

The permanence process of indigenous students enter through the vestibular for indigenous peoples at Unioeste

O processo de permanência de estudantes indígenas ingressantes pelo vestibular para os povos indígenas na Unioeste

El proceso de permanencia de estudiantes indígenas entra por el vestibular para pueblos indígenas en la Unioeste

Magueda Thomaz Villas Boas¹

State University of Western Paraná/Toledo Campus

Marize Rauber Engelbrecht²

State University of Western Paraná/Toledo Campus

Abstract: This article presents a study on the permanence of indigenous students, entering through the specific entrance exam for indigenous peoples, at the State University of Western Paraná (UNIOESTE), with the aim of understanding and analyzing the permanence of these students in the institution's undergraduate courses. State legislation establishes that each state institution of higher education must offer, annually and on a supplementary basis, 6 (six) places, which are contested in the Vestibular dos Povos Indígenas (Indigenous Peoples' Entrance Exam) exclusively by candidates belonging to the indigenous ethnic groups of Paraná. For the development of this article³, the approach was defined using the dialectical method, using qualitative and exploratory research, which makes it possible to understand and interpret the facts according to their specific aspects, complemented by quantitative sources. The qualitative approach is built on empirical research. The policy created and materialized by the state of Paraná works as a mechanism for including these students in higher education, but it still needs to expand actions aimed at keeping them in the university environment. The university does not have its own method for analyzing and monitoring the development of the state's policy for supplementing vacancies, and the University Commission for Indigenous People (CUIA) is responsible for evaluating the process of indigenous students remaining in universities.

Keywords: Indigenous Students; Indigenous Higher Education; Indigenous Social Quota.

Resumo: Esse artigo apresenta um estudo sobre a permanência de estudantes indígenas, ingressantes pelo vestibular específico para os povos indígenas, na Universidade Estadual do Oeste do Paraná (UNIOESTE), com o objetivo de compreender e analisar a permanência desses estudantes nos cursos de graduação da instituição. A legislação estadual estabelece que cada instituição estadual de ensino superior ofereça, anualmente e de forma suplementar, 06 (seis) vagas, disputadas no Vestibular dos Povos Indígenas exclusivamente por candidatos (as) pertencentes às etnias indígenas

¹ Master's Degree in Social Work from UNIOESTE/Toledo Campus. Lawyer at UNIOESTE/Campus of Toledo, Paraná, BR. E-mail: magueda.boas@unioeste.br; Lattes: <http://lattes.cnpq.br/5517788300434069>; ORCID: <https://orcid.org/0000-0003-0833-8789>.

² PhD in Social Work from the Pontifical Catholic University of São Paulo. Professor at UNIOESTE/campus of Toledo, Paraná, BR. E-mail: marize.engelbrecht@unioeste.br; Lattes: <http://lattes.cnpq.br/8279229730833595>; ORCID: <https://orcid.org/0000-0002-7657-0662>.

³ This article is the partial result of a chapter of the dissertation defended at the Graduate Program in Social Work (PPGSS), Toledo campus, of the State University of Western Paraná (UNIOESTE).

do Paraná. Para o desenvolvimento deste artigo⁴, define-se a abordagem por meio do método dialético, utilizando-se a pesquisa qualitativa e exploratória, o que permite compreender e interpretar os fatos de acordo com os seus aspectos específicos, complementados por fontes quantitativas. A abordagem qualitativa é construída a partir da pesquisa empírica. A política criada e materializada pelo estado do Paraná funciona como um mecanismo de inclusão desses estudantes na educação superior, mas ainda necessita de ampliação das ações voltadas à permanência deles no ambiente universitário. A Universidade não possui um método próprio de análise e acompanhamento do desenvolvimento da política estadual de suplementação de vagas, ficando a cargo da Comissão Universidade para os Indígenas (CUIA) a responsabilidade pela avaliação do processo de permanência de estudantes indígenas nas universidades.

Palavras-chave: Estudantes Indígenas; Educação Superior Indígena; Cota Social Indígena.

Resumen: Este artículo presenta un estudio sobre la permanencia de estudiantes indígenas que ingresan en la Universidad Estadual do Oeste do Paraná (UNIOESTE) a través del examen de ingreso específico para indígenas. La investigación tiene como objetivo comprender y analizar la permanencia de los estudiantes en las carreras universitarias de la institución. La legislación estatal establece que cada institución universidad estatal de enseñanza superior ofrezca, anualmente y de manera suplementar, 06 (seis) plazas, disputadas exclusivamente por candidatos pertenecientes a las etnias indígenas de Paraná. Para el desarrollo de este artículo se definió el enfoque dialéctico y el recurso metodológico utilizado fue la investigación cualitativa y exploratoria, que permitió comprender e interpretar los hechos según sus aspectos específicos, además del uso de fuentes cuantitativas. El enfoque cualitativo se basó en la investigación empírica. La política creada y materializada por el estado de Paraná es un mecanismo de inclusión de los estudiantes indígenas en la enseñanza superior, pero aún es necesario ampliar las acciones direccionadas a la mantención de la permanencia de los estudiantes indígenas en el ambiente universitario. La universidad no cuenta con un mecanismo propio de análisis para monitorear el desarrollo de la política estatal de complementación de vacantes, dejando a la Comissão Universidade para os Indígenas (CUIA) la responsabilidad por la evaluación del proceso de permanencia de los estudiantes indígenas en las universidades.

Palabras clave: Estudantes Indígenas; Educación Superior Indígena; Cuota Social Indígena.

Received on: September 3, 2024

Accepted on: October 14, 2022

Introduction

In the state of Paraná, a public policy on access to higher education for the state's indigenous populations was implemented in 2002. Until 2006, the legislation provided for the offer of 03 (three) supplementary places (State Law 13.134/2001), which were increased to 06

⁴ This article is the partial result of a chapter of the dissertation defended at the Graduate Program in Social Work (PPGSS), Toledo campus, of the State University of Western Paraná (UNIOESTE).

(six) places (State Law 14.995/2006), to be offered at each of the state higher education institutions⁵. Even so, there are still not enough places to meet the demand.

It is therefore essential to analyze how the policy has been implemented in terms of the permanence of indigenous students at the State University of Western Paraná (Unioeste). For this reason, the purpose of this study is to understand and analyze the achievements and challenges faced by entrants through the entrance exam from the indigenous peoples of Paraná, in undergraduate courses at this state institution of higher education, identifying the limitations and potential for the permanence of this public.

Methodologically, we opted for a qualitative approach, anchored in field research, in which empirical information was used, with Unioeste as the spatial cut-off and the second special and emergency period of the 2020 academic year as the time cut-off, with students enrolled in the second offer⁶ in the 2020 academic year and who entered through the entrance exam for indigenous peoples.

The choice of this time frame considered the academic year offered, in which student enrollment became mandatory, and excluded the 2021 academic year due to the delay in the academic calendar caused by the COVID-19 pandemic. It is worth mentioning that at Unioeste, due to the pandemic period and as a way of complying with health measures, the special and emergency calendar was implemented in the 2020 academic year in which classes were offered remotely and synchronously, having been given the option for this type of teaching, that is, enrollment was not mandatory. There was a new offer for the 2020 academic year (II special and emergency period) in the 2021 calendar year, which was compulsory for all and with synchronous remote classes.

The field research was carried out by applying a questionnaire and interviewing students and members of the local University Commission for the Indigenous (CUIA) remotely. The questionnaire was used as an instrument to collect information, containing open and closed questions, as were the interviews. It should be noted that the questionnaire was evaluated and approved by the Research Ethics Committee and the Free and Informed Consent Form (TCLE) was used for the interviews - the documents are attached (see Annexes I and II).

⁵ The state higher education institutions in the state of Paraná are: State University of Western Paraná (Unioeste), State University of the Midwest (Unicentro), State University of Londrina (UEL), State University of Maringá (UEM), State University of Ponta Grossa (UEPG), State University of Northern Paraná (UENP) and State University of Paraná (Unespar).

⁶ At Unioeste, the special and emergency calendar was implemented in the 2020 academic year, in which classes were offered remotely and synchronously due to the COVID-19 pandemic period and as a way of complying with health measures, and students were given the opportunity to opt for this type of class, so enrollment was not mandatory. There was a new offer for the 2020 academic year (II special and emergency period) in the 2021 calendar year, which was compulsory for all and with synchronous remote classes.

The study included 22 (twenty-two) indigenous students, but it was possible to carry out the research with 07 (seven) of them. As for the members of the local CUIA, two (02) representatives took part, making a total of nine (09) subjects, who obeyed selective criteria.

The research subjects were identified by letters and numbers in order to preserve their anonymity. For the indigenous students, letters and numbers were used in all the statements, starting with the letter I and numbering 1 to 7, thus identifying I1, I2 and subsequent. In the same way, the members of the local CUIA were identified using the letter C and the numbers 1 and 2, C1 and C2.

The article is divided into three interlinked sections: section 1 presents the implementation of the state's indigenous social quota policy and admission to undergraduate education at Unioeste; section 2 presents the main characteristics of indigenous students; and section 3 presents the challenges and achievements in implementing the state's indigenous social quota policy at Unioeste.

1. The implementation of the state's indigenous social quota policy and entry to undergraduate education at UNIOESTE

In 2001, by means of Law No. 13,134, the Paraná state government established a reserve of 03 (three) places in all selection processes for indigenous students to enter higher education courses at each educational institution, which would be contested exclusively by candidates from indigenous societies in Paraná.

Later, in 2006, this law was amended by Law 14.995, which increased the number of places to 6 (six), thus establishing the indigenous social quota. These additional places are offered at each state public university and at the Federal University of Paraná, i.e. in addition to the places normally offered on undergraduate courses by the traditional entrance exam, each institution offers a further six (06) places in a specific selection process, the so-called "Vestibular dos Povos Indígenas do Paraná".

The creation of the indigenous social quota law for admission to higher education is of great importance, because "[...] it can be considered a moment of rupture in the evolution of the Modern State, in which the cries of social movements begin to be heard, which crave changes in this scenario..." (Czerniaski, 2014, p. 60), which until then had been exclusionary.

In order to implement the legislation and make it possible to hold the specific entrance exam, the University for Indians Commission (CUIA) was created. Among the competencies assigned to it is that of carrying out the selection process annually with the support of the

educational institution responsible for the selection, promoting discussion, evaluation, proposing adjustments to the legal instruments of the selection process, evaluating the process of inclusion and permanence of indigenous students in universities, seeking dialogue, integration and inter-institutional partnerships.

With regard to the implementation of the policy, the CUIA member, who at that time was not a representative on the state CUIA, but who followed the implementation of the policy, says:

It went smoothly, because it's a law and you have to comply with it! But we have had resistance, yes, from people, from the acceptance of the policy, because it's more places, especially the so-called elite courses, sometimes there's a certain resistance; but, in principle, it's quiet, it's been quiet (*ci*).

The above statement is in line with the so-called elitization of higher education or the so-called university for the few.

The university, which initially aimed to train the aristocratic elite, has undergone several transformations over time, adapting to the demands of reality. In this way, it became the "[...] appropriate place to grant permission to exercise professions, through the recognition of titles and diplomas conferred by class and government bodies" (Wanderley, 1986, p. 18).

Despite the expansion of access to higher education for indigenous peoples, this statement could mean that the fact that these people have been admitted through social quotas means that they are still seen as unworthy of the places they have been granted.

In this sense, the student interviewed reported:

Studying medicine is a shock, it's hard, it's very difficult, you know, to stay on the medical course, both because of the level of study required, it's very high, you suffer prejudice from students and teachers. Because you're seen as not deserving the place, so it's complicated. [...] the medical course is very difficult for you to adapt to, the first year is, you take a tumble until you get the hang of everything, just like I told you, the prejudice is great, there's all that, in the first year it was more difficult, because you get there, as I had already studied law for four years, you get used to the students on this course, right, when you change to medicine it changes completely, it's not the same personality as the students, so it changes, it's a big blow, but today, let's say today, I can take it better, I've got used to it, I've adapted to everyone's way (*ii*).

It should be noted that although the implementation of the policy at Unioeste was considered to be smooth, mainly because it stems from a state law, twenty years later there are still reports of prejudice suffered by indigenous students in the university environment.

With a more critical analysis of the implementation of the policy, or even because of his academic background in education, the CUIA member reported:

As I said, I joined the university in 2001, the same year that the policy was being implemented, and I've lived with the policy from the practical experience of being a teacher and a few years later I had the great satisfaction of mentoring one of our students who was indigenous and doing teaching. [...] when *c1* spoke I remembered this, of people who unfortunately didn't even see politics in a positive light and I'm not going to make any blunt criticism about this, these are the perceptions of each individual and we need to respect them, obviously to the extent that this doesn't lead to preconceptions. But why am I saying this? Rede Globo recently showed an interview with an academic who graduated with us, a doctor, now a doctor, trained and working, and she says, so you can see how striking this is, she says that in the course of her training, she was even asked by a professor, a colleague of ours, who suddenly asked her this question "What are you doing here?", as if that space didn't also belong to indigenous students. I think this is an extremely striking phrase for us to see how far we at the university are, let's put it this way, from that model that we believe is ideal, of receiving all these people, I'm not even going to say it in the same way because then we would also be compromising the material issue, they don't have to be received and also with the particularities that are specific to this community [...]. (*c2*).

From the analysis of this discourse we can highlight two important aspects, the first being the success of the social quota policy, whose indigenous student graduated in medicine, a course considered elitist, and the second being her failure, materialized in the prejudice suffered in the university environment.

Another aspect that deserves attention is when she mentions the fact that the policy is far from the model she considers ideal. This brings us back to the analysis made of the construction of the affirmative action policy for indigenous peoples, its mission and objectives, especially that carried out at Unioeste, which still has a lot to build and strengthen. This is because the implementation of the social quota policy must go beyond admission, also guaranteeing the permanence of these students, revealing "[...]" the essence of the process of democratization of higher education, which aims to guarantee not only access, but permanence and completion of the course with quality" (Oliveira, 2019, p. 83-84).

In the construction of the policy, it was analyzed that among the objectives to be achieved is the inclusion of indigenous people in undergraduate higher education, materializing the right to education and equality advocated in the Federal Constitution of 1988. But under what conditions has this inclusion been taking place? Through democratic participation in spaces, especially university spaces, which presupposes an environment free of prejudice and the adoption of measures/actions aimed at realizing this right.

There needs to be a commitment on the part of managers to create channels or institutional policies that seek to accompany and overcome the difficulties presented to indigenous people from the moment they enter university. An example of this is Unioeste's work in special education, which takes place through the Institutional Program for Actions Relating to People with Special Needs, which has its own structure, with its own staff of professionals specialized in assisting people with special needs who assist students with their most diverse needs from the moment they enter the university, being able to provide resources such as Libras interpreters, digitalized bibliographies in Braille or with enlarged characters, adapted equipment, etc.

In addition, this program is organized on a *multi-campus* basis and works with sectors involved in the development of teaching, research and extension, i.e. there is a decentralization in the execution of actions to better meet the needs presented by students.

Furthermore, it is necessary to pay attention to the principles that govern Unioeste, which include excellence in teaching, which can only be achieved if the other objectives are met, including appreciation, respect for cultural diversity, humanization and social inclusion.

With regard to the Vestibular dos Povos Indígenas do Paraná (Paraná Indigenous Peoples' Entrance Exam), this differs from the traditional one not only because applications are exclusive to indigenous candidates, but because it is held annually by a different educational institution, takes place in locations closer to indigenous lands, includes the indigenous language in one of its tests and candidates choose only the educational institution to which they wish to apply, leaving the choice of undergraduate course to be made at the time of enrollment.

When the students were asked if this specific entrance exam contributed to their entry into undergraduate higher education, the unanimous answer was yes, as can be seen in the speech below:

100%, I don't think I would have gotten into medicine if it hadn't been for the indigenous entrance exam. I might even have gotten into the law course, but I would have had to do a year or two of coursework to get a place at Unioeste, because it's very competitive too. But the specific entrance exam was a total yes (*ii*).

Entering higher education via the specific entrance exam does not seem to dispense with the need to take a pre-entry course, because even though this student had taken two entrance exams due to a change of course, he didn't take a pre-entry course for any of them. The exception was a single student who reported having taken a pre-application course, but

did so free of charge or with a scholarship. He also said he had taken the entrance exam for indigenous people more than once until he got a place.

Another aspect addressed is the difficulty of adapting to the university environment, given the lack of actions that address the belonging of this population to the university environment, in order to break with the elitization of higher education. In this sense, when asked what suggestions they could make to improve state policy, the following possibilities were pointed out:

Giving more voice and listening to the people who are directly involved in these affirmative actions, such as indigenous people (*i5*).

It's good in theory and practice. What would perhaps be good to complement this is psychological help and discussions about the course, finding out how the indigenous person is feeling, if they are managing to keep up with the subjects and if they are coping. And not just help them get in and not give them the assistance they need (*i7*).

In one of the statements, the interlocutor emphasizes the need to create spaces or opportunities for them to present their own demands and be heard. The analysis of this statement should not be limited only to the need for them to speak and be heard by the university, but it is equally important that the state CUIA provides these individuals with spaces for their own representation at its meetings, so that they are no longer under-represented in their own demands.

As for the reality at Unioeste, given that it is an educational institution whose principle is democratic management based on collegiate decision-making bodies, it is not enough for the rules to set aside a percentage for student participation and inclusion in collegiate bodies. It is necessary to go further and materialize this participation, through actions that encourage the participation of indigenous students in student collectives, so that they have the possibility of gaining a seat on collegiate bodies, from this course space to the University Council, which is the highest decision-making body at the University.

In this sense, according to Rocha (2013), the presence of indigenous students in higher education has two main prerogatives:

[...] to improve professional training in order to better prepare indigenous teachers to carry out their duties in indigenous basic education and to train qualified staff for dialogue and intervention in public policies aimed at indigenous people (Rocha, 2013, p. 37-38).

Another interview highlighted the institutional need to reconcile the implementation of the state's social quota policy with actions aimed at permanence, because despite the importance of admission, the biggest difficulty they face seems to be staying at university and completing their degree courses. This could mean that the absence of a single student assistance policy on all *campuses*, which includes assistance, psychological care, housing and food, is fundamental for indigenous students to remain at university.

However, the above elements are identified by CUIA members and when asked about the difficulties in implementing the policy at the University, they reported the following:

I think that among the state universities, Unioeste has had the highest dropout rate over the 20 years it's been running entrance exams, because we work with villagers. It's different from Londrina, for example. The indigenous lands are more urban, they live together more, high school is sometimes in an urban area, it's different from ours. Our indigenous people speak their own language, so when they get to college they have terrible difficulty communicating, interacting with other students. [...] I think that a large part of the reason our indigenous students dropped out was because they couldn't get along or because they didn't understand the way to speak inside a university, the terms that are used, like protocol, you have to file things, today we work with the system, *academus*, the student has to enter the system. But it's a lot of difficulty with the language and interacting with the students (c1).

I think that this is always a banner, a struggle to be fought, to find a better welcome, a better welcome so that they have a more peaceful stay throughout the course, so that suddenly they can even graduate, right? you're taking a person from a culture, from a place of social interaction and you're putting them in another place that is also loaded, we are loaded unfortunately, we also bring preconceptions, the students themselves among them, I ended up saying the teachers themselves (c2).

The above-mentioned students' difficulties with bureaucracy in the academic environment highlight the lack of support within the university itself so that this cultural distance from the language doesn't cause them to drop out. What's more, the lack of technical support to enable them to access institutional tools, such as the *academus* system⁷, where they register annually, among other things, is even more worrying during the pandemic period when classes were held remotely and in real time (synchronously).

With regard to the testimonies, it is important to emphasize the need for better institutional preparation to receive indigenous students, because the struggle to be

⁷ *Academus* is the academic management system that manages everything from a student's admission to an undergraduate course to their withdrawal, allowing them to consult their grades, attendance, teaching plans, personal data, as well as issuing documents and online registration.

fought must be internal, that is, it must be the university itself in training its staff (technicians and teachers) so that they can understand the cultural difference in order to improve service to this public.

In view of the above, it is undeniable that, although the implementation of the indigenous social quota policy has been carried out at Unioeste with a certain tranquillity as a result of a state law and its implementation has been mandatory, there is no concrete action at the institution aimed at welcoming these students, nor is there any preparation of teachers and administrative staff. On the other hand, we shouldn't lose sight of the possibility of creating actions that make it possible to meet this demand.

Having presented the state policy and the entry of indigenous students into the university, with the need to turn our attention to welcoming them, the next section will look at the main aspects that characterize this public.

2. Main characteristics of indigenous students at Unioeste

In the 2020/2 academic year, the time frame of the research, although the institution had 22 (twenty-two) indigenous students enrolled, only 07 (seven) participated in the research, with the following profile:

Table 1 - Profile of indigenous students

Subject:	Ethnicity:	Indigenous land:	Course/year:	Situation:
i1	Kaingang	Mangueirinha	Medicine/2nd year	Not villaged
i2	Avá Guarani	Aty Mirim/Itaipulândia	Administration/4th year	Villaged
i3	Avá Guarani	Tekoha Añetete	Biological Sciences/3rd year	Villaged
i4	Kaingang	Mangueirinha	Physiotherapy/3rd year	Villaged
i5	Avá Guarani	Tekoha Ocoy	Pedagogy/1st year	Villaged
i6	Guarani Mbya	Ocoy	Nursing/3rd year	Villaged
i7	Kaingang	Rio das Cobras	Medicine/2nd year	Not villaged

Source: Prepared by the author based on data collected in the field research.

Of the Guarani students who took part in the survey, two (02) are married, two (02) entered higher education at the age of 18⁸ and two (02) are over 30. In addition, 03 (three) of the students are male and 01 (one) female and 03 (three) of them have children.

⁸ Entering higher education at eighteen (18) years of age means that the student went to university as soon as they finished high school, continuing their studies. In the context of the research, this represents the importance

From the analysis of this information, it can be seen that those who entered higher education late or late, i.e. aged over 30, are male and have children, and in this ethnic group the man is not only responsible for his family but must also support his father-in-law economically, which may mean that there is a priority for paid work over study. This demand to maintain the family becomes more evident when we see that one of them already worked before entering higher education and the salary earned made up the family income and the other started working as soon as he entered higher education, and the salary makes up the family income.

The tradition of these people is for new couples to live in the same area as the woman's father, with the man supporting his father-in-law politically and economically. In addition, men marry between the ages of 16 and 18 and women between the ages of 14 and 17 (Amaral *apud* Almeida; Mura (2010, p. 271), so it is not uncommon for them to graduate married.

Furthermore, of those who entered higher education at the age of 18, i.e. at the time considered regular⁹, one (01) is male, single and childless and one (01) is female, married and with one (01) child, i.e. they don't seem to have sole or predominant economic responsibility for the family's financial upkeep.

These students finished high school in public schools outside the village, while those who entered higher education at the age of 18 finished high school in public schools in the villages. This means that they had difficulties adapting to the school environment and difficulties in following the lessons.

There are only three Kaingang students, all of whom are female. They entered higher education between the ages of 21 and 24, of which one was married with a child, one was single with a child and the other was single with no children.

When we analyzed the possible causes of the late or delayed entry of these students, we found that all of them attended high school in schools outside the village. Even those who enrolled in higher education at the age of 21 did so after finishing high school, i.e. they finished high school late or delayed, and the other two took the indigenous entrance exam more than once until they were successful.

When considering that completing secondary school in a public school outside the village may have contributed to late entry into higher education, this analysis should not be limited to the issue of pedagogical quality, given that of the five (05) students who entered

that the student and their family attach to higher education and the importance it has in the life of that family in relation to their indigenous community.

⁹ Entry to higher education at 18 (eighteen) years of age was considered regular, as it is necessary for the student to have completed secondary school, which mostly occurs at 17 (seventeen) years of age.

higher education late, three (03) passed the first entrance exam for indigenous people, but should consider the difficulties of adapting to and staying in schools outside the village.

It is also important to note that all of the Kaingang students were enrolled and attending health courses, offered full-time, which hinders their entry into the formal labor market, which is why they are unable to contribute to the family income.

When asked about their choice of degree course, they replied:

So that I can help indigenous education in my community and help my family (*i5*).

When I entered, when I took the entrance exam as a quota student, the first course I applied for was law, but then I took the entrance exam again and applied for medicine because in the indigenous area the course that most needs professionals to work in is health. So this law course wouldn't have, let's say, a return to work with my people, and that's why I changed course (*i1*).

It is noticeable that the bond established between the students and their indigenous community was not broken when they entered undergraduate higher education, regardless of whether they were villagers or residents of urban areas, as the testimonies above show the existence of this dual belonging and the desire to contribute to the indigenous community after completing the course.

The interviewee even reports having changed his degree course because he felt that he could better meet indigenous demand by working in the health sector. It should be noted that this is not just a transfer from one course to another, but the need to undergo a new selection process, since admission to the supplementary vacancies is exclusively for the annual number of six (06) vacancies. Therefore, the only way to enter these vacancies is by passing the entrance exam for indigenous people.

In this sense, "[...] the recognition, assumption and affirmation of this double belonging by themselves and by university institutions can enhance the academic training of these subjects in an organic relationship with their communities and ethnic groups" (Amaral, 2010, p. 254).

Also, with regard to the link with the indigenous people, it should be borne in mind that the students show a concern to meet the demands of their indigenous communities in the most diverse areas in order to maintain ethnic belonging and contribute to preserving the autonomy of their people and their community, in what appears to be a search for cultural valorization, by strengthening and valuing the different indigenous identities and cultural practices, without losing sight of improving access to public services.

3. Achievements and challenges in implementing the state's indigenous social quota policy at UNIOESTE: A path under construction

The social policy of offering supplementary places is essential for the inclusion of indigenous people in undergraduate higher education at university. However, it shouldn't just be seen as a policy; we need to think about the actions needed to keep them in this academic environment.

In this sense, members of the local CUIA spoke about the achievements made with the implementation of this state policy of indigenous social quota at the University, reporting the following:

As I told you, Unioeste's dropout rate has fallen to almost zero and our graduates, we have 9 graduates today, two doctors, in the area of literature, pedagogy, we have 29 plus 6 enrolling this year. So you could say that we've managed to get back on track, so to speak. It's not ideal yet, but we're moving forward, I think so (c1).

[...] unfortunately we had high dropout rates, but the actions taken throughout the process have meant that this curve is different today. And so, I think it's also good to highlight the very recognition that we now have a sector that is concerned, working on our behalf [...] Can you imagine asking a professor at the university "do you know CUIA? [...]" They may not know the history and so on, but they do, I'm not going to say that everyone does, but I think we've come a long way, because until then the work we do today wasn't widespread, [...] (c2).

The drop in the dropout rate represents a major step forward for the university, as does the number of indigenous students graduating.

Furthermore, with the internal dissemination of the policy, it is possible to reaffirm that there has been progress in this regard, since the very diversity of undergraduate courses with indigenous students enrolled makes the subjects aware of the existence of the policy, but it still doesn't mean that the university has achieved complete recognition.

Another important achievement of the indigenous academic community is the fact that students have been able to organize themselves and present their collective demands to the state CUIA:

Currently there is a demand from the indigenous community, so it's not just here at unioeste, it's a demand for an increase in the value of the scholarship, this demand they brought to us CUIA, not only us local CUIAs, but also the state CUIA that received a group of students because obviously they justify this, it goes without saying here, in terms of defending a legitimate demand that this amount, especially in the last two

years when there was a recess and a considerable increase in the cost of living, the money they receive in the form of a scholarship is no longer enough to cover their expenses, their livelihood. So it's a legitimate demand that's being dealt with, we've even held a meeting with SETI, as a result of a demand brought by them (*c2*).

However, despite the achievements made so far in the context of Unioeste with the implementation of the state's indigenous social quota policy and the ongoing process, there are still a number of challenges to overcome.

In the students' perception, the state policy has a positive evaluation, but they report difficulties in the following aspects: interaction and insertion into the university environment. In addition to practices resulting from prejudice, the indigenous students stated that the main inconveniences are related to:

Language, activities that they say you learn in high school, but that we never saw in our high school. You'd be hard pressed to find anyone on my course who had done less than three years of school before going to university. So their level of knowledge was much higher than mine (*i4*).

Within the course itself I have a lot of difficulty, with the subjects, with the teachers sometimes, because there are some who don't help the students like that, don't explain very well or something, within the course there's a lot of difficulty (*i2*).

Both students report that high school is not enough to prepare them for university education, which could mean the need to think about and discuss the creation of an action aimed at better preparing this public, so that they can better grasp the content taught in the courses they have chosen.

Also with regard to interaction, there is a process to minimize the setbacks faced by students who seek solutions together with the institution, as can be seen:

They usually contact the Dean of Undergraduate Studies when there is a need. The professor said that with the pandemic we've had this problem with the network, with students who don't have it in the village, not even by satellite, sometimes there's no internet at all and they use devices, [...](*c1*).

Although the demand described above by the CUIA member is a collective need, the demands have been made individually, based on their respective needs. The demands are expressed directly to the Undergraduate Dean's Office, and there is no information on whether they have been presented by the students to the course committees, or whether the Dean's Office has informed or shared them after receiving them, so that together they can seek the

best solution to the case presented, which could mean that the development of actions for this public takes place without or with little involvement from the course committees.

In addition, the lack of a collective demand may be due to these students' lack of commitment to an organization, which may be related to the difficulty of adapting to and belonging to the university environment.

Collective participation is necessary even for them to be able to occupy the spaces allocated to them in the university's collegiate bodies and higher councils, which is still a challenge to be overcome. However, this is not about criticizing and blaming the subject, as it seems unreasonable to demand this participation when they don't even feel they belong to the university community. For this to happen, and for it to stop being a challenge and become more of an achievement, there must be a commitment on the part of the university to promote, disseminate and implement actions that meet the needs of this public, making the state policy a reality.

On the other hand, these actions, which should be carried out by the university, could be the result of a joint action between the local CUIA and the Undergraduate Dean's Office, but for this to happen, priority must be given to a work structure made up of civil servants who can dedicate themselves to this task and increase the number of professionals in this area.

With regard to the question about the working conditions of the members of the local CUIA to develop this policy, understood as a specific workload, their own space for attendance with a structure of materials and computer equipment, institutional budget for the maintenance of activities, there are:

[...] internally we've always been recognized, CUIA has had a financial fund approved by the University Council, recognized by the Dean of Administration and Finance who already sets aside a part of the budget for us to pay for it, not now, but travel, per diems, so we had all the conditions to take part in the meetings [...]. The workload is diluted, so to speak, in the work itself, it's a question of organization, we have a SETI resolution that reserves a workload for this work, but as far as I know it's difficult for the teacher to put this in the PIAD, because the workload is always already full, so it's like extra work. But it's the same as the Undergraduate Dean's Office, we end up diluting it by fitting it in during the workload, but for me at least it's easy, it's not a burden, so to speak, this work, even though it's a lot of work. In fact, we always comment that CUIA should have a specific person to work only with CUIA, who would perhaps have a better follow-up, if they had a bit more dedication, not that it isn't, but if the work was specific to CUIA, perhaps it would be done better, [...](c1).

I made sure he showed up, I have two hours, I put in two hours, although two hours is less than a meeting we have [...]. (c2)

The recognition expressed above must include the provision of working conditions, with enough staff to propose, discuss and expand the actions developed. In this sense, it is clear that the actions could be expanded if there was a specific workload¹⁰ for this and if the activity developed with the local CUIA was not seen and accepted as an extra activity to be developed concurrently with the others (both in administrative activity and teaching). It should be noted that the absence of a specific or insufficient workload for the development of the practice is contrary to the internal recognition of the activity, because seeing it as extra work presupposes additional remuneration or voluntary work. In the same vein, the Individual Teaching Activity Plan (PIAD) must contain all the activities to be carried out by the teacher in a sufficient number of hours to allow this task to take place with the necessary quality and dedication.¹¹

Despite reports that the university provides the necessary financial support for members of the local CUIA to take part in state meetings and activities, the absence of a civil servant to dedicate themselves exclusively or with a specific workload to developing and monitoring this policy has not gone unnoticed by the local CUIA, and there have even been comments that if this were the local reality, the policy could be better developed internally. Overcoming this challenge requires action on the part of the manager, either by reassigning staff or looking for new hires.

With regard to improvements in the implementation of the policy, we have the following reports:

So if I can say that we could go one step further, maybe two, in this policy, it would be for all universities to set up a sector dedicated exclusively to thinking about and working on actions to support our indigenous students (*c2*).

[...] I think that if there was a structure in each university, I see it from the work we do, I think it would be ideal, yes, we could help, if there was more exclusive dedication to this policy, it would certainly yield much more (*c1*).

The lack of a specific structure with its own exclusive team to develop and expand the actions required by the social quota policy for indigenous people is not just a challenge for Unioeste, and if this requirement were met, it could mean progress in the development of actions, allowing for the improvement and expansion of interventions.

¹⁰ Although there is no specific workload for the CUIA's work at Unioeste, Joint Resolution No. 006/2007 - SETI/UEL/UEM/UEPG/UNIOESTE/UNICENTRO/UNESPAR/UENP/UFPR provides in its article 6 for the availability of up to 4 hours per week.

¹¹ When teachers and administrative agents are appointed to the CUIA, there is no release or reduction in their other educational and/or administrative activities. The accumulation of activities overloads the professional and compromises the development of activities for indigenous students, who in the case of the teacher can't even include the activity in their PIAD, with no record of the activity beyond their appointment.

Another aspect is the impossibility of indigenous students changing courses. The requirement to carry out a new selection process in order to change course is unreasonable, because the student makes the choice of training at the time of enrollment and if, for example, the six (06) successful candidates choose the same course, they will be enrolled, and there is no impediment to all the vacancies being filled in the same undergraduate course. Therefore, this requirement could mean a weakening of the policy and jeopardize the inclusion of indigenous students in higher education, because in order to change course, one of the six (06) vacancies in the new selection process must be filled.

There are many challenges to be faced in order to make rights a reality, especially the permanence of indigenous students, among them the implementation of a differentiated welcome, so that the first doubts about the environment in which they are being inserted can be clarified and, for this, the involvement of the course collegiate bodies is of fundamental importance, since this is the body that comes closest to the students in daily contact, thus creating a feeling of belonging to the university environment. Furthermore, there is an urgent need to foster collective organization, so that they can participate and be represented by their peers in the University's collegiate bodies and instances, as well as the creation of mechanisms that make it possible for indigenous students to change courses without having to undergo a new selection process (entrance exam).

However, in order to overcome these challenges, Unioeste must create a specific structure with its own team to develop and expand the actions required by the social quota policy for indigenous people at the university.

Some considerations

Based on the research carried out and its results, some necessary considerations are presented.

Initially, it became clear that the offer of the indigenous social quota as a mechanism for entry to higher education is of fundamental importance for indigenous students to access public higher education, and that it is not necessary to take preparatory courses, such as pre-university entrance exams. However, the permanence of these students deserves greater attention, as the research revealed a lack of integrated actions by the various administrative and pedagogical sectors, the absence of an effective student assistance policy and, above all, the need for actions that contribute to awakening a sense of belonging to the university environment in indigenous students and combating prejudice and discrimination.

It also revealed a demand for Unioeste to create actions, in an integrated manner between the local CUIA, the Undergraduate Dean's Office and the course collegiate bodies, to enable these students to be heard, including psychological assistance if necessary, so that they feel they belong to the university community and are strengthened to seek their inclusion in all bodies by occupying seats on all Unioeste collegiate bodies.

Further progress still needs to be made, including the development of actions that enable the academic community to be fully aware of the policy, which can be achieved by allocating exclusive staff and material conditions or with sufficient working hours for the development of activities and integration between indigenous students and others, giving them a sense of belonging to the university environment.

The lack of civil servants to develop this policy at UNIOESTE is still a challenge to be overcome and a very long way to go in implementing the proposals contained in the law.

Despite this, it was identified that the implementation of the social policy of supplementary vacancies at UNIOESTE has improved in its development, and the research has shown that actions and programs have been developed to reduce the dropout rate presented in the initial years of its implementation.

References

AMARAL, W. R. do. *As trajetórias dos estudantes indígenas nas universidades estaduais do Paraná: Sujeitos e pertencimentos*. Tese (Doutorado em Educação) – Universidade Federal do Paraná. Curitiba, 2010.

BRASIL. *Constituição da República Federativa do Brasil de 1988*. Brasília, DF: Presidência da República, 2016. Disponível em http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Acesso em: 11 junho 2024.

CZERNIASKI, L. F. *Políticas públicas de democratização do ensino superior: um estudo sobre a ocupação das vagas nos cursos de graduação da Universidade Tecnológica Federal do Paraná – campus Francisco Beltrão*. Dissertação (Mestrado em Políticas Públicas) – Universidade Estadual de Maringá. Maringá, 2014.

OLIVEIRA, E. de S. L. de. *Acesso e permanência de estudantes cotistas na Universidade de Brasília: Estratégias para democratização da educação superior*. Dissertação (Mestrado em Educação) – Faculdade de Educação da Universidade de Brasília. Brasília, 2019.

PARANÁ. Lei nº 14.995, de 09 de janeiro de 2006. *Dá nova redação ao art. 1º, da Lei nº 13.134/2001 (reserva de vagas para indígenas nas Universidades Estaduais)*. *Casa Civil*. Outubro. 2018. Disponível em <https://www.legislacao.pr.gov.br/legislacao/listarAtosAno.do?action=exibir&codAto=4008&indice=8&totalRegistros=384&anoSpan=2008&anoSelecionado=2006&mesSelecionado=0&isPaginado=true>. Acesso em: 11 jun. 2024.

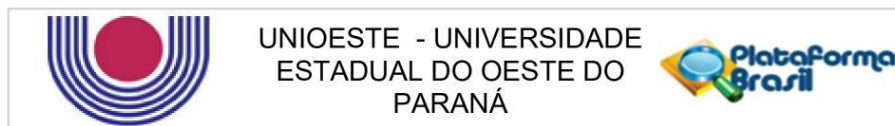
PARANÁ. Resolução SETI nº 117, de 05 de julho de 2011. Atribui a Coordenação do Programa Bolsa Auxílio para Estudantes Indígenas à Coordenação de Ensino Superior - CES. *Secretaria de Estado da Ciência, Tecnologia e Ensino Superior*. Julho. 2011. Disponível em <https://www.legislacao.pr.gov.br/legislacao/listarAtosAno.do?action=exibir&codAto=75458&indice=2&totalRegistros=199&anoSpan=2019&anoSelecionado=2011&mesSelecionado=0&isPaginado=true>. Acesso em: 11 jun. 2024.

ROCHA, F. *A educação escolar no processo de subjetivação de universitários indígenas na UFPR*. Dissertação (Mestrado em Psicologia) – Universidade Federal do Paraná. Curitiba, 2013.

UNIVERSIDADE ESTADUAL DO OESTE DO PARANÁ. Conselho de Ensino Pesquisa e Extensão. *Resolução nº 189, de 29 de novembro de 2012*. Aprova o Regulamento do Programa de Monitoria Acadêmica nos cursos de graduação da Unioeste. Cascavel: Conselho de Ensino Pesquisa e Extensão, 2012. Disponível em: <https://midas.unioeste.br/sgav/arqVrtConteudo/download?arqCntCodigo=6756>. Acesso em: 11 jun. 2024.

WANDERLEY, L. E. W. *O que é universidade*. 6ª edição. Editora Brasiliense S.A. São Paulo, 1986.

ANNEX I - CEP SUBSTANTIATED OPINION



PARECER CONSUBSTANCIADO DO CEP

DADOS DO PROJETO DE PESQUISA

Título da Pesquisa: A política de cotas para os indígenas na Unioeste: uma análise de ingresso e permanência dos discentes a partir do vestibular específico interinstitucional dos povos indígenas.

Pesquisador:

Área Temática:

Versão: 1

CAAE: 44322721.7.0000.0107

Instituição Proponente: UNIVERSIDADE ESTADUAL DO OESTE DO PARANA

Patrocinador Principal: Financiamento Próprio

DADOS DA NOTIFICAÇÃO

Tipo de Notificação: Envio de Relatório Final

Detalhe:

Justificativa:

Data do Envio: 17/03/2022

Situação da Notificação: Parecer Consubstanciado Emitido

DADOS DO PARECER

Número do Parecer: 5.297.643

Apresentação da Notificação:

Relatório Final da pesquisa:

Título da Pesquisa: A política de cotas para os indígenas na Unioeste: uma análise de ingresso e permanência dos discentes a partir do vestibular específico interinstitucional dos povos indígenas.

Pesquisador Responsável:

Área Temática:

Versão: 1

CAAE: 44322721.7.0000.0107

Submetido em: 08/03/2021

Instituição Proponente: UNIVERSIDADE ESTADUAL DO OESTE DO PARANA

Situação da Versão do Projeto: Parecer Consubstanciado Emitido (Aprovado)

Endereço: RUA UNIVERSITARIA 2069

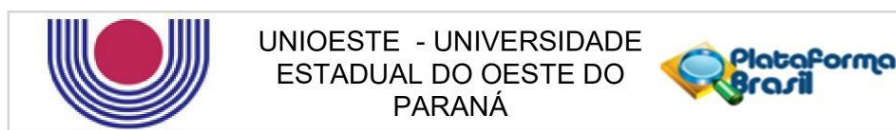
Bairro: UNIVERSITARIO

CEP: 85.819-110

UF: PR **Município:** CASCAVEL

Telefone: (45)3220-3092

E-mail: cep.prppg@unioeste.br



Continuação do Parecer: 5.297.643

Localização atual da Versão do Projeto: Pesquisador Responsável
Patrocinador Principal: Financiamento Próprio

Objetivo da Notificação:

Relatório Final da pesquisa

Avaliação dos Riscos e Benefícios:

Vide descrição anteriormente apresentada.

Comentários e Considerações sobre a Notificação:

Vide descrição anteriormente apresentada.

Considerações sobre os Termos de apresentação obrigatória:

Vide descrição anteriormente apresentada.

Conclusões ou Pendências e Lista de Inadequações:

Aprovado

Este parecer foi elaborado baseado nos documentos abaixo relacionados:

Tipo Documento	Arquivo	Postagem	Autor	Situação
Envio de Relatório Final	RelatorioFinal.pdf	17/03/2022 16:20:07		Postado

Situação do Parecer:

Aprovado

Necessita Apreciação da CONEP:

Não

CASCAVEL, 18 de Março de 2022

Assinado por:
Dartel Ferrari de Lima
(Coordenador(a))

Endereço: RUA UNIVERSITARIA 2069
Bairro: UNIVERSITARIO CEP: 85.819-110
UF: PR Município: CASCAVEL
Telefone: (45)3220-3092 E-mail: cep.prppg@unioeste.br

ANNEX II - FREE AND INFORMED CONSENT FORM - TCLE



CONEP em 04/08/2000

TERMO DE CONSENTIMENTO LIVRE E ESCLARECIDO - TCLE

Título do Projeto: A política estadual de ingresso e permanência de indígenas na UNIOESTE: uma análise do processo de permanência dos (as) acadêmicos (as) indígenas a partir do vestibular específico interinstitucional dos povos indígenas.

Certificado de Apresentação para Apreciação Ética – “CAAE” N°

Pesquisador para contato:

Telefone:

Endereço de contato (Institucional): Unioeste/campus Toledo

Convidamos você a participar de uma pesquisa sobre “A política estadual de ingresso e permanência de indígenas na UNIOESTE: uma análise do processo de permanência dos (as) acadêmicos (as) indígenas a partir do vestibular específico interinstitucional dos povos indígenas”.

Os objetivos estabelecidos são: Descrever a política de educação superior no Brasil e seus desdobramentos na construção da política de ações afirmativas para os povos indígenas; apresentar o contexto jurídico e social da política de cotas para os povos indígenas na política de educação superior; compreender o contexto histórico do surgimento da reserva de vagas no ensino de graduação para os povos indígenas no Estado do Paraná; e, contextualizar a implantação da política estadual de educação superior indígena na Unioeste e identificar os mecanismos de permanência dos (as) acadêmico (as) indígenas e têm o propósito de discutir acerca dos entraves que os alunos indígenas vêm enfrentando ao longo dos anos para conseguir se manter frequentando os cursos de graduação até a sua conclusão e subsidiar as decisões tomadas pela Comissão Universidade para os Índios (CUIA) e a Unioeste, buscando trazer elementos de análise da política desde o ingresso no curso graduação pelos cotistas até a sua conclusão, perpassando pelas suas reais condições de manutenção no ensino superior de graduação. Para que isso ocorra você será submetido a uma entrevista.

No entanto, a pesquisa poderá causar a você constrangimentos ou fazer com que você lembre situações vividas que causam sofrimento ou abalo psíquico, sentimento de invasão de sua privacidade, discriminação ou vergonha com as perguntas elaboradas e perda do tempo necessário para responder ao questionário. Ademais, mesmo que mínimo há o risco de divulgação dos dados confidenciais.

Você poderá a qualquer momento desistir de participar da pesquisa sem qualquer prejuízo. Para que isso ocorra, basta informar, por qualquer modo que lhe seja possível, que deseja deixar de participar da pesquisa e qualquer informação que tenha prestado será retirada do conjunto dos dados que serão utilizados na avaliação dos resultados.

Você não receberá e não pagará nenhum valor para participar deste estudo.

A pesquisadora garante a privacidade e o sigilo de sua participação em todas as etapas da pesquisa e de futura publicação dos resultados.

As informações que você fornecer serão utilizadas exclusivamente nesta pesquisa.

Este documento está sendo apresentado a você em duas vias, sendo que uma via é sua. Sugerimos que guarde a sua via de modo seguro.

Caso você precise informar algum fato ou decorente da sua participação na pesquisa e se sentir desconfortável em procurar o pesquisador, você poderá procurar pessoalmente o Comitê de Ética em Pesquisa com Seres Humanos da UNIOESTE (CEP), de segunda a sexta-feira, no horário de 08h00 as 15h30min, na Reitoria da UNIOESTE, sala do Comitê de Ética, PRPPG, situado na rua Universitária, 1619 – Bairro Universitário, Cascavel – PR. Caso prefira, você pode entrar em contato via Internet pelo e-mail: cep.prppg@unioeste.br ou pelo telefone do CEP que é (45) 3220-3092.

Declaro estar ciente e suficientemente esclarecido sobre os fatos informados neste documento.

Nome do sujeito de pesquisa:

Assinatura:

Eu, (nome completo do (a) pesquisador (a)), declaro que forneci todas as informações sobre este projeto de pesquisa ao participante.

(nome completo) - Pesquisadora

Toledo, 06 de setembro de 2021.