

International Journal of Human Sciences Research

SPECIFIC AND DIFFERENTIATED INDIGENOUS HIGHER EDUCATION IN BRAZIL: THE FOUNDATIONS FOR IMPLEMENTATION AND INITIAL RESULTS¹

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1. This text is an adaptation of the original work prepared and presented at the “REUNIÓN REGIONAL ABOUT THE SUPERIOR EDUCATION OF THE INDIGENOUS PUEBLOS OF LATIN AMERICA, UNESCO/IESALC”, Guatemala, April 25-26, 2002.

Abstract: Emphasizes the initial phase of the Indigenous Higher Education (ESI) at the State University of Mato Grosso (UNEMAT) serving indigenous claims. The data are bibliographies, institutional documents and memory of actors and witnesses to the events. The ESI in Brazil was nonspecific. The 1999 census indicated almost half a million Indians (350-500 thousand), about two hundred people (≥ 219) and spoken languages (> 180). There were many students (93037) in 1392 schools, and $\frac{3}{4}$ native teachers (65% men) and a few with higher education (1.6%). Laws and the Indians pressed the state to offer ESI. A UNEMAT pioneered in Brazil to implement a specific, differentiated, intercultural and bilingual program of ESI. The proposal began to be written by a committee in 1997. The project was presented to UNEMAT and assumed in 23sep1999 and deployed rapidly (< 2 years), through partnership with the Federal (Brazil), state (Mato Grosso-MT) and municipal (Barra do Bugres-BB) governments and cooperation of professors from various universities. In 09Jul2001 there was the inaugural class in Campus BB-UNEMAT, to 3 Specific and differentiated BSc courses to Training Indigenous Teachers in Mathematics and Natural Sciences, Social Science, Languages Art and Literature. The first group benefited 180 MT-indigenous and 20 other states, contemplating 37 ethnicities. Of these, 186 Graduated (93%) Licensees on 06jun2006.

Keywords: Specific and Differentiated Project, Indigenous Teacher Training, UNEMAT, Mato Grosso.

INTRODUCTION

The colonization of Brazil introduced an exotic education model. It constituted one of the most powerful instruments for maintaining or enhancing the polarizing relationship between dominant and dominated social groups.

Several authors describe and discuss this relationship and consequences of the type of interaction between indigenous and non-indigenous or native and non-native peoples (BRASIL, 1994; MATO GROSSO, 2000; AMAZONAS, 2001; COICA, 2001; MATO GROSSO, 2001; JANUÁRIO, 2001; JANUÁRIO, 2002).

From the middle of the 16th century until almost the end of the 20th century, in Brazil, the predominant application of an education model that placed the human being between the whip (formal State domination model, with the values of European culture) and the cross (imposing model of the Church-catechization).

This model progressively destroyed the identity and knowledge of indigenous peoples. It aimed to dominate these peoples and their wealth, fragmenting, weakening and even reducing them in terms of population.

In the perspective of coming to integrate and constitute a single Brazilian people, there was no state proposal to define a differentiated policy identified with the interests of the indigenous peoples.

Some official acts, in the Brazilian historical trajectory, to interfere in this situation are mentioned below:

-In 1910 the SPI (Indigenous Protection Service) was created and in 1967 the FUNAI (National Indigenous Foundation). But the educational projects continued to follow the standards of the traditional Brazilian school (JANUÁRIO, 2002);

-The 1988 Constitution (Carta Magna) marked a historic moment and formally established an official possibility for changes in indigenous education (Art. 210, 215). This way, indigenous societies would be assured the right to specific, intercultural and bilingual school education (BRASIL, 1989);

-The Law of Guidelines and Bases of National Education - LDB (Law number

9394/96) reaffirms this new model, according to Art. 78 (CRUB, 1997);

-Resolution number 03/1999-Basic Education Chamber of the National Education Council (CEB-CNE) regulates the creation of the Indigenous School referring to the calendar, methodology, teaching materials, among other aspects (BRASIL, 2002);

-In Law 10172 of 9 Jan 2001 (National Education Plan), the policy of indigenous school education for the next ten years in Brazil is established (BRASIL, 2002);

Between the 80's and 90's of the 20th century, indigenous peoples' movements gained strength and aroused the attention of non-Indian peoples. America's leaders, with decision-making power, then perceived indigenous peoples in a different way, recognizing mistakes made in the past. The prevailing relationship was very perverse, disrespectful, humiliating, degrading and decimating, from the initial contact until recently. Some current political leaders recognize that each people has the same rights, even to be different. Although the previous disputes and the processes of excluding relationship and education and domination have compromised, in terms of social, cultural, economic and ecological wealth, humanitarian evolution. These perceptions were confirmed in approaches to the Guatemala meeting on Indigenous Higher Education (IESALC-UNESCO) also recorded in Barreno (2003).

Humanity has lost, and a lot, with the kind of relationship and education established between the peoples who were and those who came to colonize America in the last half millennium.

A new educational focus then appears for the peoples that make up Brazil. Among these, an education for indigenous peoples according to their interests and values.

This article aims to present the foundations for the implementation and initial results of a differentiated, specific, intercultural and bilingual ESI program, through a public university, in Mato Grosso, Brazil, in the beginning of the 21st century.

METHODOLOGY

To develop this work, the following data and information sources were used: bibliographies available and accessible in 2002; complemented by documents accessed later that deal with the targeted phase and its consequences; institutional documents for the process of institutionalization of the Indigenous 3rd Degree program; texts from the meeting on ESI presented in Guatemala (IESALC/UNESCO, 2003). Original contents are added, which are now being registered, and which are based on reporting and discussing the events that were experienced, forwarded and decided upon at UNEMAT according to the memory and testimony of its Rector at the time. Data and information were processed analytically to then develop this article.

THEMATIC DEVELOPMENT

INITIAL CONSIDERATIONS

The Brazilian State, through the Federal Constitution (1988) assures indigenous societies the right to a differentiated, specific, intercultural and bilingual school education (BRASIL, 1989). Law LDB 9394/96 establishes a ten-year period for each teacher to have higher education (CRUB, 1997). And social movements pressure the state for their claims to be met (SECCHI, 1998; COICA, 2001; 'RURI'Ó, 2002). From then onwards, educational proposals fit this legal definition. Its operationalization has required continued additional efforts to implement this required and rightful education of indigenous peoples.

ON THE FORMULATION OF INDIGENOUS HIGHER EDUCATION (ESI)

In Brazil, the access of Indians to higher education has only recently (the 1990s) become an effective concern of the State and Universities. Projects are being developed in several Brazilian states that contemplate the interests of the Indians, through proposals with adequate content, appropriate methodologies, access and operationalization in tune with their peculiarities.

This is the case of the programs implemented by the Universities of the State of Mato Grosso (UNEMAT), State of Mato Grosso do Sul (UEMS), State of Amazonas - UEA (Ofendia). In Mato Grosso, the Federal University (UFMT) had an effective participation in the design phase of the ESI Project that has been in progress (since 2001), moving away from its executive feasibility phase (1998). The Federal University of Acre (UFAC) and the Secretary of Education of the State of Rondônia (SEDUC-RO) also at the turn of the century (XX/XXI) were in a phase of discussion and elaboration of ESI proposals. At SEDUC-RO, they thought of making ESI viable through agreements with Universities that worked in the area, citing UNEMAT.

While the Indigenous 3rd Degree programs from UNEMAT and Normal Superior from UEMS, both being the first specific and differentiated programs in Brazil, were put into operation at the beginning of the 21st century.

Before these specific and differentiated ESI proposals, there were only isolated or fragmented attempts, such as: (a) places in university entrance exams without restriction for Indians, but they were not always able to enter the most desired courses (as they competed with unequal preparation in relation to non-Indians); (b) from a few Universities enabling alternative admissions

and offering scholarships. The Pontifical Catholic University (PUC) of São Paulo was one of the Universities that was concerned with the access and maintenance of Indians in their undergraduate courses. Among others, the Universities of São Paulo (USP), Brasília (UnB), and the Federal University of Mato Grosso (UFMT) have also provided conditions for Indians to attend higher education at their Universities.

But this nonspecific model did not meet the wishes and needs of indigenous peoples. Then, models appeared that intended to approach an ideal proposition, such as the Project assumed by UNEMAT, initially baptized as 3rd Degree Indigenous. This one, in Brazil, at the time of its implementation was innovative, being the object of much attention, criticism and reference, which provided its feedback for the adjustments of directions, efforts and goals, aiming to establish a dynamic of qualitative improvement to the objective results.

According to explanations of the results of the Seminar on Higher Education and Indigenous Peoples (Costa Rica, 26-30 July 1999) "*there is an urgent need around the world to implement indigenous higher education, aiming at the formation of a more democratic society*" (AMAZONAS, 2001).

The University, also for the indigenous peoples, must constitute a path that leads and accelerates the process of liberation and enlightenment of their peoples, aiming at solving the problems that affect them. With ESI, the dream is to build a more humanized world through a harmonious interethnic relationship with mutual gains.

According to manifestations of the Andean Intercultural Network - Amazon Tinku (2001), higher education must rescue, study and value practical-technical knowledge, recognize indigenous knowledge and provide a locus for the construction of new knowledge" (AMAZONAS, 2001). This way,

the Indigenous University will be responding to the daily needs of these peoples”.

There is still a lot to discuss and refine on the subject. Confronting concepts, models, operational experiences and results for indigenous society. The networking and integrated work of the Universities are important and cumulatively enriching, as well as the frequent promotion of meetings for reports, discussions, exchange of experiences, assistance and forwarding of affirmative proposals from those involved on the subject.

Graduation

Programs

Indigenous teacher training programs at the secondary level have been implemented in several Brazilian states (15 out of 26 states, 1990s and 2000s). The 1999 census data on indigenous education (BRASIL, 2001) indicate a small percentage of these.

As already mentioned, in Brazil the specific and differentiated offer of indigenous education is recent. The summative referrals of some Universities through the determination and conviction of some (still few) professors and researchers in this area, had strategic and essential importance to reach the current vision proposed to indigenous education.

The adhesion of Universities, together with other organizations, was decisive for the Ministry of Education of Brazil-MEC (Interministerial Ordinance number 559/91) to assume the recognition of socio-cultural and linguistic diversity and its maintenance (AMAZONAS, 2001).

In the last decade (1990) of the last century (twentieth century), part of the MEC's plan of goals was to formulate a plan for the implementation of special programs for the training of indigenous teachers at a higher level, through the collaboration of universities and other level institutions. equivalent (BRASIL, 2002). Indigenous peoples and several

Higher Education Institutions (UNEMAT, UEMS, UFAC, UEA, UFMT, etc.) developed discussions to implement indigenous higher education programs in their geographic areas of action

Influential data on potential demand for indigenous higher education

Data from FUNAI (2002) show that at the beginning of the 21st century, between 100-190 thousand Indians lived outside indigenous lands. At this time, the 215 indigenous societies must be added to an additional 53 groups not yet contacted. While the indigenous population distribution in the Brazilian states, in 2002, was as follows: Mato Grosso - 25123; Amazonas - 83966, Acre - 9868, Alagoas - 5993, Amapá - 4950, Bahia - 16715, Ceará - 5365, Espírito Santo - 1700, Goiás - 346, Maranhão - 18371, Mato Grosso do Sul - 32519, Minas Gerais - 7338, Pará - 20185, Paraíba - 7575, Paraná - 10375, Pernambuco - 23256, Rio de Janeiro - 330, Rio Grande do Sul - 13448, Rondônia - 5314, Roraima - 30715, Santa Catarina - 5651, São Paulo - 2,716, Sergipe - 310, Tocantins - 7193.

The indigenous school census carried out in 1999 in Brazil (BRASIL, 2001) revealed important information and reflections, including: the Indians constituted a population between 350-500 thousand members living in indigenous lands composed of 219 different peoples speaking more than 180 languages many different; in the 1392 indigenous schools registered there were 93037 students, 97% of which were indigenous students. In elementary school there were 80.5% (74931) students; in high school there were 1% of all indigenous students. Data show greater concentration in the northern region of Brazil, with 51.7% of all indigenous students and having more than half of indigenous schools (56.5%). Municipalities and states accounted for 54.8% and 42.7% of schools, respectively. Indigenous

teachers in these schools represented 76.5% (3059) of all (3998): in Northern Brazil, 82.7% of the teaching staff were indigenous teachers, but in the South there were less than half (46.2%). As for gender, among non-Indian teachers, women predominated (71%), while men predominated in the category of Indian teachers (65%).

With regard to higher education qualifications, almost everything was to be done. Only 1.6% of teachers had higher education; 17.6% with indigenous teaching; 23.4% high school with teaching; 4.5% had completed high school (not teaching); 28.2% had not completed elementary school and 24.8% had completed it. In the evaluation of this census, the MEC highlighted support for the training of indigenous teachers, encouraging Universities to do so.

That census shows 54% of indigenous schools using aspects of indigenous culture in their daily lives and 30.5% used specific teaching materials, with strong regional differences in this aspect (South: 51.7%; Northeast: 3.5%).

The data showed a large gap between reality and political discourse in the country and with the dreams of indigenous peoples. It was still necessary to invest a lot in the training of Indian teachers at a higher level. To aim for the development of the indigenous educational process in the manner required by their peoples, it was and is necessary to continue preparing personnel at a higher level in different areas of knowledge. ESI in Brazil must be consolidated by going beyond Degrees. This claim was also expressed by the academics of the first Indigenous Degrees offered by UNEMAT, on the occasion of the inaugural class of the 3rd Indigenous Degree.

Temporal evolution of indigenous higher education in the State of Mato Grosso, Brazil

Indigenous School Education - EEI in Mato Grosso began to take important steps with the constitution of a Provisional Commission to prepare the internal regulations of its Council (CEEI-MT), established by Ordinance number 706/95/SEDUC-MT (MATO GROSSO, 2001). Based on a vehement demand of indigenous teachers expressed in the "letter of Cuiabá", on the occasion of the Amerindian Conference on Education and the Congress of Indigenous Teachers of Brazil, held in Cuiabá (MT) between November 17-21, 1997, the Governor Dante de Oliveira makes a decision as a Statesman and publishes Decree number. 1,842/97, constituting an Inter-institutional and Parity Commission, aiming to establish a preliminary project of specific and differentiated courses for the formation of indigenous teachers, generating a project called the 3rd Indigenous Degree. (MATO GROSSO, 2000; 'RURI'Õ, 2002; ADUGOENAU, 2003 ; MEDEIROS and GITAHY, 2008)

This commission, made up of 7 indigenous representatives, 2 from Universities, 3 from the Department of Education, 3 from indigenous bodies, conceived the embryo of the first Indigenous Higher Education project in Brazil, matured by a team for the Preparation of the Ante-Project and Project for Courses of Specific Degree for the Training of Indigenous Teachers (MATO GROSSO, 2000) UNEMAT's initial involvement in the preparations for this project took place through the Nucleus for Indigenous Affairs (NAI) with its representative (Elias Januário).

In periodic meetings and very participative distribution of functions among the members of the commission, the results express effectiveness, feed the preparation of the preliminary project and the first version of the

Courses	Modality	State (s)		Training Institution and Support Partners	Proposal stage		Beneficiaries	
		Promotors	Targets		Phase / Start (date)	Conclusão (data)	People	ethnicities
Degrees for indigenous teachers (3 courses): Mathematical and Natural Sciences; Human Sciences; Languages, Arts and Literature	TE(?)	AM		UEA	In preparation / To be defined			
Project Specific Licensing Courses for Indigenous Teacher Training	TE	MT	12	UNEMAT-Financier/ Support SEDUC-FUNAI, FUNASA, MEC, Barra dos Bugres City Hall	Implemented / July 2001	January 2006	200	37
Indigenous Higher Education	TE(?)	AC		UFAC	Under discussion / To be defined			
Superior Normal Course	TE	MS		UEMS-Support: City Halls	Implemented / 2001	2004	50	
Degrees for Indigenous Teachers	TE	RO/MT		UNEMAT (one of the candidates)	Under negotiation / expected 2002			

Table 1- Indigenous Higher Education Programs (ESI) in Brazil, situation in 2002

Sources consulted: Institutional documents, Internet and in records and reports from authorities of Education Secretariats and Universities of several Brazilian States, between March-April 2002.

Acronyms used: TE-Class Special. Brazilian States: MT-Mato Grosso; MS-Mato Grosso do Sul; AM-Amazonas; AC-Acre; RO-Rondonia. Higher Education Institutions (IES): UNEMAT-University of the State of Mato Grosso; UEA-University of Amazonas (UNINDIA-Dos Indigenous Peoples); UFAC-Federal University of Acre; UEMS-State University of Mato Grosso do Sul. Educational Institutions and/or IES Partners and Supporters: MEC-Ministry of Education of Brazil; SEDUC - Mato Grosso State Department of Education (Financ.); FUNAI-National Indigenous Foundation; Barra dos Bugres City Hall; FUNASA-National Health Foundation.

project, quickly concluding them. (<2 years).

To define the universities executing the project, on September 23, 1999 (Wednesday, 2pm-4pm) the State University of Mato Grosso-UNEMAT (headquartered in Cáceres, MT, Brazil) was visited by members of the Interinstitutional and Parity that prepared the proposal for Indigenous Higher Education of Mato Grosso. On this visit there were representatives of the State Council of Education (CEE-MT), several representatives of indigenous peoples and CEEI-MT. Welcomed at UNEMAT by the coordinator of the NAI (Elias Januário) and Director of the Institute of Social and Applied Sciences-ICSA (Maria Auxiliadora Coutinho), they met at the ICSA Auditorium and were then received by the Rector (author of this article) in the Office of Rectory. They requested that UNEMAT participate decisively in the project, assuming it to offer the proposed higher education courses. On this day, based on the importance of the proposal, its affinity with the missions, objectives, goals and conditions of the university, the Dean then declares (recorded in the minutes) the institutional interest in the proposal of the referred commission (UNEMAT, 1999). This day was a decisive date for the project to be institutionalized and definitively implemented. The proposal adds to the basic and vital pillars of UNEMAT in various aspects of its mission and the services it provides, as: it also serves the poorest geographic spaces in the State, emphasizing the commitment to the interior of MT and, thus considering the social demands, economic, environmental, cultural and ethnic for being poorly served; they have a specific and differentiated format, adapting to the peculiarities of the claiming peoples; is innovative, challenging and achievable in partnership; helps to redeem past mistakes made in Brazil; it is socio-economic-cultural-environmental and politically inclusive and

emancipatory; it promotes a fairer, more harmonious, integrated and sustainable development of the beneficiary ethnic groups and the country.

The following day (September 24, 1999; Thursday), in Cuiabá, at the 1st Inter-Sectoral Meeting for the Articulation of Indigenous Issues as stated in the Commitment Letter, the States of Mato Grosso, Mato Grosso do Sul, Rondônia, the entities present, among other commitments, assume:

- establish an interstate working group to prepare the discussion and articulation guidelines of an **Indigenous University**, under the coordination of SEDUC-MT;

- to propose a regional inter-university cooperation agreement that would allow for the optimization of resources for specific programs for the training of indigenous teachers or for the provision of others

- higher level courses**, coordinated by the State University of Mato Grosso do Sul - UEMS;

- make available in Mato Grosso, physical structures, management through the Nucleus of Indigenous Affairs-NAI of UNEMAT, of the

- Specific Licensing Project for Indigenous Teachers**, certification, availability of teachers and prioritization of lines of research for the formation of the teaching staff that would work on indigenous issues, under a commitment from UNEMAT;

- ensure the offer of higher education courses specifically aimed at indigenous societies in Mato Grosso do Sul, prioritizing the training of teachers, under the commitment of UEMS.

The internal procedure at the University of the State of Mato Grosso (UNEMAT, 2001 c), to institutionalize the Project of higher courses for indigenous peoples, took place through Resolution number 031/2000-CONEPE (Council of Education, Research and Extension) which approved and authorized

the execution of Specific Licensing courses for Indigenous Teacher Training-LEFPI (3rd Indigenous Degree). Initially, the forecast was that the courses would be offered at the UNEMAT Campus in Cáceres.

The new courses also had to be processed by the University Councils, including to approve the selection process for the student's admission, that is, the entrance exam (Resolution No. 006/2001-CONPEPE). The implementation was authorized by the Resolution of CONSUNI (University Council) at the meeting of May 29-31, 2000, while the approval of the Regulation of the Project for Specific Licensing Courses for the Training of Indigenous Teachers - Indigenous 3rd Degree, took place at the meeting of November 27, 2001 (Resolution number 070/2001-COSUNI).

The redefinition of the location for the functioning of the courses took place in May 2000, at a dispatch meeting requested by the project coordinator. The Dean, the coordinators of the UNEMAT Campi of Barra do Bugres and Cáceres, and the coordinator of the LEFPI Project participated in this work meeting. This redefinition was a consequence of the combination of local demands and the viability of physical, structural and local support conditions. Thus, the Dean of UNEMAT accepted the proposal made at this meeting regarding the claim of the Barra do Bugres Campus Coordinator (Julio Geraldo), considering, on the one hand, the declination of interest in the Cáceres Campus expressed by its coordinator (Anderson Marques do Amaral) and, on the other hand, the existence, at that time, on the Campus and in the municipality of Barra do Bugres, of the best logistical conditions for the courses, as well as the interest and concrete support shown by the local Mayor (Arnaldo Pereira). In view of these facts, it was definitively established, through Resolution number 023/2000 of the Rectory of UNEMAT of 06/06/2000, that the

Barra dos Bugres Campus of the University of the State of Mato Grosso would host the execution of the ESI program.

Some teachers from the Tangará da Serra Campus also expressed interest in hosting the indigenous 3rd Degree courses, but already extemporaneously.

The Governor of the State of Mato Grosso (Dante de Oliveira), as a statesman, encouraged, created objective conditions and supported the Project from conception to feasibility, delighting in the proposal and assuming the financing of the main part of it.

As UNEMAT's highest body, the Board of Trustees of its Supporting Foundation (FUNEMT), also manifested itself in favor of the claim, incorporating to the administrative, financial and equity program the ESI(3rd Indigenous Degree) program already approved in the other instances of UNEMAT.

The support took place with the signing of agreement 121/2000 on 04 Jul 2000 between UNEMAT and the State Department of Education of Mato Grosso-SEDUC, Brazil, to finance the execution of the pedagogical project. FUNAI also provided logistical support to the project, pursuant to agreement 11/2000, of December 15, 2000. The Barra dos Bugres city hall contributed by providing local logistical support. The National Health Foundation (FUNASA) and other Universities also constituted themselves as partners and cooperators, each one contributing within its competence. Thus, the conditions for the Project's feasibility were met and, subsequently, its definitive implementation began.

At the beginning of 2001 (Edital number 001/2001) was published by UNEMAT the registration for the entrance exam to the referred courses (UNEMAT, 2001a). This first indigenous entrance exam in Brazil was carried out in two stages (30 Mar 2001 and 05 Apr 2001) with 570 candidates registered from 15 Brazilian states (Amazonas-AM, Acre-AC,

Alagoas-AL, Bahia-BA, Ceará-CE, Espírito Santo-ES, Mato Grosso-MT, Mato Grosso do Sul-MS, Minas Gerais-MG, Paraíba-PB, Rio Grande do Sul-RS, Rondônia-RO, Roraima-RR, Santa Catarina-SC and Tocantins-TO)

On July 9, 2001, the inaugural class of higher education courses for indigenous peoples took place at the UNEMAT Campus in Barra dos Bugres, with the presence of education authorities and local, state and national authorities and the beneficiary peoples.

Other structures and regulations continued to be produced after the implementation of the ESI courses and program, such as Regulations for the Supervised Curriculum Internship (Resolution number. 202/2003 – CONEPE), of the Course Conclusion Work (Resolution number. 203/2003 – CENEPE), of the Collegiate Course (Resolution number. 009/2003 – CONEPE), among others (JANUÁRIO and SILVA, 2008).

Characteristics of Indigenous Higher Education carried out by the University of the State of Mato Grosso –UNEMAT

A - Undergraduate Higher Education

A 1 -. Degrees(original version/1st version)

Description

It is a project conceived with the participation of representatives of various indigenous ethnic groups, such as Bakairi, Bororo, Paresi, Xavante (JANUÁRIO E SILVA, 2008), approved by its bodies, education and universities (MATO GROSSO, 2001). It is differentiated and specific and not static (updatable).

UNEMAT executes this project at the Barra dos Bugres Campus (MT), Brazil, with an initial offer of 3 Specific Licentiate Courses for **Training of Indigenous Teachers in the areas of Mathematical Sciences and Nature; Social Sciences; Languages, Arts and Literature**. In the first class, 180 indigenous

teachers from the State of Mato Grosso and 20 indigenous teachers from other states in Brazil benefited, covering 37 ethnic groups. The first (special) classes for these courses started on 09 Jul 2001 (UNEMAT, 2002), and of these 186 graduated, as Graduates, on 06 Jun 2006 (UNEMAT, 2014). Most of the academics, when starting their higher education, were already working in teaching in their communities, being graduates of indigenous teacher training programs at secondary level (Project TUCUM).

This ESI program emphasizes teacher-researcher training (mainly studying their reality).

In addition to preparing qualified teachers in indigenous education, the program proposes to strengthen the critical mass of indigenous peoples in view of their interests, in their developmental concepts and for their life projects within and between multi-ethnic societies that know how to respect and benefit each other.

Classes are developed with the participation of a highly qualified teaching staff involving specialists from various HEIs (PUC-SP, UFMG, UFMT, UFOP, UFRJ, UnB, UNESP, UNICAMP, UNIRRONDON, USP, UNEMAT, etc.)’

The courses consist of two stages of study: face-to-face (intensive, school break) and cooperative teaching-research-teaching in the student’s place of origin, as detailed in the program approved by the university councils (CONEPE, CONSUNI). The cooperative activities take place in the intermediate periods between intensive stages. This enables academics to harmonize their teaching activities in their communities’ schools with those of the ongoing course. More detailed information can be obtained from the project itself, available in UNEMAT internal documents (MATO GROSSO, 2000 and 2001), in publications (Cadernos de

Educação Escolar Indígena) and in specific UNEMAT websites and contents (<http://www.novoportal.unemat.br/index.php#>; <http://indigena.unemat.br/>; <http://www.unemat.br/reitoria/assoc/>; <http://siec.unemat.br/anais/enalihc/>; http://indigena.unemat.br/publicacoes/cadernos3/004_EliasJanuario_AConstrucaoDoCurriculo.pdf)

B) Institutions involved

This model of Indigenous Higher Education, carried out by UNEMAT, counts on the collaboration of professors from other HEIs as well (PUC-SP, UFMG, UFMT, UFOP, UFRJ, UnB, UNESP, UNICAMP, UNIRRONDON, USP, etc.) and with the support from Municipal (Barra do Bugres), State (State Secretariats, mainly of Education-SEDUC, and Federal (Ministries, mainly of Education-MEC; National Foundations: do Índio -FUNAI, Health -FUNASA).

C) Initial results

The evaluation of the first actions was very good, according to academics and professors, with regard to: interaction and harmonious integration between ethnic groups, participation of academics in activities; academic performance and productions; involvement of professors from other institutions; enthusiastic expectations among all parties involved. The execution of the proposal of the ESI-UNEMAT program has been shown to be viable and, in the measure of its application, the feedback allows adjustments and flexibility without compromising the essence and optimizing results.

Academic productions include the generation of spectacular didactic-pedagogical material, historical and cultural recovery, and other academic material, with progressive publications.

The beneficiary peoples are satisfied and raise new dreams.

The executive process of the proposal and its results have been the object of reference for many other HEIs and national and international organizations with an interest in the subject.

The 1st class graduated within the planned deadline and with 186 (93%) of graduates. These are mainly acting as: indigenous education teachers and managers, postgraduates or postgraduates, researchers.

The program advances, improves and continues to add new groups.

D) Denominations: started as Indigenous 3rd Degree, then Intercultural Indigenous Higher Education Program (PROESI) and then by indication of a 2008 university congress as Intercultural Indigenous Faculty (FII) and to adjust to changes in the statute UNEMAT, in the Directorate of Management of Indigenous Education (DGEI).

Post-Graduation

On May 8, 2002 a Post-Graduate Program (PG) in Indigenous School Education was started, also carried out by UNEMAT on the Barra do Bugres Campus, having been the first PG course at the Specialization level with this focus in Brazil (UNEMAT, 2002a). This constitutes a decisive step towards the training of teachers to support Indigenous Higher Education in several Brazilian Universities interested in these offers. It is essential to prepare people specialized in this subject.

Other Post-Graduations follow, aiming to meet the manifested demands, including the preparation of personnel in this area, both to support indigenous higher education and to develop research in areas of indigenous interest.

Claims arising

On the occasion of the inaugural class, the indigenous peoples asked for other courses

as well, such as agronomy, law and not only degrees.

They were also claiming their own campuses and then a University tailored to the interests of Indigenous peoples, in order to develop in them, in addition to undergraduate and bachelor's degrees, specific postgraduate degrees. In addition to indigenous higher education, they wanted to encourage lines of research in areas of their interest.

Perspectives

At the beginning of the 2000s, there were signs of Indigenous Higher Education being progressively offered in other States as well, with the expansion of the range of service areas and the supply of vacancies. There was even a perspective of implementing regular courses (periodical admission) in several regions.

The Ministry of Education of Brazil, at that time, promised support.

On April 9, 2002, for the first time in Brazil, the National Council of Education had a representative of indigenous peoples sworn in (Prof. Francisca Navantino de Ângelo, Pareci), which signaled optimism ahead to implement changes, to best.

Proposals with fundamentalist views were considered, to instigate a broader and deeper discussion. Attempts to correct historical errors in the relationship between peoples must be conceived on a secure basis, avoiding creating new forms of exclusion, injustices and setbacks in improvement. These actions must aim to live well, in peace and in search of ideal happiness, guided by human rights. These propositions must also be operationalized in a sustainable way, assuming and respecting cultural differences, phenotypic and genotypic or, by choice, differences.

However, the great advances would only materialize, consistently, as a result of periodic, routine discussions, exchange of

experiences, integration and the sum of forces between the institutions that dealt with the ESI. The solidification of the ESI requires the action of these institutions in a network, concurrently carrying out support research, exchanging information and establishing adequate monitoring and evaluation systems to feed back on these achievements and improve them.

RESEARCH ON TOPICS RELEVANT TO INDIGENOUS PEOPLES

Undergraduate research has been implemented within the concept of Licentiate Degree courses for Indigenous Teachers offered by UNEMAT (MATO GROSSO, 2001). Furthermore, there is a stimulus for the involvement of academics in scientific initiation programs, of professors in qualification programs in areas of indigenous interest.

In other Brazilian Universities there are several groups, in different lines of research, on themes related to indigenous peoples, such as Indigenous Linguistics and Education (UFG - Federal University of Goiás), Ethnobotany (UFMT - Federal University of Mato Grosso), etc...

SUMMARY AND FINAL CONSIDERATIONS

UNTIL THE TURN OF THE 20TH/21ST CENTURY

The offer of Higher Education for Indian students until the end of the last century (20th) was non-specific;

Until then, there had been isolated attempts to provide different services to Indian students. Among which: offer of vacancies in single entrance exams; alternative tickets, scholarships, adaptive and ongoing support for course progression.

The preparation for higher education of Indian students was not like that of non-

Indians. The proposal of the chosen course was not always in tune with the peculiarities and interests of the Indians. These facts caused many to not succeed in the entrance exam or to abandon the courses they were able to enter.

Among the Higher Education Institutions (IES) that provided entrances to Indian students are: PUC-SP, USP, UnB, UFMT.

The non-specific HE model did not suit the Indians' demands and they put pressure on the State to fulfill their rights for adequate and quality education at all levels of education.

The MEC started to recognize the socio-cultural and linguistic diversity and the need to deal with it properly. For this reason, in the last decade of the 20th century, it included in its goal plan the implementation of special programs for the training of indigenous teachers at secondary and higher levels, through HEIs.

Also in the last decade of the last century, programs were carried out in 15 Brazilian states to train indigenous teachers at the secondary level.

But the 1999 census revealed an insufficient amount of these in exercise. This same census evidenced the effective need to implement Indigenous Higher Education (ESI).

INDICATIONS OF THE SCHOOL CENSUS AT THE TURN OF THE CENTURY

The 1999 indigenous school census in Brazil revealed a population of nearly half a million Indians (350-500,000) on their lands, with around two hundred peoples(219) and languages spoken (>180). There were 1392 schools (North: 56.5%), 93037 students (80.5% in elementary education; North: 51.7%), 3998 teachers (76.5% Indians: 65% men), but only 1.6 % enabled at higher level. A 2002 study indicated that 100-190,000 Indians lived outside their lands and that there were more than 50 groups still uncontacted, with the

states of Amazonas, Roraima, Mato Grosso do Sul and Mato Grosso being the ones with the highest concentration of indigenous peoples..

THE MILESTONE OF CHANGE

The Indigenous Higher Education (ESI) of the University of the State of Mato Grosso (ESI-UNEMAT) for teacher training, called the "Indigenous 3rd Degree" and the Superior Standard of the State University of Mato Grosso do Sul (NS-UEMS) are projects specific and differentiated educational In the genre they are pioneers in Brazil, being put into operation at the beginning of the 21st century.

ESI-UNEMAT is a program for training indigenous teachers at a higher level and is characterized by being: special, differentiated, specific, bilingual and intercultural; for different areas of knowledge; innovative; challenger; representative of the aspirations of indigenous ethnic groups; approved by indigenous, education and university councils; made feasible and executed in partnership and cooperation; inclusive; emancipator; enhancer of teacher-researcher training; carried out in stages of in-person study (intensive) and teaching-research-teaching (in the student's place). Its execution and results are monitored and evaluated to feed back dynamic adjustments and improvements. It encourages Indians already working in schools in their communities of origin to seek training at ESI.

THE PERIOD FROM CONCEPTION TO FEASIBILITY OF ESI

From designing to implementing the ESI-UNEMAT proposal, a relatively short time elapsed. The main facts to make the proposal viable were::

-In 1995, a provisional commission was created to elaborate the internal regulations of the Mato Grosso Indigenous School Education Council (CEEI-MT);

-In 1997, at the request of the indigenous peoples, the Governor decreed the constitution of an Inter-institutional and Parity Indigenous Commission, to prepare the draft Indigenous Higher Education (ESI) prioritizing Specific and Differentiated Degree Courses for the Training of Indigenous Teachers, pioneer in Brazil. This very productive Commission carried out its task with speed and efficiency and, in the second half of 1999, it articulated for universities to assume the implementation of the proposal.

-On September 23, 1999 (around 2:00 pm), this commission asked the Rector of UNEMAT for this University to assume the implementation and execution of the ESI project presented (3rd Indigenous Degree);

-On September 23, 1999 (around 4 pm), the Dean of UNEMAT, answered the request and sent forward the institutional formalizations and the executive feasibility;

-On September 24, 1999, in Cuiabá, at the 1st Inter-Sectoral Meeting for the Articulation of Indigenous Issues, entities representing Mato Grosso, Mato Grosso do Sul, Rondônia assume commitments of mutual collaboration to make ESI projects viable.

-The formal procedures at UNEMAT for the institutionalization of the Indigenous 3rd Degree required manifestation of:

1. CONEPE (Council of Teaching, Research and Extension) to:

- to approve and authorize (Resolution number 031/2000) the execution of Specific Licensing courses for Indigenous Teacher Training (3rd Indigenous Degree). The courses would be offered at the Campus of Cáceres, being later amended to the UNEMAT Campus of Barra do Bugres.

-Approve the selection process for admission of the university entrance exam student (Resn. 006/2001).

2. CONSUNI (University Council) to:
-Authorize the implementation of the Indigenous 3rd Degree Program (May 2000);
-Approve the bylaws (November 2001).

3. CONCR (Funem's Board of Trustees) to:

-Approve and incorporate to FUNEMT, administratively, financially and patrimonially, the ESI (3rd Indigenous Degree) program after being approved in the other instances of UNEMAT;

4. Rector's Office for:

- Forward and monitor the procedures for the institutionalization of the Indigenous 3rd Degree, as well as its executive feasibility;

- Defining the Barra do Bugres Campus as the headquarters to carry out the Indigenous 3rd Degree Program (Resolution number 023/2000, 06/08/2000).

- Authorize the entrance exam (Tender No. 001/2001), carried out between March and April 2001.

- Implement the 3rd Indigenous Degree program at the UNEMAT Campus in Barra do Bugres, delivering the inaugural class of the 1st class, in 3 specific and differentiated courses for higher education for teachers, on July 9, 2001.

PARTNERSHIPS

To make the execution of the Indigenous 3rd Degree program feasible, it was necessary to create partnerships and cooperation, including:

-UNEMAT/SEDUC-MT, agreement number.121/2000 on 04 Jul 2000, financing of the main part;

-UNEMAT/FUNAI, agreement 11/2000, of December 15, 2000, logistical support;

-UNEMAT/ Barra do Bugres City Hall (local logistical support).

-Classes are run by a faculty of experts from UNEMAT and several universities.

CANDIDATES AND APPROVED IN THE 1ST CLASS

In the 1st group, 200 places were offered for three courses (180 for Indigenous Prof. working in their communities and residents of MT + 20 for those from other origins).

570 candidates from 15 Brazilian states (AM, AC, AL, BA, CE, ES, MT, MS, MG, PB, RS, RO, SC, TO) were registered. 37 ethnic groups were covered. Classes began on 09 Jul 2001 at the UNEMAT Campus in Barra do Bugres, with 3 Specific and Differentiated Degree courses for

Training of Indigenous Teachers in the areas of Mathematical Sciences and Nature; Social Sciences; Languages, Arts and Literature.

INITIAL RESULTS

The execution of the ESI-UNEMAT program proposal has been shown to be viable and, as far as its application, the feedback allows adjustments and flexibility without compromising the essence and optimizing results.

There has been a diverse and fantastic integration and production of didactic-pedagogical material, historical and cultural recovery, and other academic material, with progressive publications.

Beneficiary peoples are satisfied and raise new dreams.

The executive process of the proposal and its results have been the object of reference for many other HEIs and national and international organizations with an interest in the subject.

The 1st class graduated within the planned deadline and with 93% of graduates. These are mainly acting as: indigenous education teachers and managers, postgraduates or postgraduates, researchers.

The dynamic program continues to add new groups.

There was also an offer of Post-Graduate Studies at the Specialization level, with courses to prepare Teachers for Indigenous Higher Education and for Researchers in the area.

THE TRANSFORMING POWER OF ESI (INDIGENOUS HIGHER EDUCATION)

ESI helps to: polish the citizen, equip him for individual and social life, assign him a professional role in solving challenges and forming a more democratic society; liberate and enlighten peoples; socialize more benefits; rescue, study and value practical knowledge; recognize indigenous knowledge; rebuild knowledge and build new knowledge; promote active coexistence between knowledge; respond to everyday demands; establish a more harmonious relationship, interethnic respect; to promote fairer, more harmonious, integrated and sustainable development; enhance critical mass; understand and know more and better; awaken dreams, interests, meanings, life projects; review developmental concepts and values; understand the history and functions of individual and collective existences, and of communities, peoples, nations, ethnic groups.

THE DREAMS CONTINUE

On the occasion of the inaugural lecture of the ESI-UNEMAT program, the Indians also asked for bachelor's degrees (agronomy, law, etc.), their own Campus and an Indigenous University tailored to their peculiarities and interests.

They also aspired to post-graduate courses and to develop research on themes defined by them.

They sought a seat on the National Education Council (CNE), which was won the following year. On April 9, 2002, for the first time in Brazil, a representative of indigenous peoples took office (Professor: Francisca Navantino de Ângelo, Pareci).

Desired achievements happen and new dreams emerge towards infinity: this is how humanity advances.

THANKS

We would like to thank UNESCO, through its representative in Guatemala, Mr. Federico Figueiroa, and IESALC, through its Director Dr. Cláudio Rama, for the opportunity created and given to HEIs in Latin America and the Caribbean to get to know each other and discuss Higher Education Indigenous, aiming at advances in the theme and in the network.

At the State University of Mato Grosso, we would like to thank Mr. Elias Januário (Coord. of ESI-UNEMAT) and Ms. Maria Margareth Krause, Edna and Márcia (Administrative Support) and Ms. Edna André de Melo (Pro-Dean of PREEX) for their important contributions to the preparation and presentation of this text.

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AUTHORIZATIONS / RECOGNITION

As the author, the undersigned, by submitting the work to Atena Editora and IJHS for publication purposes, we declare to be responsible for the content of this work generated by me and, I inform that there is no conflict of interest.

Cáceres (MT), November 8, 2021

A handwritten signature in blue ink, appearing to read 'Arno Rieder', is centered on the page. The signature is fluid and cursive, with a large initial 'A'.

Arno Rieder