

International educational cooperation, coloniality and emancipation: the Program Teacher Qualification and Portuguese Language Teaching in East Timor and the teacher education

Cooperação internacional educacional, colonialidade e emancipação: o Programa de Qualificação de Docente e Ensino de Língua Portuguesa no Timor-Leste e a formação de professores

Cooperación internacional educativo, colonialidad y emancipación: el Programa de Qualificação de Docente e Ensino de Língua Portuguesa en Timor Oriental y la formación de maestros

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Abstract

We present an epistemological reflection of international cooperation between Brazil and East Timor, focusing on the education scenarios of the many institutions of teaching, mainly the actions of Brazilian teachers with respect to the education of East Timor's teachers. We give importance to situating the reader about: the history of the country, to which we shall devote some thoughts; the process of globalization; the process of rapprochement and partnership with Brazil in the field of education, including scientific education. This scenario enabled us to perform analyses, based on both reflections on the coloniality of power and on the performance of the paternalistic subjects involved in the process. The analyses led to the rethinking of issues pertaining to the internationalization of the Brazilian University, including those related to programs for South-South cooperation.

Keywords: East Timor. Teacher Science Education. Coloniality. International Cooperation.

Resumo

Apresentamos uma reflexão epistemológica da cooperação internacional entre Brasil e Timor-Leste, focando na formação de quadros das diferentes instituições de ensino, principalmente das ações de professores brasileiros na formação de professores do Timor-Leste. Partimos do Programa de Qualificação de Docente e Ensino de Língua Portuguesa no Timor-Leste (PQLP). Consideramos a importância de situar o leitor a respeito: de fatos que marcaram a história do país; do processo de globalização; do processo de aproximação e parceria do Brasil no campo da educação, incluindo a científica. Realizamos análises baseadas em reflexões sobre a colonialidade do poder e algumas atuações assistencialistas, visando repensar questões sobre a internacionalização da universidade brasileira, incluindo aquelas relacionadas aos programas de cooperação sul-sul.

Palavras-chave: Timor-Leste. Formação de Professores de Ciências. Colonialidade. Cooperação Internacional.

Resumen

Presentamos una reflexión epistemológica de la cooperación internacional entre Brasil y Timor Oriental, centrada en la formación de los panoramas de diferentes instituciones educativas, especialmente las acciones de los maestros brasileños en la formación del profesorado en aquel país. Partimos del Programa de Qualificação de Docente e Ensino de Língua Portuguesa em Timor Oriental (PQLP). Consideramos la importancia de poner el lector al tanto acerca de: los hechos que dejaron huellas en la historia del país; el proceso de globalización; el proceso de acercamiento y colaboración de Brasil en el tema de la educación, incluso la científica. Se realizaron análisis con base en las reflexiones sobre la colonialidad del poder y algunas actuaciones de asistencialismo, con el objetivo de replantear cuestiones sobre la internacionalización de la universidad brasileña, incluso las relacionadas con los programas de cooperación Sur-Sur.

Palabras clave: Timor Oriental. La formación de maestros de Ciencias. Colonialidad. Cooperación Internacional.

Introduction

In this article we present an epistemological reflection from the production conditions of the international cooperation between Brazil and East Timor, focusing on the scenarios of the different public and private institutions, mainly the actions of Brazilian teachers teaching East Timor's teachers, focusing on the Program Teacher Qualification and Portuguese Language Teaching in East Timor (PQLP), managed by Brazilian Federal Agency for Support and Evaluation of Graduate Education (CAPES), an entity of the Ministry of education (MEC), and coordinated academically by Federal University of Santa Catarina (UFSC).

Accordingly, we propose to discuss in this article what the challenges for the Brazilian cooperative, in terms of contribution to educate and train teachers in Timorese territory. In accordance with this issue, we aim to broaden the understanding of the functioning of

this program, beyond reflections focused on the issues related to the coloniality of knowledge/power and paternalistic views, which may affect the work of the Brazilian's cooperators.

The reflections/provocations raised in this article intend to contribute to the overcoming of these looks, leading us to rethink more general issues on cooperation relations, which include the internationalization of the Brazilian University, in particular those related to South-South cooperation programs, which have specific characteristics that make them particularly different from the South-North programs. Thus, it becomes necessary and urgent to construct new understandings about that international cooperation from institutions directly involved in the participating countries. In the case of Brazil, universities involved in South-South cooperation programs, should discuss and deepen their understandings of the differences, whether they are cultural in nature, political or economic, which we discussed here in terms of coloniality/subalternity and emancipative processes.

Production conditions of the discourses of cooperation

The concept “production condition” is, for the analysis of the discourse, one of the most important for the understanding production senses. It is not just a description of the immediate context involving the subject and the situation, but it also has a claim to include other more extensive as the socio-historical context, ideological. For example, the society with its institutions, ways to organize them, how it organizes the power, how it produces the events, how all this affects the subject in their positions, according to the imaginary (ORLANDI, 2008). Starting from this assumption, the history of East Timor has a fundamental importance for understanding these production conditions.

Despite the distance, geographical barriers were not limits to the imaginary European colonizer, with direct reference to the Portuguese, who dominated and exploited the Timorese territory for about four centuries. This long period of domain and certain “cultural imposition”

finished in 1975, with the Cravos' Revolution in Portugal, added to the Timorese independence movements. However, this independence was brief, because in few days happened the Indonesia invasion. One of the consequences was the deterrent of the use and teaching Portuguese language in schools and public institutions. The occupation, maintained by Indonesia due to an obligation until 1999, caused one of the largest genocides of the 20th century, with over 30% of Timorese dead either directly or indirectly by conflict (SAKAMOTO, 2006).

To strengthen this sense of domination, Indonesia spread its nationalist ideology, by using a system of education that banned the Portuguese language in all schools and by imposing its language, the new programs began to teach the children the Indonesian culture and history, completely ignoring its specificities in East Timor (HULL, 2001).

According to Feijó (2008), after the Indonesia's military invasion, the Indonesian Bahasa (Indonesian Language) became the official language of the Timorese territory "the language of public administration and education, the police and the army" (p. 149). The generations who went to school at that time learned the Indonesian *Bahasa*, because the Portuguese language was banned (FEIJÓ, 2008).

Hull (2001) tells us that the Indonesian troops' indiscipline was phenomenal. The Indonesian army could do almost anything with the Timorese without consequences. In this sense, it seemed clear that the population resented the occupation and sympathized with the resistance, whereby it struggled for years and took refuge in the mountains.

The journalist Rosely Forganés (2002, p. 28) reports that in the late 1990's, against a backdrop of a complete devastation caused by years of Indonesian occupation, what could be most heard in the streets was the Timorese expression "burned, burned, but ours now!" (FORGANES, 2002, p. 28). In this sense, with the intervention of the UN in 1999, 78.5% of the population voted in a referendum against the integration of East Timor and Indonesia. After a period of two and a half years in which the territory was managed by the United Nations,

in 2002, the independence was re-established and the Portuguese language (language of instruction) was chosen as the official language, in addition to Tetum (cultural language), due to its importance in the process of resistance.

Twenty-five years later the territory began to emerge from its colonial phase; it was not necessary to seek a national identity. The country became unique, in the linguistic point of view, with fifteen indigenous languages, most of which purely Timorese (by the way, not spoken in Indonesia), and some of them branched into multiple local dialects. In addition to this polyglossia, much of the territory was unified by the use of Tetum as a bridge language, and people who had gone to school also spoke Portuguese. This polyglossia did not prevent employees of the colony and the Catholic clergy to communicate with the population, since the indigenous who did not speak Portuguese could communicate through the Tetum-Dili (Tetum-praça), a variant of Tetum merged with Portuguese and easily learned by Europeans (HULL, 2001, p. 31).

For most Timorese, the influence of Christianity and the Portuguese language, despite being constant, was indirect. Therefore, Timorese ancestors adopted the Portuguese only because Europeans (Lusitanian) did not affect either the native institutions or made few attempts to modify the indigenous culture. Hull (2001) highlights the importance of choosing Portuguese, despite the proximity to Australia. In an interview, the author lamented, “the complicity of our governments to the terrible genocide that followed” (p. 81). In other words, the author means the support that the Australian and U.S. government gave the Indonesian invasion.

It was in the attempt to restore Portuguese as the official language, along with the notorious Tetum, both languages resistance (because they were prohibited during the period of Indonesian occupation), that the work of international cooperation between Portugal and Brazil started, mainly after the Democratic Republic of East Timor Constitution of 2002. In this context, the work of these two countries focuses on Portuguese language education in aimed to all levels of education.

In this way, and within the goals which also include political and cultural restructuring, one of the challenges of East Timor is to make the children of the country – after the independence recovered in 1999, and the Constitution enacted three years later – learn to speak the Portuguese language, taken as official. This is seen as a difficult task, because most teachers had Indonesian origin, during the occupation period, i.e., the imposition that obligated a whole generation to speak Indonesian language.

With independence, the problem of education of Timorese teachers came. Currently about 85% of these teachers do not have any kind of formation in academic molds.

The Brazilian participation in the Timorese education

After the approval of the constitution in East Timor, what happened then, mainly with the army's help, was the implementation of planned and structured programs focused on teaching the Portuguese language. Thus, since the first years of Portuguese language insertion in East Timor's schools, Brazil proposed a document of rapprochement between cultures through the language. Its beginning occurred with mobilization and visits of Brazilian college students involved in projects of teaching Portuguese language in East Timor in university classes and also to the Timorese army. In both cases, the popular Brazilian songs were quite used.

Despite these first trips of Brazilian students, officially, the actions of the Brazilian cooperation began in 2005, whose main objective was to help the Timorese in their effort to give the country a legal and organizational framework for the educational system, based on the work starting from the Portuguese language.

In this context the partnership between CAPES and East Timor government started through the Teacher Qualification Program and Teaching of Portuguese Language. The legal basis of this program is the additional adjustment to educational cooperation agreement

between the Government of the Federative Republic of Brazil and the Government of the Democratic Republic of East Timor (RDTL, 2007), in the Memorandum of Understanding signed between the CAPES and the Ministry of Education and Culture of East Timor (METL). Thus, the CAPES have sent Brazilian teachers of different areas of knowledge to work in teacher education programs, which support the reintroduction of the Portuguese language in that country. In March 2011, with the signature of the Complementary Adjustment to the Educational cooperation agreement between the Government of the Federative Republic of Brazil and the Government of the Democratic Republic of East Timor for implementation of “Qualification of Teachers and Teaching of the Portuguese language in East Timor”; Federal University of Santa Catarina (UFSC) became the institution responsible for coordinating the program.

The programs developed in partnership within the abovementioned objectives, are the following: 1) Initial and continuing teachers education; 2) Portuguese language education in formal and non-formal localizations.

In 2005 selection call notices were launched to recruit several Brazilian teachers, who later experienced the opportunity to work education East Timor teachers. Since then, about 50 professors from the most diverse corners of the country and from different areas of knowledge purposed to stay between 6 to 18 months in East Timor, involved in different projects working with primary school teachers; educating secondary school teachers (mainly in the areas of natural science); teaching of the Portuguese language, in addition the specialization (*latu sensu*) course at the National University East Timor Lorosa'e.

The introduction bases of PQLP have been demanding, since the school year 2005-2006, the use of Portuguese as a language of instruction since the 1st year of Pre-Secondary Education (7th year of schooling), going into effect for the following years progressively (RDTL, 2007).

At the beginning, this project provided Timorese with teachers of middle school and high school, access to teaching materials in

Portuguese, in addition to preparation of textbooks and teacher guides in the areas of knowledge from each fellow involved (according to 2008 data provided by the Brazilian Embassy in East Timor). In the early years of cooperation, these didactic materials were inadequate or nonexistent in many localities. Thus, the work of the Brazilians was always targeted to the adoption of Portuguese as the language of instruction (teaching).

In addition to the teacher education using the materials produced, according to the 2008 activities report, published by the Brazilian Embassy in East Timor, other initial goals of the project were done: 1) acting on the *Bacharelato de emergência*, a kind of short degree for High school and Middle school teachers, aiming to work with content-related knowledge of the disciplines and knowledge necessary to develop other educational activities inside and outside the school and 2) Courses offers in physics, mathematics and Biology to the Timorese teachers from several districts, in contribution to the reintroduction of the Portuguese language in the school environment and its dissemination, through the use of didactic material in Portuguese by the Timorese teachers.

Considering the performance of Brazilian teachers education the Timorese, it is important to note that this new phase in the history of the country, a new legitimization language, still seems to be associated with a cultural revaluation process, even if antagonistic, because it considers that a national culture is not isolated from the global context. This is well understood by the choice of an own official language, Portuguese language, which is based on a series of interests and objectives. Geoffrey Hull, a recognized Australian linguist, also a supporter for the Portuguese language in this case, as a symbol and national identity, discoursed in Tetum defending the adoption of Portuguese as the national language and then described some objectives:

[...] the preference for Portuguese as a co-official language of East Timor is not only regarding all the cultural and ecological factors. The Portuguese itself is a language with important part in the modern world. As the English, the Portuguese is an international language (including dialects) with more than 180 million speakers in Europe (Portugal and Galicia), Africa, Brazil, and three small areas of Asia (Goa, Malacca and Macau) as well as East Timor. Although not used internationally as a bridge

language, such as English, Portuguese is spoken more in the world than Russian, Japanese, German, French or the Javanese (HULL, 2001, p. 43).

Nowadays the number of Portuguese speakers is even more expressive, because in accordance with the Estathistic Geography Brazilian Institute, since 2013, the Brazilian population has already surpassed the 200 million inhabitants, that is more than 180 million previously referred to the total of countries. Also, according to Hull (2001), in the economic vision, the Portuguese must also be seen as an opening door, because it is similar to other neo-Latin languages, such as Spanish, Italian and French. These languages, especially Spanish and French, have great relevance in the commerce world. In the case of the English language, this approach is not well perceived, because of cultural issues and historical evolution of the language that has isolated it from the other. In general, the languages speakers have either a low domain of Germanic origin languages and Neo-Latin languages.

It is noticeable that the issues related to the choice of the language are based on fields of dispute, involving not only interests of the East Timor, but also the countries that are part of the cooperation. Brazil, for example, is inserted in this program for a number of reasons, among which, the possible position to be conquered as a leader in Latin America and the maintenance of a permanent seat on the United Nations Organization (UN). The fact that East Timor is a country with a privileged localization, due to its close proximity to Indonesia, the Asian Tigers and Australia, ends up attracting other countries. In addition, there is the issue of oil reserves, which are attractive to the economic interests of many countries, among others aspects in this small country of Southeast Asia. With respect to the English language, there is also an incentive from the UN and the Timorese themselves have the idea that learning English can be a guarantee of employment, because close countries such as Australia, often encourage the teaching of this language. These questions show that the participation in this or that project is not a neutral choice, also any positioning, any speech, even that one who preaches an alleged neutrality based on “simple cooperation”.

Actions of educators in science education – coloniality effects and attempts of transnationalization

According to Souza and Alves (2008), with the presence of Brazilian teachers, which began in 2005, acting within the structure to prepare the Timorese education system, preparing classes and learning materials for curricular disciplines, it also began a movement concerning the (im) possibilities of the Timorese's voice and action expressions, targeting, according to the author, some cultural erasing.

These impossibilities will be treated here as reflections of a wider process, which starts what some authors treat as globalization (and its effects), such as the transnationalization, education assistance and neocolonialism, through coloniality of power. However, before we look at the specific situation of production education actions taken by the Brazilian teachers, we consider essential to clarify some of the senses related to each of these phrases/concepts, from the perspective of authors who deeply study them.

To Mignolo (2003, p. 36) “colonial differences mean the classification of colonial/modern imaginary planet practiced by the coloniality of power, an energy and a machinery that transform differences in values”. It is in this context, in an attempt to explain a series of complex social and historical phenomena, from the processes of colonization, that the author develops the idea of colonial semiosis which emphasizes conflicts generated by the coloniality in the level of socio-semiotic interactions, banishing the notion of “culture”, since this is a keyword of the colonial discourses that classify the various localities on the planet. For this, the author assumes that the power of coloniality submits the entire planet, which articulates for the production of knowledge and its classification apparatus. In this sense, the Eurocentrism becomes, therefore, a metaphor to describe this coloniality, in the perspective of subalternity.

Thus, it is important to keep in mind that this rule does not only occur in the direction (aseptic) from Europe to East Timor, but as a symbolic effect, full of symbolic contamination (and therefore non-

aseptic) in which Brazil acts as an intermediary in these relationships by incorporating features of an independent country and, for a number of reasons already mentioned, with their elites in support of rapprochement between countries, aiming at maintaining a status that legitimizes the different forms of power.. In this way, an “unpretentious” approach more than provide element of liberation/emancipation, it might turn out to be chained people even more to their post colonized condition, that is, to the condition of a country that, although possessing certain political independence, does not get rid of its cultural ties to the old or new underlings “protector” or “guardian” (SOUZA; ALVES, 2008).

As a background of coloniality's power, there is the globalization, which Mignolo (2003) refers to two complementary shapes in his analysis: as a reference to the last century and as a reference to the last five hundred years of the modern world-system, in which distinguishes four coexisting moments: Christianity, civilizing mission, development and Global Market, each one corresponding to specific global project, which inaugurates different stories.

We bring these references to show that, in this context, the pedagogical practices of the Timorese teachers becomes effective, by Brazilian teachers, in addition to other actions such as the production of teaching materials, and, mainly, by defending a conception of science and technology, less static and more problematic, that dialogues with the local reality.

In this sense, the work with the Brazilian cooperative that were, until then, teachers who worked in basic education in the school system, and who traveled to East Timor to work in teacher education, urged from reflections and actions on which the best teaching profile to work with the PQLP in East Timor is.

One of the problems observed was that a large portion of Brazilian cooperators who have moved to East Timor did not have the proper training. The requirement was only a degree and a couple of years of teaching practice. Something usually heard nowadays in undergraduate courses in all areas: to be a teacher it is only necessary to know the contents.

To go even further in this discussion, we point to the initial education of teachers in Brazil, which generally where in the model 3 + 1, which guided the degrees until the past decade. Inside this, a lot was reinforced to neutral and true scientific knowledge that the pedagogical practice was only an application of the theoretical knowledge, inside of the dichotomy theory and practice or technical rationality. Considering this, the practices directed to teachers in East Timor, sometimes were restricted in the presentation of contents of physics, chemistry and biology, without considering local culture, the symmetry that should exist, the dialogue of know-how and the importance of the knowledge of the area of education in teaching science teachers (SOUZA; ALVES, 2008).

On the other hand, several were the compliments from Timorese teachers. That period emphasized the friendliness and clarity on pedagogical practice of several cooperators, compared to other foreigners, for example the Portuguese. This fact can be linked to similarities of the contexts and situations that we have in Brazil.

In addition to this question of training, on our first visit to East Timor in 2009, there were innumerable interpersonal conflicts among Brazilians. At this time, only the CAPES was running the program. There was a Brazilian Coordinator Timorese land, which organized and accumulated administrative, political, pedagogical functions, among others.

Spagnolo (2011) reports numerous problems in management from 2005 to 2008, which involved communication difficulties with CAPES (Organization of the Timor related to works for the scholars), the numerous conflicts among Brazilians, and also difficulties for selecting people with the right profile:

Learning to live daily with colleagues, to work in groups, to have serenity and spirit of adaptation in adversities were essential qualities. It would be impossible to detect this profile in a brief interview. There should be a longer meeting with the candidates, a kind of workshop or retreat. It would not be a waste of time and money. Taking not suitable and problematic teachers to East Timor would be worse. (p. 78).

Thinking in this way, for not having a formation in Brazil or even pedagogical coordination linked to any University, there was not any requirements on the edicts aimed at reflections on the training of teachers. Teaching experience was the only requirement and this was not sufficient to meet many demands about the complexity of what is to train a teacher in a country different from ours. In this sense, the materials and practices intended to train science teachers in East Timor is often restricted to the presentation of contents of physics, chemistry and biology and mathematics.

Pimenta and Anastasious (2005) argue that such experiences influence the way higher education teachers act and also, in this model, the view that common sense was something without value and which should be tackled through a neutral and true scientific knowledge always was reinforced, encouraging to the subject learn with the greatest objectivity possible.

The point of view of these authors refer us the possibilities to make counterpoints and different practices of teachers, in which it is possible to give an opportunity for a reflection about teaching, which is not only on teaching ability to explain the concepts, in fragmentary form, taken from absolute synthesis, fruit of an education that often also privileges approaches or this kinds in his own ranking of own teachers (educators).

In this phenomenon it is necessary to focus on intention to justify the not generalizable, in other words not work for common contents of each area, as if they could be adopted regardless of context. Regarding to this, not even some of the theorists of the called education “globalization” agrees on the existence or not of a world educational culture or common to several countries and contexts. Dale (2004), for example, highlights the presence of a “globally structured agenda for education”, which would explain, in parts, this work of teachers within the sense of international cooperation, often based on the transmission of contents eurocentricly legitimized and therefore dominant.

This author also argues that the field of education policies in relation to globalization can be seen under two main explanatory

approaches: of an “Worldwide Educational Common Culture” and of “A Globally Structured Agenda for Education”, so what is common between these approaches is that it recognizes that today there is a world of exchange precepts and guiding practices of education systems in various parts of the planet, in a vertical manner, which, incidentally, does not seem to be new, because it is characterized by globalization since the colonization by Europeans in different parts of the world.

This unilateral and vertical movement of the approach from scientific knowledge in school and, consequently, the imposition of ideas on teacher education, can also be considered from the perspective of a transnationalization of education, which, when disregard the voice oriented to a nation, could constitute neocolonial or subaltern. Some authors (ORTIZ, 1996; DALE, 2004) define the transnationalization as a transfer of knowledge and ideas thought/planned in other situations and Nations, for a developing nation or still in the process of structuring, as the case of East Timor. In Ortiz (1996), for him this notion began from the process called transculturation and is also very evident in studies about cultural transmutation extremely complex happened in Cuba.

Is there an educational assistencialism in the intersubjectivities?

According to reports from Brazilian teachers who have participated with PQLP and also according to Souza and Alves (2008), there was a range of practices and proposals that were approaching some sort of international cooperation policy, a “partnership between friends”, and sometimes, especially in various power struggles between scholars and teachers in the complex Timorese structure, the practices of education were seen as actions of independent volunteers, in which each person was there to act for themselves and not considering hierarchical levels.

Still thinking about the effects of these coloniality/subalternity meanings generated by relations between the subjects, issues related to how to admire the cultural differences in the pedagogical practices and didactic materials and, how this affect the Timorese education, make us

think about the considerations of Paulo Freire (1985) about conceptions of subject, reality and knowledge. This author considers that education, no matter in what scope it occurs, it is communication, dialogue, in the level of not having an exchange of knowledge, but a meeting of interlocutors subjects who seek the meaning of meanings. These meanings, almost unable to be constructed, are inside a process of repetitive transmission, with knowledge not problematized. When referring to reality, we realize, based on Freire (1983; 1985), as something constructed from the immediate context (East Timor itself and its local culture) and broad (influences from other countries), although the claim of universality, by symbolic effects of the coloniality's power, mainly regarding the notions of science and scientific knowledge. To deal with this knowledge, in the perspective that here we highlight, the same is considered as Dialogic, so it settles (appears) on the relationship between the subjects and the object that you want to meet (which are not neutral), in contraposition to the model of unilateralism/bilateralism. We emphasize that the bilateralism also happens to be seen as outdated by this dialogical conception, because it does not consider the existence of a particular knowledge, that comes from educators and educated (Brazilian and Timorese teachers), in a reality also influenced by this intersubjective relationship with the peculiar issue of not only work with scientific knowledge, but work it parallel to teaching a new language.

It is in this context of relations between the subjects, knowledge and reality that we point the danger of the possibility notion from “educational assistencialism” (FREIRE, 1985) as a possible delimitator of the material's production conditions produced and the other educational actions made by the teachers from PQLP in his early years in East Timor. Freire explains this notion in a better way:

[...] assistencialism is both an effect and a cause of massification..., it offers no responsibility, no opportunities for making decisions, but only gesture attitudes which encourage passivity, [...] it never leads to democratic destination (FREIRE, 1983, p. 15-16).

Freire (1985) considers education as an epistemological situation in which the communication and relationship between knowing subjects

occur, in which they are mediated by the knowable object that, in an escape to the educational assistentialism, should be questioned and understood by the intercommunication rather than by extension of thought.

The discursive perspective (French Discourse Analysis) also legitimizes the subject's role as active in the processes of communication (as the education here defended), when considers and bases on the production of discourse as linked to production of the senses. Thus, these senses are like "(...) a particular relationship related to the subject – affected by the language – with the story. And it is the gesture of interpretation which performs this subject's relationship with language, with the story, with the senses" (ORLANDI, 2003, p. 47). In this way, the Discourse Analysis (DA) appears to be a reflection promoter about the senses possibilities from the scientific education of Timorese teachers.

In addition to devoting greater importance to discourses, the movement of meaning and understanding of language, another reason to think the performance of Brazilian teachers from Natural Sciences' area in East Timor, through this reference, connects to the aforementioned paraphrastic manner and descontextualized, in the sense of frequent repetition, for the treatment of contents, a conception of scientific education that problematizes too little.

Following this way, it seems a frequent defense (antagonistic) protection/consideration to the local, starting from the global and coming from the dominant discourses. Then we come with the questions: is it possible to do differently? We affirm, yes! Brazilian teachers can be in the backset, configuring categories of resistance, with the promotion of abroad scientific discussions, but concerning the reality of East Timor.

But who are the Brazilians who go there?

The selection of Brazilians cooperative who go to Timor has utmost importance. The refinement of this look has made it possible to choose the paths that better defined the desirable profile. Our interest

has several directions like career, education, expectations, interests and motivations, the way and the professional position they occupy. All of that is important in the constitution of this cooperative-subject.

As shown in the table below, due to requirements of the edicts to select the teachers, the vast majority has some kind of link with Brazilian universities or with basic education. They all have experience with educating teachers or reflections in the area of education. Most of them have master's degree or are getting the master's degree. In a smaller number, in these 18 months, only 6 have only Bachelor degree, which became involved with the education of teachers, working in projects and pedagogical coordination in basic education. Several have served as teachers in higher education institutions.

Table 1. Education levels of cooperators in three semesters.

Year	PHD	PHD Students	Master's degree	Master's degrees students	<i>Latu Sensus</i>	Graduation (Licensed)	Total
2012.1	–	01	02	06	–	–	09
2012.2	02	02	08	09	08	03	32
2013.1	01	03	08	07	03	03	25
Total	03	06	18	22	11	06	66

Source: constructed by the authors from data provided by CAPES.

Only to demonstrate the scope of this program and just to get some idea about the impact of these actions, in 2013, Brazilian teachers developed¹ many activities in different areas:

¹ Extracted from Annual Report of PQLP

Table 2. General Framework of the actions of Brazilian teacher in East Timor

General Framework - 2013	
Permanent Activities People	
Teaching Portuguese Language	338
National University of East Timor (UNTL)	454
Teacher Education in service	25
Total	817
Temporary Activities	
Teacher Education	727
Teaching Portuguese Language	241
Promoting Cultural Language	337
Total	1.305
General Total Participants Served Directly by PQLP	2.122

Source: constructed by the authors from data provided by CAPES.

This exercise in rescuing the knowledge of local reality gets in accordance with the way in which reading activities are understood in DA, in other words, as a broad process of sense attribution, in which are part of the reading stories from the subjects involved, as well as the understanding of what is reading, where this reading (including the social space of who is reading) occurs, what is read, why they read and how it is read (ORLANDI, 1996). In addition to bringing the DA as a possibility of rescue from local readings by subject of knowledge, we believe that the work from these senses is not an end in itself, but a transforming possibility, as it is in the Freire's (1985) perspective.

Considering a Freire's (1985) approach, which also refers to the participation of Brazil in education policies in other countries, Delizoicov (1982) demonstrates the possibility of a job with the teachers being educated (in his experience in Guinea-Bissau, Africa) to defend the importance of the application of abstracted situations in which the student lives to determine generator subjects, which translates an interesting effort, in the search of scientific learning contents through the knowledge of the local reality.

The construction of knowledge about East Timor by Brazilians and Timorese is also reflected in the production of thesis and dissertations resulted from integrated research between East Timor and education of teachers. As raised from CAPES website, there are 17 dissertations of master's degree (PIMENTEL, 2004; FERNANDES, 2006; SOARES, 2009; GUSMÃO, 2010; BELO, 2010; ROSÁRIO, 2010; RODRIGUES, 2010; COSTA, 2010; VARELA, 2011; FERREIRA, 2011; SILVA, 2011; REIS, 2011; RIBEIRO, 2012, SANTOS, 2012; PEREIRA, 2012; BRITO, 2012; TEIXEIRA, 2013) and one PhD thesis (MARTINS, 2010) in a survey done in 2012.

Therefore, it is important to note that not only Brazil contributes to education in East Timor, but East Timor also teaches other educational, cultural and social perspectives. This experience is reflected not only in works such as those in the table above and in the production of knowledge, but also in our schools and universities, with this learning that Brazilian and East Timorese have the privilege of experiencing.

South-South University internationalization and their specificities

Public policies that encourage international cooperation between universities and South-South are very important to strengthen ties and these meetings have provided many fruits. Undoubtedly, the PQLP opened doors, promoting numerous actions undertaken in East Timor over these ten years.

Among these ports, an edict from CAPES promotes an interesting exchange between teachers and students from universities in countries that speak Portuguese. For example, in our project with East Timor, involving the Federal University of Santa Catarina and the only public university in that country, the National University of East Timor (UNTL), some actions culminated in the creation of the first research group in the Faculty of Education, suggested by a East Timorese professor, with the support of Brazilian teachers of PQLP. The called Group of Studies of Science Education and Technology in Education (GEECITE) promotes weekly meetings, providing theoretical and deepening of studies of Timorese students.

On another front, we have 15 Timorese undergraduates and postgraduates studying at our university, coming with a scholarship from their country. In 2013, 150 Timorese students were studying in many Brazilian universities. This is all also part of the internationalization of Brazilian university, which now needs to receive students with difficulties of language, needs to educate our university professors and Brazilian students to recognize cultural and social differences, the differences between students from countries in South-South cooperation (Africans from different countries are different from each other, but the difference can be even greater in relation to the Asia and East Timor).

We need urgently to discuss aspects of inverted ethnocentrism, remembering the difficulties faced by Brazilians in their education in a foreign country. We have to talk about aspects of different treatment of students from the North (Europe and USA) and South (Africa and Asia), because some times we forget we are not Europeans.

What do we need to do here to make this University internationalization be effectively productive and emancipative?

Final considerations

In a context where Brazilian teachers assume a significant portion of responsibility in the teachers education from East Timor, it is necessary to break with what appears to be a fine line between educational progressive practices and another based on transnationalization or inculcation of neo-colonialist ideologies, which situates the Timorese in a subordinate position, sometimes legitimating eurocentric ideas in formation.

This participation of Brazil, linked to foreign assistance policies to education, needs to be thought critically, in a way that PQLP teachers reflect on the intrinsic issues to form and content (which are not separable) of materials produced by them and for the training of other teachers in the Portuguese language and scientific knowledge, breaking with a neocolonial strategy and/or as a symbolic effect of coloniality,

since these start to prevent the conscience of social character, in other words, they limit the manifestation from the own culture of the Timorese teachers.

As Freire (1985, p. 85) tells us, “stop being this education because it is not being in dialectic relation with its context, has no power transformation about reality”.

Considering this, thinking about education in a colonialist perspective is even more dramatic when is thought that science education is likely to be transplanted between continents, countries or cultures, because in this attempt at homogenization of cultural differences, a lot is lost, including the differences, what comes to characterize conditions of subalternity by some and, with it, opening conditions for paternalistic purposes from the others.

These reflections about this International Cooperation in East Timor, led us to new propositions about the ways of operation of Brazilian teachers educators, participants in the cooperation program, expanded in a perspective of South-South internationalization relations from institutions of higher education.

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