da educação escolar indígena (EEI) no Território Etnoeducacional Cone Sul (TEE), no Mato Grosso do Sul, criado pelo Decreto n. 6861/2009 e desdobrado no Programa Nacional de Territórios Etnoeducacionais (2013). Objetivamos evidenciar tal processo por meio de pesquisa qualitativa, de abordagem do tipo etnográfico, que se ancora no trabalho de campo e na pesquisa documental. A perspectiva analítica é decolonial e realça o processo de resistência e afirmação identitária dos povos Guarani/Kaiowá, historicamente subalternizados em um campo cujos produtores interagem e agem em favor de sua concepção de mundo. Os resultados apontam os Guarani/Kaiowá e suas organizações indígenas como protagonistas na construção das escolas indígenas e evidenciam os movimentos de seus interlocutores.

Palavras-chave: Políticas educacionais. Educação escolar indígena. Territórios etnoeducacionais.

Resumen: Está en proceso la implementación de la educación escolar indígena (EEI) en el Territorio Etnoeducacional Cono Sur (TEE), en Mato Grosso do Sul, creado por el Decreto n. 6861/2009 y desdoblado en el Programa Nacional de Territorios Etnoeducacionales (2013). Objetivamos evidenciar tal proceso por medio de investigación cualitativa, de abordaje del tipo etnográfico, que se ancla en el trabajo de campo y en la investigación documental. La perspectiva analítica es decolonial y subraya el proceso de resistencia y afirmación identitaria de los pueblos guaraní/Kaiowá, históricamente subalternizados en un campo cuyos productores interactúan y actúan en favor de su concepción del mundo. Los resultados apuntan a los Guarani/Kaiowá y sus organizaciones indígenas como protagonistas en la construcción de las escuelas indígenas y evidencian los movimientos de sus interlocutores.

Palabras clave: Políticas educativas. Educación escolar indígena. Territorios etnoeducativos.

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Introduction

In Brazil, until the 80s, educational policy for indigenous people was scored by the civilizing paradigm of indigenous politics (NASCIMENTO; VIEIRA, 2011). This article presents the process of implementing a new indigenous school education project (SEP) for these people in Brazil and in the Southern Cone Ethnoeducational Territory (EET Southern Cone). The intention is to highlight the configuration of this new educational field, the result of interactions established among the various educational subjects, since the 80s, whose guiding principles are: respect for the territorialities of indigenous people; effective participation of indigenous people; valorization of the identities of each people; dialogue and articulation between the institutions; and coordination of indigenous school education policies.

We have here elements of the socio-political dimension, which, according to Marli André (2009, p. 44), “[...] includes a reflection on the historical moment, on the political and social forces and about the conceptions and values present in society”. In this sense, the contradiction is a continuous pattern in the public educational policies resulting from the new normative. Therefore, in order to implement legal achievements, indigenous movements must be positioned; pressing in forums, seminars and acting in commissions, councils, among other organizations that deal with the subject of indigenous school education (ISE). In this process, they empower themselves continuously.

The analytical perspective assumed by us, therefore, has *decolonial* nature and it is anchored in the recent debates undertaken by the Collective of *Modernidade-Colonialidade-Decolonialidade* (M/C/D) researchers, whose position themselves critically from categories such as *colonialidade do poder, do ser e do saber e interculturalidade crítica*. The concept of *colonialidade do saber* means the whole process of submission and subjection of the “Other” (alter) based on the power relations and the domination by force, as well as attitudes of co-optation and conquest. For the researcher Elias Nazareno (2017), the alternative path to the coloniality of power is *decolonialidade*.

Critical interculturality, understood as a social, political and epistemic process, can therefore be considered as synonymous of the *decolonialidade*, since, even taking into account the asymmetric relations established by the colonizer in political, social and epistemic terms, **there is no denying the influence reciprocal movement exercised by those who were historically subalternized. [...] The indigenous peoples who remain alive, with their knowledge and their languages, are living proof of *decolonialidade* as a process of resistance and identity affirmation.** (NAZARENO, 2017, p. 46, emphasis added).

We add that, in the set of **decolonial** practices of the indigenous peoples, we emphasize the re-signification of schools for Indians in indigenous schools, which are undergoing recognition of their indigenous nature - elaboration of pedagogical political projects, regiments, calendars, specific curricula and the production of bilingual teaching materials in the field of ISE.

We also emphasize Bourdieu's **field** concept (2003), which helps us to understand the actions and movements of the educational subjects that produce these specific educational

policies for the indigenous peoples in the country. The Field is a social space of relations and objective and subjective interactions, in which each educational subject has its position demarcated and, therefore, each operation strategy interacts directly with other agents, producing a new positional reconfiguration and, consequently, its recomposition. According to the author, it is fundamental to “Understand the social genesis of a field and to grasp what makes the specific need of the belief that sustains it, from the play of the language played in it, from the material and symbolic things at play that are generated in it [...]” (BOURDIEU, 2003, p. 69).

We consider producers in the ISE field the institutions involved in the Ministry of Education (MEC), the Secretariats of Education (state and municipal), the National Indian Foundation (FUNAI), the universities that provide training for indigenous professionals, governmental organizations - in the case of the MS, the Indigenous Missionary Council (CIMI) and the Caiuá Mission -, indigenous organizations, as well as indigenous and non-indigenous people. Among the agents we highlight the Guarani/Kaiowá leaderships that we consider central protagonists in the field under construction. Rather than being co-opted and accommodated within schools, they are gradually shaping them and adapting them to the needs of their community. According to Nascimento (2013), indigenous people have been moving in order to re-signify the white school in Indigenous Schools, appropriating its political-pedagogical and administrative structure.

Based on a qualitative approach, ethnographic, empirical and documentary research (ANDRÉ, 2009; LÜDKE; ANDRÉ, 2013), we analyze the documentation that regulates indigenous school education, organized by ethnoeducational territories (2009), the National Territory Program (BRASIL, 2013) and EET Southern Cone, in the state of Mato Grosso do Sul (MS) and did the field work. We talked with several educational subjects: municipal secretaries of education, technicians, coordinators responsible for indigenous school education, directors, coordinators, secretaries, teachers and other servants of indigenous schools, most of which are Guarani/Kaiowá and we collect data on actions of municipalities and state in partnership with the MEC. This experience highlighted the process of constitution of educational policy.

The immersion in the field considered the teaching place of the graduates of the Indigenous Intercultural License Teko Arandu. The inclusion of graduates in the areas and levels of specific training is a subject of postdoctoral research and supervision developed at the State University of Mato Grosso do Sul (UEMS) by the authors of this article.

The following questions guided the documentary analysis and the field data: How is the ISE being implemented in the Southern Cone Ethno-Educational Territory? How is PNTEE in the ethnoterritory? How is the Plan of Action developed, how have they been monitored and evaluated? What is the role of indigenous social movements in this process? To answer them, we divided the text into sessions in order to highlight the following aspects: a) indigenous school education in the National Program of Ethno-educational Territories; b) the movement of the Southern Cone EET; c) advances and challenges from the perspective of Guarani/Kaiowá teachers and researchers and non-indigenous researchers.

The ISE in the National Program of Ethnoeducational Territories (PNTEE)

Indigenous school education is born out from the demands presented by indigenous people to the Brazilian State, at the time of the elaboration of the Federal Constitution, and gains educational policy status with the Law of Directives and Bases of Education, in 1996 (BRASIL, 1996). Then, we show the devices which deal with the ethno-educational territories in order to analyze the Decree n. 6861/2009, which provides for indigenous school education and defines its organization in ethno-educational territories; in the analysis of Resolution CEB/CNE no. 05/2012, related to the National Curricular Guidelines for Indigenous School Education in Basic Education and Administrative Rule no. 1,062/2013, which establishes the National Program of the Ethnoeducational Territories (PNTEE).

The ethno-educational territories - as a new arrangement of indigenous school education policy - institute “[...] a new political and administrative basis for planning and managing the policies and actions of indigenous school education in Brazil” (LUCIANO, 2010, p. 1). According to Nascimento (2013, p. 339), they are “a response by the State to the dilemmas of the management of ISE policies, especially in relation to indigenous participation and participation in the formulation and follow-up of actions in this area”.

The redefinition of the areas of responsibility is at the beginning of the 90s, when

[...] the responsibility for the coordination and promotion of indigenous school education policies is transferred from FUNAI to the MEC, the collaboration regime is defined as a form of planning and execution, with the Union being given the role of legislating and coordinating policies and, to the states, to offer and execute this modality of education (NASCIMENTO, 2013, p. 341).

We observe the protagonism of indigenous people in the definition of ethnoeducational territories. According to Nascimento (2013, p. 339-340), this process, conducted by the MEC,

[...] through consultation with the indigenous people concerned and the political articulation that the Ministry makes with the institutions involved in and responsible for indigenous school education, such as education departments, federal vocational and technological education institutions, universities, Funai itself and civil society organizations.

The proposal of the EET is “to overcome the obstacles within the scope of the Collaboration Regime and the organization of the Systems of Education in Brazil” (BRASIL, 2009a, p. 2). The new organization constitutes an advance in the educational scenario, since it adopts as a parameter the territoriality of the ethnic groups, which requires wide participation of the indigenous population in the definition of the specific educational policies. In addition, it protects exclusivity of stocking for the indigenous teacher belonging to the community:

I - the centrality of the territory for the well-being of indigenous peoples and for their formative processes and, therefore, the location of schools on land inhabited by indigenous communities, even if they extend over territories of several contiguous States or Municipalities; [...]

IV - the exclusivity of the service to indigenous communities by indigenous teachers coming from the respective community (BRASIL, 2009b, p. 2).

Sousa (2017, p. 59) observes that the design allows the active participation of indigenous people, since “[...] the construction of ethno-educational territories reestablishes much of the meaning and force of the territory as the living space of indigenous existence”.

Regarding the organization, structure and functioning of the indigenous school, Decree no. 6861/2009 indicates as basic elements: “I- its location on lands inhabited by indigenous communities; II - exclusivity of service to indigenous communities; III - teaching taught in the mother tongues of the communities served; and IV- own school organization” (BRASIL, 2009). This organization, which also involves the technical and financial support of the federal government, demands listening to the multiple agents that make up the territory, including indigenous communities, local and national federal agents, as indicated in the decree (BRASIL, 2009).

The normative provides for each ethno-educational territory the elaboration of an action plan that should contemplate the following:

- I- diagnosis of the ethno-educational territory with a description of the peoples, population, territorial coverage, cultural and linguistic aspects and other relevant information;
- II- diagnosis of the educational demands of indigenous people;
- III- planning of actions to meet the educational demands;
- IV- description of the responsibilities and responsibilities of each participant with regard to indigenous school education, especially with regard to the construction of indigenous schools, the training and hiring of indigenous teachers and other education professionals, the production of teaching materials, integrated with vocational education and indigenous school feeding (BRASIL, 2009).

These actions were replicated in the National Program of Ethnoeducational Territories, designated through Administrative Rule no. 1.062, dated October 30, 2013, which established “an articulated set of actions of technical and financial support from the Ministry of Education - MEC to educational systems, for the organization and strengthening of indigenous school education”. According to the Program, the ethno-educational territories are “[...] institutional spaces in which federated entities, indigenous communities, indigenous and indigenist organizations and college education institutions agree on actions to promote indigenous school education [...]” (BRASIL, 2013a).

The PNTEE encompasses several actions to meet the needs of the EET, such as educational management and social participation with training for management teams of education systems on the ethnoterritory and its specificities, including development of methodologies proper to teaching in indigenous schools. It also provides for the development of research for the publication of bilingual and monolingual didactic and accompanying materials in the mother tongue. It also includes concern with the needs of transportation and school feeding for indigenous schools; with the encouragement of Youth and Adult Education (EJA), linked to professional training; with the continuation of the degree program and postgraduate studies for indigenous students and with the encouragement of the development of research with themes related to indigenous school education.

Until 2018, 25 EETs were planned, which are currently included in the PNTEE. Sousa (2016) notes that education systems and indigenous organizations are not aware of the ethno-territorialized educational policy, which raises doubts about the real possibility of improvements in indigenous school education.

The PNTEE was in the form of decentralized and induced actions by Secretariat for Continuing Education, Literacy, Diversity and Inclusion (SECADI/MEC), involving several individuals and institutions, for example, universities, state secretariat and municipal education secretariats, always monitored and evaluated by indigenous leaders in their organizations. However, SECADI was dissolved in 2019 and we still do not have enough information to evaluate the result of its dismantling.

The EET Southern Cone in the state of Mato Grosso do Sul

We contextualize the state of Mato Grosso do Sul and the Guarani/Kaiowá people, who live the implementation of indigenous school education in the Southern Cone Ethnoeducational Territory, in order to have the dimension of the difficulties of the federated entities in order to dialogue and develop actions in a collaborative regime.

Mato Grosso do Sul is divided into 79 municipalities and each has the autonomy to accept or not the partnership with the State Department of Education regarding the service to the indigenous communities. In the state of Mato Grosso do Sul there are two ethnoeducational territories. The EET Southern Cone, of the Guarani/Kaiowá, and the Pantanal, Terena, Guató, Kinikinao, Kadiwéu, Ofaié and Atikum Peoples. Together, the ethnoterritories number 83,434 indigenous people (BRASIL, 2019).

Marked by intense land conflicts, notably widened since the 70s, with the appearance of successive movements of resumption of the territories traditionally occupied by indigenous people in the region, the state is considered one of the most violent in the struggle for land. Despite this, strengthened by the political movements at the national level, “[...] the Indians began to *emerge* from an already existing resistance process, but nevertheless subjugated by State policy that de-characterized the picture of diversity and de-structure within communities, the concept and the desire for otherness” (NASCIMENTO; VIEIRA, 2011, p. 4-5, original emphasis). They create the Guarani/Kaiowá Teachers Movement (MPGK), through which they demand specific training for Guarani / Kaiowá teachers and schools that meet the demands of their communities.

There are currently 44 Indigenous Lands of traditional settlement, according to data from the FUNAI website. According to Crespe (2015, p. 133), “[...] in addition to physical violence, the Guarani/Kaiowá are victims of stereotypes constructed from negative adjectives, such as lazy and drunk, often conveyed by the regional press”. Thus, the burden of prejudice and discrimination accompanies the history of these populations. Therefore, the concern of indigenous leaders to enroll their children in cities or outside their communities.

From the 44 indigenous areas, only 31 have schools that are or are in the process of being recognized as Indigenous Schools. The others are still neglected by the public power

and constantly demand the Brazilian State. In this sense, the possibility of establishing a new territorial arrangement that transposes the current political-administrative division of the national territory is an advance of the MEC, from the perspective of indigenous peoples (LUCIANO, 2010). This vision of the territory as a starting point for the other initiatives sounds good for the Guarani/Kaiowá.

[...] I present the meaning of *tekoha*, from the etymology of the word. *Teko* means a way of being and *ha* is indicative of place. Thus, the most common usage of the term is to refer to a place where one lived, if one lives or one can live the *teko*, the way of being *kaiowá*. This way of being cannot be anyhow; on the contrary, the way *Kaiowá* and *Guarani* refer are the good way of being (right, correct), called *teko porã* (CRESPE, 2015, p. 25).

We note that the principle of Guarani/Kaiowá life is *tekoha*. This implies that the struggle for ethno-territorialized education is connected to the territoriality of the Guarani/Kaiowá who continue saying: “Without *Tekoha* there is no *Teko*. Without *Tekoha* there is no indigenous school” (BRASIL, 2013b).

To better understand the EET southern Cone, we organized a table in which we indicate the indigenous schools by municipality and indigenous lands, highlighting the school situation (the number, name and level of schooling offered) and indigenous land, according documentary data from municipal secretariats and indigenous schools.

Frame 1. Guarani/Kaiowá Indigenous Schools in the Southern Cone Ethnoeducational Territory in 2018

City	Number/ Name/Level/ Situation of the indigenous territory
1) Juti	50029959 /EM Indígena Mbo-Ero Arandui (Educação Infantil/EI ao 5º ano/multisseriado – TI Jarará – Aldeia Jarará – register approved) 50079808 / EM Indígena Mbo Eroga Taperandi Taquara (EI ao 5º ano/multisseriado – TI Aldeia Taquara – declarada)
2) Maracaju	50049801 /EM Indígena Velário Sucuriy (EI ao 5º ano/multisseriado – TI Sucuri'y – registered)
3) Coronel Sapucaia	50019597 /EM Nande Reko Arandu (EI ao 9º ano – TI/Reserva Taquaperi – registrada) 50032992 / Mbo Eroy Arandu (EI ao 9º ano – TI/Reserva Taquaperi – registered) Extensão: 50019554 Escola Estadual Coronel Sapucaia (Ensino Médio /EM –TI Taquaperi/Reserva – registered)
4) Dourados	50016245 /EM Indígena Tengatui Marangatu – Polo (EI ao 9º ano – TI/Reserva Dourados, Aldeia Jaguapiru – legalized) 50030043 /EM Indígena Agostinho (EI ao 9º ano – TI/Reserva Dourados, Aldeia Bororo – legalized) 50030426 /EM Indígena Araporã (EI ao 9º ano – TI/Reserva Dourados, Aldeia Bororo – legalized) 50060007 /EM Indígena Ramão Martins (EI ao 9º ano – TI/Reserva Dourados, Aldeia Jaguapiru – legalized) 50040600 /EM Indígena Lacu I Roque Isnard (EI ao 5º ano – TI/Reserva Dourados, Aldeia Bororo – legalized) 50030388 /EEI de EM Intercultural Guateka Marçal De Souza (EM e 6º ao 9º – TI/Reserva Dourados, Aldeia Jaguapiru – legalized) 50016130 /EM Francisco Meireles Missão Evangélica Caiua (EI ao 9º ano – não indígena) 50029495 /EM Indígena Pa I Chiquito- Chiquito Pedro (EI ao 9º ano – TI Panambizinho – legalized) Extensão:

	50017373 /EE Presidente Getúlio Vargas (EM – Vila Vargas/Dourados – funciona no prédio da EM Chiquito Pedro)
5) Eldorado	50029886 /EM Indígena Mbo Eroy Rendy – Polo (EI ao 9º ano – TI Cerrito – legalized)
6) Laguna Carapã	50029908 /Mbo Eroy Jeguaka Poty Escola Cocar De Flores (EI ao 9º ano – TI Guaimbé – legalized) 50029916 /Mbo Eroy Okara Poty Escola Terreiro De Flores (EI ao 9º ano – TI Rancho Jacaré – legalized)
7) Antônio João	50024655 /EM Mbo Eroy Tupa I Arandu Renoí (EI ao 9º ano – TI Ñande Ru Marangatu – approved)
8) Caarapó	50030884 /EE Indígena de EM Yvy Poty (EM – TI Caarapó/Reserva – regularizada) 50028375 /EM Indígena Nandajara-Polo (EI ao 9º ano – TI/Reserva Caarapó/Aldeia Te'Ykuê – legalized) Extensão: Sala M'Bocajá (EI ao 5º ano) Sala Saverá (EI ao 5º ano) Sala Loide Bonfim (EI ao 5º ano)
9) Tacuru	50029894 /EMI Ubaldo Arandu Kwe-Mi – Polo (EI ao 9º ano – TI/Reserva Sassoró – legalized) 50034090 /EEI Jasy Rendy Aldeia Sassoró (EM – TI Sassoró/Reserva – legalized) 50033050 /EM Tomázia Vargas (EI ao 9º ano – TI Jaguapiré – legalized)
10) Paranhos	50021591 /EM Prof. Adriano Pires (EI ao 9º ano – TI Reserva Pirajuí – legalized) Extensão: Sala Potrero Guaçu (EI ao 6º ano + EJA – TI Potrero Guaçu – declarada) Sala Missão Caiuá (EI ao 7º ano, sendo o 6º/7º EJA 3ª fase + EJA – não indígena) 50022636 /EM Pancho Romero (EI ao 6º ano + EJA – Terra Indígena Takuaraty/Yvykuarusu Aldeia Paraguassu – approved) Extensão: Sala Arroio Corá (EI ao 5º ano e 6º/7º EJA 3ª fase – TI Arroio-Korá – approved) Sala Arandupoty (EI ao 5º ano - TI YPoi – delimitada) Sala Princesa Isabel (EI ao 5º ano e 6º/7º EJA 3ª fase – Terra Indígena Sete Cerro – approved)
11) Amambai	50015141 /EMP Indígena Mbo Eroy Guarani Kaiowá (EI ao 9º ano – TI/Reserva Amambai – legalized) Extensão: Sala Pandui (EI ao 5º ano/multisseriada - TI Amambai/Reserva – legalized) 50029010 /EM Polo Indígena Mbo Erenda Tupa I Nandeva (EI ao 9º ano – TI Limão Verde/Reserva – legalized) Extensão: Sala/Jaguari (EI ao 5º ano/ multisseriada – TI Jaguari – legalized) 50030370 EE Indígena Mbo'eroy Guarani Kaiowá (EM – TI/Reserva Amambai – legalized) 50029037 /EM Mita Rory (EI ao 5º ano – Escola da Missão Caiuá – não indígena)
12) Douradina	50029754 /EMI Joaozinho Carape Fernando (EI ao 9º ano – TI Panambi- Lagoa Rica – delimitada)
13) Japorã	50029460 /EM De Eief Mbo Ehao Tekoha Guarani Polo (EI ao 9º ano – TI/Reserva Porto Lindo – legalized) Extensões: Escola da Missão Caiuá (EI) Sabedoria Tradicional (1º ao 5º) Escolinha de Vidro (1º ao 5º)
14) Bela Vista	50024213 /EM Indígena Piracua (EI ao 9º ano, sendo 5º, 6º/7º, 8º/9º – TI Pirakua – legalized)
15) Aral Moreira	50029789 /EPMI Arandu Renda Guarani Kaiowá (EI ao 9º ano – TI Aldeia Guasuty)

Source: Prepared by the authors from the field research.

We identified 32 Indigenous Schools, 15 classrooms extension of indigenous polo schools and two extensions of high school in the Jaguapiré and Panambizinho territory. These

schools are located in 15 municipalities and 26 Indigenous Lands. We found that of the 8 TI/Reserves, delimited between 1918-1928, 7 offer complete basic education. TI/Pirajuí Reserve is the only one that does not offer high school. Of the other 18 Indigenous Lands, recognized from 1980 to present, 14 offer early childhood education and complete elementary education and 4 offer early childhood education and incomplete primary education (up to the 6th year). In order to request the implementation of new levels, according to indigenous leaders, it is necessary to have Guarani/Kaiowá teachers qualified at all levels and in all areas/disciplines. These and other demands constituted the Southern Cone EET Action Plan.

The Plan of Action was prepared at the beginning of the agreement process in 2009. The following year, the consultant Tonico Benites was hired to carry out the diagnosis of the ethnoterritory, which was finalized and presented in 2011. On that occasion, the members of the Management Committee, which had been created by the Ministry of MEC no. 931/2011 (BRASIL, 2011). The Commission was responsible for monitoring, evaluating and revising the Plan of Action. In this plan, the demands and institutions responsible for developing them were defined. However, some political-financial issues remained pending, even after the creation of the PNTEE, which provided for the decentralization of technical and financial support.

According to the indigenous leaders of Mato Grosso do Sul State Indigenous School Education Forum (FOREEIMS) and MPGK, the management committee created and appointed by SED/MS did not receive technical and financial support to carry out its activities, which meant that there was a gap in the implementation of PNTEE. As a result, the field of the IEE continued to advance in the MS, due to the efforts and the protagonist of the teachers' organizations and the indigenous leaderships of both territories.

What is really in motion is the Commission of the Indigenous School Education Forum, which brings together the peoples representing the Southern Cone TEE and the Pantanal Peoples and fulfills the role of monitoring, evaluating and demanding the state of MS and the MEC through of its representatives in the Councils of Education (of the municipalities and of the state) and in the National Commission of Indigenous School Education (CNEI). In the TEE Southern Cone, besides the FOREEIMS, the members of Aty Guasu and the Guarani/Kaiowá Teachers Movement move.

In dialogue with technicians and secretaries of the TEE Cone Sul, we realized that some knew the decree, but they did not know the period of its validity; others (most) were not aware of the PNTEE. Asked about who represented the municipality in the Management Commission of the ethnoterritory, few knew how to report. They stated that they had recently responded to the Public Prosecutor's Office regarding the criteria for stocking the indigenous teachers. It follows that the Management Committee has not been able to involve municipal secretariats and other institutions and organizations.

Advances and challenges

In 2018, we attended two meetings of the FOREEIMS Commission and the XXIV Meeting of Leadership and Teachers Guarani/Kaiowá, organized by MPGK. These events are the forums in which community and school leaders assess the development of government actions and produce documents through which they present their demands. This tactic has been significant, since it continues the actions of social control of the ethnoterritory by the Guarani/Kaiowá.

According to Article 5 of Decree 6861/2009 (BRASIL, 2009), the MEC will provide technical and financial support to the actions of the Plan of Action of the TEE that are published in the Plan of Articulated Actions (PAR) in order to make possible the construction of schools; initial and continuing training of indigenous teachers and other education professionals; production of didactic material; integrated secondary education to vocational training; and indigenous school feeding. In view of these observations, we highlight the evaluation of the indigenous organizations on the process of implementation of the IEE in the Southern Cone TEE, the two meetings of the Forum of Indigenous School Education Forum and the XXIV Meeting of Guarani/Kaiowá Teachers and Leadership held by MPGK.

The first meeting was on August 18 at the headquarters of the Sindicato dos Bancários in Dourados; the subject of the agenda was the drafting of a document to be handed out to indigenous and non-indigenous candidates, partners in indigenous causes. The second meeting was held on December 15, in the UEMS Central Amphitheater, and had as its agenda: Conjuntura of the Indian Policy and Education; evaluation of affirmative policies, challenges and strategies of action. The MPGK Meeting took place between November 7 and 10, 2018, at Aldeia Cerrito/Eldorado.

For the indigenous leaders present in these events, some advances can be highlighted, such as: 1) the performance of the Federal University of Grande Dourados (UFGD) and the Federal University of Mato Grosso do Sul (UFMS) in the specific training of a representative number of teachers in intercultural degrees (Teko Arandu and Povos do Pantanal); 2) development of teacher training in the middle level intercultural teaching course (Ára Verá and Povos do Pantanal) by the State Center for the Training of Indigenous Teachers in the State Secretariat of Education (CEFPI); 3) construction of new school buildings through a partnership between the federated entities (MEC, Secretariats of Education - municipal and state); 4) decentralization of resources to attend indigenous school education, through the Articulated Action Program (PAR/MS) and the Southern Cone and Pantanal ethnic and educational territories; 5) opening of spaces for indigenous participation and representation in education offices, guaranteed by law, since 1992; 6) creation of the Center for the Training of Indigenous Teachers in the State for which specific funds were allocated; creation of centers or other management spaces for indigenous school education in municipal and state education agencies; 7) continued training of indigenous teachers by the Program *Ação saberes Indígenas na Escola*; 8) Creation of the Indigenous Permanence Grant Program to assist indigenous people in the universities in technical and baccalaureate courses; 9) increase in the number of indigenous teachers (FOREEIMS Commission Assessment Board, 18 August

2018); 10) school opening in 2019, in TI Guiraroká/Caarapó, TI Pyielito Kuê, Lima Campo/Ponta Porã; 11) seat of FOREEIMS in the State Council of Education; 12) increase of indigenous teachers in MS, amounting to about 1,200; 13) participation of MS delegates to the National Conference on Education (CONAE) 2018; 14) development of specific didactic materials; 15) submission of proposals from the FOREEIMS Commission to the candidates to the Federal Parliament in August; 16) indigenous schools with new and proper, standard format buildings; 17) pedagogical coordination's, mostly composed of indigenous teachers; 18) snack and specific menu; 19) school transport; 20) technical staff composed of indigenous people; 21) Pedagogical Projects and Regiments own or in phase of finalization; 22) selective teachers, preferably indigenous and qualified at the middle and higher levels; 23) internet.

According to this we highlight the movements of the members responsible for the development of the Plan of Action of the TEE Cone Sul. The universities (UFGD, UEMS and Dom Bosco Catholic University (UCDB)) attended the indigenous academics with their own programs and with funding from partner organizations. Four networked programs were highlighted: 1) **Rede de Saberes Program**, funded by the Ford Foundation between 2008 and 2018, through which actions were developed to support the stay of indigenous students in UCDB, UFMS, UFGD and UEMS courses. 2) **Indigenous Permanence Grant Program**, financed by FNDE. With the scholarship, students spent their expenses on teaching materials, transportation and housing. 3) Program *Ação Saberes Indígenas da Escola*, where the training activities were distributed in poles, between UCDB, UFGD, UEMS and UFMS. The central themes were numbering and literacy and the objective was to produce didactic materials for indigenous schools. 4) **Observatory Education Program**, funded by CAPES. The UCDB offered the first Post-Graduate scholarships at master's and doctoral level, in partnership with UFGD, UEMS and UFMS, in the interinstitutional projects modality, through the Education Observatory (OBEDUC), induced by CAPES between 2011-2018. Three OBEDUC projects were approved - the first was specific to indigenous school education.

The UFGD invested in the Indigenous Intercultural Faculty (FAIND), which hosted the Indigenous Teko Arandu Intercultural Degree, graduated 225 Guarani/Kaiowá teachers (and keeps other classes in training); offered the specialization in indigenous school education (2017) and selected the first group of the Masters in Education and Territoriality.

SED/MS, coordinator of the actions of the TEE Cone Sul and Povos do Pantanal, funded the Training Center for Indigenous Teachers (CEFPI/MS), which offered the Intercultural Magisterium courses at the middle level in the two ethnoterritories. In addition, it decentralized the PAR resources to municipalities subsidizing indigenous schools.

We note that the **field** of indigenous school education is under construction and three actions need to be monitored: 1) the extinction of SECADI, within the scope of the MEC; 2) the staging of the 6th to 9th years; 3) the multiseriate.

Since 2016, the Brazilian government has been announcing the extinction of the Secretariat for Continuing Education, Literacy, Diversity and Inclusion (SECADI), after the "Legal-Media-Parliamentary Coup" (SAVIANI, 2016, p. 390). Regarding this issue, the final

document of the VII State Forum of Indigenous School Education (VINHA, 2016), signed by more than 600 participants, makes the following evaluation:

We understand that the extinction of SECADI, in turn, will remove from the scope of the Ministry of Education the Secretariat that represents principles of citizenship, inclusion and fight against all forms of intolerance and discrimination, present in the Constitution of the Federative Republic of Brazil. SECADI has been one of the few spaces for dialogue among indigenous peoples to implement public policies in the areas of indigenous school education, especially the politics of ethno-educational territories, according to decree 6861/2009, which defines their organization in ethno-educational territories (Final Document, 2016 *apud* VINHA, 2016, p. 18-19).

The confirmation of the extinction of SECADI in early 2019 signals a scenario of difficulties for the consolidation of indigenous school education. There is concern of the leaderships with the education policies in progress. As most states and municipalities follow the actions of the MEC, it may be that it is more difficult to conquer spaces in the municipal secretariats. In addition, indigenous school education also loses space within the federal sphere.

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The municipalities and the State of São Paulo are partners and exchanges regarding the offer of elementary education, which begins to be in force in 2018. Thus, the process of staging of the 6th to 9th year and of municipalization of the years elementary school. Each year the state assumes a final year and passes an initial to the municipality. Some questions arise: Will the state keep students in the Indigenous Land and will it expand the structure of state schools or will it carry students to the cities? In taking the students to the city, how will the indigenous teachers who have no rooms be constituted?

At the same time, there is a movement of class emptying in indigenous schools and the threat of returning to multi-serialized classes. The search for vacancies in the city's schools, from kindergarten to high school, is broadening. Some of the allegations given by the families and highlighted by the indigenous teachers: "the schools of the city offer a better structure"; "Our goal is the mastery of Portuguese and the content of the schools of whites"; "The mother tongue children learn at home and do not need to go to school to study it"; "Non-Indian teachers are more prepared than indigenous teachers"; "Culture is learned at home".

We add that some Indigenous Schools are pressured by the closure of the classroom and grouping of several classes into one (multiseriate) and, consequently, dismissal of the contracted teachers. The education secretaries, in turn, respond to the Court of Auditors. In the year of 2018, the phenomenon of emptying and multiseriatous classes was observed in the following schools: EM Indígena Velário Sucuriy (TI Sucuru'y), in Maracaju; In Indigenous Mbo-Ero Arandui (TI Jarara) and Indigenous Mbo Eroga Taperandi Taquara (TI Taquara), in Juti. In these cases, all the subjects involved were affected directly.

Thus, among obstacles, challenges and actions has been the process of implementing the IEE in the Southern Cone TEE. Now the question is: is there interest in the current federal government to maintain Decree no. 6861/2009 and PNTEE/2013?

Final considerations

We aim to outline a macro panorama in which the federated entities are the main responsible for the implementation of educational policies, as they comprise the executive power and its management bodies. We also present the movements of indigenous leaders, who are attentive, planning, accompanying and evaluating, through their indigenous organizations (Guarani/Kaiowá Teachers Movement (MPGK), Aty Guasu - Guarani/Kaiowá State Forum on Indigenous School Education), and their posts occupied in the National Forum of Indigenous School Education and in the National Commission of Indigenous Policies.

We realized that, although indigenous leaders occupied strategic spaces, they were unable to structure the Southern Cone Ethno-Educational Territory Management Commission or the Povos do Pantanal, so that, with administrative and financial autonomy, they could exercise the function of monitoring and evaluating actions of the TEE Action Plan. However, these leaders were able to intervene and demand the State in their local, state and national levels, through the organization of the indigenous movements. From these movements, the documents sent to the various sectors responsible for the development of the Action Plan, with a copy to the Federal Public Prosecutor's Office (MPF), went from 2009 to the present day.

It is a fact that no government has satisfied the demands of the Guarani/Kaiowá population of Mato Grosso do Sul; however, it is visible the leadership of its leaders in order to organize themselves to guide their interlocutors to access public policies. Concomitant to the educational actions are the actions of resumption of the territories of traditional occupation of the Guarani/Kaiowá. The indigenous organizations bring with them, in the foreground, the struggle for land: “without indigenous territory there is no indigenous school education”. The struggle for land is transversal to the other flags.

Thus, indigenous people and other bodies and institutions, such as universities, education secretariats, city halls and partner entities, move. The TEE Cone Sul policy is composed, if not in a desirable way, but in a way that is possible, as the interactions are becoming in the field of Guarani/Kaiowá indigenous school education. In this way, ethno-territorialized education is being built in Mato Grosso do Sul.

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