

INDIGENOUS LICENTIATE: PATHS OF THE IMPLEMENTATION OF THE COURSE IN RONDÔNIA



<https://doi.org/10.56238/arev6n2-014>

Submission date: 09/02/2024

Publication date: 10/02/2024

Thaís Oliva Fernandes Sanders¹, Fábio Santos de Andrade², Josiane Fernandis Martins³, Roseli Martins⁴, Cristiane da Cruz Lima⁵.

ABSTRACT

The state of Rondônia is made up of a rich cultural diversity, and among its multifacets, the strong presence of indigenous peoples stands out. Due to the interethnic relations of coexistence, increasingly necessary in the globalized world, indigenous teacher training has come to be recognized as a necessity in this modality of education, previously planned and taught by non-indigenous teachers, constituting a relevant agenda within indigenous communities and organizations. In this article we propose to analyze how the process of implementation of the Basic Teaching Degree Course in Intercultural Education (LEBI) took place, the first Higher Education course for the training of indigenous teachers, implemented at the Federal University of Rondônia - UNIR, Ji-Paraná campus, aimed at meeting the demand of Rondônia and the Northwest of the state of Mato Grosso. For the methodological foundation, a qualitative bias was used, based on bibliographic and documentary research with a focus on data collection and analysis. The results of this research show that the implementation of the LEBI Course in Rondônia is due to the active mobilization of indigenous organizations, for years, with the university, provoking the practice of interculturality in that space, in addition to constituting an effective strategy of indigenous societies in strengthening intercultural dialogue.

Keywords: Intercultural Education, Higher Education, Indigenous Peoples, Rondônia, Brazil.

¹ Doctoral student in Education at PPGEEProf/UNIR
Federal University of Rondônia - UNIR

² Post-doctorate in Education
Federal University of Rondônia – UNIR

³ Master's student in Education at PPGEEProf/UNIR
Federal University of Rondônia – UNIR

⁴ Master's student in Education at PPGEEProf/UNIR
Federal University of Rondônia – UNIR

⁵ Master's student in Education at PPGEEProf/UNIR
Federal University of Rondônia – UNIR

INTRODUCTION

The present study proposed to analyze the process of creation of the Teaching Degree Course in Intercultural Basic Education (LEBI), developed by the Federal University of Rondônia Foundation (UNIR), *campus* of the municipality of Ji-Paraná, as a historical space conquered by indigenous peoples.

The justification for this research lies in the historical need of this country to record the struggle of indigenous peoples, even today, for basic rights such as education. Understanding the process that led to the creation of the LEBI Course allows us to recognize the presence of indigenous peoples, the appreciation of their culture and explore the importance of higher education for indigenous teachers in the face of the educational plurality of the country.

Historically, indigenous school education in the state of Rondônia was carried out by non-indigenous teachers through the use of the Portuguese language as a vehicle for interaction between teachers and students, an action that represents difficulty for peoples who speak their own languages to understand the new vocabulary and the new symbolic-cultural bases of the contents.

This standard model of education fostered the struggle of native peoples for teacher training for and by indigenous peoples, so that they would be prepared to do so, with the title of teachers. From this debate, with government institutions, the first teaching course for indigenous teachers in Rondônia emerged, entitled Projeto Açaí. The course was aimed at indigenous people who wished to teach in schools from the 1st to the 5th year of Elementary School in the villages.

After this achievement, the awareness of the need to train indigenous people to teach in Elementary and High School fostered the struggle for the creation of an undergraduate course in intercultural licentiate. Although long-lasting, the effective participation and debates of the peoples in associations and meetings with representative, organizational and governmental entities, resulted in the implementation of a higher education degree course for the exclusive training of indigenous teachers.

The LEBI Course is offered by the UNIR campus in Ji-Paraná, located in the central region of the state. Because Rondônia has fifty-four indigenous peoples, who live in nineteen indigenous lands, equivalent to 20.15% of the state's area (4,807,290.42 ha) (DEINTER, 2021). The Course receives indigenous students from the State of Rondônia

and the Zoró indigenous people, located in the Northwest of the state of Mato Grosso, who also participated in the selection process of the course due to its geographical location.

As strategies for understanding the proposed theme, the present study aims to address the process of implementation of the Basic Teaching Degree Course in Intercultural Education (LEBI), in the city of Ji-Paraná in the state of Rondônia, an achievement that took place through the struggle of indigenous and non-indigenous peoples who saw the need for this course.

The methodology adopted for this research will be of a documentary nature. The analysis will be based on documents from indigenous organizations such as the Indigenous School Education Center of Rondônia (NEIRO),⁶ the Organization of Indigenous Teachers of Rondônia⁷ (OPIRON) and the PADEREÉHJ Organization⁸, such as UNIR, and the relevant legislation, as well as academic materials related to the theme.

To this end, the article will be divided into five parts: in the first, the methodology used according to the assumptions of Lakatos and Marconi (2003) is addressed; in the second, the historical process resulting from the struggle for higher education for indigenous teachers in Rondônia is rescued; in the third part, it is recorded, based on documentary research, the process of creation of the LEBI Course, in the municipality of Ji-Paraná; In the fourth part, a discussion will be held based on the literature review and in the fifth part, the study will be concluded.

The research also had as a reference postcolonial studies on colonialism. For authors who discuss the theme, such as Quijano (2005), Walsh (2009) and Bhabha (2013), the European theory, which admitted the idea of superior races, gained strength and spread throughout the regions colonized by America, such as Brazil, being used to validate concepts such as: sovereignty, civilization and race, legitimizing the idea of racial hierarchy, and the consequent submission in the imagination of colonized peoples to the colonizer. Invisibility, subjugation, denial, servitude, were the main losses of this period for the composition of nations that were recognized as pluriethnic.

⁶ NEIRO is an indigenous and indigenist organization formed by indigenous and non-indigenous professors, indigenous leaders, university professors, SEDUC professors and other organizations.

⁷ OPIRON - Organization of Indigenous Teachers of Rondônia and Northwest of Mato Grosso, created in 2000.

⁸ At that time, the PADEREÉHJ Indigenous Organization represented the indigenous peoples of the Igarapé Lourdes and Rio Branco Indigenous Land, and aimed to promote dialogue with the various segments of national and international society, the development of social and economic activities on a collective basis, the training and information of peoples, associations and leaders in the sense of building autonomy and the defense of environmental heritage, territorial and cultural according to the interests and needs of these peoples.

THE METHODOLOGICAL PRACTICE: THE GROUND THAT FERTILIZES RESEARCH

Qualitative research is a methodological approach used by researchers who wish to understand and interpret social phenomena from a subjective perspective. Qualitative research is concerned with exploring the depth and complexity of human experiences, in its various aspects, such as beliefs, opinions and meanings in contexts determined in the research and, for this, admits a variety of approaches and methods.

Among the various procedures available to write the text in question, bibliographic research was used combined with documentary research, which, according to Lakatos and Marconi (2003), can be carried out in public or private archives. In this first category, public archives belong to the municipal, state or federal power; Searches in private archives can be carried out in private homes or institutions. Public archives are used in the course of writing, and it is about:

a) Official documents, such as: royal orders, laws, official letters, reports, correspondence, yearbooks, permits, etc.; b) Parliamentary publications: minutes, debates, documents, bills, printed materials, reports, etc.; c) Legal documents, from notary offices: records of births, marriages, divorces and divorces, deaths; deeds of purchase and sale, mortgages; bankruptcies and receiverships; wills, inventories, etc.; d) Iconography (MARCONI; LAKATOS, 2003, p. 176).

Documentary research aims to generate new knowledge from the objective pursued, to produce new means of understanding the reality investigated through research. It is up to the researcher to seek various sources and select what is pertinent for the acquisition of information that will enrich scientific production.

The following system was used as a work guide: identification and selection of desired documents; data collection following the historical order of the facts; content analysis in order to establish historical and temporal correlation between them, which requires critical reading and codification of data, interpretation, based on postcolonial studies and historical contextualization. The results of the documentary and bibliographic analysis are reported and discussed in the context of the study.

A perspective by Martínez-Corona, Palacios-Almón and Oliva-Garza (2023, p. 79), "[...] The analyst must make a set of decisions for the construction of knowledge. Therefore, the method, in each of its phases, proposes a systematic and logical sequence so that the

mentioned decisions are oriented to an effective process,⁹ so that it obtains expected results or exceeds expectations.

Regarding data analysis, "In addition to the search for knowledge, it is important to know how to interpret it and support how it is explained and understood in reality"¹⁰ (MARTÍNEZ-CORONA; PALACIOS-ALMÓN; OLIVA-GARZA 2023, p. 69). For the authors, it is necessary to go through processes of construction, discovery and explanation about the reality investigated.

Documents available on the UNIR website were analyzed, focusing on resolutions, opinions, decrees and official minutes that direct the discussions around the creation of the LEBI course.

Also analyzed were the minutes of the meeting of the Indigenous Education Center (NEI); Minutes of the ordinary meeting of the Ji-Paraná *Campus Council* (CONSEC); and Opinions: 873/CGR, 880/CGR, 881/CGR and 882/CGR of the Superior Academic Council (CONSEA), referring to the approval of the Political Project of the Course (PPC), in addition to a detailed analysis of the Pedagogical Project of the Course (2008).

To complement the memory of the process of creating the LEBI Course, data from an interview conducted with Neves (2015), an ¹¹active interlocutor of this process, was used, while a university professor assumes a militancy aimed at provoking intercultural dialogue in academia, where she supports the indigenous movement for space in the university. The teacher participated in the teaching training (high school level) for indigenous teachers - Açai Project ¹² and, as a member of the Department of Human and Social Sciences (DCHS), helped to implement the Department of Intercultural Education (DEINTER); created, with students and teachers, the Study and Research Group on Education in the Amazon (GPEA), "in order to enhance the elaboration and dialogue of knowledge within the scope of the traditional populations of the Amazon: indigenous, extractivist, quilombola and

⁹ [...] the analyst must make a set of decisions for the construction of knowledge. Therefore, the method, in each of its phases, proposes a systematic and logical sequence so that these decisions are oriented towards an effective process. (our translation).

¹⁰ In addition to the search for knowledge, it is important to know how to interpret it and substantiate how it is explained and understood in reality. Therefore, processes of construction, discovery and explanation of what is unknown about this reality are necessary. (our translation).

¹¹ Josélia Gomes Neves is a Professor at the Federal University of Rondônia Foundation, *Ji-Paraná Campus*, member of the Department of Human and Social Sciences – DCHS and the Research Group on Education in the Amazon – GPEA.

¹² Indigenous Teacher Training Course - Qualification in Teaching Medium Level. Established in Rondônia by State Decree No. 8,516, of October 15, 1998.

riverine communities" (NEVES, 2009, p. 73), studies necessary to give visibility to the Amazonian peoples and their cultural modes.

THE SEED OF THE DEGREE COURSE IN INTERCULTURAL BASIC EDUCATION

The institutionalization of a course aimed at the training of indigenous teachers, in the exercise of teaching, arose from the demand for professional qualification, which from 2004 onwards, began to be mobilized through indigenous organizations, in order to request from UNIR, both the legal right and the specificities that this course requires. This required time for an epistemological shift of the university, which in 2008 institutionalized, through Resolution No. 198/CONSEA of February 18, 2008 (UNIR, 2008), the Teaching Degree Course in Intercultural Basic Education, aimed at training indigenous teachers to work in Elementary and High School in the schools of their communities.

Understanding the demand of the indigenous peoples of the region for higher education requires understanding aspects such as the epistemic policy of the university and the strengthening of indigenous organizations and movements that represent the desires of different peoples, recognizing themselves as "relatives" in the struggle for the legal guarantee of rights. Such a union represents a moment of historical projection for the indigenous peoples of the Amazon.

"What organization do we have?" This question was asked in 1986, during the meeting of indigenous leaders held in the municipality of Itacoatiara – AM. At that time, as Manoel Moura recalls, the Indians were not sufficiently organized and established a period of three months to begin an articulation between the various peoples of the region. This first step, however, took three years to materialize (ROSHAH, 1989, p. 3).

In this direction, the First General Assembly of the Indigenous Organizations of the Brazilian Amazon was held, which took place from April 17 to 21, 1989 in Manaus, Amazonas, bringing together 52 (fifty-two) indigenous leaders from the Upper Rio Negro, Upper Middle Solimões, Lower Amazonas, Acre, Rondônia, Roraima and Amapá. According to Roshah (1989, p. 03), "It was the first time since the promulgation of the Brazilian Constitution of 1988 that the indigenous leaders of the Amazon Region met to define directions for their struggles". This event was of undoubted importance to ensure the union of the different peoples in favor of the demands presented.

In 1988, the First Meeting of Indigenous Teachers of Amazonas and Roraima was held in Manaus. Occasion in which the Commission of Indigenous Teachers of Amazonas,

Roraima and Acre (COPIAR) was created. In 2020, it became the Council of Indigenous Teachers of the Amazon (COPIAM).

The discussions in the national scenario and the regional experiences of training non-governmental indigenous teachers stimulated the need to create an organization to centralize the discussion in the state of Rondônia around the theme. Thus, in 1992 the Nucleus of Indigenous School Education of Rondônia (NEIRO) was created, an indigenous and indigenist organization formed by indigenous and non-indigenous teachers, indigenous leaders, university professors, SEDUC professors and other organizations, with the objective of hosting local discussions around the elaboration of a project for the training of teachers of a governmental nature.

[...] The period between 1995 and 1998 will show a considerable expansion of the discussion around how indigenous school education should take place due to the number of secular and religious governmental and non-governmental entities that somehow participated in the debate about the processes of indigenous teacher training through an inter-institutional collective, the Nucleus of Indigenous School Education of Rondônia – NEIRO (NEVES, 2009, p. 269).

The forums, seminars and meetings promoted by this nucleus exerted pressure on the government and through State Decree No. 8,516, of October 15, 1998, Art. 1 "The Training Course for Indigenous Teachers Qualification in Secondary Level Teaching, called PROJETO AÇAÍ" (RONDÔNIA, 2004, p. 13), is hereby instituted in the State Public Education System, called PROJETO AÇAÍ" (RONDÔNIA, 2004, p. 13), with the objective of enabling Elementary School teachers, who teach classes in schools located in reserves of the indigenous nations of Rondônia, financed by the state government through SEDUC, to ensure "[...] teaching in accordance with the needs and aspirations of indigenous communities. As well as valuing their ethnic traditions and access to universal cultural assets". (RONDÔNIA, 2004, p. 13).

This project was designed based on the experiences lived in the training project carried out in the State of Rondônia by the Institute of Anthropology and Environment (IAMA), coordinated by anthropologist Betty Mindlin. The IAMÁ Project ended in 1997, and the following year the Açaí Project began between the years 1988 and 2004. This had ten face-to-face stages and an intermediate stage that was held in the students' villages. The project covered 28 ethnic groups from the state of Rondônia and 02 from the Northwest of Mato Grosso, the Nambikuara and the Zoró).

The commitment made to indigenous school education ignited, in the project's teachers, the desire for higher education after the conclusion of the Açaí Project. The discussion of this theme favored the creation of the Organization of Indigenous Teachers of Rondônia and Northwest of Mato Grosso (OPIRON) in 2000, which had the objective of guaranteeing the rights of indigenous teachers by participating and contributing to the discussions held by NEIRO.

The mobilization process for the creation of a higher education course for indigenous teachers will highlight interculturality in its context, understood by the relationship between cultures through dialogue through reciprocity of ways of life. It is about interculturality in the public space, firstly from a point of view of overcoming asymmetrical relations, which allows accessibility to the academic environment (even if by virtue of legislation), to a symmetrical relationship, which occurs through collaboration between cultures for the implementation of this specific public policy.

The delay in the process of creating the LEBI Course, which lasted three years and five months, revealed that making the space of the academy a fruitful place for interculturality required questioning institutional resistance. Santos (2011) points out that historically the public university has been linked to a national project of elitist education.

It was a matter of conceiving national development or modernization projects, led by the State, which aimed to create or deepen the coherence and cohesion of the country as an economic, social and cultural space, a geopolitically well-defined territory. [...]. In the best of times, academic freedom and university autonomy were an integral part of such projects, even when they were severely criticized. This involvement was so profound that, in many cases, it became the second nature of the university (SANTOS, 2011, p. 46).

In view of the institutionalization of the LEBI Course, it was necessary to elaborate the Pedagogical Project of the Course, which was based on the pillars: specific and intercultural. Such elaboration places the institution in a position never occupied before: that of attending to other logics of knowledge. It is considered that, in this program, indigenous academics do not exist outside their community contexts, the process of elaborating the PPC involved precepts and expectations, both from the academy, in the representation of professors and managers, and from the indigenous community, in the representation of academics, leaders and other members of the community, as a way to meet interculturality.

It is hoped that the Pedagogical Proposal of an indigenous teaching degree course also contemplates interculturality in the programmatic contents of the course, which requires the revision of the epistemologies that underlie such an institution. Since the

specificity to which this public policy refers concerns the recognition of another logic of knowledge, in addition to the hegemonic one. In order for this logic of knowledge to have the opportunity to leave the marginal field of knowledge, it is necessary to theorize that, in addition to unveiling the historical contexts that led to the hegemony of European knowledge, in the naturalization of cultural subjugation and discrimination, represent its policy of cultural knowledge. From this perspective,

The development of interculturality must contribute to the visibility of indigenous peoples as active political actors who have transformed their relationship with the State, who constitute themselves as seedbeds so that the State currently has a plurinational and multilingual character (CHUNDARY, 2021, p. 93).¹³

Interculturality as a formative project becomes objective, beyond the field of relations between different cultures present in that environment. It focuses on the institutional purpose of discussing theories, based on the contextualization of local knowledge, with the purpose of promoting sufficient knowledge for cultural self-representation, whether it is not indigenous teaching practice or in political, civil and social contexts.

THE ROOTS OF THE DEGREE IN INTERCULTURAL BASIC EDUCATION

The discussion for access to higher education for indigenous teachers intensified in the state of Rondônia, after the graduation ceremony of the initial class of the Açaí Project in 2004. This discussion is articulated by the Indigenous School Education Center of Rondônia (NEIRO), which begins to systematically address the subject and organize forums and seminars and specific meetings on the subject.

From that moment on, both NEIRO and the Organization of Indigenous Teachers of Rondônia (OPIRON)¹⁴ and the PADEREÉHJ Organization¹⁵, at the time coordinated by the leader Heliton Gavião, began to discuss Higher Education in search of legal support. In this process, 2 (two) legal documents start to support the discourse; the first refers to the LDB, Law No. 9,394, of December 20, 1996, which establishes

¹³ The development of interculturality must contribute to the visibility of indigenous peoples as active political actors who have transformed their relationship with the State, who constitute themselves as seedbeds for the State to have a plurinational and plurilingual character today. (our translation).

¹⁴ OPIRON: Organization of Indigenous Teachers of Rondônia and Northwest of Mato Grosso, created in 2000.

¹⁵ At that time, the PADEREÉHJ Indigenous Organization represented the indigenous peoples of the Igarapé Lourdes Indigenous Land (in the municipality of Ji-Paraná) and Rio Branco (in the municipality of Alta Floresta do Oeste).

TITLE VI On Education Professionals

Art. 79, § 4 "The Union, the Federal District, the States and the Municipalities shall adopt mechanisms to facilitate access and permanence in teacher training courses at higher education levels to work in public basic education.

TITLE IX Transitional Provisions

III to carry out training programs for all teachers in practice, also using distance education resources; (BRAZIL, 1996).

And the second, referring to the National Education Plan (PNE), Law No. 10,172, of January 9, 2001, when it refers to High School and guarantees as objectives and goals "To ensure, within five years, that all high school teachers have a higher education diploma, including offering training opportunities at this level of education to those who do not have it" (BRASIL, 2001, p. 21). Both the LDB and the PNE established became important legal tools for Indigenous Organizations to request the creation of a specific training course for indigenous teachers in the state, together with UNIR.

The legal arguments used in the work of the indigenous organizations favored the elaboration of the first event organized by NEIRO, a Seminar that took place between May 19 and 20, 2005. Which had the participation of teacher Francisca Pareci, at the time General Coordinator of Indigenous School Education (CGEEI), an agency of the Secretariat of Continuing Education, Literacy and Diversity (SECAD) of the Ministry of Education and Culture.

On this occasion, "The University We Want", "The Indigenous University of Rondônia: A Project", "Indigenous University Interinstitutional Commitments" were discussed, with the objective of thinking about guidelines for an indigenous higher education policy, which according to Neves (2015), culminated in a document that presented to UNIR the existing demand, the legal support and, finally, the request for the creation of a specific course.

After this event, 2 (two) years passed without the institution presenting a course proposal. The discussion is then redirected to the UNIR *Ji-Paraná campus*, in a decision during the meeting of the Indigenous Education Center (NEI), made up of representatives of the Arara and Gavião ethnic groups, from the Igarapé Lourdes Indigenous Land, according to the minutes of the meeting, held in 2007:

We, indigenous professors Gavião and Arara, from the Ji-Paraná representation met on March 29 to discuss indigenous higher education here in our region. We saw that the discussion that was being carried out by the commission previously established

and that had been meeting in Porto Velho was not advancing, we decided to mobilize here in our municipality¹⁶

This document was formalized with the head of the DCHS, Professor Nelson Escudero, on March 30, 2007. This material mobilized the discussion about the possibility of implementing the Course on *campus*, "[...] at which time it was decided to take measures in order to prepare the project of the Course" (NEVES, 2012, p. 146).

At the same time, NEIRO organizes the III Forum of Indigenous School Education of Rondônia, on June 22, 2007, at UNIR (headquarters in Porto Velho), which results in the forwarding of a document to the Rector of UNIR, José Januário de Oliveira Amaral and to the University Council of the Federal University of Rondônia (CONSUL), where they reiterate the right to create the Higher Education Course for indigenous teachers:

We are based on the trajectory already achieved with the conclusion of the Secondary Level Course in Indigenous Teaching – THE AÇAÍ PROJECT, and we believe that this is the time to move towards our Constitutional Rights to develop specific and differentiated school education processes. We believe that the Public University of Rondônia should invest in the pedagogical dimension of inclusion and we are aware that in this way, it will be fulfilling its function¹⁷.

After this event, a commission responsible for the project of the course is formed at UNIR in Porto Velho, however this commission is unable to materialize a proposal. On November 12, 2008, NEIRO persisted and organized the IV Forum, with the theme: "Indigenous school education and public policies: between legality and specificity".

The coordinator of Indigenous School Education of the Ministry of Education, Gersem Luciano dos Santos, of the Baniwa ethnic group, was invited to this event, who spoke about the right to indigenous education, based on the national problem of non-execution. "What happens is that the vast majority of states do not adopt policies that provide sustainability for the education of the Indians, but the policies exist" (Jornal Diário da Amazônia, 2008, p. 1).

The discussions within the scope of the UNIR *Ji-Paraná campus* showed greater progress, while the Pedagogical Proposal for the LEBI Course was being prepared, by the team composed of: Josélia Gomes Neves and Irmgard Margarida Theobald, teachers

¹⁶ Document sent to the Department of Human and Social Sciences (DCHS), on March 29, 2007, filed at the Department of Intercultural Education (DEINTER) of the Federal University of Rondônia (UNIR), *Ji-Paraná campus*.

¹⁷ Document sent by NEIRO to UNIR, filed at the Department of Intercultural Education (DEINTER) *Ji-Paraná campus*.

representing UNIR Ji-Paraná; and Edinéia Aparecida Isidoro, Lediane Fani Felzke, Renata Nóbrega from the Teaching Representation (REN) of the State Department of Education of the municipality of Ji-Paraná, current Regional Coordination of Education (CRE). According to Neves (2012), during this process care was taken to meet the specificities of intercultural education according to the conception of indigenous communities.

It is interesting to note the presence of leaders at those times such as shamans, chiefs, coordinators of entities and other respected people in the community. There we talked about the profile of the course, through guiding questions: what are the needs of indigenous societies, what does the educational legislation say about differentiated education, what is enough time to learn and teach all that is wanted? In addition to the UNIR team in Ji-Paraná, teachers and indigenous leaders, employees of the Teaching Representation of the State Department of Education – SEDUC gave their contributions to the Project (NEVES, 2012, p. 146).

Once the Pedagogical Proposal was prepared and approved by the DCHS Department, the next step was to forward the proposal to the Campus Council (CONSEC), an advisory and deliberative body of the Federal University of Rondônia. As reported by Neves (2015), on the day of the meeting of this collective, it was necessary to activate a partnership with the Federation of Agricultural Workers of Rondônia (FETAGRO) - a union entity for the representation, articulation and mobilization of rural workers - and other representatives to request the prioritization of the training course for indigenous teachers, due to the lack of representativeness of the indigenous demand in urban centers.

The discussions continue, part of the collegiate wanted the adaptation of the LEBI Course within the requirements of the Pro-Indigenous Degree Program (PROLIND) and proposed its forwarding via PROLIND, in order to ensure resources in view of its installation and operation.

However, the courses mediated by this program had a finite character, having to be reissued at the end of each class. Fact of disagreement among the councilors, since there was a defense of the offer of the training course on a permanent basis, according to the Minutes of the CONSEC meeting of the *Ji-Paraná* campus:

Prot. Set. 000124/JP – Subject: Pedagogical Project of the Degree Course in Intercultural Basic Education. – Int. Department 1 – DCHS – PADEREEHJ Organization and OPIRON Organization – Rapporteur: Carlos Mergulhão Júnior. The rapporteur explains that it is the Pedagogical Project of the Degree Course in Intercultural Basic Education and presents the favorable opinion. [...] Prof. Escudeiro explains that the Course has an indefinite term and makes it clear that if the implementation of the Course is via REUNI, the decision of the Campus Council must be respected. Professor Lenilson requests that an addendum to the project's opinion be placed with the following content: The approval of the project's opinion and that the implementation of the Course via REUNI takes place soon after the

implementation of the Bachelor's Degree in Statistics. The approval of the opinion of the project or the approval of the opinion with the addendum is put to a vote. Four of the councilors present at the meeting voted to approve the opinion and six to approve the opinion with the addendum placed by Professor Lenilson Sergio Candido. Thus, the opinion with the addendum is approved by the Council (UNIVERSIDADE FEDERAL DE RONDÔNIA, ATA CONSEC, 2008, p. 2).

To meet the condition of permanent, for Neves et *al.* (2013), it was necessary to make it possible through the Support Program for Restructuring and Expansion Plans of Federal Universities (REUNI), created by Decree No. 6,096, of April 24, 2007, during the administration of the Minister of Education Fernando Haddad. This Program aimed at one of the actions of the Education Development Plan (PDE), which consisted of providing federal universities with the necessary conditions to expand access and permanence in higher education.

As a result of the CONSEC meeting, the LEBI Course was formalized within the parameters of REUNI: "[...] in this sense, memorandum No. 72 of September 5, 2007, from the Board of Directors of the Ji-Paraná campus (DCJP) to the Rector, requested the inclusion of the Teaching Degree Course in Intercultural Basic Education in REUNI" (NEVES et *al.*, 2013, p. 127).

Thus, the Pedagogical Project of the Degree in Intercultural Basic Education, approved at the UNIR *campus* of Ji-Paraná, is forwarded to UNIR in Porto Velho, for processing at the Superior Academic Council - CONSEA. This process was under the responsibility of Commissioner Oziel Marques da Silva, who on August 11, 2008 expressed a favorable opinion for its approval.

However, four Councilors ask for views of the process. Two of them, rapporteurs Giovany dos Santos Lima and Daniel Riella, who are against the project and with identical opinions, argued that the project does not meet the demands of the indigenous communities in the state and recommended that the Pedagogical Project be reformulated so as not to exclude other indigenous communities outside the Ji-Paraná region. Councillor Maria do Socorro Gomes Torres Joca was not against the project in her final recommendation, but raised questions about the structure, methodology and funding of the course, as well as recommended the PROLIND programme instead of REUNI. Counselor Walterlina Brasil, on the other hand, did not present her opinion, despite having requested views of the process.

According to Neves (2015), the approval of this Course still depends on a political strategy of Rector José Januário de Oliveira Amaral, president of CONSEA, who inserted

the projects of the courses requested from REUNI in a single resolution (Resolution No. 198/CONSEA, of November 18, 2008), which causes a situation in which all projects in progress or none were approved. Thus, during the deliberation vote (89th session) that took place on October 29, 2008, when the Course is finally approved.

In the process of institutionalization of the Teaching Degree Course in Intercultural Basic Education, it is possible to observe, from the analysis of the CONSEA opinions, the evident lack of knowledge of the counselors about the specificities that this modality of education requires, by suggesting the readjustment of the existing teaching degree courses to receive the indigenous academic demand.

Although the LEBI Course, originating from the agendas of indigenous organizations, has materialized in a context of institutional resistance, postponed dialogically, received with the prerogative of a reduced demand, placed as the last option of the Ji-Paraná campus, invited to a finite relationship (PROLIND) and approved through a managerial stratagem, it is understood that it was these negotiations that caused the institutional displacement necessary for the creation of the LEBI to preserve and guarantee the specificity of this training.

DISCUSSIONS AND HISTORICAL CONTEXTUALIZATION IN THE SHADOW OF THEORIES

The colonization of the Brazilian legal Amazon began in 1540, with Spanish expeditions in search of wealth, through a process of subjugation of the original indigenous societies, which triggered several factors that contributed to the extinction of numerous indigenous peoples. Despite all the exploitation and the significant decrease in the number of peoples, the Amazon region currently holds the largest number of Brazilian indigenous communities. Such diversity of peoples is also present in the state of Rondônia and, now, in the public university.

According to Galvão (2021), the history built by indigenous peoples is based on cultural strengthening, the education of the people, the conquest of spaces in society and the possibility of keeping their traditions and values alive, which contributes to the values being experienced by future generations. Leite and Silva (2023, p. 34) emphasize that Brazilian society is composed of a rich diversity, made up of many peoples. From the perspective of interculturality, indigenous peoples value the appreciation and maintenance of their cultural knowledge and practices, but they also begin to acquire non-indigenous

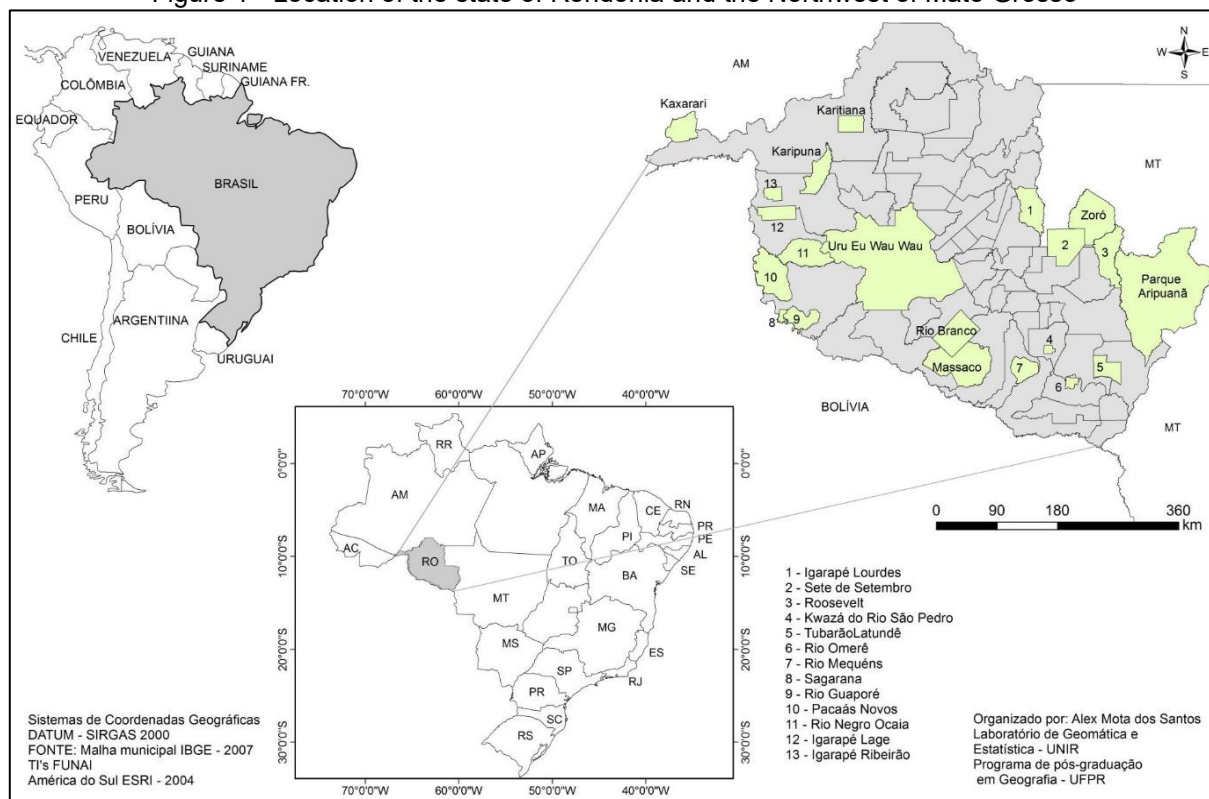
knowledge, that is, they value the culture of other peoples, who begin to enrich their way of living in an intercultural world.

In this context, the analysis of the standard model of indigenous school education carried out by non-indigenous teachers in Portuguese, fostered the struggle of native peoples for teacher training for and by indigenous peoples. From this debate, with government institutions, the first teaching course for indigenous teachers in Rondônia emerged, entitled Projeto Açaí. The course was aimed at indigenous people who wished to exercise the profession in schools from the 1st to the 5th year of Elementary School in the villages.

Due to the number of indigenous peoples in the state of Rondônia and the absence of training for indigenous teachers, it raised the need to train indigenous people to teach in elementary and high school, which fostered the struggle for the creation of an undergraduate course in intercultural licentiate. Although long-lasting, the effective participation and debates of the peoples in associations and meetings with representative, organizational and governmental entities, resulted in the implementation of a higher education degree course for the exclusive training of indigenous teachers.

The Zoró indigenous people, located in the northwest of the state of Mato Grosso, also joined the course because their location is closer to the municipality of Ji-Paraná than the training available in the state of origin. The map presented below illustrates the state of Rondônia and the location of the indigenous land of the Zoró people.

Figure 1 - Location of the state of Rondônia and the Northwest of Mato Grosso



Source: Santos (2014, p. 39).

The map above depicts the state's indigenous lands, as well as the Zoró Indigenous Land and Parque Aripuanã Indigenous Land located in the state of Mato Grosso.

Indigenous higher education in Brazil has its roots in the historical struggle of indigenous peoples for autonomy, recognition and represents an important milestone in the search for educational equity and appreciation of the cultures and ancestral knowledge of indigenous communities. It has proved to be a field in constant evolution and transformation, due to the persistent mobilization of indigenous peoples in the struggle for this right. In this sense, indigenous peoples "[...] understand that school and university education can be an instrument for strengthening their cultures and identities and also a channel of access to the material and immaterial goods and values of the modern world. (LUCIANO; AMARAL, 2021, p. 15).

The recognition of the right to access school education for indigenous peoples was a fundamental milestone. Based on the 1988 Constitution, we can say that this right has only 35 years of social recognition, however, if we consider the 1996 Law of Guidelines and Bases of National Education (LDB), as a guarantee of the right to differentiated and specific education for indigenous peoples, it can be said that this right is even more recent, about

27 years. Braiding a parallel with the date of Brazil's Independence, which in September 2023, completes 199 years, we become aware of how late this right is.

The distancing of the singularities of "class" or "gender" as basic conceptual and organizational categories has resulted in an awareness of the positions of the subject - of race, gender, generation, institutional location, geopolitical locality, sexual orientation - that inhabit any claim to identity in the modern world. [...]. These "in-betweens" provide the ground for the elaboration of strategies of subjectivation - singular or collective - that initiate new signs of identity and innovative posts of collaboration and contestation, in the act of defining the very idea of society. (BHABHA, 2013, p. 20, emphasis added).

It is worth mentioning that the legislation regarding the right of indigenous peoples to education has advanced in recent years, as an example we can cite, the mandatory study of Afro-Brazilian and indigenous history and culture, which has become the stage for discussions due to Federal Law No. 11,645, of March 10, 2008. With regard to the right to reserve vacancies in higher education institutions for the indigenous population, there is the Federal Law Project No. 180/2008, approved in 2012 in the form of Federal Law No. 12,711/2012.

As a process of advancement in the scope of indigenous higher education, we can mention the developments of affirmative action policies; Thus, the reservation of specific vacancies for indigenous students promotes interculturality in the academic space; the training of indigenous teachers in teaching, trains community members to act as educators and leaders in their territories; and the creation of courses in Intercultural Licentiate, promotes the strengthening of ethnic identities and indigenous education.

Brasil and Pereira (2023, p. 536) point out that "The survival of traditional indigenous populations depends on public policies prioritizing their needs and the daily work of contact agents, who act as intermediaries and facilitators in the process".¹⁸ Through the struggle of indigenous peoples, indigenous school education has gained visibility, and although much more effort is still needed from the government, they have already achieved many achievements.

For Bhabha (2013) these are negotiations that aim at autonomous processes, because "[...] it is not simply the "individuality" of the nation as opposed to the otherness of

¹⁸ The survival of traditional indigenous populations depends on public policies that prioritize their needs and the daily work of contact agents, who act as intermediaries and facilitators in the process. (our translation).

other nations. We are facing the nation divided within itself, articulating the heterogeneity of its population." (BHABHA, 2013, p. 240, emphasis added).

Despite the remarkable advances, indigenous higher education in Brazil still faces considerable challenges, such as the restriction of these programs, long distances to remain in the course, lack of financial resources to stay in the city, which leads to difficulty in entering and remaining indigenous students in higher education.

The implementation of an intercultural curriculum that respects and values traditional knowledge and indigenous culture is an ongoing challenge, as it permeates the inclusion of different indigenous communities and peoples; respects linguistic and cultural particularities and constant and respectful dialogue with indigenous leaders. According to Walsh (2009, p. 170), intercultural education does not refer only to the relationship between individuals, but to the implication of this experience in the process of elaborating the "[...] different areas in which it develops [...]".

Higher education courses aimed at indigenous populations question the coloniality of knowledge that has historically placed educational institutions as homogenizers of a social pattern mirrored in the European model of knowledge and development, which does not allow local knowledge to gain notoriety through the political logic of cultural self-affirmation.

This system, in the understanding of Quijano (1992, p. 72), "blocks the capacity for self-production and cultural self-expression, since it pressures for imitation and reproduction", which favors the indoctrination, dependence, exploitation and subjugation of a people. For Corral (2022, p. 05), "De acuerdo con la colonialidad del saber los patrones coloniales de poder erigieron al conocimiento eurocentrico, encarnado en la ciência moderna, como el único pensamiento válido e capaz de alcanzar la verdad absoluta e indisputable de la realidad"¹⁹. The hegemony of Eurocentric knowledge predominated over indigenous knowledge, devaluing them and treating them as folkloric and mythological.

As progress is made in complying with the legislation, it is critical to continue supporting and strengthening educational programs and institutions that embrace indigenous peoples. Indigenous higher education in Brazil has a crucial role in promoting cultural diversity, strengthening indigenous communities, and building a more inclusive country.

¹⁹ In accordance with the coloniality of knowledge, colonial patterns of power erected Eurocentric knowledge, embodied in modern science, as the only valid thought capable of reaching the absolute and indisputable truth of reality. (our translation).

FINAL CONSIDERATIONS: FRUITS OF THE RESEARCH

For the writing of the article, we propose to know the implementation of the Basic Teaching Degree Course in Intercultural Education (LEBI), as a historical space conquered through the struggle of indigenous peoples. The policy of creating the course as a result of the struggle of the indigenous peoples of the state of Rondônia was explored, for a course that constitutes the dimension of indigenous voices for teacher training in higher education through a specific proposal, which met the needs of indigenous peoples.

The creation of the course is justified by the factors of regional historicity, the need for a change in the social/political paradigm, the formalization of specific higher education, indigenous social participation and the elaboration of future projects of indigenous peoples. Needs that went unnoticed by the rulers until then, which involved the struggle and persistence of indigenous organizations through the numerous obstacles presented to their implementation.

The research revealed that the driving force for guaranteeing legislation regarding the specific public policy of higher education for indigenous peoples, in the institution, comes from the movement of indigenous organizations, that is, even with the legal advance that guarantees the specificities that indigenous institutionalized education requires, the academy resisted its execution. This highlights the need for indigenous communities to create and participate in organizations as a mechanism for community representation.

The choice of the Ji-Paraná campus is mainly due to the fact that this municipality is located in the central region of Rondônia, in addition, the facts showed that this program is developed on this *campus* because this nucleus is responsible for its proposition and elaboration, aiming, in principle, to meet the local demand of the Arara, Gavião, Cinta Larga, Suruí and Zoró. Since UNIR (headquarters) postponed the presentation of a project to meet the indigenous demand of the state, a fact that became an opportunity to forward the totality of the indigenous academic demand to this nucleus, not only for the expected peoples, but for all of the state of Rondônia and Northwest of Mato Grosso.

The indigenous presence in the university demands the recognition of other ways of life, which requires the academy to be involved in understanding its own scenarios, to recognize this body of knowledge, which has its own ways of producing and consuming knowledge and, consequently, demands specificities in academic practice.

In this sense, it is considered pertinent to develop research on the LEBI Course from its implementation to the present day, addressing the policies of the course, the indigenous

peoples who are taking courses, the achievements and challenges faced by students and professors, among other peculiarities provided during the years of existence of the course.

REFERENCES

1. Bhabha, H. K. (2013). *O local da cultura*. Belo Horizonte: Ed. UFMG.
2. Brasil, P. Z. S., & Pereira, F. L. B. (2023). Healthcare practices for indigenous children and adolescents: Navigating the challenges and addressing the divergence between policy and reality. *Boletim de Conjuntura (BOCA)*, 15(43), July.
3. Brasil. (2001). Lei Federal nº 10.172, de 09 de janeiro de 2001. Aprova o Plano Nacional de Educação e dá outras providências. Brasília: Diário Oficial da União. Available at <www.planalto.gov.br/ccivil_03/leis/leis_2001/l10172.htm>. Accessed on May 30, 2024.
4. Brasil. Senado Federal. (1996). Lei de Diretrizes e Bases da Educação Nacional – LDBEN: nº 9.394 de 20 de dezembro de 1996. Brasília, DF. Available at <https://bit.ly/3c6gWAX>. Accessed on February 2, 2024.
5. Chunday, M. M. (2021). La interculturalización de la Educación Superior, estrategia contra el racismo. *Integración y Conocimiento*, 2(10). Available at <https://revistas.unc.edu.ar/index.php/integracionyconocimiento/article/view/34076/34535>. Accessed on August 26, 2024.
6. Corral, G. (2022). Educación intercultural construida desde abajo: Crítica, situada y decolonial. *Articulando e Construindo Saberes*, 7.
7. Deinter, Departamento de Educação Intercultural. (2021). Histórico. Universidade Federal de Rondônia (UNIR), Campus de Ji-Paraná. Available at <https://deinter.unir.br/pagina/exibir/2341>. Accessed on August 27, 2024.
8. Galvão, M. (2021). A Educação Indígena e a importância da capacitação do docente na inclusão escolar. In S. R. B. Mendes & E. M. Senhoras (Orgs.), *Educação Indígena: Olhares Roraimenses*. Boa Vista: Editora Iole.
9. Leite, M. J., & Silva, S. M. (2023). Narrativa fantástica: Um estudo do conto indígena: As amantes feiticeiras. *Boletim de Conjuntura (BOCA)*, 15(44), August.
10. Luciano, G. J. S., & Amaral, W. R. (2021). Povos indígenas e educação superior no Brasil e no Paraná: Desafios e perspectivas. *Integración y Conocimiento*, 10(2), 13–37. Available at <https://revistas.unc.edu.ar/index.php/integracionyconocimiento/article/view/34069/34532>. Accessed on September 1, 2024.
11. Marconi, M. A., & Lakatos, E. M. (2003). *Fundamentos de metodologia científica*. São Paulo: Atlas.

12. Martínez-Corona, J. I., Palacios-Almón, G. E., & Oliva-Garza, D. B. (2023). Guía para la revisión y el análisis documental: Propuesta desde el enfoque investigativo. *RA XIMHAI*, 19, January-June. Available at <https://drive.google.com/file/d/121ggC3dwJyxvoJ-HJi1Q91hp5uU6wWGV/view>. Accessed on August 26, 2024.
13. Neves, J. G. (2009). *Cultura escrita em contexto indígena* (Tese de Doutorado em Educação Escolar). Araraquara, SP: UNESP.
14. Neves, J. G. (2012). *Ensaio de Interculturalidade: A presença indígena na UNIR*. In A. A. Silva, M. G. S. N. Silva, & R. G. C. Silva (Orgs.), *Colonização, território e meio ambiente em Rondônia: Reflexões geográficas*. Curitiba: SK Editora; Porto Velho: PPGG/UNIR.
15. Neves, J. G., et al. (2013). (Orgs.). *Escolarização, cultura e diversidade: Percursos interculturais*. Porto Velho: EDUFRO.
16. Neves, Josélia Gomes. *Implantação do Curso de Licenciatura em Educação Básica Intercultural*. Entrevista concedida à pesquisadora Thaís Oliva Fernandes Sanders, realizada na Universidade Federal de Rondônia, Campus de Rolim de Moura, na ocasião do VIII SED, 23 de outubro de 2015.
17. Quijano, Aníbal. (2005). *Colonialidade do poder, eurocentrismo e América Latina*. In E. Lander (Org.), *A colonialidade do saber: Eurocentrismo e ciências sociais perspectivas latino-americanas*. Buenos Aires, Argentina: Conselho Latino-americano de Ciências Sociais - CLACSO. Available at https://edisciplinas.usp.br/pluginfile.php/2591382/mod_resource/content/1/colonialidade_do_saber_eurocentrismo_ciencias_sociais.pdf. Accessed on February 19, 2024.
18. Rondônia. Governo do Estado. Secretaria de Estado da Educação. Gerência de Educação. (2004). *Programa de Desenvolvimento do Ensino Fundamental. Projeto de Educação Escolar Indígena – PEEI. Projeto Açaí*. Porto Velho: SEDUC/RO.
19. Roshah, J. A. (1989). *A Amazônia Indígena se organiza*. *Revista Porantim*, XI(118), May. Available at <http://docvirt.com/docreader.net/DocReader.aspx?bib=HemeroIndio&Pesq=a%20amazonia%20indigena%20se%20organiza&pagfis=4843>. Accessed on August 1, 2024.
20. Santos, A. M. (2014). *Cartografia dos povos e das terras indígenas em Rondônia* (Tese de Doutorado em Geografia). Curitiba: UFPR.
21. Santos, B. S. (2011). *A Universidade no Século XXI: Para uma reforma democrática e emancipatória da Universidade*. São Paulo: Cortez.
22. Universidade Federal de Rondônia (UNIR). (2008a). *Ata da reunião Ordinária do CONSEAC, Campus de Ji-Paraná, RO [Arquivo Universidade]*. 12 de junho de 2008.

23. Universidade Federal de Rondônia (UNIR). (2008b). Parecer 881/CGR, dispõe sobre o Projeto Pedagógico de Licenciatura em Educação Básica Intercultural, Porto Velho, RO [Arquivo Universidade]. 29 de outubro de 2008.
24. Universidade Federal de Rondônia (UNIR). (2008c). Resolução nº 198/CONSEA, de 18 de novembro de 2008. Dispõe sobre a aprovação dos Projetos Políticos Pedagógicos de Cursos de Graduação. Porto Velho, RO. Available at https://secons.unir.br/uploads/ato/2019_198_198_resea_projeto_politicos_pedagogicos.pdf. Accessed on September 1, 2024.
25. Walsh, C. (2009). Interculturalidade, Crítica e Pedagogia Decolonial: In-surgir, reexistir e re-viver. In V. M. Candau (Org.), Educação Intercultural na América Latina: Entre concepções, tensões e propostas. Rio de Janeiro: 7 Letras.