

## The silencing of the discussion about the continuing education of non-indigenous teachers who work in indigenous schools

*O silenciamento da temática formação continuada do professor não indígena que atua em escolas indígenas*

*El silenciamiento del tema formación continua para docentes no indígenas que trabajan en escuelas indígenas*

Aurineia Claudio Martins<sup>1</sup>  
Universidade Federal do Amazonas

Nayana Cristina Gomes Teles<sup>2</sup>  
Universidade Federal do Amazonas

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**Abstract:** This article presents the results of a study that analyzed how the theme of continuing education for non-indigenous teachers has been explored, with the aim of contributing in indigenous school education. The general aim of the study was to investigate national production on this subject, mapping research in Brazilian postgraduate courses and discussing the characteristics of the continuing education offered to non-indigenous teachers working in indigenous schools. To achieve the proposed objectives, a methodological approach of systematic review of Theses and Dissertations produced between 2011 and 2021 was adopted. The results pointed to a problematic silencing of research that focuses on the teacher training and/or performance of non-indigenous teachers who work with indigenous students.

**Keywords:** Non-indigenous teachers; Indigenous School Education; Continuing Education.

**Resumo:** Trazem-se, neste artigo, os resultados de uma pesquisa que analisou como a temática da formação continuada de professores não indígenas vem sendo explorada, visando contribuir para uma reflexão mais ampla sobre as necessidades e desafios da atuação docente na educação escolar indígena. O estudo tem como objetivo geral investigar a produção nacional sobre esse tema, buscando mapear pesquisas na pós-graduação brasileira e discutir as características da formação continuada oferecida aos professores não indígenas que atuam em escolas indígenas. Para alcançar os objetivos propostos, adotou-se uma abordagem metodológica de revisão sistemática de Teses e Dissertações produzidas entre os anos de 2011 e 2021. Os resultados encontrados apontam para um problemático silenciamento de pesquisas que tenham como foco a formação e/ou a atuação de professores não indígenas que atuam junto a alunos indígenas.

**Palavras-chave:** Professores não indígenas; Educação Escolar Indígena; Formação Continuada.

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<sup>1</sup> Mestra em Educação (UFAM). Docente da Afya - Faculdade de Ciências Médicas, Itacoatiara, Amazonas, (AM) Brasil. E-mail: [aurineia.csilva@gmail.com](mailto:aurineia.csilva@gmail.com); Lattes: <https://lattes.cnpq.br/0728653534623833>; ORCID: <https://orcid.org/0000-0003-2298-914X>.

<sup>2</sup> Doutora em Psicologia da Educação. Universidade Federal do Amazonas (UFAM), Itacoatiara, Amazonas, (AM) Brasil. Lattes: <http://lattes.cnpq.br/8376255767367217>. ORCID: <https://orcid.org/0000-0002-5861-7674>.

**Resumen:** Este artículo presenta los resultados de una investigación que analizó cómo se ha explorado el tema de la formación continua de maestros no indígenas, con el objetivo de contribuir a una reflexión más amplia sobre las necesidades y desafíos de la enseñanza en la educación escolar indígena. El objetivo general del estudio es investigar la producción nacional sobre este tema, buscando mapear las investigaciones en el posgrado brasileño y discutir las características de la educación continua ofrecida a maestros no indígenas que actúan en escuelas indígenas. Para alcanzar los objetivos propuestos, se adoptó un enfoque metodológico de revisión sistemática de tesis y disertaciones producidas entre 2011 y 2021. Los resultados encontrados apuntan a un silenciamiento problemático de las investigaciones que se centran en la formación y/o desempeño de docentes no indígenas que trabajan con estudiantes indígenas.

**Palabras clave:** Maestros no indígenas; Educación escolar indígena; Formación Continua de Maestros.

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## Introduction

This research proposed to analyze how the theme of continuing education of non-indigenous teachers has been explored, aiming to contribute to a broader reflection on the needs and challenges of teaching in indigenous school education.

In an ideal context, the presence of indigenous teachers is not only essential, but is fundamental in indigenous schools, however, given the complexity of the Brazilian school system and the requirement provided by law on the need for teachers of different specialties to teach the subjects of the school curriculum, it is difficult to conceive, in the short term, the exclusive presence of indigenous teachers working in schools intended for this public, which makes it relevant and necessary to (re)think initial training, in the direction of the "necessary redefinition", which Imbernón (2010) suggests so that teachers "[...] assume new professional skills within the framework of revised pedagogical, scientific and cultural knowledge [...]". (Imbernón, 2010, p.11). Although, as Zeichner states, referring to initial training, "at best we can only prepare teachers to start teaching [...]" (Zeichner, 1993, p. 55).

Aware of the impossibility of thinking of initial training as sufficient to "equip" teachers with all the answers to the challenges of the school's daily life, since teaching learning is complex and must occur throughout their professional life, they will constantly deal with new knowledge and new subjects, so continuing education emerges, not as a compensatory mechanism for the supposed deficiencies of initial training, nor

developed in generic "training packages" and detached from the reality of teachers, but as a place of reflection and analysis, breaking with practices that prioritize generic solutions to generic problems, because "In continuing education there are no generic problems, only problematic situations" (Imbernón, 2010, p. 11).

Thus, this study had the general objective of investigating the national production on this topic, seeking to map research in Brazilian graduate studies and discuss the characteristics of continuing education offered to non-indigenous teachers who work in indigenous schools. However, the first research finding was the absence of studies dedicated to the continuing education of non-indigenous teachers who work in indigenous schools. These professionals play an important role in the education of these communities, and the lack of public policies for continuing education can compromise the quality of education.

To achieve the proposed objectives, a methodological approach of systematic review of Theses and Dissertations produced between the years 2011 and 2021 was adopted. The choice for this methodology is due to its ability to carry out a comprehensive approach to a specific theme, allowing the organization, analysis and synthesis of the main existing works in the area of interest (Vosgerau; Romanowski, 2014).

Although the presence of non-indigenous teachers working in indigenous schools is a common and necessary reality in the short and medium term, it is necessary to consider whether the work of these professionals considers the advances in educational policies for indigenous school education, as described in the 1988 constitution, the publication of the 1996 Law of Guidelines and Bases of National Education (LDB) and the National Curriculum Reference for Indigenous Schools (RCNEI). which establishes the right to indigenous school education focused on their specificities, differentiated, bilingual/multilingual, intercultural, united to the school curriculum, preserving the traditions of each ethnic group that should be present in the daily life of the indigenous school.

It is necessary to look at the non-indigenous teacher and try to understand that he or she faces challenges and difficulties to work with indigenous students. Baniwa (2019) points out that the Amazon region does not have enough trained indigenous professionals to meet the necessary demand in indigenous schools, since many indigenous professionals only have secondary education – high school – and are not in any specific higher education, or do not even have training in "teaching" or "indigenous teaching".

Therefore, it is urgently necessary to develop public training policies for non-indigenous teachers who work with indigenous students.

## 1. Indigenous school education

During our formation as human beings, we received different types of knowledge, in different areas: domestic, ethical, moral, religious, economic, educational, etc., in a country so rich in cultural diversity, with such diverse indigenous societies. The school acts as an integrating environment for different subjects, therefore, it cannot be seen as a single learning space, nor as a uniform learning, but as the place that accepts and integrates the knowledge that each people has.

The classroom provides an encounter that favors interaction and the appreciation of diversity among individuals, in this sense, Rocha and Tosta (2009) reinforce that individuals "bring to school the identity marks of their ways of life and heritage cultures [...]" (2009, p. 14). In the specific context of Indigenous communities, the interaction between non-Indigenous teachers and Indigenous students presents unique challenges and equally significant learning opportunities.

The Federal Constitution of Brazil (CF/1988) advocated the right of native peoples to cultural alterity, that is, the right to difference. The CF/1988 attempted to break paradigms, establishing fundamental rights such as the demarcation of their territories and the recognition of their cultures and traditions. However, the idea of the indigenous as a primitive and natural being still persists in the social imaginary, as the study by Correia and Maia (2021) reveals,

The representations about the indigenous are permeated by aspects that range from physical characterization, linked to stereotypes shared in the imagination of non-indigenous people, through psychological aspects, in which elements of behavior emerge – the "way of being" of the indigenous – to the most evident element for the non-indigenous: sociocultural differentiation, in which aspects of indigenous culture are presented, that mark the difference between this ethnic group and society in general (Correia and Maia, 2021, p. 09).

Such representations of the non-indigenous population reproduce the cultural and symbolic violence against these peoples, hence the importance of the school as a space for reflection and training for diversity.

The article 210 of the CF/1988 establishes the right to a bilingual school education, preserving the indigenous language and maintaining one's own means of learning, and is also ensured by the Law of Guidelines and Bases of National Education – LDBN of 1996, in the sense of completing what is established in the Federal Constitution of 1988, enabling the

articulation of the right to education for an intercultural and bilingual education, in order to promote the appreciation of their historical memories.

The National Curriculum Reference for Indigenous Schools - RCNEI (1998) is based on previous legislation, emphasizing the interculturality of indigenous school education, respecting the own way of life of each people and ensuring the right to their own school's organization.

However, many obstacles still permeate indigenous school education, especially with regard to a curricular pedagogical proposal according to the experience of each people, as it is still noticeable that education in general is seen as a homogeneous education, therefore, it is necessary for state agencies to have a more consonant look, considering the great cultural diversity and ethnicities of Brazilian indigenous peoples (Brasil, 1994)

Thinking about a quality indigenous school education is to contextualize a pedagogical project that will meet the specificity of each people and, consequently, to think about the appropriate training of teachers. It is necessary to consolidate a dialogue between basic education and higher education, especially intercultural degrees (Baniwa, 2019).

Although indigenous people have made significant progress in the "process of autonomy, protagonism and ethno-political empowerment," thanks to "a complex network of indigenous organizations, which currently plays a vital role as guardians of indigenous rights and the authenticity of the real Brazil at local, regional and national levels." (Baniwa, 2019, p. 18), Brazil still has old problems and challenges on the entire indigenous political front.

For Baniwa (2019), the fact that the Amazon region has 2/3 of the more than two thousand indigenous schools that do not have their own building for their operation, ends up weakening the permanence of indigenous people in their communities, especially young people, compelled to leave for the capital in search of studies.

Indigenous school education has many challenges, such as the training of specialized professionals, the development of school curricula specific to the reality experienced by each people, and policies to keep non-indigenous teachers in the territories, since low teacher turnover is positive, as it strengthens the teacher's bond with the school and the students, as well as allowing the teacher to identify specific situations of the students and the community served by the school, enabling the continuity of planning and actions.

Baniwa (2019) presents some factors that can lead to the understanding of the challenges of indigenous school education through the students' path: access, permanence, egression, formative success, and in everyday life.

The success of the training path depends on the success of access and permanence in school and in the subsequent contribution to its community. In this sense, it is important to consider the concrete challenges of access and the importance that can be organized in three fields: i) training of human resources – teachers, managers and technicians; ii) didactic material; and iii) strengthening of public educational institutions – structures of schools and education systems (Baniwa, 2019, p. 24).

For the author, access to education is a great differential, as education is a right and duty of the state. However, as Brazil is a country with regions that have large areas of floodplains, not to mention the difficulty of access to some places that are distant or forest areas, how to ensure this right in regions where everything is more difficult, more expensive and more complex?

Another point that the author presents is that many children participate in small family groups, distant from each other, which makes it unfeasible to build a school to serve them, due to the high cost of student/teacher/school (Baniwa, 2019, p. 25).

Baniwa (2019) also wonders about "what school do the Indigenous peoples aspire to and dream of having?" (Baniwa, 2019, p. 25)", understanding that dialogue with communities is important, so that indigenous school education is developed in a pleasant and enjoyable way, since the indigenous school should be an extension of community experience, for Baniwa (2019, p. 25):

This issue challenges us to think of an indigenous school that is attractive to indigenous children and young people. School teaching-learning activities need to be developed with pleasure, joy and satisfaction of children and young people and not as an obligation, duty, sacrifice, suffering (Baniwa, 2019, p. 25).

For the author, the indigenous school goes beyond the concern with evaluating the student, but provides the student with contact with the social reality and promotes the appreciation of the voices of children and young people, of their personal and collective projects, thus: "the purpose of the indigenous school should be to form people and human collectivities living in a better world" (Baniwa, 2019, p. 25), and thus promote an environment of appreciation of historical identities and memories, bringing together the culture experienced by each community.

## **2. Silencing of the theme "training of non-indigenous teachers" in academic research.**

The continuing education of non-indigenous teachers has faced a series of challenges, one of the most critical is the silencing of this theme in graduate academic research. Although

teacher training is widely debated, specific aspects related to the education of indigenous populations and cultural diversity still receive little attention in studies.

By tracing a chronological path of the research that maps the themes of "indigenous education" and "indigenous school education", we identified authors who contributed significantly to the consolidation of this field of study. These surveys allow us to observe how the theme has gradually gained greater visibility in graduate programs, reflecting a growing academic appreciation of indigenous education as a research area. Over time, there has been a continuous effort to give voice to previously neglected issues, highlighting the importance of promoting teacher training that considers ethnic and cultural diversity. Below, we highlight some studies and their contributions to the recognition and strengthening of this field in the Brazilian academic scenario.

Studies such as Andrade (2007), presented at the 50th ANPEd, which mapped theses and dissertations defended between 1999 and 2003, offer an important continuity to the work of André (2000), who analyzed academic production from 1990 to 1998. Both mappings sought to identify trends, emerging themes, and neglected issues, revealing the scenario of invisibility of some essential areas, such as the training of teachers to work in contexts of diversity, including indigenous education. This gap reveals the urgent need to broaden the debate and research on these areas, in order to ensure that teacher training contemplates the plurality and diversity of educational realities in Brazil.

In the studies of Andrade (2007), which continues the research of André (2000), there is a significant advance in the interest of graduate students in the theme of teacher training. This growth reflects a greater awareness of the importance of discussing and deepening teacher training in the Brazilian educational context. Although, there are still important gaps, such as the silencing of specific themes, the increase in research dedicated to this segment in graduate programs is notorious, which demonstrates a positive movement towards the valorization and recognition of teacher training as a strategic area for the improvement of education, as described below:

In the period from 1990 to 1998, 6,244 dissertations and theses were defended in 37 graduate programs in education in Brazil, of which 410 (6%) dealt with the theme of teacher education. In the following years, from 1999 to 2003, the total production of the area, defended in 58 programs, increased to 8,280, of which 1,184 (14%) addressed the theme of teacher training. These data make it evident that the number of programs grew a lot in the period and that there was a significant increase in the interest of graduate students in the theme of teacher training (Andrade, 2007, p. 11).

Romanowski (2012) describes that the number of studies on teacher training is constantly growing: in 2011, of the 5,451 theses and dissertations defended in education, 687, around 12.6% of the total in the area, focus on teacher training as a central theme, proving the interest of researchers in this theme. Concomitantly, when referring to the themes of gender and ethnicity, Andrade (2007) observed that, in the 2000s, there was a silencing, which for André (2000) was considered an emerging theme, contrary to the expectations of this author. Therefore, "Why don't graduate students investigate gender and ethnicity issues? Are they sociocultural reasons?" (Andrade, 2007, p. 14).

Despite the silencing identified in many studies, the period between 1960 and 1970 marked the consolidation of the indigenous movement in Brazil, driven by indigenist policies that began to recognize indigenous peoples as protagonists of their own history. In this context, indigenous people began to occupy a space of greater active participation, through assemblies, organizations and movements that fought for their rights. This engagement was crucial for the recognition of indigenous people as full citizens in the Brazilian political and social scenario. In the 1980s, these mobilizations gained even more visibility, especially with the intensification of demands for a differentiated education that respected the cultural specificities of indigenous peoples. The demand for the training of indigenous teachers has become central, aiming to ensure a more adequate education that is representative of their traditions and needs, as highlighted by Ramos, Nogueira and Franco (2019). These struggles were fundamental for the insertion of indigenous education in the public and academic debate, resulting in significant advances in educational policies aimed at these peoples.

This historical path, combined with academic production, highlights the crucial role that scientific research plays in the advancement of public educational policies aimed at indigenous peoples. The university, as a center of knowledge production, has a direct relationship with strengthening the importance of the school for these communities. Indigenous school education, as it became a relevant agenda in academic spaces, also came to be recognized as an essential tool for the promotion of indigenous rights and the preservation of their cultures. The public policies that emerged from these discussions and mobilizations have been fundamental to ensure that indigenous peoples can appropriate formal education without losing their cultural identities. As Grupioni (2003) points out, institutional support for social and political issues is essential for indigenous peoples to be able to actively participate in the construction of a differentiated education, adapted to their realities and values. The implementation of these public policies reinforces the autonomy of indigenous

peoples, ensuring that the school acts not only as a space for formal learning, but also as a means of valuing and revitalizing their traditions, languages, and ways of life.

Maroldi, Maia Lima and Hayashi (2018), highlight the growing attention that indigenous education has received in technical reports from government agencies, in addition to being widely addressed in graduate academic works and scientific articles. These advances reflect the appreciation of indigenous education as a strategic area, both for cultural preservation and for the promotion of full and inclusive citizenship. However, despite this progress, the results of the present research show a worrying silencing in relation to research focused on the training and performance of non-indigenous teachers who work with indigenous students. This gap reveals a significant challenge: the urgent need to deepen the debate and investigations on the preparation of teachers who work in intercultural contexts. Ensuring that these teachers understand and respect the cultural specificities of indigenous peoples is essential for the success of indigenous school education and for the strengthening of public policies that seek a truly inclusive education. Thus, the continuity of research on the training of non-indigenous educators becomes fundamental to promote an education that responds adequately and respectfully to indigenous needs and cultures.

### 3. Methodology

In this article, we used a systematic review to identify the national production of Theses and Dissertations on the continuing education of non-indigenous teachers who work in indigenous school education, based on mapping, discussing the characteristics of the continuing education offered to teachers or the reasons for non-offer, and, finally, analyzing the main challenges of non-indigenous teachers who work in indigenous school education.

Consistent with the objectives of the study, a review study is used to approach a certain theme, as well as to know its movements, tendencies, absences and/or repetitive actions.

The systematic review helps researchers to develop the mechanism of critical analysis based on relevant primary studies and, thus, follow paths for the development of specific studies, bringing directions for new research such as the scientific, epistemological and methodological apparatus. It can be considered "a rigorous methodology proposed to identify studies on a topic in question, applying explicit and systematized search methods; evaluate the quality and validity of these studies, as well as their applicability [...]" (Guanilo; Takahashi; Bertolozzi 2011, p. 1261).

The systematization criteria of this research were developed from bibliographic surveys, focusing on national academic productions of Theses and Dissertations with a time frame from 2011 to 2021, with a significant interval of the last ten years of productions, considering that the selection of the searches took place at the beginning in February 2022. The choice for the ten-year cut aimed to find a broader number of studies that had the non-indigenous teacher as their object of study, and from this mapping, to reveal "advances and limitations in the process of knowledge production". (Fiorentini; Steps; Lima, 2016, p. 19).

In order to build the research corpus with the descriptors that guided the searches, we used the "alternative search" field for each descriptor, to have an overview of the BDTD collection and a detailed reading of the research locus.

The BDTD database provides options by search field, such as titles, authors, subjects, etc.

Given the high number of searches identified, in the formulation of the search strategy, we chose to add the Boolean operator AND, a connector that allows to expand or better direct the search and informs the search system of a combination between the descriptors, to obtain other possibilities of results and delimit the number of works available in the collection.

We then applied the inclusion and exclusion criteria to the results obtained. This selection stage, based on the reading of titles, abstracts and, when necessary, a panoramic reading of the productions (Campos, 2004), allowed the identification of 9 works that were analyzed in more detail.

#### **4. Discussion of the results**

##### **4.1 Academic Perspectives on Non-Indigenous Teacher Training: Approaches and Practices in Dissertations and Theses**

Throughout this session, we will examine the findings of research that investigated the interaction between non-Indigenous teachers and Indigenous students, focusing on pedagogical practices. In addition, we will discuss the importance of continuing education for non-indigenous teachers to promote a more inclusive and interculturally sensitive education. Through this analysis, we hope to contribute to a broader understanding of the complexities involved in intercultural education and provide indications to improve pedagogical practices and the training of non-indigenous teachers in this challenging context.

#### 4.1.1 Presentation of the research analyzed

In this research, nine academic studies were analyzed, consisting of eight dissertations and one thesis, written by nine different authors. These works go beyond the simple investigation of the continuing education of non-indigenous teachers, expanding the discussion to topics such as teaching practices, pedagogical strategies and the linguistic context that permeates these educational environments. The scope of these studies reveals a significant effort to capture the complexity of the dynamics present in education aimed at indigenous students, evidencing how classroom practices and linguistic specificities directly influence the effectiveness of teaching.

By adopting a multifaceted approach, these pieces of research seek not only to understand teacher training, but also to explore how these professionals adapt to intercultural realities and face pedagogical challenges in diverse linguistic contexts. This reflects a commitment to understanding the interrelations between teacher training, pedagogical practices and respect for the cultural and linguistic specificities of indigenous students, highlighting the importance of training that contemplates the demands of an inclusive and differentiated education.

As for the methodology, in the studies examined, it was observed that the semi-structured interview was the most widely used method, often combined with other analysis techniques, such as conversation circles or informal conversations, recording in field diaries, as described in the studies conducted by Silva, J. (2014) and Silva, M. (2015). Both works adopted a collaborative research approach, in addition, a continuous dialogue was established through informal conversations and analyses of pedagogical activities.

Regarding the participants of the study, initially it was planned to analyze research involving non-indigenous teachers working directly in indigenous communities. However, most of the selected research took a different approach, focusing on non-Indigenous teachers who teach Indigenous students in urban schools. This shift in focus can be explained by some logistical and financial factors. One hypothesis raised in this study is that the prevalence of research in urban contexts is related to the difficulties of displacement for indigenous communities, which requires time, financial resources and planning. These limitations are particularly relevant in master's research, where the time available is restricted and funding often depends on the researchers' own resources.

In addition, the number of teachers participating in each research varied. In the study by Kondo (2013), for example, 14 participants were included, of which only 4 were non-indigenous teachers working directly in an indigenous community, this being the only study

that had an indigenous community as its locus. This data reinforces the observed trend that most research ends up focusing on urban contexts, where logistical challenges are lower. However, this concentration also points to the need for more investigations that contemplate the reality of schools located in indigenous territories, in order to provide a more complete view of the performance of non-indigenous teachers in these spaces.

The research by Silva, J. (2014) was carried out in four schools and had the participation of four non-indigenous teachers who work in the Specialized Educational Service (SES), the researcher carried out an in-service training program for SES teachers who work in schools in the Indigenous Land of Dourados (TID), Minas Gerais.

Silva, M. (2015), had the participation of 12 teachers who worked with indigenous students in three urban schools.

Preto (2017) applied questionnaires to 5 non-indigenous teachers who worked with indigenous students.

Cavalheiro (2020), had the participation of fifteen teachers who started a training course applied by the researcher, but only nine successfully completed it. This study consists of the challenge of continuing education of teachers who worked in a non-indigenous school that has the presence of indigenous students.

Initially, as already mentioned, the purpose of this study was to analyze the continuing education of non-indigenous teachers who work specifically in indigenous schools. However, given the scarcity of research in this domain, the approach was redirected to include studies that investigated the context of non-indigenous teachers who receive indigenous students in urban schools. Despite this shift in focus, the core of the research remained true to its initial intent. This adjustment of direction reveals a significant gap in educational literature, underscoring the urgency to explore and understand the challenges faced by these educators.

Kondo (2013) concluded that the challenges of the Pinhalzinho community in the construction of their own education are immense, despite all determination, it was perceived the existence of numerous factors that hinder the effectiveness of an education consistent with the desires and needs found, highlighting the imposition of a homogeneous educational system, and the strong pressure by the state regarding the language, culture and identity, which ends up generating conflicts within education, but the participants highlight the importance of the coexistence between the Portuguese and Guarani languages in schools.

As for the intervention carried out, the research demonstrates that the results were quite satisfactory, considering that from the application of the research indigenous

and non-indigenous teachers were able to evaluate and review their pedagogical practices, having as a parameter some laws and documents (Federal Constitution, LDB and RCENEI/Indigenous) that guide indigenous education.

It is also believed that the discussions about language, culture, representation and identity were very relevant, since the participants were able to perceive that it is through representations that prejudice and discrimination prevail. It was also noticeable that language policies are not adequately representing the interests of the community, precisely because of the lack of dialogue between the agents. Another important point defined by the author in her conclusion is the lack of specific training for non-indigenous teachers to work in the indigenous context, and this has been a determining factor that contributes to the difficulties that these teachers encounter to work with indigenous students, especially at the beginning of classes. The changes in the teaching staff are very annoying, because indigenous people have more difficulties in relating to non-indigenous teachers, these changes happen due to temporary contracts.

Silva, J. (2014), had the participation of teachers who work in the SES. The results showed the need for initial/continuing education for SES teachers from indigenous schools, according to the precepts of the differentiated, specific, bi/multilingual, community and intercultural school. The collaborative research allowed the professors to reflect on their daily activities, creating situations of questioning about professional practice. The teachers pointed out the educational advances of their students, the obstacles and the limits of the lack of resources and specific didactic-pedagogical materials. The teachers' reports drew attention to several limits in ensuring the quality of their work: inadequate physical space; insufficient workload to serve students; difficulty in assessing specific needs; lack of depth of knowledge related to intellectual and multiple disabilities; SES is not presented as a pedagogical proposal of the school; there is a lack of assistive technology resources and an absence of pedagogical teaching materials in the Guarani language.

Silva, M. (2015) identified in the study some factors that made it difficult to address the indigenous theme: among these, the existence of a curriculum that privileges the curricular components related to the Portuguese language and mathematics; the lack of continuing education for teachers and management teams regarding the history and cultures of indigenous peoples; the lack of institutional planning that includes actions in this regard in the Pedagogical Political Project, which highlight the historical and sociocultural reconfigurations of indigenous peoples in Brazil. Despite the difficulties mentioned, the teachers seek to create spaces in the curriculum to work on the indigenous theme, however, the lack of specific training was one of the relevant points presented in the conclusion of the research.

For Jangarelli (2017), the school plays the role of integrating indigenous culture with the knowledge of non-indigenous society, without neglecting traditional knowledge, while strengthening the preservation of indigenous culture in society. The research revealed that there are no specific processes for training and hiring indigenous teachers in the municipality of Guará, nor municipal initiatives for the continuous training of these professionals. On the other hand, in the State of Paraná, there are specific hiring policies for indigenous teachers, although in the only indigenous school in the municipality most of the teachers hired are not of indigenous origin. This reality indicates the need to advance in municipal legislation for the implementation of bilingual and differentiated pedagogical practices in schools with indigenous students enrolled.

According to the perception of the teachers who participated in the study by Preto (2017), the lack of preparation, especially for linguistic training, is the main challenge. What is observed in the course of the research is that teachers do not feel prepared to meet this universe that is different from their daily lives, in the case of schools that have their student body composed of indigenous and non-indigenous people, teachers feel unprepared to deal with this universe that is often distant from them. As an understanding of the problem that involved the general objective established, it is understood that teacher training, both initial and continued, in the empirical field investigated, does not contribute significantly to subsidize teachers who work with diversity in school space with indigenous and non-indigenous students, from the perspective of interculturality.

Nascimento, M. (2019), in resuming the objective of the research, recognizes that it offered opportunities to promote a deeper understanding and a greater appreciation of the diversity present in the school environment and in the curriculum. The social relevance of the work lies in the potential to improve the practice of teaching natural sciences for the school education of indigenous students inserted in non-indigenous schools, as well as for individuals of diverse ethnic, racial and immigrant origins, considering the municipal public education network of Manaus. The interest in research involving indigenous school education and the curriculum for the teaching of natural sciences was strengthened as the vision regarding teacher training was also broadened. The study dealt with a relevant theme for teachers in contemporary times, that is, the insertion of subjects with cultural diversity, whether they are Brazilian citizens or not, in the classrooms of Basic Education schools throughout Brazil.

Cavalheiro (2020), brought the opportunity to work with teacher training and multicultural studies in a public school in Paraná, in which teachers' difficulties in promoting the appreciation and inclusion of cultural and ethnic-racial diversity in the school were found.

However, despite the fact that this school receives students from the indigenous culture, the teachers did not always realize that the diversity that enters the school can interfere in the teaching and learning process or that these students need to be included in the school. One of the significant results in the data analysis was the finding that the teachers realized that they were unaware of the reality of indigenous students, even though they were so close to them, and that they also did not see cultural diversity as an element that can influence, in a positive or negative way, learning, depending on how the school treats the issue. This awareness leads to an approximation of teachers with the local indigenous community during the stages of the educational process, promoting an intercultural dialogue between the indigenous school and the non-indigenous school. Finally, it was possible to understand that the school is the place for the continuing education of teaching professionals and that they should assume the role of protagonists in continuing education, in a collaborative work.

Nascimento, N. (2021) presented evidence of teachers' perception of the presence of indigenous students, and also non-Portuguese-speaking students in Elementary School I. Linguistic mapping is necessary, so that there are improvements in teaching practices and even the creation of training in line with intercultural education in the municipality. According to the analysis carried out in the curriculum of the Association of Municipalities of Western Paraná (AMOP), there is no content planning focused on indigenous education and linguistic plurality. Therefore, it is a positive point that teachers recognize other languages in school, since this indicates that there is no invisibility of linguistic plurality. Indigenous intercultural education needs to be integrated into the municipality's school curricula, valuing native peoples, in the quest to guarantee the present and the future as autonomous societies and cultures.

#### **4.1.2 Approaches to continuing teacher education**

The discussion about the continuing education of teachers requires a careful look from the researcher, especially when it comes to the training of teachers who serve indigenous students, a topic of great relevance and relevance in the Brazilian educational context. This discussion is not restricted only to indigenous schools, but also to non-indigenous schools that receive these students, as is the case of the non-indigenous teacher who welcomes them in the city. It is critical that these teachers are prepared to deal with cultural and linguistic diversity effectively and respectfully.

Training emerges as an essential way to provide teachers with the necessary tools to understand and meet the specific needs of indigenous students, contributing to an inclusive and quality education. As Fraga (2017) points out, we consider:

the relevant debate due to the fact that the vast majority of works on indigenous school education, when dealing with initial or continuing teacher training, discuss, almost exclusively, the presence (or need for the presence) of indigenous teachers, which is absolutely understandable taking into account that the '(trans)formation of Indians into teachers' (GRUPIONI, 2006) is a sustained principle, implicitly or explicitly, by the main policies that guide the foundations of Indigenous School Education in Brazil, such as the Constitution, the Law of Guidelines and Bases of National Education/Law 9394, the National Education Plan/Law 10.172, the National Curriculum Guidelines for Indigenous School Education, the National Curriculum Reference for Indigenous Schools, Resolution 3/99 and Opinion 14/99 of the CNE, among others (Fraga, 2017, p.506).

The research analyzed identified a shortage of indigenous teachers with higher education degrees working in indigenous schools, as mentioned by Kondo (2013), where the pedagogical team reported that one of the causes of the existence of few indigenous teachers in the school participating in the research is the lack of graduated teachers, in addition to the fact that many end up studying for the same degree, which creates a shortage of professionals to work in indigenous education, considering that the school curriculum requires training in specific subjects, hence the need to fill this position with non-indigenous teachers.

The research by Silva M. (2015) highlighted as one of the difficulties encountered in the schools surveyed, the lack of preparation alleged by the teachers to work with the indigenous theme, as well as the dissatisfaction with the moments of training offered by the State Education Network, stating that these moments do not meet their expectations or needs.

It is worth mentioning a very significant aspect found in the research of Silva M. (2015) and Preto (2017), despite the difficulties mentioned, teachers seek to create spaces in the curriculum to work on the indigenous theme, concerned with making the school a more meaningful environment for indigenous students and promoting, within their disciplines or not, intercultural relations.

Such actions demonstrate the responsibility that teachers have with education, despite all the difficulties that exist in the teaching profession. This reflects the mobilization on the part of indigenous and non-indigenous teachers and the community in the search for the long-awaited differentiated, specific, bilingual and intercultural education (RCNEI, 1998).

The action of the teacher in indigenous school education is particularly complex, because, as Jangarelli (2017) points out, the teacher must consider in indigenous school education the strengthening of indigenous culture, as well as being a mediator of their inclusion in society.

According to the author,

The teaching work is marked by the ambiguity of valuing indigenous culture and the challenge of contributing to the insertion of these peoples in the dominant Brazilian culture. It is clear that, in addition to teaching and maintaining the important traits of indigenous culture, the teacher must include the indigenous in our society, so that he is not displaced from it (Jangarelli, 2017, P. 34).

In this context, it is common for indigenous communities to be exposed to non-indigenous school education in institutions such as universities and schools, the author suggests that non-indigenous teachers also strive to understand the ethnic knowledge of the educational and cultural tradition of each people, in different spaces that involve this education. This deeper understanding of the traditions, ways of life, and religions of indigenous communities requires direct engagement with these communities to contextualize teaching effectively, especially because indigenous people value and respect their histories, which refers to another neuralgic point for public policies, which is to reduce teacher turnover in schools.

In line with this thought, in Kondo's (2013) research, indigenous leaders claim that it is necessary for non-indigenous teachers to make an effort, know and use the norms determined by indigenous leaders, because just as the indigenous community is inserted within a non-indigenous society, it also needs to know and respect the rules of the non-indigenous world.

Thus, continuing education emerges as a fundamental way to provide teachers with the necessary tools to understand and meet the specific needs of indigenous students, thus contributing to an inclusive and quality education.

## Final Considerations

The silencing around the presence of non-indigenous teachers in indigenous school education is worrying. In this study, we observed the attendance of indigenous students in non-indigenous schools, a common reality due to the scarcity of educational institutions in the indigenous communities themselves. These students seek access to school education, which leads them to attend these schools. However, it is important to highlight the silence that surrounds this topic, since most of the research focuses only on the initial and continuing training of indigenous teachers who work in indigenous schools, a model considered ideal for

this type of education, that is, indigenous teachers for indigenous students as suggested in the legislation. What has been left aside in the research is the presence and role of non-indigenous teachers who receive indigenous students and, in some cases, are assigned to teach in the indigenous schools themselves, as analyzed in the research, due to the lack of indigenous teachers with higher education, as Fraga (2017) mentions it.

Therefore, it is essential that public policies aimed at indigenous school education recognize the specificities and do not neglect reality, including in their priorities the training of professionals who work with indigenous students, in a training proposal that actually provides subsidies to work in a school with indigenous students.

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