

# ONLINE COURSES AS A FUNDAMENTAL RESOURCE FOR THE ACCESS TO EDUCATION BY INDIGENOUS GROUPS

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Field of research in online courses: Education and Learning on Online Courses  
– Interaction and Communication in the Learning Community

Purpose: Description of the Project in Progress

## RESUMO

*The current job is a scientific investigation of a descriptive nature whose aim is to evaluate through research the study about the current conditions of the access to education by indigenous communities, utilizing new digital technology, which also helps spread their traditions. Through the use of new, accessible technology that bridges the physical distance by spreading it on the internet, we can avoid both geographic isolation and the risk of forgetting the culture of these indigenous groups. It is research resulting from the debates that occurred within the Digital Law Group Study (DLGS) of the Law Course at Milton Campos University. The objective is to present the usefulness of this new form of logic, easily shared through interactions on virtual media, and also to foster the necessity of the promotion and proliferation of the indigenous groups' culture and mechanisms of learning, thus embracing their integration with Brazilian society in the twenty-first century. The last important argument is to point out the importance of public policy on digital inclusion of the Brazilian indigenous groups.*

**Key words:** *Internet; Inclusion; Community; Indigenous*

## **1. Introduction**

This study aimed to analyze the social and educational recent scenario where the object of digital technology wants to promote easier access of indigenous people to information and learning methods available today because of the internet, respecting their cultural specificities. To understand this it was necessary to analyze the following concepts: culture, virtual environment (and related terms such as collective intelligence), learning community and etnoeducational territory. The method used was deductive descriptive, because it is based on the understanding of this exposed study concepts; The current legislation of the Indigenous Education was also analyzed to assess whether the proposals submitted by the State did correspond to the expectations of these people for their social integration through learning. The hypothesis put forward is: distance education is an appropriate response to the need for recognition of the right to indigenous education, with a view to multiplicity of etnoeducational territories and limitations of the current channel (in) formation in providing a satisfactory interconnection between these people and the world, which can be corrected by digital resources. To answer it, beyond the analysis made, the Law 12,965 of April 23, 2012 (Marco Civil da Internet) justifies the right to access digital as part of the right of education; as an example, was cited the case of videos promoted on the Internet by the community of Indians Bororos.

## **2. The concept of community and virtual learning community**

The implementation of a learning community would be extremely important to give impetus to this plan, the purpose of this community is to unite diverse people from different sectors, in others words, educators, family members, teachers, and the community in general, which it aims at achieving a social and cultural transformation for the community.

The term "virtual community" was coined by Howard Rheingold in the 1990s to describe "a cultural aggregation formed by the systematic gathering of

a group of people in cyberspace" (Mussoi, 2007, p. 2), interaction mode aimed at acquiring new knowledge and experience exchange among members. This logic of interaction is one of three essential elements that form cyberspace, according to Pierre Lèvy, it integrates the components of cyberculture, the other being the interconnection and collective intelligence (Mussoi, 2007, p 3; Levy, 1999, *passim*). The intelligent community is called the base form of learning using technological means of digital access, it is deterritorialized.

If we think of the difficulties faced by indigenous people to preserve their culture today, the digital interaction can also prove to be a disclosure of resource and recovery of their language, celebrations, values, tribal and family organization, etc., and allow children, youth and adults, especially those, to learn online, overcoming geographical barriers. Culturally, it is a way of raising the profile (external appearance) and also a new learning mode (internal aspect). Educationally, it makes indigenous communities active subjects of virtual learning communities, not just knowledge of receptors produced by others, unaware of their way of life itself.

Besides of distance learning through digital facilitate the dissemination of indigenous culture and learning of these people by interacting with other producers of culture, we also need to consider how much the EAD contributes to maturing the barriers caused by displacement as this, many sometimes it becomes impossible for indigenous peoples to address the urban centers to learn and be trained. People who do not have money for transport and to pay room and board in the city-pole stay without studying and / or without continuing to deepen their knowledge of formal education. Often, due to lack of subsidies, indigenous students attending schools and universities with mandatory attendance, cannot attend the class, and this hinders their learning.

The main objective of EAD in these cases is to allow cultural and educational access of these groups, contributing to the training of students from indigenous communities and at the same time to the wider dissemination of this rich culture through interaction with others, as students carry with them their experiences and the interchange with fellow students. This serves to what determines the Law of Directives and Bases of Education in Brazil to address the stimulus that the Government should provide the EAD whenever it is

beneficial for the cultural and educational growth of Brazilian citizens (Art. 80, LDB).

### **3. Indian Distance Education**

Moreover, distance education favors indigenous communities in two respects: opens new experience-sharing spaces in which the indigenous culture can be disclosed; solves the barrier of geographical distance and displacement (especially in places like the Amazon) that before represented a major challenge for the schooling of students belonging to these groups.

This social inclusion reinforces the idea that existing today for the Indians, education today is essentially different from that practiced since colonial times by missionaries and government officials. The Indians turn to education, today, renowned as instrument of struggle (FERREIRA, 2001, p. 71). The Committee for the Democratization of Information Technology (CDI) work in low-income communities, as the indigenous group, thus ensuring access to sociability. Thus, using distance education is an effective method. At which can tailor the physical reality for access to education to the needs of the Indian community.

From the moment you start to use technology as a means of communication such as the internet, it makes it easier to access for the indigenous community. As the indigenous mode of education receives funding from the Brazilian government, it is essential that there would be an investment to start this project because the cost of this technology must be ensured by the state. In addition, it is necessary that indigenous learn to use these resources so they will have full autonomy in how to manage the ethnoeducational process in their communities. Hence, it would be necessary for the government to invest in qualified professionals to help them at this moment. Digital inclusion is of utmost importance as it will be through this implementation that all the community can use computers and the Internet, not just the university, because through that digital technology will also disclosure of its cultural production, with benefits for everyone.

The EAD is going to enable everyone in the community to have access and have contact with a vast network of information and experience in online

trading. Other advantages offered are: a) reducing the number of dropouts, as they will not have to travel far, maintaining the frequency in the courses; b) the integration with the Indians from other tribes who attend the same course (specific modalities of each community can be created, to showcase their rich cultural specific features, as well as multicultural exchanges); c) they will be reducing the current cost funds from traditional education in schools to face the type of young people and adults, for example, because you can use a free software such as Moodle; d) can increase the accessibility of members of the population with special needs, because digital technology offers numerous learning resources provided by assistive technologies, which still, unfortunately, is not so present in regular education framework and brush; e) Finally, people from different parts of Brazil may, in turn, have access to the cultural heritage of these communities through the internet.

One of the best accessibility and inclusion instruments to achieve the ethnic development within indigenous communities is therefore applying distance learning where the regular education is not feasible and also to complement the form of interaction of indigenous communities with the rest of Brazil, avoiding their isolation and lack of awareness of other Brazilian on the wealth of these cultures. Another advantage is that the educational process will respect the cultural and traditional perspectives that indigenous want and those determined by the Ministry of Education and Culture, since technology can assist them in dual effort of their education: learning school pattern that integrates the call "formal Brazilian culture" and also learning their native culture.

The creation of digital centers in the tribes and web design support for disclosure of their specific cultures sites and the creation of a digital network for indigenous communities to exchange experiences, with technical and financial support, are valid tenders content and methodology for inclusion of indigenous communities in the Brazilian educational system with due recognition of their traditions and ancestral knowledge.

#### **4. The protection provided for in the Marco Civil da Internet**

The promulgation on April 23, 2015 the so-called Marco Civil da Internet (MCI), considering all that has been said in this article, it is shown extremely important to provide distance learning in the indigenous communities as it has for fundamentals "plurality and diversity "in digital interaction," openness and cooperation "to / from everyone and their" social purpose "(art. 2, III, IV and VI), and the principles of" freedom of speech "and" nature participatory "network (art.3, I and VII). Among its objectives highlight (article 4.): Full access (I and II) and accessibility (IV).

As seen before, the MCI, following in line with the intention of exclusivist LDB when dealing with the encouragement of EAD to ensure access to education, brought protection to the citizens in their active participation in interaction in digital mode which means that it is effectively an instrument of social inclusion and communicability (guaranteeing the right to "connection", art. 7, IV). So much so that listed out to the Government so that it complies with these commitments the following functions (art. 24): "preferential adoption of technologies, open and free standards and formats" (V); the technical quality guarantee to all the places and people of Brazil for that access is possible and participatory (VII); "Development activities and training programs for use of the Internet" (VIII); and promotion of culture (IX).

Thus, the proposal of EAD for inclusion and educational and cultural promotion is in line of the indigenous communities with the duty signed for the State to its citizens on the participation on the Internet. That government digital inclusion agenda as a way of ensuring broad proactive role of individuals and access to information should be observed carefully the art text. 26 of the same legal document:

Art. 26. Compliance with the constitutional duty of the state in the provision of education at all levels of education, including the training, integrated with other educational practices for the safe use, conscious and responsible of the internet as a tool for the exercise of citizenship the promotion of culture and technological development.

A case that can be cited as an example of the importance of digital access is the Bororos, the village of Meruri, Mato Grosso, Brazil. Through the

project Meri Ore Oda (Address of the children of the Sun) they are rebuilding their original housing form (hollow arranged in a circular fashion) and each set a cultural point being placed both allow better communication between them and disclose their customs , language, parties, religious traditions, etc. Through "Video in the village" they have filmed and recorded with the help of anthropologist and documentary filmmaker Vincent Carrelli your daily life. Now, can "post it" so that the world knows and values the cultural heritage.

These cultural sites in Bororos villages, since 2006, have also been used for a federal government training program in information technology for indigenous those locations, especially teachers, who are multipliers of knowledge. The Department of Indigenous Education MEC provides increased deployment of computers in tribes, as so many others will participate in the digital network, gain knowledge online and replicate their traditions through the dissemination in social media as do Bororos.

## Conclusion

Given what was reflected in this article, we conclude that lead to EAD for Indian tribes is a way to enable them to integrate society without needing to be afraid of losing their roots. Well applied, digital technology has the power to expand the horizons of these communities to allow them access to useful information deposited in almost inaccessible databases if they depended solely on classroom access. It also extends the autonomy of these people in the construction and dissemination of culture through open interaction in digital media.

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