

CONCEPTION OF BILINGUAL INTERCULTURAL EDUCATION IN INDIGENOUS PEOPLES OF THE GUIANA REGION

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ABSTRACT

Education is a universal human right to which all people should have access without discrimination of any kind. In Venezuela, the Magna Carta (1999) in Article 102 declares that "it is a human right and a fundamental social duty, it is democratic, free and obligatory. The State will assume it as an undeniable function of maximum interest at all levels and modalities, and as an instrument of scientific, humanistic and technological knowledge at the service of society (...). Similarly, article 121 declares that indigenous peoples have the right to their own education and to an educational regime of an intercultural and bilingual nature, taking into account their socio-cultural particularities, values and traditions, hence bilingual intercultural education is conceived as a modality within the educational system, (...) which is compulsory and inalienable in all schools and educational centers located in regions with indigenous populations. to the basic education subsystem (Article 27, LOE, 2009). The purpose of this research was to reveal the conception of bilingual intercultural education that the indigenous peoples of the Guayana Region have. The complementarity of the quantitative and qualitative paradigms was used, with the application of a questionnaire and semi-structured interviews with teachers from five schools located in the Gran Sabana. The data were processed by means of content analysis. The most relevant findings show that there is no curriculum of its own in any of the schools, they are governed by the official curriculum and by the school calendar. Teachers are convinced that bilingual intercultural education contributes to the preservation and rescue of their culture and traditions but, in general, ancestral knowledge is not incorporated into the work plans and classes are in Spanish. On the initiative of some teachers, native songs and dances are included at the time of a celebration in the communities. As a consequence, this educational modality is not applied effectively because it does not have pedagogical orientations specific to their ethnic condition, which is why the authorities and teachers demand the creation of a curriculum in accordance with their worldview and traditions that contributes to the revitalization and rescue of their culture.

Keywords: Indigenous peoples. Bilingual intercultural education. Worldview. Culture and traditions.

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1 INTRODUCTION

According to the results of the 2011 National Census, indigenous peoples represent 2.8% of the Venezuelan population, which at that time amounted to 724,592 people and is concentrated in the states of Amazonas, Anzoátegui, Apure, Bolívar, Delta Amacuro, Monagas, Sucre and Zulia.

The state of Bolívar is home to several indigenous peoples of Venezuela, including the Pemón, Yekuana, Sanemá, Panare, Hoti and Wuotoja peoples. All these groups speak their own languages, although most also speak Spanish, according to the 2011 census they represent 3.5% of the total population of the state.

The members of the Pemón indigenous people live mainly in the Gran Sabana and in the Canaima National Park, specifically in the municipalities of Gran Sabana, Raúl Leoni and Sifontes. They descend from the Carib language family and are represented by three dialect groups: Arekuna, Taurepan, and Kamarakoto.

The rights of indigenous peoples are enshrined in Venezuelan law and it is recognized that they have the right to their own education and to an intercultural and bilingual educational system, taking into account their worldview, socio-cultural particularities, values and traditions.

Intercultural and intercultural bilingual education is a modality of the Venezuelan education system and is compulsory and essential in all educational institutions located in areas with indigenous populations where the educational levels that make up the Basic Education subsystem are taught.

With the purpose of unveiling the conception of Bilingual Intercultural Education possessed by the indigenous peoples of the Guayana Region, the project Conception of Bilingual Intercultural Education in Indigenous Peoples of the Guayana Region was proposed.

In a first phase of exploration, five Pemón indigenous communities located in the Gran Sabana municipality of Bolívar state were selected: Kamarata, San Rafael de Kamoirán, Kumarakapay, Manak Krü and San Antonio del Morichal. These communities have educational institutions, which, being located in spaces occupied by indigenous populations, none of them is identified as an Intercultural Bilingual School.

In these schools, 85% of the teachers belong to the communities, they are governed by the school calendar issued by the Ministry of Popular Power for Education and by the official curriculum, which is designed for the Creole population, therefore they do not have a differentiated curriculum according to their culture and traditions.

Although Article 27 of the Organic Law on Education (2009) provides that bilingual intercultural education must be governed by a special law, this has not been promulgated by the corresponding official body, leaving the indigenous communities the power to decide, in accordance with the regulations, which aspects to incorporate in the development of teaching activities and to make decisions related to their own education.

In the schools of the communities visited, formal education is offered at the levels that make up the Basic Education Subsystem: initial education (preschool stage), primary education and general secondary education and technical secondary education. All educational institutions have their own buildings but do not have materials to support the teaching work written in their own language, nor do they have didactic or instructional materials.

In 2001, with the participation of 120 indigenous Pemón teachers, under the auspices of the Directorate of Indigenous Affairs of the Ministry of Education and Sports and the support of the Environmental Management Department of CVG-Edelca, the Pemón Pedagogical Guide for Intercultural Bilingual Education was published and printed, teachers from four communities stated that they did not know about it. At Manak Krü they are aware of it, but they do not use it.

None of the schools elaborates an ethnocalendar, to be fulfilled at the same time as the official school calendar, but in recognition of some activities that are carried out in the communities, such as going to the conuco, collecting bachacos and various celebrations, among others, are included in the classroom programs and are fulfilled, depending on the season.

Although Spanish is spoken in almost all homes, in general, parents teach their own language to their children at home and, in preschool and primary school, classes are held in both languages, with preference for their own language.

80% of the teachers do not have pedagogical training, however the Libertador Experimental Pedagogical University, through the El Mácaro Pedagogical Institute, offers a degree in Bilingual Intercultural Education and for two years the Samuel Robinson National Experimental University of Teaching, offers undergraduate and postgraduate programs in Indigenous Education. However, teachers state that they are not assisted by the competent authority since they do not receive updating or pedagogical training, so they demand support in these aspects.

This work contains several aspects, among which the following are named: General context, a brief notion of culture, multiculturalism and interculturality, some benefits attributed to Bilingual Intercultural Education, a brief review of the Pemóm people, how the Pemón

teach the new generations, how formal educational activity has evolved in the territory of the Pemón people, the legal aspects of Intercultural Bilingual Education are mentioned and the findings are presented by community. Common and uncommon aspects appreciated in the communities visited are reviewed and, finally, the references consulted are presented.

2 GENERAL CONTEXT

Education for indigenous peoples is based on the legal framework contained in the Constitution of the Bolivarian Republic of Venezuela (1999), in Chapter VIII, Articles 119-126, and in the Organic Laws on Indigenous Peoples and Communities (LOPCI, 2005), the Organic Law on Education (LOE, 2009) and the Law on Indigenous Languages (2008, amended in 2021). which are the current legal framework that supports education for indigenous peoples and communities throughout the country.

These documents enshrine the right of each indigenous people to maintain and develop their ethnic and cultural identity, worldview, values, spirituality and to preserve their sacred places and places of worship, as well as stating that every society has its own system and processes of socialization through which it educates its members according to its customs and traditions. a process identified as "self-education" (Croes, 2023).

The State recognizes the school systems of indigenous peoples and guarantees educational care, through the modality of a bilingual intercultural education regime, which combines formal education with traditional indigenous education and also involves the use of mother tongues and Spanish.

3 CULTURE, MULTICULTURALISM AND INTERCULTURALITY

Cultural diversity (CD) is a characteristic of the groups of people that make up a given community, in view of this reality, cultural identity is assumed as a value and a right that must be guaranteed as a State policy. DC can be systematized and explained through multiculturalism, interculturality and pluriculturality.

In the educational context, the origins of multicultural policies set the tone for introducing modifications in curricula to allow the diverse cultures of students in school activity, from the perspective of *ethnic additivity* (ECLAC, 2018), propitiated by the hegemonic model, assumed by States, based on Western scientific knowledge, which delegitimizes any other way of producing knowledge. detracting from alternative knowledge that sustains social, cultural and educational practices of minority groups. For indigenous peoples, the safeguarding of their cultural identity implies the ability to carry out their rights as participants

in the planning, execution and control of their educational systems, which implies educating their members in their own languages and culture.

Education programmes and services for indigenous peoples should be developed and implemented in cooperation with indigenous peoples in order to respond to their particular needs, should encompass their history, knowledge and skills, value systems and all their other social, economic and cultural aspirations.

Different documents and studies argue that the incorporation of content on cultural traits, knowledge systems and worldviews enhances not only the quality of education, but also complicates and enriches curricula with more relevant and sustainable practices that allow closer relations with nature and promote the maintenance and preservation of other forms of social and community ties. (ECLAC, 2018)

Interculturality is a form of coexistence and interaction between people who have a different cultural heritage, their own, where respect, tolerance and empathy must prevail; It arises as the need to achieve transformative attitudes from the school in an environment of coexistence and respect for diversity.

Interculturality is strengthened through fundamental principles such as equality in diversity, justice in the face of discrimination and the right to difference. From educational institutions, interculturality is applied since it promotes better communication in the student: direct, meaningful and effective, where the value of responsibility and tolerance is encouraged, both in the personal and social spheres, fostering the sense of belonging to an original people, due to ancestral roots.

Intercultural education is an educational approach that has an inclusive character where it is based on respect and cultural appreciation. The challenge to advance in intercultural education is to train a teacher capable of recognizing and attending to diversities in educational spaces, who promotes the encounter between different cultures on a level of equality and respect, who strengthens dialogue and interaction in school and outside it.

4 BENEFITS OF BILINGUAL INTERCULTURAL EDUCATION (EIB)

EIB assumed as an educational modality involves the creation of plans, projects or policies proposed or developed by the State aimed at minority groups of the population, geographically located in areas where they settle. It encompasses the orientations, modes, rules and formal mechanisms with which systems are organized to guarantee the right to education; as a modality, the EIB indicates the official format in which States guarantee education in the language and culture of each people concerned.

The EIB recognizes the cultural diversity of indigenous peoples among themselves and in relation to populations ethnically different from them. The participation of community members in the recognition of knowledge and knowledge for its integration into curricula and curricula guarantees its preservation and acquisition by new generations.

The initial training of teachers in EIB promotes the mastery of theoretical knowledge and reflection activities on the relationships between language, culture and society, in addition to appropriating methodological tools of indigenous pedagogy, an aspect that allows them to integrate their own knowledge into the official curriculum and generate participatory processes where all members of the community are involved.

Pedagogical practice involving the use of the dominant language and the mother tongue, with emphasis on one's own language, promotes community forms of education, characteristic of indigenous peoples. It also promotes respect, recognition and value of ancestral knowledge as a guarantee of revitalization and protection.

At the local-community level, due to the resistance of some parents to school, the EIB promotes their participation and incorporation into the formal education process, promoting dialogue through the involvement of indigenous organizations.

5 BRIEF ETHNOGRAPHIC REVIEW OF THE PEMÓN PEOPLE

The language of the Pemón people belongs to the Carib linguistic matrix, they live mainly in the region of the Gran Sabana and in the Sierra de Imataca, in the south-east of Venezuela, in the state of Bolívar. In the 2011 census, the number of inhabitants was registered, of which 15,008 were women and 15,140 were men. Their culture belongs to the so-called South American rainforest or lowland pattern and they share many traits with other cultures in the region, especially with the other Carib-speaking peoples such as the Ye'kwana, Kari'ña and E'ñepa. The Pemón language has three familiar trunks or mutually intelligible dialectal differences: Arekuna, Kamarakoto and Taurepan (Croes, 2023, unpublished).

The social organization of the Pemón people is based on kinship. The extended family (father, mother, unmarried daughters and sons and daughters married to their respective husbands and sons), which generally spans three generations; it is the main unit of production and consumption. Filiation is bilateral, i.e., both the relatives of the father and the mother are considered relatives, which means that each person has an extensive network of relatives or relatives (Ibid.).

The main activity of the family economy corresponds to itinerant agriculture or slash and burn (conuco), this was complemented by gathering, hunting and fishing. The jobs are divided by sex. Men are responsible for slash-and-burn and hunting. While women are

responsible for the tasks related to the planting and harvesting of the conucos and the preparation of food. Today, men, especially the youngest, are more actively involved in harvesting activities and supporting the little ones at home. The Pemón lived in relative isolation from national society until the first decades of the twentieth century. From then on they began to be influenced by Protestant missionaries and then by Catholic missionaries, especially the Capuchin Minor.

At the beginning of the 70s of the last century, the highway that connects Tumeremo and El Dorado with Santa Elena de Uairén and the road that connects this border city with the Brazilian cities of Boa Vita and Manaus was opened. Through the road, the contacts of the Pemón with the rest of the national society intensified and many of them settled on its banks to access services and communication routes, which has caused an increase in tourist activity due to the scenic beauty of the region. activities that have impacted the way of life of the Pemón communities of the Gran Sabana and Kamarata.

The insertion of some communities in tourism activity has made it possible for them to create companies that provide accommodation services, tourist guides and the installation of stalls selling handicrafts. They have also developed mining, which is considered incompatible with tourism development and environmental preservation (Silva, 2006).

6 TEACHING IN INDIGENOUS PEOPLES. PEMÓN PEDAGOGY

The traditional form of teaching in indigenous peoples is the example, through the imitation of actions and tasks learned by observation, the mandate is also used as a method, by assigning a mission that had to be fulfilled, according to what was observed and understood.

Indigenous initial education gives parents the power to teach the first elements within the home, which serve as a basis for stimulating children to learn their customs and traditions; it complements learning opportunities at home and in the community, which contribute to the formation of personal identity, in a safe socio-affective environment. It also invigorates the development of capacities and autonomy of each child; it supports the regulation of their emotions, behaviors and mental processes, as well as the acquisition and generation of knowledge within the social and cultural framework that surrounds them.

As for cultural identity, language is a fundamental factor; by means of this, a person and a social group are determined as different from others. Since language is a strong element of identity that is reproduced, if it is preserved and developed, it contributes to cultural cohesion and preservation. In addition to language, and together with it, cultural identity is

forged with the knowledge, values, ways of acting, attitudes and aspirations that a group of people have, elements that have been developed historically.

Indigenous peoples have their own identity, and as such have developed their own knowledge systems, values, institutions, practices and economies, generally based on the sustainable management of natural resources; they also have their own cultural methods of transmitting knowledge.

The forms of teaching of the Pemón people are based on the Pemón Pedagogy:

Which consists of the formation and development of the cognitive, physical and spiritual potentialities of the members of the community, in order to achieve optimal preparation in the knowledge of the transcendent and spiritual of nature. This principle gives meaning to the values present in the social organization and to the management and use of the resources of the environment....this preparation must guarantee the Pemón the scope of its independence for its survival. (Pemón Pedagogical Guide, 2001, p. 21)

The Pemón educates their descendants so that they know the world, serve the world and defend themselves from it, since it is intended to form citizens with integrity in knowing and doing, in cultivating coexistence and respect for the various human groups.

Education has its origin in the learning and evolution of language, the teachings are instilled by parents and grandparents. It is learned by doing from active listening, oral transmission, observation, practice. It is an education that is adapted to the various stages of growth of children, *it is permanent under the conception that it is a pedagogy of its own, all life is dedicated to education.* (Pemón Pedagogical Guide, 2001)

7 BACKGROUND OF FORMAL EDUCATIONAL ACTIVITY IN THE TERRITORY OF THE PEMÓN PEOPLE

Formal education in its beginnings was in the hands of the religious missions, by government mandate, since 1915. For almost a century (1915-2005), education (and other services) and indigenous ancestral territories were under the control of various Religious Orders (Capuchins, Salesians) by the Missions Law. At the beginning of the twentieth century, the Venezuelan State resumed this old colonial policy, delegating to the Missions its responsibilities, public policies, and sovereignty over part of its territory, as a process of assimilation.

From the 1970s, with the promulgation of the *Bilingual Intercultural Education Regime* (REIB) by Presidential Decree (1979), the door was opened in the structures of the National States to an education system for indigenous peoples, which had a high impact in several countries, where it was implemented under different names. such as Ethnoeducation and

Bicultural bilingual Education, among others. In Venezuela, the REIB initiated the definitive incorporation of all indigenous people into the national education system.

The Ministry of Education, through the General Directorate of Indigenous Affairs (DGAI), was in charge of implementing and producing the respective curricular design. For three years, the work of design, consultation with indigenous experts and allies, as well as the development of the REIB's support materials, such as normative, phonological characterization of indigenous peoples' languages, experimental alphabets, and reading books (Croes, 2023) were carried out. Unfortunately, these materials are not known to indigenous teachers, so they were not implemented.

In September 1982, the first grade of basic education was incorporated into the REIB, on an experimental basis, in some Pemón schools, among other indigenous peoples. After two decades, the General Directorate of Indigenous Affairs (1998) carried out a regional and national evaluation with teachers, indigenous leaders and allies on the application of the REIB in the schools of the communities, where it was concluded that the scope of its implementation was not as expected, with the exception of some private initiatives and those taken by indigenous teachers in public schools. The causes of this situation can be summarized in the lack of political and administrative will, the lack of knowledge of Decree 283 on the part of the education authorities at the central and regional levels, and the low level of education and training of indigenous and non-indigenous teachers who work in schools.

In the evaluation carried out in 1998, the Pemón teachers of the Gran Sabana stated, with regard to the application of the EIB, that the indigenous language must be implemented not only as another language, but in a correlated and constant manner with the other areas of the official curriculum in order to facilitate the understanding of students who do not have sufficient linguistic skills to understand the information provided by the teacher in Spanish. In the same way, the Pemón teachers suggest adapting the school calendar to the geography, festive and economic cycles of the communities and including them in the local program, as well as introducing traditional medicine into the EIB as a source of knowledge and wisdom of the Pemón people. Within these proposals, the teachers believe that it is essential to incorporate the arts, history and worldview of the indigenous people and traditional games, into the programmatic content in the formal education of the Pemón people. (ME, DGAI, 1998).

Other aspects addressed in this evaluation were those related to the development of teaching materials and the training of teachers. In the first, they point out the need to have teaching materials in the Pemón language and to establish support mechanisms for

government and private entities. In the second aspect, the teachers propose to address training in the linguistic area as well as to facilitate studies at the fourth level, as well as in education and training in EIB.

If something was clear regarding the construction of an intercultural proposal at the different levels and modalities of education for indigenous peoples, it is precisely the need to deepen and make visible their own education (Ethnoeducation) as a foundation in the EIB proposal, in this sense, for two decades, the teachers of the Pemón people have developed materials based on their myths-stories and themes associated with art. economy and others. It should be noted that they have proactively participated in research experiences on their own culture, such as the Pemón Pedagogical Guide, which presents various topics associated with cosmogony and the daily activities carried out by men and women in Pemón communities.

Based on this self-recognition implied by the pedagogical potentialities offered by one's own culture, according to the Pemón Pedagogical Guide (2001), for Pemón teachers, the previous Pemón education was based on observation, practice, oral transmission and listening. It was a basic education received at home and was given by fathers and mothers. There were levels and stages, which obeyed the degree of development of the children, knowledge is acquired according to their experiences, it is a pedagogy of its own, all life is dedicated to education. Our education is permanent or persistent, taking into account the sex, age, ability and needs of each individual, in accordance with the environment in which he or she develops. In such a way, education begins from the first month of conception.

8 CONCEPTION OF THE EIB FROM THE 1999 CONSTITUTION

The Constitution of the Bolivarian Republic of Venezuela recognizes in its preamble that Venezuelan society is democratic, participatory and protagonistic, multiethnic and multicultural in a federal and decentralized State of justice,... it ensures the right to life, work, culture, education, social justice and equality without discrimination or subordination of any kind....

This acceptance as a multi-ethnic and multicultural State admits the cultural diversity represented by the different social groups that make it up, among which indigenous peoples acquire visibility and recognition.

Chapter VIII, Article 119 states that:

The State shall recognize the existence of indigenous peoples and communities, their social, political, and economic organization, their cultures, uses and customs, languages, and religions, as well as their habitat and original rights over the lands that they ancestrally and traditionally occupy and that are necessary to develop and guarantee their ways of life.

Article 121 states that:

Indigenous peoples have the right to maintain and develop their ethnic and cultural identity, worldview, values, spirituality and their sacred places of worship. The State shall promote the appreciation and dissemination of the cultural manifestations of indigenous peoples, who have the right to their own education and to an educational regime of an intercultural and bilingual nature, taking into account their socio-cultural particularities, values and traditions.

In accordance with the provisions of the National Constitution on Intercultural and Intercultural Bilingual Education, article 26 of the Organic Law on Education (2009) mentions that the modalities of the education system include intercultural and intercultural bilingual education, and article 27 provides that:

Intercultural education cuts across the educational system and creates conditions for its free access through programmes based on the principles and foundations of the original cultures of indigenous and Afro-descendant peoples and communities, valuing their language, worldview, values, knowledge, knowledge and mythologies, among others,...

Bilingual intercultural education will be governed by a special law that will develop the curricular design, the school calendar, the teaching materials, the training and relevance of the teachers corresponding to this modality.

As can be deduced from the considerations set forth in the legal regulations, Intercultural and Intercultural Bilingual Education is recognized as a constitutional right in the Constitution of the Bolivarian Republic of Venezuela of 1999, and as a modality of the Educational System by the Organic Law of Education (LOE, 2009) and must be based on the models of Own Education. considering that indigenous peoples have the right to assume with autonomy, but with the support and guidance of the State, the management of their educational projects from the perspective of the framework of the Teaching State.

The design, implementation and evaluation of educational and cultural policies, plans and programmes aimed at indigenous populations must be born within each of these peoples, guaranteeing the full participation of their members as an expression of a true participatory and protagonistic democracy. The implementation and execution of these policies, plans and programs must be reflected in the decentralization processes, to guarantee cultural and linguistic plurality, and the sustainable development of the forty-four Venezuelan indigenous peoples, according to their worldview, language, social organization, and their diverse ways of life. (ME-UNESCO, 2008)

9 FINDINGS PER COMMUNITY

In the municipality of Gran Sabana there are 59 schools with codes and 53 extensions, totaling 112. Of this total, 11 schools are non-indigenous.

The implementation of the project Conception of Bilingual Intercultural Education in indigenous communities of the state of Bolívar, allowed in March 2023, with the prior consent of the Communal Captains, to carry out visits and fieldwork to the schools located in the Pemón communities San Rafael de Kamoirán, San Antonio del Morichal, San Francisco de Yuruani, Manak Krü and Kamarata.

The collection of information was approached from the application of observation guides and unstructured interviews. The observation guide was validated by two experts and allowed information related to the community and the school to be obtained. At the same time, members of the teaching staff were interviewed to gather information related to the implementation of teaching and learning activities.

The information obtained was processed through content analysis, which offered the opportunity to code the information and subsequently identify some categories that allowed in this first phase, to characterize the communities and analyze the educational process that takes place in the schools.

9.1 KAMARATA (VISIT DATE: 07 TO 09 MARCH 2023)

The community was founded on September 19, 1954 by the Capuchin missionary Victor de Carbajal. Its streets are not paved and the houses are built with blocks and zinc roofs. Approximately 900 people live in the community, grouped into 150 families. There is a Council of Elders and they have a Captain General and a Communal Captain. They practice the Catholic religion and there is a mission founded by the Vicariate of Caroní. It has a medical service attended by a Pemón doctor. They have electrical service that works through a turbine installed in the riverbed, although there is a network of aqueducts, which directly takes water from the river, this does not work. There is a rudimentary landing strip (light aircraft).

The schooling offered covers the three levels of the Basic Education subsystem (Initial [Preschool stage], Primary and General Secondary stage). Economic activities are focused on sowing and harvesting and on some tourist activity. They belong to the Pemón ethnic group, descendants of the Carib family and their own language is Kamaracoto.

Characteristics of the school buildings: The preschool building has two R3s, and the three groups (children from 3 to 6 years old) are served. It is identified as Kamarata Kindergarten and was founded in September 1963. The enrollment amounts to 57 students who are attended by three teachers.

The primary school, identified with the eponymous Padre Eulogio de Villarín National Basic School, was founded in September 1963. It operates in the Mission, there is a section for each grade, 1st to 6th, and has six classroom teachers and a physical education teacher. Each grade is attended by a teacher. In total, it serves 121 students. The preschool and the school have a single director, Professor Oscar Martínez.

General Secondary Education (EMG) is complete, serving students from 1st to 5th grade. It is taught in its own infrastructure, it is identified with the eponymous UEN Víctor de Carbajal, it was founded on September 19, 1954. It serves a student population of 103 students and has 9 professors. Its director is Professor Vetulio Rodríguez.

40% of the teachers are graduates of UPEL el Mácaro and have degrees of Teacher in Bilingual Intercultural Education. In Kanaima, an extension operates. The other teachers are high school graduates, middle technicians and higher technicians in other areas. Both educational institutions have PEIC, built collectively, and its last update was at the beginning of the current school year (September, 2022).

The teachers of the community give great importance to bilingual intercultural education. In the homes, Pemón and Spanish are spoken, however, the language is taught by parents from early childhood, which is reinforced in preschool and primary school. In Primary and Preschool, civic acts are held and the National, State and Gran Sabana anthems are sung in both languages. In General Secondary Education, in the development of the classes they only speak the Spanish language, although the Foreign Languages teacher, on some occasions, has created, together with his students, materials in Spanish, English and Pemón. They consider that greater emphasis should be placed on the rescue of their customs and traditions in order to guarantee their permanence and practice in the new generations.

For the development of school activities they do not have didactic materials in their own language, the few that exist have been prepared by teachers and students. The EMG has a library with some bibliographic materials and a Chemistry laboratory kit, but they do not use it. They know the books of the Bicentennial Collection but they are little used.

They do not have support from the educational zone nor do they receive supervision visits from the MPPE. Official communications are received by mail and via WhatsApp, preferably. They have a CANTV antenna that allows them to make connections for the use of social networks.

They are incorporated into the school feeding program but the supplies are received sporadically, what is received must be distributed in the three institutions and is only enough for two weeks. The food is processed by the collaborating mothers and they use firewood for cooking.

On December 12 of each year they celebrate the festivities of the community and hold gastronomic fairs, craft exhibitions and sports exchanges with other communities (for the time of the visit, March 2023) these activities have not been carried out for three years

The community has a Council of Elders, but they do not interact with the students in the schools, sometimes they are summoned and attend to share talks, give advice, talk about the values of the ethnic group, the importance of the habitat, among other aspects.

From preschool and primary school, activities are carried out aimed at the preservation and maintenance of culture, such as the use of the own language to carry out the activities, although they make use of Spanish. Together, teachers and students elaborate stories and stories. Fridays of each week are dedicated to activities typical of their culture: they go to the conucos, weave and make handicrafts. They are governed by the school calendar, their school programs include aspects of their culture, but they do not have an ethnocalendar.

In general, teachers request pedagogical support, provision of bibliographic materials and supplies to carry out preventive maintenance of school facilities. In terms of updating and training, they have the option of participating in the program promoted by the MPPE called the Training Plan for the Education of the Future, but they consider that it is not very effective because they need an internet connection to participate and receive information, which requires having equipment with an internet connection, which not all of them have.

As an additional activity, at the request of the teachers, an exchange of information was carried out about some procedures for the evaluation of learning.

Five professors are pursuing postgraduate studies at the Samuel Robinson National Experimental University of Teachers and requested advice on the preparation of their degree projects. Two of these teachers are in permanent contact, via WhatsApp.

Aspects related to education that stand out:

The community has two educational institutions that operate in separate buildings. The three levels of the Basic Education subsystem are offered. Professor Oscar Martínez is the director of the Educational Unit

Table 1 - Institution, enrolment and number of teachers.

Kamarata Kindergarten (Preschool stage) I, II, III Groups	57 students	3 teachers
UEN Padre Eulogio de Villarín (Primary Education) 1st to 6th Grades	121 students	7 teachers
UEN Víctor de Carbajal (General Secondary Education) 1st to 5th Year	103 students	9 teachers

40% of the teachers have a degree in Bilingual Intercultural Education, graduated from UPEL El Mácaro. This university has an extension in Canaima.

Both institutions have PEIC, which is updated at the beginning of each school year. They do not have written materials in their own language, nor do they have didactic or instructional resources.

In homes, one's own language is taught from early childhood. In Preschool (PE) and Primary Education (EP), the meetings are held in both languages (Pemón and Spanish), giving preference to the language itself. In General Secondary Education, the meetings are held only in Spanish, the Foreign Languages teacher builds support materials together with their students and they write them in Spanish, Pemón and English.

The teachers recognize the importance of their own culture and emphasize the rescue and preservation of customs and traditions in order to guarantee their permanence and practice in the new generations.

There is a Council of Elders, but they do not interact with the students in the schools, sometimes they are invited and offer talks, give advice, talk about the values of the ethnic group, the importance of habitat, among other aspects.

They do not receive accompanying visits from the Ministry of People's Power for Education (MPPE). They lack opportunities for updating and training

As an additional activity, at the request of the teachers, an exchange of information was carried out about some procedures related to the planning and evaluation of learning.

9.2 SAINT RAPHAEL OF KAMOIRÁN (DATE OF VISIT, 13 MARCH 2023)

The community was founded on October 24, 1912, the date on which the commemoration is celebrated. The foundation was run by two families, with four members each: the Velásquez family from Karaurí and the Castro family from Kabanalú. It is made up of around 845 people distributed in 167 families. The school was founded on September 16, 1975.

The community has a light plant but they only turn it on at night. The houses are built of blocks and zinc roofs. They do not have potable water for consumption, it is taken directly from the river.

Currently, the direction of the institution is occupied by Professor Blanca Ramírez, who has studies in Education at the undergraduate level, without completion, obtained through the Center of Supervised Studies of the Central University of Venezuela based in Ciudad Bolívar.

In the community there is an Initial Education Center (CEI) that attends the three groups of preschool by one teacher, the enrollment is 16 children, the EBN that offers the 6

grades of Primary Education (EP), distributed in: 1st grade, one teacher; 2nd and 3rd grades, one teacher; 4th grade, one teacher and 5th and 6th grades, one teacher. The enrollment of EP reaches 70 students and the first year of General Secondary Education (EMG) has 14 students. The four EP teachers are the same as those of EMG. The director estimates that there are around 152 out-of-school children and adolescents in the community. In total, 43 parents and representatives are counted.

Among the reasons for the non-schooling is that the conucos are very distant, lack of resources and some parents state that they prefer that the children stay out of school.

The teachers of PE, Primary and EMG are high school graduates and do not have any teacher training. They have not had the opportunity to participate in any training course or workshop for the exercise of teaching and the pedagogical aspects related to planning and evaluation are guided by the director. They lack educational supervision, but they are required by the school district to hold Pedagogical Congresses. What is taught in school is very elementary. According to the director, for approximately 10 years the teachers of the community have not received training.

They have the support of the Pontifical Mission Societies (PMS), from the Apostolic Vicariate of Caroní located in Santa Elena de Uairén and the School Food Corporation (CENAE), the latter providing food for children. They receive supplies from the School Feeding Program (PAE) but the supply is very irregular. The food is processed by the Cooks of the Homeland in a space conditioned for this purpose. They have not received school bags, supplies, shoes and uniforms for two years.

On some occasion they received the books from the Bicentennial collection but they do not use them, rather they use the Caracol Encyclopedia and the Santillana Encyclopedia. They do not have maps, spheres, anatomical models or plates as teaching material.

They carry out teaching activities in accordance with the provisions of the School Calendar issued by the MPPE. The school does not have a Comprehensive Community Educational Project (PEIC). The guidelines issued by the MPPE are received through email and Whatsapp.

There is access to the internet through the purchase of fractions of time from people in the community who market this item as follows: 3 Reais (Brazilian currency) half an hour and 5 Reais, equivalent to \$1, one hour. The signal comes from Brazil.

Every day of the week, Monday through Friday, they perform the Civic Act and sing the National Anthem (HN), the anthem of the state of Bolívar (HEB) and the Anthem of the Gran Sabana (HGS). During the week, the two languages alternate for the intonation of the hymns.

Based on the diagnosis made at the beginning of the school year, activities related to customs and traditions are included and developed. Pemón and Spanish are used in meetings with students. With the exception of three families, all the others teach the language to children from birth.

During the celebration of the anniversary of the founding of the community, gastronomic fairs, typical dances and an exhibition of handicrafts (basketry, necklaces, among others) are held. At school they learn dances, songs and dances. Sports exchanges are held with other communities. They practice the Catholic religion and own a church built mostly with materials from the community.

Teachers work on learning projects and include activities of tradition and culture in their daily plans. They do not carry out activities related to the elaboration of basketry, typical dresses and other products at the school. These activities are carried out in homes and are marketable.

At school they teach reading and writing their own language. According to the content of the areas, it is requested that the activities be translated from Spanish to Pemón. They do not have a Pemón dictionary nor do they use materials emanating from the MPPE. They are also unaware of the Educational Project for Indigenous Peoples (PEPI), emanating from the MPPE. They work based on the official curriculum and use support materials in Pemón, built by themselves. They emphasize the contents of the areas of Language, Mathematics and History.

There is the Council of Elders, however, grandparents have little interaction with children at home and at school, due to young parents leaving the parental home and living apart. Very few parents pass on their own culture to their children. The director believes that historical memory is being lost, so the school invites parents and representatives to the conservation of customs.

They take advantage of the sun to go to the conucos to burn, cut down, sow and harvest. They alternate a week in classes and a week in the conuco. In the month of May, with the beginning of the rains, they collect bachacos.

The materials used for the elaboration of handicrafts, seeds, are obtained in the community and its surroundings, others are acquired in other localities, such as nylon and canutillo. There are no moriche palm crops. A grandmother was observed weaving a chinchorro with nylon.

In general, children knit, learn to hunt and fish. The girls make handicrafts (basketry and necklaces), as well as the weaving of some products.

They highlight the importance of Bilingual Intercultural Education as a way to maintain traditions, customs, myths and legends, which is why the Educational Institution carries out activities to promote the permanence of the legacy of the ancestors.

Together, the community and the school celebrate the festivities in honor of the Patron Saint and special festivals, some of those scheduled in the school calendar and others specific to the community. The collective participates in the realization of native religious meetings, and in the felling of the conucos.

Aspects related to education that stand out:

The community has a National Educational Unit (UEN) that serves from preschool to the second year of EMG, see table 2. The principal is teacher Blanca Ramírez.

Table 2 - Institution, enrolment and number of teachers.

Preschool I, II, III Groups	16 students	1 teacher
1st to 6th Grades	84 students	4 teachers
General Secondary Education) 1st year	14 students	5 teachers
Extensions: San José de Tuauken (7) and San Juan de Kamoirán (37)	44 students between the two communities	4 teachers

All PE, Primary and EMG teachers are high school graduates and do not have any training related to teaching. They have not received training and the pedagogical aspects are guided by the director. They lack educational supervision and do not have any type of teaching resources or written materials in their own language. In the opinion of the director, what is taught in the school is very elementary and the historical memory of the town is being lost.

The UEN serves two extensions that function as unitary schools, one in San José de Tuauken and the other in San Juan de Kamoirán. Each one is attended by a teacher.

It is a community far from contact with the Creoles, however they recognize the importance of preserving the legacy of the grandparents. Young couples live apart, which has contributed to the fact that contact with the elderly is no longer present in family groups.

In homes, one's own language is taught from early childhood. There is the Council of Elders, however, grandparents have little interaction with children at home and at school. Very few parents transmit their own culture to their children

At school they teach reading and writing their own language. According to the content of the areas, it is requested that the activities be translated from Spanish to Pemón. They do not have a Pemón dictionary nor do they use materials emanating from the MPPE. They are

also unaware of the Pemón Pedagogical Guide (2001). They work based on the official curriculum and use support materials in Pemón, built by themselves.

In the community they hold gastronomic fairs, typical dances and an exhibition of handicrafts (basketry, necklaces, among others). At school they learn dances, songs and dances. Sports exchanges are held with other communities. They practice the Catholic religion and own a church built mostly with materials from the community.

Teachers work on learning projects and include activities of tradition and culture in their daily plans. They do not carry out activities related to the elaboration of basketry, typical dresses and other products at the school. These activities are carried out in homes and are marketable.

They emphasize the contents of the areas of Language, Mathematics and History.

At the request of the principal, two meetings were held with the teachers to exchange aspects related to the planning, evaluation and development of class activities.

Communication has been maintained through email and WhatsApp messages, in which support material related to planning and evaluation has been shared.

9.3 KUMARAKAPAY OR SAN FRANCISCO DE YURUANÍ (VISIT DATE 15-03-2023)

Kumarakapay is an indigenous community in sector 6 of the Gran Sabana. It was founded in 1960, it is made up of approximately 1800 people grouped into 950 families.

The information shown below was obtained from the teachers of the Technical School (ET) and from the teacher Ana Fernández of the UEN. Both the director, deputy director of the ET and the PE teacher have a degree in Bilingual Intercultural Education (EIB) graduated from the UPEL El Mácaro.

Both schools have Comprehensive Community Educational Project, which are updated at the beginning of each school year. After analyzing the achievements of the previous school year, new institutional objectives are proposed, if necessary.

The UEN is made up of an Early Education Center, which is attended by 49 children, distributed in the three preschool groups and are attended by 4 teachers, and 130 Primary Education students, from 1st to 6th grade, attended by 10 teachers. The other institution, Kumarakapay Technical School, graduates middle technicians in Agrotourism, has an enrollment of 133 students who are accompanied by 22 teachers.

At the levels of Initial Education, Preschool and Primary Education, children are taught to read and write in Pemón, but not so in ET.

As for the provision of instructional and didactic materials, both items are scarce. They state that they do not know the Pemón Pedagogical Guide and use the texts of the Bicentennial Collection as support.

In Preschool and Primary Education they are governed by the official curriculum, in the ET, from 1st to 3rd years old, they continue to work with the 1987 curriculum (corresponding to the third stage of Basic Education). The subjects of the Technical Education program are those of the Intermediate Technician in Agrotourism mention. They stated that they were not aware of the new curriculum implemented as of October 2017, called Areas of Knowledge of General Secondary Education.

In EP, they consider that the most important areas are Language and Mathematics. In the ET, the emphasis is on the subjects of the specialization. In both institutions they incorporate cultural content.

They do not have specialist teachers and do not hold meetings with other institutions in the sector. Internally, Pedagogical Congresses are held at the request of the School District, this activity is carried out without the accompaniment of supervisors and, as reported, without instructions or guidelines.

The instructions emanating from the Educational Zone are received from the School District through face-to-face activities, emails, Whatsapp and written communications.

The institutions do not have access to the internet, but there is the possibility of connecting through a server in Brazil, buying fractions of time, which allow them to connect, half an hour for 3 reais and 1 hour for 5 reais (\$1).

As for the inclusion of activities typical of the community, when appropriate they go to the countryside and the conucos. These activities are not included in the lesson plans, nor do they carry out handicraft making activities. All the families have conucos, everyone participates in the activities of cleaning, weeding, sowing and harvesting.

On special occasions they hold gastronomic fairs and handicraft exhibitions. In these activities, ET students participate little.

Few meetings with grandparents are promoted, these have the purpose of guiding, giving advice, reinforcing community values through talks, individual and group meetings.

They receive food supplies, PAE, but the supply is very irregular. They have not received school bags, school supplies, uniforms or shoes for more than 10 years.

In general, Spanish is spoken in homes. For the teachers of the ET, the EIB strengthens the Pemón identity, by proposing that children, young people and adolescents learn to speak Spanish and their own language well.

Aspects related to education that stand out:

Two educational institutions operate in the community, the UEN Belkis Fernández and the ET Kumarakapay.

Table 3 - Institution, enrollment and number of teachers.

UEN Belkis Fernández:		
Early Childhood Education Center	49 students	4 teachers
Primary Education (1st to 6th)	130 students	10 teachers
General Secondary Education and Technical Secondary Education	133 students	22 teachers

Both institutions have a Comprehensive Community Educational Project (PEIC), which is updated at the beginning of each school year. In preschool and primary school, planning is by projects, in general and technical medium, planning is by periods. In the development of the classes, activities typical of their culture are included and carried out.

40% of the teachers are graduates of EIB, graduated from UPEL El Mácaro. They lack supervision visits and pedagogical accompaniment by MPPE officials. They do not participate in any events or activities related to teacher training.

In Preschool and Primary, both languages are taught, with emphasis on their own, however in ET the meetings between teachers and students are all held in Spanish.

There is a lot of concern among some members of the community because they do not have their own curriculum, in addition to the detachment from traditions shown by the new generations of young people. At the meeting held at the ET, the teachers stated that they did not know the Pemón Pedagogical Guide, so a copy of it was sent to those interested via email. By reference, there was information that some retired teachers do know the Guide, but do not use it.

They recognize the importance of IBE as a way to strengthen identity and strengthen awareness of belonging to an indigenous community.

In school spaces, meetings between students and grandparents are not scheduled; these occur very sporadically and interactions in general offer talks, give orientations, advice, highlight the importance of community values. These meetings can be individual or group.

Institutions do not have access to the internet, so communications with education regulators are difficult. The guidelines emanating from the MPPE are generally received by mail or WhatsApp.

9.4 MANAK KRÜ (VISITED ON 17-03-2023)

The Manak Krü indigenous community was founded in 1923. The number of inhabitants is currently between 4500 and 5000, grouped into 3200 families. The information

shown was obtained at the UE Colegio Fe y Alegría Manak Krü, from the Coordinator of Primary Education (Gisela Fierro).

It should be noted that on the day the visit to the community was made, there was shock and mourning for the alleged murder of a 12-year-old girl, a 6th grade student at the school. This situation did not allow a meeting with the teachers.

There is a preschool that depends on the Ministry of Popular Power for Education, it serves children between 3 and 6 years old. It has an enrollment of 173 students and they are attended by 5 teachers plus the principal.

The Manak Krü Fe y Alegría School Educational Unit was founded in 1992 and serves the Primary Education (EP) and General Secondary Education and Technical Secondary Education levels. The Intermediate Technician in Agricultural Sciences is awarded. The school has an internet connection.

The director of the UE is Professor Marlene Perera, who to date has been in the management position for 7 years as a tenured director.

The institution has a POA (Annual Operational Project), which is updated every year in September. The stated institutional objective is to develop an agrotechnified forestry project.

There are 375 students enrolled in EP, 312 in EMG and 71 in EMT. There are 380 Parents and Representatives. The School estimates around 80 out-of-school children. The students are attended by 13 PE teachers and 18 teachers, between EMG and EMT. The school does not have specialist teachers. Of the total number of teachers, 18 have a teaching degree and 14 are non-graduates. It should be noted that they are governed by the official programs and by the orientations of Fe y Alegría. At the moment, graduate teachers are pursuing postgraduate studies in Indigenous Education and non-graduates, the bachelor's degree in the same mention. This study opportunity is offered by the Samuel Robinson National Experimental University of Teaching.

They are currently in the process of revaluing their own culture and rescuing the language, for this, classes are developed through the area of Language and Literature, from where English and Pemón are taught, although the language that predominates is Spanish. According to estimates by the PE Coordinator, approximately 30% of the activities are carried out in their own language, this is probably due to the fact that several teachers do not speak the Pemón language. They work on learning projects.

They take into account the official curriculum, but the orientations they receive from Fe y Alegría and what they build in the school prevail. They make use of the Pemón-Spanish dictionary, created by Father Armellada. They turn to speakers to find the meaning of some

words that are not found in the dictionary. They are aware of the Pemón Pedagogical Guide but do not use it. They have some provision of instructional and didactic materials.

As for the teaching contents that give them priority, there is the education of their own culture and they consider Interculturality as a transversal axis. They receive quarterly visits from the school district's supervisory office and frequently from members of the Fe y Alegría Zonal Team. They participate in meetings with other schools and organize Pedagogical Congresses. Some teachers have established rules and have developed stories and stories from the classroom. Father Armellada's orientations are used for the dissemination of the language.

The guidelines of the educational zone are received by email and Whatsapp School activities are developed according to the school calendar. Apart from the celebrations planned in the school calendar, they celebrate the foundation of the community and that of the Vicariate.

Based on the ecolar diagnoses carried out, they include in the lesson plans activities typical of the tradition and their culture, with prevalence of the use of their own language.

They distribute daily lunch to students and teachers. They have an agreement with the Swiss Embassy (RET) for one year, in a program called Opening Gaps, this program ends next July (2023). They have the PAE but the food supply is very irregular. The meals are prepared in the kitchen of the school cafeteria by the Cooks of the Homeland, with the support of collaborating mothers.

They have their own crops of chives and cilantro in specially conditioned spaces, they have storage tanks for water that comes from nearby springs.

Aspects related to education that stand out:

The children and young people of the community receive formal education from Preschool to Technical Secondary Education, in two institutions. The Preschool depends on the MPPE and the UE of the Fe y Alegría organization.

Table 4 - Institution, enrolment and number of teachers.

National Preschool	173 students	6 teachers
UE Colegio Fe y Alegría Manak Krü:		
- Primary education	375 students	14 teachers
- General Secondary Education	312 students	18 teachers
- Technical Secondary Education	71 students	

In this institution, 40% of the teachers have a teacher's degree/bachelor's degree in Education. Its location, adjacent to Santa Elena de Uairén, allows the members of the School

District to make visits to the UE every three months. The fact of belonging to the Fe y Alegría organization makes it possible to access all the guidelines of the organization and permanent accompaniment by members of the Puerto Ordaz Zonal Office.

From the 2022-2023 school year, the General Assembly of the Community proceeded by decision to open spaces in the school aimed at revaluing their customs and traditions and, in EP, classes had to be held in both languages, which causes great difficulty because 80% of the teachers are not speakers, despite belonging to the ethnic group. Teachers or members of the community are often called upon to find out the meaning of some words that do not appear in the Pemón dictionary prepared by Father Armellada.

Teachers develop Learning Projects (PAs) and the planned activities include some related to tradition and customs. Among them: the Mayú, tells stories, dramatizations and native dances. They participate in meetings with the community and carry out pedagogical exchanges with other schools.

On occasions, either at the request of the General Assembly or at the express call of the School, the grandparents come to the school and propose to the teachers the learning of their own songs and dances. Handicrafts are made in the community, not learned from them in school. Among the materials used for its preparation are: seeds and tears of San Pedro. In the town (Santa Elena de Uairén) they buy nylon, canutillo and others.

9.5 SAN ANTONIO DEL MORICHAL (VISITED ON 20-03-2023)

The town is a border community, it is located on Troncal 10, on the road that connects Santa Elena de Uairén with La Línea (Pacaraima, Roraima state of Brazil).

The community has a UEN, identified with the eponymous Hilda Fernández. It attends the Preschool stage of Early Education with 21 children distributed in the three groups, they are attended by a teacher. In Primary education, the 6 grades are attended, distributed and grouped as follows: a teacher for 1st and 2nd grades, a teacher for 3rd and 4th grades and one for 5th and 6th grades. They do not have specialist teachers. 81 students are enrolled. According to the information that the director has, there are about 30 children out of school in the community. Among the arguments of the representatives is that they do not have economic resources and do not recognize the importance of education for their children, also because they are permanently moving between the borders. They have 55 registered representatives

The director of the school is a graduate in Bilingual Intercultural Education, graduated from UPEL El Mácaro, is of the ethnic group but lives in another community. She has been a director for 10 years. The school has PEIC and the last update was in September 2022.

The classes at the school are held in Pemón, they make little use of Spanish because they consider that their own language is important. Approximately 50% of parents and guardians are speakers. They do not have support books for language development. They do not have materials received from the MPPE. They do not have a Pemón - Spanish dictionary.

They are governed by the official curriculum and use the books of the Bicentennial Collection. In the lesson plans, they adapt the contents according to their customs and tradition. They consider that all the contents are important and from the school and the community some sports are promoted, especially soccer.

They attend Pedagogical Congresses and interact with other schools. They celebrate the Day of the Indigenous Child, the anniversary of the town's Saint and the anniversary of the community. They practice the Catholic religion.

They hold gastronomic fairs, national, native and Brazilian cultural activities, as well as sports exchanges

They have an Educational Council and the members of the educational community are organized into commissions, according to the Regulations. They receive food from the PAE, but in a very irregular way, although they state that they have received backpacks, school supplies, uniforms (flannel and pants), in Preschool, shoes. The endowment must be sought in the Educational Zone located in Ciudad Bolívar, but it is difficult due to the cost of the tickets and how far away the state capital is.

They do not have spaces conditioned to prepare the meals, which are prepared by the Cooks of the Homeland and some representatives. Teachers state that they urgently need updating.

Aspects related to education that stand out:

In the community, formal education is offered from preschool to 6th grade. It has a UEN and the director is teacher Noelia Díaz.

Table 5 - Institution, enrolment and number of teachers.

UEN Hilda Fernández		
Preschool stage	21	4 teachers
Primary education	81	

All the teachers are ethnic and live in the community, except for the director who travels to the community every day from her place of residence.

The teachers of the community value the contributions of the EIB and since the beginning of the 2022-2023 school year, by decision of the General Assembly, classes in

preschool and primary school are developed in Spanish and Pemón, giving priority to the own language.

The school does not have teaching or instructional materials. For the development of the contents of the official curriculum, they use the books of the Bicentennial Collection. They are governed by the official school calendar and include activities typical of their culture and tradition in the classroom programmes.

Due to its proximity to the border with Brazil, the school has an internet connection, through a server in Brazil. They do not receive supervision visits from school district officials.

10 EDUCATIONAL ASPECTS THAT STAND OUT IN THE COMMUNITIES VISITED

10.1 COMMONS

- a) They are governed by the official curriculum, no community has a curriculum adapted to its condition as an indigenous people.
- b) The schools visited are not recognized by the Ministry of Popular Power for Education as bilingual intercultural schools, they are identified as early education centers, basic schools or educational units, which means that the official curriculum is applied without considering the ethnicity of the students.
- c) The interculturality that is applied in schools is the product of the efforts of the communities applied by teachers in the development of classes.
- d) They do not have an Ethnocalendar, but in the classroom programs they include some activities typical of their culture and traditions.
- e) Teachers report that Spanish is mainly spoken at home, but from the time children are born they are instructed in their own language by their parents.
- f) Teaching activities are carried out in the language of the teacher in both preschool and primary education, but not in secondary education. Teachers report that adolescents and young people are not interested in the use of the language.
- g) In initial and primary schools, songs and dances are learned but handicrafts are not taught.
- h) They are unaware of the Pemón Pedagogical Guide so they do not use it, except in Manak Krú, who are aware of it but do not use it either.
- i) They lack educational materials written in their own language. At the initiative of some teachers, stories, legends and songs, among others, are prepared together with the students to support children in the lower grades.
- j) In general, 60% of teachers do not have a degree and request support for training and pedagogical training.

- k) Each community, depending on the number of inhabitants, offers the educational levels required by the school-age population. The levels attended are those that correspond to the Basic Education Subsystem: Initial, Primary and General Secondary and Technical Medium.
- l) In all communities, children and young people are reported not attending school. Some parents allege lack of resources and that children should support the work in the conucos.
- m) In none of the communities visited is university education offered.
- n) Teachers recognize the importance of Intercultural Bilingual Education as a way to value and preserve their culture and traditions.
- o) Two schools plan meetings with the Grandparents, in the other three their presence is sporadic. They mainly offer talks, orientations, share stories and legends, among others.
- p) The influence of grandparents in the education of children and young people has lost importance because young couples do not live in their parents' homes.
- q) They do not have information materials, didactic and instructional resources that contribute to the development of teaching activities in schools and communities.
- r) Some schools receive food support from foreign organizations (Manak Krü and San Rafael de Kamoirán). All of them have support from the School Feeding Program but report that the supply of food is very irregular.

10.2 NOT COMMON

- a. In Manak Krü, because it depends on the organization Fe y Alegría, teachers have access to support materials, orientations and pedagogical and supervisory accompaniment.
- b. The proximity of the communities to the Creole population centers has made possible a greater assimilation to Western culture, to the point that, for example, in Manak Krü, 80% of the teachers are non-speakers. This situation hinders the process of revitalization of culture and language that began in the 2022-2023 school year.
- c. The location of the communities on the main roads (Troncal 10), offers them the possibility of having some enterprises and marketing their handicrafts.
- d. In Kamarata and San Rafael de Kamoirán, young people obtain the Baccalaureate degree. Kumarakapay and Manak Krü, graduate Medium Technicians. San Antonio del Morichal hopes that 6th grade graduates will be offered secondary education, for now the school offers formal education up to primary education.

- e. Of the five communities visited, only one teacher from Kumarakapay requested support for the creation of her own curriculum.
- f. Upon receipt of the above information, contact was established (via WhatsApp) with the teacher Ana Hernández and it was proposed that she initiate a process aimed at offering a response to her request. Waiting for a response to the query that she was going to make.

Table 6
Summary of information from the communities and schools visited

Community	Inhabitants	Families	EP	EP	EMG & MT	Doc. PE	Doc. EP	Doc. EMG / MT	Total Students	Total teachers	% doc NG
Kamarata	900	150	57	121	103	3	8	9	281	20	60
Saint Raphael of Kamoirán	691	167	22	112	24	2	8	5	158	15	100
Kumarakapay	1800	950	49	130	113	4	10	22	292	36	50
Manak Krü	4750	3200	173	375	383	7	13	18	1247	38	44
San Antonio del Morichal	1150	413	21	81	---	1	4	---	102	5	40
Grand Total	9291	4880	316	777	612	16	39	54	2022	109	60

Legend::

PE = Preschool

EP = Primary Education

EMG/MY = General Secondary Education / Technical Secondary Education

Doc. = Teachers

NG = Non-graduate teachers

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