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INTERCULTURAL SCHOOL: INTERCULTURALITY IN THE CURRICULUM OF INDIGENOUS SCHOOLS

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SUMMARY
This article is an excerpt from the theoretical contribution that underlies the Doctoral Thesis that investigates HIGHER EDUCATION: THE TRAINING OF INDIGENOUS TEACHERS IN THE PEDAGOGY COURSE – NATIONAL BASIC EDUCATION TEACHER TRAINING PROGRAM (PARFOR), IN THE MUNICIPALITY OF SANTO ANTÔNIO FROM IÇÁ – AMAZONAS. The study shows that approaching the principle of interculturality implies an understanding of culture and its different conceptions. We are a multiethnic and plural society and this implies a diversity of cultures.The reductionist conception ended up hierarchizing cultures by thinking about them in an evolutionary process, as if one culture had to evolve to reach the level of another. Thus, for a long time it was understood that there was a superior culture and other inferior cultures that should have reached it. In this case, the culture understood as cultured was the culture of Western Europe and its expressions took place through art, music, dance, its language, its religion. **Key words:**Interculturality. Curriculum. Indigenous Schools.

RESUME
This article is an extract from the theoretical contribution that underlies the Doctoral Thesis that investigates HIGHER EDUCATION: THE TRAINING OF INDIGENOUS TEACHERS IN THE PEDAGOGY COURSE – NATIONAL TRAINING PROGRAM FOR BASIC EDUCATION TEACHERS (PARFOR), IN THE MUNICIPALITY OF SANTO ANTÔNIO DO IÇA – AMAZONAS. The study shows that approaching the principle of interculturality implies understanding culture and its different concepts. We are a multiethnic and plural society and this implies a diversity of cultures. The reductionist conception ended by hierarchizing cultures by thinking about them in an evolutionary process, as if a future culture had to evolve to reach another's level. Thus, for a long time it was understood that there was a superior culture and other inferior cultures that had to reach it. In this case, culture understood as culture was the culture of Western Europe and its expressions were expressed through art, music, dance, language, religion.
Keywords: Interculturality. Study plan. Indigenous Schools

SUMMARY
This article is an excerpt from the theoretical contribution that underlies the Doctoral Thesis that investigates HIGHER EDUCATION: THE TRAINING OF INDIGENOUS TEACHERS IN THE PEDAGOGY COURSE

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1. INTRODUCTION

Starting from the idea of a homogeneous culture, socially established relationships were hierarchical. zed in a binary logic that does not open spaces for dialogue and reciprocity. In this sense, according to Souza and Fleuri (2003, p. 57). Most of the time, relationships between different cultures are considered based on a binary logic (Indian x white, center x periphery, dominant x dominated, south x north, man x woman, normal x abnormal) that does not allow understanding the complexity of agents and relationships implied in each pole, nor the reciprocity of inter-relationships, nor the plurality and variability of meanings produced in these relationships.

From a broader perspective, culture is understood as a social construction, in which exchanges and relationships between different people are complex and hybrid spaces, but capable of dialogue. Geertz (1978) defines culture as a network that involves man and his relationships, therefore, from there, there is an involvement of different people who meet, relate, intertwine, weaving other networks. The author explains it as follows:

[...] man is an animal tied to webs of meanings that he himself spun. I assume culture to be these webs and their analysis; therefore, not as an experimental science in search of laws, but as an interpretative science, in search of meaning (GEERTZ, 1978, p. 4).

This network that involves relationships must be thought of in symmetry between the participants of the project. This process therefore, once contact is established between them, inevitably results in exchanges and hybridizations.

We can affirm, following the words of Bauman (2001), that culture is historically constructed, therefore, we cannot treat it as unique, monolithic and homogeneous. In the same direction, Bhabha (1998) states that no culture is ever unitary in itself, nor simply dualistic in the relationship between the Self and the Other, since the act of cultural enunciation implies the difference in writing and the production of meaning, so that these two places (the Other and the Self) are mobilized when passing through a third space, that is, the "intertwining".

In other words, the intertwining corresponds to the interstitial contexts that constitute fields identity, subjective or collective, in intercultural relationships and processes. The notion of interculturality is recent in the educational context and has occupied a significant place. In Brazil, the discussion about diversity in this area gained more space with the creation of the Secretariat of Continuing Education, Literacy and Diversity of the Ministry of Education (SECAD) in 2004. In Paladino and Almeida (2012, p. 16) we find important considerations about the concept of interculturality, by stating:

The concept of interculturality brings the idea of interrelationship, dialogue and exchange between different cultures and assumes the coexistence of diversity as richness. [...] the intercultural approach represented an important advance in relation to previous policies, which pursued assimilationist or integrationist objectives.

Returning to the concept explained by the authors, we can say that in interculturality there is a more open relationship to dialogue and teaching and learning. The definition brings to mind the fact that the difference has something to teach and that exchanges between cultures bring gains to both parties. It is a relationship in which the coexistence of these different people is based on respect and recognition of diversity as something significant and positive for the cultures involved. It is, therefore, from such a relationship that it would be possible to construct an "Other" that is good for everyone.

2. Interculturality in the curriculum of indigenous schools

Intercultural scholars emphasize four ways of dealing with diversity: the assimilation model ist model, the integrationist model, the multicultural model and the intercultural model. The assimilationist model

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used in the United States, New Zealand, Australia and England in the late 19th and early 20th centuries, it is aimed at groups with the aim of promoting the collective adoption of national values.

The integrationist can be exemplified by the policy adopted by France and directed at the countries it colonized and minorities. It is in this model that the action focuses on the individual, gradually incorporating the national language, duties and culture. The third model is multiculturalism, also adopted by the United States after the struggles of black movements. It recognizes the rights of minorities, but "tolerates" only their diversity. In other words, there is coexistence, however, there is no exchange or appreciation.

The fourth model, intercultural, proposes equal treatment, an exchange, without overlapping cultures. In relation to this model, Paladino and Czarny (2012, p. 14) explain this: [...] the authors who have been working on the theme point out that the concept of interculturality has a meaning linked to both the construction of social and political projects and epistemic, oriented towards decolonization and transformation of the system, regarding a discourse used by the State and international agencies, which would function as a device to discipline differences, without resulting in a transformation in power relations and inequality.

The authors argue that the State's discourse is based on the harmonious coexistence of cultures and respect for difference, without worrying about the tensions and disputes generated in this field. Often, educational policies based on this theme also carry this simplistic notion and end up promoting homogenization and ruralization, treating diversity as something static.

It is important to remember that intercultural education proposals cannot be limited only to cultural differences, as it is often not even understood that this difference is something natural to legitimize the processes of exclusion, as well as the inequalities to which these different groups are subject.

In Czarny (2012) we find notes that it is necessary to distinguish between two forms of interculturality: that formulated by educators and philosophers, called normative interculturality, and that defended by social movements, called critical interculturality.

According to the author, normative interculturality is characterized by the functional interculturalism that has been assumed by the State's discourse. He postulates dialogue as a utopia, replacing the discourse of poverty with that of culture, which instead of questioning homogenization, facilitates its reproduction.

The other form of interculturality is critical interculturalism, which seeks to take advantage of the causes of social injustices to combat them, as well as the asymmetries and discrimination that generate non-dialogue. Canclini (2015, p. 57) argues that: The actors of indigenous movements know that inequality has a cultural dimension, and those most informed about the constitution of differences know that this resides, more than in essentialized genetic or cultural characteristics (language , inherited and immutable customs) in historical processes of social configuration.

These historical processes that characterize social inequalities, very present in Latin non-Americans, have their roots in the period of colonization and exploration. The author analyzes that this "difference" cannot be seen in a naturalized way, but through the inequalities that constitute it. Bourdieu (2015), in his research on differences within schools, states that cultural practices considered socially are those legitimized by those in power.

As a result, indigenous cultures were (and still are) treated as differences, in the sense of inferiority, and materialized in a homogeneous curriculum that drives a culture such as elite. For Lopez (2009, p. 190), critical interculturalism: [...] opens up the possibility of transformation as those that indigenous people have come to claim, along the lines of complementing their vision and reaching individuals with their vision and and the collective reach of the right.

Therefore, the right to school education claimed by these people carries this mark of collectivity, of searching for a school designed collectively and, therefore, of community rights. Bergamaschi (2012) discusses interculturality in the Brazilian scenario, criticizing the policies that carry out an educational project unique and homogeneous, since, for the author, interculturality can mean the concrete movement of different social groups in dialogue.

Therefore, in the indigenous intercultural school, it is necessary for the groups involved to deconstruct the relationships that for centuries carried the stigma of discrimination and the alleged superiority of Western knowledge over traditional knowledge.

And this relationship does not happen without conflicts and tensions, as Souza and Fleuri (2003, p. 63) state,

> [...] intercultural relations, to a certain extent, disturb the hierarchical and purified vision of cultures, power and knowledge [...] they give rise to the possibility of problematizing the alleged universalizing and homogenizing origin of knowledge.

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In this relationship that is established, conflict is something positive, it promotes the construction of other knowledge, intercultural knowledge. It is in this fabric that the space opens up for "intertwining", according to Candau (2011, p. 247): In this sense, the intercultural perspective seeks to stimulate dialogue between different knowledge and knowledge, and works on the tension between universalism and relativism in the epistemological plane, assuming the conflicts that emerge from this debate.

The "intertwining", or third space as it is called by Bhabha (1998), in which cultures meet, respect and relate to each other, even in the tensions arising from this process, decentralization allows the enrichment of our identity.

It is this enrichment that the indigenous school seeks for interculturality. In a sense, this movement breaks with the hegemonic imposition of a curriculum imposed by the dominant culture and with the idea of integrationism. By seeking other knowledge and dialoguing with other cultures, the intercultural school strengthens the identity of its subjects and increasingly guarantees the formation of an intercultural heritage for indigenous peoples.

Canclini (2015) emphasizes interculturality as an action that leads to confrontation and intertwining, which happens when groups enter into an exchange relationship, and states that indigenous peoples built, during this process of interaction, an intercultural heritage, citing as examples the organization of community and paid work, the articulation of modern resources with traditional ones and bilingualism.

Still according to Canclini (2015), there is a situation in which this heritage allows them to articulate their knowledge with non-indigenous people, not to integrate into national society as was previously the aim of the school, but through interaction with non-indigenous people, who experience a factual situation in which they learn and teach at the same time.

Therefore, we understand that critical interculturality is one that contemplates the principle defined by the indigenous school, and is also the concept we assume for interculturality in this work.

Debates on cultural themes have found space in discussions about school curricula. homes, treated, above all, under the theme of diversity, given the different disciplines, the different cultures, the different realities present in what is conventionally called intercultural education.

Situating curriculum theory in Brazil, Moreira (1998) refers to cultural studies and the right to difference as very significant contributions to the construction of a curriculum from a multicultural perspective.

According to the author, dialogue is fundamental to overcoming theoretical and practical difficulties, and these must continue to be faced, even if they know that some will be resolved and others will not. Therefore, it is necessary to abandon the idea of a monocultural perspective in the curriculum (MOREIRA, 1998).

According to Hall (1997), culture acquires an increasing centrality in social phenomena contemporary and comes to represent a social process that enables specific ways of life for each of these groups.

These modalities are linked to what we call identity and have gained space for debate among researchers in recent decades. Hall (2006) draws attention to the way in which cultural identities, which derive from our belonging to the culture, suffer continuous displacements or discontinuities.

According to the author, modern societies do not have an apparently fixed identity core, coherent and stable. They are permeated by different social divisions and antagonisms that produce a variety of different "subjective positions", identities (HALL, 2006).

So, when we talk about indigenous identity, for example, we are talking about a person who is involved in a complex network of relationships, who constitutes himself as an indigenous person, belonging to a specific people, but who also establishes contacts and negotiations with the society that therefore, it involves people of another ethnicity.

In this direction, Cultural Studies has made a great contribution to the curriculum area by clarifying that the idea of monoculture no longer fits in the world in which we live. It is necessary to consider the making of curricula from an intercultural perspective, taking into account today's plural and diverse society. These contributions are not only applicable to indigenous schools, but to all schools that have the presence of different cultures in our society.

Thus, the indigenous school recognized as such has a recent trajectory in Brazilian education and, even if it was achieved late, it has legal support for its specificity. However, it is clear that, between the ideal proclaimed in the letter of the law and what is realized in practice, there is a long way to go.

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FINAL CONSIDERATIONS

The differentiated, specific, intercultural and bilingual indigenous school is the result of the struggles of these people for the right to otherness and recognition as citizens, gaining specific contours in the struggles led by its subjects until the proposal of an indigenous school, with a new draft in accordance with the communities that are part of it. We believe, like Tassinari (2001), that the indigenous school can be defined as a border area, of transit, articulation and exchange of knowledge. In this sense, conflicts and tensions are inherent to intercultural dialogue.

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