

# Continuous education of indigenous teachers in the Mato Grosso Amazon: links of struggle

## Formação continuada de professores indígenas na Amazônia Mato-grossense: nexos de luta

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### Abstract

Epistemic coloniality promotes the erasure of resistance and struggles of native peoples and communities. However, the indigenous movement ensures in school education its own ways of teaching and producing intercultural knowledge based on historically and territorially contextualized ethno-knowledge. In research-education-action with indigenous teachers from the Indigenous Knowledge at School Action Project, we problematize continued education and recognize the re-existences that give visibility to the processes of producing intercultural pedagogical/didactic materials. The analysis and discussion of the field data collected are anchored to sensitive listening under a Freirean perspective in order to present the potential of indigenous protagonism, authorship and autonomies. Textbooks based on "intercultural-education-action" decolonize epistemologies and express resistance to the processes of erasing the languages and cultures of native peoples in indigenous schools in Mato Grosso.

**Keywords:** indigenous education; continuing education; autonomy; interculturality.

### Resumo

A colonialidade epistêmica promove o apagamento das resistências e lutas dos povos e comunidades originárias. No entanto, o movimento indígena garante na educação escolar as formas próprias de ensinar e produzir conhecimentos interculturais a partir dos etnosaberes contextualizados histórica e territorialmente. Na pesquisa-formação-ação com professores indígenas do Projeto Ação Saberes Indígenas na Escola, problematizamos a formação continuada e reconhecemos as reexistências que dão visibilidade aos processos próprios de produzir os materiais pedagógicos/didáticos interculturais. A análise e discussão dos dados de campo coletados se ancoram à escuta sensível na perspectiva freireana a fim de apresentar as potencialidades dos protagonismos, autorias e autonomies indígenas. Os livros didáticos pelas "formações-ações-interculturais", decolonizam epistemologias e expressam resistências aos processos de apagamento das línguas e culturas dos povos originários nas escolas indígenas de Mato Grosso.

**Palavras-chave:** educação indígena; formação continuada; autonomia; interculturalidade.

### INTRODUCTION

In this work, we present the results of our decolonial perspective resorting to the methodology of "intercultural-education-action" which empowers the creation of spaces of tensionings and disruptions with epistemic coloniality and verticalized relations of power in the process of production of knowledge and specific pedagogical/didactic materials targeted at bilingual and specific alphabetization for native peoples of Mato Grosso, in the complex environment of Brazilian Amazon. In this work, the thematic focus is done by the analysis of the process of the production of the specific pedagogic/didactic materials for the indigenous schools with which we formed an investigative community on formative action, between 2016 and 2024. The focus of this text problematizes the continuous education of indigenous teachers, of a

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#### Ethics committee approval:

13614419.9.0000.5690/2019 – Universidade Federal de Mato Grosso (Federal University of Mato Grosso). The Research Project Education/training-action of teachers and the education of the faculty in the Promotion of intercultural education for ethnic-racial relations in Mato Grosso was approved in UFMT's instances, where it is tied to the coordinator, co-author of the text and of the funding project alongside MEC.

**Data availability:** Approved and available with the researchers/project. This study was carried out in the Amazon of Mato Grosso, indigenous settlements, alongside the Universidade do Estado de Mato Grosso (State University of Mato Grosso) (UNEMAT), Juara, MT, Brasil/Sinop-MT and the Universidade Federal de Mato Grosso (Federal University of Mato Grosso), Cuiabá, MT, Brasil.



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territory, considering the principles of intercultural, linguistic and authorial specificity, in the elaboration and production of the didactic materials.

Our first analysis considers the historical fact of the state having been, by the end of the 1990s, pioneer in the country in presenting specific policies to meet the demands of teacher education, tied to the indigenous movement, in order to ensure the right to school education with the principles of sociolinguistic and sociocultural specificity of each people. This action, articulated with the movement for the democratization of the country<sup>1</sup>, contributed to the expansion of the experiences of the intercultural magisterium, inspiring struggles which expressed themselves in achievements, advancements and setbacks of the indigenous rights on the current education politics.

Since the 1970s, the indigenous movement has brought education as one of the rights in the struggle against the erasure of the histories, languages and cultures of the native peoples, which began in 1500 and reached the 20th Century. A reality which is discussed by Gersem Luciano Baniwa (2019, p. 34), when bringing to the debate the relevance of the movement which strengthens itself in the national articulation against the Military Dictatorship and struggle for social justice. For the author, this was an essential movement in which "The role of indigenous teachers in the initiatives of indigenous mobilization and organization in Brazil"<sup>2</sup> contributed to consolidate, in 1988, the Brazilian Federal Constitution Baniwa (2019, p. 34).

This historic milestone is, according to the author, the guarantee of rights that give space to the visibility of the different indigenous groups and their historical struggles for linguistic and cultural specificities, legally assured in two ethnic distinctions as native peoples. The legislation, however, does not ensure achievements before the challenge of a structurally racist State, thereby, many other struggles advanced in legal terms, especially guided by indigenous teachers for advancements in the field of Law.

When we refer to indigenous school education and the protagonism of the teachers in this academic focus, we recognize that the initial and continuous educations are not dissociated from the struggles of the movements undertaken in regional and national levels. But, we highlight that in this movement, the education of teachers is fundamental for the construction of autonomy on the elaboration of their own projects of school education, these being considered in the offer of the specific teaching degrees that respect the epistemologies, linguistics and cultures of each professor and their respective communities.

With their own projects, the schools of the communities/settlements are configured as spaces of struggle for the right for education, which has been multiplying in all of the country, expanding the achievements on the access to and permanence in higher education to the indigenous people that seek, in the universities, professional qualification in different areas in order to strengthen the social struggles in the fields of education, health, law, amongst others.

In Law 6001 (Statute of the Indian<sup>3</sup>) of 1973, indigenous school education is presented under the perspective of ethnic and linguistic plurality, opposing the erasure of native histories and languages, nonetheless, only in 1988 the Federal Constitution would assure the right to education and their own ways of being and living for the peoples of Brazil. Other ordinances and decrees were signed in 1991 and many others have been on the agenda for negotiation of indigenous school education alongside the folders of the federal entities, where the economic and political conflict and disputes that undermine the formative actions become evident, especially when the peoples struggle for the respect and recognition of their territories, as in this moment in which setbacks do not cease, such as the disputes express on the draft law of *Marco Temporal* (Temporal Demarcation), which only recognizes the territories occupied or judicially disputed until June 5th 1988, disregarding the historic struggle against the communities of the ruralist sector with private property and landed estates of the country, since 1500.

The professors, as protagonists of the collective struggles in their communities, take on "The fact of perceiving [oneself] in the world, with the world and with others"<sup>4</sup>, putting oneself "in

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<sup>1</sup> Brazil underwent an extreme right-wing military dictatorship from 1964 to 1985.

<sup>2</sup> "O papel dos professores indígenas nas iniciativas de mobilização e organização indígena no Brasil"

<sup>3</sup> Instituto do Índio.

<sup>4</sup> "O fato de [se] perceber no mundo, com o mundo e com os outros"

a position in light of the world which is not of who has nothing to do with it [...], but of who is inserted in it"<sup>5</sup> as a "subject also of History"<sup>6</sup>. (Freire, 2004, p. 60).

It is with this conscious search of who knows the historical, inconclusive and in permanent "social process of [collective] seeking", which we recognize that the teachers take on the role of writers, researchers and producers of several materials as the products of the struggles, along with the academic training resulting of these formative spaces, in which we listen to their autonomous and leading voices as of one who reads and deepens, critically, into the realities of the communities and the country. In the path trodden by these subjects aware of themselves, they point other ways, marked by distinct epistemics, linguistics, sociocultural and epistemic perspectives, expanding, through the education accessed on the formations/educations/trainings, other possibilities of recognizing ourselves in our humanization for intercultural education.

In the role of teaching-learning-teaching as a formative process also for who is in the IES articulating the continued educations on the indigenous territories, by the *Projeto Ação Saberes Indígenas na Escola em Mato Grosso* (Indigenous Knowledge at School in Mato Grosso Action Project), we recognize in our own process of intercultural-education-action in which the methodology makes us available to learn and teach: "This is the authentic experience demanded by the practice of teaching-learning. It is a total, directive, political, ideological, gnoseological, pedagogical, esthetic and ethical experience"<sup>7</sup> (Freire, 2004, p. 26).

In this sense, we can affirm that when we act on continuous education of indigenous teachers, teaching is configured on the political action of what Paulo Freire recognizes as an "authentic experience demanded by the practice of teaching-learning"<sup>8</sup> (Freire, 2004, p. 26).

There is no social practice more political than educational practice. Indeed, education may conceal the reality of domination and alienation or may, on the contrary, denounce them, announcing other paths, converting itself thus in an emancipatory tool. The opposite of intervention is adaptation, is accommodating oneself, or simply adapting to a reality without questioning it.<sup>9</sup> (Freire, 2004, p. 34).

Political action is foundational of the pedagogical work in indigenous school education and in this they qualify us in ethical and esthetic dimensions that exceed the limits of the formal spaces of institutionalized classes, because they point us to other perspectives of being and seeing oneself in the world. As stated: "I like being a person because the History in which I make myself with others and whose making I take part of is a time of possibilities, and not determinism. Hence why I insist so much on the *problematization* of the future and refuse its inexorability."<sup>10</sup> (Freire, 2004, p. 58-59).

The future for school education, breaking away from the historical fragmentations of erasure of the languages and epistemologies of each people and community, entails the construction of references of teaching-learning different to what is assumed in monocultural, western, white and christian schools.

To overcome this perspective, we have traced the principle of the own indigenous school education of interculturality:

Critical interculturality is a practice that implies the reflection on relations of power, exclusion and subordination that manifest themselves in the different spheres of social life and that seeks the construction of fairer and more egalitarian society, by means of dialogue and recognizing the cultural differences and the traditional knowledges of the populations<sup>11</sup>. (Grando, Støher, Campos, 2020, p.225).

<sup>5</sup> "numa posição em face do mundo que não é de quem nada tem a ver com ele [...], mas a de quem nele se insere"

<sup>6</sup> "sujeito também da História"

<sup>7</sup> "Esta é a vivência autêntica exigida pela prática de ensinar-aprender. É uma experiência total, diretiva, política, ideológica, gnosiológica, pedagógica, estética e ética."

<sup>8</sup> "vivência autêntica exigida pela prática de ensinar-aprender"

<sup>9</sup> Não há prática social mais política que a prática educativa. Com efeito, a educação pode ocultar a realidade da dominação e da alienação ou pode, pelo contrário, denunciá-las, anunciar outros caminhos, convertendo-se assim numa ferramenta emancipatória. O oposto de intervenção é adaptação, é acomodar-se, ou simplesmente adaptar-se a uma realidade sem questioná-la.

<sup>10</sup> "Gosto de ser gente porque a História em que me faço com os outros e de cuja feitura tomo parte é um tempo de possibilidades e não de determinismo. Daí que insista tanto na problematização do futuro e recuse sua inexorabilidade."

<sup>11</sup> A interculturalidade crítica é uma prática que implica a reflexão sobre as relações de poder, de exclusão e de subordinação que se manifestam nas diferentes esferas da vida social, e que busca a construção de uma

With it, education advances to the perspective of the production of specific materials that aim to contribute to the betterment of the learning of the indigenous children towards the historical movement that directed indigenous school education as a priority for the autonomy of the struggle of the peoples and their territories and the decolonial and intercultural perspective.

### **The formative/educational scenario**

We recognize, in the movement of indigenous peoples, protagonism in opposition to the “[...] long history of valuing and devaluing of knowledges, which marked the relation between the dominant and dominated cultures [...] reproduced by the educational systems [...]”<sup>12</sup>, with the purpose of imposing “colonial and post-colonial domination”, which marks the latin-american indigenous school education. (Marín, 2009, p. 129).

Even with government action demonstrating to be little effective to sustain public politics which would assure the expansion and qualification of the pedagogical practices in the schools of over three hundred peoples, we cannot refrain from recognizing the existence of crucial experiences which have been undertaken in several points of the country, and here, we highlight the experiences observed and lived in Mato Grosso.

The dialogue with Paulo Freire guides us in understanding how indigenous peoples are beings of autonomy and self-conscience, for as stated, people are “Capable of intervening in the world, of comparing, judging, deciding, rupturing, choosing, capable of great deeds, of significant testimonies”<sup>13</sup> (Freire, 2004, p.51).

In the state of Mato grosso, the education of indigenous teachers are testimonials of this historical movement of construction of autonomy. The Intercultural Magisteria<sup>14,15</sup> contributed to the beginning of specific productions with indigenous teachers in the main role, from the first trainings of Indigenous Teachers for the Magisterium, in High School, under the Coordenação da Secretaria de Estado de Educação (Coordination of the State Secretariat of Education) (SEDUC-MT), which also, under negotiations, provided an opportunity for the demand of continuity of these studies in higher education, as prescribed in the *Lei de Diretrizes e Bases da Educação Nacional* (Law of Guidelines and Basis for National Education) No. 9,394/1996. (Mato Grosso, 1996; Brasil, 2021).

As a governmental action tied to Seduc-MT, the Universidade do Estado de Mato Grosso (State University of Mato Grosso) (UNEMAT) was responsible for the creation of the first university degree to serve, initially, 200 teachers, by means of the “*Projeto 3º Grau Indígena*” (Indigenous Third Degree Project). This was later institutionalized with the creation of Faculdade Indígena Intercultural (Intercultural Indigenous College) (FAINDI), which was strengthened significantly by the partnership with Pibid-Diversidade<sup>16</sup>.

In this path of inter-institutional networks aimed at the education of teachers to serve indigenous schools, since the first projects, processes that produced pedagogical materials from historical and cosmological narratives, through the research with the own communities and their traditional authorities, therefore, knowledges that enabled the different epistemologies of the native peoples, were strengthened.

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sociedade mais justa e igualitária, por meio do diálogo e do reconhecimento das diferenças culturais e dos saberes tradicionais das populações

<sup>12</sup> “[...] longa história de valorização e desvalorização dos conhecimentos, que marcou a relação entre as culturas dominantes e as dominadas [...] reproduzidos pelos sistemas educativos [...]”

<sup>13</sup> “Capazes de intervir no mundo, de comparar, de ajuizar, de decidir, de romper, de escolher, capazes de grandes ações, de significantes testemunhos”

<sup>14</sup> Magistérios Interculturais.

<sup>15</sup> On the specific graduations, these were taken from the Diagnóstico da Educação Escolar Indígena (Diagnosis of Indigenous School education) commissioned by PNUD/PRODEAGRO and presented in a report by Darci Sechi (1995). The same organ fostered, in 1996, the creation of the Programa de Formação de Professores Indígenas em formação inicial (Education of Indigenous Teachers in initial studies Program), High School with the following programmes: Projeto de Formação de Professores Mebengôkre, Panará e Tapayuna (Education of Mebengôkre, Panará and Tapayuna Teachers Program); Projeto Pedra Brilhante-Urucum (Shining Rock-Urucum Program); Projeto Tucum (Tucum Project).

<sup>16</sup> According to the portal of the *Ministério da Educação* (Ministry of Education) (Brasil, 2022) “The Personal Development of Higher Education Coordination (CAPES) selected 28 institutions of higher education to develop projects for the initial education of teachers for the exercise of teaching in indigenous and countryside schools, including there quilombolas, extractivist and ribeirinha units.” This program supports institutional projects with scholarships for the students, advisers and supervisors.

From the materials produced in the Intercultural Magisteria which relied on the support of Seduc-MT, some were printed and others are available on its website. Of the materials produced on FAINDI/UNEMAT, some were printed, and the other educational materials of indigenous teachers are available on the website of the institution. UNEMAT, since 2019, has offered degrees *Stricto Sensu* for indigenous teachers – Teaching in Intercultural Indigenous Context Postgraduate Program – professional Masters (PPGECII), which enhances the production of the master’s students with their respective communities/settlements the elaboration of research on and for teaching, articulating the intercultural, linguistic and own knowledges perspectives, named pedagogical product.

Other significant productions in the state of Mato Grosso are the result of the Continuous Education<sup>17</sup> of the *Ação Saberes Indígenas na Escola* (Indigenous Knowledge at School Project Action) (ASIE-MT), coordinated by the Universidade Federal de Mato Grosso (Federal University of Mato Grosso) (UFMT) in an inter-institutional and collaborative network with teachers from UNEMAT, the Instituto Federal de Mato Grosso (Federal Institute of Mato Grosso) (IFMT) and the current Universidade Federal de Rondonópolis (Federal University of Rondonópolis) (UFR). Some dissertative works and pedagogical products, such as that of Jones de Adenilson Manhuari Munduruku, were conceived in the Indigenous Knowledge at School Project Action and finalized on PPGECII/UNEMAT.

This book, much like the other publications, is available on the *Coleção Saberes Indígenas* (Indigenous Knowledge Collection) on the School Rede ASIE-MT<sup>18</sup>, which is composed of 24 didactic books produced by the partner IES that have worked and work personally with the 13 indigenous peoples of the state. In the educational processes carried out by the Project, we highlight the relevance of the work in network of the IES with social movements, for they foster other epistemic perspectives, opposed to coloniality, strengthening the public policies experienced with “significant testimonials”<sup>19</sup> (Freire, 2004, p.51).

As participants of these educational processes, we bring reflections in this world which aim to contribute to propositions and policies aimed at the formation of indigenous teachers and the specificity of the processes of the production of pedagogical/didactic materials, taking into account the rights of the communities and their schools, the valuing of their linguistic politics and culture in an own intercultural epistemology.

## EDUCATION OF TEACHERS: METHODOLOGICAL PERSPECTIVES

Our outline for this research is based on the educational experiences on the three editions (1996-2022) of *Ação Saberes Indígenas na Escola na Amazônia Matogrossense* (Indigenous Knowledge at a Mato Grosso Amazon School Project Action), from the hub Sinop – Juara. In it, we had several experiences of education, meetings for studies and definitions alongside the school communities in the settlements in order to problematize and forward together the demands for school education of each people with which we worked. This experience led us to recognize that what was most observed in this collective process was an intense protagonism of indigenous students and teachers from ASIE in thinking and reflecting pedagogical practices. We identified our purpose “[...] in the epistemological perspective of the complexity which may be understood as the development of educational contexts which allow for the articulation between different subjective, social and cultural contexts”<sup>20</sup> (Fleuri, 2001, p. 146). In this case, the context of this complex epistemology was articulated with the construction of the pedagogical materials, and had as a principle the complementation of cultural, environmental, memory, historical and narrative relations experienced amidst the Amazon. An epistemology centered on the own cosmologies of the peoples and reinterpreted, somewhat brought, in the productions of the indigenous teachers involved in this process.

<sup>17</sup> Formação Continuada

<sup>18</sup> The books are available on the website of the Research Group Corpo, Educação e Cultura (Body, Education and Culture) (Corpo, Educação e Cultura, 2022), responsible for the coordination of the Project which is articulated on the intercultural-research-action on education post-graduation in the line of research Movimentos Sociais, Políticas e Educação Popular (Social Movements, Politics and Popular Education).

<sup>19</sup> “significantes testemunhos”

<sup>20</sup> “[...] na perspectiva epistemológica da complexidade que pode ser entendida como o desenvolvimento de contextos educativos que permitem a articulação entre diferentes contextos subjetivos, sociais e culturais”

Still composes the construction of the reading of this complex reality in which we have interwoven as a part of a process in which education is made in daily relations of the pedagogical practice, we found support on the Freirian perspective which guides our humanization, for we believe that humanizing oneself necessarily involves “[...] the overcoming of the oppressor-oppressed contradiction, it is necessary that they convince themselves that this struggle demands of them [...] their full responsibility”<sup>21</sup>. The struggle of the indigenous peoples in the contradictory historical relations experienced with the surrounding society implies in assuring freedom that does not “justify itself only in [...] having freedom to eat, but freedom to create and build, to admire and venture. Such a freedom requires that the individual be active and responsible [...]”<sup>22</sup> (Freire, 2001, p. 55).

This freedom is expressed in culture, but that does not mean, under the Freirian perspective, only an

[...] artistic and intellectual manifestation that expresses itself in thought. Culture manifests itself, above all, in the simplest gestures of daily life. Culture is eating differently, holding hands differently, it is relating to another in another way. [...] Culture for us, I like to emphasize, are all human manifestations, including the ordinary and it is in the ordinary that takes place something special: the discovery of difference<sup>23</sup> (Freire; Faundez, 1985, p. 34).

As an expression of freedom of being different through culture, we found in the experiences conceived in several debates and formative spaces and we inferred in the historical context that these other experiences have taken place/take place in the context of the actions in indigenous school education, always guided by the social movements of struggle organized by them. An example of the indigenous movement, in the northwest of Mato Grosso, was the creation of the *Seminário de Educação do Noroeste* (Northwest Education Seminar), organized and led by the indigenous peoples and teachers since 2010, it was hosted for the first time on the Tatuí settlement of the Kayabi/Kawaiwete People. There is a movement of struggle for the indigenous peoples of Mato Grosso Amazon, in order to lead their actions, sharing experiences among them, but also, an insertion in projects evaluated as significant for the people depending on the goals, institutions and persons that make part of them.

This is a situation in relation to the ASIE project, this project of continuous education, before being established alongside the participant indigenous communities, was evaluated, dialogued with and accepted by the communities, that is, the stay of the institutions in this amazon place, is the result of a continuum of actions and collaborations between the institutions and the native peoples. But, even if they are actions coated in institutionalities, there are other feelings which constitute being together in process of continuous education, intercultural learning in the exercises of production we make, which are not only for the pedagogical constructions of the materials, but that are also productions of ourselves, alongside cultural houses, Brazil nut trees, *açaí*<sup>24</sup> and *pataúá*<sup>25</sup>, the waters of the river, the stories, silence, farms, listening of the mother languages, the hunting that passes through the back of the person who hunted it, the fish we eat and the *chicha*<sup>26</sup> we drink in the moments of continuous education, all pass through us and little by little we make the productions which are specific and touch us.

It is these experiences in terms of continuous education that make us state that the actions of the network of the ASIE Project, in the state, in the heart of the Amazon, advanced far beyond institutional processes, for the purpose of the native peoples in relation to indigenous school education is far wider than the limits that IES's formal spaces would allow for. We recognize

<sup>21</sup> “[...] pela superação da contradição opressor-oprimido, é preciso que eles se convençam de que esta luta exige deles [...] a sua responsabilidade total”.

<sup>22</sup> “se justifica apenas em [...] ter liberdade para comer, mas liberdade para criar e construir, para admirar e aventurar-se. Tal liberdade requer que o indivíduo seja ativo e responsável [...]”.

<sup>23</sup> [...] manifestação artística e intelectual que se expressa no pensamento. A cultura manifesta-se, sobretudo, nos gestos mais simples da vida cotidiana. Cultura é comer de modo diferente, é dar a mão de modo diferente, é relacionar-se com o outro de outro modo. [...] Cultura para nós, gosto de frisar, são todas as manifestações humanas, inclusive o cotidiano e é no cotidiano que se dá algo essencial: o descobrimento da diferença

<sup>24</sup> *açaí* is the fruit of the *açaí* tree, native to eastern (Brazilian) Amazon.

<sup>25</sup> *pataúá* is the oil extracted from the *babaçu* tree, native to rainforests in South America.

<sup>26</sup> *chicha* is a type of beverage, usually fermented and alcoholic, produced by indigenous peoples of the Andes and the Amazon.

in the experience of learning-teaching-learning with the intercultural educational perspective that these projects are border areas in which networks that guarantee other entanglements which are not controlled by institutional formalities are placed and established. With the intercultural educational contexts woven in these border contexts potentiated in the trainings, we recognize the movement of searches conscious of themselves, which promote reflections and expand the knowledge on their own pedagogies, fostering a dynamic and complex process which strengthens the actions which find the aims of each people and settlement.

In each sociocultural, environmental and specific historical context, intercultural meeting is welcomed and expanded by them and by us, in a process which we recognize, with Freire (2004, p. 46), as the most important of the “educational-critical practice”<sup>27</sup> tasks, for in this making with the other in which the different subjects of the educational process are placed, we are also immersed in the “profound experience of positioning oneself [...] as a social and historical being, as a thinking, communicative, transformative, creating being, an achiever of dreams, capable of being angry because he/she is capable of loving [...]”<sup>28</sup>. This doing imbricated in the struggles and the conscience of the self in the collective plots that extrapolate the institutional networks and anchor our perceptions of ourselves: “It is the otherness of the ‘not me’, or of you, that makes me take on the radicality of my own being”<sup>29</sup>. (Freire, 2004, p. 46).

One may say that these complex spaces of interethnic and intercultural borders in and for specific education take place in networks in which the indigenous teachers guarantee the weaving and threading in which we constitute ourselves as weavers as well, for these formative meetings contribute to subjectify their own pedagogies in the heart of the indigenous settlements, but also in our pedagogical spaces as non-indigenous, when we are in a sensitive listening and for this reason we are affected in this construction (Barbier, 1998). A sensitive listening in a process of continuous education is taking on a type of hearing that takes place with the whole body and that lets itself be crossed by cosmology, a manner of truly listening, as highlighted in previous researches, in a way that the coloniality present within us be ripped out to give space to a complex amerindian Kayabi, Apiaká, Munduruku, Kayapó and Terena cosmology, these being the people partnered with/served by the ASIE project. Thus, methodologically, this project takes on a participant and collaborative posture, but research-action as well.

In this proposition, René Barbier (2007) presents the approach of research-action as transversal and intertwined with the social reality that has as a principle complexity and collectivity, which enhances the recognition of the self in the action as researchers committed to the people - teachers, communities - and native peoples with which we interact. For the author, this attitude before the other “implies an inversion of attention”<sup>30</sup>, for it fits in the relation with the other: “before situating a person in their place, we start by recognizing them in their being, in their capacity of a complex person”<sup>31</sup>, for they are situated as a subject conscious of oneself and endowed with freedom which creates and expands the potential of the being in the world. (Barbier, 2007, p. 95).

In this process of researching the action in research-action and markedly, in the critical perspective of interculturality, we are neither agent nor subject, but in the action which is reflective and collaborative in the plots of the process of taking on different roles in IES education, of learner/apprentice in training, we constitute ourselves intertwined with the practice in search for coherence in own speeches. If there is research-action, that is of collective participation, committed to the different dimensions of the “emotional, sensorial, imaginative, rational [life], it is the acknowledgement of another as a subject of desire, strategy, intentionality, of compassionate possibility.”<sup>32</sup> (Barbier, 2007, p. 71).

This perspective on work with the education of indigenous teachers qualifies the resolution of the problems, for they strengthen collectively when in a process of listening as a foundational

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<sup>27</sup> “prática educativo-crítica”

<sup>28</sup> “experiência profunda de assumir-se [...] como ser social e histórico, como ser pensante, comunicante, transformador, criador, realizador de sonhos, capaz de ter raiva porque capaz de amar [...]”

<sup>29</sup> “It is the otherness of the ‘not me’, or of you, that makes me accept/take on the radicality of my own being/ myself”

<sup>30</sup> “supõe uma inversão de atenção”

<sup>31</sup> “antes de situar uma pessoa no seu lugar, começemos por reconhecê-la em seu ser, na sua qualidade de pessoa complexa”

<sup>32</sup> “emocional, sensorial, imaginativa, racional, é o reconhecimento de outrem como sujeito de desejo, de estratégia, de intencionalidade, de possibilidade solidária.”

potential to learn with and about the other in a relation of trust and reciprocity through “sensitive listening” which is established in several dimensions of the being interculturally available to recognize the differences that humanize us.

By referring to “sensitive listening” as a methodological principle, we affirm the commitment of bettering the perception of oneself in relation with the other, and with it, we state to be necessary the conscience of the oppressive situations experienced by native peoples to put us in “intercultural-education-action”, a proposition we weaved in a complex relation of the education with the indigenous peoples and with other bodies which are openly confronted in the differences to the other. Of these theoretical-methodological references,

Intercultural-education-action [...] is guided by an intentional and planned pedagogical practice for the actions that ensure the education and deconstruction of colonial and racist educational practices, besides promoting the decentralization of the authoritarian and hierarchical relations which place people with different experiences as unequal and inferior – as the relation of teacher-student, for example. This education aims to, therefore, enable the collective and individual construction of identities which may be valued and recognized as potential knowledge and reference for the production of intercultural and interdisciplinary knowledge<sup>33</sup>. (Grando, 2019, p. 19).

As a principle, this perspective enables the formative actions in ASIE to qualify the pedagogical practices in the other spaces of schooling where we work, impacting on the methodologies on the classes’ routines, both in the curricula of undergraduate and graduate degrees, as well as in the relations that pervade the advice of graduation theses aimed at non-indigenous teachers in the respective IES.

## NETWORK OF RESISTANCES, RESILIANCES AND INTERCULTURALITY

As José Marín (2009) states, in the hope of the oppressed, we seek “[...] to rethink alternatives to imagine a distant future [and in which] we center our hopes in education in its different forms, such as the place in which one may begin the decolonization of our imagination and the revaluation of our knowledges.”<sup>34</sup> (Marín, 2009, p. 130)

Rethinking to imagine another future undergoes the resistance in the process of elaboration of proposal and experience of ASIE’s actions, for it is recognized in the movement of the teachers involved in a confrontation of Western frameworks, from the organization of the experienced processes, for the way in which continuous education and the production of books and the pedagogical/didactic materials do not resemble each other at all. With it, the materials respond to a role of being. A resistance which is organic, in the sense of how to carry out the support of another material, because we know the floods of ‘proposals’ for the non-indigenous schools arising from the Secretariats of Education, especially in what pertains to the uniformization of knowledge, are a continuous proposed epistemicide.

They, “[...] the resistances – organic and/or cultural – are necessary tricks to the physical and cultural survival of the oppressed”<sup>35</sup> (Freire, 2000, p. 87). A necessary and difficult survival in this current world, given the environmental crisis, which affects the constitution of the places that are of socio-cultural-environmental cosmogonical dimensions. They are resilient resistances, because they need to reinvent themselves, within an Amazon overwhelmed by coloniality of knowledge and environment, processes of degradation that affect and produce affectations in all senses.

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<sup>33</sup> A formação-ação-intercultural [...] pauta-se em uma prática pedagógica intencional e planejada para ações que garanta na formação a desconstrução de práticas educativas coloniais e racistas, além de promover a descentralização das relações autoritárias e hierarquizadas que colocam pessoas com diferentes experiências como desiguais e inferiorizadas – como a relação professor-aluno, por exemplo. A formação visa, assim, possibilitar a construção coletiva e individual de identidades que possam ser valorizadas e reconhecidas como potencial de saber e referência para a produção de conhecimentos interculturais e interdisciplinares.

<sup>34</sup> “[...] repensar as alternativas para imaginar um futuro diferente [e para o qual] centramos nossas esperanças na educação em suas diferentes formas, como o lugar no qual se pode iniciar a descolonização de nosso imaginário e a revalorização de nossos saberes.”

<sup>35</sup> “[...] as resistências – a orgânica e/ou a cultural – são manhas necessárias à sobrevivência física e cultural dos oprimidos”



As a form of resilience, native peoples behave themselves as myrtle, according to the work of Viveiro de Castro (2011), they listen, learn, evaluate, but above all, produce their materials in writing, thus they decide what effectively must remain in their productions. In resistance and resilience processes, they produce freedoming praxis.

In this context of resilience, they produce interculturality, a recognition of oneself in constant otherness, and, therefore, the lead in the understanding and the proposals for identifying the culture, the know-how, the science and all of the ethno-knowledge formed within culture in dialogue with all of the different ones, which implies the perspective of seeing through another, non-eurocentric place.

Critically constructing interculturality requires transgressing and dismantling the colonial matrix present in capitalism and creating other conditions of possibility, knowing, being and living, which point to the possibility of coexisting in a new order and logic which is based on complementary and on social partialities<sup>36</sup> (Walsh, 2007, p. 52)

With this reflexive perspective, one may observe that decoloniality is in the indigenous movement since its settlement, as we see in the experiences had in dialogue with them, the indigenous teachers of the Tatuí settlement, on the *Ação Saberes Indígenas* (Actions Indigenous Knowledge). The project in the educational process was placed in the hands of the own indigenous teachers, for it was always sought to align the methodological knowledge of teaching and learning (academic focus of each people) with the elaboration of pedagogical materials, which is qualified with narratives and drawings thought of by and for the culture and authorship of all of the school community. That is, a material that gathers images and wisdoms which make part of the own epistemologies of each of the peoples with which these didactic materials are produced.

In the reading of the experiences and narratives of indigenous teachers and leaderships, these materials have great importance, for they allow for an articulation from inside the school, since in it there is an identification of the teachers, childrens, youth and adults who find in them the intercultural dialogue essential for learning and learning to teach connected to life beyond schools. The products of the intercultural-education-action are, effectively, very different from the materials presented and forwarded by the municipal and state secretariats of education.

Beyond the dimensions of recognizing oneself in the pedagogical/didactic materials which are employed in the pedagogical practice, the process of construction/elaboration on the part of the indigenous teachers in their communities are ethno-political tools which oppose the universalized and western materials, which little or nothing at all have to do with the reality of the settlements. The products of the network of dialogues and education qualified by the intercultural mediations are elaborations of the exercise of indigenous pedagogies, under the perspective of autonomy and dialectics. A process of experiencing which takes place within a movement in which the constituted autonomy is a part of the pedagogical principle of indigenous teachers. As Paulo Freire (2000) teaches us, through autonomy and dialectics, a way of thinking in a co-participatory manner with the involvement is constructed, not just for those that take the lead role in school education, as already discussed in the text, but with students and leaderships from the settlement.

This dialectics to which we refer is understood by the humanizing position with no predominance of knowledge, which is still constituted by tensions, but also, by perspectives regarding human inconclusiveness, which enables possibilities of other constructions in this field of indigenous pedagogies.

Dialectics-dialogics criticizes eurocentrism, social necrophilia as a destructive project for several cultures, imminent to the alienating and oppressive colonization process. It is within this autonomy and dialectic where the word becomes evident.(Streck; Redin; Zitzoski, 2010).

We may otherwise say that these elaborations are conceived in a collective learning of "saying your word", as Paulo Freire (2005) teaches us, by opening processes of listening in different

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<sup>36</sup> Construir criticamente a interculturalidade requer transgredir e desmontar a matriz colonial presente no capitalismo e criar outras condições de poder, saber, ser, estar e viver, que apontem para a possibilidade de conviver numa nova ordem e lógica que partam da complementaridade e das parcialidades sociais

contexts for thinking of pedagogical processes for the school collectively with students, community and leadership. Saying the word cannot be the privilege of some, but the rights of peoples, the ethnic groups, the Kawaiwete.

In Freirean understanding, saying the word is also part of education for the transformation and emancipation in the direction of social justice, it is also a form of learning in communion, mediated by dialogue in construction of a reading of their own world, and a critical reading of their own reading. Conceiving these elaborations means not only to register, in books. But above all, experiencing the participative sharing of the learning to learn collectively (Freire, 2005). Saying the word needs to be authentically, and in this way, authenticity is a posture in which the universe of the native peoples must be said inside the school spaces without refraining from being, or, that the knowledge circulate the schools as own knowledges, answering to what Paulo Freire (2005) calls ontological vocation, which allows for "To Be More"<sup>37</sup>, because, independently of where we are, and/or of our culture, we are inconclusive and/or, as Kusch (2000) says, in constant complementarity.

In continuous education, the materials produced by the teachers and in the use at school are the registry of saying the word, and do not feature only the educators, but the students in collaboration with the community. When the books produced by the indigenous teachers are in use in the classroom, they become a material of continuous reflection. The materials produced contain narratives, images, textualities which value the way of being, the beliefs, the amazon environment of plants and animals, the cosmologies of the own people. A material produced by the effervescence of orality, of the word, to later become writing. A way of decolonizing oneself, decolonizing others, for we have the mark of coloniality, and thus, continuous formation with dialogue, listening, by saying the word puts us in exercise through other pedagogical practices. Decolonizing the other is a movement of sharing these amerindian knowledges that are in indigenous communities, these are of extreme relevance to the decolonization of the production of knowledge (Santos; Kato, 2024). Therefore, there is the

Need to decolonize the thought until now established by the native peoples. The first step is recognizing oneself as marked by coloniality of thinking, feeling and of educational doing, which is sustained by the colonial-racial structure in which we were formed. The second step is incorporating new pedagogical practices which are opposed to this structure, aware of the posture assumed faced with the dynamics of production of human life, opposing the non-existence of "them"<sup>38</sup>. (Soares; Grando; Stroher, 2021, p. 17).

Having this essential understanding of the rupture of coloniality in the relation of the IES and settlement teachers, elaborating the pedagogical material, which becomes a book, is anchored in the way of thinking, of constructing an organization which serves the expansion of knowledge in the framework of indigenous school education.

The way in which the elaboration of these materials took place, in continuous education, under studies, listening and autonomy in the pedagogical/didactic productions, are materialized in books constructed and mediated by intercultural and dialogical meetings. In fact, dialogue, when it is intercultural, is the tool of interculturality, it is through dialogue that we can tacitly produce interculturalities because we understand it as an incarnate phenomenon in the native peoples as a disposing of oneself and the other, without harming the other.

Recognizing Freirean interculturality as an utopia and hope enhances the humanization of oneself, a perspective of human coexistence in different dimensions, among them, the economic, political, institutional and gnoseological dimensions, contributing to a new world scenery, that is, interculturality is the invention of unity in diversity, recognition of the difference and multiculturalism (Streck; Redin; Zitkoski, 2010).

Humanizing includes dialogue, and dialogue comprises saying the word, but also listening to the word. Thus, for the elaboration of the book, the dialogue in process of listening and saying

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<sup>37</sup> "Ser Mais"

<sup>38</sup> Necessidade de descolonizar o pensamento até então consolidado sobre os povos originários. O primeiro passo é reconhecer-se marcado pela colonialidade do pensar, do sentir e do fazer educador, o que é sustentado pela estrutura-colonial-racial na qual fomos produzidos. O segundo passo é incorporar práticas pedagógicas novas que se contrapõem à esta estrutura, cientes da postura assumida frente às dinâmicas de produção da vida humana, opondo-se à não existência do "eles".

the word was primordial, through dialogue in listening, the ancients, teachers, community, children, all produce narratives of the culture. Later, the teachers, as rapporteurs, constructed writings of these knowledges which are their own, and, in a collective effort, systematized and organized a pedagogical/didactic interculturalized production.

In this construction which intends to be intercultural, the path was fruitful and made use of interdisciplinarity, a dialogue among areas of knowledge, in dialogue with a cosmo-anthropological curriculum, because it allows the ethno-cultural strengthening of the indigenous peoples, because it is a strategy of valuing of the cultural values, assuring that, in a certain way, protagonism through identitarian belonging (Ferreira; Zitkoski, 2017). Thus, for example, in the elaboration of the book "Práticas Pedagógicas Interculturais Kawaiweté" (Kawaiweté Intercultural Pedagogical Practices), it is possible to realize that is not a book of Portuguese, Mathematics, Mother Language, Natural Sciences and Social Studies; but, an interculturalized material which highlights a junction of different areas of knowledge; reflexive processes of the pedagogical practice, Kawaiwete cosmologies, mother language, that is, it is a native and intercultural production which belongs to indigenous pedagogies. There is no separation of content or knowledge, but a combination of them.

By thinking of mother language, the sociolinguistic situation was identified and pondered on the importance of making use of portuguese and the mother language in the material and we understand that this is a challenge within the construction of indigenous pedagogies. One may say that this is a linguistic political decision within the project.

Language is the spirit and the vehicle of the affective dimension of the culture. Recognizing that the "others" also possess knowledge is admitting the value and pertinence of their cultures, besides granting them a position of interlocutors. All of these are essential premisses for the construction of intercultural dialogue, as a democratic foundation of education<sup>39</sup>. (Marín, 2009, p. 141).

With this, we understand the place of the own language in the intercultural material constructed collectively as key to qualifying the formative actions as democratic actions, for it serves the rights of native peoples, recognizing them as citizens, as advocated by the Brazilian Federal Constitution (1988), of which they participated actively on the defense of the place of equality in difference.

As expressed by the researches in IES of the production of ASIE Network of Mato Grosso in analysis, linguistic politics reflect the "[...] processes of resistance and resilience by conscious coating of the language, which takes place in several ways and which is articulated in reflections of memories and histories. And, also in the appropriation of portuguese, however, with characteristics specific to each ethnicity<sup>40</sup>." (Ferreira; Zoia; Grando, 2020, p.6).

There is the presence of constructed interculturality, as we have already flagged, in dialogic and dialectic processes in experiences of the most autonomous being through the word through the circulation of the knowledge which are part of Kawaiwete science. In this process, the process of being is concomitant to being, from the own material of the constructed 'book'.

One might say that continuous formation, when developed in processes that are both intercultural and of listening, and when there are fundings and propositions like ASIE, is possible to result in productions articulated between the projects and ethno-political aims of original peoples, from this amazonic context and other contexts when considered. In this sense, we understand that the *Ação Saberes Indígenas na Escola* (Indigenous Knowledge at School Project Action) at Mato Grosso is part of a historical resistance which takes place in ways of re-existing for school education in continuous education; links of struggle, because they answer to the longings and desires of ethno-politics of the indigenous peoples, not only in the production of the own materials; but above all, in the effectivity of indigenous pedagogies within the Amazon context.

<sup>39</sup> O idioma é o espírito e o veículo da dimensão afetiva das culturas. Reconhecer que os "outros" também possuem conhecimentos é admitir o valor e a pertinência de suas culturas, além de outorgar-lhes uma posição de interlocutores. Todas essas são premissas fundamentais para construir o diálogo intercultural, como fundamento democrático da educação.

<sup>40</sup> "[...] processos de resistência e resiliência pelo revestimento consciente da língua, que ocorre de diversas formas e que se articula em reflexões de memórias e de histórias. E, também, na apropriação do português, porém, com características próprias de cada etnia."

## CONSIDERATIONS IN DIALOGUE

We end this dialogue in analyses in a process of constant hearing, of sensitive listening, and of the gaze that goes through within ourselves. A gaze incarnate in learning that takes place through the development of collective work and established network not only in the current moment, but of history, challenges, achievements and tensions in the field of indigenous school education, indigenous higher education and continuous education in continuous work in cooperation with the indigenous teachers.

The links of struggle of struggle by the collaborative participants of different times, and of different histories, also other histories that are taking place in the field of intercultural learning in a critical manner, creating other possibilities of rupturing with the patterns imposed by modern western logic, in the form of a network that does not take place only in an institutional manner, but in a communitarian way, with the establishment of other ties beyond the speakable relationships.

It is when one realizes and lives history as a possibility of what one may experiment with and the capacity of comparing, passing judgements, choosing, deciding and detaching oneself. This is how men and women make the world ethic, at the same time they maintain their capacity as transgressors of ethics<sup>41</sup>. (Freire, 2004, p. 26)

Beyond the places and roles assumed in the institution, are the links of struggle that allow for emancipatory, decolonial educational practices, although tensioned all the time by the rigidity of thinking of school education in the country. We understand that through continuous education, the mobilization of these links of struggle takes place, which deepens the educational practice within the settlements as more connected by thinking right within the premise of being. Therefore, producing ways fleeting from the alienating processes of the western and standardized forms of productions. Under this perspective, the process of initial education and continuous education in indigenous schools may collaborate with the universities, encouraging them to constitute themselves into strategic spaces of social inclusion and construction of other epistemologies (Azinari, 2022).

With this, the word, saying through the word within this context, is not wonderful, but we state that it is about a decolonial provocation and in continuous education aligned with the research, with the recognition of the indigenous knowledge, cosmologies and sciences, and, most of all, the valuing of indigenous teachers as holders of knowledge and authorship traversed by dialectics-dialogics in processes of autonomy. Therefore, interculturalized. An interculturality within Mato Grosso Amazon, where continuous education made strides in the beings of those that together listened, experienced and produced amongst forests, singing macaws and wise voices of the ancients, expressing the indigenous Amazon through cosmological narratives. Bearing an intercultural continuous education shared in learnings.

These are reflections! But, they are, also, affirmations in learning, in links of struggle, resilience and decolonialities, within the experiences had in the *Projeto Ação Saberes Indígenas na Escola* (Indigenous Knowledge at School project Action).

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<sup>41</sup> É quando se dá conta e vive a história como possibilidade que se pode experimentar a capacidade de comparar, fazer juízos, escolher, decidir e desprender-se. É assim como homens e mulheres fazem ético o mundo, ao mesmo tempo que mantêm sua capacidade como transgressores da ética.

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#### Authors's contribution

All of the authors of this paper are members of the team of researchers who took part in the process of continuous education/formation (ASIE) in participatory and collaborative research and research-action. We participated jointly on the meetings of continuous education, elaboration of pedagogic/didactic materials (books); on the collection of information, analysis and systematization and writing of the reports and products. The submission of the project was carried out by Professor Dr. Bellini Saléte Grando, who coordinated the project financed by Secadi/MEC. Professor Dr. Waldinéia Atunes de Alcântara Ferreira composed the team of educator professors and developed the participatory researches and research-action on the indigenous settlements referenced in the presented text.

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