TRAINING EXPERIENCES IN BASIC EDUCATION OF INDIGENOUS STUDENTS IN AMAZONAS

EXPERIÊNCIAS FORMATIVAS NA EDUCAÇÃO BÁSICA DE ESTUDANTES INDÍGENAS NO AMAZONAS

EXPERIENCIAS DE FORMACIÓN EN EDUCACIÓN BÁSICA DE ESTUDIANTES INDÍGENAS EN LA AMAZONAS

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ABSTRACT

This study explores the schooling trajectories of 50 indigenous students enrolled in the first cohort of the Licenciatura Intercultural Indígena at UEA – Tefé Polo (Amazonas, Brazil), focusing on Early Childhood Education, Elementary (I and II), and Secondary levels. Using a qualitative case study approach, data were collected through an online survey with closed and open questions. Content analysis assessed whether participants attended indigenous or non indigenous schools, mapped their formative multilocalities, and examined educational access networks. Results reveal that most students completed their entire basic education within the same municipality or community, resulting in territorially restricted trajectories that precluded meaningful flow mapping. Instead, the study details school types, challenges faced (e.g., inadequate infrastructure, discrimination, food insecurity), and the meanings students attributed to their educational paths. While objectives related to identifying school types and learning conditions were fully achieved, the goal of mapping territorial flows could not be met. The discussion engages with decolonial theory, situated epistemologies, and critical pedagogy, highlighting the role of symbolic mobility and place attachments in indigenous education. Findings offer insights for the development of intercultural education policy and teacher training in Amazonian indigenous contexts.

Keywords: Indigenous Education. Schooling Trajectories. Decolonial Cartography. Restricted Mobility. Amazonas.

RESUMO

Este artigo analisa as trajetórias escolares de 50 estudantes indígenas matriculados na primeira turma da Licenciatura Intercultural Indígena da UEA–Polo Tefé (AM), com foco nas etapas da Educação Infantil, Ensino Fundamental I, II e Ensino Médio. Adotou-se uma abordagem qualitativa de estudo de caso, utilizando formulário online com perguntas fechadas e abertas. A partir da análise de conteúdo, investigou-se se os estudantes frequentaram escolas indígenas ou não indígenas, suas multilocalidades formativas e as redes de acesso à educação. Identificou se que a maioria completou toda a escolarização no mesmo município ou comunidade, resultando em trajetórias com mobilidade geográfica restrita, o que impede a produção de mapas de fluxo com significado espacial. Em contrapartida, foi possível caracterizar os tipos de escola, as dificuldades enfrentadas (infraestrutura precária, discriminação, defasagem na merenda), e compreender os sentidos

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atribuído pelos próprios sujeitos ao seu percurso educativo. Os resultados cumprem parcialmente os objetivos: identificam os tipos de escola frequentados e as condições vivenciadas, mas não permitem mapear fluxos territoriais. A discussão dialoga com referenciais decoloniais, epistêmicos situados e pedagogia crítica, apontando para a importância de uma educação intercultural que considere mobilidades simbólicas e afetividade com o território. Os achados contribuem para subsidiar políticas públicas e práticas formativas voltadas à educação escolar indígena na Amazônia.

Palavras-chave: Educação Indígena. Trajetórias Escolares. Cartografia Decolonial. Mobilidade Restrita. Amazônia.

RESUMEN
Este artículo analiza las trayectorias educativas de 50 estudiantes indígenas matriculados en la primera generación del Programa de Grado Intercultural Indígena de la UEA–Campus Tefé (AM), con énfasis en Educación Infantil, Primaria I, II y Bachillerato. Se adoptó un enfoque cualitativo de estudio de caso, mediante un formulario en línea con preguntas cerradas y abiertas. El análisis de contenido investigó si los estudiantes asistieron a escuelas indígenas o no indígenas, sus multilocalidades educativas y sus redes de acceso educativo. Se encontró que la mayoría completó toda su escolaridad en el mismo municipio o comunidad, lo que resulta en trayectorias con movilidad geográfica restringida, lo que impide la producción de mapas de flujo espacialmente significativos. Por otro lado, fue posible caracterizar los tipos de escuelas, las dificultades enfrentadas (infraestructura deficiente, discriminación y alimentación escolar inadecuada) y comprender los significados que los estudiantes atribuyeron a su trayectoria educativa. Los resultados cumplen parcialmente los objetivos: identifican los tipos de escuelas a las que asistieron y las condiciones vividas, pero no permiten el mapeo de flujos territoriales. La discusión aborda marcos decoloniales, epistemología situada y pedagogía crítica, destacando la importancia de una educación intercultural que considere la movilidad simbólica y el afecto territorial. Los hallazgos contribuyen a la formulación de políticas públicas y prácticas formativas centradas en la educación escolar indígena en la Amazonía.

Palabras clave: Educación Indígena. Trayectorias Escolares. Cartografía Decolonial. Movilidad Restringida. Amazonía.

1 INTRODUCTION

Schooling in basic education for indigenous students in the Amazon is permeated by historical challenges: precarious infrastructure, absence of culturally appropriate trained teachers, decontextualized teaching materials, disrespect for mother tongues, and invisibility of indigenous knowledge (Duarte, 2018; Bettiol, 2017; Brasil, 1998). In the state of Amazonas, which concentrates about 12% of the national indigenous population (approximately 490 thousand people according to the 2010 Census), these obstacles are intensified by territorial dispersion and the extensive river network that hinders access to schools.

Although the offer of the UEA Intercultural Indigenous Degree in the poles of Tefé, Boca do Acre and Parintins offers the institutional scenario in which the students are enrolled, the focus of this research focuses exclusively on the Tefé Pole, due to the direct action of the researcher in this territory. Figure 1 presents the location of the three poles and their areas of coverage, highlighting the spatial context of the participants.

Figure 1

Municipalities of the Indigenous Intercultural Teaching Degree Course
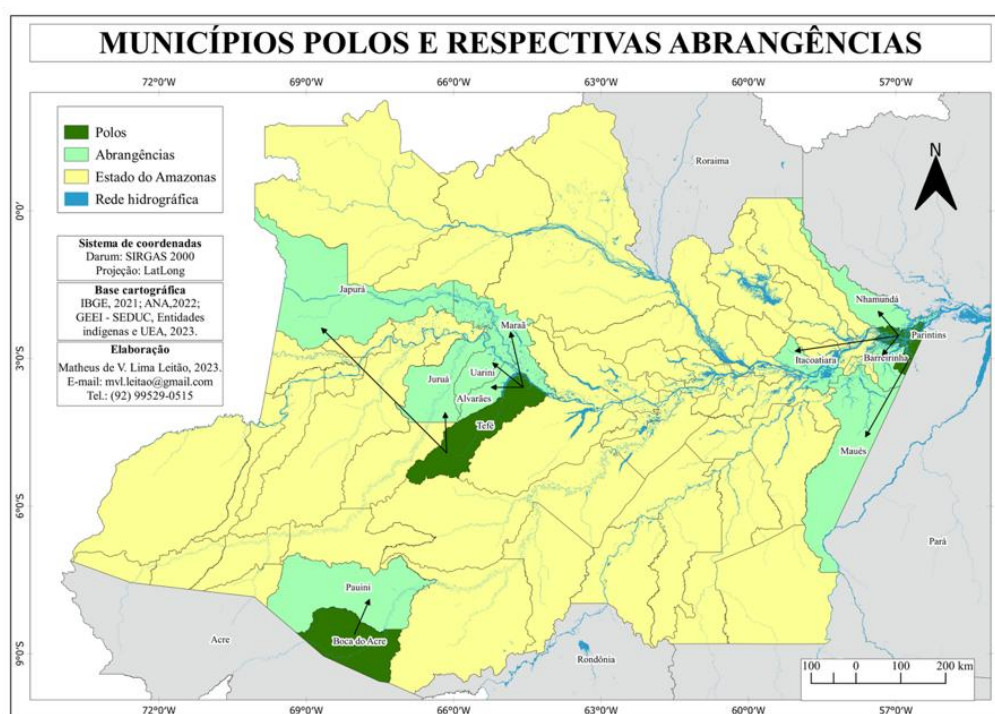
Source: Leitão, 2023.

The study adopts a qualitative approach with the purpose of understanding the school trajectories in basic education of indigenous students from Tefé. More than describing the

itineraries traveled, we seek to critically analyze the multi-localities — physical, symbolic and cultural displacements, or the so-called "movements" — as well as the meanings attributed throughout the educational path.

The theoretical framework is based on a decolonial and situated epistemology, inspired by authors such as Mignolo (2017), Walsh (2005; 2009) and Santos (2014), who challenge the Eurocentric geopolitics of knowledge by valuing local knowledge and practices. Decolonial cartography — understood as a political practice that places indigenous subjects as active in the production of spatial knowledge — is still a central conceptual reference (BREDA, 2021; CHAMBERS, 2006).

YiFu Tuan's (1980; 2012) notion of topophilia underpins the analysis of affective relations with formative territories. At the same time, Paulo Freire's pedagogy (2011) reaffirms that education is legitimized to the extent that it dialogues with the reality of the subjects; as Freire points out, first there is the "reading of the world" and, only then, the reading of the word.

To achieve the objectives of the research, in January 2025, we applied an online form with open and closed questions about the school trajectory until entering the Teaching Degree. In July 2025, a participatory workshop was held in Tefé in the form of a timeline, when participants identified, in physical cartography, the places where they studied in basic education.

This article proposes a situated reading of the formative trajectories of indigenous students from the Middle Solimões, articulating theory and empirical with a focus on indigenous school education. The results presented here aim to contribute to the academic management of UEA and to public policies aimed at intercultural education in the Amazonian context. In the following sections, the theoretical foundation, methodology, results, discussion and final considerations will be developed.

2 THEORETICAL FOUNDATION

Indigenous teacher training constitutes an arena of epistemological and political dispute, deeply crossed by historical tensions between colonial schooling projects and contemporary initiatives that seek to decolonize educational knowledge and practices. Walter Mignolo (1996, 2006) develops the category of **border thinking** ("border thinking"), identifying marginal epistemic spaces where hegemonic knowledge is questioned and local knowledge takes center stage (Portal de Periódicos UFU). According to Mignolo, these

border epistemologies emerge precisely in the bordering areas, launching alternatives to understand and transform the world from historically subordinated places (latinamericancaribbean.duke.edu, Portal de Periódicos UFU).

Catherine Walsh (2005, 2009) broadens this reading by proposing **critical interculturality**, as a political-pedagogical project that goes beyond the mere valorization of cultural diversity, attacking historical structures of domination. She structures this approach according to three dimensions: relational, structural, and epistemic (Scribd). Walsh's proposal is not limited to the coexistence between cultures, but seeks to establish horizontal dialogues that challenge the monopolies of knowledge imposed by both the State and colonial epistemologies (Scribd).

In the Brazilian context, Gersem Baniwa (2013) analyzes the advances and limitations of public policies aimed at indigenous education, such as the creation of the National Curriculum References for Indigenous Schools (BRASIL, 1998), and the impasses faced by PROLIND in the practical field (DUARTE, 2018) — evidencing tensions between official guidelines and local realities.

Complementing these perspectives, Milton Santos (2002) offers an analysis of the unequal spatial production in Amazonas, relating it to the barriers to access to indigenous school education. For Santos, the geopolitics of space directly influences school life in contexts marked by geographical distances and territorial isolation, requiring differentiated educational policies.

Another relevant category is **topophilia**, proposed by YiFu Tuan (1980, 2012), which explores the affective bond of subjects with the spaces they live. This perspective is close to the notion of **multilocality** (Haesbaert, 2007), by recognizing that school trajectories are marked by multiple displacements — physical and symbolic — that cross different spaces of life and learning.

In this article, these theoretical contributions dialogue with the narratives of indigenous students of the Indigenous Intercultural Degree at UEA – Polo Tefé: reports on precarious infrastructure, long distances to school, absence of culturally appropriate meals and prejudice in public institutions reveal how these trajectories express the epistemological and political tensions that underlie the debate on cognitive justice (SANTOS, 2010).

Finally, Paulo Freire (2011) sustains a pedagogy centered on dialogue and problematization, emphasizing that education only makes sense when it starts from the concrete reality of the students. His maxim "the reading of the world precedes the reading of

the word" reinforces the need to recognize community knowledge as a starting point for any emancipatory formative process.

The concept of **decolonial cartography**, according to Breda (2021) and Chambers (2006), complements this theoretical framework by proposing a form of spatial representation that values indigenous knowledge. This approach not only redefines the place of the subjects in the landscape, but reaffirms their protagonism as cartographers of their educational trajectories, although the effective cartographic production is foreseen for future stages of the research.

In summary, this theoretical framework builds a solid framework that supports the analysis of the formative experiences of indigenous students at UEA – Polo Tefé – articulating border epistemologies, critical interculturality, cognitive justice, topophilia and decolonial cartographic practices, in an integrated and coherent argumentation, typical of a decolonial and emancipatory indigenous school education.

3 METHODOLOGY

The research on which this article is based is inserted in the field of qualitative investigation with a descriptive-interpretative orientation, with a decolonial and critical epistemological cut. The focus was to understand the school trajectories of indigenous subjects in a situated way, valuing their narratives, mobilities and formative experiences within the scope of Basic Education.

As methodological instruments, we used:

Instrument 1: online form – applied in January 2025, it had closed and open questions that aimed to capture information about the places of school training (Elementary I, Elementary II and High School), type of school (indigenous or non-indigenous) and challenges faced (infrastructure, transportation, lunches, etc.). This strategy allowed to encompass all the participants of the class of the Intercultural Indigenous Degree at UEA – Polo Tefé, despite the territorial dispersion and the modular nature of the course.

Instrument 2: face-to-face collaborative timeline – held in July 2025 during face-to-face meetings in Tefé. The participants collectively built a timeline on cardboard, using colored postits to indicate the places where they studied at each stage of basic education. This activity also included identifying stages by color (e.g., green for Early Childhood Education, blue for Elementary School, red for High School). The approach respected the

logistics of keeping students in the classroom, using materials such as colored pencils, cardboard and physical maps of Amazonas and Tefé.

From the epistemological point of view, the investigation dialogues with the assumptions of **participatory research** (Brandão, 1981; Brandão & Streck, 1999), which conceives indigenous subjects as co-authors and co-producers of knowledge, not mere informants (Dokumen, Pepsic). This posture is articulated with the matrix of decolonial research (Walsh, 2009; Santos, 2010), as it strives to value non-Eurocentric knowledge and mobilize the participants themselves as agents in the research process.

For the analysis of the open answers, we used the content **analysis technique**, according to Laurence Bardin (2011), following its three phases: pre-analysis (floating reading and definition of the corpus and categories), exploration of the material (open or closed coding according to the research objectives) and treatment/interpretation of the results, with inference based on categories and return to the theoretical framework (ceie.sbc.org.br). The categories were defined based on the specific objectives (school typology, multilocality, obstacles to schooling) and coded according to criteria of mutual exclusion, homogeneity, pertinence and productivity of the categories (Pepsic).

This combination of instruments made it possible to represent both the quantitative dimension — such as attendance of courses in indigenous vs. non-indigenous schools — and the qualitative meanings associated with school trajectories, favoring a situated and politicized reading of the subjects' experiences.

3.1 UNIVERSE AND RESEARCH PARTICIPANTS

The study was developed with the **50 indigenous students** enrolled in the **first class of the Indigenous Intercultural Degree at UEA – Polo Tefé**, located in the Middle Solimões region. Diverse ethnic groups participated, including Baré, Tikuna, Kokama, Kanamari, Kaixana, Kubeo, Miranha, Kulina and Maku Nadeb, among others, as recorded in the diagnostic form.

These participants live and graduated in rural indigenous communities in the municipalities of Tefé, Maraã, Japurá, Uarini, Alvarães and Juruá. School trajectories reveal patterns of multi-locality, challenges associated with physical and symbolic displacements, language barriers, and inequalities in access to formal education.

The selection of participants followed the criterion of convenience and voluntariness: **all students who responded to the online form in January 2025 were included,** allowing a qualified and situational reading of their experiences until entering the UEA course.

These data complement a second methodological instrument: a face-to-face activity in July 2025, in which students built a participatory timeline, identifying the places where they attended Basic Education (Elementary School I and II and High School). This combination of instruments—form + timeline activity—reinforces data triangulation and respects the principles of rigorous, participatory qualitative research (neurolrespract.biomedcentral.com, researchmethodscommunity.sagepub.com, pmc.ncbi.nlm.nih.gov).

3.2 DATA COLLECTION INSTRUMENT

The data were systematized in electronic spreadsheets and organized according to analytical categories aligned with the research objectives. The analysis followed the principles of Bardin's (2011) content analysis, combining frequency counting with qualitative interpretation of the speeches. Initially, we performed simple tabulations to identify patterns in the closed responses — such as the percentage of students who attended indigenous schools, the number of locations studied, and the most frequently mentioned difficulties. Then, we proceeded to the fluctuating reading of the open answers, identifying relevant registration units and grouping them into thematic categories by similarity of meaning and frequency academica.com.brscielo.br.

The second stage, held in July 2025, included participatory workshops with territorial mapping in the format of decolonial cartography. These activities aimed to deepen the understanding of the relationships between territoriality, identity and schooling, empowering the participants as co-authors of the cartographic and narrative production of the paths lived.

In this way, the analysis combined methodological rigor with critical and decolonial epistemology, articulating the quantitative data of the diagnostic form with qualitative insights collected in the face-to-face workshops. The result is a dense and situated interpretation of the formative trajectories of indigenous students, which dialogues with the theoretical-methodological references adopted in the study.

3.3 ETHICAL CONSIDERATIONS

This research was conducted in accordance with the Brazilian ethical guidelines for studies involving human beings. In accordance with CNS Resolution No. 510/2016,

applicable especially to the Humanities and Social Sciences, appropriate procedures were adopted to ensure the protection of participants and respect for their cultural specificities UNIVASF+5Portal da Câmara dos Deputados +5UNESP Marília+5Services and Information of Brazil +7SciELO Brazil +7UFFS +7.

The Informed Consent Form (ICF) was made available along with the online form, in accessible and culturally sensitive language, explaining the objectives, procedures, benefits, and voluntary nature of participation, as required by current legislation. Participants were able to express their consent in writing or by other means appropriate to their cultural reality, without any form of coercion, and were informed they could withdraw at any time.

In addition to individual consent, the protocol of CNS Resolution No. 304/2000 was observed, which requires annual fees from the community for research with indigenous villages. There was a previous dialogue with leaders and the construction of collective understanding, reinforcing an ethically referenced and affective approach in research with indigenous communities SciELO Brazil+6Google Sites+6FI Administration+6.

The personal data of the 50 participating students were treated confidentially. We use only initials of the names in the results and analyses to preserve anonymity and respect privacy. In addition, we guarantee participants access to the results and interpretation of the data, ensuring respect for the right to return to the research provided for in the ICF.

3.4 PARTICIPATORY CARTOGRAPHIC APPROACH AND FLOW MAP LIMITATION

The initial proposal provided for the construction of a flow map based on the school displacements of students (Kindergarten to High School). However, the analysis of the data revealed that most participants completed all stages of basic education within the same municipality or community, which makes it impossible to represent significant flows. Under these conditions, the map would become uninformative and visually confusing, due to overlapping lines and inadequate scale.

In view of this, complementary strategies were chosen: systematization of data in tables aggregated by school stage, qualitative analysis of narratives and construction of cartographic ethnographies through collective workshops, valuing the voice and territories of the participants.

4 RESULTS

The analysis of the data collected through the diagnostic form applied to indigenous students of the Indigenous Intercultural Degree at UEA – Polo Tefé reveals a complex panorama of the school trajectories of these subjects. The results were organized into four axes: sociodemographic profile, educational trajectory, structural conditions of the schools and expectations regarding the course and teacher training.

4.1 SOCIODEMOGRAPHIC PROFILE OF THE PARTICIPANTS

The research universe was composed of 50 students, distributed among different indigenous ethnic groups in the Middle Solimões region, such as Baré, Tikuna, Kokama, Kanamari, Kaixana, Kubeo, Miranha, Kulina and Maku Nadeb. The age range varies between 18 and 45 years, with a predominance of participants between 25 and 35 years old, indicating a strong presence of adults in continuing education.

The data also reveal the territorial dispersion of the participants, coming from municipalities such as Tefé, Japurá, Maraã, Uarini, Alvarães and Juruá, as well as several rural and river communities. This geographic heterogeneity reinforces the challenges of access and permanence in indigenous school education.

4.2 EDUCATIONAL TRAJECTORY: MULTIPLE SCHOOLS, DISPLACEMENTS AND RUPTURES

The analysis of the answers showed that most students attended more than one school throughout Basic Education, many in three or more institutions. This pattern reveals an **educational multilocality** (HAESBAERT, 2007), marked by displacements and pedagogical discontinuities.

As for the type of school, a large part moved between indigenous and non-indigenous schools, which shows the coexistence of educational models and fragmentations in the training processes.

Regarding commuting, **36% (18 students)** changed locations at least once to study, usually between nearby communities, while **64% (32 students)** remained in the same location throughout basic education.

Table 1

Type of school by stage of schooling

Stage	Indigenous (%)	Non-indigenous (%)	Both (%)
Early Childhood Education	25	65	10
Elementary School I	40	50	10
Elementary School II	45	45	10
Middle school	30	60	10

Source: Organized by the author (2025).

The data show that non-indigenous schools are still predominant, although there is an increase in access to indigenous schools, especially in Elementary School II.

Table 2

Means of transport used

Middle	No.	%
Afoot	20	40%
Canoe/Tail	15	30%
Bus	5	10%
Mixed (canoe + foot)	8	16%
Other/Not informed	2	4%

Source: Organized by the author (2025).

There is a predominance of autonomous transport (walking and canoeing), which totals 70%. Public transport is rarely present (10%), highlighting the logistical challenges and dependence on community mobility.

4.2.1 Means of transport

Table 3

Means of transport used

Middle	No.	%
Afoot	20	40%
Canoe/Tail	15	30%
Bus	5	10%
Mixed (canoe + foot)	8	16%
Other/Not informed	2	4%

Source: Organized by the author (2025).

There is a predominance of autonomous transport, such as walking and canoeing, which together add up to 70%. Public transport appears in a residual way (10%), highlighting the logistical challenges and the relevance of community mobility for school access.

5 ANALYSIS

The analysis of the data collected through the diagnostic form applied to indigenous students of the Indigenous Intercultural Degree at UEA – Polo Tefé reveals a complex panorama of the school trajectories of these subjects. The research universe included 42 students from ethnic groups such as Baré, Tikuna, Kokama, Kanamari, Kaixana, Kubeo, Miranha, Kulina and Maku Nadeb, aged between 18 and 45 years, with a predominance of adults aged 25 to 35 years in the process of continuing education. They come from municipalities such as Tefé, Japurá, Maraã, Uarini, Alvarães and Juruá, as well as several rural and river communities, which highlights the territorial diversity and the challenges of access to basic education in the region.

Most participants attended more than one school throughout Basic Education, going through three or more institutions, which characterizes educational multilocality (HAESBAERT, 2007) and reinforces the fragmentation of training processes. Only part of the students studied exclusively in indigenous schools, while most moved between indigenous and non-indigenous schools. More than 70% reported the need to leave their communities to continue their studies, with daily commutes of up to two hours, usually on foot, by canoe or tail, as shown in Table 2. There is a predominance of autonomous transport, totaling 70%, while public transport corresponds to only 10%, evidencing the importance of community mobility in school access.

Data on school conditions point to structural precariousness, with the absence of their own building, electricity, library and drinking water in many institutions. School meals often did not respect the eating habits of the communities, and the teachers were mostly non-indigenous, especially in Elementary School II and High School. Teaching in indigenous languages was only reported occasionally in Elementary I. The difficulties most cited by students include the lack of trained teachers, insufficient transportation, long distances, inadequate teaching materials, prejudice and culturally inadequate school meals, problems already analyzed by Duarte (2018) and Santos (2002) when dealing with the structural inequalities of indigenous education.

Regarding the Intercultural Degree course, the participants demonstrated a strong commitment to the social transformation of their communities. Motivations such as the desire to improve the quality of education, value the indigenous language and culture, and become better prepared teachers stand out. Many aspire to develop teaching methodologies aligned with local knowledge, create bilingual materials and act as agents of transformation in their villages.

The initial proposal to prepare a flow map based on school displacements was abandoned, as most students completed all stages of Basic Education within the same municipality, which would make the cartographic representation irrelevant and unclear. In addition, the available scale would not support micromovements without overlapping information. Instead, it was decided to present tables and summary tables, perform qualitative analyses based on the students' speeches and adopt a cartographic ethnographic approach, in line with the decolonial perspective.

6 RESULTS

The results show the historical and structural inequalities that cross indigenous schooling in Brazil, especially in the Amazon region (GERSEM BANIWA, 2013; DUARTE, 2018; BETTIOL, 2017). The experiences narrated by the students of the Tefé Pole illustrate how coloniality persists in educational processes, both in the dimensions of access and infrastructure and in pedagogical and linguistic dynamics.

The analysis dialogues with Mignolo (2017), by showing that the trajectories of these students are permeated by forms of knowledge historically imposed by a colonial matrix of knowledge. The predominance of non-indigenous teachers, the monolingual teaching in Portuguese and the absence of content that dialogues with the sociocultural reality of the communities are examples of a Eurocentric education, which delegitimizes indigenous knowledge.

Catherine Walsh (2009) reinforces that critical interculturality is only effective when there is a rupture with monocultural models of teaching. The data indicate that the education received by the participants was far from this perspective, marked by assimilationist practices and decontextualized curricula. The precarious conditions of the schools, such as the absence of electricity, libraries and basic infrastructure, confirm previous diagnoses (BRASIL, 1998; SANTOS, 2002) on educational inequalities in the Amazon, characterized by Santos (2002) as a territory of exclusion.

The constant displacements and multiple changes of school indicate a dynamic of educational multilocality (HAESBAERT, 2007), which imposes logistical, emotional and pedagogical challenges. In addition to requiring significant physical effort, these displacements weaken the bonds with the communities of origin. From this perspective, the concept of topophilia (TUAN, 2012) helps to understand the affective and symbolic losses associated with such movements, which often result in feelings of uprooting.

On the other hand, the students' decision to enter the Indigenous Intercultural Degree can be seen as a political act of resistance and identity affirmation. The answers to the form indicate a strong commitment to social transformation, the appreciation of language and culture, and the construction of educational practices anchored in their own territories. This posture dialogues with the pedagogy of Paulo Freire (2011), who defends an education based on listening, dialogue and the valorization of community knowledge, as well as with the concept of cognitive justice (SANTOS, 2010).

By illuminating the participants' previous school experiences, this study contributes to the field of Indigenous School Education by offering a situated and decolonial reading of formative trajectories in the Amazon. Such an approach reinforces the urgency of teacher training programs that not only overcome hegemonic models, but also that promote indigenous protagonism, respecting territorialities, languages and ancestral knowledge.

Finally, it is recognized that this analysis corresponds to an initial stage of the research. The decolonial cartography phase, scheduled for the second half of 2025, should deepen the understanding of the spatial dimensions of these trajectories, allowing a more concrete visualization of territorial flows, displacement networks, and affective connections with the places of formation.

7 FINAL CONSIDERATIONS

The analysis of the school trajectories of indigenous students enrolled in the Indigenous Intercultural Degree at UEA – Polo Tefé evidences, in a striking way, the multiple structural and symbolic barriers faced throughout Basic Education. Empirical evidence reveals the permanence of colonial marks in indigenous education, reflected in the precariousness of infrastructure, the hegemony of non-indigenous teachers, the absence of bilingual teaching and the adoption of curricula that are alien to the sociocultural realities of the communities.

Despite these challenges, narratives of resistance and reexistence emerge from the data. The choice of the participants to enter higher education expresses a political, identity and pedagogical movement of cultural affirmation, with a view to transforming their educational realities and strengthening cognitive justice (SANTOS, 2010). Such an initiative demonstrates that intercultural teacher training is not only an academic response, but a collective project of emancipation and strengthening of ancestral knowledge.

From a decolonial perspective, inspired by Mignolo (2017), Walsh (2009) and Freire (2011), this research shows that the training of indigenous teachers is intrinsically linked to previous experiences of schooling. Recognizing the life stories, territorialities and knowledge of students is fundamental for the design of fairer, more inclusive and intercultural educational policies. From an institutional point of view, the results contribute to improving the pedagogical management of the Indigenous Intercultural Degree at UEA, allowing training practices to be more aligned with the real needs of these future educators.

In the field of public policies, the findings reinforce the urgency of consistent investments in the infrastructure of indigenous schools in the Amazon, in the expansion of the training of indigenous teachers and in the valorization of native languages, with the production of bilingual and contextualized teaching materials.

As a limitation, this analysis is still mainly based on data from the diagnostic form. The subsequent stage, with decolonial cartographies and participatory workshops planned for the second half of 2025, will allow a deeper understanding of formative territorialities, spatial flows, and their identity impacts.

Finally, by giving visibility to the trajectories analyzed, this study reaffirms an ethical and political commitment to a socially referenced science, which is not limited to describing reality, but seeks to transform it. The training of indigenous teachers, understood as a collective right and an act of resistance, must continue to be a strategic priority in the educational agendas aimed at the Amazon and the native peoples of Brazil.

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