

**ANCESTRY AS INDIGENOUS AND DECOLONIAL EPISTEMOLOGIES IN THE
EDUCATION OF TEACHERS WORKING IN INTERCULTURAL TEACHERS'
COURSES**

***A ANCESTRALIDADE COMO EPISTEMOLOGIAS INDÍGENAS E DECOLONIAL NA
FORMAÇÃO DO PROFESSOR ATUANTE NAS LICENCIATURAS INTERCULTURAIS***

***LA ASCENDENCIA COMO EPISTEMOLOGÍAS INDÍGENAS Y DECOLONIALES EN
LA FORMACIÓN DEL PROFESORE QUE TRABAJA EN LICENCIATURAS
INTERCULTURALES***



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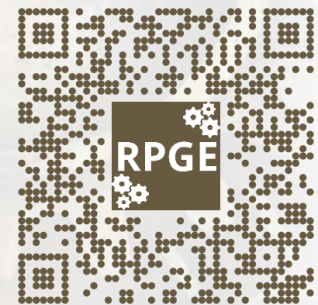
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ABSTRACT: This article aims to discuss indigenous epistemologies, as alternative paths to interculturalizing knowledge in the education of indigenous teachers, analyzes the conception of training, present in the Pedagogical Projects of the Courses (PPC) of Indigenous Intercultural Licensure Pitakajá and Kuaba that involve the fourteen indigenous ethnicities of Ceará being coordinated by the Federal University of Ceará. The respective courses are the result of the struggles of the original peoples for a policy of teacher training for differentiated indigenous schools. The theoretical analysis is based on the concepts of indigenous ancestry, interculturality, epistemologies of the South, ecology of knowledge and teacher education, to ground what we call indigenous and decolonial epistemology. The research has a qualitative approach and uses the documentary analysis of the PPCs, which present a conception of teacher education based on the ecology of traditional and scientific knowledge, which recognize indigenous ancestry as an intercultural and decolonial potentiality of knowledge in its formative processes.

KEYWORDS: Education of indigenous teachers. Indigenous Epistemologies. Interculturality. Indigenous ancestry.

RESUMO: *O presente artigo objetiva discutir as epistemologias indígenas, como caminhos alternativos a interculturalização do conhecimento na formação de professores indígenas, analisa a concepção de formação, presente nos Projetos Pedagógicos dos Cursos (PPC) de Licenciaturas Interculturais Indígenas Pitakajá e Kuaba que envolvem as quatorze etnias indígenas do Ceará sendo coordenados pela Universidade Federal do Ceará. Os respectivos cursos são resultantes das lutas dos povos originários por uma política de formação de professores para escola diferenciada indígena. A análise teórica apoia-se nos conceitos de ancestralidade indígena, interculturalidade, epistemologias do Sul, ecologia de saberes e formação de professores, para fundamentar o que chamamos de epistemologia indígenas e decolonial. A pesquisa tem uma abordagem qualitativa e recorre a análise documental dos PPCs, os quais apresentam uma concepção de formação de professores fundamentada na ecologia de saberes tradicionais e científicos, que reconhecem a ancestralidade indígena como potencialidade intercultural e decolonial de saberes em seus processos formativos.*

PALAVRAS-CHAVE: *Formação de professores indígenas. Epistemologias Indígenas. Interculturalidade. Ancestralidade indígena.*

RESUMEN: *Este artículo tiene como objetivo discutir las epistemologías indígenas, como caminos alternativos a la interculturalización del conocimiento en la formación de profesores indígenas, analiza la concepción de la formación, presente en los Proyectos Pedagógicos de los Cursos (PPC) de Licencia Intercultural Indígena Pitakajá y Kuaba que envuelven a las catorce etnias indígenas de Ceará coordinadas por la Universidad Federal de Ceará. Los respectivos cursos son el resultado de las luchas de los pueblos originarios por una política de formación docente para escuelas indígenas diferenciadas. El análisis teórico se basa en los conceptos de ascendencia indígena, interculturalidad, epistemologías del Sur, ecología del conocimiento y formación docente, para fundamentar lo que llamamos epistemología indígena y decolonial. La investigación tiene un enfoque cualitativo y utiliza el análisis documental de los PPC, que presentan una concepción de la formación docente basada en la ecología del conocimiento tradicional y científico, que reconocen la ascendencia indígena como un potencial intercultural y decolonial del conocimiento en sus procesos formativos.*

PALABRAS CLAVE: *Formación de profesores indígenas. Epistemologías Indígenas. Interculturalidad. Ascendencia indígena.*

Introduction

Modern colonial thought is an abyssal thought, hierarchizing knowledge (SANTOS, 2009). This thought defines the impossibility of the copresence of the two sides of the line: North and South, establishing a relationship of center and periphery. The rootedness of this thought deepened inequality in society, universalizing the current hegemonic system (global north), marginalizing the other cultural and epistemological expressions on the other side of the line (global south).

The epistemological diversity of the world, represented by the epistemologies of the south, finds expression in the knowledge expressed in indigenous ancestry, manifesting horizontal knowledge, presenting alternative thoughts for the decolonization of knowledge. Pöcuhtô *et al.* (2017, p. 308, our translation) confirm: "This knowledge is in the elders, in the other regions, in the other peoples, in the forest, in the stories told by the elders."

Their knowledge incorporates the ancestral experiences of their people, expressing epistemologies necessary for the interculturalizing of indigenous teacher education, bringing the invitation to dialogue with academic knowledge. The displacement of the location of the places of enunciation to the peripheries, considered subaltern places, is a way of denying the hierarchization of knowledge, giving possibilities to interculturalizing knowledge.

Indigenous teacher training must permeate the ancestral roots present in the indigenous places and in the memory of the original peoples, incorporating them into their experiences and narratives, declaring connections in fertile decolonial soils for an alternative construction of another knowledge.

This search led to the struggle of the native peoples of Ceará for an intercultural university education to act in Basic Education in indigenous schools. This training would be the result of new policies in the process of training indigenous teachers, constituting an intercultural, bilingual and differentiated teaching, based on horizontal principles of knowledge.

The offer of indigenous intercultural courses means, in turn, the fulfillment of the goals of the second National Education Plan 2014-2024 (Law No. 13,005, of June 25, 2014) which establishes "to expand the proportional participation of historically disadvantaged groups in higher education, including through the adoption of policies" and "implement specific programs for the training of education professionals for rural schools and indigenous communities, quilombolas and for special education" (BRASIL, 2014, our translation).

The National Curriculum Guidelines for the Training of Indigenous Teachers in Higher Education and High School courses (CNE Resolutions No. 1/2015), consolidates the training

policy of indigenous teachers in intercultural degree courses in Brazilian educational legislation (BRASIL, 2015)

The training of indigenous teachers must make the articulation for the necessary dialogue between indigenous knowledge and academic knowledge, interculturalizing knowledge, providing critical and autonomous reflection for the strengthening of the struggles of their people.

In the State of Ceará, the creation and operation of indigenous schools in the State System guarantee that "teacher training will be specific, differentiated and guided by the references for the training of indigenous teachers and relevant legislation", according to article 13 of resolution 382/2003 (CEARÁ, 2003, p. 5, our translation). To date, there are four experiences of indigenous intercultural degrees, namely: Tremembé Superior Indigenous Magisterium – MITS held during the period from 2006 to 2013; the Kuaba Intercultural Degree Course started in 2016; the Pitakajá Indigenous Intercultural Degree Course) started in 2019, all offered by the Federal University of Ceará (UFC), and the Tremembé – Cuiamba Indigenous Magisterium Intercultural Pedagogy Course, started in 2018 and offered by the State University of Vale do Acaraú (UVA).

For the excerpt of this article, we analyze the decolonial potentiality of indigenous epistemologies, as alternative paths to interculturalizing knowledge, we will also make the theoretical-methodological reflection on the conception of teacher training present in the Pitakajá and Kuaba Intercultural Degree courses, from what their political-pedagogical projects propose.

The documentary analysis of the political-pedagogical project of the Kuaba course and Pitakajá Licentiate made explicit the collective character of its implementation through the participation of the leaders of each of the constituent peoples. The elaboration of its formative proposals takes into account the ancestral knowledge incorporated in the diversity of space and time, evidenced through time-community and time-school that enable interculturalizing knowledge of each of the constituent peoples.

The theoretical contributions to understanding the discussion of education are supported by the authors: on indigenous ancestry (KRENAK, 2019; PÕCUHTÔ, 2017; SANTOS, 2021), interculturality (APINAJÉ, 2017; PÕCUHTÔ, 2017), epistemologies of the South (SANTOS, 2013, 2019) and ecology of knowledge (SANTOS, 2019; KRENAK, 2019) and indigenous teacher education (LIMA, 2021; APINAJÉ, 2017), which led us to understand that indigenous ancestry interculturalizes knowledge, enabling alternative paths to dialogue between

knowledge. In turn, we infer that the conception of teacher education present in the pedagogical projects analyzed is based on intercultural and decolonial epistemology in a curricular dialogue between indigenous and scientific ancestral knowledge.

This curricular dialogue weakens the epistemological hierarchies that predominate in disciplinary knowledge and the technical, scientific and instrumental rationality in teacher education and strengthens the emerging border identities of indigenous knowledge, stressing for an intercultural teacher training (CAMPANI; SILVA; SILVA, 2019).

Ancestry as an intercultural and decolonial potentiality of knowledge in the formation of the indigenous teacher

The geopolitics of knowledge, hierarchical, universalized concepts and themes, building a relationship of center and periphery. In this relationship, the knowledge produced by thinkers from the centers of enunciation of hegemonic Europe is considered as universal, while thinkers from other places of enunciation are subordinated. This relationship is constituted as a heritage shaped by the modern-colonial world-system, resulting in a relationship center and periphery, in the economic, political, cultural and cognitive aspects with strong expression in the Brazilian university and in the school systems (MIGNOLO, 2003).

Thus, we read, interpret and theorize our local problems under the lens of the global north, even though many of these realities are completely different from ours, giving no answers to the current social conjunctures, disregarding local thinkers (thinkers of the South).

The original peoples point out alternatives to this reality, shifting the gaze from the "center of the world" to a look at the reality of the most particularized places of enunciation, not denying the importance of the knowledge already built, but enabling the construction of border epistemologies (MIGNOLO, 2003), epistemologies of the South (SANTOS, 2009), by alternative paths to knowledge. Cruz (2017, p. 28, our translation) asserts: "decolonizing knowledge, thought, science implies the construction of other epistemologies that are linked to the experiences, pains and sufferings of groups, places that are victims of the colonial process."

Decolonizing implies touching the world of the colonizer and the world of the colonized, giving possibilities of a change of gaze, illuminating the obscured vision left in the bodies-territories of the subjects, as a light at the end of the tunnel, provoking a change of perceptions. Miranda (2020, p. 25, our translation) states: "body-territory is a living text, a text-body that narrates the stories and experiences that cross it". His ideas are in line with the thought of Krenak (2020, p. 20, our translation):

In the history of our people, the body, the person is a social achievement, since when we are dreamed. We came into the world for our family, our mother's. We are dreamed and then we are accompanied, spiritually, for us to be human. So, the human being is not an event, it's not a thing that pops up there, popcorn here. He's a construct. In most of our stories, the human person is a construct.

The indigenous bodies-territories embody the struggles that cross their narratives and identify the social markers of the subjects. They are bodies under construction, enabling, with each change of skin, new constitutions of the teaching practice, mirroring a formation against the indigenous epistemology.

The intersection of knowledge favors the embodiment of knowledge, manifested in the social bodies of the teaching experiences, evidencing perceptions and memories exposed in the indigenous intercultural narratives, reproducing defragmented knowledge, in a dialogical relationship of knowledge, conducted on the look and voice of the original peoples. In this sense, it is worth declaring the importance of orality for the original peoples, as an expression of their way of being and living in society. Baniwa (2016, p. 67, our translation) states:

Indigenous civilizations allowed the construction of many complex linguistic systems, focused on the dimension of orality. For these peoples, orality is more important than writing. The word spoken and spoken is almost sacred, and to keep it is a matter of honor. This created many problems for the Indians in their relationship with the white settlers. Because the Indians took seriously what the white chief said, and they were always betrayed, because the white almost never fulfills what he says, especially the white chief or politician.

Orality finds expression in the "living books" represented by the leaders and/or the elders of the indigenous communities, enunciating the struggles of this people, their conquests, their way of being. His memoirs manifest his historicity and social markers through the oral narratives of his people, declaring their ancestral knowledge, values and traditions. Baniwa (2016, p. 69, our translation), corroborates: "we can be more concerned with taking care of our ways of living, our knowledge, values, traditions, with which we can help our society. We are peoples of reciprocity, of hospitality, of solidarity."

The indigenous way of being evidences a life in community, among other significant values for our society, transmitting knowledge distinct from the exacerbated consumerism of the current society. According to Apinajé (2017, p. 77, our translation):

Education is the fundamental science in the life of the human being that makes us understand such occurrences with flexibility. It does not refer to literate knowledge and scripture. We learn from character, that is, nature catches our attention, and many times we do not notice. We learn every day and we don't

value the greatest educator in the world, we don't respect him. We only seek wisdom without life, which will make our life lifeless. It is a problem of coexistence. In this scenario, the school can act as a generator of ancestral forms of coexistence.

For the original peoples, knowledge is in connection with all forms of life, indigenous knowledge embodies the struggles and cultural existence of their people. In this sense, they are necessary knowledge for the constitution of a more just and egalitarian society, teaching us possible ways to a social justice.

Thus, indigenous teacher education must incorporate the culture of their time, evidencing the subjectivity of the memories of their people in their counter-narratives, to produce knowledge contextualized to different cultures and histories. Thus, contrary to the dominant universal epistemology, the plurality of histories comes into evidence, constituting pluriverse worlds where the interculturality of knowledge configures a new world.

In the present geopolitics of knowledge, the displacement of the location of the places of enunciation to the peripheries, considered subaltern places, is a way of denying the hierarchization of knowledge, giving possibilities to an intercultural dialogue of knowledge. These subaltern places are indigenous places, materialized in the communities and their cultural characterizations imprinted in the history of their people, immortalized in their narratives. Therefore, Krenak (2019, p. 15, our translation) confirms:

There are hundreds of narratives of peoples who are alive, tell stories, sing, travel, talk and teach us more than we have learned in this humanity. We are not the only interesting people in the world, we are part of the whole. This perhaps takes away some of the vanity of this humanity that we think we are, as well as lessening the lack of reverence that we have all the time with the other companies that make this cosmic journey with us. [...] We resisted expanding our subjectivity, not accepting this idea that we are all the same.

Subjectivity expresses knowledge passed from generation to generation, it is a form of resistance, an expression of struggle, manifesting traditional knowledge of the village at school, enabling in indigenous teaching perspectives that strengthen the culture of its people.

Indigenous teacher training must permeate the ancestral roots present in the indigenous places and in the memory of the original peoples incorporated into their experiences and narratives, declaring connections in decolonial fertile soils for an alternative construction of distinct knowledge.

The ancestral knowledge anchored in the knowledge of the experiences present in the "living books" of the communities, overflow to the indigenous leaders who make the

incorporation of this knowledge to the whole community, therefore in the process of training their teachers. Their knowledge is also expressed in feather art, indigenous graphics, among others. In science, through traditional medicine. In music and dance, through the *toré*. Their way of being expresses a culture full of symbolism and meaning, making a connection of the past with the present.

Indigenous epistemology unveils possibilities, brings questions, points out challenges and problematizations, giving alternative answers of decolonization, telling us about the different ways of conceiving knowledge, gestated in the struggle and at the service of it. Thus, indigenous knowledge constitutes epistemologies necessary for interculturalizing indigenous teacher education, bringing the invitation to dialogue with academic knowledge.

Reflecting on the Interculturalities of knowledge in teacher education in the Pitakajá and Kuaba Intercultural Licentiates

The training of indigenous teachers should enable the intersection of ancestral knowledge with disciplinary knowledge, to strengthen the traditional customs incorporated into the school context, connecting village and school, integrating, in turn, the multiple dimensions of indigenous places.

The intercultural degree courses open the possibility of dialogue between cultures and knowledge, to be evidenced in their political-pedagogical projects, by the protagonism of indigenous leaders in the construction of the formative process of their peoples, enabling the embodiment of the societal project of their people.

The starting point for this collective construction is due to the work of many subjects, authors of this process, in the search to constitute a teacher education that can incorporate the traditional knowledge of the original peoples into the academic context.

Anchored in the interculturalizing of knowledge, permeated by the struggle of peoples for an intercultural formation, academic knowledge is brought into dialogue with the indigenous way of being, opening gaps to decolonize academic knowledge. According to the references for the training of indigenous teachers, it is, therefore, in the discussion with the communities about their Political-Pedagogical Project that it is possible to start planning the training program for indigenous teachers to be developed and monitored, step by step, in its various curricular stages (BRASIL, 2002, p. 23).

Teacher training courses should be designed and structured based on the dialogue between indigenous leaders and the university, incorporating into the political-pedagogical

projects of their courses, the implementations of each of the steps of this construction. According to Lima *et al.* (2021, p. 172, our translation):

the training and intercultural licensure for indigenous teachers and the differentiated pedagogical practices experienced and shared on the sacred ground of the school, characterize an important achievement for the indigenous school education movement in the state of Ceará and for the school community itself.

Indigenous education has as a guiding thread the knowledge passed from generation to generation by the leaders of its people, strengthening the culture of the original peoples incorporated into the academic knowledge, weaving new possibilities of bringing to the field of the indigenous school the ancestral knowledge to the dialogue with the school knowledge, disseminating the historicity, culture and tradition of these peoples. Thus, Krenak (2020, p. 28, our translation), confirms:

Our ancestors are not just the generation that preceded us now, our grandfather, our great-grandfather. It is a great current of beings who have already passed through here, who, in the case of our culture, were the continuators of rites, of practices, of our tradition. [...] To this day we understand that we are in this same continuum of interaction with the memory of our people, with the memory of our culture. We have an origin, we know where we are from, we love this place, we revere it.

Thus, as a rite of passage, this knowledge goes beyond the limits of time, in the memory of the peoples who transmit their ancestry from generation to generation, immortalized in the narratives of their people.

In analysis, is the Political-Pedagogical Project of the Pitakajá Intercultural Degree course, created in 2019 with an initial class of 80 indigenous students from the state of Ceará. The project describes as a starting point the discussions generated in the Magisterium Tapeba, Pitaguary and Genipapo-Kanindé (medium level), followed by numerous assemblies with the participation of leaders, shamans, chiefs, elders of the villages and members of the university, maturing the search for a university education that would meet the emerging demands of the villages, among them, the rescue of the Tupi language, in addition to a training with specific curricular units: Indigenous cultures, Human Sciences, School Management, History, Portuguese and Mathematics to work in basic education.

The Course has a minimum duration of 04 (four) and a maximum of 06 (six) years, with classes taking place monthly in the second week of each month in the three shifts, in person or remotely, as well as ethnic meetings where moments of integration and cultural experiences are

developed for the students and leaders involved. The faculty of the course is composed of non-indigenous professors from different departments of the University, which denotes the absence of indigenous professors working in higher education.

The undergraduate course: Pitakajá Intercultural Degree was designed according to the cultural specificities of the Tapebas, Anacés, Kanindé, Pitaguary and Genipapo-Kanindé peoples, built by the indigenous collectivity, from its denomination to the elaboration of the curricular matrix. The Pitakajá assemblies declare the search for institutional partnerships and the spirituality present in the yearning for an indigenous formation that would bring in its project the indigenous culture imprinted in its pedagogical actions. In this sense, the indigenous thought of Apinajé meets this intercultural construction:

is a fundamental contribution in dialogue with partner universities, clarifying the domains of non-indigenous society for indigenous society, this increasingly strengthens indigenous leaders in Brazil. There is no greater knowledge, only different knowledge, according to the reality of each society and space (BRASIL, 2017, p. 78, our translation).

The activities and teaching disciplines of the course use the pedagogy of alternation between time-school and time-community, following an ethnic rotation. The time-school corresponding to 50h/a that happens at the Federal University of Ceará, Campus do Benfica - Centro de Humanidades - UFC, and the time-community corresponding to 50h/a being held in differentiated indigenous schools in the villages of Caucaia (Tapebas and Anacés peoples), Pecém (Anacés peoples), Aquiraz (Jenipapo-Kanindé peoples), Maracanaú (Pitaguarys Peoples), Canindé (Kanindé Peoples) and Aratuba (Kanindé Peoples) in integrative and intercultural moments.

According to Rodrigues *et al.* (2020, p. 08, our translation), "The Pedagogy of Alternation can be characterized by the organization of the teaching-learning process in differentiated spaces." This pedagogy makes the historical incorporation of the subjects to their territorialities, knowledge and identities in the articulation in times and spaces of the university and villages. In this sense, knowledge is built considering theory and practice, culture and education, ensuring the access and permanence of the subjects in the university.

The integrative moments make up nocturnal cultural activities in the second week of each month; on Tuesdays, Pitakajás plenaries, where issues related to the course as a whole are discussed, with the participation of leaders and students; On Thursdays, cultural nights with ritualistic and artistic moments with the participation of students of the course, coordinators and invited leaders.

The Pitakajá Intercultural Degree is guided by three virtues, described in the political-pedagogical project of the course.

the first is related to its hybrid character of ethnic-traditional, academic and scientific knowledge, providing an interdisciplinarity that amalgamates the experiences and knowledge present at the Federal University of Ceará, with the experiences and values of the indigenous cultures of the villages participating in this course. The second is linked to the specialized training of indigenous people with which they come to meet the social, educational and market demands that these ethnic groups have regarding teachers with specific qualifications; the third concerns the inclusive role that the Federal University of Ceará provides to the five indigenous populations, offering them physical structure, organizational support and appropriate teaching, so that these Indians can better qualify their teaching activities, their ways of understanding social realities and their insertions in the labor market present in indigenous schools (UFC, 2017, p. 16, our translation).

The hybrid character linked to one of the three virtues of the course leads us to understand the possibility of interculturalizing knowledge, enabling academic spaces that make contact with the technical-scientific knowledge of the university and the millennial knowledge of the original peoples, in a symmetrical relationship, where knowledge complements each other.

The students, from this intercultural course, will have teacher training with specific qualifications in curricular units determined by the needs of teachers raised by the indigenous leaders in the differentiated indigenous schools of the villages, following the parameters of the Law of Guidelines and Base of Education 9394/96, enabling them to teach in the indigenous, non-indigenous and private public Basic Education (BRASIL, 1996).

The qualifications defined are: Indigenous Cultures, Human Sciences, School Management, History, Portuguese and Mathematics, described in the table below, according to the comprehensive disciplines of each axis.

The Pitakajá Intercultural Degree trains indigenous teachers and managers, enabling them to develop teaching activities according to their qualifications. The Habilitation Indigenous Culture and Anthropology, composes a set of disciplines that dialogue about the way of being indigenous, incorporating their millennial knowledge, expressing their traditions in spirituality, connection to nature and territory, traditional medicine, ancestral rituals, the present symbols in indigenous graphics and feather art, as well as their intercultural narratives.

Sociology and politics, brings elements of society in general, leading the reflection of the reality of the countryside and city of Brazil, political elements of the country, to a critical and participatory position in the society of indigenous teachers in the face of this reality. There

are also elements of Geography, as well as in the qualification Indigenous Culture and anthropology, with expressions of indigenous struggle for affirmation, the territory and the power relations existing in our country that colonize the imaginary of our society.

The Indigenous School Education points out elements necessary for the performance of the key piece in the pedagogical construction of schools: teachers, making use of methodologies that incorporate indigenous knowledge into school disciplines, in addition to opening alternative spaces to the construction of didactic materials for a better pedagogical structuring of schools.

The qualifications, Portuguese Language and Mathematics are contextualized to the indigenous world, interculturalized for a construction narrated according to the look and critical perception of the original peoples, a conception based on the struggles expressed in the five centuries of colonization to which the original peoples were submitted.

Thus, in the exercise of interculturality, the Pitakajá Intercultural Degree course has created mechanisms for inclusion and construction of a plural and multiethnic university, enabling new knowledge and inclusive pedagogical actions, by the indigenous presence that pluralizes knowledge in the constitution of spaces of experience and dialogue.

Following the same context, the Kuaba Indigenous Intercultural Degree, which means "Place of knowledge", has its scope contemplating all fourteen ethnic groups of the state of Ceará. Thus, each of the ethnicities contemplates spaces of experience in interspersed moments of community time, for cultural sharing and traditional knowledge of each village, producing intersecting and intercultural knowledge.

According to the Political-Pedagogical Project of the course, it was created in 2016, with 135 indigenous students as the initial class. Built from the claim of the indigenous peoples of Ceará for an intercultural formation, leading to the search for institutional partnerships for the implementation of a proposal that contemplated an intercultural indigenous higher education.

His project describes numerous assemblies held with the participation of leaders, elders from the villages and members of the university, pointing out the need to train indigenous teachers who would meet the specificities of the differentiated indigenous schools of the state, in the search for qualification of indigenous teacher training.

Thus, it is essential to describe the importance that the older "living books" of indigenous communities represent in the perpetuation of indigenous knowledge passed from generation to generation, immortalizing indigenous ancestral knowledge. Also called "living

libraries", they are holders of ancestral knowledge that strengthen the culture and incorporate the customs of the village in the indigenous teacher training. Their participation in the formation of their people strengthens the struggle for an intercultural education, corroborating with the indigenous way of being. In this sense, Põcuhtô *et al.* (2017, p. 308, our translation) confirm:

It is important to have the participation of the elders because the school does not create alone, the school will not create anything alone, the school only passes on, only executes the knowledge sought out there. This knowledge is in the elders, in the other regions, in the other peoples, in the forest, in the stories told by the elders. It has the dominations that each party makes and the school can work together with them, this movement that the party makes, the stories told. It is worth rescuing more stories to be passed on in schools, many projects are being done in the business of protection, hunting, song, weddings. Cantiga is very good, there are several stories within this theme. Coupe only has that goal, to talk about what is there in the book, he has to follow that has no other concern, that is why he learns and does not want to give importance to another life, another knowledge. He only wants to know what he has learned; he does not want to know about different beings, different peoples. Keep classifying with prejudice.

In this way, the indigenous community activates the cultural strengthening of the village in the school, from the participation of the wise men of the communities in the teacher training of their people, in the struggle for the indigenous presence in the university, ensuring an intercultural formation that contemplates the cultural peculiarities of each ethnicity, strengthening, in turn, the bond with the school community.

The course has a minimum duration of 04 (four) years and a maximum of 06 (six) years. The classes are distributed in two monthly weekends, according to the community time: 25h/a classes held in the indigenous schools differentiated from the villages of the ethnicities of the course and in the vacation period of the regular courses, the school time: 50h/a (classes held at the Benfica Campus - Centro de Humanidades - UFC. The faculty is composed of non-indigenous professors, members of the collegiate of the course and professors of other non-effective departments.

The Kuaba course, in turn, incorporates the cultures of the indigenous peoples of Ceará, their ways of life, their spirituality, their art and the distinct characteristics of each village, as well as the academic knowledge of the university, in distinct moments of academic activities such as field classes, debates, narratives, in an articulation between theory and practice, for the constitution of interculturalized knowledge with strength decolonial potentiality. According to the Pedagogical Project of the Course,

this degree consists of a hybrid of native cultural knowledge and academic-scientific knowledge that, in its complex, diverse and pertinent set, will enable its graduates to teach, above all, in indigenous schools, in which the curricular and/or pedagogical organization and amalgamate the proposals of the training centers present in this graduation (UFC, 2021, p. 77, our translation).

The hybrid knowledge mentioned in the political-pedagogical project of the course is a representation of inclusion in the space of the academy, allowing ruptures in the vertical and Eurocentric patterns of the university, providing opportunities for dialogue with indigenous knowledge to the construction of knowledge, meeting the ecology of knowledge. Thus, Santos (2019, p. 196), confirms: "The ecologies of knowledge affect both one and the other, making them hybrid knowledge whose epistemological identity transcends the respective original epistemological status."

This knowledge touches each of the actors involved in the constitution of the formative processes of teaching, for a more humanized look, enabling from this a sensitive listening to the reality of the subordinated peoples, opening paths for the decolonization of knowledge. This construction tensions Eurocentric thought to a plural formation and, for this, the struggle is always present so that concretely it can take shape in the academic context. In this sense, Krenak (2019, p. 12, our translation) states:

The ecology of knowledge should also integrate our everyday experience, inspire our choices about where we want to live, our experience as a community. We need to be critical of this fashioned idea of homogeneous humanity in which consumption has long since taken the place of what was once citizenship.

So that the ecology of knowledge can take shape in the intercultural formation at the university, the visitation to the village of each of the ethnicities is a real invitation to this construction, enabling cultural exchanges between distinct epistemic knowledge and, at the same time, so close and complementary.

The experiences and experiences of the course interculturalize academic knowledge through the exchange of knowledge. Interethnic relations in living environments constitute significant cultural learning, which enables indigenous autonomy and protagonism. In this context, Brum *et al.* confirm. (2015, p. 311, our translation),

Indigenous autonomy is built from the protagonism in the social and political spheres, since the life trajectory of each one points to an empowerment of spaces and bring to the academic environment the necessary empowerment to transform their own realities and their communities. The recognition of the

specificities of each ethnicity and the space and respect for differences within the academic environment make the public university fulfill a role that is destined to it, that is, to emancipate subjects through education, generating possibilities for development

The format of the group's activities provides theoretical and practical maturation. The community and university time ensure an immersion in the visited community, allowing research, camp studies, interactions and experiences, where teachers and students interconnect, immersing themselves in the academic knowledge and epistemology of each participating ethnicity. Knowledge is intertwined, constituting other knowledge, through paths that intersect, making room for ethnic diversity.

Below, the curricular units that make up the course and their respective disciplines are described.

The curricular units of the course: Indigenous Cultures and Anthropology, Human Sciences, History, Portuguese Language, Mathematics, Supervised Curricular Internship and complementary activities, make up intersecting paths, where ancestral knowledge connects to disciplinary knowledge, for the construction of an education that gives alternatives to the decolonization of minds, knowledge and being, enabling other paths.

The course disciplines dialogue with ancestral knowledge, interculturalizing knowledge narrated about the voice of indigenous subordinated peoples, including the way of being indigenous in indigenous teacher training.

The Political-Pedagogical Project of both courses provides the visualization of possible paths to interculturality present in the dialogue with ancestry, from the encounter of ethnicities in the villages in the time-community, grouping knowledge imprinted in the indigenous epistemology of each community.

The meetings incorporate the culture of the indigenous peoples of Ceará, dialoguing with their ways of life, spirituality, art and distinct characteristics of each ethnicity, enabling a field of intercultural debates in field classes, enabling the articulation between theory and practice.

The Political-Pedagogical Projects lead us to infer that the formative constitution of the Pitakajá and Kuaba Intercultural Degree courses strain academic knowledge, causing ruptures in the Eurocentric vision present in the spaces of the academy, for a dialogue of knowledge incorporated into the training process, through the experiences and experiences of interethnic relations in the environments of coexistence, constituting significant cultural learnings for autonomy and indigenous protagonism.

Thus, indigenous knowledge is at the crossroads of academic knowledge, where time-community and time-university provide an intercultural immersion, through camp studies, interactions, experiences between teachers and interconnected students, giving decolonial possibilities in the constitution of indigenous teaching.

The intercultural courses enable the dialogue between academic knowledge and ancestral knowledge of the original peoples, interculturalizing academic knowledge through the culture printed in the intersection of cultures between each of the ethnicities that make up each of its courses.

Given this context, we understand that the format of the activities of the Kuaba and Pitakajá intercultural indigenous Licentiate courses enable theoretical and practical maturation, where knowledge is intertwined, constituting other, interculturalized knowledge that enhances indigenous teacher training, strengthening their struggles, contributing to the dialogue between knowledge necessary for the exercise of indigenous teaching.

Final remarks

The Political-Pedagogical Projects of the Intercultural Degree Courses analyzed allow us to infer the presence of interculturality in these, in dialogue with ancestry, grouping knowledge from the indigenous epistemologies of the communities, their subjectivities and collective experiences, so necessary to the intertwining between knowledge and memories.

It is also noticed that the PPCs increasingly present the use of a bibliography of indigenous authors in their curricular components, ensuring the knowledge and understanding of expressions of the culture of the original peoples, enunciating their struggles, achievements and their way of being. They highlight their memories, their historicity and their social markers through the oral narratives of their people, declaring their ancestral knowledge, values and traditions.

In this way, indigenous ancestral knowledge enhances the defense of territories of life, constituting epistemologies distinct from the context of modernity, incorporating ancestral knowledge that dialogues between the past and the present at the crossroads of knowledge of indigenous teacher education.

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