

IN POTIGUARA LAND, BODY AND INDIGENOUS CULTURE IN THE CATU CONTEXT

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RESUMO: Existem na Comunidade do Catu saberes, vivências e práticas culturais tradicionais que resistem e são ressignificadas pelos povos potiguaras do lugar. O estudo objetiva mapear as práticas corporais para perceber os saberes que as significam como identidade da Comunidade dos Indígenas do Catu. Usa o referencial dos estudos culturais e da abordagem etnográfica e adota o diário de campo e a iconografia que resultam no desenho prático-teórico da organização dos Catu. Conclui sobre a necessidade educativa de se assumir a co-responsabilidade diante do desafio de construir novos caminhos para a Educação Indígena Potiguar.

PALAVRAS-CHAVE: Relações étnico-raciais. Educação indígena. Corpo e cultura.

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ABSTRACT: The Catu Community has traditional cultural knowledge, experiences and practices that resist and are re-signified by the local people. The study aims to map corporal practices to perceive the knowledge that signifies them as the identity of the Catu Indigenous Community. It uses cultural studies as a reference and the ethnographic approach. It adopts the field diary and iconography that result in the practical-theoretical design of the organization of the Catu Community. It concludes there's the educational need to assume co-responsibility in the face of the challenge of creating new paths for the Potiguar Indigenous Education.

KEYWORDS: Ethnic-racial relations. Indigenous education. Body and culture.

Initial Text and Local Context

This study¹ deals with information obtained from an ethnography carried out in an indigenous community, at school and in spaces and equipment that have been re-signified and used for bodily practices. As a time frame of a two-year research, this paper is developed knowing the ways of the Community. The paths, information and data gathered made it possible to understand the Indigenous Community of Catu, in the City of Canguaretama/RN.

In the survey reported herein, we aim to map the knowledge that gives meaning and meaning to bodily practices, already characterized as cultural migrations that transit between the past and the present, between indigenous and non-indigenous people, between the identities that intersect in the Catu Community. When it comes to methodology, the ethnographic approach surrounds the coexistence and the experience built and recorded in the field diary and in the photographic images.

To access to the Catu Community, as a starting/initial point, we chose the cities of Natal (initial point) and Canguaretama/RN (location of the Catu). In this regard, the choice of the City of Natal as a starting point was made, as it is the capital of the State of Rio Grande do Norte. The initial and final route is delimited with reference to the BR-101, for good access. As a locator, in the City of Canguaretama, you can go to the Electricity Substation, this was the best access when we were close to the City of Canguaretama. Afterwards, we tried to follow the side of the track, with the Federal Institute of Education, Science and Technology of Rio Grande do Norte (IFRN), Campus Canguaretama being another reference. At the exit from Natal to

¹ The study is an interface of the Master's Degree Thesis entitled Indigenous knowledge, movement culture and interculturality: scenarios in the Catu/RN Community, defended in 2019 by Carlos Gomes de Medeiros Neto at Universidade Federal do Rio Grande do Norte [Federal University of Rio Grande do Norte].

Canguaretama, we follow the BR-RN towards Canguaretama/RN. To access the Community, the path is along the service road after the IFRN, at the substation, you will go right along a dirt road for an average of 06 km until Sítio Catu/RN, where the Potiguara Peoples of Catu dos Eleotérios live and resist.

This Southern region of Rio Grande do Norte (RN) has historically been recognized as a locus of ancient indigenous villages. Where the inhabitants lived on the banks of the Catu River, on the border between the municipalities of Goianinha and Canguaretama. The word Catu in the Tupi language means “good”, “beautiful”.

In historical time, the relationship of indigenous peoples with the massacre that took place in Cunhaú and Uruacú is highlighted. At the time it is highlighted in the speech of Vandregercílio Arcanjo da Silva, community leader and resident of the Community, known in Catu as Vando, that there was an interest in seeking and recognizing the ethnic reality where he was inserted, initiating the search for the ethnic affirmation of the Community. Vando says that together with Nascimento, in 2002, he traveled to Baía da Traição/Paraíba, to establish contacts with the indigenous people of the Potiguara ethnic group.

During this period, the Eleotérios were presented as a community of indigenous remnants of RN. This trip was led by an activist on the indigenous issue, an employee of the José Augusto Foundation (FJA), the institution responsible for the State's cultural policy. Thus, the Potiguara would be responsible for the ethnic affirmation of the Eleotérios Community in Sítio Catu/RN, because, we consider that there is the phenomenon of ethnogenesis or re-etinization in which the “indigenous peoples who, due to political, economic and religious pressures or because they have dispossessed of their lands and stigmatized due to their traditional customs, they were forced to hide and deny their tribal identities as a survival strategy” (LUCIANO,

2006, p. 28), and, thus, mitigate the attacks of prejudice and discrimination.

This phenomenon was noticed among the Eleotérios and the Potiguara of Baía da Traição. In this path of meanings, senses and recognition, the Integrated Project for Sustainable Development of Rio Grande do Norte, called Sustainable RN (2013), brings the conceptual framework of the indigenous peoples of Rio Grande do Norte. In this regard, the researched community, the Eleotérios do Catu, is inserted. The Eleotérios, are organized with the familiar logic, the Simião, the Canários and the Serafim. They live in the southern coastal micro-region of the State of Rio Grande do Norte. An average of 79 kilometers from Natal and less than 10 kilometers from the host cities.

Faced with this, the Community currently faces several problems because of the pesticides used on the banks of the Catu River, allergic and public health problems. The residents of Catu state that family agricultural production is being affected, as the Catu River is polluted by the Canavieira plant.

The territorial size of the Catu-Canguaretama Community is 70 leagues and a population of 122 families with approximately 364 inhabitants (RN SUSTENTÁVEL, 2013). The Catu is located between the limits (banks of the Catu River) of the Municipalities of Goianinha and Canguaretama, where about 840 people live in both cities. In terms of economic activity, the sugarcane monoculture model has been practiced for two centuries. The residents of Catu (citizens with rights) benefit from some of the social assistance programs of the federal, state and municipal government, such as: Bolsa Família, Programa Estadual do Leite, Educação de Jovens e Adultos (EJA), among others. Data from the Sustainable RN Project (2013) indicate that the programs provide the only continuous income, in addition to pensions.

According to some relatives, the Eleotérios say they are predominantly

Catholic, although there are people in the Community who practice other religions. The existence of an Indigenous Municipal School was also identified in each of the districts.

An important fact that calls our attention is the contribution and participation of women in agricultural activities and also in the commercialization of products in local fairs and handicraft production, as evidenced at *Feira Brasil mostra Brasil*, an exhibition held at the Convention Center, in Cidade of Christmas in year 2016. Where their works (crafts and ornaments) are exhibited, which represent and symbolize the culture of the Community.

Another thought-provoking look is the production units that are located along the Catu River. There are several tracks, very well organized, with the planting of vegetables and vegetables grown in small family production units. The management with cooking is perceived in the production of foods such as beiju, sold at fairs in the wild region and which preserves a peculiar dynamic in its production.

We noticed in everyday life, families involved with a peculiar activity, ladies making small cuts in cassava, after the cuts all raw material (cassava) were stored in large bags, for 03 days, immersed in the river. All this processing process with the intention that the dough softens, to the point of initially preparing the entire production of the food, known in the Community as Beiju. This peculiarity deserves to be preserved and for that the territory must be taken care of.

It should be noted that the activities are carried out in the family and that this practice is work, with the character of leisure and coexistence between different age groups. As we admit that leisure has its essence in the triad of work, entertainment and development, we found that this is the immanent spirit in the Community's bodily techniques, whether for subsistence or organization for daily actions.

Trails to Catu Culture

In the close relation between the research subject and the Community, we were received numerous times at the indigenous residence, a bond created in 2012 after carrying out a cycling tour to the Community. That same day, visiting the lands of Catu, we saw residents talking near the Igreja Catu/Goianinha, in the vicinity of the trees near the river, and we were anxious to know more about that locality.

We asked the residents about the leaders of the Community. Where they promptly guided us to look for Valda or Vando, her brother. We were very well received by her and her family, on the same day after conversations, we were offered a traditional coffee with tapioca, where we continued our conversations. This interaction was rich and pleasant, as it evidenced their involvement with the demands of indigenous peoples and especially with the peoples of the Catu Community.

At the end of 2013, at an event promoted by the Education Department of Goianinha, entitled *Semana Pedagógica 2014*, we met Valda again, where we learned that she was a pedagogue teacher in the Municipality, this professional and social involvement made possible webs and roots for insertion in the Catu Community, where through her reports, she showed us the potential of using the body in the Community. Thus, the first source of knowing and learning with the knowledge of Catu appeared.

The beginning of the trajectory in the context of the research took place in 2016 with the immersion in the Community in the geographic limits of Catu/Canguaretama and also in Catu/Goianinha. In informal conversations with the residents, some potentialities for the research were mentioned, namely: Catu Trail; Footvolley and the Toré Ritual. All the involvement in the cultural experiences of this Community allowed us to identify the strong social appeal with the Catu Trail,

footvolley and the Toré Indigenous Ritual.

The Catu culture is experienced in the broad sense of the culture concept in which day-to-day work tasks also mean fun for the pleasure of the Community's survival, and, in this regard, the collective promotes individual development in group activities and maintenance of local structure and organization. Leisure merges in bodily practices, games, playful activities and rituals. The playful sense is lively and is present in the actions that are educational.

Orality was present among the research participants and in informal conversations about the Toré Ritual in the Community. "When does it happen here in Catu"? "When it's in the full moon period". "Where does it happen?" "In the woods, or in the sand arena". The reports of the residents guarantee the use of the Toré Ritual in periods destined for the festivities. This practice, however, was not identified at the time we were present in this scenario.

For the Catu Community, the remaining indigenous peoples were stigmatized and, for a long time, hid under the condition of caboclo, mainly in places of refuge such as quilombos. This scenario, together with the cultural oppressions of the period, and later the expulsion of the Dutch, in the second half of the 17th century, gave rise to the conquest of the countryside of the Northeast and the "*Guerra dos Bárbaros*", a series of armed actions against indigenous people may have affected several of their cultural dynamics, including the Toré Ritual.

The Toré Ritual is a manifestation of culture in body language and represents several indigenous communities in the Brazilian Northeast. Torés are found in some states of this region, for example, in Bahia, among the Kariri, Pataxó and Tumbalalá; in Alagoas, among the Kariri-xokó, Kalankó; and in Pernambuco, Ceará and Paraíba, between the Pankarau and Xukuru. For these groups, the Toré is related to the desire

to return to ancient traditions to guarantee their identity and the demarcation of their territories.

In the table below, we present the meanings and representations commented, dialogued and resigified in the Indigenous Community of Catu.

Table 01: Experiences migrating in the discourse and practice of the Community

Cultural Manifestation	Location and Materials	Experience
Catu Trail	Environmental protection area along the Catu/Goianinha and Canguaretama rivers	10 km of signposted trail
Toré Ritual	Mata do Catu and at school at night	Sacred ritual with insertion of Jurema in the period of the full moon
Footvolley	Sandbox next to the indigenous school in Catu/Canguaretama	They play every day and in events on April 19th (Indian Day) and November 1st (Potato Day)

Source: Field Data, 2016.

The context of practices and phenomena exists in the indigenous relationship and adherence to body language in cultural manifestations. All these practices migrate to the context of the indigenous school. Reflection on indigenous practices invites us to permeate the culture in its dynamic character. Noting that this cultural process is alive and in the dynamics it is permanently modified and updated.

Catu Trail: Body in Movement

As a starting point in getting to know the Community, we enter reality from the Catu trail. The trail constitutes an experience in nature, a local knowledge, a true cultural immersion, in which other motor, sensory and affective responses are observed in this space. In the relationship between culture, experience and bodily

practice, leisure is the space materializing as the appropriation of knowledge contributing to the development of the Community and adds to the indigenous school other knowledge built on the trail.

Nature is suitable for cultural practices expressing the Catu life immersed in manifestations of leisure, as a dialectical phenomenon that is both process and product (MATOS, 2001), leisure experiences are contradictorily articulated to work, and which, intertwined, assume a different configuration in the time of the Catu territory.

This is located in an area of Atlantic Forest located in the cities of Canguaretama and Goianinha, but in the initial stretch of the trail, the experiences for the route to be covered begin in the Catu de Cima (Goianinha) being a suitable scenario for physical activities and hunting for the residents and leisure for visitors.

As we accessed the community further, we were invited to participate in a trail with the relatives of indigenous Luiz Katu or Luiz de Chão. We set the start of the trail at 1:00 p.m. at his father's house, known as Chão na Comunidade, resident in the part of Catu/Canguaretama near the banks of the Catu River. I arrived at the appointed place at 12:10 p.m., we were received at the residence by Ladislau, Chão's grandson and Luiz's son. Where we meet part of the family, children, siblings, grandchildren and wives.

The family has its professional occupations predominantly in agriculture. Some of Chão's children, at the time of the trail, could not participate due to the harvest of green beans. Attentive people of great popular wisdom. In the speech of the resident Chão, “when I was a child I planted and hunted right here, there was no need to go on the street, there was everything here, there was no path, I used the forest you will see”.

There is a synergy bringing out the emotions when they talk about the Catu Community, there is a sensitivity and respect for the place, a true feeling at home, they care, watch over and make a point of guiding visitors to the most beautiful points of the place. It is a true guided trail, always showing the most beautiful horizons of the forest. They are small field classes with popular and traditional knowledge. Exposing the daily tasks of this people with the customs of hunting, fishing, cooking and agriculture.

This situation represents a bit the union of the family to the place. Ready to walk the Trail? Always! The event of the green bean harvest did not allow some residents to participate in the trail, however, they gave us the necessary motivation, saying: “next time we will do the trail, fish and hunt”. With the lack of these community actors, other residents joined the group, as was the case with Mr. João Chorão, Ladislau Neto and the other João, people who know the trail and the place.

When leaving the house of Mr. Chão, we followed the route of the trail, where at the beginning you can see several vegetable plantations along the Catu River, a very widespread practice. Another practice is the monoculture of sugarcane that surrounds and advances everywhere.

The hikers, as we will call those who venture to do the Catu trail, do not need many instruments for this experience. Most of them wear light and simple clothes, with flip-flops on their feet and the other one with boots, but what stands out is the need to follow the path of the trail with a machete, a fundamental cutting instrument for openings, in case there are obstacles (twigs and thin weeds).

The Catu trail, as a social practice of a community, is difficult to be dated properly, due to the inaccuracy of the oral report and the little written production, on the other hand, this scenario constitutes a fundamental historical space. In an attempt

to contribute to its legitimacy, the Federal Institute of Education, Science and Technology of Rio Grande do Norte, Campus Canguaretama, from May to December 2014, revitalized the existing trail. The project focused on issues related to environmental education and the appreciation of culture by strengthening the identity and cultural heritage of the Indigenous Community of Catu, and the project was approved by Public Notice 01/2014 of the Office of the Dean for Extension - PROEX. In this regard, we can see the relevant justification that the project assumed for the development of activities of an affirmative nature, maintenance, conservation of diversity and ethnic-cultural identity of the Catu Community.

After informal conversations with the resident known as “Chão”, he informed us that the trails of the Environmental Protection Area (APA) served, years ago, to lead dead relatives, being led in hammocks, to the municipality of Espírito Santo/RN. According to beliefs, by being buried in the cemetery next to the church, they would be closer to heaven. This route was carried out on foot, by men, and according to the “ground” “it lasted around 5 hours”.

In the speech of the same resident, this route (track) was also used by the ancestors of the residents to hunt, fish and pick fruit, where it became the means of survival. In the midst of these reports, we hear that their children still use the forest for hunting and fishing. Another interesting report is the presence of lived customs that pass from generation to generation within the Catu forest. One of the residents says aloud that they caught a “true one”, in the Community the expression true is linked to the capture of the armadillo animal.

In the residents/nature relationships, approximations between the trail and hunting (survival) can be seen. In view of the aforementioned experiences, the trail permeates the ways of life of that community, affirming their cultural identity as

traditional peoples. As a leisure space, life on the trail is a trajectory of sensory and cognitive knowledge, in a cultural and playful context in sensory discoveries and experiences.

The Catu trail has its own senses and meanings that show its cultural dynamics. The trail is used in pedagogical practices by teachers and students from other institutions who visit the Community in search of cultural exchanges. It is usually leveraged for Physical Education classes at visiting institutions.

This same trail in the current context is the locus of experiences with the practice of walking, the body takes on a living meaning within this local itinerary, creating ties of communication between space and the environment, providing spaces for human coexistence with the body, nature and the culture.

This experience provides opportunities and recognizes the importance that the environment has in our lives, in addition to testing our limits, getting to know our body, seeing how much we are capable of through movement. These experiences connect adventure with awareness, emphasizing the importance of the environment while it, with all its beauty, invites us to intertwine ancestral knowledge.

Along the Catu trail, wooden bridges were implemented to facilitate the path of hikers, Mr. João Chorão informed us that “this action greatly benefited the Community”. Catu residents informed that the trail has a 10 km route, with a duration of 3 to 4 hours depending on the group, its natural framework is formed by typically coastal vegetation, with remnants of Atlantic forest. The forest is undergoing reforestation processes, Mr. João says “do you see this area? It is like this now, it was almost all deforested”, he stressed.

With the intervention and work proposals by the Federal Institute - IFRN of Campus Canguaretama and its multiple collaborators in the project entitled

Sustainability and indigenous identity: a route through the Catu trails, this territory has been implemented with signposts, facilitating the guided walk of the residents and practitioners of this trail.

These signs also beautify the practice environment, making the place safer for those who are getting to know them, they are elements that allow a cultural adventure in nature in more detail, because these signs with their respective names translate a little of the forest through which the hiker walks, making the intertwining of trees, plants and others with the natural space, being another means that provides learning.

In this scenario, for the trails to have their proper use, suffer the least impact and perform their integrative role, between the visitor and the natural environment, signage is a key factor. In many Conservation Units and areas of public use, visitors do not have the help of guides. In the case in question, the Catu community, the signs serve as one of the means of communication between the visitor and the Community, considering that for their access to the area, an authorization between indigenous leaders and groups is interesting.

Walking in the woods (the Catu trail) provides simple stretches and more complex ones are the possibility to meet the desires of several age groups. The simple is like walking on more flat and rigid fragments (ground), with few tree branches and walking on small wooden bridges. The complex is the small flooded areas amid the undergrowth, the slopes, points with tree branches that make it difficult to pass and use the body balance to be able to walk along a tree trunk in situations of flooded points. Despite the counterpoint, it becomes a special environment that favors the body practice of different groups.

The place allows the creation of several itineraries for bodily experiences, however, there is a gap between the executive public power and the public policies that

can be developed in this place. Publicity of the place, georeferencing and approximations with rural tourism.

In the midst of this diversity of body practices and natural resources, some small ponds appear along the trail to enchant the space even more. The cold water lagoon is a place experienced by small groups that go beyond the trail, enjoy meeting and group snacks.

This representation of the natural landscape for the residents of the Community is not configured as the well-known cold water lagoon, but admirers and visitors usually bathe in this place. There is a sign at another point, such as the cold water lagoon, which in the imagination of the residents is the true one, however due to the dark water people are avoiding bathing. The bath experienced in this small space is very cold and renews the subject. After a few kilometers it became a relaxing, invigorating and rewarding environment.

The surrounding space enchants and makes us intimately connected, being the medium that connects and touches the body to reflect on the natural context and our social commitment to the environmental and sustainable care of the place. In this sense, an intersectoral debate with different institutions becomes the basis for the development of the region and the preservation of the environment.

A Community Appropriate Sport

During walks, a space attracts attention for the infrastructure and organization, at first glance, one perceives a proper space for corporal and sports experiences in the sand. The sandbox visualized becomes a facilitating space for various uses, with sports equipment or not, and the body can develop practices, such as: Volleyball, beach tennis, racquetball, frisbee, slackline, footvolley, running and others. From this, we seek to know a little more about the appropriation of space and equipment,

sports and their practitioners, this phenomenon emerges from the group's aspirations, according to Nascimento Júnior and Faustino (2009).

By undertaking the reports of residents, it produces meanings, belonging and appreciation of different cultures. In the initial contact with Cacique Luiz Katu, we mentioned the sandbox and briefly informed him “for you to know more, look for the relative Poty in the Community, he is the most appropriate person who will tell you better”. The day after, we met the villager known as Poty. The same was with friends in a small cafeteria playing pool/billiards. At that moment, we managed to build a bridge with other moradores, being welcomed and well accepted by the group. These made possible several experiences of which we will describe below.

At the cafeteria, we introduced ourselves and got closer to Poty, and in a few minutes, we were invited to his residence. Arriving in the living room of the house we saw several trophies, in most footvolley events. So, we got to know Poty and his involvement with the Community.

His yearning for footvolley begins in the city of Canguaretama/RN, when he went to school as a basic education student. At school, he started enjoying and creating bonds with two sports (soccer and footvolley), then he started to attend a social footvolley project that included classes in the city (Centro) and on Barra de Cunhaú Beach. With these stimuli, Poty began to appropriate the fundamentals of the sport (passing, body control and others) and later became a professional football player, having his career covered a few clubs, of which I highlight his last club, the Palmeiras da City of Goianinha/RN.

A few years ago, he managed to apply for a public exam and currently works as a health agent for the Municipality of Canguaretama, with the Catu Community as his professional environment. Poty, a simple person who loves his community a lot,

finding it too far away to practice footvolley in the center or on the beach of the city, began to mobilize friends who accepted the news and started playing on clay/hard clay, to improve they took a cart and tractor and went to get sand near the sugar cane plantations, it improved, even so it was not enough to complete the arena.

Then, with friends, merchants, sectors and public agents in the City of Canguaretama/RN, he sought financial or material resources to start what configured the sandbox. “I had bricks left over from a school building, I spoke to Luiz (director) and went to the Canguaretama city hall to ask for help and they authorized the donation of the bricks”. It was in this context, various aids, bricks, cement and several buckets of sand that it became possible to achieve the dream.

It is intended to show how the residents of the place maintain their identity body constructions. Knowing them becomes important to understand the use of the body that they make, each in their own way – when practicing modern games introduced over time. Mauss (2003) tells us that making an inventory of the effective and traditional body techniques of a society allows us to consolidate certain specificities of a given culture.

With this inventory, it is possible to observe every beginning as mentioned by Poty that “the boys did not know how to play almost anything, but they started to play (train) every day, sometimes in the morning and afternoon and on weekends”. The net was old and the court marking too, but later they managed to acquire a new ball and a sport-specific net. Over time, residents began to appropriate the space and the fundamentals of the sport.

Sport, as seen in the Community and appropriated by locals, has convergences with the propositions of Santos and Dantas (2015, p. 43) when they explain the relationship between the human being, sport, and society as “human praxis that

produces the socio-historical” in which it is constructed from the meaning attributed to achievements, it is a creation, an instituted and innovative meaning .

In the midst of this context, we emerged in the context of practice, in order to know the dynamics, ways of being, structures and specificities of body practice instituted by the community (STIGGER, 2002), Footvolley with all its organization and training. The sport organized by means of training nowadays is configured as an income sport with competition objectives, and at the same time “free time” of leisure in the Catu daily life, lived among the subjects of the Community, since "the activities developed in the free time of the work, or in “free time”, not only from professional obligations, but also from family, social and religious obligations. Despite the controversy over the concept” (SILVA et al., 2011, p. 27), the authors announce that nowadays and for leisure scholars, it must be considered as time and attitude.

In terms of performance, one can see a seriousness of the practitioners “play seriously, just want to play, shrug your shoulders, say nothing, get lost” (POTY, 2018). Another possibility to take the game seriously is, shall we bet? We saw doubles betting for money, making training even more competitive. This is noticeable almost every day, being their way. Meanwhile, players who wait outside the game are fueling the rivalry, “want to bet more, I want to see when it's our duo” (POTY, 2018). In these games, athletes don't lose the ball easily, they don't let the ball drop.

On other days, we also noticed the involvement of players, with a lower degree of sport-specific skills, where the purpose is to play and be part of the group, here appropriate as a leisure or participation sport, with a playful and popular character in which the group can re-discuss organization and development that provide creativity, transformation and possibilities for other social reactions, and

goes beyond the classification that limits the understanding of sport from the perspective of leisure and assumes a complex configuration (STIGGER, 2002, p. 245) and unique for the identity of the Catu Community.

The experiences happen with always different pairs, only remaining the same as the winning pair and inviting the next one to enter. Laughter is part of the scenario in the game when they do something well played. Players who watch, outside the game, wait and talk about numerous daily events: parties, everyday life and other encounters. Making it a social space that contemplates the coexistence and socialization of the group.

From the great involvement of the young population with the footvolley sport. Another Poty initiative was to create footvolley cups during the year. The dates of the events are closely intertwined with commemorations of the peoples of this Community. April 19 became evident in the Brazilian scenario, the day of the Indian, a date representing and trying to value the Indian of Brazil, a date created in 1943 by President Getúlio Vargas, with Decree Law number 5.540. In this regard, the event constitutes an action that involves several actors of the Community.

The footvolley event has two editions and takes place on two days, Saturday and Sunday, if April 19 is on Saturday. If not, they will be held on the weekend after April 19, not interfering with the players' professional activities. In the same dynamic on Saturday and Sunday, every year, on November 1, an event referring to the celebration of the potato harvest takes place.

On Saturday, the practice of the sport only with the residents, with the level of difficulty and local participation. On Sunday, the event is open to several pairs from the state and other states of the federation, making it a competitive and high-performance event. Poty maintains friendships with professional athletes who

participate in the Brazilian championship, favoring their coming to honor his action (event), affective bonds that run through all editions of the events. The inscriptions, invitations and awards for that day are the result of previous planning.

Participants experience the competitions while contemplating the environment filled with the green of the plantations and the trees that surround the Catu River. Most of the Community's residents are watching and cheering for the local athletes, but not always the Community's players manage to achieve victory, a common fact in sport (win and lose).

Footvolley games, a sport appropriated by the Community, are presented to us by excellent players, guests and local residents. These athletes manage to control the technique efficiently, control the ball, anticipating what the opponent intends to accomplish. This sport offers the opportunity to develop bodily skills.

In Kunz (1991) we reflect on the importance of considering the culture of movement and recognizing its meanings and intentions. These possibilities and concreteness are realized by events in the Community, where I cite the event entitled “Copa Indígena de Futevôlei” [Indigenous Footvolley Cup] created by Poty has two editions in the year, on the day of the Indian and on the day of the potato, they are moments that have a direct relationship with their people. and a social practice inserted in the scope of leisure constituting a lifestyle (STIGGER, 2002) the Catu style of being.

At the events, athletes are provided with shirts, water, fruits, prizes (money and trophies). Residents honor all bids, the infrastructure also has tents set up near the arena. Allied to all of this, indigenous handicrafts are exposed and sold as a way of publicizing, valuing and bringing income to the population. It is evident that the footvolley sport was incorporated into the habits of the residents.

The beginning is the lived itinerary of theoretical-practical experiences in the indigenous school with the phrase quoted by the local resident, paraphrasing a popular expression. Vando, as he is better known, when he quotes the above expression is to show his choice as a teacher of the Community. He was the first teacher at the school, in 1978/79, at that time, Vando, was leaving the 8th grade of elementary school, there was no one to teach, so the person who knew “more” was assigned to teach.

Between the 1960s and 1980s, indigenous movements and indigenist entities emerged in almost all Brazilian regions, resulting from the internal need to mobilize against the various situations of violence. At the same time, Brazilian society was also organizing itself against the military dictatorship, proposing new political and economic models with democratic bases. It was only with the redemocratization of Brazil that indigenous people were recognized as citizens with rights.

Among the legislations, we can mention, at the national level, the Federative Constitution of Brazil of 1988 and the Law of Directives and Bases of National Education - 9394/96, since they recognize the cultural right of indigenous peoples as traditional peoples. These laws guarantee the right of indigenous peoples to a school with specific characteristics that meet the realities and needs of each people.

In this regard, the Indigenous Municipal School, located in Sítio Catu dos Eleotérios, is part of the Municipal Education System of the City of Canguaretama/RN. The modality offered is treated in accordance with the specific legislation and the inherent Curriculum Guidelines. The significant advances with regard to indigenous School Education are the result of the organized social movement, of the articulation and mobilization of indigenous people and indigenists for the elaboration of proposals, interventions and monitoring of the legislative

processes.

The school is made up of the principal, indigenous teachers and the school community. Based on the historical processes and the reality of the Community, it is possible to see the current indigenous peoples. Social memories and relevant facts that announce a trajectory of resistance and indigenous survival in Potiguar territory.

The school presents the characteristics guaranteed in the aforementioned resolution. A school with simple infrastructure, at the same time that it receives modern technology equipment, internet server antennas, but that in day-to-day is little effective in practice, due to lack or lack of maintenance. Internet data, at various times, are incompatible for access to school computers. In this way, for the residents of the Community, the school has to be differentiated from the school lunch and teaching, with foods from the indigenous tradition and the ancient Tupi language.

Photo 1: Toré Dance



Source: Field Research, 2016.

The school's toré is a symbolic manifestation of the identity and culture of the people of this community. It occurs at different times of the school, specifically, in the school shift, where the diversified part of the curriculum is offered. Other

moments of the Toré dance take place in presentations for groups, visitors, schools, researchers and Community events. It is composed of musicality, dance, ornaments, singing and involvement. In Daolio (1995) we can understand the relationships that the body makes with the specific elements of its culture.

The experience of Toré Dance at school intertwines with the Political Pedagogical Project (PPP), which is the instrument that allows the indigenous community to express which school they want, how the school should meet their interests, how it should be structured, and how it integrates into community life and projects. The construction of this document sets the basis for building the school's identity.

Other scenarios are set and configure the achievements at school, this intertwining allows bodily experiences in and for indigenous education, according to Mauss (2003) societies are appropriating their bodies the way they are building habits and bodily practices.

The experiences with Archery in the indigenous school are part of the contents of the ethno-history curricular component, taught by the teacher and indigenous of the Catu Community, where it addresses the history of indigenous peoples and their relationships with ancestral and current practices in a transdisciplinary way.

The experiences perceived in ethnohistory classes are plural and are linked to the sociocultural diversity of local, regional and national indigenous populations. Conferring claims of indigenous communities permeated by history and culture. The various contents are intended to provide practical actions that dialogue with the historical and contemporary issues of indigenous communities in a multidisciplinary way.

The context of these educational practices has always motivated the development of their specificities, creating representatives of the group and the community. In this regard, Serres (2004) makes us understand a dialogical movement between games and the various forms of teaching and appropriation that the community learns to build its subjectivities.

The experiences of the Culture of Movement of the Indigenous School take place inside the school, in the courtyard itself. In this place, most of the students' games are developed, it is the place of pure fun. There is a lack of school infrastructure, in need of repairs, maintenance. Even so, the body builds senses and meanings, with the local culture.

The particularities and organization with the contents developed by the indigenous teachers of the Community are articulated with the guidelines of the analyzed document, the (PPP) of the school, contemplates the principles of indigenous education based on an intercultural, community, multilingual, differentiated proposal, with the focus on the traditional knowledge of the Catu people (Ethnicity Potiguara). Thus obeying a specific timetable, giving access to national knowledge.

Table 02: Bodily Practices of the João Lino da Silva Indigenous School

GAMES, TOYS, PLAYFUL ACTIVITIES AND DANCES	MATERIALS	PERFORMANCE
Peteca	Traditional – Corn Stover. Synthetic material – for visitors.	2 or more participants. Objective: Do not drop the peteca.
Bow and Arrow	Traditional bow: pau darco, embiriba/imbiriba; cisal cord. Arrow: Tapoca wood.	Shooting the target (fish design), numbered from 01 to 10. Whoever hits the eye of the fish has the highest score.
Catch the Rabbit	Human Wheel	Large children's circle: in the center 01 child (rabbit). Outside the wheel another child (hunter).

Spinning Top/Small Spinning Top	Thin cord, cotton thread and coconut remains.	Individual game, using both hands in order to move the spinning top.
Blowgun	Tapoca wood for the tube and bamboo for the dart.	Blow toy developed with the intention of throwing the dart at a target whether static or not.
Conkers	Various cashew nuts	Makes a hole (pot) in the ground, the players stay at a distance of approximately 5 meters to throw the cashew nuts.
Watermelon game	Several children	Children tend to catch the watermelon, but the dog will try to stop it.
Toré	Symbolic representation. Great circle, in a human circle.	Circular dance with rhythms marked by the foot and the maraca instrument.

Source: Field research, 2016.

The practices identified are part of a particular dynamic of the school, at times these practices are part of the orality of the Community, and others are experienced at school. When we participate in some moments in the morning shift, where the classes of the curriculum proposed by the Law of Directives and Bases of National Education and National Curricular Guidelines take place, we get involved in several moments during the day, with more tenacity, as it is part of the differentiated curriculum, where a differentiated methodological way is perceived, in which the effervescence of games and games occurs.

Photo 2: Traditional Peteca (Corn Stover).



Source: Field researchdata, 2016.

Thus, day-to-day play at school takes place more in the afternoon, since the school is full-time. The school's curricular organization is structured by the integral education of its students, in the morning from 07:00 a.m. to 11:15 a.m. (break for lunch) and in the afternoon from 1:00 p.m. to 4:00 p.m.

These classes take place, from beginning to end, with the teacher stimulating and working with the ancient Tupi trunk, always relating the meanings of Tupi with Portuguese. All servers and students have their name in ancient Tupi, giving meaning, meaning and ethnic belonging to this population.

At the time of the call to find out about the students' presence, the teacher uses the students' names in Tupi and the way to respond is to reproduce their name with the translation/meaning in Portuguese. Ex: Teacher: YBYTU? Student: WIND! Another dynamic happens with the prayer of the Lord's Prayer, the excerpts/stanzas are spoken by the teacher in Tupi, the students repeat it, then the teacher says the translation/meaning and the students repeat it.

Moment of the class with the contents of the old Tupi, aiming at the development of students with the specificities of the Potiguara Ethnicity. The ancient

Tupi stimulated in the classes guarantees access to the indigenous language, considered a heritage.

The identification of cultural dynamics in the Indigenous School and all its uniqueness stimulates a conception of intercultural education, meeting the demands of the Community. Thus, the classes have been releasing knowledge from the perspective of open and interactive multiculturalism with exchange of knowledge, and interactions with other indigenous populations in Brazil.

Classes with an understanding of cultural diversity, which for Candau “accentuates interculturality, considering it to be the most appropriate for the construction of democratic societies that articulate equality policies with policies of identity and recognition of different cultural groups” (2012, p. 243). It is observed in the classes of the differentiated curriculum, in the after-school shift, exercises of students' empowerment in the construction of society, in the intercultural perspective.

End of Trail, Beginning of Other Paths

We consider that the construction of this knowledge and the methodological analyzes throughout the work, and the entire theoretical/practical, documentary process, were felt and lived. The School must appropriate knowledge and implement the curriculum, a fact that for the subjects and a school community, only what makes sense and has meaning to the group becomes applicable knowledge in collective life and in dialogue with the local culture.

As it is located in the rural area of the Municipality of Canguaretama, the Catu Community has great potential to support body practices as an object of knowledge of Physical Education at School and as a Community activity, which can promote multiple contents, relating Physical Education with Ethnic Racial Education at School. The Catu Community can expand paths contributing to an integral

education of indigenous children and adolescents in harmony with the knowledge of the elderly and actions resulting from dialogue, respect and guarantee of rights that are interdependent in ideas, actions, wills (policies and economic) and, above all, the sensitive and resignified look at indigenous populations.

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