



INDIGENOUS PEOPLES AND UNIVERSITIES JOURNEYS: INNOVATION, INTERCULTURALITY AND INCLUSION IN RELATIONSHIPS WITH PEOPLES ORIGINATING IN LATIN AMERICA

INDIGENOUS PEOPLES AND UNIVERSITIES CONFERENCES: INNOVATION,
INTERCULTURALITY AND INCLUSION IN THE RELATIONSHIP WITH NATIVE
PEOPLES OF LATIN AMERICA

FONTELES FILHO, JM₁
VIEIRA, MAO₂

SUMMARY:

This article presents a brief report on the creation of the Indigenous Peoples and Universities Journeys - JOPOI, its objectives, organizational methodology, results and its relevance for strengthening relations between the academic world and the original peoples of Brazil and the Continent. In preparing the text, we used documentary and bibliographical research, among other methodological approaches, using existing publications on the analyzed object, including digital materials posted on JOPOI profiles on the Internet. The theoretical framework dialogues with authors who reflect on new forms of organization and social mobilization, the network society and the power of communication in the digital era, the impact of communication technologies on the network society, the challenges of digital inclusion faced by indigenous people, and also cultural hybridization, intercultural and decolonial education, innovation

1 José Mendes Fonteles Filho is a Full Professor at the Federal University of Ceará - UFC, Post-Doctor in Anthropology (UFPE 2016) and in Sciences, Technologies and Inclusion (UFF 2022). He has a doctorate in Brazilian Education from the Federal University of Ceará-UFC (2003). He is a founding partner of the International Association of Inclusion, Interculturality and Pedagogical Innovation - AIIIPe, a member of the Red Interuniversitaria Educación Superior Y Pueblos Indígenas de America Latina - RED ESIAL and also a founding partner of the Grupo Salamanca de Investigación en Antropología Indigenista y Educación Intercultural - GSIAIEI . ORCID: <https://orcid.org/0000-0002-5637-7259> - CV Lattes: <http://lattes.cnpq.br/6745781433874427> - Email: Fonteles@ufc.br

2 Marcos Alberto de Oliveira Vieira is a Professor at the Federal Institute of Education, Science and Technology of Ceará - IFCE, Master in Public Policies and Society (UECE/2004). Specialization in Management and Cultural Policies from the Universitat de Girona, UDG, Spain (2018). Member of the Board of Directors of the Center for Labor Studies for Workers and Workers - CETRA. ORCID: <https://orcid.org/0000-0002-3825-4538> - CV Lattes: <http://lattes.cnpq.br/5256673271289744> E-mail: marcos.vieira@ifce.edu.br

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pedagogical and ecology of knowledge. The research results indicate that JOPOI, despite only being in its 4th edition in 2024, constitutes a powerful network that mobilizes and articulates dozens of indigenous peoples, universities and other institutions - including from abroad - in support of collective struggles and objectives of these people. They also reveal an instigating process of innovation in the relationship between the academic world and the original peoples of Brazil and other countries on the Continent, marked by concrete practices of interculturality and *inclusivity*.

Keywords:JOPOI, Indigenous Peoples, Universities, Interculturality, Inclusion.

ABSTRACT:

This article presents a brief report on the creation of the Indigenous Peoples and Universities Conferences - JOPOI, its objectives, organizational methodology, results and its relevance for strengthening relations between the academic world and the native peoples of Brazil and the Continent. In the preparation of the text, we used documentary and bibliographic research, among other methodological approaches, using existing publications on the analyzed object, including digital materials posted on JOPOI's profiles on the Internet. The theoretical framework dialogues with authors who reflect on the new forms of organization and social mobilization, the network society and the power of communication in the digital age, the impact of communication technologies on the network society, the challenges of digital inclusion faced by indigenous people, and also cultural hybridization, intercultural and decolonial education, pedagogical innovation and ecology of knowledge. The results of the research indicate that JOPOI, despite being only in its 4th edition in 2024, constitutes a powerful network that mobilizes and articulates dozens of indigenous peoples, universities and other institutions - including from abroad - to support the collective struggles and goals of these peoples. They also reveal an instigating process of innovation in the relationship between the academic world and the native peoples of Brazil and other countries of the Continent, marked by concrete practices of interculturality and inclusivity.

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1. INTRODUCTION

JOPOI was created with the proposal of being “an opportune space for the reverberation of the struggles of indigenous peoples, universities and partners in the (re)construction of public policies favorable to indigenous peoples, especially in relation to rights, territories, health and other relevant issues”. (JOPOI, 2021: 1)

In its origins, JOPOI has a modest and unpretentious beginning in 2017, with the holding of an Indigenous Peoples Week at the Federal University of Ceará - UFC (SEPIUFC), in 2017. The following year, in 2018, the event began to include other higher education institutions (HEIs) and indigenous peoples of Ceará, when the 1st Indigenous Peoples and Universities Journey in Ceará (JPIUCE) was organized – with the participation of UECE³, GRAPE⁴, FECLI⁵ and FECLESC⁶, in addition to UFC. In 2019, the II JPIUCE had the participation of more HEIs and partner institutions. In 2020, due to the largest and most dangerous epidemic that humanity has experienced in modern times, the Covid-19 pandemic, it was decided not to hold the Day, given the legal determinations, including by public health authorities, regarding to social isolation.

In 2021, with the impossibility of holding face-to-face meetings persisting for the second consecutive year and considering the worsening of the political health scenario in Brazil, other alternatives were sought, induced and designed by new living conditions, spaces, tools and meeting technologies. The aim was to continue the activities that were being developed, facing the new challenges and limits imposed by this scenario. In this way, JOPOI reinvented itself from a *metapresence*⁷. It was in this way that, what initially appeared as an impediment, became a condition for holding the largest and most lasting event related to the theme in question, from August 9th to September 9th, 2021.

JOPOI is more than an acronym. It lives up to a word in the Guarani-Kaiowá language, *jopôi*, which means “holding hands and sharing”, indicating the meaning and deep objective of the

³State University of Ceará

⁴Vale do Acaraú State University.

⁵Faculty of Education, Sciences and Letters of Iguatu.

⁶Faculty of Education, Sciences and Letters of Sertão Central.

⁷As already proposed on another occasion, the *metapresence* “can be understood as other modes, forms and environments in which the being can present itself, beyond the physical or immediately given”. (FONTELES FILHO et al., 2021: 105)

Indigenous Peoples and Universities Days. In turn, the term “Jornadas”, in the plural, was suggested by the collective of organizers, due to the extent and diversity of events, institutions and participating subjects, as can be seen in the profiles/social networks of JOPOI, as well as the book, fruit of the first edition *meta-presential*.

With each edition, since its historical roots, JOPOI is in tune with the main issues, debates and demands of original peoples. This is how, in 2021, Acampamento Terra Livre - ATL⁸ and the mobilization of indigenous peoples from all over Brazil against PL 490 and the Marco Temporal, among others, became fundamental content of the programming activities. In this way, JOPOI has been gaining in breadth and articulation, contemplating the reality of indigenous peoples, coordinating universities and partner institutions that develop some type of relationship or activity linked to current indigenous themes and demands in Brazil, in some countries on the Continent and beyond, including Europe and Asia (Japan), aiming to join all other initiatives in defense of the original peoples of Latin America, building the dream of justice and peace among the peoples of the entire world, in coherence with its greater objective, expressed in the motto “One Earth, Many Worlds!”

Finally, we want to highlight the place from which we wrote this text: we are entirely *involved with the object of analysis* (LOURAU, 1993) of this work, as we are participants in the entire JOPOI construction process. We are professors at UFC and IFCE, university institutions that play very important roles in this endeavor, and members of the collective coordinating the *Journeys*.

2. THEORETICAL FRAMEWORK

Art, Resistance and Identity

Indigenous art, present in the various manifestations of JOPOI, is not only an aesthetic expression, but also a means of cultural resistance and identity affirmation. In this context, it is important to consider Néstor García Canclini's theories on hybrid cultures and the entry and exit strategies of modernity, which can be applied to understand how indigenous peoples negotiate their identity and traditions in the contemporary context (Canclini,

⁸For 20 years, indigenous peoples from all regions of the country have gathered their representatives in Brasília, on the occasion of Indigenous Peoples Week (formerly “Indian Day”), to express their demands to the entire country - and to the official powers, in particular. and the strength of its mobilization at the national level.

1990). In his work on hybrid cultures, Canclini discusses how traditional cultures negotiate their identity in modern contexts, which is relevant to understanding cultural articulation in JOPOI. He states that "cultural hybridization is a process of negotiation between traditions and modernities, which redefines identities and cultural practices" (CANCLINI, 1990, p. 45).

We therefore consider the incorporation of indigenous artistic and cultural elements into its programming to be a fundamental aspect of JOPOI. This approach not only enriches the event, but also serves as a powerful tool for the preservation and dissemination of indigenous traditions. The "Morning Kurumins", with which JOPOI has concluded its long program in each edition, serves as an illustration of how cultural exchange between indigenous and non-indigenous children contributes to intercultural education and the fight against prejudice, from childhood.

Political and Legal Aspects: the fight against the Temporal Framework

JOPOI 2021 took place at a critical moment for indigenous rights in Brazil, with the mobilization against the Marco Temporal thesis, as already mentioned. This political-legal context is crucial to understand the urgency and relevance of the event. The discussion about the Temporal Framework is directly related to theories of indigenous territorial rights and the concept of traditionally occupied lands, as discussed by Alfredo Wagner Berno de Almeida (2004). When discussing indigenous territorial rights, Almeida highlights the importance of traditionally occupied lands as a fundamental right. He notes that "the struggle for land is central to the cultural and physical survival of indigenous peoples, and is an inalienable right." (ALMEIDA, 2004, p. 112).

Political Articulation and *advocacy*

The event demonstrates how coordination between academia and indigenous peoples can strengthen advocacy and political resistance strategies. This dynamic can be analyzed in light of theories of social movements and collective action, such as those proposed by Sidney Tarrow (2011) in "Power in Movement: Social Movements and Contentious Politics". In his analysis of

⁹*Advocacy*It is, basically, a lobby carried out between influential sectors (or characters) in society. It is in carrying out communication processes, meetings between interested parties and requests between these influences that give the real *advocacy*, which can have several aspects, such as social, environmental or cultural.

social movements, Tarrow argues that "collective action is a powerful form of political contestation, especially when marginalized groups articulate themselves in solidarity networks" (TARROW, 2011, p. 23). This perspective is applicable to the political articulation promoted by JOPOI.

Technology, Communication and democratization of access to information

The use of digital platforms and the transmission of events on YouTube represent an important strategy for democratizing access to information on indigenous issues. This aspect can be analyzed considering the theories of Manuel Castells (2009) about the network society and the power of communication in the digital age. Castells explores the impact of communication technologies on network society, stating that "the internet and social networks have transformed the dynamics of power, enabling new forms of organization and social mobilization" (CASTELLS, 2009: 67). This proposition is relevant to understanding the use of digital platforms by JOPOI.

Inclusion, Interculturality and Pedagogical Innovation

At the same time that technology expands the reach of the event, it is important to consider the challenges of digital inclusion faced by many indigenous communities. This issue is related to discussions about the "digital divide" and inequalities in access to information and communication technologies (ICTs) in marginalized communities (WARSCHAUER, 2004).

Without intending to delve deeply into the epistemological bases of JOPOI, we think it is appropriate to mention at least three concepts that are evident in the organization and execution practices of the event.

The first of them, already mentioned, precedes and goes beyond the aspect of digital inclusion, encompassing all other dimensions of "Jopoian doing". The inclusion experienced at JOPOI

(...) suggests that this is the product or result of a set of practices, policies and cultures that result in processes of effective participation marked by the protagonism of the subjects, who also act in the (re)construction of spaces and devices (policies, institutions) supposedly inclusive (BOOT E AINSCOW 2012, apud FONTELES FILHO 2017: 4)

There are several signs that demonstrate that the production of a *inclusion ecology*. Starting with the collective organization of the event, where indigenous people from some of the participating ethnicities make decisions on all issues involved in this process and activities carried out in the program.

The second concept is that of interculturality, which, at JOPOI, takes on specific, pulsating contours, emerging from practices, even the most commonplace ones, as being a

(...) process built by the tense and intense relationship between different subjects, creating interactive contexts that, precisely because they dynamically connect with the different cultural contexts in relation to which the different subjects develop their respective identities (...). (FLEURI 2003: 31-32, apud FONTELES FILHO 2017: 3)

In this way, the event contributes to the intercultural training of all participants, not just indigenous people. This dynamic aligns with the intercultural and decolonial education proposals discussed by Catherine Walsh (2009), who emphasizes the importance of creating learning spaces that challenge colonial structures of knowledge. Add to this the ecology of knowledge proposed by Santos, which proposes that "dialogue between different forms of knowledge is essential for the construction of a fairer and more inclusive society" (SANTOS, 2007: 34). These ideas are the basis of the culture of intercultural dialogue developed by JOPOI.

The third concept is that of pedagogical innovation. In the context of JOPOI, innovation reveals itself as a

(...) paradigmatic rupture and not just the inclusion of novelties, including new technologies, [without forgetting the historical and social context in which it is inserted, as] innovation exists in a certain place, time and circumstance, such as product of human action on the environment or social environment. (CUNHA 2004: 12, apud FONTELES FILHO 2017: 4)

We can therefore speak of effective pedagogical innovation when we consider not only the introduction of new digital environments and tools imposed by the limits faced in a global covid-19 epidemic, but, mainly, the *inclusivity* and interculturality favored and strengthened at JOPOI. In short,

(...) innovation is understood here as a result that emerges from practices of interculturality and inclusion. It manifests itself in all the constitutive dimensions of interculturality, but also of inclusivity, according to the understandings already highlighted above, so that innovation, interculturality and inclusion are just the faces of a single process, as expressed in the popular saying, in which “a one thing leads to another”, forming, so to speak, a tripod of support and balance to the process. (FONTELES FILHO 2017: 4-5)

Knowledge Dialogue

JOPOI represents a space for dialogue between academic knowledge and traditional indigenous knowledge. This meeting of epistemologies can be analyzed in light of Boaventura de Sousa Santos' (2007) theories on the ecology of knowledge and the decolonization of knowledge. Santos

(...) formulated one thought called “Epistemologies of the South”, from which it is clear that the dominance of these development models also involves science, which serves to reinforce the entire process of invisibility and oppression that these populations have been suffering. As one of the proposals to break with this monoculture of a single knowledge is the Ecology of Knowledge, which values other knowledge produced by the struggle of the oppressed against this model. (SANTOS, 2007: p.34)

The brief analysis of JOPOI, proposed through these multiple theoretical perspectives, reveals the complexity and richness of this event as an instigating social, cultural, political and epistemological phenomenon. The results that we will present below offer a solid basis for understanding that initiatives such as JOPOI can contribute to the visibility, strengthening and articulation of universities with indigenous peoples, at the same time that they favor the production of collaborative, creative, innovative knowledge in production of an “academic ecosystem” that is effectively intercultural and inclusive in relations with these people.

2. METHODOLOGY

As already mentioned, we are involved researchers, *practitioners*, which intend, in this text, to analyze the object with which we are involved. Due to space limits, we will not stop discussing the “objectivity” or “validity” of the reflections proposed here. With

Lourau (1993), among other authors, we affirm that objectivity is *objectification*, that is, it is the effort to place oneself, as a researcher, and the object, in a permanent movement of analysis. That's what we're doing on these pages. To this end, we use a plural theoretical-methodological framework, coming from participant, documentary and bibliographical research, investigating the rich record produced throughout the editions of JOPOI¹⁰, examined in the light of conceptual propositions that we deem opportune and appropriate for a better understanding of the *Journeys* as a complex phenomenon, according to Morin's meaning, but above all as a practice of inclusion, interculturality and pedagogical innovation. Let's see.

As it is a network event, JOPOI does not imply disproportionate efforts on the part of any partner institution or partner indigenous community, as the methodology, in all editions, foresees that each partner promotes, at the local level, at least one action – a round table, conversation circle, workshop, a small meeting, an artistic production, technical or of any other nature – which will be added to JOPOI's general program. We promote this program through various media and aim for maximum reach. We have a volunteer support team, made up of staff from universities, indigenous peoples and partner institutions who collaborate as much as possible to meet the demands of carrying out activities.

A weekly meeting of the management team is held, which we call the "JOPOI Organization Collective". From *Collective* Representatives from all partner institutions and indigenous peoples reached by JOPOI can participate. Each institution or indigenous people has the autonomy to invite other institutions, networks and indigenous peoples with which they develop partnerships, to join the effort to build the event. Meetings are the space where, democratically, we make decisions on the most general and relevant aspects - such as the period, the theme of the annual editions, the general methodology, etc. -, always respecting the local initiatives and programming proposals of each partner. Although we have experimented with meeting on different days and times, to accommodate people's convenience as much as possible, because of the different time zones in the regions of Brazil and countries where the participants reside,

¹⁰In the References, at the end of this article, we include links to access the most relevant social profiles/networks and texts about JOPOI, produced so far.

participants of this team, meetings are generally held on Friday mornings, at 8:30 am (Brasília time).

The International Day of Indigenous Peoples, August 9, is a fundamental reference in the preparation of the program, since JOPOI aligns itself with the calendar of indigenous struggles, at national and international level, seeking to give maximum visibility to events associated with this date. Presenting a vast program of academic, artistic and technical events, the current edition of JOPOI will be developing its activities from August 9th to September 8th, 2024.

Because it is an event *meta-presential*, fundamentally, the use of digital networks is crucial in carrying out JOPOI and reaching the different social segments that form the target audience of the programming. In this way, the media and communication production team is responsible for preparing event cards and posting them on JOPOI profiles/networks, specifically Instagram and Facebook. Once the cards are made, another team creates the event transmission links on the platform *StreamYard*, used to generate the transmission of events to the JOPOI channel on Youtube¹¹ and Facebook. Each transmission follows a pattern in which, among other elements, the Vignette created for the respective year's edition, which opens the transmission, and a Technical Sheet containing the names of indigenous peoples, institutions and collaborators from the various teams are repeated, which is broadcast at the conclusion of the transmission.

The Opening and Closing of JOPOI are special moments in the program. During the Opening and Closing, videos of some spiritual ritual of the participating indigenous peoples are broadcast, demarcating the space of the sacred in the event, as indigenous peoples generally do in the face of some life circumstances. At the Opening, a brief video is shown with images from previous editions. And, to crown the beginning of the work, we hold a table or conversation about a central theme in the current situation of the indigenous movement. In the Closing, among other content, we propose an evaluation of what was accomplished in that edition and transmit images of that year's Kurumins Festival, celebrating and reinforcing the artistic and playful dimension of indigenous cultures.

¹¹JOPOI channel link on Youtube: <https://www.youtube.com/@jornadaspovosindigenaseuni2421>

The “Festival of Kurumins”¹²It is the culminating moment of JOPOI, in which children and young people from some indigenous villages in Ceará come with their families and relatives to the Casa de José de Alencar, the UFC Rectory Gardens or other suitable space, including in the villages, for a gathering with children, young people and families from the city of Fortaleza and its surroundings. Among other objectives, this Festival aims to contribute to the education of new generations for a better understanding of indigenous peoples and the importance of joining and showing solidarity with their struggles and desires. In the format *meta-presential*, we embrace the challenge of reinventing ourselves to maintain values and activities that are at the essence of JOPOI's culture, since the 2021 edition, when “Manhã Kurumins” also achieved a very beautiful and successful result.

3. RESULTS

Although we do not have instruments to precisely measure the reach of JOPOI, its developments and its contributions to strengthening the struggles of the indigenous peoples of Brazil/Continent and the bonds of solidarity on the part of “surrounding” societies, or even all the reverberations produced within the academic world of universities, we highlight some numbers that may be indicative of how much JOPOI has gained in breadth and relevance.

Over four editions,¹³93 diverse events were held, some of which stand out for their creativity and boldness, taking into account the limits and challenges of holding them in digital format and *meta-presential*, sometimes, due to the terrible conditions of internet access in some villages: Round tables; Conversation circle; Spiritual rituals; Indigenous Cinema Exhibition; Audiovisual Show; Artistic Exhibitions; Launch of CDs, books, and documentaries; Public classes; Conferences; Tributes; Musical shows; Workshops; “Programa Com Índi@”; “Di@-Logging with Researcher@s”; “Roda de Tereré” and, especially, the “Festa de Kurumins” closing each edition.

¹²In the first and second editions we adopted the name “Morning Kurumins” because the activity took place on the Saturday morning before the end of the program. From the 3rd edition onwards we started to adopt the term “Party”.

¹³Data from this year's 2024 edition are estimated based on the planned programming, in progress at the time we are writing this text.

In total, we broadcast 235 hours through JOPOI's YouTube channels¹⁴ on Facebook¹⁵, in addition to retransmissions carried out by partners on their personal channels or those of their institutions. In charge of this work, 165 people participated in the JOPOI Coordination Collective, distributed among some volunteer teams, including: general programming coordination team, secretariat and documentation team, communication and media production team, artistic programming team and event broadcast team. It is always worth highlighting that the entire process of planning and executing activities was carried out with the effective participation of indigenous people from 46 different ethnicities, from Brazil and Latin America.

JOPOI, with each edition, has also become a powerful network for mobilizing and articulating academic institutions linked in some way to indigenous issues in Brazil and elsewhere. In the first edition, at least 45 HEIs were present in the organization and/or production of an event. This has enabled, among other commendable gains, the approach and deepening of research, extension and teaching themes - some very current and entirely unusual -, enriched with the participation of indigenous people themselves participating in debates and enhancing the initiatives of teachers and students from HEIs involved.

Although JOPOI mentions universities in its name, it is fair and necessary to highlight the relevant collaboration of non-academic institutions, supporting the struggles of indigenous peoples, from Brazil, Latin America, Europe and even Asia (Japan). Thus, 16 of these institutions from 10 countries make up the JOPOI partner network, contributing to all event activities, from planning, decision-making, event organization, transmission and reverberation in their countries and networks, leading JOPOI "to the four corners of the world".

In addition to the quantitative aspect presented above, we also want to record the production of a book, whose title is "Indigenous Peoples and Universities Journeys - 2021", organized by the same authors of this work. Among other possible meanings, this book is a very concrete expression that the impossibilities of this life can become rare opportunities to go beyond what we could ever imagine. Given the richness and diversity of events and themes covered in that edition, the book arose from the need to have a panel or

¹⁴<https://www.youtube.com/@jornadaspovosindigenaseuni2421>

¹⁵<https://www.facebook.com/jornadaspovosindigenas>

general catalog of events held at JOPOI 2021, also revealing the methodology used and the behind-the-scenes of its construction.

The provision of financial resources for this book was due to the timely and generous partnership and insertion of the Federal Institute of Education, Science and Technology of Ceará – IFCE, especially the Núcleo Audiovisual Jaguaribe – NAJA/Campus Jaguaribe, which, through Notice nº 05 of August 20, 2021 – PROEXT/IFCE (Institutional Support for Art and Culture Events), also raised funds for the edition of an audiovisual about the achievements of JOPOI 2021. The book project and its initial design are also a merit of the JOPOI team NAJA, added to the talent of Lorena Siqueira, a UFC scholarship holder, who made the final revisions and included QR Codes in the cataloged events – lectures, debates, cultural and artistic events, including indigenous cinema exhibitions, etc. – allowing direct access to the platform where they are located, the JOPOI YouTube channel.

Finally, this book demarcates – in the space of “virtual”, “on line” or *meta-presential*, as called – our field of struggle in favor of the indigenous peoples of Brazil, especially in the year 2021, in which these Peoples mobilized against the thesis of the so-called Marco Temporal to guarantee their right to immemorial possession of their traditional territories, in a network and synergy with universities and organizations supporting indigenous struggles. Along with the various events and demonstrations of solidarity with the indigenous cause of Brazil and Latin America, JOPOI 2021 was the stage for the production of unprecedented, rich, powerful material, which will greatly contribute to research and memory on current and which, organically, are fundamental in the fight against ethnocide and genocide imposed on original peoples, particularly in the current scenario in Brazil.

FINAL CONSIDERATIONS

The participatory and inclusive methodology adopted by JOPOI, involving representatives of all partner institutions and indigenous peoples in the organization process, reflects a deep commitment to the principles of indigenous autonomy and self-determination. This approach enriches the content and relevance of the event, strengthening relationships of trust and mutual respect between the various actors involved. Said poetically, the construction of JOPOI is a great effort, followed by a banquet of rich delicacies and diverse flavors.

JOPOI establishes itself as an inspiring model of how academic events can transcend traditional boundaries and become true catalysts for social change. Its impact goes beyond the academic world, touching lives, strengthening communities and contributing to the construction of a future where cultural diversity is celebrated and the rights of indigenous peoples are fully respected. As JOPOI continues to evolve and expand, its potential to generate positive and lasting change in society will only grow, making it a truly transformative initiative in the arena of indigenous rights and intercultural education.

It is important to highlight that JOPOI is not limited to just being an academic or cultural event. It is configured as a movement of resistance and affirmation of indigenous rights, aligning itself with the contemporary struggles of these peoples, such as the mobilization against the Marco Temporal. In this sense, JOPOI plays a crucial role in making indigenous demands visible and strengthening, serving as a platform for *advocacy* and political articulation.

The "Kurumins Festival", as the culminating moment of JOPOI, stands out as an important initiative. By promoting the meeting between indigenous and non-indigenous children, this event contributes to the construction of a more inclusive and conscious society from new generations onwards, planting seeds of understanding and mutual respect that can flourish in a future of greater harmony and social justice.

The publication of the book "Jornadas Povos Indígenas e Universidades - 2021" represents a significant milestone in the trajectory of JOPOI, consolidating its contribution to research and memory on current indigenous themes. This record, along with the audiovisual material produced, documents the event's accomplishments and serves as a valuable resource for researchers, activists, and educators interested in contemporary indigenous issues. The production of these materials represents an important step in consolidating and disseminating the knowledge generated by the event, providing a basis for future research and actions in favor of indigenous rights.

The exponential growth of JOPOI throughout its editions, involving dozens of indigenous peoples, universities and support organizations, demonstrates the transformative potential

of this type of initiative. Expansion beyond national borders, including participants from other Latin American countries and even other continents, reinforces the global relevance of indigenous issues and the importance of international solidarity.

As JOPOI continues to grow and evolve, its potential to catalyze positive change in the relationship between non-Indigenous society and First Nations peoples will only increase. Its organizational model, based on active participation and indigenous protagonism, offers important lessons for other academic and social initiatives that seek to promote intercultural dialogue and social justice.

JOPOI also stands out for its ability to adapt and innovate in the face of contemporary challenges. The transition to a format *meta-presential* during the COVID-19 pandemic not only demonstrated the resilience of the event, but also opened up new possibilities for outreach and participation. This adaptability is a testament to JOPOI's continued strength and relevance in a rapidly changing world.

The strategic use of digital platforms and social networks by JOPOI deserves special attention. By utilizing Instagram, Facebook and YouTube to promote and broadcast events, JOPOI not only expands its reach, but also creates an accessible and lasting digital archive of crucial knowledge and discussions on Indigenous issues. This contributes significantly to the democratization of access to information and to the preservation of the memory of indigenous struggles and cultures.

It is appropriate to highlight JOPOI's role in training a new generation of researchers, activists and professionals sensitive to indigenous issues. By providing a space for meeting and exchange between students, academics and indigenous leaders, JOPOI contributes to the formation of networks of solidarity and collaboration that can have lasting impacts on society.

The interdisciplinarity of JOPOI, evidenced by the diversity of topics covered and the variety of event formats (round tables, workshops, film shows, artistic presentations), reflects the complexity and richness of indigenous issues

contemporary. This holistic approach allows for a deeper and more nuanced understanding of the challenges faced by indigenous peoples and possible solutions.

The future of JOPOI looks promising, with prospects for expanding its network of collaborators, deepening discussions and expanding its impact. The challenges that arise, such as the need to guarantee the long-term financial and logistical sustainability of the event, are also opportunities to strengthen partnerships and develop new operating strategies.

In short, JOPOI is consolidated as an initiative of great relevance in the Brazilian and Latin American academic and social scenario. Its impact goes beyond the mere holding of an annual event, constituting a continuous movement of articulation, reflection and action in favor of indigenous rights and the construction of a society based on principles of ethnic-racial equity and respect for cultural differences.

Finally, it is crucial to recognize the role of JOPOI as a space for resistance and affirmation of indigenous rights in an often adverse political context. By giving visibility to indigenous struggles, such as the mobilization against Marco Temporal, among other struggles, JOPOI positions itself as an important actor in defending the territorial and cultural rights of original peoples. It also represents an inspiring example of how academia can engage ethically, committedly and transformatively with the pressing social issues of our time. Its legacy is already significant, and its future potential is immense in building bridges between different knowledge, cultures and world views, contributing to a fairer and more diverse ecology of knowledge for all people.

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