

Signs of a “decolonial pedagogy” in the initial training of teachers in Brazil

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ABSTRACT

This text presents research on teacher training from a decolonial perspective, seeking the constitutive dimensions of two degrees courses in Brazilian public universities, which present marks and searches of a “decolonial pedagogy”. Two undergraduate courses were object of this research: Intercultural Training for Indigenous Educators (UFMG), and Rural Education (UFPA), in which the research, through document analysis, finds aspects that refer to the emergence of a “Decolonial Pedagogy”. To carry out the research, the theorists of the Modernity/Coloniality Network were used as a basic reference, including Quijano (1992, 2005, 2010), Mignolo (1998, 2003, 2010, 2014), Walsh (1998, 2003, 2010, 2014), and others. Freire's conception of training was used as a theoretical foundation, for understanding how much his thinking is involved in this “Other” pedagogy. The methodology is based on a qualitative perspective using a documentary corpus through Content Analysis (Bardin, 2016). The research outcomes indicate that the degrees present new elements that oppose modern Pedagogy, revealing traces of a “Decolonial Pedagogy.” However, in general, there are aspects that demonstrate the reproduction and submission to the coloniality of knowledge through the analysis of its bibliographical references.

Keywords: initial teacher training; decolonial thinking; decolonial pedagogy.

Marcas de uma “pedagogia decolonial” na formação inicial de professores: estudo de casos

RESUMO

Este artigo apresenta um estudo sobre a formação de professores na perspectiva decolonial buscando as dimensões constitutivas de dois cursos de licenciaturas em universidades públicas brasileiras, que apresentam marcas e buscas de uma “pedagogia decolonial”. Foram objetos da pesquisa dois

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estudos de caso, os cursos: Formação Intercultural para Educadores Indígenas (UFMG), e Educação do Campo (UFPA). A pesquisa, por meio da análise documental, encontra aspectos que remetem à emergência de uma “Pedagogia Decolonial”. Para consecução da pesquisa se utilizou como referência básica os teóricos da Rede Modernidade/Colonialidade, entre eles, Quijano (1992, 2005, 2010), Mignolo (1998, 2003, 2010, 2014), Walsh (2008, 2009, 2013) e outros. Utilizou-se como fundamento teórico a concepção freireana de formação, entendendo quanto o seu pensamento está implicado nessa pedagogia Outra. A metodologia é de natureza qualitativa utilizando-se um corpus documental por meio da Análise de Conteúdo (Bardin, 2016). Os achados da pesquisa sinalizam que os cursos apresentam contrapontos que subvertem a pedagogia moderna revelando traços de uma “Pedagogia Decolonial”. Mas, no cômputo geral, encontra-se aspecto que demonstra a reprodução e submissão à colonialidade do saber, especialmente pela análise das suas referências bibliográficas.

Palavras-chave: formação inicial de professores; pensamento decolonial, pedagogia decolonial.

Huellas de una “pedagogía decolonial” en la formación inicial de docentes: estudio de casos

RESUMEN

Este texto presenta un estudio sobre la formación docente desde una perspectiva decolonial, buscando las dimensiones constitutivas de dos cursos de pregrado en universidades públicas brasileñas, que presentan marcas y búsquedas de una “pedagogía decolonial”. Dos estudios de caso fueron objeto de esta investigación, los cursos: Formación Intercultural de Educadores Indígenas (UFMG), y Educación Rural (UFPA). La investigación, a través del análisis documental, encuentra aspectos que remiten al surgimiento de una “Pedagogía Decolonial”. Para llevar a cabo la investigación se utilizó como referente básico a los teóricos de la Red Modernidad/Colonialidad, entre ellos Quijano (1992, 2005, 2010), Mignolo (1998, 2003, 2010, 2014), Walsh (2008, 2009, 2013) y otros. Se utilizó como fundamento teórico la concepción de formación de Freire, comprendiendo cuánto su pensamiento está involucrado en esta pedagogía ‘Otra’. La metodología es de carácter cualitativo utilizándose de un corpus documental a través del Análisis de Contenido (Bardin, 2016). Los hallazgos de la investigación indican que los cursos presentan contrapuntos que subvierten la pedagogía moderna, revelando rastros de una “Pedagogía Decolonial”. Sin embargo, en general, hay aspectos que evidencian la reproducción y sometimiento a la colonialidad del saber a través del análisis de sus referencias bibliográficas.

Palabras clave: formación inicial docente; pensamiento decolonial; pedagogía decolonial.

INTRODUCTION

The transformations that have occurred in contemporary society have originated several challenges to education and, above all, to schooled education. The professional of education is constantly surrounded by multiple challenges that affect, on a daily basis, their professional doing/being, from issues of the new configurations of the students' community, the demands arising from the new information and communication technologies, from curricular references till the issues concerning initial formation, career, and professional development, among others. In this scenario, the pedagogical thinking has been trying to be reconfigured in order to be able to fulfill the demands that are arising.

Times have changed and the pedagogical thinking in Brazil continues to be guided by the modern paradigm of colonizing origin. It is not a simple task to open rifts into the walls of this building of modernity called pedagogical thinking, which has been guiding the Brazilian education for centuries. The crucial question that appears is that the way out of this exhaustion of the modern educational model involves necessarily the construction of the paradigm Another. In this sense, the decolonial thinking has been presenting a promising horizon from which we can see the so-called ³“Decolonial pedagogies.” This is what was defended in the research that will be briefly presented in this article.

Under this context and in view of the decolonial assumption, it appears that historically the Brazilian pedagogical thinking has been encouraged by the modern colonizing rationality with European root, that is, a modern pedagogy outlined within the core of colonialism to serve the colonial precepts in the constitution of this Other colonized human, who is exploited, denied in his subjectivity, in his episteme, in his culture etc., and that, therefore, has been made invisible historically in the image of the oppressed one (Freire, 2000).

As indicated by Grosfoguel (2007), knowledge became indispensable in the subordination and subalternation process of the colonized Other. Coloniality, apart from colonialism, was made present in the mentality of the colonist and,

³For Walsh, decolonial pedagogy refers to “pedagogías que trazan caminos para críticamente leer el mundo e intervenir en la reinención de la sociedad, como apuntó Freire, pero pedagogías que a la vez avivam el desordem absoluto de la descolonización aportando una nueva humanidad” (Walsh, 2013, p. 31).

consequently, in his way of thinking and seeing himself, in his way to structure his different dimensions of life, between which is located the pedagogical thinking that is rooted within the excluding modern rationality.

In this context, the analytical categories of the decolonial thinking and its theoretical, methodological, and pedagogical developments are being presented as promising paths to guide new pedagogical routes that are committed to another project of human being and society beyond the modern canon in social, political, and economic terms. A “Decolonial Pedagogy” becomes a powerful instrument of resilience and fight against the cognitive empire implemented by the Eurocentric colonial modernity (Santos, 2019).

It is vital to regulate educational itineraries based on this Otherness pedagogical episteme, that is, concerning epistemologies that are made inferior and marginalized by the modern colonial pedagogical epistemology. In this way, it is believed that the philosophical and pedagogical assumptions of Freire (Jardilino, 2008 and Jardilino et Soto-Arango, 2020) are one of the great educational references that emerged in the last century at the epistemic Global South as a counterpoint to the modern colonialist pedagogical project of the epistemic Global North.

We emphasize that this work was not intended to deny the positive legacy left by modernity, moreover the critical modernity that addresses the relations between education and society, reflections indicated in the works of Althusser (1983), Bourdieu and Passeron (1975), Bourdieu (1999), Silva (1992), Apple (1989), Giroux (1983, 1986, 1987, 1988), Saviani (1983), Forquin (1993), Santomé (1995), Foucault (2014), Marx (*apud* Manacorda, 1991) and so many others that issued a radical criticism towards the structuring dimensions of the modern educational thinking, but still did so based on the modern paradigm, without considering other epistemes outside the modern standard. The intention, ultimately, is to find the epistemological plurality in which different knowledges from different traditions can be recognized and legitimated (Santos, Meneses, 2010). The convergence of these knowledges allows us to deal better with the challenges that we face in social, political, educational, cultural etc. spheres.

Under this perspective, we believe that a significant step towards the construction of other educational arrangements that are opposed to the colonialist, hegemonic, pedagogical logic concerns, necessarily, the initial training courses of the teachers. However, broadly speaking, we observe that initial training courses for teachers have been marked by this modern colonial rationality - A coloniality that has crossed time far beyond the extinction of colonialism (Quijano, 2005) and is present in the curricular, pedagogical,

temporal, spatial etc. structures of the courses for teacher formation.

From this point of view, the questions that arise are: a) Has the current pedagogical thinking been able to offer satisfactory answers to the challenges presented in contemporary times? and b) Would it not be part of the problem, also?

Based on this general panorama, the research focused on an investigative view at two courses designed for initial training of teachers as empirical *locus*: Course of full degree in Rural Education of Universidade Federal do Pará and the Intercultural Training Course for Indigenous Educators of Universidade Federal de Minas Gerais. We analyzed the courses considering the following provocative problem question: Are there noticeable features in initial trainings for teachers at the researched universities that reveal elements of a “Decolonial Pedagogy”?

The methodological itinerary is used as an established route to answer the problem question of the study, together with a theoretical discussion about the research method in education, the institutions involved, the survey, data treatment and analysis and, finally, the substantiation of the work.

In a first movement, a bibliographical and documental research was performed to help with the localization of the data. As per what concerns the bibliographical research, it included reading and analysis of books, studies, theses, dissertations and articles as an analytical reference of the following indicators: a) Acknowledgement of multiple forms of knowledge; b) Pedagogy of Alternation; c) Generating themes; d) Valorization of the body; e) Recognition of collective memories; f) Valorization of the land; g) Sharing of decision-making processes and activities; h) Democratic evaluation processes; i) Existence of Global South authors in the bibliographical references.

The entire material gathered was submitted to an inspection to create a reading plan with more adequacy to the theme of the research that was organized in a documental *corpus* from both courses containing the documents: Pedagogical Political Project, Curricular Matrix – the Syllabuses as well as Basic and Complementary References.

The qualitative type of methodology was adopted, using analytical techniques with different interpretations based on hermeneutics (Gunther, 2006), aiming to a profound understanding of the contents, in order to unearth de meanings contained in the object being studied. The Analysis of Content is among the different analytical techniques for the interpretation of the documental texts (Bardin, 2008), used in the research.

For such, the theoretical assumptions of the decolonial thinking were used as analytical instrument, especially in the pedagogical bias, in which Walsh (2005) found their biggest expression. We could observe her striking inferences about the pedagogical thinking of Paulo Freire who, as per the vision of the author, has at the core of his work, elements of a “Decolonial Pedagogy.”

Under this context, the Decolonial Pedagogy is translated into a form of struggle and resistance with theoretical and methodological nature within the different educational times and spaces whose greatest objective is to help to build a fairer and more humane global society. According to Walsh, for decolonization to occur, we need teachers, scholars and activists participating in the process for politization of the subject, breaking up the colonality relations. According to Walsh: “*Educación política significa abrir las mentes, despertar las masas [...]*” (2009, p. 28). In this context, the potential of pedagogical action for the transformation and reconstruction of a new way of living, power and knowledge in the world is a highly effective strategy of decolonial resistance and struggle.

The documents analyzed from the universities researched indicate effective elements towards what has been called Decolonial Pedagogy. The selection of the documents mentioned above was made based on the principle that they are presented as a structuring axis of the pedagogical process experienced within an educational institution, mainly when it deals with the initial training of teachers.

From decolonial thinking to decolonial pedagogy and the contributions of Paulo Freire

What does “decoloniality” mean and how is this sociological category involved in a project for liberation of the human being? What are the theoretical and methodological assumptions of a “Decolonial Pedagogy” that are structured in the decolonial thought?

Thinking about the so-called “Decolonial Pedagogy” implies, *a priori*, revisiting the theoretical movement that created it; it means to revisit the⁴Modernity/Coloniality network, and by revisiting it, to understand what

⁴The Modernity/Coloniality group is a Latin-American group of investigation which shares notions, reasonings and concepts with proper characteristics of identity and vocabulary, contributing to the analytical and utopian renewal of the Latin-American social sciences of the 21st century. Among the authors in the group, we can highlight the presence of Enrique Dussel, Ramón Grosfoguel, Nelson Maldonado-Torres, Santiago Castro Gomez, Maria Lugones, Catherine Walsh, among others. See more in Ballestrin, Luciana. América Latina e o giro decolonial. Revista Brasileira de Ciência Política, nº 11. Brasília, May-August of 2013.

decolonial thinking is and, based on the theoretical assumptions, to contextualize what has been called “Decolonial Pedagogy.”

Supported by Grosfoguel (2014), we used the term “network” instead of group to name such movement. According to the Author’s own elucidation:

First, I would like to make clear that there is no modernity/coloniality group: this is a fiction. Please, write it as I say. It is a great fiction, there is no such a thing. What does exist is a network; and it is a very fragile network. People believe that this is a group and that we have the same beliefs. This is not true; no one here thinks the same way. The network is heterogeneous and within it there are strong criticisms (Grosfoguel, 2013, p. 42).

For the author, the expression “network” defines best this collective of intellectuals who have been thinking about coloniality and its reverse, decoloniality.

Among the main representatives of the M/C Network, we mention Catherine Walsh, Zulma Palermo, Aníbal Quijano (deceased on May 31, 2018), Enrique Dussel, Walter Mignolo, Nelson Maldonado-Torres, Arturo Escobar, Ramón Grosfoguel and Santiago Castro-Gómez. What is the Modernity/Coloniality Network (RM/C)? What are their basic theoretical assumptions?

⁵RM/C was born from an epistemological rupture between some intellectuals, including Walter Mignolo among them, and the Latin-American Group of Subaltern Studies. For Mignolo (1998), the group, by analyzing, criticizing, and presenting postcolonial propositions about the colonial relations experienced in Latin America, continued to be imprisoned to the European model. In other words, it remained hostage of scholars whose *locus* of enunciation is still Europe and its colonizing tradition of talking about the Other based on itself. Mignolo introduces in his analysis the “geopolitical category of knowledge.” For the author, the modern Eurocentric narrative “is located in a geopolitical category of the epistemic imperial knowledge [...]” (Mignolo, 2004, p. 699). On the one hand, the so-called civilized: civilized in economy, politics, culture, education etc. On the other side, those considered as primitives, whose *modus vivendi* is retrograde and, therefore, requires a striking modernizing/civilizing action on the part of those who have positioned themselves (and still do) as holders of the progress and universal rationality.

The geopolitics of knowledge has a colonizing characteristic and is

⁵From this point on, we will use the acronym “RM/C.”

imposed by the epistemic colonial difference of superiority of the imperialists in the inferiorization of the conquered and subjugated peoples. Thus, knowledge geopolitics, according to Mignolo “... has been framed [...] by the underlying logic: the coloniality of power. [...] It is the refusal and repudiation of strange or dangerous logics and rationalities in order to sustain the ascending project of modernity, through the coloniality of the power [...]” (2004, p. 681-682). Regional knowledge was then replaced by the knowledge coming from the metropolis, with the purpose of erasing, little by little, the knowledge that was seen as inferior (Mignolo, 2004). Another thinker who is opposed to the colonial logic is the Argentinian Enrique Dussel. For Dussel (1995), the modern civilization is seen as more developed, superior. This sense of superiority “forces” them to “develop” (civilize, elevate, educate) the primitive, barbarian, underdeveloped civilizations.

RM/C was officially born in 1998, following the breakup of some members and, subsequently, the dissolution itself of the Latin-American Group of Subaltern Studies. Castro Gomes and Grofoquel (*apud* Mota Neto, 2016) traced a timeline with the important dates that led to the constitution of the group. Starting in 1998, an event that was organized by Edgardo Lander, at the Universidad Central de Venezuela (Caracas), counting on the support of CLACSO, reunited names such as Walter Mignolo, Arturo Escobar, Aníbal Quijano, Enrique Dussel and Fernando Coronil. Still in 1998, Ramón Grosfoguel and Agustín Lao-Montes, from the State University of New York, promoted at Binghamton, the international congress called “*Transmodernity, historical capitalism, and coloniality: a postdisciplinary dialogue*,” with the participation of Quijano, Wallerstein, Dussel and Mignolo.

In the following years, a series of other events happened involving the intellectuals that could identify with the assumptions of the decolonial thinking, including Zulma Palermo, Freya Schiwy and Catherine Walsh, an academic who in 2006, promoted a meeting of the network at Universidad Andina Simón Bolívar.

RM/C was gradually being organized based on multiple events (seminars, congresses, publications etc.). According to Arturo Escobar, Colombian anthropologist, and member of the RM/C, “the thinking genealogy of the group, among other aspects, includes various moments of rupture and continuities with other movements/groups” (2003, p. 53).

Also, according to Ecobar, the RM/C aggregates all the theoretical, analytical, and utopian requirements that characterize their own identity and the image of a strong voice for the social sciences in Latin America towards this Other paradigm.

Dussel introduces the concept of transmodernity in this “Other paradigm” under construction. According to Mota Neto:

This is not about the pure denial of modernity and its rationality. Dussel does not criticize the modern reason as reason. Transmodernity can give cause to a thought that once articulated based on the exteriority of the system, based on the reason of the “Other” denied, can establish an intercultural dialogue between different cultures and rationalities of the world, even the European ones, that will see their thought being subsumed, i.e., incorporated in the positive aspects, but denied while sacrificial myth (2016, p. 81-82).

For Ballestrin (2013), “The transmodernity of Dussel provides the “pluriversality as universal project” of Mignolo (2010, p. 17). Epistemic detachment, opening, *de-linking*, disobedience, surveillance and suspicion are all strategies for the epistemological decolonization or decoloniality” (Ballestrin, p. 13).

According to Mignolo;

El “paradigma otro” es diverso, no tiene un autor de referencia, un origen común. Lo que el paradigma otro tiene en común es “el conector”, lo que comparten quienes han vivido o aprendido en el cuerpo la trama, la inconsciente falta de respeto, la ignorancia – por quien pueble hablar de derechos humanos y de convivialidad – cómo se siente en el cuerpo el ninguneo que los valores de progreso, de bienestar, de bien-ser, han impuesto a la mayoría de los habitantes del planeta, que, en ese momento, tienen que “reaprender a ser” (2003, p. 20).

The authors of this article share the idea that the historical construction of this Other paradigm involves also, and necessarily, what Mignolo calls “colonial difference” and “border thinking.”

According to Mignolo, “colonial difference is the area where local histories invent and implement global projects; the space in which these projects are adapted, adopted, rejoined, integrated, or ignored (Mignolo, 2012, p. 25).” It is, therefore, the space where the restitution of the subaltern knowledge occurs, where, also, the “Westernism” (as the overarching imaginary of the modern/colonial world) was articulated, and where the border thinking is emerging.

The intention is to achieve the recognition of other epistemologies

produced by the subaltern peoples, whose knowledge was and still is made unfeasible, inferiorized, peripheralized within a hierarchical matrix of global power which Quijano (1992) called coloniality of power.

For the Peruvian sociologist Aníbal Quijano, coloniality of power concerns a global pattern of power that appeared with the colonization of Americas and that is structured and fed back into a heterogeneous web of power, the asymmetries of races, genres, and work, having as objective the domain by some peoples over others. In his text *Colonialidad y Modernidad-Racionalidad* (Quijano, 1992), the author introduces the thesis in which coloniality is not the “Other” of modernity, but rather, its hidden, gloomy face. Coloniality would, then, be constituted of modernity and not derived from it.

Imperatively, we can affirm that the global capitalism, born with the exploitation of Latin America, was, since the beginning, colonial/modern and Eurocentric.

In addition, for Quijano, coloniality is sustained by the imposition of a racial/ethnic classification of the population of the world, which operates in different dimensions of the everyday existence. Power is translated into a web of exploitation/domination/conflict relations articulated according to the dispute for control of the different domains of social life: Labor and its products; nature and its production resources; sex, its products and species reproduction; subjectivity and its material and intersubjective products, including knowledge; authority and its instruments (particularly coercion) to ensure the reproduction of this social relations patterns and to regulate the changes (Quijano, 2007).

Another category of fundamental analysis in the decolonial thinking is the coloniality of the knowledge. By presenting this category (Lander, 2005), Lander refers to the epistemic power of Europe that expresses the centrality of production, legitimation, and diffusion of knowledge, based on the modern world system. In this way, the entire production of knowledge “beyond the walls” of Europe, is considered as being of inferior nature that does not deserve credit. According to Lander, *apud* Mota Neto:

The main dimensions of the hegemonic thought made from and to Latin America can be characterized as colonial/Eurocentric. In addition to the diversities in the theoretical orientations and the several historical contexts of production, it is possible to identify (...) a set of hegemonic knowledge that compete for the legitimation of an unfair and exclusionary social order that characterizes Latin-American societies. (Lander *apud* Mota Neto, 2016, p. 92-93.)

It is possible to state that the Eurocentric discourse aims to understand and organize the totality of time and space for all the colonized peoples from the point of view of the experience per se. To Lander (2005), social sciences in the ex-colonial world has functioned to establish the European superiority.

According to Santos and Meneses (2010), the political, economic, and military forces of colonialism and capitalism from the ⁶Global North imposed themselves on non-Western and non-Christian peoples and cultures, that is, peoples from the Global South. “With this, much of the social experience was wasted and the epistemological, cultural and political diversity of the world was reduced” (Santos, Meneses, 2010, p. 17).

Another analysis category is called Coloniality of the Being, which was initially used by Mignolo (2003, 2014), but it is Maldonado-Torres who tries to substantiate it, and, for such, he looks for Fanon to elucidate the category:

Subjectively, intellectually, the Antillean behaves as a white person. Well, he is a black person. And he will only realize it when in Europe; and while being there, when he hears someone talking about black people, he will know that the reference concerns him and the Senegalese (Fanon *apud* Maldonado-Torres, 2008, p. 132).

What does Maldonado-Torres want to transmit through Fanon’s argument?

For the author, among the asymmetrical and hierarchical relations of power and knowledge imposed on the peoples who were subjugated, subalternized and inferiorized by the modern Eurocentric coloniality, at the ontological dimension, we saw a self-devaluation, devaluation and therefore a complex of inferiority in the colonized peoples. People are colonized in their own constitution as human beings and start to think and act as an inferior entity and taken as “object of desire” to be pursued.

⁶ Geopolitics of Global North is an expression used by the intellectual Boaventura de Sousa Santos, who is originally from Portugal. This expression implies that all forms of organization of the societies of the Global North are seen as superiors. The mutual constitution of the north and South and the hierarchical nature of the North-South relation remains attached to the persistence of the capitalist and colonial relations. In the Global North, the “Others” knowledge, in addition to science and technique, was produced as non-existing or reduced to local data, and therefore radically excluded from the modern rationality, that is, the North represents the progress in terms of construction of knowledge and sociability, while the South is considered less advanced. Please, see more at “Santos, Boaventura de Sousa. *Construindo as Epistemologias do Sul: Para um pensamento alternativo de alternativas*. Buenos Aires: CLACSO, 2018.”

Fanon continues:

I start to suffer for not being white in the same level that the white man imposed the discrimination on me, and makes me become a colonized native, robs me of all value, of all individuality, tells me that I am a parasite in the world [...]” (Fanon *apud* Maldonado, 2008, p. 28).

Maldonado-Torres turns to Fanon because he sees in the texts the expression of what the colonizing modernity has inflicted to the structure of the individual. The intrinsic logic of the modern colonizing project was, since the beginning, to create two humanities: from one side, the humans (Europeans and everything that they produce); on the other side, the sub-humans (Africans, Americans, Asians, and everything that they produce.)

It is from this brief and general panorama about the decolonial thinking presented here that it will appear, based on one of the greatest intellectuals of our times, Catherine Walsh, the systematic articulation between the decolonial thought and the pedagogical thought.

In her line of reasoning, Walsh affirms that the Abya Yala (called so by invaders/colonizers of America) has been suffering several oppressions over more than five centuries. The author looks for references in Santos (2010), Quijano (2008), Lander (2005) among others, to show the different faces of coloniality, “the obscure side of modernity,” as highlighted by Quijano.

The author recognizes that since the first moments of the invasion, there were insurgent projects (economic, political, religious, epistemological etc.) on the part of the native peoples who opposed the colonizers in an incisive, resistant, and persistent manner.

Walsh turns to the speech of the indigenous leader Dolores Cacuango, known as Mamá Dolores, Ecuadorian activist and pioneer in the fight for Indigenous and Peasants rights, who died in 1971, to talk about the power of the decolonial project that has always been underway in the invaded lands: “We are as “la paja del cerro que se arranca y vuelve a crecer y de paja del cerro cubriremos el mundo” (Walsh, 2008, p. 67).

For the author, in the threshold of the 21st century, the profound crisis of the capitalist system and its civilizing project, based on the colonial modernity of Eurocentric foundation, shows a single opportunity for the resurgence and affirmation of the decolonial projects (originated from the struggles and resistance of the subalternized/inferiorized/undermined peoples by colonialism), towards the construction of another possible society/world.

The author invites to the reflection on the decolonial pedagogy, by stating:

(...) se puede entender lo pedagógico de lo decolonial, por una parte (...), como metodologías organizacionales, analíticas y psíquicas que orientan rupturas, transgresiones, desplazamientos e inversiones de los conceptos y prácticas impuestas y heredadas. Y por el otro lado, como el componente céntrico y constitutivo de lo decolonial mismo, su conductor; lo que da camino y empuje a los procesos de desenganche y desprendimiento, y lo que conduce a situaciones de de(s)colonización (Walsh, 2013, p. 64).

It is important to highlight that Walsh, by linking the pedagogical and the decolonial aspects, indicates a pedagogy that is not restricted to school spaces. Walsh mentions Freire to guide her words: “Más bien, y como dijo una vez Paulo Freire, la pedagogía se entiende como metodología imprescindible dentro de y para las luchas sociales, políticas, ontológicas y epistémicas de liberación” (Walsh, 2008, p. 77).

The author, supported also by Alexsander, proposes an enlargement of the understanding of pedagogy: “Pedagogías entendidas de manera múltiple” as emphasized by Alexsander (2005). Multiple pedagogies that are able to guide to the South (Santos, 2019) the new battles towards the construction of the decolonial project within the different facets of human living.

Walsh continues to disconcert us, to make us advance in the comprehension of her ideas by asking: “What does it imply to think about decolonial in pedagogical manner and the pedagogical in decolonial manner?” (Walsh, 2008, p. 157).

We observe that Walsh finds in Freire the pedagogical-political/political-pedagogical potential to attest reflections concerning decolonial pedagogies.

Based on the analysis of Freire’s work, Walsh proves that his reflections were at first passed through by the reduction of class when analyzing the oppression/domination process present in the capitalist society, but, on the other hand, in his last texts, Freire expands his comprehension and starts to think about the domination issue, also, under the perspective of genre and race. According to Walsh:

Para Freire, esta ética era inseparable de la práctica educativa; se enraizaba en la lucha de confrontar las condiciones de opresión y sus manifestaciones, incluyendo —como hizo más evidente en sus últimos trabajos— no sólo la discriminación de

clase, sino también de género y raza (2013, p. 180).

Walsh states that we can find in Freire the theoretical-methodological perspectives of the decolonial thought/project, most of all because he incorporated Fanon's analysis categories about the domination process into many of his texts.

In the same reasoning line confronting the unique thought grounded in the colonial perspective, Walsh (2008, 2009, 2013) explains that the decolonization project is as old as the modern colonization, for it appeared as a movement for resistance, subversiveness, and insurgence.

Walsh points out that the proposition of a “Decolonial pedagogy” centered in the South finds Freire in a fertile soil through which it is possible to inaugurate decolonial pedagogical strategies that are opposed to the Eurocentric coloniality of the knowledge that is imposed on the subjugated and marginalized peoples based on the European colonization. In his masterpiece, Freire declares:

In the “banking view of education”, the “knowledge” is a donation from those who consider themselves as wise men to those who think they know nothing. The donation that is based on one of the instrumental manifestations of the oppression ideology – the absolutization of ignorance that constitutes what we call alienation of ignorance, according to which ignorance is always in the other (Walsh, 2000, p. 58).

It can be said that the epistemological bases of the traditional banking education appointed by Freire are grounded in the coloniality of the Eurocentric knowledge that founded the traditional pedagogies.

Without a doubt, the pedagogical and philosophical production of Freire is clearly an instrument of resistance and struggle in confronting the coloniality still present in our internal structures (subjectivities) and external structures (institutions).

It is noticeable that while Freire was not part of the Modernity/Coloniality network, there are multiple decolonial elements in his work that help to think about other existential logics, especially educational ones, beyond the Eurocentric colonizing modernity.

Jardilino and Soto Arango affirm that:

En ese momento político que sufrimos pérdidas considerables en América Latina, con un avasallador control del mercado y

del capital en el continente, es hora de reflexionar mucho más sobre la obra de Freire y su especial valor para la comprensión y actuación en el mundo que vivimos. No repetir Freire, sino hacer nuevas pedagogías, proponer nuevas epistemologías de la relación SUR-SUR, romper y resistir la neocolonialidad del pensamiento que nos impone la antigua metrópoli (2020, p. 1072-1093).

As highlighted by Jardimino and Soto Arango (2020), the construction of new epistemologies based on the ⁷Geopolitics of the Global South must be forged with the South and to the South passing through necessarily the routes of the Freirean thinking and most of all when the analysis and acting focuses are on the educational context.

Under this perspective, thinking beyond the modernity/coloniality is to be on the border, on the margins of the epistemic *status quo* established and to inaugurate another epistemic logic with capability to emerge, to give visibility to the narratives that were historically silenced and, therefore, helping to build this Other paradigm in which epistemological/cultural plurality and diversity can coexist without hierarchy among themselves. The research from which this article resulted was based on the theoretical reference just mentioned.

Traces of a decolonial pedagogy in the initial training of teachers

Based on an exhaustive analysis of the documents researched, we present in the following the inferences concluded by the authors of the study without, however, exhausting the interpretative possibilities. *A priori* it is stated that the courses reveal traces of a “Decolonial Pedagogy.” In other words, both the course of Intercultural Training for Indigenous Educators of UFMG and the course on Rural Education of UFPA have elements of this Other paradigm, which is supported by the theoretical framework coming from the “oppressed reasons” (Romão, 2018).

⁷ Geopolitics of the Global South is a term coined by Boaventura de Sousa Santos, which appoints the are considered as non-existent and made invisible by the Geopolitics of the Global North. On the other hand, these places of the Global South represent a hope for the achievement of alternatives for the emergence of a more human and supportive world, through the implementation of the methodologies of the South epistemology. This epistemology is defined by a set of questions about construction and validation of knowledge born in the fight, concerning forms of knowledge developed by social groups and movements as part of the resistance against injustices and the systematic oppressions caused by the capitalism, the colonialism, and the patriarchy. See more at “Santos, Boaventura de Sousa. *Construindo as Epistemologias do Sul: Para um pensamento alternativo de alternativas*. Buenos Aires: CLACSO, 2018.”

The analysis was performed based on the indicators listed in the research methodology, which were elaborated based on the decolonial thinking and the so-called “Decolonial Pedagogy.”

With relation to the **indicator 1: Recognition of multiple forms of knowledge**, we observe that the documents indicate a convergence with the decolonial pedagogical thinking, for besides of not establishing rigid boundaries between the areas of Natural Sciences and Social Sciences, it proposes an articulation of the rural and indigenous popular knowledge into dialogue with the scientific knowledge.

Such indicator is found in the researched documents. In this sense, the UFPA, through the PPP, highlights:

The importance and real necessity of teachers training for them to act in the Rural Education: This training aims to articulate the knowledges of experience with the knowledges produced in the different areas of the scientific knowledge, preparing educators for a professional activity that goes beyond teaching and that can deal with the management of the educational processes that take place in the Rural communities in the municipalities that form the *Baixo Tocantins* region (2009, p. 4).

The hierarchization instituted by the colonizers between scientific knowledge and experience knowledge where the first ones are considered true and legitimate and the second ones are seen as superstitious and deceptive, is questioned in the first pages of the documents researched both in the UFPA and the UFMG. The assumption that all knowledge is valid establishes new forms of pedagogical relation between educators and students. It changes the quality of the didactic-pedagogical process because the student who comes from a reality that is different from that of the educator, perceives himself as being recognized by the educator, he perceives himself as a person, a human being, and not as a thing, as states Freire (2000).

Under this perspective, UFMG points out that the course:

Has as purpose the training and qualification of indigenous teachers with intercultural focus, [...]. It is addressed to indigenous teachers that are teaching in the indigenous schools at their communities who are still waiting for the opportunity to qualify for the profession that they are practicing through a graduation course. [...] It is organized in different times/spaces, emphasizing, and valuing the social and professional experience of the students (2011, p. 4).

A little further, UFMG reinforces the recognition of the plurality of knowledge as one of the structuring axes of the course when affirms that:

[...] a more attentive interaction between scientific knowledge and knowledge of experience must be discussed in order to question the supremacy previously attributed to science as the only valid form of knowledge and emphasizing the different knowledge forms and traditions in the different systems of thought, including the Amerindian thought [...] (*Id.*, *ibid.*, p. 23).

We can infer that both courses propose an initial teacher training that is different and innovative, since it breaks the dichotomy - present in the modern Eurocentric colonialist pedagogy - between popular knowledge and scientific knowledge and, above all, we can infer also that the proposals aim to value the social and historical experience of the students.

If the Eurocentric colonial-modern scientific paradigm was a key instrument for the modern expansion and consolidation, it is fundamental to question it based on the “oppressed reasons,” according to Romão (*id. ibid.*) to think about new possibilities of inauguration of the newness that is desired.

Another **indicator** observed in the universities researched is the so-called **Pedagogy of Alternation**, which is configured as a method aiming the interaction between the student living in the countryside and the reality in which he experiences his everyday life, in such a way to promote constant exchange of knowledge between the personal, professional, and schooling environments. In the PPP, the UFPA declares the following with relation to the operation of the course:

The course will take place in the first and third academic periods, in different educational times and spaces according to the dynamics of the pedagogical activities proposed. In the University Time, the curricular and extracurricular pedagogical activities will be developed at the University Campus of Abaetetuba. It will take approximately 30 days with 8 hours daily of intensive pedagogical activities. In the Community Time, the activities will be developed at the living and/or working areas of the students, as well as at the public schools (2009, p. 11).

This flexibilization of times and spaces in the training processes is found also at the organization of the graduation course for indigenous teachers at UFMG. As stated in the PPP, the course:

Is organized with different times/spaces, with emphasis and value on the social and professional experience of the students,

with training times at the UFMG and training times at the operation and experience spaces of the students. The training phase at the university is called “*Intensive Phase*”, and the training period that continues at the communities is called “*Intermediate Phase*.” It lasts five years and is composed of 10 Intensive Phases and 9 Intermediate Phases (2005, p. 4).

Thinking a curricular proposal going beyond the Eurocentric traditional and colonial pedagogical models implies the breaking up of barriers, to think and act differently, because according to Silva (1999), curriculum is everything that composes the training journey of the students and has direct implication with the production of subjectivities.

Under this perspective, it should be noted that the Freirean pedagogical principles are implicated in a Pedagogy of Alternation, for, according to Freire (2000), the transformation of the concrete conditions of oppression assumes, among other things, an educational project that enables reflection and action of the men over the world to transform it.

The analysis of the documents reveals another sign of a “Decolonial Pedagogy” in the initial training of teachers: It is a discussion about **generating themes** in the elaboration of a transforming educational proposal.

In the organization of curricular contents to be developed, it is stated on the PPP of the UFMG that:

The curriculum of the course will be organized through thematic axes that will structure the approach of the curricular contents of scientific-cultural nature and will, as well, situate the different academic activities: Teaching Practice, Supervised Internships, Research and Production Projects of didactical material, Intercultural laboratories. The thematic axes will be organized focusing on the Social Projects that are more demanded by the Indigenous Movements (2005, p. 20).

It should be noted that this curricular proposal brought to light what Freire had already thought in previous decades. It is inferred that the generating themes that should guide the pedagogical practices are built based on social projects that are more demanded by indigenous movements.

A little ahead in the same document we find:

Having as perspective the construction of a different indigenous school, didactical materials will be created with adequacy to that school portraying their specific reality. The training course will

be a production space of these materials and the students will be the authors and disseminators (*id.*, *ibid.*, p. 22).

Another mark of the Freirean pedagogical and educational project is evident in the lines mentioned above. Freire (2000) warns about the importance of an organization of the didactical-pedagogical materials having the students and their social and cultural reality as reference and protagonists.

In this respect, the UFPA presents the following direction in the guidelines for curricular organization:

The course is founded on a close relation with reality, which means that the problems raised there must be necessarily in line with the problems found in the region. The perception and understanding of these problems will be better, the sooner the students face the reality. In this sense, besides of practical and internship activities, students are expected to be put in research and extension activities to be defined according to the lines articulated to the reality of the rural region (2009, p. 28).

We can see how clear are the decolonial pedagogical marks in the documents analyzed. The selection of contents, themes/problems to be considered must have a direct relation to the experienced reality. This respectiveness goes against the assumptions of the colonialist traditional pedagogy that inferiorizes and disregards the social-cultural reality of the students and their experience knowledge, as Freire (2000) used to say.

With relation to the **Indicator 4: Valorization of the body**: Under the context of the colonial modern pedagogy, therefore oppressive, the body is denied, unseen, controlled, temporarily and spatially disciplined. The student is reduced to his brain – a brain that is considered empty, ready to receive the “knowledge packages” arising from an educational practice called and denounced by Freire (2000) as being a banking education. In this sense, the documents analyzed as per the Indicator: Valorization of the Body in the process of knowledge production, show signs of a “Decolonial Pedagogy” by inserting the body in the teaching-learning process. UFPA highlights that:

The curricular Training Axis aims to aggregate in a multiple and interdisciplinary manner, the curricular contents of the disciplines that will be offered, emphasized by a collaborative dialogue between themselves to streamline the course and ensure the integral training of the student (2009, p. 31).

In this curricular proposal, the student is considered as an integral being that must be thought, pedagogically, within all its dimensions. Thinking about the body that is included in the educational process was one of the concerns of the philosopher and pedagogue Paulo Freire. In one of his writings, co-authored with Nogueira, we can find a compelling reflection:

Note that the human hand is tremendously cultural. It creates, it has sensibility, it has visibility; the hand proposes, the hand idealizes, it thinks and settles. I emphasize these movements through which the human body becomes conscious. The body is transformed into a body that perceives. And it describes, it makes notes; within its transformation, social life is changing as well. The body acts and, during its attitudes, it unwraps from itself and its relations, the knowledge about life. One of the facilitations that we learn then is this multiplicity of codes and languages. The body expresses its discoveries; this body grasps itself in a group and then is exposed in social movements (Freire and Nogueira, 1993, p. 35).

According to Freire and Nogueira, the body is immersed in a social-historical concreteness and this body is a thinking body, i.e., mind and body are indivisible. In another direction, the assumptions of a “Decolonial Pedagogy” reinsert the students as integral individuals in which their multiple dimensions are all interconnected within the educational processes.

In its turn, the UFMG is also innovative in the curricular instructions on the course:

In this way, we will try to build instructions that can instrumentalize the students for an action oriented to the search, systematization and analysis of knowledge and practices developed at the school and the community. Pedagogical mediations will be elaborated to ensure the continuity of the process through tools that can potentialize the interactivity and the cooperation between teachers and students in a learning community (*Id., ibid.*, p. 24).

We can note, once more, the elements of a “Decolonial Pedagogy” in which action and reflection, that is, minds and bodies, must be dialectically intertwined in the educational processes to be experienced by the students.

To Freire: [...] the transformation of the perception does not occur in face of a work that is in a purely intellectualist level, but rather through the true praxis, which demands constant action over the reality and the reflection over this action, which implies a *thinking*, an *acting* correctly (FREIRE, 1999, p.62).

Emphasis added by the author). These pedagogical perspectives are present in the documents of the courses analyzed.

It is believed that a “Decolonial Pedagogy” is, among other things, a pedagogy that resonates the voices of those that are silenced by the colonial pedagogical episteme. According to Santos, “To learn how to learn with the South while being an anti-imperialist South, it is necessary, first, to listen profoundly and to understand what there is to be said, since the best identification of the South is the fact that it has been silenced” (2019, p. 315).

The pedagogically recognition of the voices of those that were silenced presupposes, among other factors, the inauguration of educational processes in which the **collective memories** of the rural and indigenous populations (the populations that are being focused on this research) are made **visible and valued**. This indicator is present in the documents researched. According to the PPP at the UFPA:

The objective of the training center is to provide the graduating students with subsidies for construction of the intellectual training, aiming to reaffirm the cultural identity, articulating teaching aspects, educational memory and practices in the rural education as main elements of the educator/certified training (*Id., ibid*, p. 24).

The recognition of the cultural collective memories, that is, the link that culturally identifies and unites a people, is essential in a transforming pedagogical proposal. A subversive pedagogy, as intended in the “Decolonial Pedagogy,” interacts with those collective memories that for more than 500 years, have resisted the colonial, imperial, and capitalist domination. According to Mota Neto:

They are comprehensions that, despite the epistemicide (killing of knowledge systems) promoted by modernity/coloniality, they insist on resisting and they are passed on from generation to generation through very particular training practices that, unfortunately, the pedagogical science, with positivist and Eurocentric dominance, has ignored (2016, p. 326).

According to Walsh (2013), the collective memory is where the pedagogical and the decolonial intersect in a concrete manner. The option for the decolonial finds in these memories the interconnection linkages and, therefore, links of resistance and struggle. As per the author, it is like “este vivir de luz y libertad en medio de las tinieblas” (2013, p. 26).

This pedagogical perspective is present also in the PPP of the course researched of the UFMG. According to it:

For the indigenous societies, the preservation of the ethnical identity means the insurance of the existence per se, and school becomes, under this perspective, a positive space for its reconstruction. It is necessary for this to happen the formation of indigenous human resources to assume the role of researchers of their own cultures (2005, p. 4).

It can be observed here how important it is to recognize the culture of a people for their permanence as people. The configuration of a “Decolonial Pedagogy” is not about a naive mixture of cultures, but rather, as indicated by Walsh (2009), it is about a critical intercultural relationship between those who are different – the different ones who come together to (while disclosed by the world) pronounce them based on a legitimate and respectful cultural synthesis, as highlighted by Freire (2000).

For the authors of the article, it becomes clearer and clearer that the overcoming of the colonial-modern traditional pedagogy towards this Other pedagogical episteme (that is, towards a “Decolonial Pedagogy”) requires, necessarily, the Freirean theoretical structure.

Another indicator defined in the research was the **valuation of land**. In this regard, land is conceived as an instrument of life, culture, and production.

In this panorama, UFPA indicates as essential – through extension and research projects developed by the teachers of the *Campus*, “the creation of a supporting program for family farming and the supportive undertakings that aim to provide permanent training to the farmers and teachers that operate and live in the involved municipalities” (2009, p. 10). The promotion of such purpose through decolonial pedagogical practices meets what Freire (1997) termed as Universal ethics of the human being, contrary to the market ethics, whose objective is the commercialization of everything, including the Earth itself.

For this intent, UFMG (2005) through the PPP, defines in their curricular matrix training moments based on: a) The indigenous lands and the social projects; b) Reflections about sustainable development; c) Indigenous experiences of the environment preservation; d) Self-sustainment projects; and e) Indigenous movements and public policies for sustainable development in indigenous lands (*ibid.*, p. 36).

We can observe that in both universities researched there is an understanding and a curricular proposal articulated under the assumption that it is not possible to consider a pedagogical suggestion for indigenous and rural peoples without considering the issue of lands and the developments implied in the organization of the life of these peoples.

In what concerns the **Indicator 7: Sharing of decision-making processes and activities**, it is assumed that a pedagogical proposal with decolonial bias requires a continuous effort, considering that the modern, colonial, anti-dialogical, authoritarian pedagogical matrix is strongly rooted in the educational institutions. The colonality of power (Quijano, 1992) acts through multiple paths since the invasion practiced by Europeans five centuries ago in Amerindian lands.

As a consequence of the colonality of power (Quijano, 1992, 2005) of Knowledge (Lander, 2001, 2005) and Being (Mignolo, 2003; Maldonado, 2008), the colonized people learned from the colonizer that they are “inferior” beings, minor beings. Therefore, the colonized people internalized the existential references of the colonizer, and they carry those references inside them, as stated by Freire (2000) and, in a certain way, the colonized people want to become the oppressor. Consequently, they reproduce the values of the oppressor in their interpersonal relations.

Also, according to Freire:

The history of the colonized people usually “started” with the arrival of the colonizers, with their “civilizatory” presence: the culture of the colonized people – expression of the barbarian manner of understanding the world; Culture – only that of the colonizers; the music of the colonized, their rhythm, their dances, their balls, the readiness in the movements of their bodies, their creativity in general – nothing of that mattered (Freire, 1978, p. 20).

There are authoritarian paths in many personal and professional relations instead of the democracy, whose learning is arduous and time-consuming. This is why the pedagogy of the oppressor is still hegemonic.

Under this context, the construction of horizontal and democratic relations in the educational institutions is essential in the view of a “Decolonial Pedagogy.” In this aspect, UFMG since the discussion processes for the foundation of the course, has prioritized the democratic relation as stated on their PPP:

The course has a general collegiate coordination formed by a professor at UFMG, chosen from among the teaching staff, and a representative of the Indigenous Movement, chosen from among the members of the Ethnicity Coordination of the Indigenous Schools of Minas Gerais. In addition to the general coordination, the course has axis coordinators, thus forming the Structuring Teaching Center of the Course. The Collegiate is formed by representatives of the coordination, the Indigenous

Movement, teaching staff, student body and monitors (*id.*, *ibid.*, p. 5).

We note that, through different engagement channels, there is involvement of all those participating in the course, whether professors, students, or representatives of the communities etc.

The UFPA in the PPP indicates that it is necessary “to build collectively and with the students themselves, a project for educators training to function as practical reference for policies and pedagogies of Rural Education (2009, p.20).” A little further in the same document, one of the objectives of the course indicates that it “must participate in the collective construction of the political-pedagogical project, thus contributing to the exercise of the democratic management of education.” (*ibid.*, p. 22).

We can see that the structuring assumption of the decisions and actions in the organization of the course is based on the collectivity. According to Freire, it is the believing in the principle that:

The dialogical self is one who knows [...] that it is exactly what constitutes it. You also know that, consisting of a You - not I, you who constitute it, in turn, constitute myself, as having in You a You. In this way, the self and the You become, in the dialectic of these constitutive relations, two You who become two I. Therefore, there is not in the dialogical theory of the action, a subject that dominates through conquest and an object that is dominated. Instead, there are subjects that meet in cooperation to pronounce the world, to transform the world (Freire, 2005, p. 192).

Freire proposes in the perspective of *Pedagogy of Hope* (Freire, 1992) the recognition of those who have been historically silenced and oppressed.

Another **indicator** built in the research is: **Democratic evaluative processes**. What do the documents say about evaluation issues?

In this aspect, UFMG ensures that:

The evaluation is designed as a continuous, dynamic, and investigative process, involving students, teachers, and the indigenous communities. The group of teachers meets regularly to evaluate the work and the training process of the students. While in these meetings, they plan action proposals to monitor students with specific demands, thus enabling all of them to follow the development of the course, with no need of ruptures in the process (UFMG, 2005, p. 5).



It is verified that the evaluation occurs in a “two-way” process, that is, everyone is evaluated and evaluates everything.

We can perceive clues of this “Other” paradigm in the documents analyzed, since we see among other decolonial marks, an innovative, transgressive, and subversive evaluating proposal, with strategies to ensure the participation of everyone.

The UFPA in the PPP, as well, ensures that:

The monitoring, orientation, and evaluation of the execution of the methodological proposal between stages will be performed by the pedagogical team of the project that will be formed by: General coordinator of the Project, Pedagogical coordinator, master teachers in the disciplines of research, pedagogical practice, teaching internship, and five (05) trainees. The activities will be followed *in loco*, serving the following municipalities: Acará, Abaetetuba, Barcarena, Igarapé - Miri and Moju (2009, p. 33).

And yet being based on democratic evaluation processes, the same document states that:

The pedagogical team will perform evaluation and discussion processes together with the students and the communities served. In the monitoring procedure of the alternation, the pedagogical team will attend training workshops in order to discuss, qualify and elaborate the monitoring and evaluation planning of the pedagogical assessment underway (2009, p. 34).

Ensuring the involvement of everyone in the evaluation processes is a *sine qua non* condition for the Other to reveal himself as Other, presenting his talents and potentialities. For Freire “... after hearing so much about themselves that they are incapable, that they know nothing, that they are not allowed to know, that they are sick, indolent, that they do not produce because of all these indications, they end up being convinced about their own “incapacity.” They talk about themselves as those who do not know, and they address the “doctor” as the one who knows [everything] and to whom they must serve (2014, p. 69).” Therefore, the “Decolonial Pedagogy” is the antithesis of the Oppressor/Colonizer Pedagogy in which the relation with the Other is hierarchical, where A stands over B.

Finally, another indicator that guided the data analysis was the **existence of authors in Global South present in the bibliographical references**. It is

assumed that a pedagogical proposal for initial training of teachers focused on this Other pedagogical episteme which has been named “Decolonial Pedagogy” requires above all to be supported in the silenced voices (Freire, 1992), in the reasons of the oppressed ones (Romão, 2018), that is, in the authors of the Global South whose narratives were “suffocated” by the modern Eurocentrism.

The detailed analysis of the bibliographical references in all the disciplines and their descriptions revealed a marked asymmetry in the quantity of authors referencing the pedagogical proposals of the courses. The coloniality of the Knowledge is evident, since there is an expressive number of authors from the Global North to the detriment of the authors from the Global South.

In this context, the analysis of the documents researched indicates a gap in the theoretical framework used as reference. How is it possible to have a decolonial pedagogical proposal that is mostly based on colonial authors whose enunciation *locus* is the Global North? To what extent would the asymmetry of reference-authors from the Global North and the Global South complicate the execution of the pedagogic proposal? Would the decolonial elements present in the pedagogical proposal of both courses find more difficulties to be executed due to the asymmetry mentioned earlier?

FINAL CONSIDERATIONS

For the authors of the research, the “Decolonial Pedagogy” is a perspective of hope for the peoples who are historically subalternized, denied in their ontological rights of Being More, as adverted by Freire (2000) when denouncing the atrocities of the oppressor pedagogy.

It is important to reiterate that the proposal of this “Other” pedagogical episteme is not intended to deny the constructive dimensions of modernity. What is postulated is an opposition to modernity in what it has that denies the “Other,” the Other that has been inferiorized in countless ways.

According to detailed analysis, it was verified in the official documents researched, elements of a “Decolonial Pedagogy” in both the course of initial training for teachers in the graduation for Indigenous Educators at UFMG, and the degree in Rural Education at UFPA. Under this perspective, it is worth to return to the warning of Grosfoguel (2008), mentioned above, stating that the Eurocentric epistemology is not sustained by the Europeans only, but also by many of those educated under such a paradigm.

Therefore, the instructors of the new teachers need urgently indeed to become committed to the construction of this Other pedagogical paradigm of

epistemological rupture in order to re-signify the enunciation *locus* and make a turn towards this pedagogical episteme forged by the oppressed people (Freire, 2000) in the different epistemological Global Souths that have emerged in different territories (Santos, 2019).

An issue that points to new remarks is the need of teachers training, in the under graduation courses in general, with theoretical basis that point to other epistemes, considering the significance that we found in both the courses, which, in most cases, are opened to the Other, but indicate little knowledge about the decolonial thinking in the bibliographical references, i.e., we can see a prevalence of authors from the Global North in relation to the authors of the Global South. The question is: Is it possible to make the pedagogical turn towards a “Decolonial Pedagogy” based on a pedagogical proposal of teachers’ initial training which has as theoretical references the authors from the Global North? This open question indicates broader studies in the area of teachers’ formation.

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