


## OVERVIEW OF RESEARCH ON INDIGENOUS INTERCULTURAL TEACHING DEGREES: SURVEY OF THESES AND DISSERTATIONS IN THE CAPES DATABASE

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### ABSTRACT

This article is an integral part of the thesis research entitled Sociocultural Practices of Commercialization in the Indigenous Intercultural Formation of Oiapoque-Amapá: Resistances and Changes in the face of the Ties of Coloniality. In it, a survey of theses and dissertations that address the training of indigenous teachers in specific intercultural teaching degree courses is carried out, in the periods from 2006 to 2023, a period corresponding to the first classes formed here in Brazil, after the implementation of these courses. Through a search in the CAPES Dissertation and Thesis Bank (BDTC), academic productions related to indigenous teacher training were identified and analyzed. The study seeks to offer a panoramic view of the approaches, perspectives and contributions of these researches, highlighting the main challenges and advances in the implementation and development of intercultural teaching degrees. The results presented allow us to understand the relevance of academic productions for the strengthening of indigenous education and its articulation with public policies and intercultural pedagogical practices.

**Keywords:** Indigenous Intercultural Teaching Degree, Teacher Training, Indigenous School Education.

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## INTRODUCTION

Intercultural teaching courses seek to train indigenous teachers able to work in their communities, promoting the appreciation of languages, cultures and traditional knowledge. The main objective of this study was to identify the main themes investigated in the thesis and dissertation research available in the CAPES Dissertation and Thesis Bank (BDTC), contributing to a broader understanding of the advances, challenges and specificities of indigenous teacher training in Brazil. Form top

In this context, it is important to highlight that, before 2001, the entry of indigenous people into higher education occurred only through regular higher education courses offered at universities, without reservations of vacancies or specific courses (Oliveira, 2016). The National Education Plan (PNE) of 2001 established guidelines and goals for education in Brazil until 2010, and, with regard to indigenous higher education, goal seventeen<sup>3</sup> emphasized the need to implement special programs for the training of indigenous teachers at higher level. This initial measure was crucial to meet the demands of indigenous communities, promoting an education that respected their cultures, languages and specific realities.

According to Oliveira (2016), until 2005, there was a small number of indigenous teachers who had specific intercultural degrees. This may have been due to challenges such as the lack of adequate infrastructure for these courses, the distance between universities and indigenous communities, as well as cultural and socioeconomic obstacles that hindered access to higher education for many indigenous people.

In order to obtain a panoramic view of the research of dissertations and theses that deal with Indigenous Teacher Training in specific intercultural teaching degree courses, a search was carried out in the CAPES Dissertation and Thesis Bank (BDTC), and we selected some researches, at the master's and doctoral levels, that were carried out on the theme **of Indigenous Teacher Training**. To this end, the following descriptor was used in the search: "indigenous teacher training", with a time frame, from 2006 to 2023.

The start date of the cut, in the search carried out, was due to the period of the first classes being formed after the implementation of the specific licentiate courses for the training of indigenous teachers. In the BDTC search, there were six hundred and fifty-six

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<sup>3</sup> Chapter 9 - INDIGENOUS EDUCATION - goal 17: "Formulate, within two years, a plan for the implementation of special programs for the training of indigenous teachers at the higher level, through the collaboration of universities and institutions of equivalent level" (National Education Plan, 2001)

(656) works. Ferreira (2002) shows that the titles of dissertations and theses generally inform the main idea of the work or indicate elements that characterize its content. Given the volume of studies found, only the titles of the research that brought something related to the *training of indigenous teachers* in intercultural teaching courses were initially analyzed.

Of these six hundred and fifty-six, it was observed, by the titles, that a good part of them was not directly linked to the training of indigenous teachers in specific courses of indigenous intercultural licentiate, and 126 works were selected that were evident in their titles and dealt with the training of indigenous teachers. It is worth noting that the intercultural degree programs offered by universities aim to train indigenous teachers to work in their own communities, valuing indigenous languages, cultures and traditional knowledge. The main objective of this research was to identify the main themes addressed in the investigations on teacher training in indigenous intercultural teaching courses.

### **CAPES DATABASE: SURVEY OF THESES AND DISSERTATIONS**

Garrido (1993) shows that, with the growth of scientific literature, abstracts have become indispensable instruments, as they speed up the selection activity in bibliographic search of all those who dedicate themselves to study and research. In this sense, the abstracts and the introduction of these productions were read to verify if they were in fact dealing with the training of indigenous teachers and if the focus of the research was related to intercultural teaching courses. The works are from public (federal and state) and private higher education institutions in Brazil.

After reading the abstracts and introductions, 19 studies were identified that specifically dealt with teacher training in Indigenous Intercultural Teaching Degree courses, 13 dissertations and 06 theses. In table 01, below, the authors, the area to which the research is linked and the keywords used by the authors in the abstract of their works will be presented.

Table 01 – Authors of dissertations and theses on indigenous education.

AUTHOR/YEAR	AREA	KEYWORDS / LEVEL
Marina Rodrigues Lindenbah Gomes (2018)	Education	Coloniality; Teacher training; Indigenous peoples / Professional Master's Degree.
Silvana Costa Santa Rosa (2018)	Natural Sciences	Training of indigenous teachers; Intercultural Degrees; Teaching of Natural Sciences; Teacher training in Natural Sciences; Interculturality / Master's Degree.
Oneide Ferraz Alves (2006)	Education	Training and Performance of Indigenous Teachers; Legislation; Indigenous school education / Master's degree.
Mara Rykelma da Costa Silva (2015)	Mathematics Education	Indigenous School Education; Teacher Training; Mathematics Education; Respect for indigenous culture / Master's degree.
Sandra Maders (2013)	Education	Teacher Training; Humberto Maturana; Care; Listening / Master's Degree.
Ailton Salgado Rosendo (2010)	History	Training of Indigenous Teachers; Indigenous School Education; Indigenous Superior Normal; History of Education / Master's Degree.
Iane de Souza (2017)	Anthropology	Public Policies; Indigenous School Education; Movement of <i>Guarani and Kaiowá Teachers</i> / Master's Degree
Sergio Perius (2008)	Education	Indigenous School Education; Teacher Training; Bilingualism / Master's Degree.
Liliane Maria Santana de Oliveira (2017)	History	School cultures; Teacher Training; Compendium / Master's Degree.
Mariane Dias Araújo (2019)	Mathematics Education	Training of Indigenous Teachers; Ethnomathematics; Interculturality; Tensions; Indigenous authorship research / Master's degree.
Fernando Schlindwein Santino (2022)	Education	Initial Teacher Training; Initial Training of Indigenous Teachers; Degree Intercultural; Ethnomathematics; Interculturality / Master's Degree
Vilisa Rudenco Gomes (2012)	Education	Thomas S. Popkewitz. Social Epistemology. Pedagogy. Training of Indigenous Teachers. Power relations/ Master's Degree
Claudia Pereira Antunes.	Education	Kaingang teacher training; Indigenous School Education / Master's Degree
Aly David Arturo Yamall Orellana (2019)	Education	Indigenous school education; Interculturality; Training of indigenous teachers; Curriculum; Bilingualism/ Thesis
Mario Roberto Venere (2011)	Lyrics	Indigenous Education; Training of Indigenous teachers; Educational Policy; Management of Indigenous Education / Thesis.
Eliene Amorim de Almeida (2017)	Education	Interepistemology; Interculturality; Intercultural curriculum; Indigenous Intercultural Degree / Thesis.
Claudia Pereira Xavier de Lima (2014)	Education	Intercultural Teacher Training; Academic knowledge vs. traditional knowledge; University; Sociopoetics / Thesis.
Maria Aparecida Mendes de Oliveira (2020)	Mathematics education	Pedagogical practices; indigenous mathematics teachers; Interculturality; Ethnomathematics; different knowledge systems / Thesis
Fabiana de Freitas Pinto (2020)	Education	Training of Indigenous Teachers; Oral History; Higher Education and Indigenous Peoples; Challenges of Teaching; Interculturality/ Thesis

Source: THE author.

Of the researches found, the occurrence of 11 researches in the area of general education, 03 in the area of mathematics education, 02 in the area of history, 01 in the area of anthropology, 01 in the area of natural sciences and 01 in the area of letters stand out. It is noted that the word "*Formation*" appears in *the Keywords* in all the works, another occurrence perceived was the terms "*indigenous school education*" and "*interculturality*" that permeate the works found and are intercessions in these works.

Interculturality is quite frequently found in the subjects dealt with intercultural teaching degrees and indigenous teacher training. Walsh (2009) uses the term from a critical perspective. For the author, the critical perspective of interculturality drives a *praxis* oriented towards questioning, intervention, action and the creation of new forms of society, humanity, knowledge and life. Interculturality in the analyzed research is focused on the act of relating between two or more cultures, and the suggestion of exchanging knowledge and knowledge between them.

Some indigenous communities have strongly resisted cultural assimilation and maintained their traditions, languages, and cultural practices (Rocha, 2020). They see the preservation of their cultures as an essential part of their identity and have actively worked to protect and transmit their traditional knowledge to future generations, but there are other indigenous communities, accessing, learning and consuming the customs and culture of non-indigenous people, thus *making us reflect on whether it would be possible to establish an intercultural dialogue that does not follow a unilateral path, in which only the culture of the non-indigenous prevails? Moreover, is it possible to create a space where one culture does not overlap the other, allowing for an equitable and respectful coexistence between them?*

We risk responding to the point of reflection that this dynamic, two-way movement, dreamed of by critical interculturality, may not occur, because, in the capitalist logic in which we are immersed, there is always one who wins and another who loses, with this, intercultural dialogue can be compromised. The dialogues on interculturality, with the presence of indigenous people in the university, suggest the possibility of evaluating the paths that the university intends to follow based on the fact that intercultural dialogues can be effectively established.

## DESCRIPTION OF THE DATA FOUND IN THE RESEARCH ON THE TRAINING OF INDIGENOUS TEACHERS IN TEACHING DEGREE COURSES

The dissertation by Marina Rodrigues Lindenbah Gomes (2018) is entitled:

*Decolonial Perspectives in Teacher Training: A content proposal on indigenous peoples.*

The author brings, as a focus for her research, the training of elementary and high school teachers. She conducts documentary research based on the course completion works of teachers from indigenous schools of the *Pataxó* and *Xakriabá* ethnic groups in Minas Gerais. As the final product of her research, a "content with some pedagogical guidelines on indigenous peoples today, from a decolonial perspective" (Gomes, 2018, p. 8) was elaborated, the author's proposal in the elaboration of a content was based on texts written by the indigenous people themselves, which, according to her, would give the possibility of understanding a little of the complex realities of the school and indigenous peoples.

The pedagogical orientation constructed by the author aimed to produce a collection that could be transposed to a didactic objective in the future. Gomes (2018) proposed content subdivided into themes, which were designed based on the guidelines of the National Council of Education (CNE), on law 11.645/2008<sup>4</sup>. It is observed in the research that there is a concern with the challenges in understanding indigenous contexts, to enhance and value the diverse ways of life among native peoples. However, in the proposal presented, it is noted that the author is based on the guidelines of the CNE and Brazilian education legislation that were designed by non-indigenous people, and the legislation does not always reflect the diversity of thought or experiences in an indigenous society or context<sup>5</sup>.

Gomes (2018, p. 80) concludes that today it is possible to perceive that all this construction that is presented in schools is the result of a long and violent process of colonization and coloniality suffered by the native peoples of Brazil; and that the "school is responsible for reproducing stereotyped and stigmatized notions about indigenous peoples that still linger in society". Gomes' (2018) dissertation points to the importance of recognizing the influence of colonization and coloniality in the construction of

<sup>4</sup> Amends Law No. 9,394, of December 20, 1996, modified by Law No. 10,639, of January 9, 2003, which establishes the guidelines and bases of national education, to include in the official curriculum of the school system the mandatory theme "Afro-Brazilian and Indigenous History and Culture."

<sup>5</sup> I return to the idea uttered by the indigenous peoples in which they highlight: *Nothing about us, without us!* This sentence highlights that any vision of Brazil that does not consult, exclude or neglect these peoples is inadequate, this frase contemplates a call for inclusion, respect and recognition of the rights of indigenous peoples in Brazilian society, highlighting the need to listen to their voices and consider their perspectives in the construction of the country.



representations about indigenous peoples and the need to rethink the way education addresses these issues, in order to promote a more accurate and respectful understanding of indigenous cultures and overcome harmful stereotypes. This may also involve including indigenous perspectives in educational approaches and promoting appreciation of indigenous peoples' cultural and historical contributions.

Silvana Costa Santa Rosa's dissertation (2018) is entitled: *The Training of Indigenous Teachers in Natural Sciences, in the Northern Region of Brazil: Some reflections*. The research analyzes **the political pedagogical projects** of the five<sup>6</sup> Indigenous Intercultural Teaching Degree courses in the Northern Region. The objective of her research was to study the training proposed in the Pedagogical Course Projects (PPCs) of the Intercultural Degrees (LI) for the training of indigenous teachers in Natural Sciences in the Northern Region of Brazil and the vision of the representatives of the national movement of Indigenous School Education (EEI).

The main results presented by Rosa (2018, p. 10) point out that the "proposals contemplate many aspects of the official documents and the agenda of the indigenous movement, as they announce a formation based on the specificities of indigenous peoples." However, the author emphasizes that in the curricular organization of the contents for the area of natural sciences there is a distancing from the assumptions of intercultural education that were made explicit in the elements referring to the curricular organization, and this is verified in some projects with a disciplinary character, and in contents centered on the so-called universal knowledge.

The author, based on her research, realizes that the Intercultural Teaching Degree Courses in the North region of the country have been projected as struggles and strategies in the formation of leaders, strengthening indigenous peoples and their communities. In the interviews conducted with the leaders, the author was able to identify that most of the interviewees affirm that the process of conquest to take over the school and the organization of curricula and specific materials is still a distant reality. However, the interviewees highlight that it is important to be present at the university, in training courses, raising the banner of struggle and claiming protagonism in the construction of indigenous school education.

The dissertation work, *Training and Performance of the Indigenous Teachers of the Piaçaguera Village*, authored by Oneide Ferraz Alves (2006), brings the investigation on the

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<sup>6</sup> These courses are in the states of Pará, Amapá, Amazonas, Roraima and Acre.

training and performance of the indigenous teachers of a state indigenous school on the south coast of São Paulo, the researcher presents, based on narratives of the community and school leaders, aspects about the **professional training** of students and questions how the Training of Indigenous Teachers helps to **understand daily practice**.

The author presents that the training offered to the indigenous people helps them to understand the pedagogical practice of teaching, however, it cannot guarantee what is presented in the legal theoretical contribution of the Federal Constitution (FC) of 1988, of a specific and differentiated education. Alves (2006) analyzed the documents produced by federal agencies: the Law of Guidelines and Bases of Education (LDB), and the National Education Plan (PNE). He also conducted interviews with the *Tupi-Guaranis Ywy Pyaú* in the village of *Piaçaguera*.

The author compared the interviews with the official documents and identified that there are significant demands that need attention from the public authorities, in order to meet the needs of indigenous peoples. In addition, she noted that there are gaps in training, including challenges with regard to dialogue with legislation, since some practices do not receive validation from established legal standards. With regard to the solutions proposed by the author, she emphasizes the importance of addressing, from the perspective of indigenous peoples, the issue of autonomy and respect for diversity. This suggests that, in order to address the identified demands, it is essential to consider the visions and needs of indigenous communities, promoting the autonomy of these groups and respecting the richness of cultural diversity that makes up Brazilian society (Alves, 2006).

The dissertation by Mara Rykelma da Costa Silva (2015) is entitled: *Mathematics Education the Indigenous School Context: Experiences of a formative process*, and addresses a historical overview of **official documents** on indigenous school education in Brazil. This research aimed to verify the process of solidification of the educational system for indigenous peoples in the State of Acre. The author presents reflections that emerged from the experience of a formative process in the light of mathematics education in the context of indigenous teachers, during the *XI Training Course in Indigenous Teaching* promoted by the Department of Education of the State of Acre.

As a result of the research, the author presents that indigenous peoples, by conquering the right to a specific, differentiated, bilingual and multicultural school, promote a discussion about the flexibility of the curriculum with the objective of establishing a dialogue between scientifically legitimized academic knowledge and the knowledge of the



culture of a people. The researcher also states that official documents are important milestones for the construction of the indigenous educational system, but warns and suggests that it is necessary to work from a perspective according to the indigenous people's perspective, seeking to achieve autonomy, minimize social and cultural injustices, in addition to valuing indigenous cultures and identities.

Regarding the experience lived in the training process in the indigenous teaching course, in the area of mathematics, Silva (2015) presents that the training of indigenous people in that course made it possible to enrich and bring mathematical content closer to the daily life of the community, as it worked on problem situations, in the field of mathematics, which were built and developed through the experience lived by the students, highlighting the "construction of Mind Maps that allowed cultural exchange" (Silva, 2015, p. 77), and the contextualization of mathematics presenting contents that emerged from everyday situations.

Sandra Maders (2013) has as the title for her dissertation: *Indigenous, Intercultural School Education and Teacher Training – A research based on the propositions of the biology of love and the biology of knowledge by Humberto Maturana*. Maders (2013) addresses in his research the training of indigenous teachers and the propositions of *the Biology of Love* and *the Biology of Knowledge* of Humberto Maturana.

Humberto Maturana is a renowned Chilean biologist and philosopher of science whose theories have been applied in various fields, including education. The research presented by Maders (2013) seeks to explain the contributions of **Humberto Maturana's epistemological propositions** to the construction of an education with indigenous communities, which promotes an education based on respect and cultural dialogue, seeking to offer "theoretical and epistemological subsidies for Teacher Training in general, and for Indigenous School Education in particular, based on the propositions of the Biology of Knowing and the Biology of Love" (Maders, 2013, p. 13).

The author sought to base her research on the teaching of Biology, bringing Maturana to defend that the knowledge of this science (Biology) can be built within a structure that involves interaction with the environment, from a language<sup>7</sup>, within a consensus, in which she believes that the meaning of things is constructed. For Maders (2013), the meaning of things would be for people to learn to live in a way that is configured

<sup>7</sup> Language for the author is being understood as a way of being in the world as a "coordination of behavior coordination".

according to the coexistence of the community in which they live. Thus, the author defends Maturana's position by saying that education happens whenever some transformation occurs in each person in the flow of their daily life.

The author argues that education takes place at different times from a biological<sup>8</sup> and cultural process, and teacher training needs to be based on this dynamic. Therefore, the *Biology of Love* and the *Biology of Knowledge* are used for explanatory propositions about human doings, based on the notion of Biology being a process of how we live and how we educate. Thus, Maders' (2013) research sought to use Maturana's ideas, particularly in the context of indigenous communities, to contribute to intercultural and respectful understanding for the training of teachers committed to an inclusive and culturally sensitive education.

The title of the dissertation by Ailton Salgado Rosendo (2010) is: *Indigenous Teacher Training: The project of the indigenous higher normal course of the State University of Mato Grosso do Sul – Amambai unit – MS (2003-2006)*. The research aimed to analyze the process of implementation and suspension of the Indigenous Higher Normal Course – Qualification for Teaching in Early Childhood Education and Early Years of Elementary Education – of the State University of Mato Grosso do Sul (UEMS), developed between the years 2003 and 2006 and to discuss the proposals for the specific training of indigenous teachers in **official documents**, analyzing the **teacher profile<sup>9</sup> and the type of training** that appears in these publications.

Rosendo (2010) points out that both Law No. 9,394/96 and the PNE efficiently defined the responsibilities for the provision of indigenous school education, together with the state and municipal departments of education, but states that indigenous school education remained at the mercy of managers, as previous legislation had not yet defined, concretely, the responsibilities for the provision and maintenance of indigenous schools, nor the guarantee of continuous training of indigenous teachers.

The author argues that, in order to meet the profile of the indigenous teacher, proposed in the official documents, it is necessary to train a teacher-researcher who is capable of identifying and presenting solutions to the problems faced by the community to which he or she belongs. Rosendo (2010) states that the training of indigenous teachers

<sup>8</sup> The author refers to human biological-relational foundations in a perspective built from coexistence, the environment, and interrelationships.

<sup>9</sup> The author argues that the teacher's profile should be a research teacher.

should be aimed at promoting a school education that contemplates the rights and guarantees of indigenous peoples in Brazil, provided for in the official documents of the Ministry of Education.

The author also highlights that the official documents transfer responsibilities to the teachers and require that the indigenous teacher be able to act directly on this reality, in facing issues derived from the coexistence with the national society, this emphasis brought by the author translates a self-management that is claimed by the indigenous peoples.

Iane de Souza (2017) presents as the title of her dissertation: *The Training of Guarani and Kaiowá Teachers in the Southern Cone Ethnoeducational Territory: Public policies strengthening indigenous schools*, and has as its purpose the production of ethnography in the construction of the *Ára Verá Teaching Profession* and *Teko Arandu Intercultural Degree* courses and the Institutional Program of Scholarships for Initiation to Teaching – Diversity (PIBID), as **public policies for the training of indigenous teachers**.

The author presents the importance of the movement of indigenous teachers for Indigenous School Education in the state of Mato Grosso do Sul, and states that, from the teaching course and the teaching initiation scholarships, the subjects in training have been strengthening their identities by experiencing the process of teacher training in which they combine learning and acting in the indigenous social movements of *Guarani* and *Kaiowá* teachers.

Sousa (2017) presents as a result, based on the reports of teachers in training, that they are potential leaders and become references in their villages. The research points out that, even with the difficulties that indigenous schools face, there are advances in teacher training in terms of infrastructure, pedagogical discussions and school practices. The researcher highlights as the main partners in the training process of indigenous people the Non-Governmental Organizations (NGOs), associations and politicians, highlighting Deputy Pedro Kemp, for helping to articulate the proposal of the *Teko Arandu* course project.

The title of Sergio Perius' (2008) dissertation is: *Training of Indigenous Teachers to Serve the Guarani and Kaiowá Community of the Municipality of Amambai in the State of Mato Grosso do Sul*. In the research, the author sought **to understand how the training of Amambai** indigenous teachers occurs, using as a resource the interviews, the testimonies of the indigenous teachers and the observation during the routine of the course. The **official documents** of the course were analyzed, such as the political pedagogical project.

As a result, Perius (2008) presents that the training of *Amambai indigenous teachers* occurs seeking to promote the appreciation of the culture and identity of the peoples through the Indigenous Curriculum Reference (RCI) and in the training courses for teachers in the community to serve in the community, however, the author warns that a deeper dialogue is still needed on the involvement of the university with the communities, in the training course, since there are challenges to be overcome, such as: building an education project designed jointly between community leaders and the university.

The dissertation *The Teacher Training Compendiums: The printed material as a source of pedagogical practices and knowledge authored by Liliane Maria Santana de Oliveira* (2017) uses the teacher training printed materials<sup>10</sup>, used in the Normal School course as a prescriptive source of successful models<sup>11</sup> that were applied. The author configures them as *Counseling Guides* and outlines a discussion about the changes that occurred between the 1870s and 1930s, pointing out that this period was marked by the standardization of the training of teachers (non-indigenous) and constituted itself as a pedagogical field and for the production of knowledge about education.

For the author, the forms used in teacher training have become important reference materials for indigenous peoples, legitimization and circulation of knowledge and practices, helping the constitution of the pedagogical field, and being the main instrument in the pedagogical area for the constitution of the disciplines worked in the Normal Schools of Brazil.

Araújo (2019) titles his dissertation as: "*Demarcating Territory*": *Tensions in indigenous authorship research in the context of Intercultural Training for Indigenous Educators (Fiei)*. The author aims to analyze the tensions that arise in the course of research on indigenous authorship in the intercultural training course for indigenous educators (FIEI), in the qualification in Mathematics at the Federal University of Minas Gerais (UFMG), and carried out the research involving the five peoples: *Pataxó, Pataxó Hãhãhãe, Xakriabá, Guarani and Maxakali*.

Araújo (2019) argues that the different ways in which interculturality can operate in the paths, point to positions of resistance that students assume, tension the Western

<sup>10</sup> These printed materials are composed of a repertoire of materials whose use supposes rules that do not need to be explained, being given as culturally shared rules.

<sup>11</sup> The models of success, to which the author refers, deal with the experience of the teacher's practice that is culturally accepted and legitimate in the school context, taking as an example an experience, a literacy process of a group or community that achieved the schooling objectives present in the legislation.

academic model of doing research and producing knowledge, this tension occurs because there is a discourse of interculturality as an exchange of knowledge. However, in practice, research tends to be configured as a standard to be followed, disregarding some of the indigenous people's own worldviews. With regard to research in the field of school mathematics education, based on the indigenous research analyzed by Araújo (2019), the author highlights that students focus on the theme of school mathematics and the relationships with the practices of the indigenous tradition, with a translation of indigenous practice into school mathematics.

Fernando Schlindwein Santino (2022, p.6) brings as a theme for his master's thesis, *Indigenous teacher training: limits and perspectives according to graduates of an intercultural teaching degree course*. Its general objective is "to analyze constraints and rationalities that emerge from the conceptions declared by the training agents and students who have graduated from an intercultural course". The intercultural teaching degree course, chosen by the author, was the "*Teko Arandu*" *Indigenous Intercultural Teaching Degree course* offered by the Indigenous Intercultural Faculty (FAIND) at the Federal University of Grande Dourados (UFGD).

Data were obtained through the **analysis of documents**, including the PPC and official documents of the Ministry of Education (MEC), as well as through interviews conducted with the course coordination and indigenous former students, with the objective of understanding the proposals and restrictions of *Teko Arandu*. Based on the analysis of the PPC of the course and the interviews with the course coordinators, the author considers that the PPC is articulated with the organizational actions of the course and the pedagogical practice of non-indigenous university professors.

According to the research of Santino (2022), which suggests that the knowledge of traditional masters and the research done by non-indigenous university professors on indigenous culture can have an impact on the practice of indigenous graduates. According to this research, this knowledge can influence indigenous undergraduates, Guarani and *Kaiowá* graduates, to value their culture more and to feel proud of their indigenous identity, even if they face challenges, such as the Portuguese language barrier.

Santino's (2022) research highlights the importance of culturally sensitive education and respect for cultural diversity in the educational process of indigenous individuals, aiming to promote the strengthening of their identity and culture. Santino (2022) suggests that education and contact with different cultural perspectives can play an important role in

the formation and development of indigenous individuals, helping them to maintain and strengthen their cultural identity, even in a context where the dominant language and culture may pose challenges.

Vilisa Rudenco Gomes (2012), in her dissertation work, *Teacher training from the perspective of social epistemology: an analysis of the mec's curricular proposal for the training of indigenous teachers*, sought to understand the curricular frameworks of the "References for the Training of Indigenous Teachers" (RFPI), generators of systems of practices and reasoning that are determinant for the construction of subjectivity, because they generate principles for teacher training, in order to imply the practice and discourses of indigenous teachers.

The author highlights, based on the analysis of **the curricular parameters** that shape the training of indigenous teachers and directs to all teachers committed to indigenous causes, in particular those who work in indigenous schools located in the Laklãnõ Indigenous Land, in Santa Catarina, in the South of Brazil, the influence exerted by social norms and discourses of non-indigenous society, who played a crucial role in the schooling process of these educators.

Gomes (2012) presents that the organization of society, with its set of permissions and prescriptions, constitutes the civilizing context that differentiates non-indigenous societies from indigenous ones. This organization determines how each social group is structured. Thus, each group introduces its members to norms and discourses that carry structures and practices to shape individuals who learn and, at the same time, react.

The dissertation research of Claudia Pereira Antunes (2012) was entitled: *Experiences of Kaingang teacher training in Rio Grande do Sul*. The research focused on the four specific training courses for teachers of the Kaingang ethnic group developed in the state: Clara Camarão Indigenous Normal School Project (1970-1980), Bilingual Indigenous Teacher Training Course – CRES (1993-1996), Vãfy – Teacher Training Course for Teaching in Indigenous School Education (2001-2005) and Specialization Course in Youth and Adult Education – PROEJA Indígena (2011-2012).

Interviews, bibliographic and documentary research, and observation of classes of the specialization course were carried out. Presenting the experiences and perceptions of *Kaingang* teachers. The study shows that, although there is no **specific training policy** for indigenous teachers, the few initiatives that have emerged since the 1990s have played a significant role in improving the performance of *Kaingang teachers*.



Antunes (2012) points out that the training system proposes to recognize a differentiated education, but is not willing to recognize teachers as differentiated, such as the elders and elders of the villages. In order to work in schools, indigenous teachers necessarily have to go through all the stages of teaching in the national education system. And in the training courses researched, the participation of the elderly, the elders, the leaders, the midwives, among others, in the initial and continuing training of indigenous teachers continues to be fundamental, as well as a challenge, both for the indigenous communities and for the managers of the indigenous school education policy and coordinators of specific courses.

The study developed by Mario Roberto Venere (2011), in his doctorate, is entitled: *Açaí Project: A contribution to the training of indigenous teachers in the state of Rondônia*, and analyzes the Training of Indigenous Teachers who are inserted in a project for indigenous peoples in the state of Rondônia, offered by the state government. The project was intended to provide a differentiated, multicultural and bilingual indigenous education in the 1990s. The author presents that, although there were some problems with the execution of the project, such as the lack of infrastructure, inadequate curricula and teachers far from the indigenous reality, the Açaí Project subsidized the training of indigenous people respecting cultural diversity and the reality of peoples in formation, as the project argued that all its actions should be aimed at overcoming competitive relations, enabling broader discussions in order to reduce the fragmentation of school work and ensuring the construction of the democratic process in decision-making.

The thesis by Eliene Amorim de Almeida (2017) is entitled *Interculturality in the Curriculum of the Training of Indigenous Teachers in the Intercultural Education Program of UFPE/CAA - Intercultural Teaching Degree Course*, with the objective of understanding interculturality in the training course for indigenous teachers offered by the Agreste Academic Center at the Federal University of Pernambuco (UFPE), from decolonial thought.

The researcher analyzes the **official documents** of the MEC and UFPE and tries to make a comparison of the reality of the documents with the speeches of the students of the course, realizing that the interculturality in the analyzed documents is sometimes presented

as functional interculturality<sup>12</sup>, sometimes focused on the critical perspective.<sup>13</sup> The author believes that indigenous peoples have been reconstructing their ways of life, in the context of colonial difference, because, little by little, from the manifestations of indigenous peoples, it is possible to try to deconstruct marks of the colonial heritage and can resignify social institutions created by modernity.

Claudia Pereira Xavier de Lima (2014, p.10) in her thesis, *Perceptions of Teacher Training in the Dialogue with the Cultures That Cross the Pedagogy Course/UEMS/Maracaju*, sought to "tension the concepts of 'academic knowledge' and 'traditional knowledge', as a legitimator of cultures, and sought to perceive how the different manifestations of culture are permanently constructed and transformed. The author defends the need to draw attention not only to knowledge **validated by the bias of science** that the academic world has endorsed, but also by the bias of science of **other knowledge**, historically produced in other contexts, in other logics. Among the tensions involving theory and practice in teacher education, Lima (2014) points to the need to respect the legitimacy of other cultures, of traditional knowledge, founded on other logics, on other practices different from those that are set.

Aly David Arturo Yamall Orellan (2019) addresses in his thesis the analysis of academic production related to Indigenous School Education during the period from 1980 to 2017. It is based on the hypothesis that these researches are comprehensive and carried out by different areas of knowledge, not limited to the field of Education. In addition, the thesis suggests that these researches may present different theoretical references and research methods. Orellan (2019) sought to examine the temporal and spatial distribution of research, which implies observing how this academic production has developed over time and whether there are significant regional or geographic differences.

The study uses a bibliographic approach, with a methodology of survey and bibliographic balance of the State of the Art type. Based on the analysis of these data, the research aimed to support future investigations on the schooling processes of indigenous peoples. In the database used there were 485 theses and dissertations, from various areas of knowledge. In addition, the study also systematizes information about the articles and

<sup>12</sup> This perspective for Walsh (2012) would be "functional" to the current system, not attacking social and cultural inequalities, much less questioning the rules of the system, thus being perfectly compatible with the liberal-individualist logic.

<sup>13</sup> The critical interculturality defended by Walsh (2012) profoundly questions the irrational and instrumental logic of capitalism, and points to the construction of new societies, of a new social order.

books derived from these researches, with the objective of understanding how the knowledge produced by theses and dissertations is disseminated, considering that these works have a more restricted circulation. The author highlights four categories that he used in his research, namely: (1) Who produces; (2) The places of production, (3) What are the central problems that are being investigated and (4) How have they been produced.

In the first category, the author analyzes whether the research is carried out by indigenous or non-indigenous people, highlighting the diversity of authors involved; in the second, the study examines the programs and institutions where these surveys are conducted, as well as the geographic regions and periods in which they are most prevalent; in the third, the author focuses on the issues and problems that are the object of study in the research, distinguishing between more general, historical research or case studies; and in the fourth category, whether the research receives funding is evaluated and the methodology and resources used to carry it out are analyzed.

The data found by Orellan (2019) show that of the 485 studies, the southeast region concentrates the largest production, corresponding to 38.1% of all production, this protagonism can be attributed to the fact that it is the region that has the largest number of graduate programs in the country. The author notes that of the total of 485 surveys, only 17 of them were carried out by indigenous people.

Orellan (2019) considers his research inconclusive and points out some difficulties, including the definition of the object, which translates into the diversity of uses of the terms: "Indigenous Education" and "Indigenous School Education". For the author, "the two terms appear as if they refer to the same object, so their indiscriminate use can generate ambiguities" (Orellan, 2019, p.116). The distinction between these two terms is important because it underscores the diversity and complexity of educational practices in indigenous communities. According to Orellan (2019), using the terms appropriately, *Indigenous Education* to refer to the social dynamics experienced in the community and *Indigenous School Education* restricted only to the actions that take place in the school, helps to avoid misunderstandings and promote a better understanding of the different dimensions of indigenous education.

In the thesis by Maria Aparecida Mendes de Oliveira (2020) entitled *Nhande reko mbo'e: search for dialogues between different knowledge systems in the context of the practices of Guarani and Kaiowá mathematics teachers*, the author brings to the discussion the attempt to understand how Kaiowá and Guarani indigenous teachers, with a

background in mathematics, integrate indigenous and non-indigenous knowledge when developing their pedagogical approaches in an indigenous school. This school has become a space where these two knowledge systems meet and interact in a meaningful way. The author highlights the objective of "understanding the different ways in which Kaiowá and Guarani indigenous teachers, trained in mathematics, relate indigenous knowledge and non-indigenous knowledge" (Oliveira, 2020, p.09) in the contexts of their pedagogical practices in indigenous schools.

The data and analyses presented are the result of a field research carried out in several stages: during initial training, in periods of continuing education and through conversations with indigenous teachers who have completed a specific course and teach in the final years of Elementary School in indigenous schools. The author understands that Ethnomathematics, as well as Interculturality, are perspectives that produce other ways of thinking, and considers them as decolonial movements, since these movements bring together a set of attempts to produce critical knowledge to address the political and cultural dilemmas that Latin America faces today and has been configuring itself with a certain openness and freedom of thought of other forms of life - other theories, other economies, other policies (Oliveira, 2020)

Oliveira (2020) believes that indigenous teachers develop different educational approaches, challenging and questioning the model of knowledge and school that is imposed on them. At different times, they escape the limitations of the educational model that is based on a Eurocentric and universal vision of knowledge. They create alternatives that transcend the conventional educational paradigm, pointing to possible directions in understanding what constitutes an indigenous school education, characterized by differentiation, interculturality, and bilingualism.

School in indigenous areas, according to the study by Oliveira (2020), despite maintaining certain colonialist aspects and generating impacts of coloniality on indigenous communities, thus influencing the pedagogical practices of indigenous teachers. The author believes that the movements built by indigenous leaders, by indigenous teachers "in their pedagogical practices in the classroom produce their own way of teaching, subvert and affront the model of knowledge and school that are imposed on them" (Oliveira, 2020, p. 211). The author states that indigenous people are resignifying and reinterpreting these modes of colonialism present in the school, as well as indigenous people creating paths of

escape and resistance against the various forms of colonialism that affect their indigenous identities, promoting decolonial movements, including through the educational system.

The thesis by Fabiana de Freitas Pinto (2020) is entitled: *The exercise of teaching in the Intercultural perspective of the Indigenous Teacher Training Degree course at the Federal University of Amazonas*. The objective of the thesis is to problematize the teaching work developed by the teacher trainers of the Indigenous Teacher Training Degree Course of the Faculty of Education of the Federal University of Amazonas (FPI/FACED/UFAM). The author was motivated to develop the research from the questioning of how the teacher trainers of the Indigenous Teacher Training Course have exercised their teaching from the specific and differentiated work with the indigenous peoples of Amazonas. For this, Oral History was used as a methodology and had 12 collaborators who were interviewed.

Pinto (2020) sought to contemplate, in its development, the challenges related to teaching activities in the context of indigenous higher education through the testimonies of the interviewees, as well as the themes that were raised in the process of collecting and listening to the narratives. For the author, extensive narratives rich in details have the power to transport us to specific contexts and complexities in the lives of teachers in this peculiar training environment. By exploring the stories of the collaborators, the author realizes that it was possible to unveil aspects that often go unnoticed by non-indigenous researchers, shedding light on the unique experiences faced by educators in the Amazon region. For Pinto (2020) "the teachers of the degree in question are very similar to indigenous teachers, who also reinvent themselves to handle the various functions assigned to them and thus, the school does not stop" (Pinto, 2020, p.200).

## OVERVIEW OF RESEARCH ON INTERCULTURAL TEACHING DEGREES

Of the 19 researches found, which have as a background the training of indigenous teachers in indigenous intercultural teaching courses, it is perceived that at least 07 of them deal directly with analyzing the **official documents** of the teaching degree courses; 04 deal with **pedagogical guidelines** for classroom performance; 03 of these studies call attention to **public policies** In the context of teacher training, 02 researches deal with **teaching** from projects and 03 of them address the **legitimation of academic knowledge** and knowledge of tradition.

In the survey carried out, it is observed that the themes of the research that appeared most in these works are themes that do not end in these researches, but can be

alerts as possibilities to enhance discussions to serve indigenous populations, and each of these themes should not be put on the agenda in isolation or in a reductionist way.

In order for indigenous peoples to take a leading role in the production and elaboration of documents and knowledge, it is essential to trace a path that enables their access and presence in spaces historically inaccessible to them. From the survey carried out, it is observed that in the years 2007, 2009, 2016 and 2021 there were no<sup>14</sup> productions (according to the research source adopted), at the master's and doctoral levels, with the theme of indigenous teacher training. It is also noted that the periods in which there was a greater growth in research related to training in indigenous teaching degrees took place in recent years, from 2017, 2018, 2019 and 2020. The theses found date from the years 2011, 2014, 2017, 2019, 2020 and 2021.

Indigenous communities faced many challenges in the field of education, including the imposition of non-indigenous educational models that did not respect their languages, cultures, and traditional knowledge. However, in recent decades, there has been the presence of works, even if in very few quantities, in the field of indigenous teacher training on the importance of valuing and preserving indigenous cultures, as well as the recognition of the relevance of traditional knowledge for cultural diversity.

These few works end up being initiatives to promote the training of indigenous teachers and ensure that they have access to an education that respects their cultural identity. The opening of the dialogue between the university and indigenous peoples has been recent and not all public universities have researchers who focus on the training of indigenous teachers. In table 02, the higher education institutions in which the work on indigenous teacher training was carried out stand out.

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<sup>14</sup> Some surveys have not yet been updated on the platform.



Table 02 – Number of works per higher education institution.

ACRONYMS	INSTITUTIONS	DISSERTATIONS	THESES
UFAC	Federal University of Acre	01	00
UFSM	Federal University of Santa Maria	01	00
USP	University of São Paulo	01	01
UMSP	Methodist University of São Paulo	01	00
UFS	Federal University of Sergipe	01	00
UNESP	São Paulo State University	01	01
UFGD	Federal University Grande Dourado	02	00
UFLA	Federal University of Lavras- MG	01	00
WHEW	Fluminense Federal University	00	01
UFPE	Federal University of Pernambuco	00	01
UCDB	Don Bosco Catholic University	00	01
UFMG	Federal University of Minas Gerais	01	00
UFRGS	Federal University of Rio Grande do Sul	00	01
UNICAMP	State University of Campinas	00	01
PUC SP	Pontifical Catholic University of São Paulo	00	01
FURB	Regional University of Blumenau	01	00

Source: The author, 2023.

Of the institutions that have themed "indigenous teacher training", 08 of them are located in the Southeast Region, another 02 are in the Midwest, 02 in the Northeast and 01 in the North and 3 in the South Region. In Brazil, according to the IBGE (2010), the North region is the one with the largest contingent of indigenous people, totaling three hundred thousand indigenous people. It is worth mentioning that there are many researches focused on indigenous peoples for the North region, some of them deal with curriculum, school knowledge, public policies for peoples, among others, however it was observed, from the search, that there are few researches, at the master's and doctoral level, that deal with the Training of Indigenous Teachers in Indigenous Intercultural Teaching Degree Courses in the North region.

The specific licentiate courses for the training of indigenous teachers were created with a view to promoting the training of indigenous teachers and ensuring that they have access to an education that respects their cultural identity. In these courses, they discuss the importance of 'preparing' indigenous people to act as teachers in their own communities, incorporating elements of traditional indigenous culture and knowledge into curricula and teaching methodologies.

With this, strengthening the self-esteem and cultural identity of indigenous students, the training of indigenous teachers also plays an important role in the promotion of intercultural education, which seeks to recognize and value cultural diversity in an attempt to promote dialogue between different forms of knowledge, and is excited among the limitations of the university environment to contribute to the preservation and transmission

of their ancestral knowledge. Thus, access to specific licensure courses for the training of indigenous teachers, although limited in some regions, and there are challenges to be overcome, is a significant advance towards ensuring a more inclusive and respectful education for indigenous communities.

Although they can be considered different themes, the research presented here has in common the importance of the indigenous presence in higher education, because for some researchers it promotes the opportunity for **self-reflection** on the presence of indigenous people in universities, as well as the social role that the university and its practices (sometimes homogeneous) play on indigenous people in training. Undoubtedly, the presence of indigenous people in academic contexts, occupying space in higher education, has promoted critical reflection on history, power relations, and inequalities that affect indigenous peoples.

According to Souza (2017), the university, with the reservation of vacancies and specific programs for indigenous and quilombolas, began to coexist with other perspectives, with other worldviews, and no longer with exceptional situations. The author indicates that it is still necessary to overcome the lack of preparation, of training to live with sociocultural differences within universities. I believe that the diversity of perspectives enriches the academic environment and promotes a more comprehensive and critical understanding of knowledge. However, living with different worldviews and cultures can also present challenges such as the very way of conceiving knowledge based on content limited by a curricular component organized into disciplines.

In contact and dialogue with indigenous knowledge, both indigenous and non-indigenous students, technical administrative staff, professors and the community in general, have the opportunity to question and deconstruct stereotypes, prejudices and hegemonic views, promoting a fairer and more egalitarian intercultural education, but there is still a long way to go, considering that much still needs to be done to have a plural university that meets all specificities. The inclusion and participation of indigenous people in university contexts can promote not only the appreciation and respect for traditional cultures and knowledge, but also provide the opportunity for self-reflection for society as a whole.

The rise of indigenous people in higher education represents a significant movement of inclusion and appreciation of the voices and perspectives of historically marginalized ethnic groups. While notable progress has been made in areas such as basic education, access to higher education, and recognition of territorial rights, it is important to note that

many challenges remain. As Baniwa (2013) pointed out, despite these advances, indigenous peoples still face serious threats, such as conflicts with ranchers and politicians in the Legal Amazon, which continue to compromise their lives and rights.

In recognizing the importance of the indigenous presence in higher education, it is important to highlight that this inclusion goes beyond the simple admission of indigenous students to universities. It also involves creating academic environments that are culturally sensitive, respectful, and inclusive. These spaces provide the opportunity for indigenous people to express and share their knowledge, perspectives, and experiences, thus contributing to the diversity and enrichment of the academic environment.

Para Krenak (2018)

You are experiencing this passage through the experience of training in a learning community that is the university, but I cannot distinguish this place of the university from other places, where other communities of knowledge are constituted, where, in other places not demarcated with this sign, let's say, of education, of formal education, that entire collective communities experience a creative formation of people, forming people (Krenak, 2018, p.11)

Krenak (2018) highlights that the university is only one of the places where training and learning take place, there are also other places outside the formal context of education in which entire communities are involved in the formation of people. The imposition of hierarchical and totalitarian concepts, which require that they can only be acquired in institutionalized environments, is a characteristic of colonialism, which often devalues the knowledge and perspectives of indigenous populations.

The exclusionary universalization of knowledge, which considers only one set of knowledge as valid or superior, is harmful and limiting. Krenak (2019), in his book *Ideas to postpone the end of the world*, presents a critique of crystallized concepts and conceptions, and reductionist practices that limit our worldview. Krenak (2019) argues that many of our ideas and actions are grounded in a reductionist worldview, which prioritizes profit and economic growth over human well-being and ecological balance. He criticizes the way modern society has moved away from connections with nature and other forms of life, treating them only as resources to be exploited. Krenak (2019) emphasizes the importance of recognizing the interconnectedness of all living beings and the need to respect and protect biological and cultural diversity.

In addition, the author questions the crystallized conceptions that perpetuate social and environmental inequalities, emphasizing the importance of questioning and rethinking

the development models that have harmed indigenous communities and other marginalized groups. Ailton Krenak's book is a call to action to rethink our ideas and practices, seeking a more holistic and sustainable approach to our planet and all the life forms that inhabit it. The university could enhance this discussion based on the readings that native peoples have about nature, well-being, and living in society.

It can be said that the access of indigenous people to specific licensure courses for the training of indigenous teachers is recent, it has only two decades of implementation, with this, some research, in the field of training indigenous teachers in specific courses, has emerged with more evidence in the last decade. Krenak (2018) states that the debate about the indigenous presence in the university has been held on several occasions in recent years, especially highlighting the difficulties related to permanence, based on access through quotas, which are gradually being implemented by our public universities in Brazil.

## **SOME CONSIDERATIONS**

The research found in this survey addresses central issues for indigenous school education, highlighting the challenges and advances in the proposals for training indigenous teachers in an intercultural (and decolonial) perspective. It is observed that decoloniality permeates a large part of the investigations analyzed, both in the methodologies adopted and in the development throughout the process, evidencing a commitment to the valorization of indigenous epistemologies and the overcoming of the marks of coloniality. Both the work of Gomes (2018) and Santa Rosa (2018) reveal complementary concerns, pointing to the need to rethink pedagogical and curricular practices to value indigenous epistemologies and overcome the legacy of coloniality present in schools.

Marina Gomes' (2018) dissertation emphasizes the creation of pedagogical content based on the experiences and textual productions of the indigenous people themselves, with the aim of promoting a respectful understanding of indigenous realities. However, a tension is identified between the objectives of valuing cultural diversity and the limitations imposed by non-indigenous legislation and guidelines, which often do not fully reflect the cultural specificities of native peoples. Gomes (2018) highlights that the school, as an institution, still perpetuates stereotypes and colonial views, which requires continuous efforts to include indigenous perspectives in the educational field.

Being able to have contact with research on teacher training in intercultural teaching courses was important for us to realize how much the training of indigenous teachers in intercultural teaching degrees faces challenges in effectively articulating the demands and specificities of indigenous peoples with the current curricular structures. In addition, it was possible to perceive the progress of the Intercultural Teaching Degrees in meeting the agendas of the indigenous movement, although it is observed that this process still points out some limitations, such as the distance between the principles of intercultural education and the curricular organization, which tends to reproduce a disciplinary approach centered on universal knowledge, neglecting traditional and local knowledge.

We observe that there is a consensus on the importance of promoting training in intercultural teaching degree courses that recognizes and values indigenous knowledge and practices as central, and not just complementary, in the training processes. However, the difficulty of fully implementing this perspective persists, due to the strong immersion in a system still marked by the structures and influences of coloniality. With this, we believe that studies like this reinforce the urgency of greater indigenous representation in the construction of educational policies, in the development of curricula and in the definition of pedagogical practices, in order to overcome the shackles of coloniality and build an education that respects and celebrates the cultural and epistemological diversity of Brazil.

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