

ARTICLE

INDIGENOUS PEOPLES IN RURAL TEACHERS' TRAINING: PRESENCES AND ABSENCES IN PEDAGOGICAL PROCESSES¹

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ABSTRACT: Rural Education degrees are based on respect for rural peoples' diversity and plurality, including indigenous peoples. Rural teachers' training process is an attempt to respond to historical indigenous peoples' claims, mainly to demands for the right to school and higher education. Accordingly, the aim of the present research is to understand the process to include indigenous peoples' knowledge, history and culture in Rural Education courses provided by Brazilian Higher Education Federal Institutions (IFES). The research followed a qualitative approach, of descriptive and exploratory nature, based on documental analysis of pedagogical projects linked to seven Rural Education courses, with emphasis on qualification in Human and Social Sciences, at five universities and two federal institutes, namely: UFPA, UFCEG, UFMS, UFF, UFFS, IFPA and IFRN. Based on the main results, these courses seek to train teachers who meet specific indigenous peoples' demands, in addition to promote some actions aimed at valuing indigenous history and culture.

Keywords: Rural Education, Rural Teachers' Training, Indigenous People, Decoloniality.

POVOS INDÍGENAS NA FORMAÇÃO DE EDUCADORES DO CAMPO: PRESENCAS E AUSÊNCIAS NOS PROJETOS PEDAGÓGICOS

RESUMO: As licenciaturas em Educação do Campo são pautadas no princípio do respeito às diversidades e pluralidades dos povos do campo, entre eles, os indígenas. No processo formativo de educadores do campo, busca-se contemplar as reivindicações históricas dos povos indígenas, principalmente a demanda pelo direito à educação escolar e universitária. A partir desse contexto, essa

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pesquisa teve por objetivo conhecer o processo de inclusão dos saberes, das histórias e das culturas dos povos indígenas nos cursos de Educação do Campo, estruturados pelas Instituições Federais de Ensino Superior (IFES) brasileiras. A pesquisa, de abordagem qualitativa e de caráter exploratório descritivo, adotou a análise documental dos projetos pedagógicos de sete cursos de Educação do Campo com habilitação em Ciências Humanas e Sociais, ofertados por cinco universidades e dois institutos federais: UFPA, UFCG, UFMS, UFF, UFFS, IFPA e IFRN. Os principais resultados indicam que os cursos buscam formar educadores que atendam demandas dos povos indígenas em suas especificidades; além de promover algumas ações voltadas à valorização das histórias e das culturas indígenas.

Palavras-chave: Educação do Campo, Formação de Educadores do Campo, Povos Indígenas, Decolonialidade.

LOS PUEBLOS INDÍGENAS EN LA FORMACIÓN DE EDUCADORES DEL CAMPO: PRESENCIAS Y AUSENCIAS EN PROYECTOS PEDAGÓGICOS

RESUMEN: Las licenciaturas en Educación Rural se fundamentan en el principio de respeto a la diversidad y pluralidad de los pueblos rurales, incluidos los pueblos indígenas. En el proceso de formación de educadores rurales se intenta contemplar las reivindicaciones históricas de los pueblos indígenas, en especial la reivindicación del derecho a la educación escolar y universitaria. A partir de este contexto, esta investigación tuvo como objetivo comprender el proceso de inclusión de saberes, historias y culturas de los pueblos indígenas en los cursos de Educación Rural, estructurados por las Instituciones Federales de Educación Superior (IFES) de Brasil. La investigación, con enfoque cualitativo y carácter exploratorio descriptivo, adoptó el análisis documental de los proyectos pedagógicos de siete cursos de Educación Rural con habilitación en Ciencias Humanas y Sociales, ofrecidos por cinco universidades y dos institutos federales: UFPA, UFCG, UFMS, UFF, UFFS, IFPA e IFRN. Los principales resultados indican que los cursos buscan formar educadores que atiendan las demandas de los pueblos indígenas en sus especificidades; además de promover algunas acciones encaminadas a la valorización de las historias y culturas indígenas.

Palabras clave: Educación Rural, Formación de Educadores Rurales; Pueblos Indígenas, Decolonialidad.

INTRODUCTION

The Rural Education movement advocates for an education project aimed at fulfilling rural populations' demands at their vast diversity and plurality. In order to reach such a goal, Rural Social Movements stressed, claimed and developed public policies for teachers' training, based on the rural reality. One of the most significant conquests among these claims was Decree n. 7.352, from November 4, 2010, which enacted The National Rural Education Policy (BRASIL, 2010).

Higher Education Institutions that provide Rural Education Schools have been challenged to reinforce the specificities and plurality of peasant individuals due to Decree n. 7.352/2010. In other words, "indigenous, quilombola and peasants, among so many others who have the right to a social-quality education that respects and gathers their lifestyles to school education processes" (MOLINA,

2017, p. 602). Accordingly, we will herein pay close attention to acknowledging indigenous people's demands and specificities at Rural Teachers' training. We highlight indigenous peoples' demands, mainly their struggles for access to and permanence in Higher Education (KAYAPÓ, 2019; BANIWA, 2019; BANIWA, 2012), given the violence they have been suffering from in their own territory and the consequent need for occupying strategic spaces to make their rights effective, such as the right to school education.

The Report on Violence Against Indigenous Peoples in Brazil was published by the Indigenous Missionary Council as an attempt to contextualize violence against indigenous peoples. According to this report, the following statistics were recorded, only in 2021: 305 cases of property invasion, illegal exploitation of natural resources and several damages to the indigenous patrimony; 355 cases of violence against indigenous individuals (176 of them were murdered); 33 cases of power abuse; 21 cases of racism and ethnical-cultural prejudice, among others (CIMI, 2022). Accordingly, given such a violence and violation scenario against indigenous peoples, which was encouraged by the Brazilian State, mainly during former president Jair Bolsonaro's administration (PALOSCHI, 2021), we address the relevance of including indigenous demands in Rural Teachers' training.

Indigenous teacher Edson Kayapó (2019) argues that violence against indigenous peoples not only increased during Bolsonaro's administration, but the Brazilian State has neglected their rights, and it echoed in education Institutions and on their discipline matrices. It is so, because these institutions have contributed to "silence these peoples in history and in History studies, in changing their culture in the national folklore, or, yet, in sentencing them to a far past in the national history", through their discipline matrices (KAYAPÓ, 2019, p. 58). Indigenous anthropologist Gersem Baniwa (2019) corroborates this argument by stressing out that these institutions became "the most powerful and effective instrument of the long and tragic European Western colonization history and of the 'coloniality' still in place to this day" (BANIWA, 2019, p. 60). Education Institutions show how the colonial logic is moored in society's structures, institutions and thinking by working as 'coloniality' instrument (CANDAUI; RUSSO, 2010).

Violence, violation and racism situations, among others, have shone light on colonization marks in the historical-cultural and identity construction of the Brazilian people (ANDRADE, 2023). We agree that such situations result from the perpetual replication of 'coloniality' strategies, since "*la colonialidad no terminó con la colonia, sino que aún continúa*"² (WALSH, 2012, p. 29). Sociologist Aníbal Quijano (2009, p. 73) defines 'coloniality' as "one of the constitutive and specific elements of the capitalist-power world standard". One can observe that 'coloniality' emerges as outcomes of the colonization process

² We herein adopted the integrative perspective of language spoken in Latin America, so have made the option for not translating the texts written in *castellano*.

experienced in the Americas. It is related to the sense that “*el control, dominación y subordinación de la población a través de la idea de raza –, que luego se naturaliza – en América Latina pero también en el planeta – como modelo de poder moderno y permanente*” (WALSH, 2012, p. 66).

Indigenous peoples, and everything that they culturally produce, were downgraded due to the colonial venture logic (QUIJANO, 2005). Therefore, several structural-racism backgrounds rose as historical and political process turned into tools in education institutions, among them universities. Silvio Almeida (2021) explains that racism is part of the Brazilian social order, since institutions’ functioning-patterns lead to rules that favor some social groups. Structural racism against indigenous individuals’ reproduction in universities is highlighted, among other manners, by the academia’s scientific and conceptual mono-references and “by denying their existence and rights” (NASCIMENTO, 2021, p. 81). In order to fight racism as colonial logic outcome, mainly in education institutions, Kayapó (2019) points out that it is necessary working with indigenous history and issues over teachers’ training. However,

Bachelor Courses keep on going with their pedagogical actions and give little, or no, importance to this topic, and it keeps teachers’ training lacking the competence and necessary skills to coherently work with indigenous history and culture (KAYAPÓ, 2019, p. 77)

There is certain resistance in universities to acknowledge rural individuals’ diversity, including indigenous peoples, due to ‘coloniality’ (ARROYO, 2012); in other words, individuals linked to ancient knowledge, to linguistic richness, to intellectual and cultural history, to individuals aimed at political trajectories focused on nature’s formation and defense. Despite such a resistance, some Rural Education Courses have been seeking to fulfil indigenous peoples’ demands in teachers’ training processes (ANDRADE; NOGUEIRA, 2021). This action in Bachelor courses in Rural Education is substantiated by one of the course’s principles: valuing “different knowledge types built by rural individuals based on their life history, on their culture, on their different ways of relating to nature, on their experiences and labor practices” (MOLINA; SÁ, 2010, p. 377).

If one has in mind the principles of diversity, plurality and inter-cultural approaches in Rural Education to value different knowledge types, as well as statements by Edson Kayapó (2019) – when he points out the need of including the indigenous topic in teachers’ training, and indigenous peoples’ struggles for access to school education -, we can say that the present study deepens the following research problem: how do Federal Higher Education Institutions (IFES) develop their bachelor courses in Rural Education to include indigenous peoples’ history, culture, struggles and knowledge in their academic training processes? By seeking answers to the herein introduced question, we will analyze the pedagogical projects of seven bachelor courses in Rural Education. Five of these courses are offered by federal universities and two, by Federal Institutes.

METHODOLOGY

Implementing reparation policies focused on individuals who are historically marginalized

from the Brazilian educational system, such as law n. 12.711³ (Student quotas law), Procampo⁴, Pronocampo⁵ and Prolind⁶, gave these individuals – indigenous peoples, Afro-Brazilian populations, peasants, fishermen, and other rural peoples – access to Higher Education Institutions (IES). Despite such an extraordinary conquest, little was done to reformulate the courses, the “discipline matrices or research methodologies in order to fulfil [the needs] of the new subjects of studies, research and knowledge” (BANIWA, 2019, p. 196). In order for these reformulations to take place in college courses’ discipline matrices, IES must encourage the establishment of major degrees, disciplines, programs and projects aimed at outspreading, producing and conserving knowledge, techniques and technologies linked to the cultural and ancestral legacy of indigenous peoples, of black populations, quilombolas and traditional communities, as stated by Baniwa (2019).

Kayapó (2019) states that bachelor courses must discuss this topic in IES in a broader and responsible way at the time to work with the indigenous issue since teachers’ training in order to reformulate the structure of their discipline matrices and projects. It must be done to address indigenous history and culture. These reformulations can be taken from the perspective of Inter-cultural approaches and ‘decoloniality’. We agree that Inter-cultural approaches are linked to the effort to set positive relationships among different cultural groups to produce a citizenship deeply aware of differences. Thus, it will allow facing discrimination, racism and exclusion (WALSH, 2012). Therefore, whenever other ethnic-cultural groups, such as indigenous peoples, start occupying spaces in IES, the intercultural proposition will provide elements to set more equitable relationships among the different groups composing society. There is a strong effort to do so, so that “differences can be dialectically included (CANDAUI, 2020, p. 39).

Accordingly, the main aim of the present study was to analyze the process to include indigenous knowledge, history and demands in Rural Teachers’ training courses offered by Federal Higher Education Institutions, also known as IFES. Accordingly, we ran a qualitative research of descriptive exploratory profile, whose qualitative perspective, based on Minayo and collaborators (2010, p. 73), aims at better interpretatively understanding social phenomena and their meanings. The present research seeks to develop and clarify concepts and ideals focused on formulating more precious issues or on assessable hypotheses important for future studies, as exploratory elements (GIL, 2008).

³ Law n. 12.711/2012 guarantees 50% of vacancies at each course and shift in Federal Higher Education Institutions for students coming from public high schools, in regular courses or in Youngsters and Adults’ courses. For more information access: <https://www.planalto.gov.br/ccivil_03/_ato2011-2014/2012/lei/112711.htm>.

⁴ Support Program for Higher Education in Rural Education Degree (Procampo) It was created in 2007 by the Ministry of Education and the extinct Secretariat of Continuing Education, Literacy and Diversity – SECAD. Procampo supports the implementation of regular undergraduate courses in Rural Education in Public Higher Education Institutions countrywide. For more information, access: <<http://portal.mec.gov.br/tv-mec>>.

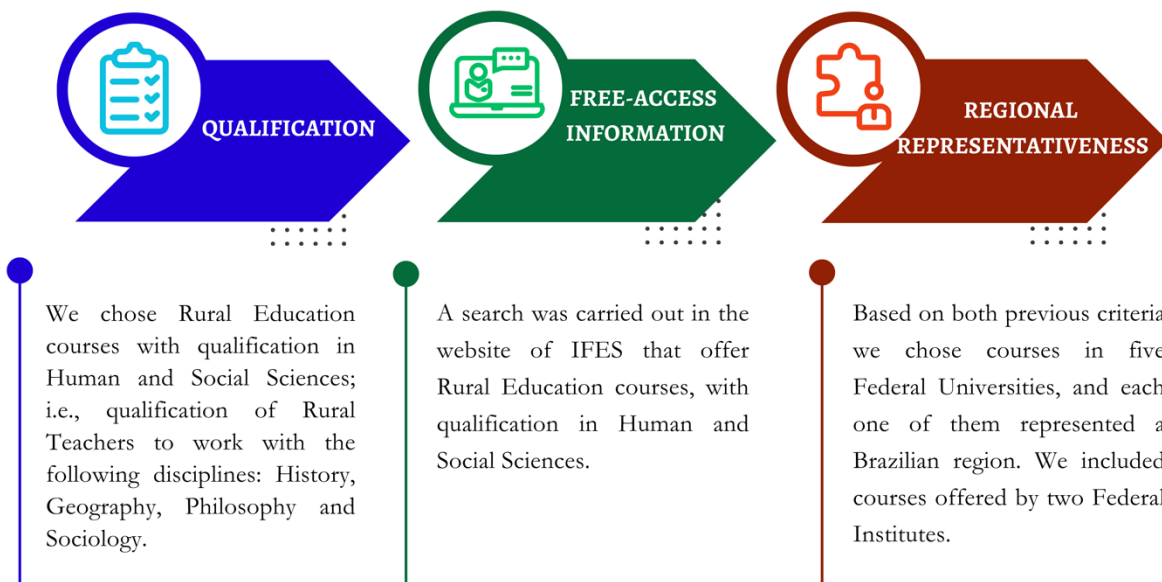
⁵ “National Rural Education Program (Pronocampo) was created by Decree n. 7,352 and instituted through Ordinance n. 86, from February 1, 2013. It was launched by President Dilma Rousseff, in March 2012, to offer financial and technical support to create public policies in this field” (SANTOS, SILVA, 2016). For more information, access: <<http://portal.mec.gov.br/component/tags/tag/pronocampo#:~:text=O%20Pronocampo%20compreende%20a%C3%A7%C3%B5es%20para,professores%2C%20infraestrutura%20f%C3%ADsica%20e%20tecnol%C3%B3gica>>.

⁶ Support Program for Indigenous Higher Education and Intercultural Degrees (PROLIND) aims at supporting specific degree course projects to train indigenous teachers on how to teach in indigenous schools that integrate teaching, research and extension, as well as promote the appreciation of study topics, such as mother tongues, management and sustainability of indigenous peoples’ land and culture. For more information, access: <<https://ensinosuperiorindigena.wordpress.com/atores/nao-humanos/prolind-2/>>

The documental analysis technique was used for data collection purpose. This technique was chosen because it is a valuable approach for qualitative data that, in their turn, add to information collected through other techniques and may disclose new aspects of a topic or problem (ASSIS, 2013). The documental analysis comprised official documents of Bachelor courses in Rural Education from Brazilian Federal Higher Education Institutions, mainly about their pedagogical project. Thus, data collection was split into two main stages: screening official documents of Rural Education courses and systematically studying their Pedagogical Projects. We aimed at identifying two main issues: a) courses' goal; and b) existence of institutional projects and/or initiatives aimed at indigenous peoples. Accordingly, the analysis applied to pedagogical projects was an attempt to seek some keywords related to research aims: *indigenous, indian, traditional peoples, original peoples, indigenous communities, natives, Amerindians and intercultural actions*.

The choice made for the introduced issues was based on the very organizational concept of Rural Education bachelor courses, mainly when it comes to teachers' skills based on knowledge field. This training strategy – division based on knowledge field – aims at “overcoming the traditional fragmentation that gives some centrality to the disciplinary shape and to change the knowledge production ways in universities and in rural schools” (MOLINA, SÁ, 2012, p. 469). Accordingly, discipline matrix items for Rural Education courses are substantiated by four knowledge fields, namely: Language, Arts and Literature; Human and Social Sciences, Natural Sciences and Mathematics; and Agrarian Sciences (MOLINA, SÁ, 2012). We set the criteria described in Figure 1 based on these training fields at the time to choose the courses to be analyzed.

Figure 1 – Criteria adopted for the process to choose the analyzed course



Source: Elaborated by the authors. Research data (2023).

There are 87 Bachelor courses in Rural Education offered in Federal Higher Education

Institutions (ANDRADE et al., 2022; BRASIL, 2022). We herein set the courses with qualification in Human and Social Sciences as primary criterion. We started from the assumption that discussions and debates in this field about social, historical, economic, territorial and environmental issues linked to the rural population are core topics. As for the second criterion – free-access information –, we prioritized information available at IFES' websites that provided free access to the community, as well as their respective pedagogical projects. Evidences found in these two criteria have defined the third criterion; i.e., regional representativeness. Thus, courses' location can be observed in Figure 2:

Figure 2 – Courses' location



Source: Elaborated by the authors.

The accessed institutions are Federal University of Pará (UFPA) – Northern Region; Federal University of Campina Grande (UFCG) – Northeastern Region; Federal University of Mato Grosso do Sul (UFMS) – Midwestern Region; Fluminense Federal University (UFF) Southeastern Region; Federal University of Fronteira do Sul (UFFS) – Southern Region. We have chosen courses in these institutions because they are in compliance with the second course-choosing criterion – free-access information. Therefore, these were the only institutions that made their official data available. The assessed Federal Institutes were: Federal Institute of Pará (IFPA) – Northeastern Region; and Federal Institute of Rio Grande do Norte (IFRN) – Northern Region. It is important explaining that we only found two Rural

Education courses with qualification in Human and Social Sciences available in Federal Institutes countrywide – and it has justified their inclusion in the research.

After analyzing the pedagogical projects of the selected courses, we observed that these projects in UFCG and UFF did not make reference to projects or initiatives related to indigenous peoples. Such lack of data forced the further inclusion of Lattes resumes of professors working in the aforementioned courses at the data collection and analysis stage in order to complete research information. Accordingly, at first, we made searches in UFCG and UFF's official websites to find names in their Rural Education course faculty. Then, we accessed the Lattes⁷ platform to find these professors' resume. We sought teaching, research and extension projects during Lattes resume search, as well as research lines and other initiatives developed by these courses' professors. The following keywords were taken into account for the search in their resumes: *indian, indigenous, traditional peoples, original peoples, indigenous communities, natives, Amerindians and inter-cultural exchange*. The inclusion of this third methodological path aimed at avoiding limited conclusions about the actions of both courses regarding the indigenous agenda, since their pedagogical project could be obsolete.

RESULT ANALYSIS

School education as universal right is item in the 1988 Brazilian Federal Constitution, in its articles n. 205, 206 and 214. It is necessary to “go on in acknowledging specificities and differences” (ARROYO, 2007, p. 161) in order to make this right effective. Thus, it is essential taking into account individuals' cultural, territorial, ethnic and racial particularities and peculiarities. Therefore, whenever we talk about Rural Education, such a need gets even clearer, because rural populations comprise a diverse group of individuals (MOLINA, 2017). Accordingly, rural professionals' specific qualification, mainly rural teachers, get meaningful from the perspective of ensuring rights based on peoples' particular specificities. If one has this scenario in mind, Rural Education courses aim at forming teachers who meet the demand for a specific school education, which is claimed by rural peoples, as shown in Chart 1.

⁷ The Lattes platform is an integrated database that provides academic information about research groups and projects countrywide. The integrated system gathers the National Council for Scientific and Technological Development (CNPq), the Coordination for the Improvement of Higher Education Personnel (CAPES), the Foundation for the Improvement of Higher Education Personnel (FAPESP), the Financing Agency for Studies and Projects (FINEP) and other systems belonging to Brazilian Ministério de Ciência e Tecnologia. For further information access: < <https://www.estudarfora.org.br/curriculo-lattes/> >.

Chart 1 – General Goals of Rural Education courses

Institution	General Goals	Region
Federal University of Pará	<ul style="list-style-type: none"> Training teachers to primarily work with populations working and living in and around the countryside to teach contents in the pedagogical domain and in the field they were admitted to, through Selection Process: Natural Sciences, Social and Human Sciences, Language Sciences and Mathematics. The main goal is to act at basic education scope, more specifically in the final years of primary and secondary education, and in organizing pedagogical work and agent development in rural schools by taking into account the diversity of pedagogical actions necessary to achieve education as human right and as social development tool (p. 10). 	Northern
Federal University of Campina Grande	<ul style="list-style-type: none"> Training teachers for Basic Education based on the specific social and cultural reality of populations working and living in, and around, the countryside, according to the diversity of pedagogical actions necessary to exert it as human right and social development tool (p. 39). 	Northeastern
Federal University of Mato Grosso do Sul	<ul style="list-style-type: none"> Providing access to political-pedagogical training for teachers and those interested in working in Rural Basic Education to comply with the Operational Guidelines for Basic Education in Rural Schools (Resolution CNE/CEB n. 1, from April 3, 2002) and current Brazilian and educational legislation; complying with what is recommended in PROCAMPO (2009), Decree n. 7,352, from April 11, 2010, in the National Rural Education Program – PRONACAMPO (2013) and in Selection Notice n. 02/2012-SESU/SETEC/SECADI/MEC from August 31, 2012; applying methodologies arising from Alternation Pedagogy and discipline matrix organization by knowledge field to ensure dialogue among scientific, cultural and philosophical knowledge developed by humanities throughout historical processes based on fields' knowledge (p. 25). 	Midwestern
Fluminense Federal University	<ul style="list-style-type: none"> Training teachers to specifically work with populations working and living in, and around, the countryside, at different Basic Education stages and modalities as social development tool; Encouraging our Institution and its partners to implement this Degree by articulating teaching, research and extension actions aimed at meeting this field's demands (p. 13). 	Southeastern
Federal University of Fronteira do Sul	<ul style="list-style-type: none"> Training licensed professionals to practice Rural Education and to work in teaching of social and human sciences, to promote interdisciplinary teaching between specific areas of the course: Geography, Philosophy, History and Sociology, as well as to work with educational management, pedagogical coordination and with knowledge production and outspread (p. 39). 	Southern
Federal Institute of Pará	<ul style="list-style-type: none"> Training teachers to work in the final years of Elementary School, High School and Youth and Adult Education, in the Human and Social Sciences field, in rural schools (p. 11). 	Northern
Federal Institute of Rio Grande do Norte	<ul style="list-style-type: none"> Training teaching professionals based on plural knowledge to internalize knowledge from specific fields, pedagogical knowledge and experiential knowledge to work 1) in rural schools, in the final years of primary and secondary education, in the Human Sciences and Social field, as well as in schools' educational process management; 2) in non-school spaces in the countryside by respecting and valuing communities' diversity (p. 15). 	Northeastern

Source: Elaborated by the authors. Research data (2023).

According to data in Chart 1, Pedagogical Projects of the seven analyzed courses emphasize

qualifying teachers specifically working with rural populations and who take into account these populations' reality in their educational practices. This goal is in compliance with claims in the final document of the II National Conference for Rural Education, which took place in Luziânia City (GO), back in 2004. This document points out that “rural peoples are quite diverse in their ethnic and racial human capital: indigenous peoples and quilombolas (CNEC, 2004, p. 04). Therefore, the “education of these different groups have specificities that must be respected and added to public policies and to Rural Education political-pedagogical projects” (CNEC, 2004, p. 05). Decree n. 7.352/2010 also reinforces that Rural Education must be guided by principles to “respect rural diversity at its social, cultural, environmental, political, economic, gender, generational, race and ethnic aspects” (BRASIL, 2010, p. 01).

Rural Teachers' training in the seven assessed courses has assumed the “decolonial” perspective, among others, by promoting rural peoples' diversity. This perspective got more relevant when Rural Education was born and suggested critiques to the excluding reality of the Brazilian Education, mainly when it comes to the educational situation experienced by Brazilian people working and living on the countryside. This critique is also exerted by the Rural Education Movement, and it highlights the importance of diversity and plurality, mainly when we pay close attention to the school education that has been provided to indigenous peoples. The relevance of acknowledging diversity in the analyzed courses, as recalled by Gersem Baniwa (2019), is extremely important to fight political-pedagogical and methodological plans elaborated for original peoples whose perspective consists in territorial and identity disruption.

According to Gersem Baniwa (2019, p. 33), this plan aimed at “speeding up the transition process, based on the cultural integration and assimilation ideology, in other words, on ripping off and expelling indigenous peoples from their land, and on taking them away from their traditional roots”. We understand that the education model set for indigenous peoples is substantiated by the integration ideology, and this is the very outcome of colonial logics operations that have taken away rural peoples' singularity, identity and historical ancestral roots (QUIJANO, 2005). Different from the educational model pointed out by Baniwa, which aims at putting original peoples aside from their roots, the goals of the Rural Teachers' training courses (Chart 1) are linked to reinforcing these peoples and other rural populations' agenda by respecting their peculiarities. We also observed this same concern in specific goals of the analyzed courses, as shown in Chart 2.

Chart 2 – Specific goals of the analyzed courses

Institution	Specific goals	Region
Federal University of Pará	<ul style="list-style-type: none"> • Contributing to develop alternatives to organize school and pedagogical work to allow basic education expansion in, and around, the countryside, based on the speed and quality required by social dynamics and on overcoming the historical inequality of schooling opportunities experienced by rural populations; • Implementing training pathways and pedagogical practices moored in rural communities' needs and desires [...] (p. 10-11). 	Northern
Federal University of	<ul style="list-style-type: none"> • Qualifying teachers for multidisciplinary teaching in rural education, in the following knowledge fields: Languages and Codes, Human and Social 	Northeastern

Campina Grande	<p>Sciences, and Exact and Natural Sciences.</p> <ul style="list-style-type: none"> Encouraging coordinated teaching, research and extension actions at IES and other partners towards Rural Education demands by providing greater integration and knowledge exchange among University, Public Schools and Community (p. 41). 	
Federal University of Mato Grosso do Sul	<ul style="list-style-type: none"> Qualifying teachers to work in rural schools, in the final years of primary and secondary education, through discipline matrix organization and specific methodological definition; Socializing with disciplines, and research and extension activities based on cultural, philosophical, scientific and cultural knowledge accumulated by mankind as intellectual historical heritage, before resident populations or workers in the field” (p. 26). 	Midwestern
Fluminense Federal University	<ul style="list-style-type: none"> Qualifying teachers to work in the final years of primary and secondary education in rural schools whose pedagogical intervention helps developing social relationships in the countryside based on building autonomous human beings who set sustainable relationships with nature and with other human beings; Qualifying teachers for pedagogical actions based on a multi and interdisciplinary aspect focused on full human development (p. 14). 	Southeastern
Federal University of Fronteira do Sul	<ul style="list-style-type: none"> Training education professionals committed to the educational, cultural, social and economic development of rural people in the region covered by UFFS; Training professionals attentive to educational issues in the countryside, its movement, educational projects and educational innovations, in order to support and qualify these demands (p. 39-40). 	Southern
Federal Institute of Pará	<ul style="list-style-type: none"> Developing pedagogical strategies aimed at forming autonomous and critical individuals capable of solving issues inherent to their reality, based on sustainable social and economic development in the field (p. 11). 	Northern
Federal Institute of Rio Grande do Norte	<ul style="list-style-type: none"> Contributing to develop pedagogical practices in non-school environments based on activities/projects addressing different subjects in the field; Training graduates capable of managing educational processes in the countryside by respecting peasants’ identity and communities’ diversity (p.15). 	Northeastern

Source: Elaborated by the authors. Research data (2023).

Research data shown in Chart 2 points out that the specific goal of Rural Education course offered by Federal University of Fronteira do Sul (UFFS) highlights its commitment to qualify teachers engaged in Rural Education issues who “seek to support and qualify these demands”. We can infer that demands supported by this course also include indigenous peoples’ claims. The specific goals of the course offered by the Federal Institute of Rio Grande do Norte (IFRN) also showed its commitment to qualify professionals who respect rural peoples’ identities “and the diversity found in these communities”. The course offered at Federal University of Pará (UFPA) also points out the specific goal of exerting pedagogical practices based “on the needs and expectations of rural communities”.

Goals of UFFS, IFRN and UFPA’s courses, as shown in Chart 2, are linked to the idea of qualifying teachers capable of understanding not just rural individuals’ social reproduction processes, but also the return of these teachers to rural communities in order to reinforce their struggle and resistance processes to remain in their land (MOLINA; FREITAS, 2011). If one has in mind that one of the claims by indigenous peoples lies on their territories’ demarcation and defense (SILVA, 2018), Rural Teachers’

training in the assessed courses can help reinforcing such claims.

Yet, based on the specific goals of the herein analyzed courses, we have observed that they suggest training based on knowledge field and highlight the interdisciplinary approach in teachers' training. The interdisciplinary training performed in these courses allows developing the critical and reflexive understanding of different challenges faced by indigenous peoples in Brazil, nowadays. As an example, if we take into account the knowledge field of the analyzed courses – Human and Social Sciences –, the History field could lead to a broader debate about how indigenous culture and knowledge were historically produced as downgraded culture and knowledge. The Geography field, in its turn, could clarify conflicts in indigenous territories boosted by the capitalist logic and by conflicting interests observed in their lands' demarcation, among other issues.

The interdisciplinary aspect of Rural Education training, as shown in the analyzed courses' specific goals, emerges as alternative to knowledge fragmentation. Accordingly, Edilson Baniwa (2012, p. 123), who is an indigenous Master in Linguistics, explains that the knowledge fragmentation observed in Education Institutions is one of the greatest issues faced by indigenous individuals in these institutions because learning, from the indigenous perspective, means that *“los asuntos tratados no se hacen desde la fragmentación”*. Gersem Baniwa (2019, p. 71) also states that indigenous peoples *“live guided by worldviews based on knowledge complementarity”*. From an innovative perspective, the analyzed Rural Education courses seek to break with the fragmented view of knowledge by suggesting a training profile based on knowledge field rather than on discipline.

It is important recalling that the training based on knowledge field observed in Rural Education courses' qualification rises as the very outcome of Rural Social Movements' claims for acknowledging the specific ways of peasant populations to teach and educate (ARROYO, 2007). This is the reason why, according to Caldart, (2011, p. 10), *“the work based on specific fields problematizes the disciplinary shape of discipline matrices and can help demystifying disciplines as if they were the ultimate gatekeepers of knowledge”*. Accordingly, based on the assessed data, we understand that such an organizational feature observed in Rural Education courses is moored in several attempts to decolonize universities.

Based on Castro-Gómez (2007), the University is supported by an epistemic model substantiated by the 'coloniality' of the being, 'coloniality' of knowledge and 'coloniality' of power. Thus, *“la universidad reproduce este modelo, tanto en el tipo de pensamiento disciplinario que encarna, como en la organización arbórea de sus estructuras”* (CASTRO-GÓMEZ, 2007, p. 70). It is necessary thinking outside the disciplinary organization model in order to question it and to, consequently, question Universities' decolonization. We can observe that Rural Education courses are boosting the Universities' decolonization movement by elaborating teachers' training based on knowledge field and on the interdisciplinary approach. Yet, by

offering this interdisciplinary education model based on knowledge field, these courses aim at challenges faced by indigenous people who enter IES: knowledge fragmentation.

Given the challenge of overcoming knowledge fragmentation, Edilson Baniwa (2012, p. 123) states that “*es necesario mirar la totalidad de la realidad indígena a la hora de diseñar metodologías de enseñanza-aprendizaje en los espacios formativos, es decir, de transferencias de conocimiento*” to keep indigenous students in IES. Somehow, Rural Education courses help reducing some barriers impairing the presence and permanence of indigenous students in IFES by setting the courses’ goals: overcoming knowledge fragmentation per discipline (Charts 1 and 2). This course feature corroborates its relevance if one has in mind that Rural Education courses are also focused on indigenous peoples.

Institutional initiatives and projects: indigenous peoples in pedagogical projects

School and university training are nowadays among the most important flags of struggles by original peoples when it comes to the most symmetric relationships with non-indigenous individuals and with the Brazilian State (URQUIZA; CALDERONI, 2017; LUCIANO, 2009). Therefore, Affirmative Actions – Law of Students Quotas, Intercultural Degrees and Rural Education itself – emerge as relevant conquests of indigenous’ leading roles. However, one of the issues regarding diversity inclusion policies is observed when such policies are based on the sense of homogenization, because, even in institutional spaces that outspread diversity, inclusion “is understood and exerted in the sense of homogenizing the diverse and different ones to the detriment of the most vulnerable diverse ones, from the viewpoint of political forces’ correlations, such as indigenous peoples” (BANIWA, 2019, p. 95).

Urquiza and Calderoni (2017) corroborate Baniwa (2019) by synthesizing that indigenous people are not “missing school subjects”, but “different ethnic subjects”. From this authors’ viewpoint, “it does not deal with school universalization, only, or with the inclusion of these ‘other’ excluded ones, but with opening spaces for dialogue on knowledge” (URQUIZA; CALDERONI, 2017, p. 17). Still, about this topic, Vera Candau (2012, p. 238) points out that from the homogenization viewpoint, “differences are made invisible, they are denied and silenced, and the pedagogical processes present a mono-cultural profile”. The mono-cultural and homogenizing profile of public policies in the academic scene have had crushing effects on diversity, singularity, alterities and on the ancestral profile inherent to social groups, mainly to indigenous peoples and traditional communities” (ANDRADE; CARIDE, 2016).

Thus, it is not enough having indigenous people’s physical presence in IFES, but it is demanding to have an inclusion process focused on respecting and welcoming their peculiarities and differences in the epistemic field. With respect to differences, the analysis of courses’ pedagogical projects

allowed identifying institutional projects or initiatives mainly focused on indigenous students. In other words, projects and initiatives that value the demands and acknowledges original peoples' knowledge and culture at Rural Teachers' training scope. Information on this topic can be observed in Chart 3.

Chart 3 – Institutional projects and initiatives regarding indigenous people in Rural Education courses

Institution	Institutional Projects and/or initiatives: indigenous peoples in courses' PP
UFPA	<ul style="list-style-type: none"> Carrying out workshops and seminars on the Ethnic-Racial Relationships topic (specific course program); Interdisciplinary Study and Research Group on Environment, Territory and Inter-culturality – GEPIATI (University Study Group).
UFCG	-----
UFMS	<ul style="list-style-type: none"> Ethnic-Racial Relationship study on rural teachers' training (course-specific initiative); Law n. 12,711/2012 – Law of Student Quotas (University Policy); Tutoring service for indigenous students who enter the course through the Law of Student Quotas (course-specific program); Combating racism to ethnocide of indigenous peoples in Rural Teachers' training (course-specific initiative).
UFF	-----
UFFS	<ul style="list-style-type: none"> Program for Indigenous Peoples Access and Permanence – PIN (University Program); Special selection process for Rural Education courses that have vacancies reserved for self-declared black, brown or indigenous candidates (course-specific selection process).
IFPA	<ul style="list-style-type: none"> Law n. 12.711/2012 – Student Quotas Law. (University policy).
IFRN	<ul style="list-style-type: none"> Activities and content addressing Ethnic-Racial relationships and Afro-Brazilian, African and Indigenous History and Culture teaching at Rural Teachers' training; (Course-specific initiatives); Center for Afro-Brazilian and Indigenous Studies – NEABI (University study center).

Source: Elaborated by the authors. Research data (2023).

According to data in Chart 3, the Pedagogical Project of UFCG and UFF's Rural Education courses show no reference to any institutional project, program and/or initiative aimed at indigenous peoples. Based on this lack of information, we analyzed the resumes of professors linked to these two courses on the Lattes Platform: 10 professors from UFCG and 13 professors from UFF. Based on this analysis, some professors carry out research, teaching and extension projects aiming at indigenous peoples' demands. UFCG's PhD Professor Dolores Cristina Gomes Galindo (UFCG) carries out a research titled "Feminisms, geopolitics, raciality and epistemic violence: women in sciences" to follow the academic trajectories of women belonging to minority groups in sciences, including indigenous women. She also coordinates the extension project "Indigenous health: decolonizing mental health in ancestral peoples' care". The main goal of her project is to decolonize academic knowledge in the mental health field and to provide care to an indigenous school community in Pernambuco State, mainly to original Truká, Xucuru de Cimbres and Xucuru de Ororubá peoples.

PhD Professor Sônia Maria Lira Ferreira (UFCG) coordinates the subproject "Pidid Diversity – Human and Social Sciences Field", which aims at supporting teaching initiation activities'

development for UFCG Rural Education course students to work in indigenous and/or rural schools of the public education network. Assumably, by joining this project, the course's students have the opportunity to learn the dynamics and challenges of indigenous and rural schools through practical experiences before working as teachers in them. Furthermore, this project can make it easier for potential indigenous students enrolled in this course to start their teaching activities in indigenous schools, in their own original communities.

The project “Village the University: memory and insurgency intention to take some actions” provides discipline matrix components related to indigenous peoples at Department of Human Sciences (PCH) scope and in the Postgraduate Program in Teaching (PPGen/UFF), guides course completion dissertations related to indigenous peoples' rights, both at undergraduate and postgraduate level, holds academic events addressing and questioning difficulties faced at the time to ensure indigenous peoples' rights, among others. Another project coordinated by the aforementioned professor is the Decolonial Studies Laboratory (LEDec), which seeks teaching, research and extension activities based on debating, reflecting and questioning issues, such as: institutional violence and structural racism at public policy spheres; indigenous peoples' ecocide, ethnocide and genocide due to territorial disputes.

The identified research, teaching and extension projects aimed at questioning and fighting racism against indigenous peoples. They are essential to rethink and rebuild IFES through bases other than the exclusionary ones (NASCIMENTO, 2021). Accordingly, Jane Beltrão (2017) states that the ethnic-racial equality we seek will only be real when life-experience exchanges between the most diverse social groups - that turn the country into a multicultural mosaic - become acknowledged and promoted. Therefore, we must promote anti-racist education in and outside higher and basic education institutions that discard “colonial guidelines supporting the supposed ideas of equality and masking the racism that discriminates and crushes indigenous peoples, quilombolas, riverside dwellers and other ethnically, racially and socially differentiated groups” (BELTRÃO, 2017, p. 116). Projects developed at UFCG and UFF have been prepared by the aforementioned professors from this very perspective, as stated in information available at the Lattes Platform.

Pedagogical projects presented by other courses (Table 3) showed programs and projects aimed at indigenous people and/or at assessing their history, culture and demands. Subtopic “Integrating Practices Core”⁸ is presented in UFPA's course project, and it regards discipline matrix organization. It highlights that integrative workshops and seminars will cover topics related to Education for Ethnic-

⁸ Integrative practices center: “aims at providing trainees with diversified discipline matrix times and spaces beyond the standard class/teacher/weekly class hours. Thus, it consists of workshops, integrative and interdisciplinary seminars on educational and professional topics, study groups, research and supervised work, pedagogical practice studies, socio-anthropological research with rural communities, reality mapping, research initiation activities, extension activities' development, among others”. (Information presented in the pedagogical project of UFPA's Rural Education course; 2016, p. 18).

Racial Relationships. According to research data, a research project developed at UFPA includes students from the Rural Education course. This project works on the Inter-cultural profile topic and is called GEPIATI – Interdisciplinary Study and Research Group on Environment, Territory and Inter-Cultural Profile – and aims at overcoming deep colonial roots expressed by the coloniality in force (URQUIZA; CALDERONI, 2017).

From a research viewpoint, promoting discussions and research guided by Inter-cultural approaches in Rural Teachers' training is a necessary step towards implementing spaces for intercultural dialogue at IFES. According to Luciano (2009, p. 33), this is the first challenge faced by these institutions at the time to welcome indigenous students. In other words, “transform[ing] academic centers into spaces for intercultural dialogue, and not just into interdisciplinary or inter-ideological ones”. Catherine Walsh (2012) emphasizes that inter-cultural approaches will only have impact and value when they get critically acknowledged as project and process guiding the interventions, the (re)foundation of structures and society orders that racialize, downgrade and dehumanize political minorities. It is clear that the emergence of intercultural spaces and relationships will not happen in a harmonious and idyllic way, as pointed out by Urquiza and Calderoni (2017). However, carrying out study groups and intercultural research, as we observed in UFPA's Rural Education course, is essential to create intercultural spaces.

According to research data (Chart 3), similarly to UFPA's course, UFMS course's pedagogical project presents cross-sectional topics approached in Rural Teachers' training; among them, one finds Ethnic-Racial Relationships. Furthermore, subtopic 'Inclusion of Quota Holders' was included in law n. 12,711/2012 and it stated that these students, including the indigenous ones, must be followed-up by a tutoring service⁹ during early graduation periods. Based on research data, the aim of the tutoring service is to help students with likely difficulties that can compromise their studies. Therefore, this courses' pedagogical project highlights that students “will respect the specificities, whenever applicable, of indigenous students, their different ethnicities, of blacks, and [these specificities] will be duly included in the course's discipline matrix” (UFMS, 2018, p 134).

UFMS's course acknowledges indigenous' ethnical diversity in its training process and breaks with the generalizing and colonial view about these peoples by emphasizing the need of respecting indigenous students at their different ethnicities. UFMS course's pedagogical project seeks to demystify one of the mistaken ideas about indigenous peoples, as highlighted by Bessa-Freire (2016), namely: the concept of “generic Indian”. In addition, subtopic “compliance with legal and normative requirements:

⁹ According to this Pedagogical Project, “student quotas will get specific support from the Course's Coordination during the first semester. This follow-up will include monitoring academic performance (as well as other students) to early identify likely issues preventing them from properly going on with their studies. We will create a tutoring service for quota students who will be followed-up by a professor and veteran student in the course” (Information presented in the pedagogical project of UFMS' Rural Education course, 2018, p. 134).

ethnic-racial relationships, human rights and environmental education” is emphasized in UFMS course’s pedagogical project, according to which, “the fight against racism and ethnocide of indigenous peoples” will be encouraged in Rural Teachers’ training (UFMS, 2018, p. 136).

UFFS’s Rural Education project includes the Indigenous Peoples Access and Permanence Program (PIN). According to research data in the course’s project, PIN¹⁰ “is an instrument to promote democratic values, respect for differences and for socioeconomic and ethnic-racial diversity, by adopting a policy to expand the access to its undergraduate and postgraduate courses” (UFFS, 2020, p. 07). This project presented a special selection process for course admission, since it reserves vacancies for self-declared black, brown or indigenous candidates (UFFS, 2020).

When it comes to indigenous peoples’ access and permanence in Universities, Edilson Baniwa (2012) states that it is necessary adopting relevant measures to indigenous peoples’ realities and needs for these students to remain in IFES courses. These measures must guide and promote understanding, appreciation and respect for differences and diversity in Universities. If one has in mind the previously presented argument, we understand that respect for indigenous students’ peculiarities in Rural Education courses, including in discipline matrices, is an essential and relevant action to welcome indigenous people in IFES and UFMS. Both pedagogical projects – IFES and UFMS – include fight against racism and indigenous ethnocide in their pedagogical and institutional actions.

We found some actions aimed at indigenous peoples in the herein analyzed data of Federal Institutes. The only initiative aimed at indigenous peoples in IFPA course’s project refers to compliance with law n. 12,711/2012 (Student Quotas Law), which provide on access to Rural Education course. However, even after acknowledging this law’s relevance for the diversity-inclusion process, it is necessary implementing other initiatives at IFES to fight indigenous students’ quitting, as well as other actions aimed at students’ welcoming. It must be done for the institution to comply with the student quotas law. However, IFPA’s course project did not present any other action to encourage the presence of indigenous students in its Rural Education course. However, we must take into consideration that IFPA’s Rural Education course was implemented in 2020, and it might point out that this course is still developing its pedagogical proposal.

Data in Graph 3 shows that IFRN’s pedagogical project seeks to comply with the legislation on ethnic-racial issues, such as laws n. 10.639/03 and 11.645/08. Activities and content related to the National Discipline Matrix Guidelines for Ethnic-Racial Relationships and Afro-Brazilian, African and Indigenous History and Culture Teaching were included in Rural Teachers’ training in order to comply

¹⁰ According to the Indigenous Peoples Access and Permanence Program, “access happens through a special selection process to fill up additional vacancies in courses, since the university has the autonomy to do so. Indigenous students who get a seat are enrolled as regular students in the intended undergraduate course and are subject to institutional regulations” (Information presented in the pedagogical project of UFFS’ Rural Education course; 2020, p. 07).

with these laws. By taking into consideration Kayapó's (2019) criticism over undergraduate courses that give little importance to indigenous topics in their discipline matrices, we can say that IFRN's Rural Education course is committed to include indigenous history- and culture-related content in its training discipline matrix. Thus, the enactment of law n.11,645/08 reached one of its objectives in Rural Teachers' training, namely: influencing the training processes of "students and teachers from a broader perspective of citizenship given by the recognition of the participation of indigenous peoples and other ethnic-racial and cultural minorities in Brazilian society's formation" (NASCIMENTO, 2019, p. 152).

Yet, students in this course will be more confident and have more knowledge to work with this topic as schoolteachers if they have contact with indigenous issues since their training. There are also cases of Interdisciplinary Centers¹¹ working on inclusive topics in this course's pedagogical proposal. We found one study center focused on indigenous demands among the assessed ones: Center for Afro-Brazilian and Indigenous Studies (NEABI). According to research data, NEABI is a working group "responsible for promoting systemic-nature actions at teaching, research and extension scope to effectively comply with laws n. 10,639/2003¹² and 11,645/2008¹³, and with other related legal instruments" (IFRN, 2018, p. 19). Including activities and content related to Indigenous History and Culture in Rural Teachers' training, just as at IFRN, helps stopping the lack of indigenous history and culture productions.

According to data in Chart 3, Rural Education courses, somehow, seek to go against the hegemonic logic observed in discipline matrices in many institutions and schools. However, Universities and Federal Institutes are spaces for ideological and political disputes that reflect on the weak approach of this topic in a broader and more inclusive way. According to Kayapó (2019), the reproduction of historical gaps, racism and prejudice propagation against indigenous peoples is guided by the interests of hegemonic colonizing groups. In opposition to it, courses presenting projects and initiatives aimed at indigenous peoples somehow seek to provide a broader understanding of these peoples, which reject the subordination of their memories, history and culture.

¹¹ Interdisciplinary Centers seek to articulate different inclusive topics in training through study, research and extension activities performed in the course (Information from IFRN's pedagogical project; 2018, p. 39).

¹² Amends law n. 9,394, from December 20, 1996, which establishes the guidelines and bases of the national education in order to include the mandatory subject of "Afro-Brazilian History and Culture" in the official discipline matrix of the Education Network. Available at <http://www.planalto.gov.br/ccivil_03/leis/2003/110.639.htm#:~:text=LEI%20No%2010.639%2C%20DE%209%20DE%20JANEIRO%20DE%202003.&text=Altera%20a%20Lei%20no,%22%2C%20e%20d%C3%A1%20outras%20provid%C3%AAs>.

¹³ Law n. 11,645/2008 is an important achievement for indigenous peoples, since it establishes the mandatory inclusion of Afro-Brazilian and Indigenous History and Culture teaching in school discipline matrix, in public and private Elementary and Secondary Education establishments. Available at: <http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2008/lei/111645.htm>.

It is important creating Working Groups, such as NEABI, which promotes teaching, research and extension actions related to indigenous history, culture and knowledge studies. It is so, because HEIs are historically responsible for “official and unofficial ‘indigenism’, be it to justify colonial domination processes, or, most specifically, to contest this domination and to propose new epistemological and methodological bases for reorienting the indigenous and non-indigenous relationship” (LUCIANO, 2009, p. 34). Therefore, we understand that the herein assessed Rural Teachers’ training is contesting colonial domination processes through studies, projects and research aimed at promoting indigenous history and culture.

After all, the analyzed courses provide training for indigenous students from a perspective that strengthens the process to root their identities, history, struggles and social demands. However, we also acknowledge that this reality is not a rule, since two analyzed courses (UFMG and UFF) have not yet included original peoples’ demands in their pedagogical projects. Furthermore, the actions remain shy in part of the assessed courses, and it points out the need of strengthening the epistemological and institutional presence of indigenous issues in Rural Teachers’ training courses. Such a need emerges as reflection from institutional agendas in the analyzed Universities and Institutes: the historical lack of indigenous peoples’ production in *power* and *knowledge* spaces.

FINAL CONSIDERATIONS

Results in the present research point out that Rural Education courses have been building a training process aimed at contributing to strengthen indigenous demands, mainly when it comes to right to school and higher education. The analyzed data of pedagogical projects from the seven courses have shown that such strengthening process takes place through: I) training provided to teachers who take into consideration the specific reality of indigenous peoples in their educational practice; II) respect for peasant populations’ diversity and plurality, and consequently, for original peoples; III) rural teachers’ support to and engagement in rural populations’ agendas; and IV) interdisciplinary training, since one of the problems faced by indigenous students regards knowledge fragmentation in HEIs.

Furthermore, some of the pedagogical projects took actions to promote indigenous knowledge and culture appreciation and/or recognition in rural teachers’ training. Thus, UFPA’s course has held workshops and seminars on ethnic-racial relationships, besides housing a study and research group focused on inter-cultural approaches. UFMS’s course seeks to respect indigenous students at their different ethnicities and to include them in training discipline matrices. UFFS develops a program mainly aimed at indigenous peoples, the so-called: Indigenous Peoples Access and Permanence Program – PIN. IFRN’s Rural Education course, in its turn, has implemented activities and content related to indigenous

history and culture, in addition to have a study center to promote research, teaching and extension actions to comply with law n. 11.645/2008: “Center for Afro-Brazilian and Indigenous Studies” (NEABI).

IFPA’s pedagogical project only emphasized compliance with law n. 12,711/2012 (Student Quotas Law). Furthermore, UFF and UFCG’s courses did not present any project and/or initiative aimed at indigenous students in their pedagogical projects. However, the search on the Lattes Platform showed some research, teaching and extension projects by UFCG and UFF courses’ professors who work alone. Two UFCG professors carry out three projects named a) UFCG – “Feminisms, geopolitics, raciality and epistemic violence: women in science” (research project); b) “Pidid Diversity –Human and Social Sciences Field” (teaching project); c) “Indigenous health: decolonizing mental health in ancestral peoples’ care” (extension project). UFF, in its turn, only has one professor carrying out two projects: a) “Village University: memory and insurgency” (teaching, research and extension project); b) “Decolonial Studies Laboratory (LEDec)” (Research Group).

Carrying out study groups and research on ethnic-racial relationships, inter-cultural approaches, and indigenous peoples’ history and culture, as observed in some Rural Education courses, is relevant to denaturalize racist concepts and practices against this population. However, initiatives aimed at educational approaches focused on indigenous peoples’ demands should not be limited to study and research groups. It is necessary developing projects, policies and programs that are duly “stressed” in pedagogical projects of Rural Education courses. This “stress” is extremely important for rural teachers’ training in general, as well as for indigenous students, so they can feel welcomed and represented at IFES. Thus, they can find an environment where they share their knowledge, culture and demands, without being discriminated or excluded. It is so, because indigenous peoples seek university courses to meet their communities’ desires, rather than to abandon their culture and lifestyle. From this perspective, intercultural educational actions are essential; therefore, they go beyond the concept of “welcoming” indigenous students, since they must encourage the (re)foundation of teachers’ training processes, in general.

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Author 1 - Data collection, data analysis and writing of the text.

Author 2 - Project coordinator. Active participation in data analysis, writing and final revision of the text.

CONFLICT OF INTEREST

The authors declare no conflict of interest