

**INITIAL EDUCATION OF INDIGENOUS TEACHERS: ACTIONS DEVELOPED IN
THE STATE OF PARANÁ**

**FORMAÇÃO INICIAL DE PROFESSORES INDÍGENAS: AÇÕES DESENVOLVIDAS
NO ESTADO DO PARANÁ**

**FORMACIÓN INICIAL DE PROFESORES INDÍGENAS: ACCIONES
DESARROLLADAS EN EL ESTADO DE PARANÁ**

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ABSTRACT: The 1970s saw the beginning of the process of initial formation of indigenous teachers, forming bilingual monitors. As of the 1988 Constitution and Decree No. 26 of 1991, the policy of indigenous school education becomes the responsibility of the Ministry of Education, enabling the creation of a wide and specific legislation for this type of teaching, among them the Guidelines that define and guide the formulation of specific programs and courses aimed at the formation of indigenous teachers. In this text, which seeks to analyze the advances and challenges of the initial formation of indigenous teachers, we present the actions developed in the state of Paraná based on qualitative and quantitative research of bibliographic and documentary nature. We note that the state has advanced, however, there is still a need to increase the number of teachers formed at a higher level to work at indigenous schools, as well as the offer of specific and intercultural teaching degrees that enable the integral formation of the indigenous individual in their aspects of territory, culture, language, methodologies and conceptions of teaching and learning that consider the proper ways of learning in relation to ethnographic knowledge.

KEYWORDS: Initial education of indigenous teachers. Paraná. Policies. Advances and challenges.

RESUMO: Os anos de 1970 tem como marco histórico o início do processo de formação de professores indígenas, formando monitores bilíngues. A partir da Constituição de 1988 e do Decreto nº 26 de 1991, a política da educação escolar indígena passa a ser de responsabilidade do Ministério da Educação, possibilitando a formulação de uma vasta legislação específica para esta modalidade de ensino, entre elas Diretrizes que definem e orientam programas e cursos específicos para a formação de professores indígenas. Nesse

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texto, cujo objetivo é analisar os avanços e desafios para a formação inicial de professores indígenas, apresentamos as ações desenvolvidas no estado do Paraná para essa política, a partir de pesquisa qualitativa e quantitativa de cunho bibliográfico e documental. Verificamos que o estado tem avançado, entretanto, ainda há necessidade de aumentar os números de professores formados em nível superior para atuar nas escolas indígenas, bem como a oferta de licenciaturas específicas e interculturais que possibilitem a formação integral do sujeito indígena em seus aspectos de territorialidade, cultura, língua, metodologias, concepções de ensino e de aprendizagem que considerem os modos próprios de aprender, inter-relacionados com os etnosaberes.

PALAVRAS-CHAVE: *Formação inicial de professores indígenas. Paraná. Políticas. Avanços e desafios.*

RESUMEN: *La década de 1970 vio el inicio del proceso de formación de profesores indígenas, monitores bilingües. Con la Constitución de 1988 y el Decreto n° 26 de 1991, la política de educación escolar indígena pasa a la responsabilidad del Ministerio de Educación, permitiendo la formulación de una amplia legislación hacia esta enseñanza, entre ellos lineamientos que definen y orientan programas y cursos para la formación de profesores indígenas. En este texto, el objetivo es analizar los avances y desafíos para la formación inicial de maestros indígenas. Presentamos las acciones desarrolladas en el estado de Paraná/Brasil para esta formación, con una investigación cualitativa y cuantitativa de carácter bibliográfico y documental. Observamos que el estado ha avanzado, sin embargo, aún existe la necesidad de incrementar el número de docentes capacitados en un nivel superior para trabajar en escuelas indígenas, así como la oferta de titulaciones específicas e interculturales hacia la formación integral del sujeto indígena en sus aspectos de territorialidad, cultura, lenguaje, metodologías, concepciones de la enseñanza y el aprendizaje que consideren las formas adecuadas de aprendizaje, interrelacionadas con los etnosaberes.*

PALABRAS CLAVE: *Formación inicial de docentes indígenas. Paraná. Políticas. Avances y retos.*

Introduction

The text addresses the theme of the Initial Formation of Indigenous Teachers, highlighting the advances and challenges in the process of indigenous teacher formation in the state of Paraná, starting from the 1988 Constitution and infra-constitutional laws. The reflections result from actions of the Laboratory of Archeology, Ethnography and Ethno-history of the State University of Maringá, which since 1996, has an interdisciplinary team of researchers who study themes related to indigenous peoples in Paraná, as well as develops projects for the formation of indigenous teachers, in line with indigenous demands.

The formative process for indigenous teaching in Paraná began in the 1970s, under the coordination of the National Foundation for the Indian (FUNAI, Portuguese initials), as was

the case in different Brazilian states (OLIVEIRA, 1999). As Faustino (2006) points out, the indigenous territorialized in Paraná participated in the first class (1970-1971) of the Formation Course for Bilingual Monitors, Clara Camarão Project, developed in the Guarita Indigenous Land, located in the state of Rio Grande do Sul, organized and coordinated by the missionary agency Summer Institute of Linguistic (SIL), in partnership with FUNAI. The objective was to qualify bilingual indigenous monitors who would act as translators in the classroom until the children learned Portuguese and mastered the written language code, that is, for acting in the early years of elementary school (MENEZES, 2016).

Right after the promulgation of the 1988 Constitution that regulated the rights of indigenous peoples, including the right to use their mother tongue and their own learning processes in basic education, a wide infra-constitutional legislation, which includes resolutions, decrees, guidelines, opinions and benchmarks was published with the aim of regulating actions in the organization of indigenous school education.

In 1991, Decree no. 26 attributed to the Ministry of Education the “competence to coordinate actions related to Indigenous Education” (BRASIL, 1991), that is, indigenous school education became secular, and its conduction by religious orders was prohibited. Interministerial Ordinance no. 559, published in the same year, prescribes the duty of the State and defines in its Art. 1 “To guarantee to the indigenous communities a basic, quality and secular school education that respects and strengthens their customs, traditions, language, own learning processes and recognize their social organizations” (BRASIL, 1991, our translation).

Opinion no. 14/99 states that there were, in the period, many indigenous teachers without conventional formation in teaching; they had mastered the knowledge of culture, however, they lacked academic formation. With the objective of promoting specific, differentiated indigenous school education that would meet the cultural needs of each community, it was declared to be extremely important that “[...] the professionals who work in schools belong to the societies involved in the school process” (BRASIL, 1999, p. 12, our translation), since it involves the issue of bilingualism, the elaboration of didactic materials in line with the culture and the sociolinguistic reality of the community, the ethno-knowledge that make it possible, in addition to the revitalization of culture, to assign meaning to the different curricular contents that contemplate the curriculum.

Through qualitative and quantitative research whose methodology was carried out in bibliographic and documentary surveys, we have organized this text in two parts: in the first, we will discuss how the initial formation of indigenous teachers in Paraná has been taking

place through indigenous teaching at the secondary level, and through politics of affirmative actions in higher education; in the second part we carry out a reflection and analysis of the indigenous advances and conquests and of the challenges to be faced by the state for an initial formation of intercultural and bilingual indigenous teachers, in line with the educational rights of the indigenous peoples.

The state of Paraná and actions for the initial formation of indigenous teachers

The indigenous social movements that took place, with great visibility, from the 1970s and in the period of redemocratization of the country, contributed so that their rights were contemplated in the text of the Constitution, being reaffirmed in subsequent legislation. In this sense, initial formation courses for indigenous teachers started to be created “with the intention of breaking with the secular practice of 'white' teachers acting in indigenous contexts, in view of the demand of the indigenous movement for protagonism and 'assumption of authorship' in their society projects” (NASCIMENTO, 2017, p. 61, our translation).

Based on the constitutional achievements, in 1993 the Guidelines for the National Policy on Indigenous School Education are published, one of the first specific legislation on indigenous school education and which includes discussions and recommendations to meet the different indigenous realities in the country. Regarding teacher formation, the Guidelines state that "indigenous communities demand, and are entitled to this, that their school teachers be Indians" (BRASIL, 1994, p. 21, our translation). Considering that indigenous schools have specificities in relation to languages, culture and their own teaching and learning methods, the document defines as fundamental and essential issues to be addressed, namely:

- The formation of Indians as researchers in their own languages, history, geography, environment, health [...];
- The formation of Indians as literacy teachers in their mother tongues;
- The formation of Indians as writers and writers of didactic-pedagogical material in their mother tongues, referring to the ethno-knowledge of their societies;
- The formation of Indians as teachers of Portuguese as a second language, and writers of didactic-pedagogical materials in Portuguese;
- The formation of Indians as administrators and managers of their schooled educational processes (BRASIL, 1994, p. 21, our translation).

In view of the need for teacher formation, the Law of Directives and Bases of Education LDBEN 9394/96, in Art. 79, ensured that the “Union will provide technical and financial support to education systems in providing intercultural education to indigenous communities, developing programs integrated teaching and research” (BRASIL, 1996, our

translation) and which should include formative programs for specialized personnel in the National Education Plans. The National Education Plan (PNE 2001-2010) dedicated chapter nine to Indigenous Education, and presented as one of the goals the recognition of indigenous teachers and the creation of the category of indigenous teachers as a specific teaching career.

In Paraná, according to Cremonese, De George and Marschner (2006), the first class of formation for indigenous teachers, at the secondary level - teaching, started in 2006 meeting the needs of the communities, in line with public policies aimed at the indigenous peoples. By 2010, 90 Kaingang and Guarani ethnic teachers were qualified in the Indigenous Teaching (MENEZES, 2016). In 2014, it was authorized by Opinion CCE/CEMEP n. 96/14, another offer for the formation course for indigenous teachers, in the normal modality, at secondary level: this course started in 2019 at the State Center for Professional Education (CEEP), municipality of Manoel Ribas, Paraná. The formation has been taking place in two classes with 35 students each, one from the Guarani ethnic group and the other from the Kaingang ethnic group.

Both course offerings were organized alternately (BRASIL, 1996). This teaching organization methodology, denominated by Cordeiros, Reis and Hage (2011, p. 116, our translation) as Pedagogy of Alternation, has been used in formative courses for young people and adults in the countryside, “since this is a pedagogical and methodological proposal capable of to meet the needs of the articulation between schooling and work, providing these individuals with access to school without having to stop working”. The proposals followed the guidelines of the Referentials for the Formation of Indigenous Teachers (BRASIL, 2000), contemplating in the curricular structure contents about the rights of indigenous peoples present in the legislation, the recognition and appreciation of cultures, languages, traditions and reflections about the role of the school in indigenous communities.

In 2006, when the first class of indigenous teacher education began in Paraná, according to a survey by Faustino (2006, p. 243, our translation), there were “27 schools, three state, 23 municipal and one built by the Nhandewa Guarani”. In relation to the number of enrollments, the author identified “about 3300 students”, and that in these schools “150 teachers worked, 67 of them non-Indians, 65 indigenous of the Kaingang ethnicity and 18 of the Guarani ethnicity”.

In 2016, after 10 years of conducting this survey, Menezes (2016), based on the information available on the Paraná state government website (day to day education), presented the following data in relation to indigenous basic education: 38 state schools; 5,340 enrollments; 686 teachers, including 227 indigenous and 459 non-indigenous; 38 directors,

being 3 indigenous and 35 non-indigenous; 4 auxiliary directors, 1 indigenous and 3 non-indigenous; 55 pedagogues, 7 indigenous and 48 non-indigenous, 16 basic cycle coordinators (initial years), 5 indigenous and 11 non-indigenous.

In 2020, Basic Indigenous Education in the state of Paraná is formed by 39 schools located in 32 Indigenous Lands inhabited by Kaingang, Guarani and Xetá indigenous people. Indigenous Lands are located in 25 municipalities in the state, which generally have a low Human Development Index (HDI), and schools are governed by 14 regional education centers, depending on the location (PARANÁ, 2020). There are a total of 5,662 enrollments. The schools have indigenous and non-indigenous professionals, with a total of 325 teachers being indigenous and 439 non-indigenous teachers. In addition to the indigenous teachers who work in the indigenous schools, there are 24 who teach indigenous language classes, in the evening: Guarani and/or Kaingang, in 16 villages/tekohas, serving around 300 children. It totals 349 indigenous teachers and 439 non-indigenous teachers in the state, resulting in 788 teachers in indigenous basic education (PARANÁ, 2020).

Some indigenous people are taking over the pedagogical teams of the schools, which are formed by a pedagogue teacher (with a degree in pedagogy) and coordinator of the basic cycle of 4 years (pedagogical technician who does not require an undergraduate course). There are 56 educators, 12 indigenous and 44 non-indigenous; and 18 coordinators of the basic cycle 4 years, 5 indigenous and 13 non-indigenous.

There is also the steering function. In the 39 schools in Paraná there are 35 non-indigenous principals and 4 indigenous. The four indigenous people who are in the direction are two graduated in Pedagogy from the State University of Maringá (UEM), one graduated in History from the University of Northern Paraná (UENP) and the other graduated in Pedagogy, also from UENP. In the conception of democratic management, an indigenous manager/director has an important role for the development of collective actions and decisions (BAYER; FLORENTINO; ORZECOWSKI, 2020), aiming at the improvement of bilingual intercultural education.

Almost all indigenous teachers in Paraná work in early childhood education and in the early years of elementary school, as they do not have formation in different teaching degrees to assume the final years of elementary school and high school. Teacher formation has been one of the central demands of indigenous movements across the country.

There are experiences in different regions of the country and a national policy to encourage teacher formation, through the Support Program for Higher Education and Indigenous Teaching Degrees Programs (PROLIND), which meets the demands of specific

projects for higher education courses. There are also Affirmative Action policies that offer supplementary vacancies or quotas at HEI (NOVAK, 2014).

Prolind was instituted in 2005, in line with the development of the Diversity Program at the University (PDU), started in 2002, as pointed out by Novak (2014). In this regard, Nascimento (2017, p. 57, our translation) highlights that the “movement around the PDU resulted in the creation of institutional conditions, within the scope of the MEC, for the treatment of diversity through the formulation of policies, programs and actions to promote greater educational equity”, which enabled the creation of the Secretariat for Continuing Education, Literacy and Diversity (SECAD), and among the initiatives of the PDU, the “creation of Prolind in a joint action of two MEC secretariats, Secad and the Secretariat Higher Education (SESu)” (NASCIMENTO, 2017, p. 61, our translation).

The first experiences of Differentiated Vestibular for entry of indigenous peoples in universities, in specific courses, are from the end of the 1990s, consolidated in state policy in 2001 in Mato Grosso with the first course of indigenous teaching degree, by the State University of Mato Grosso (Unemat), followed, in 2003, by the creation of an indigenous teaching degree course, by the Federal University of Roraima, in a scenario of great indigenous movements for the expansion and offer of formation for indigenous teachers.

The teaching degrees are organized in different times and spaces, since students are teachers who work in indigenous schools, very similar to the organization by the Pedagogy of Alternation, allowing the inclusion of indigenous groups in public higher education with encouragement from the Federal Government. The documents and the broad legislation on this theme show that this formation seeks articulation with the state education departments, indigenous organizations, higher education institutions, Funai and with the MEC itself, which regulates and evaluates higher education courses.

Other forms of indigenous entry into public higher education are also taking place. In response to the constant demands of indigenous leaders with the Special Counsel for Indigenous Affairs in the state of Paraná, a policy of indigenous access to public universities was created in 2001, through Law no. 13,134/2001, which allocated three places in each of the seven state public HEIs and, subsequently, its substitute, Law no. 14,995/2006, which doubled the number of vacancies, increasing to six. In this way, since 2002, the entrance exam specific to indigenous peoples has been taking place (RODRIGUES; WAWZYNIAK, 2006; NOVAK, 2014). In this policy, since 2002, there has been an indigenous entrance exam, currently in its 19th edition, and, according to the vacancies offered at the seven state universities and at the Federal University of Paraná, there were about 700 enrollments of

indigenous people in different higher education courses; according to data presented in the *Entrance Exam of Indigenous Peoples Report*, there are 131 indigenous people trained in Paraná (CUIA, 2019), totaling the training of about 20% of indigenous entry students in the 19-year period.

According to Resolution no. 1, of 7 January 2015, which instituted the National Curriculum Guidelines for the Formation of Indigenous Teachers in Higher Education and High School courses, the formation of indigenous teachers “should be carried out in specific courses of teaching degrees and intercultural pedagogies” guaranteeing “initial in-service formation” (BRASIL, 2015, p. 2, our translation).

In this sense, an undergraduate class in Indigenous Pedagogy is underway in Paraná, aimed at indigenous people of the Kaingang, Guarani and Xetá ethnic groups. As stated in the Pedagogical Political Project, the course is “the result of the collective production of many subjects” (PROJETO, 2019, p. 7, our translation), starting with the indigenous people of the Rio das Cobras community, who presented the demand for formation to the Midwest State University (Unicentro), which promptly attended and mobilized with the leaders, directors and indigenous teachers, researchers from other HEIs, the Regional Education Center, Funai and other partners, the offer of 3 classes, which will total 180 vacancies to qualify pedagogues, so that they can take up teaching in indigenous schools, since the demand for pedagogue is significant in the state.

We mention, for example, the reality of an indigenous school in Paraná, located in Ivaí Indigenous Land, municipality of Manoel Ribas, regarding the number of enrollments and the field of work of the educator. Currently, in this institution, which serves all stages of basic education, there are 745 enrollments; the spaces that require specific formation in an undergraduate pedagogy course are for conducting early childhood education, early years of elementary school and as a pedagogical coordinator, who in Paraná is called a pedagogue teacher (PARANÁ, 2020). This single indigenous school located in Ivaí IL has 24 teachers with a degree in pedagogy to work in early childhood education and elementary school years and five pedagogical teachers to compose the school's pedagogical team. This means that in this school alone, there are 29 job openings for those qualified in pedagogy (PARANÁ, 2020). Without an academic degree, most indigenous teachers, in classrooms, act as assistants, fulfilling the function of interpreters of the indigenous language, as there are communities where young children do not speak the Portuguese language. Other teachers, even without academic formation, act as indigenous language teachers in the final years of elementary and high school.

Based on data collected by the Indigenous Knowledge at School Action (MEC/SEMESP), UEM-Paraná Nucleus, and on *dia a dia da educação* website in Paraná, there are currently only 68 indigenous teachers trained working in classrooms, and in all, there is a demand for 764 teachers to serve the 39 indigenous schools.

In view of these data, the proposal for the Teaching Degree Course in Indigenous Pedagogy at UNICENTRO/PR was organized by the Alternate methodology as an important training process, since it aims to meet the current legislation, which allows in-service formation. Gehrke, Sapelli and Faustino (2019) point out that the Educational Times (University Time and Community Time) in the pedagogy of alternation deepen,

[...] the theory-practice relationship and enhances the contact with indigenous ethnic-cultural diversity, the experience of self-organization practices, the exchange with other communities, the immediate attendance to learning difficulties, access to diverse materials of study, exchanges and new learning of handicraft techniques, music, dances, among other cultural elements (GEHRKE; SAPELLI; FAUSTINO, 2019, p. 12, our translation).

Another important aspect to be highlighted refers to the course curriculum. Aiming at intercultural formation, the curriculum includes content with a specific basis for the pedagogy course in compliance with the “National curriculum guidelines for the formation of Basic Education teachers, at a higher level, teaching degree course, full graduation” (BRASIL, 2006) and contents “related to socio-educational policies and indigenous rights, in view of the complexity and specificity of functioning, pedagogical and financial management, as well as the social control of Indigenous School Education” (BRASIL, 2015, p. 4, our translation).

The proposal and implementation of the Indigenous Pedagogy course taken by UNICENTRO, in partnership with other state HEIs, has allowed reflections that are enabling the organization of new teaching degree courses in accordance with the demand of the indigenous peoples of the state and the reality of their schools.

Advances and challenges in the formation of indigenous teachers in Paraná

Although a specific policy for the initial formation of indigenous teachers in Brazil is recent (NOVAK, 2014), we understand that there have been advances at the federal and state levels, such as in Mato Grosso, which was the first state to start offering specific places for indigenous higher education. With Specific Entrance Examination, since 2001, the state has already formed around 500 teachers of different ethnicities in intercultural degree courses.

In Paraná, the indigenous inclusion policy initiated in the same period, by Law 13,131/2001, with Specific Entrance Exam involving all public state HEIs and UFPR, has formed, until now, about 60 teachers. In this sense, it appears that there is an urgent need to expand this formation, aiming at increasing the number of indigenous teachers in state schools and promoting both intercultural education and indigenous languages, which are increasingly threatened.

The government of Paraná approved laws and implemented the policy of supplementary vacancies, having guaranteed the execution of specific entrance exams for indigenous peoples and Scholarships to students, whose values are periodically updated (PARANÁ, 2016), so that they have objective conditions to study. There is also the offer of high school Indigenous Teaching courses, aimed at qualifying teachers for early childhood education and early years in indigenous schools. However, the bilingual and intercultural formation of teachers remains to be discovered to work in the final years and indigenous high school, as well as to act as pedagogues in school teams.

In addition to the 7 state HEIs, the state of Paraná has 4 federal universities and a federal institute with 25 advanced campuses (BRASIL, 2020). These institutions have complied with the quota law, n. 12,711/2012, which allows some indigenous people to also enter higher and technological courses offered by them.

Among the research carried out on the formation of indigenous teachers, Alves (2017) stands out, who analyzed the Pibid Diversity Program as a possibility to improve the initial formation of indigenous students who were studying in teaching degree courses at the State University of Maringá in the period from 2014 to 2017, whose access was given through the policy of supplementary vacancies.

Alves (2017) points out that academics have made great progress with the formation developed by Pibid Diversity. When analyzing the students' reports, the author states that “participation in PIBID-Diversity made it possible to get to know her own village better, the school itself, in teaching-learning situations” (ALVES, 2017, p. 161, our translation) and “that students diversified and differentiated materials used in the performance of the scholarship holders attracted the attention of the children, helping in the appropriation of the contents” (ALVES, 2017, p. 164, our translation).

The study by Alves (2017) demonstrates that programs such as Pibid Diversity contribute for future indigenous teachers to improve their knowledge and relate the theory studied in the disciplines that make up the curriculum with the practice/reality of indigenous communities, approaching the principles of Pedagogy of Alternation.

Jordão (2014), an indigenous researcher who has been dedicated to studying the role of the indigenous teacher in indigenous school and education, presents in his reflections that one of the objectives of the current legislation is that literacy occurs in both languages (indigenous and Portuguese); in this case, the teacher must be proficient in the indigenous language. The author points out that when the teacher has mastery of the indigenous language “many of the difficulties of the teaching and learning process would be removed” and it would also be “a way to learn more about their own language by researching with the elders of the village. With the study of their own language, indigenous people recover their own methodologies, knowledge and practices, thus configuring the recovery of tradition” (JORDÃO, 2014, p. 7, our translation).

We can consider that the mastery of the indigenous language is one of the challenges to be faced, since many peoples stopped speaking their languages, because throughout more than 500 years of colonialism there were periods in the history of indigenous education when legal regulations prohibited the use of the indigenous language (BRASIL, 1845), or even that subtly induced those peoples to speak and use the Portuguese language (BRASIL, 1973).

The revitalization of culture, the strengthening of the indigenous language and the dialogue becomes, therefore, a challenge to be faced in specific courses and/or programs for the initial formation of indigenous teachers, considering the specificity of intercultural, differentiated and bilingual education in that the “indigenous school category” is based (BRASIL, 1999); in this sense, in line with the legal texts, the indigenous teacher is, because he is part of the community and has knowledge of the culture and the indigenous language, who is better able to assume the teaching and learning processes in indigenous schools.

The work of the indigenous teacher seeks, together with his community, to guarantee the characteristics of the indigenous school, which are: differentiated calendar; methodologies that value and incorporate traditional knowledge and practices of each people; teaching and learning the indigenous language and the Portuguese language in their oral and written forms; construction of didactic material in line with the language spoken and with the socio-cultural organization of each people; curriculum that includes universal content and knowledge of indigenous culture, understanding of their own learning processes of children and young people who attend schools, management that allows the construction of pedagogical projects with autonomy and specificity of the indigenous school, as the management and organization of the school indigenous should consider.

[...] their social structures; their socio-cultural, religious and economic practices; their ways of producing knowledge, their own processes and teaching-learning methods; the use of didactic-pedagogical materials produced according to the socio-cultural context of each indigenous people (BRASIL, 2012, p. 8, our translation).

In view of this reality in which the indigenous teacher will act, it is understood how complex, significant and fundamental his formation is, and relatively different from the formation of non-indigenous teachers. The formation of indigenous teachers is always permeated by the relationship between ancestral knowledge and their people and the Western knowledge that they acquire in higher and in continuing education.

The indigenous teacher is a sage, being able, in the collective with other teachers, leaders, elders, prayers from their communities, to develop intercultural and bilingual pedagogical projects and thus contribute to the strengthening of indigenous identities and languages via school.

Final considerations

The initial formation of the indigenous teachers is a topic that requires many studies, research and proposals for specific programs and courses in order to meet the legal precepts and demands of the different indigenous communities in Paraná.

With this text it was possible to verify that the national and state policies for the formation of indigenous teachers are recent, understanding that the systematization of a national public policy aimed at this segment comes mainly from the demands produced by the indigenous social movements from the 1970 to 1990.

The 2000s became the historic landmark for the regulation of national legislation for the entry of indigenous people into higher education through the affirmative action policy, through intercultural teaching degrees and quotas. In Paraná, in compliance with this general policy, legislation was implemented that guaranteed additional vacancies, regulated by laws no. 13,134/2001 and no. 14,995/2006.

From the studies carried out, we found that for a consistent formation that meets the Guidelines and the wishes of the communities, a greater articulation between the specificities and demands of the indigenous schools and the teaching degree courses in which these indigenous people are inserted is necessary. Thus, we highlight the achievements of indigenous peoples in the state of Paraná, in terms of access to higher education, and we argue

that it is essential to expand this policy so teacher formation in intercultural and bilingual courses is guaranteed.

In this way, we understand that the organization of specific degrees for indigenous peoples is a demand that needs to be discussed with indigenous peoples and carried out in the state of Paraná, since they enable a curriculum that incorporates cultural contents and respect for the ways of learning of the indigenous students.

There is a discrepancy that directly affects the educational background of the new indigenous generations: when observing that in the 39 indigenous state schools in Paraná, the majority of the approximately 800 teachers who work in them are not indigenous and that, among the indigenous teachers, 80% do not have higher education and no job stability, as they are hired through simplified processes with temporary contracts.

This issue refers to the urgency of investments, both financial and pedagogical, in the initial formation of indigenous teachers, since the state has a great demand for the formation of indigenous teachers to work in the intercultural, being this a great challenge, to increase the number of indigenous teachers and, at the same time, the provision of quality formation in order to contemplate aspects of culture and the appreciation of mother tongues in the teaching and learning processes, thus guaranteeing the function of the indigenous school, a topic that deserves further study.

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