

## TEACHING INDIGENOUS LITERATURE IN THE INTERCULTURAL INDIGENOUS TEACHER EDUCATION PROGRAM OF PARFOR EQUIDADE

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### ABSTRACT

This article analyzes the teaching of Indigenous literature within the context of the Intercultural Indigenous Teacher Education program linked to Parfor Equidade, considering its contribution to the education of Indigenous teachers in higher education. The study is grounded in the understanding of Indigenous literature as a cultural, historical, and epistemological expression of Indigenous peoples, articulated with the principles of intercultural education. Methodologically, the research is qualitative in nature, based on bibliographic and documentary analysis of academic productions and legal frameworks that guide Indigenous school education and intercultural teacher education. The results indicate that Indigenous literature plays a structuring role in formative processes, acting as a mediator between traditional knowledge and academic knowledge, while also fostering contextualized and culturally grounded pedagogical practices. It is concluded that the teaching of Indigenous literature within Parfor Equidade has legal and institutional support and contributes to the consolidation of teacher education committed to intercultural dialogue and the recognition of Indigenous sociocultural diversity.

**Keywords:** Indigenous literature; Indigenous teacher education; Intercultural education; Parfor Equidade; Higher education.

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## INTRODUCTION

The expansion of Indigenous peoples' access to higher education in Brazil is related to a historical process of recognizing these peoples' educational, cultural, and territorial rights, intensified from the end of the twentieth century onward. This movement resulted in the formulation of public policies aimed at overcoming assimilationist educational models, which for decades guided Indigenous school education, and in the creation of formative proposals that recognize ethnic, linguistic, and cultural diversity as a structuring principle of Indigenous education (Pellegrini, Ghanem & Góes Neto, 2021).

In this context, Intercultural Indigenous Licentiate programs have been consolidated as a formative alternative aimed at preparing Indigenous teachers to work in their own communities, considering the sociocultural, territorial, and linguistic specificities of Indigenous peoples. Studies point out that these licentiate degrees are organized through dialogue between traditional knowledge and academic knowledge, seeking to break with the epistemological hierarchies that have historically marginalized Indigenous knowledge in formal educational spaces (Sanchez & Leal, 2021; Melgaço Valadares & Pernambuco, 2018).

The National Program for the Training of Basic Education Teachers (Parfor), especially in its equity-oriented strand, is positioned as a strategic policy in the field of Indigenous teacher education. Research carried out within Parfor indicates that the program has contributed to expanding Indigenous teachers' access to higher education, while also highlighting challenges related to course delivery conditions, student retention, and the suitability of curricula to Indigenous realities (Martins, 2024; Deveza, 2021; Calegare & Sales, 2023).

Within the Intercultural Indigenous Licentiates offered by Parfor Equidade, the teaching of Indigenous literature plays a relevant role in teacher education by enabling the valorizations of orality, collective memory, cosmologies, and traditional narratives of Indigenous peoples. Indigenous literature, understood as the cultural, aesthetic, and political production of original peoples, constitutes a field of knowledge that articulates identity, territory, and history, contributing to the construction of intercultural pedagogical practices (Assunção & Arantes, 2025; Siqueira, 2020).

The inclusion of Indigenous literature in formative processes makes it possible to problematize the centrality of the Western literary canon in school curricula and favors the construction of pedagogical practices committed to anti-racist and intercultural education. Studies indicate that work with Indigenous texts, oral narratives, and contemporary productions by Indigenous authors helps future teachers recognize their own knowledge and ways of life as legitimate knowledge within the school space (Guedes & Souza, 2025).

Research developed in intercultural licentiate programs shows that teaching Indigenous literature favors the articulation between orality and writing, tradition and contemporaneity, strengthening



formative processes anchored in territory and culture. In addition, such teaching enables dialogue among different systems of knowledge, without subordinating traditional knowledge to Western scientific epistemologies—a central aspect of critical intercultural education (Assunção & Arantes, 2025; Melgaço Valadares & Pernambuco, 2018).

Within Parfor Equidade, analyses of Indigenous teacher education indicate that, despite the institutional and pedagogical challenges encountered, these licentiates have contributed to strengthening Indigenous teacher identity and to consolidating pedagogical practices committed to cultural valorization and the intellectual autonomy of Indigenous peoples (Padilha & Oliveira, 2025; Leite et al., 2025).

Considering the centrality of Indigenous literature in the formative processes of Intercultural Licentiates and the relevance of Parfor Equidade as a public policy for Indigenous teacher education, it becomes pertinent to analyze how the teaching of Indigenous literature is conceived and developed in this context. Thus, this article aims to analyze the teaching of Indigenous literature within the scope of the Intercultural Indigenous Licentiate of Parfor Equidade, based on qualitative research grounded in bibliographic and documentary analysis.

## METHODOLOGY

This research is characterized as qualitative, with a descriptive and exploratory approach, aiming to analyze the teaching of Indigenous literature within the Intercultural Indigenous Licentiate linked to Parfor Equidade. The choice of a qualitative approach is justified by the need to understand formative conceptions, curricular orientations, and pedagogical practices expressed in academic productions and institutional documents, considering their sociocultural and educational contexts.

As for methodological procedures, the research was developed through a bibliographic survey and documentary analysis. The bibliographic survey was conducted in publicly accessible scientific databases, including SciELO, the CAPES Journal Portal, Google Scholar, and institutional repositories of federal universities. The search aimed to identify academic productions related to Indigenous teacher education, intercultural education, and the teaching of Indigenous literature in higher education.

For the searches, combined descriptors were used, such as: Indigenous literature, intercultural education, Indigenous teacher education, intercultural licentiate, and Parfor. The combinations of descriptors were performed using the Boolean operator “AND,” in order to increase the precision of results. The temporal scope adopted comprised publications between 2018 and 2025, a period marked by the expansion of studies on Indigenous teacher education within equity-oriented public policies.

Inclusion criteria for the selected materials involved thematic pertinence to the research objectives; addressing Indigenous teacher education or intercultural education in higher education; and availability of full text in digital format. Productions that did not directly engage with the field of



Indigenous education or that dealt exclusively with levels of education other than higher education were excluded.

Documentary research focused on the analysis of institutional documents that guide curricular organization of the Intercultural Indigenous Licentiate in the context of Parfor Equidade. These documents were analyzed with the objective of identifying pedagogical guidelines, conceptions of teacher education, and orientations related to the teaching of Indigenous literature, as well as the valorization of traditional knowledge and Indigenous cultural productions in the program's curriculum.

The research corpus consisted of scientific articles, undergraduate theses, and pedagogical documents selected according to the established criteria. Data analysis took place through analytical and interpretive reading, seeking to identify thematic and conceptual recurrences related to the place of Indigenous literature in the curriculum, intercultural formative practices, and the contributions of such teaching to the education of Indigenous teachers.

The categories of analysis were constructed from recurring themes observed in the material, in line with the research objectives. It should be noted that the study used exclusively public-domain sources, did not involve research subjects or empirical data collection with human participants, and therefore did not require submission to a research ethics committee.

## RESULTS AND DISCUSSION

The bibliographic and documentary analysis carried out made it possible to identify that the teaching of Indigenous literature, within the Intercultural Indigenous Licentiate linked to Parfor Equidade, presents itself as a structuring element of formative processes, articulating cultural, epistemological, and pedagogical dimensions. The results show that Indigenous literature is recurrently understood as an educational practice linked to collective memory, orality, cosmologies, and the Indigenous peoples' own forms of knowledge production—surpassing the restricted conception of literature as an aesthetic object detached from sociocultural context.

Convergently, the analyzed productions indicate that the presence of Indigenous literature in the curricula of intercultural licentiates is associated with a conception of teacher education that recognizes Indigenous peoples as historical and epistemic subjects. This perspective breaks with formative models based exclusively on Eurocentric references and dialogues with proposals for critical intercultural education, in which the curriculum is conceived as a space for negotiating knowledge and valuing Indigenous epistemologies (Assunção & Arantes, 2025; Sanchez & Leal, 2021; Melgaço Valadares & Pernambuco, 2018).



## THE CENTRALITY OF INDIGENOUS LITERATURE IN INTERCULTURAL CURRICULAR ORGANIZATION

Curricular centrality is related to a broadened conception of literature that recognizes orality as a legitimate form of literary production and knowledge transmission. The studies analyzed indicate that Indigenous literature, by articulating orality and writing, contributes to the preservation of collective memory and the strengthening of cultural identities, while also enabling the production of pedagogical materials contextualized to the realities of Indigenous communities (Siqueira, 2020; Assunção & Arantes, 2025).

The results also show that this curricular approach finds support in the legal framework of Indigenous school education in Brazil. Educational legislation establishes the right of Indigenous peoples to differentiated, intercultural, and bilingual education, as expressed in Article 78 of Law No. 9,394/1996, which states:

“The Union’s education system, in collaboration with federal agencies fostering culture and assisting Indigenous peoples, shall develop integrated teaching and research programs to offer bilingual and intercultural school education to Indigenous peoples” (Brazil, 1996).

The presence of Indigenous literature in the curricula of intercultural licentiates, therefore, is not merely a pedagogical choice but a consequence of an educational right legally guaranteed, which guides the valorization of languages, cultures, and Indigenous peoples’ own ways of organizing knowledge.

## INDIGENOUS LITERATURE AND TEACHER EDUCATION IN PARFOR EQUIDADE

The analyzed productions show that, when incorporated systematically into formative processes, Indigenous literature contributes to recognizing traditional knowledge as legitimate foundations of pedagogical practice, breaking with teacher education models based exclusively on Eurocentric references. Documentary analysis also showed that the teaching of Indigenous literature and the education of Indigenous teachers within the Intercultural Indigenous Licentiate of Parfor Equidade are supported by a consistent set of norms constructed in the period following the 1988 Federal Constitution.

This legal framework establishes principles, guidelines, and orientations that underpin the organization of Indigenous school education and intercultural teacher education at the higher-education level, ensuring recognition of Indigenous languages, cultures, and knowledge systems.

The documents analyzed indicate that, since Presidential Decree No. 26/1991, Indigenous education has been formally assigned to the coordination of the Ministry of Education, in articulation with states and municipalities, inaugurating a process of institutionalizing public policies aimed at Indigenous schooling. Later norms, such as the National Curricular References for Indigenous Schools



(1998) and the opinions and resolutions of the National Council of Education, consolidated principles such as specificity, interculturality, bilingualism, and flexible curricular organization—elements directly related to teaching Indigenous literature in teacher education programs.

With respect specifically to Indigenous teacher education, Resolution CNE/CP No. 1/2015 stands out; it institutes the National Curricular Guidelines for the Education of Indigenous Teachers in Higher Education programs. Among its principles, the document establishes respect for Indigenous peoples' sociopolitical and territorial organization and the valorization of Indigenous languages as legitimate forms of expression, communication, and knowledge production. These principles directly dialogue with the inclusion of Indigenous literature in the curricula of intercultural licentiates, recognizing traditional narratives and Indigenous oral and written productions as structuring components of teacher education.

Official information released by CAPES indicates that, in the Equity strand of the Parfor and PIBID programs, 3,540 students and professionals are being served in courses related to Indigenous education, with 2,412 of the 7,642 Parfor Equidade openings filled by pedagogy and intercultural Indigenous licentiate courses, and 1,128 of the 5,016 PIBID Equidade scholarships allocated to Indigenous education. These data were presented at a national meeting on Indigenous school education as part of the strategy to strengthen Indigenous teacher education in the country (Brazil, 2024).

Consistently, the studies point out that contact with traditional narratives, myths, chants, and Indigenous-authored texts enables teachers in training to establish a critical relationship with academic knowledge based on their own cultural, linguistic, and territorial experiences. This relationship favors formative processes that articulate collective memory, orality, and writing, allowing future teachers to understand Indigenous literature not only as school content but as a social practice linked to the history and community organization of Indigenous peoples (Assunção & Arantes, 2025; Siqueira, 2020).

Analysis of the formative experiences developed in Parfor Equidade indicates that Indigenous literature acts as a mediator between traditional knowledge and academic knowledge, contributing to the construction of pedagogical practices that are contextualized and culturally referenced. This mediation allows Indigenous teachers in training to relate school content to their territorial experiences, strengthening differentiated Indigenous school education and promoting greater coherence among school, community, and culture (Martins, 2024; Deveza, 2021).

The results also show that the teaching of Indigenous literature in Parfor Equidade contributes to strengthening the intellectual autonomy of Indigenous teachers by legitimizing their narratives, histories, and cultural productions as objects of academic study and reflection. This recognition breaks with the logic of epistemological subordination historically imposed on Indigenous knowledge and favors the construction of formative trajectories marked by identity valorization and cultural affirmation (Padilha & Oliveira, 2025; Melgaço Valadares & Pernambuco, 2018).

## **Education and Knowledge: Past, Present and Future**

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Convergently, the analyzed studies indicate that Parfor Equidade has expanded Indigenous teachers' access to higher education, while also highlighting challenges related to student retention, institutional conditions for course delivery, and epistemological tensions present in academic spaces. Even so, the results suggest that the teaching of Indigenous literature helps face these challenges by strengthening students' ties to the program and promoting formative processes that recognize their identities, languages, and cultures as central to teacher education (Calegare & Sales, 2023; Leite et al., 2025).

In this context, Indigenous literature assumes a strategic function in teacher education by enabling the construction of pedagogical practices committed to intercultural dialogue and to overcoming stereotyped representations of Indigenous peoples. The analyzed studies indicate that pedagogical work with Indigenous texts favors critical reflection on the school curriculum and contributes to building anti-racist education by questioning historical and literary narratives that render Indigenous experiences invisible or distorted (Guedes & Souza, 2025).

Furthermore, the results indicate that teacher education mediated by the teaching of Indigenous literature favors the production of tailored didactic materials, developed from the linguistic and cultural realities of Indigenous communities. This pedagogical production constitutes one of the outcomes of Parfor Equidade and reinforces the pedagogical autonomy of Indigenous schools by enabling teachers to develop educational practices aligned with the political and cultural projects of their peoples (Siqueira, 2020; Sanchez & Leal, 2021).

## INDIGENOUS LITERATURE, INTERCULTURALITY, AND PEDAGOGICAL PRACTICES

Within the Intercultural Indigenous Licentiate linked to Parfor Equidade, the bibliographic and documentary analysis indicates that the teaching of Indigenous literature is integrated in a structured manner into the processes of educating Indigenous teachers, articulating pedagogical, cultural, and epistemological dimensions. The analyzed productions point out that Indigenous literature is incorporated into teacher education as an educational practice linked to orality, collective memory, and Indigenous peoples' own forms of knowledge production, assuming a significant role in organizing formative processes.

The examined studies indicate that systematic contact with traditional narratives, myths, origin stories, chants, and Indigenous-authored texts favors the construction of formative pathways anchored in the recognition of community knowledge. This approach enables teachers in training to establish relationships between academic content and the sociocultural experiences lived in their territories, broadening the possibilities for understanding school knowledge from their own frames of reference (Assunção & Arantes, 2025; Siqueira, 2020).



As the analyzed productions suggest, Indigenous literature acts as a mediating element between traditional knowledge and academic knowledge in the context of Parfor Equidade. This mediation contributes to the constitution of formative practices that do not dissociate the schooling process from the cultural and linguistic experiences of Indigenous peoples, allowing teacher education to develop in line with the principles of differentiated Indigenous school education (Martins, 2024; Deveza, 2021).

Regarding teacher identity, the studies indicate that the teaching of Indigenous literature is associated with formative processes that recognize Indigenous teachers as historical subjects and producers of knowledge. The presence of Indigenous texts and narratives in the formative pathway enables recognition of Indigenous histories, memories, and cultural productions as legitimate content in academic training, expanding the epistemological repertoire mobilized in intercultural licentiates (Padilha & Oliveira, 2025; Melgaço Valadares & Pernambuco, 2018).

The analysis of academic productions also shows that Parfor Equidade has enabled Indigenous teachers' access to higher education in different regional contexts, while revealing challenges related to student retention and the institutional conditions for course delivery. In this scenario, the teaching of Indigenous literature appears associated with formative strategies that favor students' ties to the program by recognizing their cultural and linguistic identities as constitutive parts of the educational process (Calegare & Sales, 2023; Leite et al., 2025).

The analyzed productions further indicate that Indigenous literature, when addressed within intercultural teacher education, contributes to problematizing the school curriculum and pedagogical practices historically guided by Eurocentric references. Working with Indigenous texts makes it possible to broaden discussions of ethnic and cultural diversity in the formative space, promoting reflections on the representations of Indigenous peoples in teaching materials and school content (Guedes & Souza, 2025).

Another recurring aspect in the studies concerns the relationship between the teaching of Indigenous literature and the production of tailored pedagogical materials within intercultural licentiates. The analyses indicate that contact with Indigenous narratives and texts favors the development of teaching proposals aligned with the sociocultural realities of the communities, expanding the pedagogical possibilities for Indigenous teachers' work in basic education (Siqueira, 2020; Sanchez & Leal, 2021).

In an articulated way, the analyzed academic productions point out that the teaching of Indigenous literature in Parfor Equidade is embedded in a broader set of formative practices guided by interculturality. This orientation presupposes dialogue among different systems of knowledge—without prior hierarchization—and the valorization of Indigenous epistemologies within the academic space, configuring a field of epistemological tensions and negotiations that traverse intercultural teacher education (Assunção & Arantes, 2025; Melgaço Valadares & Pernambuco, 2018).

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## CONCLUSION

The analysis developed throughout this article made it possible to examine the teaching of Indigenous literature in the context of the Intercultural Indigenous Licentiate linked to Parfor Equidade, based on a qualitative approach grounded in bibliographic and documentary research. The results presented show that Indigenous literature is integrated in a structured manner into the processes of educating Indigenous teachers, articulating cultural, epistemological, and pedagogical dimensions that dialogue with the principles of differentiated Indigenous school education.

From the analysis of the selected corpus, it was observed that Indigenous literature is recurrently understood as an educational practice linked to orality, collective memory, and Indigenous peoples' own forms of knowledge production. This understanding broadens the notion of literature present in the curricula of intercultural licentiates, by recognizing traditional narratives, myths, chants, and contemporary Indigenous-authored productions as legitimate content in teacher education.

Within Parfor Equidade, the results indicate that the teaching of Indigenous literature is articulated with the education of Indigenous teachers in a way that enables recognition of community knowledge as foundations of pedagogical practice. The analyzed productions point out that this articulation favors the construction of formative pathways that relate academic knowledge to the sociocultural experiences lived in Indigenous territories, contributing to the consolidation of pedagogical practices that are contextualized and culturally referenced.

The analysis also showed that the teaching of Indigenous literature, in the context of intercultural licentiates, is associated with processes of problematizing the school curriculum and pedagogical practices guided by Eurocentric references. Working with Indigenous texts makes it possible to expand intercultural dialogue in the formative space and to challenge representations historically constructed about Indigenous peoples in teaching materials and school content.

Another observed aspect concerns the relationship between the teaching of Indigenous literature and the production of tailored pedagogical materials within intercultural teacher education. The analyzed productions indicate that systematic contact with Indigenous narratives and texts favors the development of teaching proposals aligned with the linguistic and cultural realities of the communities, expanding the possibilities for Indigenous teachers' work in basic education.



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