

# Indigenous School Education: Drug Prevention and Damage Reduction

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**Abstract**—This work is directed to the study on the possible relationship between indigenous education and the abuse of alcohol and drugs with the youth of Kaimbé village in the municipality of Euclid da Cunha - Bahia. It starts with the understanding of the relevance of the educational space can produce young people who make an abusive use of alcohol and other drugs, and the consequences that this same abuse can cause. Before observation made in the indigenous community Kaimbé from my professional experience as a social worker, it was noticed a high number of young people consuming alcohol abuse and other drugs, which fidgeted and pushed me to develop a study regarding the issue. It arose from questions: As indigenous education can prevent and reduce the abuse of alcohol and other drugs among young people kaimbé? I had to analyze the abusive use of alcohol and other drugs among young indigenous population kaimbé, showing the interrelationship between socio-cultural and historical conditions and the current situation in which these young people are. The research was qualitative, using the field observation, the analysis of this observation and analysis of bibliographical studies on this harvest. The survey was conducted in the Indian State School Don Jackson Berenguer Prado, located in the Village Massacará. From now on, I look at this text, socialize the results of the study conceptualized the abuse of alcohol and other drugs in the Village / kaimbé community, and propose possible interdisciplinary interventions in the community.

**Keywords**— Indigenous Education, Harm Reduction, Human Rights Education.

## I. INTRODUCTION

This work comes as a result of the perceived need school to develop a preventive work and reduction - not repression and / or accusation - towards the development of educational activities on the issue of abuse of alcohol and other drugs that mobilize interest students with scientific, methodically presented in an interesting and motivating way, making it possible to obtain greater clarity of content, facilitating the analysis and understanding of the topic.

By studying on the experience in Kaimbé community realize that young people are using alcohol and other drugs as well as other people do not Indian in Brazil. However, from the perspective of social assistance felt provoked to dive deep into this irrefutable dimension of the human condition which is the predominant mystical dimension to this people.

To school is assigned the task of working with the prevention and reduction of combating alcohol and other drugs, consolidating in an educational space conducive to

produce socially appropriate behaviors to young Kaimbé. In fulfilling this task, the school is prevented in the absence of sufficient resources and the need for multidisciplinary team to be inserted in this environment.

At the relevant psychosocial development that the educational space can produce the young Kaimbé that make the use of alcohol and other drugs in addition to the effects that alcohol and drugs cause on observation made in the indigenous community, was perceived high number of young people consuming alcohol and other drugs, which disturbed me develop a study regarding the issue. In this sense, the question arises: how indigenous education can prevent and reduce the consumption of alcohol and other drugs with young people kaimbé?

The aim of this study is to analyze the prevention and reducing the abuse of alcohol and other relatively drugs among young indigenous kaimbé population, showing the interrelationship between socio-cultural and historical conditions and the current situation are these young people

also highlighting the diversity of meaning of alcoholism and forms of "drinking".

Consumption of alcohol and other drugs among young people Kaimbé represents a bill of great complexity, which has negative consequences, featuring a form of destruction not only individual but also collective and ethnic. Beside the historical process there are elements in the current life situation of indigenous groups, with regard to its interaction with the surrounding towns, which also constitute as possible causes of these negative ways of making use of alcohol and other drugs.

## II. METHODOLOGICAL PROCEDURES

Seeking to achieve the objectives, the study "articulated the intellectual and practical relevance of the problem investigated to the investigator's experience" (DESLANDES, 1999, p. 42). So we act as coordinating traditional communities through the Municipal Social Cunha of the Euclidean municipality Assistance - Bahia in the Year 2010 to 2016. And the area's activities in Social Work realize the importance of developing a study in the community regarding the use alcohol and other drugs with indigenous youth kaimbé my performance with social worker directed the school, the families Chiefs: Flávio de Jesus Dias, Juvenal Fernandes Pereira, Edcarlos de Jesus Dias,

To conduct the study was applied to qualitative research, which aims to raise and analyze data that allowed to increase knowledge about the reality of young people in alcohol and other drugs. According to Minayo (1996, p. 57) "qualitative method is what applies to the study of relations, representations, beliefs, perceptions and opinions, product of the interpretations that humans do, about how they live, build their artifacts and themselves, feel and think. "

Thus it was possible to understand the construction of meanings and connect young life stories in situations of alcohol and other drugs from the village Kaimbé. Also according to Minayo (1996, p. 102), by means of qualitative search "preocupamo- less about the widespread and more with the depth and breadth of understanding, or of a social group, an organization, an institution, a policy or representation. "

It was also conducted exploratory research, which is seen by Gil (2002, p. 41), as the research that "aim to provide greater familiarity with the problem, in order to make it more explicit or build hypotheses" allowing improve ideas and planning.

For field data collection was done using the field research, and "this procedure usually combined with the

analysis of documents, footage and photographs" (GIL, 2004, p. 53). For Lakatos and Marconi (2010), the field of research is "the one used for the purpose of getting information and / or knowledge about a problem, for which demand an answer or a hypothesis, which wants to prove or also to discover new phenomena. "

For data collection was carried out semi-structured interviews with professionals in the Indian State School D. Jackson B. Prado, located in the Village Massacará where it serves the youth of the village Kaimbé, and the Special Secretariat of Indigenous Health multidisciplinary team - Sheshai. The interview is in "a set of research techniques, limited time" (Macedo; CARRASCO, 2005, p. 25).

Through speech of the youths interviewed it was able to understand the existential meaning of the alcohol and other drug use. Franklin (1987), which defines the term existential in three ways: by referring to the existence itself, that is, specifically to human being mode; the meaning of existence; the search for a concrete meaning in personal existence, that is, the will to meaning and from the that, how perceive themselves as being in the world. With the completion interview was possible to ascertain the facts, opinions, feelings, action plans discoveries, current and past behavior.

Papers were also used, in Alcoholism Seminar exposed and STDs, HIV / AIDS among indigenous people, sponsored by the Ministry of Health in 2001 in Brasília; and others. Very useful were the approaches in the book Epidemiology and Health of Indigenous Peoples in Brazil (Coimbra et. Al., 2003), as well as data provided by FUNASA / Ministry of Health.

## III. SCHOOL CONTRIBUTIONS TO THE DEVELOPMENT BIOPSYCHOSOCIAL

The Indigenous Education is born of diversity, autonomy and freedom of thinking about the world, values and meanings of each of the indigenous people: people who freely invented a way of living and thinking.

Historically, in the Brazilian context, there have been numerous concepts and Integral Education practices grounded in the expansion of the school day, from the early twentieth century thus increasingly claim a school that is the one educator and guarantor time of social protection . Democratic education, popular, inclusive and plural opens the possibility of building a more just and inclusive school committed to various social functions and policies that it should take in society and it is the Integral Education intensifies:

[...] The territorial processes of social policies, coordinated from the school premises, through intra-governmental dialogue and with local communities, to build a pedagogical practice that claims education as a right of each and every one "(BRAZIL, 2009, p.10).

As education begins to impose as a precondition for the development of the country, the school presents as a place to build conditions that guarantee spaces of democratic learning, popular and plurals. In this sense, public policies for education and health converge on school grounds, in order to contribute to the school quality of life and everything that surrounds it. This social composition is defined from the cultural fabric in which the school is located.

The school is understood as a social institution which fall within the larger context of how it is part and reflects largely the teaching normativity. However, schools are not merely reproductive agencies, but also producing models of relationships and pedagogical practices that give texture to the current context. School is not only the agency that reproduces the social relations, but a space in which society produces subjective elements.

The school is still as a formal institution that has the most influence on child development of children; is it that is the promotion of cognitive growth and metacognitive through teaching of various rules, strategies and problem-solving skills that apply to different types of information, and promote children to obey rules, cooperation with classmates, respect the authority and become good citizens.

Shaffer (2009, p. 585) states that "the intellectual development, is partly influenced by the amount of schooling that the individual has received." In this sense, conjecture the school as a socializing agent that can provide emotional, social development, child's psychic. The teacher as a professional who is in permanent contact with children, and this contact may be extended to the family, must be careful in your position it takes can identify behavior changes and signs early drug use, and thus favors the child to have a specialized service, providing opportunities for treatment and promoting a healthy mental health.

Indigenous peoples, recognizing the role to be fulfilled in the reconstruction and affirmation of identity, seek to ensure the right to education and in this quest, see the need to reorganize and coordinate the actions of indigenous education in the Unified Health System - SUS), of order to expand the reach and impact of their actions on indigenous youth and their families, optimizing the use of space, equipment and resources available to develop actions for comprehensive care for indigenous health and education in

line with the NHS policies and programs and observing the traditional indigenous health practices.

One of the actions effect this intersectionality was the creation of the School Health Program - PSE, which was established by Decree No. 6286, of December 05, 2007, which states, in Article 1 the following: "is established within the ministries of education and health, the health in School Program - PSE, with the purpose of contributing to the integral formation of students from public schools of basic education through prevention, promotion and health care "(BRAZIL, 2007).

It remains to highlight the Education Development Plan - PDE, which produces, in its guidelines, the prospect of consolidating an education to launch his gaze to autonomy and that allows the student to develop a critical stance in its relations with the world.

It is with these alliances in favor of school quality of life that take place on school grounds, the collective space of difference, and has a key role to help the student learn how to be a citizen, to be aware of their rights and be able to handle with the rights of others.

The comprehensive education approaches of socio-political issues and causes that the school also corresponsabilize the integral human development in order to guarantee learning. Therefore, it is necessary to expand the time remained the student at the school, as a rule, the adults responsible for the education of children and adolescents included in the labor market is home away for eight hours during the day Useful.

This challenge is no more nor less than the challenge of humanity. By looking at the living area and its dynamics, it is possible to identify necessary actions and contribution to each and everyone who want to collaborate.

#### **IV. SCHOOL PARTICIPATION IN THE PREVENTION AND REDUCTION OF ALCOHOL USE ABISIVO AND OTHER DRUGS IN VILLAGE KAIMBÉ**

The Kaimbés Indians, the tribe of Tupiniquins, were the first inhabitants of Euclides da Cunha municipality, settlers from Monte Santo and Tucano settled with their families and dedicated themselves to farming and raising livestock.

In 1988 a chapel was built subordinate the Vila Massacará, under the invocation of Our Lady of Conception, the priest Vicente Sabino dos Santos. The farm was elevated to a town in 1898 as a territory dismembered from Monte Santo. With the territorial division in 1995, Euclides da Cunha municipality now has four districts, Euclides da

Cunha (headquarters), Aribicé, Caimbé and Massacará (IBGE, 2010).

The Kaimbé ethnicity is located in Euclides da Cunha municipality, with the coordinates: 10 ° 30'S, 39 ° 00'O, has 8,020 hectares of extension, but the Indians say their original area is larger, with about 4 million hectares more to be demarcated and recognized. The legal situation is traditional and regulated, but according to the indigenous the current condition of their land is insufficient and degraded (IBGE, 2010).

According to historical data provided by the Institute of Geography and Geographic Search - IBGE (2010), the Kaimbés Indians have always occupied the same territory, and there were some episodes of expulsion for colonels before the 1980s, which occurred because of the tribe's location which was located near the east of the island, considered of extreme importance to the colonels at the time. In one of the expulsions was proposed a deal in which the Indians would deliver seven cattle to colonels in exchange for living around the spring. After deducting the seven head of cattle, over the agreement and thus was the first time the kaimbés Indians were dispersed to a distant area of the spring.

Still, the persecutions and killings continued by the colonels, there was the ban on the use of their native language, in addition to a traditional dance. The colonels continued to ward off even more of the local Indians that was convenient to them, the Indians tried to return twice more area, but the violence continued (IBGE, 2010).

In the mid-1940s, the Indians were able to push the white to get their land back, but they were very degraded due to use of wrong land. In 1982 there was the delimitation of the area by FUNAI, three years later came the land survey, and the demarcation of the land completed only in 1992. remove invaders process occurred since 1999, from a conflict with whites (IBGE, 2010 ).

The State Indigenous School Don Jackson Berenguer Prado, serves approximately 1,800 (one thousand eight hundred) students, most of whom are natives of the village and the village Massacará Kaimbé. The school is Kindergarten, pre-school; Youth and Adult Education

- Supplementary, Primary and Secondary Education; It works in three shifts and serves students aged 3 to 16 years during the day and over 17 years on the night shift. The school has six rooms used class, 58 employees, board room, computer lab, school meals for students, kitchen, playground, bathroom inside the building, bathroom with shower, cafeteria, auditorium.

According to research conducted by IDEB - Development Index of Basic Education in 2015 that school unit has not reached the goal, fell and did not reach 6.0, which need to improve their situation to ensure more students learning and a school flow appropriate. According to the survey, the 100 students, 15 were not approved.

questioning was carried out at the said school principal about the situation presented by IDEB research, which would justify the non-approval of all students. "This is due the high school dropout rate, most give up to continue his studies when so during adolescence, look at this from the age of 13 has ever seen, and yet have drugs here, too yeah, we even includes work on drugs here at school, is the school's political-pedagogical project, but here is how a culture seen to the use of licit and illicit drugs, especially alcohol "(Professional school).

Understanding the school in its key role in the formation of better human beings and the expansion of the knowledge acquired in school, has a responsibility, albeit unspoken, towards the social and human development, the construction of pedagogical practices that notice being human as the main subject, as an end.

And in fulfilling this duty, using its legislative power by establishing rules to be observed by alunados, as stated by the school professional. "Oh here's the time to go and time to leave, the little children have to bedtime, it's all right, snack time, the hour of physical education, and must be so, because otherwise becomes a riot here , you will want to do anything they want the way they want, and can not be, have to control yourself "(Professional school).

So sit well what Foucault points out about the power relations that the school uses the calls pantheism, "the exercise of power in the form of individual and continuous surveillance in the form of punishment and control reward and how to fix, that is, formation and transformation of individuals in accordance with certain rules "(Foucault, 2003, p. 103).

For him, the school system at all times to punish and reward evaluates, ranks, they say who is the best, who is the worst; but does not exclude even closing them she fixed to a "transmission unit of knowledge." (Foucault, 2003, p. 114).

The school is still a "surveillance structure, which, calling to other individuals took him individually, integrating them, will constitute them secondarily as a group" (Foucault, 2003, p. 113). The school needs to build concepts capable of producing intellectual movements in students. The school must act as an intercessor institution of the students, but as stated by Deleuze (1992, p. 157), "each



is the forger of the other, which means that each understands in his own way the notion proposed by the other."

The school as an institution indicates a set of trends range of resource types and forms of organization that have to pose and solve their problems. The school makes use of his power to tell them who they are, what they can, what they know, what to ask and what they can or can not, submit your knowledge, methods and techniques; students are no longer protagonists and become dominated and exploited; identified in the speech of school professional when clearly states "we who says here, come here is us who's boss" (Professional School).

When the school can organize themselves, their knowledge, capacity and power will be integrated into the movement of self-analysis and self-management. Students of the Indian State School Don Jackson Berenguer Prado should be protagonists of their problems, needs, interests, desires and demands, and thus, they reframe their thinking and vocabulary allowing to know about his life (Baremlitt, 1992).

The school is the space of conviviality and sharing knowledge is a social institution, and it should not lose sight of its role as a social institution, which meets the socio-cultural subjects and understanding that these subjects are above all human beings with human needs, needs that go beyond just acquiring specific knowledge of curricular components.

Consider the school a social institution, it is to recognize that the school does not act alone in the process of teaching and learning. In your environment are subject to before they came to school are already loaded with traditions, culture, emotions, feelings, and ways of life, born of social, cultural, racial, political and economic; "Most here the students are Indians of the village Massacará and Village Kaimbé, has a cultural history rooted for our students, and we should respect and understand, enter into your story so he could entedê them in their most peculiar ways" (professional from school).

The knowledge acquired in school education should be coordinated with all the content that the student back from outside the school walls and educate for the construction or reconstruction of a life that considers the emotional, physical, social, human beings and share knowledge the goal is, or should be, the goal of education for building a sustainable living.

It is necessary to reconstruct the set of requirements of being-in-group by existential changes related to the essence of subjectivity. (Guattari, 2012).

On environmental changes, technical and scientific, human activities change, as well as the subjectivity; idleness, anxiety, neurosis culture that relates to the externality, be it social, animal, vegetable, committed to subjectivity.

In this perspective, the school must evaluate the development of the student with environmental interaction as the intellectual development of the child, as stated by Vygotsky (2005), it is influenced socially and culturally. Every culture transmits beliefs, values and methods of ways of thinking. The culture also teaches about what to think and how to do it.

It is up to the school to take action through guided participation, understanding that each student carries with it a culture that identifies, represents. And when the school create collaborative dialogue with children, they gradually internalize their instructions to master the tasks within their zone of proximal development (Vygotsky, 2005).

Staff should not camouflage or deny problems but face them with realistic measures. Both are nonetheless professionally incompetent for not solving the problem-cases. It is necessary that schools have clear this need and enables the creation of preventive educational strategies to alcohol and drugs.

The school that serves Kaimbé village to be better prepared mainly with their agents (teachers) be aware that the abuse of alcohol and drugs not only influence on learning, but the subject's behavior to operate directly on the nervous system can make a more flexible curriculum planning and appropriate, as well as a more appropriate evaluation.

They are needed to be developed dialogues between economic concepts, political, social and educational; the issues that plague the school as violence, truancy, grade repetition, learning difficulties as a result of the drug use may be better cared for and prevented if there is also dialogue between the Mental Health and Education, which must be strengthened in the village Kaimbé.

Education, in every way, shape and transform lives. The school has the important and arduous task to guide children, guide them and help them turn their dreams into reality, for projects to be carried out in the course of his entire life, with serenity and satisfaction.

Formulate prevention practices and reduce the use of alcohol and other drugs requires knowledge of the historical and socio-cultural of various ethnicities as should also seek internal solutions based on the group's predisposition own in himself and his ability to discuss and find effective

responses for that matter. When asked young people about the use of alcohol and drugs they describe:

*"This is common right, Mom and Dad also drink, has a plant that from a young mother made tea and I remember Dad drank tea" (Youth 1)*

*"Oh we also have rituals here, and it made the fire and we were all sitting in a circle and drank tea prepared" (Young 2)*

*"And you feel like to drink that tea? (interviewer)*

*"I feel like a relief, a good thing that we feel" (Young 2)*

*"I started drinking from younger, you have nothing, is good to know" -sorri (Young 3).*

Stimulate discussion, analysis insert elements should be part of public, aiming, however, measures and practices built interactively. Cultural revitalization is an important factor to achieve these goals by strengthening social bonds and decrease the cultural ambiguities, reconstituting thus elements of ethnic tradition, the search for improved quality of life and health of groups in general .

In this context, Coimbra (2003) is right when he considers important to know how the drinks are inserted in daily life, how is access to distilled, the age at which they begin to drink, feelings and attitudes expressed after ingestion of beverages and their individual, social, and cultural and social mechanisms triggered to face (or not) the problem.

The most important is the need to work in the communities involved. It is essential to know the meaning of the use of alcohol and drugs in cultural tradition and also those acquired at the moment - what are their concerns, their dissatisfactions, desires and values. This implies to know more deeply realize how Indian and faces the alcoholism itself and how they think to avoid it.

Prevention of this injury is a matter of community health, linked to options and alternatives of life that the group has, elects and establishing. Within this effort and symbolism that it involves, it is to be established the technical health teams dialogue points with community leaders and families, determining the approach to be used in contact with the highest level of vulnerability groups.

Knowing the motivations of drug use also means understanding them as a result of historical and social process, but also be aware of the forms of interaction of young people kaimbé and neighboring communities, when the acquisition of drugs occurs without forgetting to investigate the determinants of this practice. Following Langdon's recommendations (2001), the problem must be seen in its many aspects, but above all involving activities

aimed at building a healthy survival and a positive identity, not only in direct activities aimed at the issue of alcoholism but other drugs.

## V. CONCLUSION

This essay allowed the Academic analysis of certain positions, interventions and care perspectives present in other policies and studies. He expressed the possibility of building new perspectives of action aimed at an expansion of the scope of actions aimed at preventing the abuse of alcohol and other drugs, legal and illegal. It allowed understand that it is possible to promote education and health beyond the walls of a school institution, but using the power of this institution, starting from the intersectional perspective.

The literature allows affirming be noticeable in young people are crossed by dramas of their times, and knowledge about the biopsychosocial consequences promoted by the abuse of psychoactive substances can have an educational effect and Promotion of remarkable health, and can promote a look critical even about the lack of sufficient resources to these issues are worked more programmatically by schools, and promote an ideal of responsibility for care.

Faced with the question, turned into problematic, which produces a speech presented by the school, that the school and student failure dropout rate might arise from an excessive consumption of alcohol and other drugs, it is necessary to promote the possibility of building Public policies with affirmative action to enable significant changes with regard to reducing the harm the abuse of alcohol and other drugs not only Kaimbé indigenous community, as well as in other indigenous communities; this enhances health actions, increases social conception of health and enables us to understand public policies as those that place, before the subject, the possibility of having a socially better place and to define collective changes to the community where home a live and It is built.

The study also enabled the subjective understanding of social phenomena, from a bias to consider the historicity and culture (Guimarães, 2007). It was possible to achieve a look that articulates the complexity of reality, the constitutive interrelationships of subjectivity and modes of existence of the subjects (Sundfeld, 2010), transcending towards an expanded concept of health that values qualified hearing in an attempt to understand the diverse knowledge that individuals develop about drug use, and discussing with them the construction of short solutions, medium and long term to the dilemma of drug abuse with young people from different indigenous communities. This produces autonomy and leadership to the subjects, strengthening their effective

participation in processes involving decision making in the areas of health and education.

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