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THE INTRODUCTION OF INDIGENOUS SCHOOL EDUCATION IN THE INDIGENOUS RESERVE OF CAARAPÓ-MS: REFLECTIONS OF A ASPIRING SHAMAN[1]

THE INTRODUCTION OF INDIGENOUS SCHOOL EDUCATION IN THE INDIGENOUS RESERVE OF CAARAPÓ-MS: REFLECTIONS OF AN ASPIRANT TO THE SHAMAN

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Summary

In this article, we propose to discuss the process of introducing Indigenous School Education in Aldeia Caarapó-MS, based on the experiences of the Indians themselves, in particular, the trajectory of the indigenous Elemir Soare Martins stands out, which he portrays in his Dissertation Master's degree, to be defended in the Postgraduate Program in History at the Federal University of Grande Dourados-MS, the nuances of introducing the educational process of the Guarani and Kaiowá people, going beyond this trajectory, other variants of this process, as in the cases of actions of Evangelical Churches and institutional alliances that were made with NGOs and Universities.

Key words: Education. Indian Reservation. Shaman.

ABSTRACT: In this article, it is proposed to discuss the process of introducing Indigenous School Education in Aldeia Caarapó-MS, based on the experiences of the Indians themselves, in particular, the trajectory of the indigenous Elemir Soare Martins, which he portrays in his Dissertation, stands out. Masters, to be defended in the Post-Graduate Program in History of the Federal University of Grande Dourados-MS, the nuances of the introduction of the educational process of the Guarani and Kaiowá people, going beyond this trajectory, other variants of this process, as in the cases of actions of Evangelical Churches and institutional alliances that were carried out with NGOs and Universities. **Keywords:**Education. Indigenous Reserve. Shaman.

[1]This text is an adaptation of part of my Master's Thesis, supervised by Prof. Dr. Levi Marques Pereira, PPGH/UFGD.

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Introduction

I am Ava (indigenous) of the Guarani Nhandeva/Kaiowá ethnic group, I belong to the Escobar, Martins, Vera, Soares family. I was born on an indigenous reserve where, since 1924, my indigenous relatives built various forms of resistance and survival. It is a*tekoha*waiting for essential traditional elements[4]In order to continue uncovering negative characteristics imposed by colonization, it is called the Caarapó Indigenous Reserve. I belong to a family that, over these years, the members preferred to adhere to the gospel and, at the same time, continue to acquire ancestral knowledge and with it overcome various historical problems and, above all, feeling the light of protagonism walking alongside them. Like many relatives, the family to which I belong has experienced several adversities, resulting from the colonization process and several attempts to decimate native peoples. They experienced several transformations that occurred in this reserve, where the chiefs acted at different times, which included various temporalities.

Caarapó society, which does not have much knowledge about the Caarapó Indigenous Reserve, understands that it was created to solve the problems of the Indians and, therefore, make them “obedient” and “civilized and hardworking”. I put these two concepts in quotation marks because, in practice, that is, within the village, the community organized itself, sought survival in constant negotiation with some institutions, including: Missão Caiuá, CIMI, FUNAI, School and Evangelical Pentecostal Churches .

As explained above, even though it was brief, white society (*karai*) from Caarapó, they imagine this area as the only “Indian place”; where the two Guarani and Kaiowá ethnicities can live properly, like in the paradise written in the Holy Bible. They found several justifications to classify us as inferior people in our own territory, they didn't want to know anything about indigenous culture, nor did they want to see us as people.

We live the stories told by white people, in which images of indigenous people appear in textbooks, as savages, with an ignoble language, naked, as incapable individuals, etc. All these stories passed through Western society reiterated injustices towards the natives.

[4]According to what I was able to understand, from the conversation I had with the leadership of the resumption, Mr. Nardo, the elements are: the strengthening of indigenous knowledge, mother tongue, a differentiated quality school, the valorization and strengthening of the roles of prayer men and women of the village. The construction of prayer houses (*oga pysys*) and, finally, strengthen the dialogue on religious intolerance.

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2 Theoretical foundation

2.1 The place I speak from: memories, conflicts and resistance

The current State of Mato Grosso do Sul has the second largest concentration of indigenous people in Brazil, the majority of whom are from the Guarani and Kaiowá ethnic groups. Of the more than 65 thousand individuals of this ethnic group who live in Brazil today, around 30 thousand reside in the south of that state. This group is subdivided into three subgroups, being the Guarani (*Ñandeva*), Kaiowá (*Paï-Tavyterã*) and Mbya, all belonging to the Tupi-Guarani linguistic family (PIMENTEL, 2012).

The Guarani and Kaiowá of the Caarapó Indigenous Reserve no longer want to isolate themselves from Caarapó society, for this to be possible, according to these prayers from this place, they use ancestral knowledge and, for indigenous Pentecostal leaders, also information from the Western religious framework, to understand , plan, fix your world and your reality.

Many of this traditional knowledge gained prestige and new meanings, because they helped them survive in the midst of violence and attacks for being “different”, but that didn't mean they stopped being Indians on a reservation. It is important to highlight that these people had no voice or even support from the State body to maintain their traditional practices and plan their future. Several relatives were placed in an area to meet the expectations of the Brazilian State, that is, to make them white, thus, to perform the jobs that “true whites” do not perform, such as cutting sugarcane, cutting down forests, picking apples. , picking corn, pulling beans, etc.

Indigenous women were also not left out of this exploitative activity, they harvested a lot of cotton around the reserve, and also frequented boia-fria, where they harvested beans to support their children and family. Ultimately, it was expected that these people would disappear once and for all as different peoples.

However, the changes occurred, contrary to what was expected, because these people realized several alternatives to continue resisting as indigenous people, despite suffering various influences from the dominant culture.

The research by historian Antonio Brand (1993, 1997 and 2004) facilitates understanding of the topic. I return to the discussion to show how the indigenous people resisted and continue to create new alternatives for their survival. I also want to show, based on the research already carried out, that the collectives adapted to the reserve and continued to renew their

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resistance strategies. The choices of authors occurred as I read. In terms of research relevance, Brand, for example, is the most cited author today, because he presents very relevant data about the indigenous populations of MS. For this reason, I took a greater perspective in reading the texts of this important author to support my work.

The indigenous populations, who have remained resisting to this day, reorganizing themselves in constant negotiation, even having been denied by the most traditional elitist historiography, remember very well their *tekoha guasu* (territory or large territory) occupied by them for centuries, located between the Apa river, Maracaju mountain range, Brilhante river, Ivinhema river, Paraná river, Iguatemi river and the border with Paraguay, in the current State of Mato Grosso Sul (VIETTA, 2007) .

In this tekoha guasu, they grouped themselves, especially in areas of *ka'aguy guasu* (closed forest) and along the *ysyry* (streams) and *ysyry guasu* (rivers), in a small family group, made up of one, two or more *te'yi tuicha* (extended families), who cultivated numerous marriage relationships among themselves. Family leaders were *tekoharuvicha* (tekoha chiefs) or *ñanderu* (our father-master). The leaders of that time relied on their experiences, their prestige and the responsibilities of the political and religious spheres.

At the time they were established by the Indian Protection Service (SPI)[5] indigenous reserves in the current state of Mato Grosso do Sul, the Guarani and Kaiowá began to suffer a process of reduction of their traditional territories. The official body, according to Benites (2014), unaware of the way of life of the Guarani and Kaiowá, and the way of occupying their tekoha guasu (their territories), established between 1915 and 1928 eight tiny Reserves: Jagua Piru and Bororo in Dourados (Francisco Horta Barbosa), Caarapó indigenous reserve in Caarapó (José Bonifácio), Guapo'y in Amambaí (Benjamin Constat) and Limão Verde in Amambaí, Pirajui in Paranhos, Ramada or Sassoro in Tacuru, Taqueperi in Coronel Sapucaia, Jakare'y or Porto Lindo. The maximum predicted area was 3,600 hectares, in most cases, the demarcated area was even smaller (BRAND, 1993; 1997).

In the image below, we can see a map, where the aforementioned indigenous reserves created at the time of the Indian Protection Service-SPI are located. The creation of these reserves is, therefore, a reflection of the anti-indigenous policy that was established and strengthened here. Through research and studies, the situation of the Guarani and Kaiowá of MS became known. These areas reserved for the Guarani and Kaiowá "would territorialize the indigenous people, forcing them to

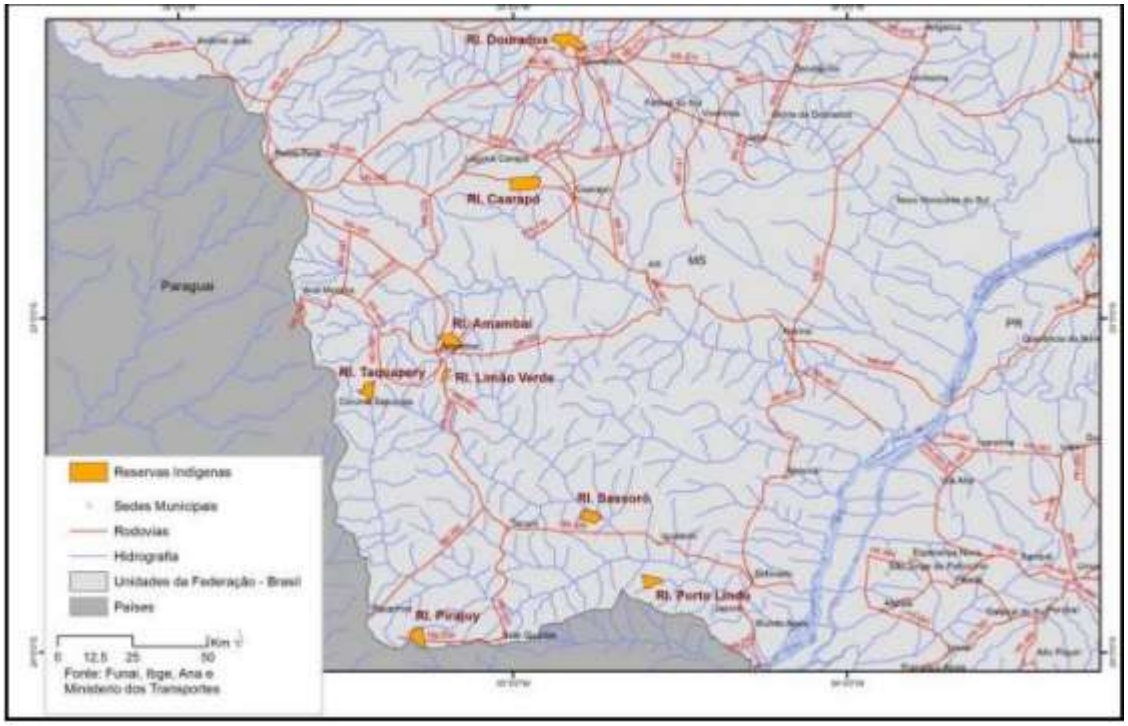
[5] On June 20, 1910, by Decree Law No. 8,072, the Indian Protection Service (SPI) was created.

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live in restricted spaces, with fixed borders. This process obviously had as a corollary the release of land for the colonization of the region" (SILVA, 2007, p. 46).

Map 1. Indigenous Reserves created by SPI in MS.



Source: (MORAIS 2016, p. 48).

The settlers of Western society have not yet managed to understand the life of the indigenous people, because, ever since they expelled them from their territory, they have tried to steal their memory, history, language, religion, and finally, the ava reko (way of being indigenous). You*karai* "They arrived here and didn't show any kind of respect, much less did they see us as people," a prayer worker from the church told me.*Te'ýikue*. For them, enslaving, annihilating indigenous religion, destroying nature, imposing language, destroying life and, finally, giving despicable work, a tiny area that would not offer survival was already a "human" attitude.

However, various forms of organization and resistance can be observed over time in*tekoha*Guarani and Kaiowá. One of the main ones is education, initially the youngest relatives were literate in their mother tongue, later, with the advancement of Pentecostal religions in the villages, things changed, we will see this below.

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2.2 Memories of the beginning of Indigenous School Education in Aldeia Caarapó-MS: a brief autobiographical summary of an aspirant to shamanism

I started my life as a student after six years, especially because at that time parents did not send their children to school so early, as it was part of the*ñeñangareko*(of taking care of children's childhood). Not so different from other Guarani children, I lived moving between both religious worlds, at the same time that I attended worship, on the other hand I always heard the songs throughout the night. I saw some children the same age as me facing the same epidemic that I had faced. The parents of these children arrived at the church desperate, but with the hope of seeking a cure for these diseases. Believers have always shown dedication to newcomers to the church.

I didn't really understand what was happening to my culture. Without us knowing, the white man had already destroyed our territory. They wanted to give me a culture that would make me spiritually poorer. The moment I recognized myself again was when I started attending the indigenous school and getting closer to the elderly again, especially the praying people.

The school was built of thatch called by us indigenous people*oga kapi'i*(thatched house). This school, in addition to offering a space not so different from the student's reality, also offered a differentiated school education. According to professor Alécio: "We sought to work differently with the students, in fact, the school itself reflected this in the students, where they arrived without fear, with dusty feet, humble clothes and we indigenous teachers welcomed them so that they felt welcomed"[6]. This room could accommodate 15 or a maximum of 20 students. Behind the room, a kitchen was temporarily installed where students ate.

> Classes began under the thatch house. It was built between 1997 and 1998, where many people from the Mbokaja region worked together (pucherõ – collective work) to build the school. It was kind of difficult at the beginning, according to my observation, because we waited a few years to have a brick school. Another problem we faced in relation to the construction of the school was that some relatives did not accept it very much, as they said that the school would only be for family in the region. But little by little they more or less accepted it. So, the Mbokaja school is still seen to this day as if it were just for the family, but not quite like that, because here there are students from both Guarani and Kaiowá ethnicities, and in this way we have been strengthening our identity and showing how important our ethnicity is for the larger collective, above all to break the paradigm in relation to the Guarani Nhandéva of Mbokaja. I see that we need to work more on our culture, invest more in it. Starting with the continuous presence of prayers at school and in the space, so that students feel comfortable interacting with them and learning (Professor Guarani Crispim Soares Martins, 2020).

[6]Teacher at the indigenous village Caarapó-MS, s/d.

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In the following image you can better see the structure of the interior of the classroom.

Image 1: First school in the Mbokaja region made of thatch



Source: Alécio Soares Martins

The first teacher I had was Alécio Soares Martins, who taught me literacy in my Guarani language, under a thatched school, where I learned to read and write like*ava* (indigenous). As my father belonged to the Pentecostal church, he did not want me to attend the Mission school, also because of the distance and so as not to suffer from being from a Pentecostal family.

I was literate in the Guarani mother tongue. The first words I managed to utter were:*yvy, ysyry, ygua, yvyra, ysy, ama, ava, avati*, etc., the teacher worked with the names of animals, plants, rivers, from our daily lives. They didn't work on the vowels in sequences, because, as an indigenous person, I really like the vowel “y”, in this case, I always tried to remember the words that are pronounced in people's daily lives, especially because they are words that the spirits gave.

Being from a Pentecostal family also requires resistance, as some families that were considered “Catholic” by indigenous believers mocked us and imitated the prayer just to intimidate us. For me, it was a little difficult, because I couldn't quite understand what was happening. At school, children the same age as me laughed a lot about my hair and my style, which my mother insisted on differentiating me as a son of a believer. Before I went to school, my parents were already talking to me, forbidding me from playing football, guiding me to be an example of a child in the Pentecostal mold. However, whenever

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If there was an opportunity to play with my colleagues, I took advantage. As the school was close to our house, they chose to place me there, as they believed I wouldn't have many problems related to the things described.

In addition to the religious teaching that my parents gave me, through *koku*e (roça) also taught me about the *teko basement* (indigenous well-being), where I could prioritize reciprocity and respect for nature. One day, I was a little grumpy with my father, and he wanted to take me to weed with him, but as I was behaving like that, I couldn't, because the rice plantation is very delicate, so it would allow the bad omen to have meaning. . Thus, I learned and strengthened my knowledge about care from an indigenous perspective.

Therefore, my adult life began early, in the countryside, where I was taught and taught the important collective practices of Guarani principles, being a place of indigenous education and indigenous living, where family ties are also strengthened. During the festive tereré, we talked about the history of our elders, the relatives who were part of the formation of the place, about cultural precepts. Meanwhile, my mother harvested corn and other foods that we had planted and explained to me about seeds, etc. Our family had two farms, one was close to our house and the other was not so far away.

Little by little, this traditional activity began to weaken within my family, because my father went out a lot to evangelize in other villages and to work at the mill, and my mother had a sister to take care of, because she had special needs, a situation that transformed a lot of things.

While my father went out to work, my mother was overwhelmed with responsibility, at the same time as she worried about our education, she also worried about taking care of the church. This required resistance from her. On the other hand, she was able to balance her responsibility because some believers helped her.

Even though it was difficult, my mother always sent me to school. In the third grade I studied with Lídio Cavanha Ramires, a teacher who always focused on the issue of indigenous culture, he spoke to us about our arts, prayers, villages, rivers, fishing, stories, poetry, among other subjects. This sparked an interest in knowing more, learning again, reviving my indigenous spirituality and culture within me.

As the indigenous school was establishing itself in the Caarapó Indigenous Reserve, on the other hand there was resistance on the part of indigenous believers not to revive the

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indigenous culture, for example, in my family we didn't talk much about the Guarani and Kaiowá indigenous stories, they rarely talked about it. My father said that only in this way could we be blessed by God, equally receive the gift of healing, the gift of revelation, the gift of revival, the gift of singing, the gift of playing an instrument, the gift of leadership. Some of the most desired gifts at that time were the gift of healing, the gift of casting out demons and revealing, mainly by church leaders (church leader); They spent hours and hours praying, fasting and going to the "mont".[7]

Therefore, they were often asked to erase some traditional knowledge and skills acquired from the family shaman. One of the people who taught me and improved my knowledge was Lauriana Escobar, who always talked about her ancestors, prayers, and the main prayers that stood out in the region. While we suffered from church doctrine, we always managed to learn about our culture. There were days when she was punished by the indigenous leader, but she knew the importance of passing on knowledge to us. The punishment had several forms, some of which I highlight are: sitting on a bench for a month or more without having the right to sing, tell testimony and attend worship every day; not having holy supper and finally, it also depends on the rules of each church leader, especially because he determines the rules.

Even though they were part of the Pentecostal group, the elders always tried to tell their grandchildren about indigenous stories, including hunting, the trap to catch edible wild animals, medicinal plants, and the care that children should take. with animals that bring bad news (*guyra mbora'u, mymba mbora'u*) etc.

Despite not having much study skills, I was a hard-working student, because I was able to do my tasks. At first, I struggled a lot to read, and at the same time to write. At home, I had a lot of things to do, so I wasn't encouraged to look at my notebook, I was always worried about working so as not to get into difficulties. However, even so, I was able to read and strive to pass the year.

I remember the first time I managed to write two lines of sentences about trees, in which I emphasized their importance to me, as there weren't many posters about the alphabet and vowels in my language, it was difficult to decipher them, it seemed to me that it was impossible reach the level the teacher expected. On the other hand, there was another type of teaching that I needed to follow, my thoughts were limited about my world. My movement

[7]It is a place that is isolated, usually in the woods, where, according to Pastor Cornelius, one seeks the presence of God more freely and asks for help, where there is a time to confess, ask for forgiveness and ask for spiritual gifts.

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went from school to home and church. Every day she participated in worship. Highlighting the limited thinking and limited space that placed me, it was for me to water my fear with ignorance, absolutism being more to destroy my indigenous path; Having said that, I seek to understand these family and Pentecostal church rules as movements of becoming an individual at the same time.*pray*gospel (being the only one and not being able to receive those who do not belong to them), that is, not belonging to the group of Pentecostal believers.

Besides my grandmother, only the teacher taught anything related to indigenous culture. As the process of indigenous school education was under construction in this village, the community was divided between traditional knowledge and white knowledge (karai), especially because the church influenced this issue. About this, Virginio Soares comments as follows:

> We didn't want to be diminished for being believers, we tried to be respected here in the village and abroad, for that we needed our children to also learn the white language. I knew that the church would be able to awaken a lot of good things in people (Virginio Soares s/d).

According to the speech of my interlocutor, it is also clear the commitment of the indigenous faithful to break the exclusion of indigenous people from non-indigenous society and the Reserve, to this end, they demanded that teachers teach the Portuguese language from literacy onwards. According to Soares' analysis, through the Church people learned more about reality and were able to demand their rights. This problem persisted until 2005, as the teaching of the Guarani language became more accepted, with the exception of other cultural practices.

When Pentecostal parents discovered that their children were being influenced by teachers to learn prayers and dances, they immediately removed them from school or prohibited them from participating in these school activities, which also included Physical Education.

They insisted that their children and students dress in formal shirts and trousers so that the teachers would not force them to participate in so-called cultural activities, which became part of the indigenous school's curriculum. In this situation, teachers sought to resolve this based on dialogue with parents, explaining to them the importance of children interacting with the school world, especially with regard to cultural practices.

So I arrived in the fourth grade with Professor Alécio, at which point he saw commitment in me, so he gave me a test to move on to the fifth grade. With effort, I managed to pass and arrived at school*Ñandejara*, today located in the center of the village. Therefore, my teachers in the initial grades were Alécio, Ladio and Lidio. In the fifth grade it was more difficult, since most of the teachers were from the city. At that time, my Portuguese

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I was below the rest of the class. I stayed in the corner of the room so as not to be questioned, I acquired this type of behavior in the church, because in the church the children sat in the corner, and were not allowed to talk, play, they could only go to the bathroom and drink water, most of the time the worker stayed responsible for them. When preaching, we watched the preacher speak. That's why, perhaps, my behavior was different in the class. Therefore, I made a lot of effort to read the other language, I spent hours and hours reading my parents' Bible, because at that time, I was not allowed to take books from school. I remember the first time I read about the birth of the world, in the book of Genesis. I copied the words into my notebook to pronounce them.

This way, I was able to learn new words and listen to my colleagues speak, for example, to ask for permission, when it was time to say thank you, in fact, the Portuguese language teacher made a point of teaching us each word so that we would forget ours. However, through the indigenous strategy, knowing how to navigate these two distinct realities, I managed to overcome some obstacles, managing to read in the white language and, at the same time, not forgetting my mother tongue.

2.3 The Beginning of the Academic Path

Even before completing high school, I became very interested in studying the phenomenon of the entry and expansion of Pentecostal churches in my village *Te'yikue*. Therefore, when I finished high school, I tried to major in History, but financial difficulties prevented me from doing so. Even so, I didn't give up, I took the entrance exam at Teko Arandu, with the intention of studying an Indigenous Degree at UFGD. I was approved in tenth place.

Since then, I began to study and expand my traditional knowledge with research and connecting again with my world, from which I distanced myself, perhaps out of fear, or because I didn't really understand what had happened to my indigenous relatives, and also with me.

Transitioning between these two realities, I, a humanities academic, trying to study the topic, had to delve a lot into research, where I became more of an indigenous researcher and knew how to talk to several of my relatives and other people in the community.

I needed to get to know my reality and my village better, so I got closer to the prayers and indigenous faithful, especially my family relatives, where they told me their ideas about the village, evangelization, culture, especially about the village prayers. I participated in several meetings in the village and at school, where

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parents claimed their rights and, at the same time, created several possibilities for indigenous teachers to think about solutions to the problems presented.

When I started studying as an undergraduate, I had several teachers who worked on various texts, research that had already been done on the people of my Guarani Nhandéva and Kaiowá ethnic groups, on indigenous school education, SPI, the invasion of settlers, colonization, among others. Therefore, during this period of study, I already knew what I wanted for my training. All the texts helped me understand more about my reality and that of the Guarani and Kaiowá; which encouraged me to do a TCC on the reality of the reserve, in which I sought to understand more about the community's perception of the "indigenous reserve", which encouraged me to continue with this research.

I chose to take this course, as I needed to understand the historical process of my Guarani and Kaiowá people, the reality of the reserve and thus enable me to study the topic little explored by indigenous researchers. When I chose the topic about the churches installed in the Caarapó reserve and the prayers that, from the point of view of many believers, seemed like they were being dominated and silenced at the same time, on the other hand the*ñanderu*and the*ñandesy* showed that they were not completely dominated, as they managed to resist various problems and violence arising from the process of colonization and evangelization of indigenous people.

Therefore, all these phases described help me think about the transformations taking place in my community. Being a researcher on this topic is not an easy task, however, it is important that we indigenous researchers are committed to problematizing this reality, especially with regard to religious expansion in the village.

The most direct contact I had with prayers was after I started my degree, participating in the Academic Meetings, the Teachers' Meeting and Aty Guasu, reading texts by some non-indigenous researchers, including Melià, Brand, Levi Marques Pereira, Cavalcante , between others.

2.4 Between Prayers and Teachers: Indigenous School Education from institutional alliances

One of the alternatives used by the prayers was to ally with the teachers, certain that they will be valued by them and strengthen them, in this case, they contributed greatly to the registration of the names of medicinal plants, prayers, and even the training of new holders of knowledge.

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indigenous people, that is, new connoisseurs of medicines and prayers, this was the case of professor Nilton Ferreira Lima, today a professor in the area of Natural Sciences and works as a teacher in the Experimental Unit, where students are taught various agroecological practices from a sustainable perspective . The community in this location was exposed to the most diverse forms of exploitation, the denial of their rights and prejudice, therefore, it was almost impossible to claim recognition and improvement of their traditional medicine from the state and the municipality.

We can define this phase of the indigenous people's demand to guarantee the right to quality health and the construction of indigenous schools as "*horny reka*"[8]. The movement was articulated to primarily guarantee the territory, differentiated health and school, in contrast to situations experienced in the past, when "the Indian had no rights", especially because we indigenous people have multiple cultures, languages, beliefs, values and structures of our own. of Education.

The "tesãi reka" began with the great recovery,[9]in the 1980s, especially because the physical violence imposed on the Kaiowá and the Guarani was extensive, with the process of expulsion from the lands they traditionally occupied, accompanied by forms of symbolic violence.

Based on their strength of resistance and ability to articulate, they returned to their traditional areas, thus forming several tekoha, for example, Guyra Roka, Taquara, Jarara (Juti-MS). Karai society (white society) instituted for several decades a complete concealment of indigenous society in its otherness, in order to justify violence, violation of rights in relation to land, health, education, and the disqualification of protagonism and the traditional organizational structure of organized community with historical ties to certain territories, in which the*teko mbo'e, teko porã and teko resãi*(good living and healthy life).

It is worth highlighting the trajectory of building the indigenous school in the Caarapó indigenous reserve, which, according to Benites (2014), originated from a proposal made by the Caarapó Department of Education in 1997, together with partners from universities and the secretariat. of the state, which prioritized indigenous issues. In this sense, the indigenous movement expanded and strengthened its alliance with entities.

Through this alliance, positive results were seen in various aspects of social life, such as health, education, law, economic development (sustainable or not), technical professional qualifications and many others. The work of some NGOs, the

[8]Looking for good living and sustainable living.
[9]It is worth highlighting the process of recovering the community of Rancho Jakare and Guaimbe Pery, both located in the Laguna Carapã/MS region.

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Universities, Municipal and State Secretariats in the Caarapó Indigenous Reserve, creating teacher training courses, the Kaiowá and Guarani Program (Dom Bosco Catholic University, State University of Mato Grosso do Sul and Diocese of Dourados) and the participation and articulation of village leaders. According to Benites (2014), the institutions had a lot of respect for the internal social dynamics and organization, always listening to the demands of the indigenous community. Particularly, to guarantee school education that meets the cultural specificities and demands of the community, several meetings and actions were held to guarantee a more prosperous future.

Final considerations

In the text, we sought to highlight, initially from an autobiographical trajectory and, later, addressing the actions of the Church and alliances with other institutions, the process of introducing Indigenous School Education in Aldeia Caarapó-MS. The analysis was based on experiences, experiences and testimonies from teachers, prayer women and other tekoha residents.

We sought to characterize the village as a place of memory and mainly link it to Indigenous School Education as an important practice of resistance. Thus, we went through the processes of resignifying the memory of the indigenous Elemir Soare Martins, as well as the implementation of the first indigenous school in the village.

The analysis concluded with the alliances that were made between Indians and non-Indians, through the strengthening of various institutions, such as NGOs, Churches and Universities.

The text sought to demonstrate, in addition to the introduction of Indigenous School Education, also its importance, both for the educational process itself, and for the preservation and appreciation of its customs and traditions.

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