

The indigenous woman graduate of FAINDI/ UNEMAT intercultural licenciatura degrees¹

A mulher indígena egressa das licenciaturas interculturais da FAINDI/UNEMAT

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Abstract

The paper aims to understand the quantitative presence of indigenous women among students of intercultural undergraduate courses at FAINDI/UNEMAT and the role of indigenous women graduating from undergraduate courses. The approach is qualitative, with documentary research procedures in order to understand the number of students graduating from intercultural undergraduate courses, offered between 2001 and 2022, and how the quantitative presence of indigenous women changes among the five classes of intercultural Licenciatura degrees and the two Intercultural Pedagogy classes. Three indigenous female student teachers were interviewed to understand how they perceive themselves in their degrees. The data show that the number of women is small compared to that of the men in all intercultural degrees, however, for the indigenous women interviewed, the act of studying intercultural degrees shows their central role in changing cultural relations, which, for them, represents a great achievement.

Keywords: university pedagogy; decoloniality; intercultural degrees; FAINDI/UNEMAT.

Resumo

O estudo pretende compreender a presença quantitativa da mulher indígena entre os estudantes dos cursos de graduação interculturais da FAINDI/UNEMAT e o protagonismo das mulheres indígenas egressas dos cursos de graduação. A abordagem é qualitativa, com procedimentos da pesquisa documental para entender o quantitativo dos(as) estudantes egressos(as) dos cursos de graduação interculturais, ofertados entre 2001 a 2022, e como a presença quantitativa das mulheres indígena se altera entre as cinco turmas de licenciaturas interculturais e as duas turmas de Pedagogia Intercultural. Foram entrevistadas três estudantes professoras indígenas para entender como elas se percebem nas licenciaturas. Os dados mostram que a quantidade de mulheres é pequena se comparada à dos homens em todas as licenciaturas interculturais, no entanto, para as mulheres indígenas entrevistadas o ato de cursar as licenciaturas interculturais mostra o seu protagonismo para mudar as relações culturais, o que, para elas, representa grande conquista.

Palavras-chave: pedagogia universitária; decolonialidade; licenciaturas interculturais; FAINDI/UNEMAT.

INTRODUCTION

From the partial results of the postdoctoral internship research on the Programa de Pós-Graduação em Estudos Culturais (Cultural Studies Postgraduate Program) (PPGCult) of the Universidade Federal do Mato Grosso do Sul (Federal University of Mato Grosso do Sul) (UFMS), Aquidauana Campus, on the line of research Subjects & Languages, under the title "University Decolonial Pedagogy: the interactional and dialogical processes of the formation of indigenous teachers within the context of Faculdade Indígena Intercultural (Intercultural Indigenous College) – FAINDI, of the Universidade do Estado de Mato Grosso (State University of Mato Grosso) (UNEMAT)", we have sought to understand the formation of university decolonial

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¹ "Licenciatura", in Brazil, is a type of undergraduate degree, similar to a Bachelor's, that grants the student the diploma to teach the chosen field at schools, which is typically not allowed with only a Bachelor's.

pedagogy by means of the theories-practices of human formation of the indigenous peoples that study Intercultural Licenciatura and Intercultural Pedagogy courses in this college.

To this end, this investigation anchors itself on decolonial thought through detachment from the logic of a single possible world, and, in this case, from a single way of conceiving and developing University Pedagogy in the academic training of university students, without listening to different voices and taking into consideration the diversities that compose it.

The postdoctoral research was conceived by the receipt of a scholarship from the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (Personal Development of Higher Education Coordination) (CAPES), tied to the Programa de Desenvolvimento da Pós-graduação na Amazônia (Program for the Development of Post-graduation in the Amazon) (PDPG), linked to the themes of the project "Sociocultural Cartography of the State of Mato Grosso, from cultural diversity to the economic sustenance of indigenous settlements, quilombola² and ribeirinha³ communities and rural settlements", tied to the Thematic Area of the CAPES Public Notice n. 13/2020 named "Sociocultural diversity, sustainability and socioeconomic activities" [axis 8] (Internal Public Notice n. 001/2022, item 1.2). For this, we intended to visualize, within UNEMAT's internal context, between the undergraduate courses available through differentiated modalities, the Faculdade Indígena Intercultural (Intercultural Indigenous College) (FAINDI), which offers degrees for indigenous teachers in the Intercultural Licenciaturas with three qualifications, and the Licenciatura in Intercultural Pedagogy.

Therefore, there is, under the perspective of University Pedagogy, the aim to "[...] investigate the culture, the official and non-official educational processes, and ways of living and survival of these social groups"⁴ (Brasil, 2020), and, in this context, to study University Pedagogy within FAINDI/UNEMAT, in order to qualify and add to this Pedagogy the theory of decolonial thinking. This is because one of the goals of this College is "[...] the execution of the Bachelor's and Licenciatura Plenas Degrees, with the aim of continuing and in-service education of indigenous teachers and professionals"⁵ (Universidade do Estado de Mato Grosso, 2024a), incorporating to the education the intercultural dialogues among different wisdoms, knowledge, values and cosmological principles of native peoples of Brazil.

The partial results of the field research carried out in July 2023, with students graduated from FAINDI/UNEMAT, who composed the second class of the Professional Masters, on the Programa de Pós-graduação em Ensino em Contexto Indígena Intercultural (Postgraduate Program in Teaching in Intercultural Indigenous Context) (PPGECII), offered by the same College, on the university campus "Deputado Rene Barbour" – Barra do Bugres-MT, revealed that, of the 17 students present on the subject Production of Pedagogic-Didactic Support Materials for Indigenous Schools, six were indigenous women, a fact which aroused the following questionings: how was the quantitative presence of indigenous women amongst the students of the undergraduate intercultural degrees of FAINDI/UNEMAT and in what way do these women perceive their role from their initial teacher education on FAINDI/UNEMAT?

The fact that there are few indigenous women in the masters class, and, among the few present, only three made themselves available to participate in the interview, left us intrigued and curious and brought us closer to gender studies to understand the reasons for this fact. Thus, we sought to learn more of the quantitative presence of the Indigenous Woman on the seven classes of intercultural Licenciaturas, offered from 2001 to 2022, on the aforementioned learning space, with the aim to highlight the presence of the indigenous women on these undergraduate degrees, in order to verify the gender issue and how the quantitative presence of the women alters itself amongst the five Intercultural Licenciaturas and the two classes of Intercultural Pedagogy.

² Quilombolas are the members of Quilombos, autonomous communities in Brazil created by enslaved people as a means of social and cultural resistance during the Colonial Times.

³ Traditional populations in Brazil that live near rivers and survive through fishery, hunt, swidden, and vegetable extraction.

⁴ "[...] investigar a cultura, os processos educacionais oficiais e não oficiais, e modos de vida e sobrevivência desses grupos sociais".

⁵ "[...] a execução dos Cursos de Licenciaturas Plenas e de Bacharelado, com vistas à formação em serviço e continuada de professores e profissionais indígenas".

In order to understand this number and complete the data, we present excerpts from the interviews with the three women, indigenous students and teachers of the Haliti-Paresi, Tapirapé and Terena ethnicities, to understand, based on their life stories and with an emphasis on school education and the start of their teaching activities on indigenous schools, their role as of the initial teacher education.

METHOD

The research in development is of qualitative nature, as it approaches the lived world and understands, describes, analyzes and interprets the meanings attributed by the human beings, in order to “[...] scrutinize the way in which people construct the world around them, what they are doing or what is happening in terms that make sense and offer a rich insight”⁶ (Angrosino, 2009, p. 8). To this author, the research with a qualitative approach “[...] is based on the idea that the methods and theory must be appropriate to that which is studied”⁷ (Angrosino, 2009, p. 8), therefore, it must allow for the meanings and actions of the indigenous female teachers, graduated from the intercultural degrees offered by FAINDI/UNEMAT, to be examined and understood, as it allows for the participants to reflect on their memories and externalize them based on their narratives.

The adopted procedures for the research are bibliographical, documentary and field. In this paper, as it is a segment of a larger research, we have centered around the data produced on the documental and field researches, with an emphasis on the interviews with the graduated students.

In order to produce data referring to the graduated students from FAINDI/UNEMAT, by the principles of documentary research, we have sought information on UNEMAT’s website referring to the available classes, number of vacancies and full names of the students who attended the undergraduate courses (Universidade do Estado de Mato Grosso, 2024b). We organized these data in Excel spreadsheets, identified the gender, male or female, of the graduated students based on their names, and the data were confirmed by the spreadsheets made available by the aforementioned College’s office.

With regard to the moment of the field research, we carried out semi structured interviews with 11 of the 17 students present in the aforementioned subject on the Professional Masters of PPGECII. The invitation was made to all students present, upon a presentation of the research in the classroom and voluntary adhesion to participate. The research sample was composed of 11 indigenous student teachers that attended the undergraduate or the specialized degrees in Indigenous School Education offered by FAINDI/UNEMAT, according to characteristics systematized on **Chart 1**, as follows.

On **Chart 1** we have highlighted, in bold, the three interviewed female indigenous teachers, in order to obtain important elements of reflection to understand the data on the gender of the classes on Intercultural Licenciaturas and Intercultural Pedagogy.

RESULTS

Training of indigenous teachers: linkages between cultural studies and gender studies

A result of a lot of struggle and accomplishments of the indigenous movements and Universities, the formation of indigenous teachers was originated from “[...] complaints of native peoples about the guardianship cases that happen within the settlements in different areas, amongst them, school education”⁸ (Ferreira; Sales; Zoia, 2021, p. 50).

This formation, within the context of the University, is in direct contact with the schools of the settlements, considering that “[...] the specific degrees on the formation of indigenous teachers occur as in-service training, as these teachers operate in their respective schools even before their specific formation in teaching”⁹ (Ferreira; Sales; Zoia, 2021, p. 51).

⁶ “[...] esmiuçar a forma como as pessoas constroem o mundo à sua volta, o que estão fazendo ou o que está lhes acontecendo em termos que tenham sentido e que ofereçam uma visão rica”.

⁷ “[...] parte da ideia de que os métodos e a teoria devem ser adequados àquilo que se estuda”.

⁸ “[...] denúncias dos povos originários sobre os processos tutelares que acontecem dentro das aldeias em diferentes campos, entre eles, a educação escolarizada”

⁹ “[...] os cursos específicos de formação de professores/as indígenas ocorrem como formação em serviço, pois esses professores atuam em suas respectivas escolas mesmo antes da sua formação específica para a docência”.

Chart 1. Sample of interviewed indigenous student teachers.

Interviewee	Gender*	People/ Ethnicity	County	Class	Degree**	Specificity
F.O.N.	M	Umutina-Balatiponé	Barra do Bugres	2001-2006	L. I. I.	Mathematical and Natural Sciences
L.N.	M	Paresi	Tangará da Serra	2016-2022	L. I. I.	Mathematical and Natural Sciences
S. A.	M	Umutina-Balatiponé	Barra do Bugres	----	M. R. em Barra do Bugres E. E. I.	Mathematics
L.Z.	M	Haliti-Paresi	Tangará da Serra	2013-2016	P. Ead UNOPAR	Pedagogy
T.T.T	M	Xavante	Barra do Garças	2016-2022	L. I. I.	Social Sciences
N.O.K.	F	Haliti-Paresi	Tangará da Serra	2016-2022	P. I.	Pedagogy
B.T.	M	Bororo	Santo Antônio do Leverger	2001-2006	L. I. I. E. E. I.	Social Sciences
T.T.	F	Tapirapé	Santa Terezinha	2012-2016	L. I. I.	Languages, Arts and Literature
M.C.R.	M	Rikbaktsa	Brasnorte	2016-2022	L. I. I.	Social Sciences
M.T.R.	F	Terena	Matupá	2012-2016	P.I.	Pedagogy
X.C.T.	M	Tapirapé	Confresa	2001-2006	L. I. I.	Languages, Arts and Literature

*M: Male; F: Femaler; **L. I. I.: Licenciatura Intercultural Indígena (Indigenous Intercultural Licenciatura); P. I.: Pedagogia Intercultural (Intercultural Pedagogy); M. R.: Matemática Regular (Regular Mathematics); P. Ead: Pedagogia Ead (On-line Pedagogy); E. E. I.: Especialização em Educação Indígena (Specialization in Indigenous Education).

Source: Elaborated by the authors.

Thus, the Universities that serve native peoples are challenged to: produce “[...] an emancipatory formation based on interculturalism, considering bi/multilingualism, the sociolinguistic situations, the specificities, the differences, anyway, the knowledge of culture in dialogue with the academia” (Ferreira; Sales; Zoia, 2021, p. 52); and reinvent themselves in the sense of perceiving other pedagogies that respect the place and culture of the subalternized social groups that are also part of it, for

[...] the studies related to decolonial thinking show that Europe, during the colonization process, established a world-system based on hierarchies that place on the non-indigenous, heterosexual, christian, capitalist and military man on power and commandment arrangements. These hierarchies - racist, sexist etc.- are sustained despite the political and legal end of the colonial period on which we designate coloniality, with racism being the main organizer of the other structures of this world-system engineered on the genocide and exploitation of the indigenous and colonized peoples¹⁰ (Rosendo; Fonseca, 2022, p. 635).

¹⁰ “[...] os estudos relacionados ao pensamento decolonial, apresentam que a Europa, durante o processo de colonização, estabeleceu um sistema-mundo fundamentado em hierarquias que depositam no homem não indígena, heterossexual, cristão, capitalista e militar nos arranjos de poder e comando. Estas hierarquias – racistas, machistas, etc. – se sustenta apesar do fim político e jurídico do período colonial no que se designa colonialidade, sendo o racismo o princípio organizador das demais estruturas deste sistema-mundo arquitetado sobre o genocídio e exploração dos povos indígenas e colonizados”.

The remarks made by the authors indicate that other studies on Universities are required, and must guide, indeed, “other pedagogies”, for, as Bitencourt (2022, p. 780) states, they exist, since there are “[...] actions of undergraduate education that allow for the inclusion of marginalized peoples [and enable] [...] the verification of the peculiarities that bring them closer to Decolonial Thinking”¹¹, directing our focus to the formation of teachers on these modalities.

On the present paper, through the lens of Decoloniality, we direct our attention to FAINDI/ UNEMAT and its purposes and activities: the teaching, research and extension developed in processes of interaction between the subjects that move it, allowing for the prominent role of the indigenous peoples, and, in the case of this research, the “[...] courses of formation of indigenous teachers with new ways of thinking, feeling and acting, new themes, different epistemologies and cosmovisions, aiming to promote what some author have named decolonial thinking”¹² (Rosendo; Fonseca, 2022, p. 636). This will allow for the understanding of what is the decoloniality of thinking and understand,

[...] indeed, what is transcending the maintenance of the social organization in the universities and undergraduate degrees. For the university degrees and public notices are usually based on colonialism, that is, they are based on the knowledges produced by the scientific and philosophical elites¹³ (Ferreira; Sales; Zoia, 2021, p. 59).

This allows for the University to reinvent itself, therefore, it intrigues us to know how UNEMAT, by means of the educational processes developed in the heart of FAINDI, have been experiencing the formation of indigenous teachers, when considering it is a formative space that represents the resistance of the indigenous movement and the professionals that make up the University for the sake of the formation of the indigenous teachers. For this reason, the study on University Pedagogy is pertinent.

To Ferreira, Sales e Zoia (2021), many are the challenges shown in the formation of indigenous teachers, and

[...] in this constitutive entanglement of the degrees and of the (self)/formation of indigenous teachers, the relationships are complex, but we believe that the formation is signified at all times, mainly, because we believe in collectiveness to the students, that the formation of teachers needs to be in connectivity with indigenous education, with interculturality. It is vital to understand that Decoloniality in the schooling process is based on the indigenous pedagogies, that is, in this connectivity of the formation of teachers and as knowers of the science of their own people¹⁴ (Ferreira; Sales; Zoia, 2021, p. 56).

It is in this sense that we draw the formation of indigenous teachers closer to decoloniality. By considering it “[...] a path to resist and deconstruct patterns, concepts and perspectives imposed to the subalternized peoples during all of these years, being also a direct criticism to modernity and capitalism”¹⁵ (Rosendo; Fonseca, 2022, p. 638).

Studies show that, in the last few years, the “[...] discussion around the intersection of gender, race and class has gained more momentum in academia”¹⁶ (Santana, 2019, p. 39). This reinforces the need to recognize the

¹¹ “[...] ações de ensino de graduação que permitiram a inclusão dos povos marginalizados, [e possibilitam] [...] verificar as peculiaridades que as aproximam do Pensamento Decolonial”.

¹² “[...] cursos de formação de professores indígenas com novas formas de pensar, sentir e agir, novas temáticas, diferentes epistemologias e cosmovisão objetivando promover o que alguns autores têm denominado de pensamento decolonial”.

¹³ “[...] de fato, o que é transcender a manutenção da organização social das universidades e dos cursos de graduação. Pois os cursos universitários e os editais governamentais, são geralmente baseados no colonialismo, ou seja, se baseiam nos conhecimentos gerados pelas elites científicas e filosóficas”.

¹⁴ “[...] nesse emaranhar constitutivo dos cursos e do se/formar-se professores/as indígenas, as relações são complexas, mas acreditamos que a formação é significada o tempo todo, principalmente, porque acreditamos em coletividade aos estudantes que a formação de professores/as precisa estar em conectividade com a educação indígena, em interculturalidade. É fundamental compreender que a Decolonialidade no processo escolarizado se pauta nas pedagogias indígenas, ou seja, nessa conectividade da formação de professores/as e como sabedores da ciência do seu próprio povo”.

¹⁵ “[...] caminho para resistir e desconstruir padrões, conceitos e perspectivas impostos aos povos subalternizados durante todos esses anos, sendo também uma crítica direta à modernidade e ao capitalismo”.

¹⁶ “[...] a discussão em torno da intersecção entre gênero, raça e classe tem ganhado mais fôlego no meio acadêmico”.

[...] urgency in making the demands of women doubly subalternized by gender and race, in this case, black and indigenous women, visible [...] Despite there still being a long way for equality and freedom of the first group, the growth of the black feminist movement and the insertion of its demands on several social spheres is notable. However, you can't say the same about indigenous women¹⁷ (Santana, 2019, p. 39).

In her article, Santana (2019) highlights the indigenous female trajectories of eight settlements in the Northeast region, on the necessity to make way to female indigenous voices, “[...] respecting the specificities and complexities of indigenous culture, the limits of our knowledge of the lives of these women and the idea of not essentializing the female experiences, attitudes that obviously include indigenous women”¹⁸ (Santana, 2019, p. 40).

There is relevance in intersectional the factors of gender, race and social class, Santana stresses, because indigenous women also constitute the “Other”, the second of their peers, and it is necessary to also consider “[...] the multicultural perspectives, in which the autonomous right of indigenous people must be recognized and respected”¹⁹ (Santana, 2019, p. 43). Besides the “[...] double otherness of the indigenous woman, who have to fight for her right as a woman, without decentralizing the movement for the rights of her people”²⁰ (Santana, 2019, p. 44), it is important to highlight that, by carrying out this research, it was possible for us to approximate culture studies and gender studies, and the implications on the construction of the identities of the participants of the research, which allowed us to situate it “[...] on a network of social and cultural practices of signification”²¹ (Beck; Guizzo, 2013, p. 181).

At present, indigenous women assume central roles in indigenous fight and resistance, being leaders for other women that have them as examples to be followed, which reveals the striking female presence in political and public spaces of their communities. Cultural Studies allow us to transit between places and unveil the importance of the participation of women in all history of indigenous people because, for Decoloniality to effectively happen, it is necessary to sever the entire situation of violence and oppression of the other, and this undergoes, obviously, the gender issue.

DISCUSSION

According to Bergamaschi, Doebber and Brito (2018), the Brazilian Federal Constitution of 1988 officially discontinued the policies of guardianship and integration destined to the indigenous peoples, recognizing, for the first time, the right of these peoples to forms of social organization, to the languages, the habits and customs and also the right to bilingual and differentiated education in the schools of their territories. With this, the need for a specific and differentiated formation for the indigenous teacher arises.

The new Constitution contemplates the right to specific and differentiated school education for indigenous peoples. However, actions that truly foster the enrollment of indigenous students to higher education are more recent, instituted since the beginning of the 1990 by means of agreements between the Fundação Nacional do Índio (National Foundation of the Indian) (Funai) and some private and community institutions²² (Bergamaschi; Doebber; Brito, 2018, p. 39).

¹⁷ “[...] urgência em tornar visíveis as demandas de mulheres duplamente subalternizadas pelo gênero e sua raça, no caso, negras e indígenas. [...] Apesar de ainda haver um longo caminho pela igualdade e liberdade do primeiro grupo, é notável o crescimento do movimento feminista negro e a inserção de suas demandas, mas diversas esferas sociais. No entanto, não se pode dizer o mesmo sobre as mulheres indígenas”.

¹⁸ “[...] respeitando as especificidades e complexidades da cultura indígena, os limites do nosso conhecimento sobre a vida destas mulheres e a ideia de não essencializar as experiências femininas, atitudes que obviamente inclui as mulheres indígenas”.

¹⁹ “[...] as perspectivas multiculturais, nas quais o direito autônomo dos indígenas deve ser reconhecido e respeitado”.

²⁰ “[...] dupla alteridade da mulher indígena, que precisa lutar pelos seus direitos enquanto mulher, sem descentralizar o movimento pelos direitos do seu povo”.

²¹ “[...] numa rede de práticas sociais e culturais de significação”.

²² “A nova Constituição contempla o direito à educação escolar específica e diferenciada dos povos indígenas. No entanto, ações que de fato propiciem o ingresso de estudantes indígenas no ensino superior são mais recentes, instituídas desde o início da década de 1990 por meio de convênios entre a Fundação Nacional do Índio (Funai) e algumas instituições privadas e comunitárias”.

Thus, sensitive to the needs of indigenous peoples of the State of Mato Grosso, incentivized by the Universities and by entities of civil society, the government of this State created the Comissão Interinstitucional e Paritária (Interinstitutional and Paritary Commission), composed by representatives of the indigenous societies and of state and federal public organs, with the goal of elaborating a preliminary project for Licenciatura courses for the formation of indigenous teachers.

Before this, the Universidade do Estado de Mato Grosso (State University of Mato Grosso) (UNEMAT), in 2001, fulfilling one of its principles aimed at the appreciation of Brazilian cultural diversity, put to work one of its boldest projects, the *3º grau Indígena (Indigenous 3rd degree)*, with the offer of a specific and differentiated course for indigenous teachers, named Licenciatura Intercultural Indígena (Indigenous Intercultural Licenciatura), with three qualifications: Languages, Arts and Literature; Mathematical and Natural Sciences; and Social Sciences; years later, the Head of Management of Indigenous Education, tied to the Pró-Reitoria de Ensino de Graduação (Pro-Rectorate of Undergraduate Education) (PROEG), created the Faculdade Indígena Intercultural (Intercultural Indigenous College) (FAINDI), based in UNEMAT, Barra do Bugres Campus, which offers, since 2012, besides the aforementioned degree, Intercultural Indigenous Pedagogy, a postgraduate degree *lato sensu* – Specialization in Indigenous School Education, and more recently, created the Professional Masters.

In 22 years since the creation of the Indigenous 3rd Degree, and later, FAINDI/UNEMAT, by means of the offer of five classes of Licenciaturas Interculturais Indígenas (Indigenous Intercultural Licenciaturas) (L. I. I.) and two classes of Pedagogia Intercultural Indígena (Indigenous Intercultural Pedagogy) (P. I. I.), 515 indigenous teachers have graduated, whose dynamics of offerings and the achieved results can be observed in [Chart 2](#).

[Chart 2](#) shows the amount of classes of the intercultural undergraduate courses offered by FAINDI/UNEMAT, in which it can be verified that the first classes were more numerous, and later there was a small reduction of the number of these offers, diversifying also the formation by means of offering, besides the Intercultural Licenciaturas, Intercultural Pedagogy. In total, FAINDI/UNEMAT has already graduated 515 indigenous teachers and specialized 140 teachers in Indigenous School Education. According to Ferreira, Sales and Zoia (2021), the Intercultural Licenciaturas in the Instituições de Educação Superior (Institutions of Higher Education) (IES) are the

[...] answer to the Indigenous Movement on the claim to the right of an education/formation of teachers that would attend to the context of personal experiences. The text comprises that the complaints associated to the year of the accomplishment and the exercise are in part collaborative of the development of the formation of indigenous teachers under the perspective of liberating education, because it is specific, differentiated, bilingual, intercultural and community.²³ (Ferreira; Sales; Zoia, 2021, p. 50)

Before this, for this paper, our focus turned to the gender issues, understood as a “ [...] theoretical category used to handle a set of meanings and symbols built upon the basis of the perception of sexual difference and used in the understanding of the observed universe, including the relationships between men and women”²⁴ (Teixeira; Gomes, 2012, p. 60), the female and the male. The gender issues, in this paper, will be approached with the intent to understand the presence and main role, or otherwise, of the Women in the intercultural undergraduate courses offered by FAINDI/UNEMAT. The documentary research shows us the sum of the gender of the graduated students, as illustrated on the following [Figure 1](#).

On [Figure 1](#) we display the gender issue on the intercultural degrees, highlighting the greater sum of men in the courses in FAINDI/UNEMAT, which is constant in all classes, making up for, in total, 79.8% of indigenous men (411), and only 20.1% (104), of indigenous women. In the

²³ “[...] resposta ao Movimento Indígena na reivindicação do direito a uma educação/formações de professores/as que atendessem o contexto de vivências próprias. Compreende no texto a denúncia associada ao anúncio da conquista e do exercício em ser parte colaborativa da construção de formação de professores/as indígenas na perspectiva da educação libertadora, porque, específica, diferenciada, bilíngue, intercultural e comunitária”.

²⁴ “[...] categoria teórica utilizada para tratar um conjunto de significados e símbolos construídos sobre a base da percepção da diferença sexual e utilizados na compreensão do universo observado, incluindo as relações entre homens e mulheres”.

Chart 2. Dynamic of course offerings of the Intercultural Undergraduate courses at FAINDI/UNEMAT.

Intercultural undergraduate courses	Year of enrollment	Year of graduation	Number of graduates
Licenciaturas	2001	2006	190
Licenciaturas	2005	2009	90
Licenciaturas	2008	2011	33
Licenciaturas	2011	2016	45
Pedagogy	2012	2016	45
Licenciaturas	2016	2022	56
Pedagogy	2016	2022	56
General Sum			515

Source: Elaborated by the authors.

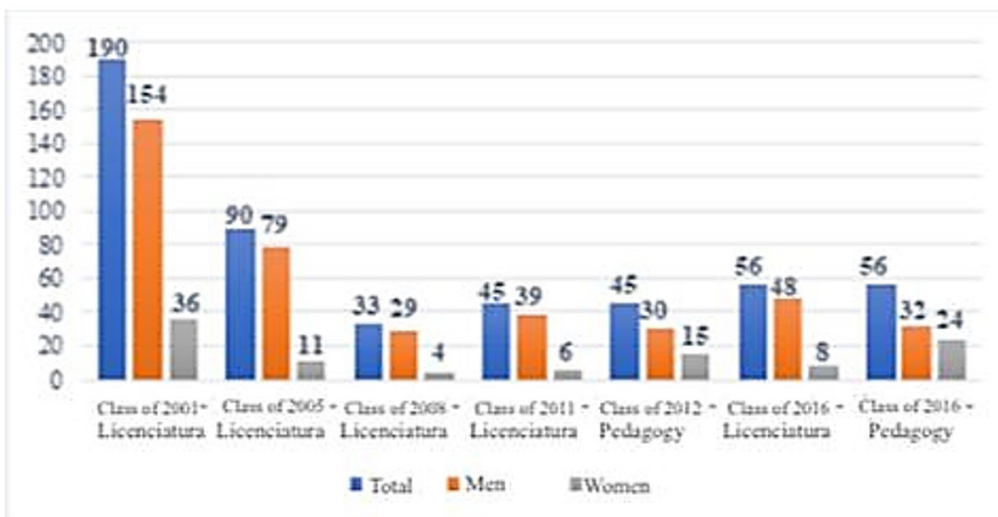


Figure 1. Gender amongst the students graduated from the undergraduate courses developed on FAINDI/UNEMAT - Source: Elaborated by the authors.

classes in the courses of Intercultural Licenciaturas the average of men remain high (86%), dropping a little in the classes of Intercultural Pedagogy (62%), which shows that the number of indigenous women, in the courses of Pedagogy, has always been smaller.

If we compare these data of courses of indigenous Intercultural Licenciaturas offered in a University, on-campus and on an alternating regime of time-university (Intensive Stage) and time-settlement (Intermediate Stage), with the data from the 2021 Censo da Educação Superior (Higher Education Census), for the undergraduate courses offered on-campus by universities, “[...] 63.5% of the enrollments on the licenciatura courses are in [these] universities and, 72.5% of the enrolled students are women”²⁵ (Brasil, 2022, p. 23), therefore, we realize that on FAINDI/UNEMAT the number of women is the opposite of the on-campus constant offer courses, which may show it might be a cultural question of the indigenous peoples.

We may still think of the data of the 2022 Censo Escolar (School Census), in regards to the fact that Brazilian primary education is taught, for the most part, by women. “Of the teacher body, comprised of over 2.3 million professionals, 1.8 million (79.2%) are women” (Brasil, 2023). This datum is vague because, unfortunately, the school census does not specify the data referring to school education in indigenous territories, which would be important in our

²⁵ “63,5% das matrículas de cursos de licenciatura estão nas [nessas] universidades, e 72,5% dos alunos matriculados são mulheres”

understanding of the reason behind the data of the formation of FAINDI/UNEMAT, but it shows us the opposite, the small quantitative presence of the indigenous women in the courses.

The sum of women is even smaller in the intercultural licenciaturas courses, in which the indigenous students, by the end of the first two years, opt for one of the qualifications: Mathematical and Natural Sciences, Social Sciences, and Languages, Arts and Literature. It called to our attention that, in these courses, the presence, in numbers, of the indigenous women is small, often oscillates, and, in some cases, even disappears, as can be observed in [Chart 3](#).

Between the qualifications, Mathematical and Natural sciences is, among the licenciaturas, the one with the least indigenous women, and the one where they show up the most is in Languages, Arts and Literature.

As for the classes of the Intercultural Pedagogy course, we have elaborated [Chart 4](#).

On [Chart 4](#) it seems that, even with the predominance of indigenous men in Intercultural Pedagogy as well, the difference between both genders is smaller, in both classes.

Chart 3. Gender amongst the students graduated from the degrees of Intercultural Licenciatura on FAINDI/UNEMAT.

Intercultural Licenciatura	Qualification	Men	Women	Subtotal	Sum
Class of 2001	Mathematical and Natural Sciences	60	10	70	190
	Social Sciences	50	19	69	
	Languages, Arts and Literature	44	7	51	
Class of 2005	Integrated	79	11	90	90
Class of 2008	Mathematical and Natural Sciences	11	0	11	33
	Social Sciences	8	2	10	
	Languages, Arts and Literature	10	2	12	
Class of 2011	Mathematical and Natural Sciences	10	1	11	45
	Social Sciences	12	2	14	
	Languages, Arts and Literature	17	3	20	
Class of 2016	Mathematical and Natural Sciences	12	2	14	56
	Social Sciences	19	1	20	
	Languages, Arts and Literature	17	5	22	
Subtotal		349	65	414	414

Source: Elaborated by the authors.

Chart 4. Gender amongst the students graduated from the Intercultural Pedagogy classes at FAINDI/UNEMAT.

Intercultural Pedagogy	Men	Women	Subtotal
Class of 2012	30	15	45
Class of 2016	32	24	56
Subtotal	62	39	
General sum			101

Source: Elaborated by the authors.

Another important datum of the 2021 Censo da Educação Superior (Higher Education Census), which subsidizes the reflection that we are making in this paper, is in relation to the number of enrollments in the undergraduate licenciatura courses: the percentage of women is of 72.5% (Brasil, 2022).

From this point, we complement this section with the reflections on the documentary research, with the statements of the three indigenous female teachers on their stories and roles based on FAINDI/UNEMAT. To assure their anonymity, as written in the Termo de Consentimento Livre Esclarecido (Free and Informed Consent Form) (TCLE), signed by them, they will be designated as: indigenous teachers, followed by the initials of their full names.

- The *indigenous teacher NOK*, of the Haliti-Paresi people, resident of the Aldeia Rio Verde, in Tangará da Serra-MT. Studied Indigenous Intercultural Pedagogy, on which she enrolled in the class of 2016, and graduated in 2022.
- The *indigenous teacher TT*, of the Tapirapé People, resident of the Terra Indígena (TI) Urubu Branco, on Aldeia *Tapi'itawa*, on the district of Santa Terezinha-MT, studied Indigenous Intercultural Licenciatura, of the class of 2012, and got a qualification in Languages, Arts and Literature.
- The *indigenous teacher MTRM*, of the Terena People, resident of the Aldeia *Kopenoty* Terena, on the district of Matupá-MT. Was also part of the first class of Intercultural Pedagogy, enrolling in 2012 and graduating in 2016.

The life story, with an emphasis on School Education and the start of her teaching activities on the Indigenous School, of the indigenous teacher NOK, of the Haliti-Paresi people, that studied Intercultural Indigenous Pedagogy is thus narrated by her:

[...] there were no schools in the settlements, so my father won a house in Tangará [referring to the district's Urban Area where her settlement is located], then we moved because there were me and my siblings, [...] [I studied] the 1st and 3rd grades [...] in the city. [...] in 4th grade there was already a school in the Settlement and so [...] I came back, [...] finished 4th and 5th grades [...] and had to go back to the city, because they still hadn't implemented all of the classes of elementary school. [...] After it was implemented I came back to the Settlement and did my 7th and 8th grades, [...] in the following year I had the same problem, because High School had still not been implemented on the Settlement [...] I took two years [Freshmen and Sophomore years] on the city, [...] senior year²⁶, [...] I managed to take on the Settlement, [...] because there already was a High School²⁷.

As we can observe on indigenous teacher NOK's speech, from the 11 years of basic schooling done by her, she studied most years in schools of the urban area of the district she lived in, changing schools several times, alternating between the school of the Terra Indígena (Indigenous Land) (TI) and the one in the urban area, being taught by non-indigenous teachers and not in her native language. She recognizes that, at the time she completed Basic Schooling, the Haliti-Paresi TI schools were being implemented while indigenous teachers were graduating from their degrees on the first classes of Intercultural Licenciaturas offered by FAINDI/UNEMAT and returned to the land. This reality is also portrayed by Teixeira and Gomes (2012, p. 56) when they say: "[...] progressively, indigenous schools have been included in the government programs of improvement of education. Between the developed actions, the prioritization of the formation of teachers stands out"²⁸, forming the indigenous teacher to assist in assuring the rights of the indigenous peoples by means of recognizing "[...] their social organization, customs, languages, beliefs and traditions, and the native rights on the land they traditionally occupy"²⁹ (Teixeira; Gomes, 2012, p. 56), rights which are assured by the Federal Brazilian Constitution of 1999.

However, this is a recent reality in some territories, because, by talking about her school trajectory, between indigenous and non-indigenous schools, the indigenous teacher NOK tells us she entered indigenous school education as a teacher, in 2013, by invitation of an aunt that was studying the first class of Intercultural Pedagogy on FAINDI/UNEMAT, and this invitation

²⁶ Brazilian high school lasts three years.

²⁷ "[...] não tinha escola nas aldeias, então meu pai ganhou uma casa lá em Tangará [se refere à zona Urbana do município onde fica a sua Aldeia], aí a gente se mudou porque tinha eu e meus irmãos, [...] [fiz] o 1º ao 3º ano [...] na cidade. [...] no 4º ano já tinha escola na Aldeia e [...] eu retornei, [...] terminei o 4º e 5º ano [...] tive que retornar de novo para a cidade, porque ainda não tinha implantado a escola com todo ensino fundamental. [...] Depois que foi implantado eu retornei para a Aldeia e fiz o 7º e 8º anos, [...] no ano seguinte já teve o mesmo problema, porque ainda não tinha sido implantado o Ensino Médio na Aldeia. [...] fiz dois anos [1º e 2º anos do Ensino Médio] na cidade, [...] o 3º ano, [...] consegui terminar na Aldeia, [...] porque já tinha o Ensino Médio"#.

²⁸ "[...] progressivamente, as escolas indígenas têm sido incluídas nos programas governamentais de melhoria da educação. Entre as ações desenvolvidas, destacam-se: a priorização da formação de professores"

²⁹ "[...] sua organização social, costumes, línguas, crenças e tradições, e os direitos originários sobre as terras que tradicionalmente ocupam"

was due to her, at the time, finishing High School, and because other indigenous teachers of the School of Aldeia Rio Verde were leaving to create another settlement, so that “[...]they were short on teachers. [...] she invited me [referring to her aunt], [...] I didn't think about it a low and I accepted it. Then I came back to the Settlement [Aldeia Rio Verde] and the first class of students I started to work with was EJA, which had about three students [...]”³⁰. Thus, the indigenous teacher NOK acted as a teacher in an Indigenous School on Aldeia Rio Verde, before even starting her initial education in Pedagogy at FAINDI/UNEMAT, and according to the own interviewee, has acted under the condition of lay teacher, a reality considered common.

The indigenous teacher NOK added to her sentence by saying that, it is precisely due to the challenges faced in classroom with the students of the Educação de Jovens e Adultos (Education of Youth and Adults) (EJA), that she sought to attend College, and her first experience as a student was in a 3-years regular constant offer course, in a private Institution of Higher Education, however “[...] when I started studying there, I went for about two months, I couldn't adapt because it was a reality completely different to the one I wanted. So, I was indigenous and I wanted something that met my reality, the reality of my people”³¹. And this indigenous teacher dropped out of this course and continued to work at the school, waiting for the opening of the first class of Intercultural Pedagogy on FAINDI/UNEMAT.

As for the other indigenous teacher TT, of the Tapirapé People, graduated in Languages, Arts and Literature, describes her story on School Education in the following way:

I consider myself to be a great warrior, because since I was little, when I was seven, we lived three kilometers away from the settlement where the school was. [...] I went through three kilometers on a bike to study. [...] my grandpa, [...] and my dad would always say this, study my sons and my daughters, [...] though I studied with my own people [referring to the School on the very Settlement], I always had indigenous teachers. Only when I started to study 6th grade [...] [I had] non indigenous teachers, and found many difficulties . [...] [because] I didn't speak Portuguese . [...] to me it was a new thing because in the Settlement we only spoke our mother language [...] when I heard it, I understood very little, [...] I thought about giving up because I didn't understand, I couldn't do it [...] then it went on, [...] until I was listening, learning and practicing at school [referring to the Portuguese language]. But [...] the Portuguese language that I spoke stayed in the classroom, with the teachers [...] when I arrived at the settlement, it was the Tapirapé language. [...] time went on [...] I was invited to [...] become a judicial officer when I was 15, by my sister [...] who studied Magistrate on UFG [...] that's where I learned Portuguese”³².

According to the speech of indigenous teacher TT, she studied Elementary School in a school on Urubu Branco TI, and there, in the first few years of Elementary School, was taught only by indigenous teachers, in the mother language of her people, in an indigenous school. Only from 6th grade onwards did she have to learn a second language, in her case, Portuguese, facing difficulties, as she says. According to her, her difficulty with the languages, both her mother language and Portuguese, to adequately teach the Tapirapé people, made her decide to study the Intercultural Licenciatura on FAINDI/UNEMAT, and opted to study Languages, Arts and Literature “[...] because without the language, we as indigenous people become weaker, our culture is lost. When I saw the possibility of studying ‘languages’, I thought it was very important, I was like ‘I'm on it’”. We realize, in this sentence, that, similarly to the previous indigenous teacher, the indigenous teacher TT thought of the wellness of the community of the Tapirapé people, and on the children that, the same as her, studied in indigenous schools and have the right to learn on their own language and have Portuguese as a second language.

³⁰ “[...] ficou faltando professor. [...] ela me convidou [se referindo à tia], [...] não pensei muito e aceitei. Aí retornei para Aldeia [Rio Verde] e a primeira turma de alunos que eu comecei a trabalhar foi EJA, que tinha uns três alunos [...]”.

³¹ “[...] quando eu fui começar a estudar lá, eu fui uns dois meses, não consegui me adaptar porque era uma realidade totalmente diferente da qual eu queria. Então, eu era indígena e eu queria alguma coisa que fosse ao encontro com a minha realidade, a realidade do meu povo”.

³² “[...] eu me considero uma grande guerreira, porque desde pequena, quando tinha sete anos, a gente morava a três quilômetros da aldeia onde ficava a escola. [...] percorria três quilômetros de bicicleta para estudar. [...] meu avô, [...] e meu pai falavam sempre assim, estudem meus filhos e minhas filhas, [...] apesar de que eu estudava com o meu próprio povo [se referindo a Escola na própria Aldeia], sempre tive professor indígena. Só quando comecei a estudar no sexto ano [...] [tive] professores não indígenas, então encontrei muita dificuldade. [...] [porque] eu não falava o português. [...] para mim era novidade grande, porque a gente falava na Aldeia só a língua materna nossa [...] quando eu ouvia, eu entendia pouca coisa, [...] eu pensava de desistir porque não entendia, eu não conseguia fazer [...] aí foi indo, [...] até que foi ouvindo, aprendendo, praticando no colégio [se referindo a língua portuguesa]. Mas [...] a língua portuguesa que eu falava só ficava lá na sala de aula, com os professores [...] quando chegava na aldeia, já era língua Tapirapé. [...] o tempo foi se passando [...] fui convidada para [...] fazer magistério quando tinha 15 anos, pela minha irmã [...] que fazia Magistério da UFG, [...] foi lá que eu aprendi a língua portuguesa”.

The third interviewee was the indigenous teacher MTRM, of the indigenous people of Terena, resident of the *Kopenoty Terena* Settlement, on the district of Matupá-MT, and started by telling us about the Terena people in Mato Grosso, their claims for land through her father's leadership, who came from Mato Grosso do Sul in search for land for the Terena people. Her schooling was similar the other two indigenous teachers, however, marked by comings and goings and distancing from her relatives and references:

[...] my father, since 1980 [...] came [to MT in] search of a space and a land, because, at the time, on Mato Grosso do Sul, the areas of the Terena People were becoming small, [...] He was living between [...] [MS] and [...] [MT] and so were we for a long time. My childhood was more in Rondonópolis-MT, [...]. I was born in a non-indigenous world. [...] when I was about 9 [...] I went to the indigenous community in MS, [...] but I didn't speak the mother language anymore. [...] only my father spoke the mother language [...], my mom understood it, but couldn't speak it [...]. So, my first language is the Portuguese language, I have little knowledge of my mother language. [...] I've lost some of this contact with my culture. [...] I was alphabetized in Portuguese [...] After I was 9 years old, [...] we came back to [...] [MS] [...] from when I was 9 to when I was 12 years old, [...] I started to study at the Indigenous School there, which was totally different from the reality I was used to, [...] there, I started to have contact with my culture, the dance, the mother language, [...] my father came back to [...] [MT] and we stayed with my mother in [...] [MS] [...]. When I was about 12, [...] my father [...] came to pick up the whole family to help him with the claim to this land, which is where we are today. [...] and we went to the Bororo areas, on [...] [MT] [...] and I'm almost a Bororo speaker, because there, their mother language was really strong at the time. We went back to Rondonópolis, and we started to study again at the school for non-indigenous people [...] now already in middle school, [...] and our cultural question, of the Terena People, was staying behind again. [...] when it was the year 2003, that's when the joy of winning our land came to us, from 2003 to 2004. [...] already in the Matupá-MT area, on the Indigenous Land Iriri Novo, where we are today, [...] the search for the construction of the Terena Indigenous School began. [...] there, I started to study again. [...] I finished my High School, [...] on an indigenous school [...] with indigenous teachers, some were graduated, others, no, so we went on [...]”³³.

The Terena indigenous teacher, MTRM, also had her schooling marked by indigenous and non-indigenous schools and, according to her, that made it so that she had not learned the mother language of her people and, with that, the cultural question was somewhat jeopardized. Because she was almost completing High School at the *Iriri Novo* Terena TI, in Mato Grosso, and due to the need for teachers at the Settlement School, the teacher told us that “[...] in the year of 2008, [...] I was in senior year of High School, [...] the indigenous community appointed me as a teacher [...] [to] replace a teacher that was going to the indigenous reservation. That's where my trajectory on education begins”³⁴, showing that she had also worked as a teacher before enrolling to FAINDI/UNEMAT, “[...] in the year of 2012, the applications were opened, three spots for the Terena People, and that's where I enrolled. It was me, my husband and a classmate [...]. There were lots of people from our people that applied as well. [...]”³⁵.

³³ “[...] meu pai desde 1980, [...] veio [para MT em] busca de um espaço de terra, porque na época no Mato Grosso do Sul, estava ficando pequena a áreas do Povo Terena, [...]. Ele ficou entre [...] [MS] e [...] [MT], [...] e nós também por muito tempo. Minha infância foi mais em Rondonópolis-MT, [...]. Eu nasci num mundo não-indígena. [...] lá pelos meus 9 anos, [...] eu fui para a comunidade indígena em MS, [...] mas já não falava a língua materna. [...] só meu pai falava a língua materna, [...] minha mãe compreendia, mas não falava [...]. Então, a minha primeira língua é a língua portuguesa, tenho pouco conhecimento da minha língua materna. [...] perdi um pouco desse contato com a minha cultura. [...] Fui alfabetizada na língua portuguesa. [...] Depois dos meus 9 anos, [...] voltamos de novo ao [...] [MS] [...] dos meus nove anos até os 12 anos de idade, [...] eu comecei a estudar na Escola Indígena lá, totalmente diferente da realidade que eu estava acostumada, [...] ali eu começo a ter o contato com a minha cultura, a questão de dança, língua materna, [...]. Meu pai vem de volta para o [...] [MT] e nós ficamos com minha mãe em [...] [MS] [...]. Quando eu tinha uns 12 anos de idade, [...] meu pai [...], busca toda a família para ajudar ele na reivindicação dessa terra, que é que nós estamos hoje. [...] e a gente vai para as áreas dos Bororo, no [...] [MT] [...] eu quase sou falante da língua dos Bororo, porque ali era muito forte a língua materna deles, na época. Voltamos para Rondonópolis, e começamos de novo a estudar escola do não-indio [...] agora já no ensino fundamental, [...] e já foi ficando para trás a questão cultural nossa, do povo Terena, novamente. [...] quando foi no ano de 2003, aí que veio para alegria de todos nós a conquista da terra, de 2003 para 2004. [...] já na área de Matupá-MT, na Terra Indígena Iriri Novo, onde que nós estamos hoje, [...] começa a busca pela construção da Escola Indígena Terena. [...] ali eu começo a estudar novamente. [...] terminei ali meu Ensino Médio, [...] numa escola indígena [...] com professores indígenas, alguns eram formados, outros não, então a gente foi indo. [...]”

³⁴ “[...] no ano de 2008, [...] estava no terceiro ano do Ensino Médio, [...] a comunidade indígena me nomeou [...] para ser professora [...] [para] substitui um professor que ia para a reserva indígena. Aí começa a minha trajetória na educação [...]”

³⁵ “[...] no ano de 2012, abriu a inscrição, três vagas para o povo Terena, e foi ali que eu me inscrevi. Foi eu, meu esposo e uma colega nossa de sala de aula [...]. Teve muitas pessoas lá no nosso povo que se inscreveu também. [...]”

The indigenous teacher Terena, MTRM, along with the other teachers, attended the Intercultural Pedagogy course on its first class and said her husband is also Terena, and besides having attended the same undergraduate degree, was also from the first class of the Professional Masters on PPGECII, and defended his thesis on 2022. She expressed gratification when she said that, currently, she is a student on the same Masters course. She highlighted the importance of the initial teacher education developed on FAINDI/UNEMAT for the Terena people, for

[...] the teachers that were here on FAINDI received very broad knowledge on indigenous issues, [...] here at college, [...] when you come in here, you leave here different to the indigenous issues, because it is all focused on [that] [...] actually, what we didn't know was how to systematize what we knew and did in the classroom, [...] so that was very important at the time I was here, all of the subjects that I studied here were really good³⁶.

The Terena indigenous teacher, MTRM, pointed out the importance of the initial teacher education in FAINDI/UNEMAT to her people, highlighting what all of the interviewed students, men and women, said about the importance of cultural revival for indigenous peoples provided by the formation.

What we can observe that is common to all interviews of the three indigenous teachers is that all have had their schoolings carried out in alternation between schools in the settlements and schools in the urban areas of the districts in which they lived. Two of them were alphabetized and are fluent in the mother language of their people (NOK and TT), and one of them, MTRM, does not speak the mother language of her people, and even has Portuguese as her first language, expressing some sadness over it. All of them enrolled in FAINDI/UNEMAT in search of qualifying indigenous school education.

The progressive advancement of indigenous school education has been characterized by the claims of the peoples in favor of the recognition of the right to maintain their specific ways of living and thinking, their cultures and their own means of production, storage and transmission of knowledge, arising from the real and concrete difficulties of implementing school in indigenous areas. These claims rely on the importance of the schools for the indigenous reality, given that these constitute themselves as instruments to the understanding of the extra-settlement situation to the mastery of knowledge and technologies³⁷ (Teixeira; Gomes, 2012, p. 57).

That is, to change the stories of school life for indigenous children that have assured by law their right to study in their territories with indigenous teachers that know their reality.

FINAL THOUGHTS

By carrying out this research, we realized how recent the academic production on specific and differentiated indigenous education is, about the process of learning on Basic Education as well as the formation of indigenous teachers in specific courses, in Higher Education.

Between the existent production, there are significant studies on this theme that assist in elaborating public policies to qualify Indigenous School Education. However, few reflections deal with the gender issue in indigenous schools, in regards to teaching as well as the students.

Thus, it becomes pertinent to deepen the studies that cause reflection on the presence and role of the woman in the intercultural undergraduate courses, offered as differentiated modalities, for these studies may bring us data that instigate the further development as for relating the cultural aspects of the different indigenous peoples involved and the role attributed to women.

The number of productions on Decolonial University Pedagogy is even smaller, and they are needed, mostly because their results make it possible for the University to re-evaluate itself, considering the central role of all of its students.

³⁶ “[...] os professores que passaram aqui na FAINDI receberam um conhecimento muito amplo na questão indígena, [...] aqui na faculdade, [...] quando você entra aqui, você sai daqui diferente, para as questões indígenas, porque é todo voltado para [isso] [...] na verdade, o que a gente não sabia era sistematizar aquilo que a gente sabe e faz em sala de aula, [...] então isso foi muito importante na época que eu estava aqui, todas as disciplinas que eu estudei aqui, foram muito boas.”

³⁷ “O avanço progressivo da educação escolar indígena tem se caracterizado pelas reivindicações dos povos em prol do reconhecimento do direito à manutenção de suas formas específicas de viver e pensar, de suas culturas e modos próprios de produção, armazenamento e transmissão de conhecimentos, decorrentes das dificuldades reais e concretas de implantação das escolas em áreas indígenas. Essas reivindicações se apoiam na importância das escolas para a realidade indígena, uma vez que estas se constituem como instrumentos para a compreensão da situação extra-aldeia e para o domínio de conhecimentos e tecnologias”.

We consider, from the data obtained, that in the intercultural undergraduate courses, both the Licenciaturas and the Pedagogy, the number of indigenous women is incipient if compared to that of the men, aggravating the difference between the amounts of men and women in the other Intercultural Licenciaturas, making us understand that this is an important question to be researched as the primary focus and relate it to issues of gender and ethnicity based on the culture of each native people.

However, for the graduated indigenous women, based on their life stories, studying the Intercultural Licenciaturas represent an accomplishment for so many indigenous women that did not have such a possibility for different reasons and for others that will still study it based on their roles and examples, as was their cases, who took the standardized testings because other Women had already done them and studied the degrees.

Anyway, what for us might mean a still incipient act, for indigenous women it's a lot, it's an act of encouragement, boldness, and resistance, for it is the result of fighting and accomplishments that generate empowerment for themselves and for other women.

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