

Critical Decolonial Interculturality as an analytical lens for the *Espaço de Bitita**¹

Lucas Rech da Silva²
Orcid: 0000-0003-1284-3649

Abstract

This article examines, through the lens of Critical Decolonial Interculturality, selected educational practices at the São Paulo municipal school EMEF *Espaço de Bitita*, internationally recognized for its effective inclusion of migrant students. The ethnography, conducted between 2019 and 2021, highlights how the school implemented intercultural and decolonial approaches in a context of cultural diversity and social challenges amid the pandemic. The diversity present in Brazilian schools, further intensified by migratory flows, demands educational practices that respond to the challenges posed by social inequalities and the colonial legacy. *Espaço de Bitita* stands out for initiatives such as the projects Escola Apropriada, Rádio de Bitita, Discutindo gênero para uma cultura de paz, and the Roteiros de Aprendizagem, which incorporate elements of migrant cultures into the curriculum, fostering an inclusive and respectful environment. The ethnography draws on Modernity/Coloniality Theory and Critical Decolonial Interculturality to analyze how the institution challenges colonial power structures through its actions and initiatives. During the study, the school faced challenges such as flooding and the Covid-19 pandemic, revealing the complexity of implementing a just education within a context of structural inequalities. The research contributes to the Anthropology of Education by offering insights into how schools can value cultural diversity and contest colonial structures. The ethnographic experience demonstrated that critical intercultural education not only acknowledges diversity but also seeks to transform power relations, promoting a more equitable and democratic society. Bitita exemplifies how innovative educational practices can emerge in response to challenges, advancing inclusive and culturally responsive education.

Keywords

Decolonial Critical Interculturality – Educational ethnography – Critical pedagogy – *Espaço de Bitita* – Anthropology of education.

* The author take full responsibility for the translation of the text, including titles of books/articles and the quotations originally published in Portuguese.

1- Data availability: The dataset supporting the findings of this study has been made available in the *SciELOData* repository and can be accessed at: <https://doi.org/10.48331/SCIELODATA.ETWH46>

2- Instituto Federal de Educação, Ciência e Tecnologia de Minas Gerais, *campus* Ribeirão das Neves. Belo Horizonte, Minas Gerais, Brazil. Contact: lucas.rech@gmail.com



<https://doi.org/10.1590/S1678-4634202551291294en>
This content is licensed under a Creative Commons attribution-type BY 4.0.



Introduction

In a world often dominated by tragic and disheartening news, the analysis of successful experiences plays a fundamental role. As an anthropologist and professor, I consider it essential to highlight and share positive stories that demonstrate resilience and critical innovation within school communities. These successful examples illuminate human potential to overcome adversity and serve as sources of inspiration and of *esperançar* (hope-as-action), as Freire (1970) teaches us. Accordingly, I state at the outset that this text includes explicit references by name to the school and to other research participants, as it would make little sense, from the perspective of amplifying a successful experience to omit the names of those involved in the development of this research.

By disseminating these experiences, we promote a more balanced view of reality, showing that, despite challenges and difficulties, some initiatives and projects are effectively transforming lives and building new futures. These accounts of successful educational practices have the power to inspire others to adapt and/or replicate creative and effective solutions, thereby contributing to the construction of positive legacies in the world. By amplifying voices and exemplary practices, we create a network of (re) cognition and motivation that can catalyze change at both local and global scales.

In this regard, the present text is an outgrowth of a doctoral research project defended in 2022, and conducted over two years (2019–2021) which investigated how a São Paulo Municipal Elementary School (EMEF³) achieved international recognition as a site of good practices for the inclusion of migrant students. The dissertation resulting from the research offers an in-depth analysis of the educational practices of the *Espaço de Bitita*⁴ school; in this text, however, I present and analyze how the institution implemented intercultural and decolonial approaches in a context of cultural diversity and social challenges and has therefore received national and international recognition for its work. This research stemmed from a master's thesis that examined the (ex)inclusion of Haitian migrant students in a state school in Caxias do Sul (Silva, 2018), where numerous structural and psychological forms of violence (Fanon, 2015, 2020) were identified in the schooling process of students originating from the Haitian migratory flow to Brazil in the mid-2010s.

The growing cultural diversity in Brazilian schools, intensified by contemporary migratory flows, this situation calls for a critical reflection on educational practices, curricula, and school culture (Silva, 2023). The need for this work is grounded in the urgency of developing educational approaches that effectively address the challenges posed by emerging diversities at the *chão da escola*⁵ of Brazilian schools, within a

3- EMEF: Escola Municipal de Ensino Fundamental (a municipal public primary school).

4- The identification of the school's name respects the wishes of the institution's own administration and is supported by research ethics principles as outlined in Resolution No. 510, of April 7, 2016, of the National Health Council (CNS), which establishes standards for research in the Human and Social Sciences.

5- *Chão da escola* - school's floor - is a common expression among Basic Education teachers used to refer to the complex realities faced by those on the front lines of education in the country; that is, those who know the *chão da escola* are, in fact, those who best understand Brazil's educational reality. At times, the expression is used as a provocation toward Higher Education, academia, and the university, since, from the perspective of Basic Education teachers, the university remains ensconced in its ivory tower, whereas the school—even though it may be right next door—faces

context of social inequalities and persistent colonial legacies. As Candau (2008, p. 13) argues, “[...] critical interculturality guides processes that are based on the recognition of the right to difference and the struggle against all forms of discrimination and social inequality.” In other words, in the complex urban and social contexts of our time, critical interculturality serves as a tool for generating educational practices that challenge the logic of colonial reproduction.

Along these lines, the EMEF *Espaço de Bitita*, or simply Bitita, is recognized for its innovative initiatives, such as the Escola Apropriada [Appropriate School] project (EA) and the implementation of a curriculum that incorporates elements of migrant cultures, which is characteristic of the territory in which the school is located. These practices reflect the school’s commitment to creating an educational environment that is inclusive and respectful of diversity, aligning with what Gundara (2000, p. 9) defines as intercultural education:

Intercultural education has the complex function of developing dynamic local cultures that lead to personal ties with other localities and identities. These tasks require not only the democratisation of institutions such as schools, but also the development of democratic civic cultures so that the human rights of all citizens are protected. One of the issues under discussion is how to address dominant and hegemonic views of education.

How might one contend with dominant and hegemonic views of education when non-hegemonic conceptions of educating, such as the one presented here, are continually targeted for challenging the *status quo* and the pedagogical and academic normativity of Eurocentric human and social sciences? Despite this, such attacks also generate dialectical counter-impulses that strengthen dissident perspectives vis-à-vis dominant academic norms.

Part of the challenge set out here is to ensure that non-hegemonic perspectives are recognised and valued for their contributions to the collective body of knowledge produced by humanity, without denying the importance of other epistemological perspectives. Other constructions of knowledge that do not lie within the academic canon of the human and social science disciplines—strongly influenced by hegemonic European and Anglo-Saxon positivist traditions—will invariably face the arduous labour of justifying their knowledges, for they emerge at the margins and in the fissures of the coloniality of knowledge, as articulated by Quijano and the Modernity/Coloniality group (Ballestrin, 2013).

It is precisely because of such tensions that this critical ethnography becomes necessary, for during fieldwork, EMEF *Espaço de Bitita* confronted numerous challenges, including a flood, the persistence of sexist behaviour among students, cyberbullying, struggles for better working conditions during the Covid-19 pandemic, and the grief and bereavement it engendered. These aspects reveal the complexity of implementing

a reality far more complex than what academic educational research is able to capture. This is grounded in the understanding that education quality indicators and external assessments do not necessarily reflect the reality of schools and students.



an education oriented towards a project of a just, critical, inclusive, and equitable society within a social context marked by structural inequalities.

Accordingly, this study contributes to the field of the anthropology of education by offering insights into how schools might promote an education that values cultural diversity and challenges the structures of the coloniality of power. At the same time, it recognises the challenges and contradictions inherent to this process, underscoring the need for a holistic approach that considers the broader social context in which the school is embedded. To better understand how these initiatives can be situated within a wider theoretical framework, it is important to examine the origins of the concepts of critical interculturality and decoloniality, as well as how they are articulated in critical ethnography in education, and applied to the educational context of EMEF *Espaço de Bitita*.

Theoretical-Methodological Framework

This study is underpinned by Modernity/Coloniality (MC) theory, applied to education through Decolonial Critical Interculturality (DCI). This ethnography seeks to deepen understanding of the complex social and cultural dynamics present within the school environment of EMEF *Espaço de Bitita*. The ethnography was also characterised by prolonged immersion in a specific field setting, which enabled participant observation and the generation of qualitative data—such as interviews and fieldnotes—thereby allowing for an in-depth understanding of phenomena within their natural context. In education, ethnography is particularly important for apprehending pedagogical practices and dynamics, as well as the social and hierarchical relations that both shape and are shaped by everyday school life (Oliveira, 2023).

As set out by Mainardes and Marcondes (2011, p. 434), critical ethnography

[...] contributes to the strengthening of educational research insofar as it presupposes the conscious and reflexive use of concepts/categories such as: equality/inequality, social justice/injustice, inclusion/exclusion, emancipation/subordination, selectivity/non-selectivity, non-sexist education/sexist education, anti-racism/racism, imperialism/anti-imperialism, among other concepts/categories that are often employed uncritically and a historically in research in the field of education.

The ethnographic perspective proposed by Mainardes and Marcondes is in dialogue with the theoretical corpus of the Modernity/Coloniality Group—also known as Decolonial Studies—articulated by Mignolo (2005, 2010), Quijano (1992, 2005), Walsh (2007, 2009, 2013), among others, who seek to deconstruct colonial patterns of power/being/knowledge that persist within structures and in the social and educational fabric of territories subjected to centuries of colonial exploitation. This approach is particularly relevant in the Brazilian context, where hierarchies of race, class, gender, and origin continue to shape the educational experiences of both domestic and international students.

The concept of coloniality was first discussed in 1989 by Aníbal Quijano (Ballestrin, 2013; Walsh, 2008, 2009; Candau, 2008). According to Quijano (2005, p. 342), coloniality

[...] is one of the constitutive and specific elements of the world pattern of capitalist power. It is founded on the imposition of a racial/ethnic classification of the world's population as the cornerstone of that pattern of power, and it operates at every plane, sphere, and material and subjective dimension of everyday social existence and across the social scale. It originates in and is globalised from the Americas.

Quijano (1992) underscores the centrality of racial/ethnic classification in the constitution and maintenance of global capitalist power. The concept, known as the coloniality of power/being/knowledge, argues that the structures of domination established during the Euro-Christian colonial period persist and are reproduced in the present, influencing all aspects of social life, from economic relations to individual and collective subjectivities. The Americas, as the point of origin of this system, become a crucial site for understanding and challenging these structures of power.

Such a perspective leads us to reflect on how different inequalities are deeply rooted in our societies, both as historical remnants and as active, constitutive elements of contemporary power relations. This implies that any attempt at social or educational transformation must necessarily address and challenge these structures of racial/ethnic classification. Therefore, this perspective serves as a theoretical instrument to name, interpret, and explain the pedagogical work that is done—and how it is done—in Bitita. What had been merely a possibility before fieldwork became, after immersion, the only viable approach for the analytical interpretation of the ethnographic data constructed through interaction between me, the researcher, and the participants active in the field.

Theoretical elaboration is not only a precondition for ethnographic research, but—given the particular characteristics of ethnography—constitutes an excellent method for linking empirical inquiry with the process of theory-building. We do not mean to claim by this that theoretical concepts “emerge” from empirical data, but rather that the process of coming to know a concrete reality requires conceptual elaboration and precision regarding the relationship between general knowledge and observable phenomena, which, in turn, enables theoretical advancement. In ethnography, this process takes place in a distinctive way. As a research procedure, ethnography does not require the initial definition of a finished theoretical model that would function as a “framework”—that is, one that delimits the process of observation—an expectation found, for example, in quantitative and experimental studies, in which the operationalisation of variables is necessary. Given the close link between observation and analysis, the definition of theoretical categories at different levels is progressively constructed in the course of ethnographic research (Rockwell; Ezepeleta, 1989, p. 49).



In this context, the notion of Critical Decolonial Interculturality (ICD) emerges as a theory–practice response to the coloniality of power and also as an analytical tool for critical ethnography in education, for, as Oliveira (2023) argues, ethnography in education must adopt a holistic approach—one that attends to all aspects of the social and cultural dynamics of the reality under study—while also being critical so that it can engage with sensitive issues. The interdependence between methodology and theory in an ethnographic text lays a solid foundation for inquiry, enabling the researcher to navigate in depth the complex social realities that unfold in the field of education.

Unlike broader multicultural approaches, critical decolonial interculturality seeks to recognise diversity while questioning and transforming the power structures that sustain inequalities among peoples and cultures (Candau, 2008). This approach proposes a radical reconfiguration of social, cultural, and institutional relations, with a view to building a genuinely equitable and democratic society. To that end, ethnographic practice positions itself as a transformative critical exercise that affects the subjectivities of those who undertake it, fostering *sui generis* reflections through immersion in different cultural and social contexts (Oliveira, 2023).

Thus, an ethnographer is challenged to cultivate a broad, non-judgmental understanding of others' experiences and perspectives. Accordingly, critical ethnography in education proves to be the necessary tool for capturing and analysing the complexities of everyday school life, especially in contexts of change and challenge.

[...] the ethnographer educates themselves in several senses: they acquire knowledge, practical skill, a code, and an understanding through experience, conviviality, and sociabilities. Therefore, the ethnographer 'learns', and ethnography 'educates'. This is, in and of itself, a formative, transformative, 'educational' experience. Without transmuting into the 'other', the ethnographer undergoes a process of sociabilities, 'situated' in a specific situation of contact, in which they apprehend knowledges and teachings, uncovering and relativising linguistic codes and symbolic boundaries (Dauster, 2012, p. 43).

ICD, as Walsh (2009) argues, proposes a dialogue between cultures grounded in mutual respect and equality, seeking to question and place under tension the power relations that sustain inequalities, hierarchies, and differences among peoples and cultures. Thus, ICD should be understood

[...] as a permanent strategy, action, and process of relating and negotiating among, under conditions of respect, legitimacy, symmetry, equity, and equality. Yet even more important are its understanding, construction, and positioning as a political, social, ethical, and epistemic project—of knowledges and ways of knowing—that affirms the need to change not only relations but also the structures, conditions, and apparatuses of power that sustain inequality, inferiorization, racialization, and discrimination. Understanding interculturality as a process and project directed towards the construction of 'other' modes of power, knowing, being, and living makes it possible to go far beyond the current assumptions and manifestations of



intercultural education, bilingual intercultural education, or even intercultural philosophy. It is to argue not for the simple relation among cultural groups, practices, or modes of thought; nor for the incorporation of those traditionally excluded within existing (educational, disciplinary, or intellectual) structures; nor merely for the creation of 'special' programmes that allow 'normal' and 'universal' education to continue perpetuating racialized and exclusionary practices and thought (Walsh, 2008, p. 4, my translation).

The perspective of Critical Decolonial Interculturality, as articulated by Walsh, Oliveira, and Candau (2018), provides the fundamental theoretical framework for understanding and analysing the educational practices observed in Bitita, as well as for grasping the need for Critical Ethnography in Education. Far from proposing a simple dialogue between cultures, ICD interrogates and seeks to transform the structures that perpetuate inequalities and discrimination through interdisciplinary, disruptive practices that critically engage the reality within which its community is situated. This approach resonates deeply with the present ethnographic experience, in which I witnessed concrete efforts to implement educational practices that challenge colonial and Eurocentric logics.

The “*Espaço de Bitita*”

To speak of Bitita, we begin with the name. The *Espaço de Bitita* pays tribute to Doctor *Honoris Causa* Carolina Maria de Jesus⁶ and already signals a critical, decolonial commitment to valuing traditionally marginalised knowledges. A first contextualisation is in order here: at the time of the fieldwork, the name still assigned to the school was EMEF Infante Dom Henrique. However, for years, the school community had petitioned the Municipal Department of Education to change the name to honour Carolina Maria de Jesus, who lived part of her life near where the school is now located, in Canindé. Only in 2022, after years of struggle and after this ethnography had already been defended, was the school finally and officially recognised as EMEF *Espaço de Bitita*⁷.

Carolina Maria de Jesus, known as “Bitita” in her childhood, was an important Brazilian writer who defied all odds. Born in 1914 in Sacramento, Minas Gerais, she was a direct descendant of people who had been enslaved under a system of colonial oppression and exploitation that endured for more than 388 years of Brazil’s history. After migrating from the interior of Minas Gerais to São Paulo city, Carolina lived much of her life in what was then the favela of Canindé, where the EMEF that pays tribute to her is currently located. Despite having attended a limited school life to literacy education, she became one of the most powerful and authentic voices

6- Doctor *Honoris Causa* awarded by the Federal University of Rio de Janeiro, 2021.

7- The names of some teachers appear in the text with their prior authorisation and that of the school leadership, since this research highlights their trajectories and their work in support of broadly inclusive public education, as set out in the school’s Political-Pedagogical Project.



in twentieth-century Brazilian literature. Her diary, *Quarto de Despejo*⁸, published in 1960, sold more than 100,000 copies in its first year and was translated into fourteen languages.

Carolina wrote on scraps of paper she collected in the streets, turning her harsh reality into raw, honest poetry. Her work exposed the living conditions in Brazilian favelas and challenged stereotypes about Black and poor people in Brazil. With her pen and her determination, Carolina Maria de Jesus proved that literature can be a weapon of social transformation and cultural resistance. Her life and work continue to inspire generations of writers and activists, reminding us of the importance of amplifying marginalised voices and recognising the value of lived experience in the production of knowledge.

I begin by writing about Carolina to situate the reader about where the EMEF *Espaço de Bitita* is geographically located. Even though the territory of Pari/Canindé has changed since Carolina's time, traces of Canindé remain there; it can still be considered one of the peripheries of the expanded centre of the city of São Paulo, but above all a neighbourhood that blends industry, commerce and residences, and is home to the popular classes which, in terms of social inequality and cultural diversity, stand in contrast to regions that are geographically close yet socially distant.

The history of the district of Pari is grounded in its immigrants, their professions, and activities. It is not possible to speak of the neighbourhood without speaking of the countless ethnicities it has welcomed. The neighbourhood of Pari has been inscribed in the history of the São Paulo metropolis as a working-class neighbourhood. Its population was initially composed of Portuguese and Italians. After the 1950s, with the growth of the region's industries and commerce, immigrants of various other nationalities arrived: Arabs, Spaniards, Jews, Armenians, Greeks, and Japanese. In the 1980s, Koreans, Bolivians, and Paraguayans began to arrive. The district is basically composed of the descendants of these immigrants and also includes migrants from Brazil's Northeast, who in the 1970s also sought out the neighbourhood as a place to live, especially in tenements (Pacca, p. 58-59).

According to data obtained from the official website of the Municipality of São Paulo, Canindé is situated within the district of Pari, under the Subprefecture of Mooca. It covers an area of 2.90 km², has a population of approximately 17,359 people, and a population density of 5,965 inhabitants per square kilometre (São Paulo, 2024).

8- Child of the Dark (US) or Beyond All Pity (UK).

Image 1 – EMEF *Espaço de Bitita* entrance

Source: Artwork by the Chilean artist Verónica Ytier, photographed by the author (2019).

The school community's struggle to rename the institution represents an important move towards decolonisation and a reconnection with its territoriality⁹. Whereas the previous name referred to a Portuguese prince, symbolising the onset of colonial expansion and the slave trade, honouring Doctor honoris causa Carolina Maria de Jesus embodies the resistance and creativity of one of the greatest Brazilian writers, who lived in the very territory where the school is located.

This change is not merely symbolic; it reflects a profound commitment to valuing local history and marginalised voices. As reported by the school's headteacher, Cláudio Marques, at an online event of the Cátedra de Educação Básica and the Escola da Metrópole (Research Support Centre of the Institute of Advanced Studies, University of São Paulo), "[...] the school needs to understand that it is territorialised; it is embedded within a logic that, indeed, pre-existed it" (Silva Neto, 2021). By choosing to honour Carolina Maria de Jesus, the school acknowledges the territory's rich cultural heritage and actively challenges the colonial narratives that have long dominated Brazilian education, thereby promoting a genuinely intercultural and decolonial education.

The school's territory, today known as Pari/Canindé, has been shaped by the diverse migratory flows that the city of São Paulo has welcomed and continues to welcome throughout its history. Carolina already described different nationalities in *Quarto de despejo*, but, as the years passed, these flows acquired new hues and accents.

9- Territoriality is not confined to an analytical or epistemological abstraction; it also has an immaterial dimension. Ontologically, as an 'image' or symbol of a territory, territoriality may effectively function as a politico-cultural strategy, even when the territory in question is not physically present (Haesbaert, 2007).



Whereas in Carolina's time, Spaniards, Portuguese, Armenians, and regional migrants from other Brazilian states predominated, the school today enrolls pupils of multiple nationalities, with a predominance of Latin American countries, followed by Asian and African ones.

Oliveira (2023), in *Etnografia para educadores*¹⁰, explores the importance of understanding school realities through ethnographic observation, emphasising the need to analyse not only institutional practices but also the lived experiences of the school community. Throughout participant observation in the everyday life of Bitita's school, I came to understand how educators sought to include students from diverse cultural backgrounds (more than ten nationalities), as well as to rethink critically the curriculum, the power relations within the school, and the connections with the local community through sustained dialogue and by opening the school to the community.

These ethnographic observations resonate with what Walsh (2008) conceptualizes as a political, social, ethical, and epistemic project aimed at constructing alternative modes of power, knowledge, being, and living. In this sense, ethnography, as both a theoretical and methodological perspective, proved particularly suited to capturing these nuances and complexities, enabling me to witness at close quarters the challenges, possibilities, and limits of implementing a critical, intercultural, and decolonial education. Oliveira (2023) further suggests that the critical reflection enabled by ethnography can inspire researchers to become agents of social change, working towards the promotion of social justice. This same idea can be transposed to the reality of teachers working in Basic Education.

Bitita's critical and intercultural pedagogy

As a social scientist researching education, I immersed myself in the everyday life of Bitita, a public school in a peripheral area of the city of São Paulo, for the purpose of conduct a critical educational ethnography during the greatest public health crisis of our time. Specifically, the research took place during the global Covid-19 health crisis, which demanded methodological challenges and adaptations. Social distancing measures and the shift in the educational model (from in-person provision to Emergency Remote Education – ERE) required a reconfiguration of participant observation, which came to include virtual interactions on digital platforms (*Google Meet*, *WhatsApp groups*, *YouTube live streams*, amongst others), the monitoring of online meetings and asynchronous communication, alongside such in-person moments as were possible (at the beginning and again at the end of the fieldwork), always in compliance with health protocols. This ethnographic experience in a crisis setting enabled close observation, at first hand of the resilience and adaptive capacity of the school community in the face of structural adversities.

During my immersion in the *Espaço de Bitita*, from the end of the 2019 school year, throughout the 2020 school year and in the first semester of 2021, I took part in numerous meetings, school activities, lessons, community meetings, Parents' and Teachers' Association meetings, sessions of the Jornada Especial Integral de Formação

10- Ethnography to educators.



(Special Comprehensive In-Service Training Schedule - JEIF), the school's cultural events, and a range of working groups and projects.

In early 2020, I was physically present during the initial weeks devoted to pedagogical professional development and school organisation, as well as the first weeks of face-to-face classes and welcome meetings with pupils' families. I was swiftly welcomed as part of the group—a 'we' who recognise ourselves as active advocates of high-quality public education with a social commitment¹¹. I came to understand that this ethos of welcome is foundational to the school's practices, reflecting a sustained commitment to ensuring that all families and pupils receive the best public service possible.

One of the pillars of EMEF *Espaço de Bitita* is its remarkable openness, manifested in manifold ways. It welcomes prospective teachers for placements and academic projects conducted in collaboration with higher education institutions in the city and surrounding region, such as the University of São Paulo and the Pontifical Catholic University of São Paulo. This collaboration extends to a range of projects and partnerships with third-sector organisations, social movements advocating for education, community organisations, other educational institutions within the local territory—such as the Federal Institute of Education of São Paulo—and other local actors and public/social facilities.

One of the most striking aspects of conducting ethnography at Bitita was observing how the school responded to the challenges posed by the pandemic. I witnessed educators rapidly adapting to Emergency Remote Education (ERE), supporting pupils for up to sixteen hours a day¹² across different platforms¹³; I also observed the difficulties faced by many other educators when confronted with new modalities of classroom practice. I witnessed the creation of 'Rádio de Bitita', an initiative by teachers to reach students enrolled in Youth and Adult Education (EJA) who, owing to the absence of in-person provision, were in the process of dropping out. These observations contributed to reflection on the resilience and creativity of educators in the face of extremely challenging circumstances.

However, I also witnessed conflicts and tensions. One incident, still in the in-person context, involved a pupil who was found with intimate photographs of female pupils, as well as other images of female teachers taken from social media. This prompted collective reflection on how issues of sexuality and gender are addressed within the school environment at a moment when the Brazilian state, through a cabinet minister, was advocating a campaign of sexual abstinence during Carnival 2020 (Zylberkan, 2020). These events unfolded contemporaneously within the same institutional context and underscored the need for a critical and comprehensive approach to sensitive topics of this nature.

11- On the social quality of education, see Fontoura (2021).

12- To ensure the effective welcoming and support of pupils, given their heterogeneous conditions of access, teachers identified that most of the student body, situated in a context of economic vulnerability exacerbated by the pandemic, relied on household electronic devices for remote engagement. This reality required continuous availability: teachers extended their support beyond conventional hours, aiding at weekends or in the evenings, according to each child's window of access.

13- In order to enable more pupils to participate, it was necessary to establish multiple spaces for dialogue across different digital platforms, such as *YouTube*, *Google Meet*, *Facebook*, and *WhatsApp*.



Within the scope of the project “Discussing Gender for a Culture of Peace,” led by the History teacher, a photographic exhibition was organised at the *Espaço de Bitita*, challenging conventional gender stereotypes and confronting cyberbullying. The exhibition presented images of men wearing garments traditionally associated with femininity, adopting sexualised poses commonly used in advertising campaigns targeted at men, which typically use women as an enticing draw to sell products (for example, beer, cars, and other products). The initiative sought to provoke critical reflection on established gender norms and to promote a more open dialogue on diversity and inclusion within the school community.

This is consonant with the school’s efforts to cultivate a transformative educational culture that interrogates the power structures sustaining difference and inequality. The importance and potential of critical, reflexive pedagogical practices to foster changes in pupils’ perceptions of, and attitudes towards, issues of gender and diversity are evident from the account provided by the teacher leading the project:

Last year, one of the Collaborative Authorship Projects¹⁴ (TCAs) I supervised concerned gender, and in particular violence against trans people and the need to combat that violence [...]. A group of pupils decided to interview a trans woman from EJA, [...], and one of the boys who presented this TCA, who had participated in the entire process of preparing the work by Year 9, completed his studies last year. When he was in Year 6, he was a perpetrator. His name is Apoena¹⁵; he is wonderful – he was a wonderful pupil in Years 8 and 9. Yet back in Year 6, he and a classmate cornered two girls – two adolescents of Bolivian descent – in the street on their way home after class. They groped their breasts, frightening the girls; it was an extremely serious act of violence. We learnt of this through other classmates who witnessed it. There was an extensive conversation, an intervention with this boy, and the project’s activities also continued, but he was always rather resistant. Yet this shows how these actions ended up transforming this boy as well, helping, to some extent, to transform him. By Year 9, he was an advocate of the need for a gender-focused project in the school; he took part in this TCA of his own accord to defend trans people against gender-based violence. He helped to conduct and record the interview with the EJA pupil and, in the documentary released on the Bitita Channel on YouTube, he asks me a question [...]. He puts several questions to me in the interview, and he asks me precisely whether I noticed any improvement in the school environment thanks to the actions of the ‘Discussing Gender’ project. And I said: ‘Yes, many.’ I did not mention him at the time, but he was exactly the person I had in mind. He improved greatly; he moved from perpetrator to advocate and multiplier. Because I always tell pupils that what matters is that they become multipliers of the ideas we discuss there in the classroom or in the school environment. (Transcript of an account obtained in an interview during fieldwork, 2021)

Another challenge encountered at the very outset of the fieldwork was the February 2020 flood, which inundated the school and led to the destruction of part of the reading

14- The Collaborative Authorship Project is undertaken by pupils throughout the year and is presented at the end of Year 9 (the final year of elementary school).

15- The names of pupils have been replaced with pseudonyms of indigenous origin and do not correspond to their real names.

room's collection and numerous teaching materials. The school is located very close to the Marginal Tietê, a site that is geographically prone to flooding, but human interventions have rendered this condition still more problematic. The event highlighted the vulnerability of educational institutions to structural and environmental problems, revealing how such situations directly and adversely affect the educational process.

The interruption of school activities to clean and restore the premises compromised the academic calendar and generated substantial economic losses owing to the damage to didactic resources. The episode laid bare the urgent need for resilient infrastructure policies and risk-mitigation strategies to protect cities and educational environments, thereby ensuring the continuity of learning even in the face of increasingly frequent natural disasters.

Beyond the phenomena already mentioned, the *Espaço de Bitita* stands out for other initiatives that promote critical and inclusive intercultural dialogue. One of the principal features of Bitita's functioning—arguably the one that gives rise to the others—is the Jornada Especial Integral de Formação (JEIF). The JEIF has emerged as a catalytic space for ideas, projects, and innovation by providing on-site continuing professional development for teachers at the educational locus, focusing on themes related to interculturality and decoloniality.

Perini (2018) and Ham (2019) point out that, in the municipal school system of the city of São Paulo, it was under the administration of Luiza Erundina (1989–1993), when Paulo Freire served as the Municipal Secretary of Education, that the Jornada de Tempo Integral (Full-Time Working Day, JTI) began to include in-service training as a public policy of continuing professional development within the school site—something that remains a distinctive feature of São Paulo's municipal public network. In this regard, it is understood that “[...] the formation of the educator should equip them to create and recreate their practice through reflection on their everyday life” (Freire, 1970, p. 80).

Also, according to Perini (2018) and Ham (2019), it was during Freire's tenure that paid training hours began to be implemented through the Teaching Profession Statute (Law No. 11.229/1992). However, from the enactment of Law No. 14.660/2007 onwards,

[...] the JTI is replaced by the Jornada Especial Integral de Formação (JEIF), which sets out in greater detail how the additional hours under this working arrangement are to be allocated. In addition to 25 hours of classroom teaching, teachers who opt into this schedule have a further 15 teaching hours added to their contract, of which eight must be undertaken in compulsory collective work, four in individual activities within the school, and three at a place of the teacher's choosing (Ham, 2019, p. 47).

The author further notes that the same legislation assigns to the Pedagogical Coordination the responsibility for managing the hours of collaborative work within the school setting, which “are intended for actions that support the process of constructing and implementing the Political-Pedagogical Project (PPP) and the achievement of pupils' learning goals” (Ham, 2019, p. 48).



At the *Espaço de Bitita*, during the fieldwork, the JEIF was organised so as to promote both discussions of immediate school demands and broader reflections on pedagogical practices and educational themes. The Pedagogical Coordinator played a crucial role in managing these sessions, ensuring a coherent and welcoming formative pathway during social distancing. Throughout the pandemic, the JEIF adapted to a remote format, remaining a vital space for exchanges and reflection among educators. One example was the discussion of Indigenous cosmologies and the concept of *Bem Viver* (Buen Vivir), which emerged in response to concerns about attacks on Indigenous peoples and the environmental issues of that historical moment (fires in the Cerrado) that gained prominence in mid-2020.

The JEIF at the *Espaço de Bitita* demonstrates how continuing professional development can be a catalyst for ideas and pedagogical innovation, fostering a more inclusive and culturally sensitive education. Nonetheless, challenges were also observed, such as the resistance of some professionals to engage fully in this formative process for different reasons, as well as the struggle to ensure that all education workers active in the school (monitors, assistants, kitchen staff and other professionals) also have this right guaranteed, since within the school all are educators; after all, even those who are not classroom teachers also educate through social interaction.

Even so, the JEIF model of continuing professional development at the *Espaço de Bitita* aligns with the perspective of critical interculturality and decolonial education, contributing to the construction of disruptive practices that question structures of cultural, economic, and political domination over marginalised peoples. The experience of the *Espaço de Bitita* underscores the need for teacher education that goes beyond the demands of the labour market, promoting a critical and transformative lifelong education that also enables a reframing of pedagogical praxis.

It was through the JEIF meetings that the previously cited project – Rádio de Bitita – emerged, during the pandemic. This innovative project arose as a creative response to the difficulties of communicating with EJA students (Youth and Adult Education), which also included migrants of various nationalities who, through schooling, seek to enter the Brazilian education system in order to access higher education and achieve better inclusion in the country. This initiative aligns with what Candau (2022, p. 9) identifies as fundamental to building critical interculturality: “To recognise the diverse knowledges produced by different socio-cultural groups, to promote an ecology of knowledges [...] within the school sphere, fostering dialogue between socially valued school knowledge.”

Initially conceived as a series of audio messages, the initiative evolved into a podcast format, addressing topics such as citizenship, popular culture, racism, xenophobia, religious intolerance, the environment, the climate crisis, and sexual and gender diversity. The project was led by an interdisciplinary team of teachers, who collaborated on scripting, recording, editing, and distributing the episodes. Rádio de Bitita provided important information and announcements for the school community and served as a space for critical reflection on local and global realities.

During the period of social isolation, the Radio became a tool for connecting the school and the community, helping to maintain the pedagogical and emotional bond with

students. Many of the students who participated in remote activities turned to the school not only for a pedagogical bond but above all for affective support, given that, in the context of the pandemic, individual and collective emotions were also severely affected.

The project also demonstrated its potential as a didactic resource, being used in classes and school activities within the Learning Plans (RAs). The success of the initiative led the team to be invited by the Municipal Education Department to offer a training course for other teachers in the municipal network, teaching them to produce podcasts in their own schools. In addition, Rádio de Bitita received recognition through two municipal awards in 2021: the Paulo Freire Award for Quality in Education and the Municipal Award for Human Rights Education. This project, in particular, exemplifies what Walsh (2017, p. 33) calls *la flor en la grieta*, a creative and insurgent practice that emerges from the fissures of the dominant system in times of crises and ruptures:

The fissures, of course, are largely the consequences of resistances and insurgencies already enacted and still underway. They open up and take shape in struggle, in uprisings, rebellions, and movements, but also in creative, everyday practices. I am referring to practices that are not grounded in the logic of capitalist/patriarchal/heteronormative/racialized modernity/coloniality, with its 'monologue of modern-Western reason', its ontological/existential, epistemic and cosmological-spiritual negation, its exploitation of nature and its war/death project, but rather in its exteriorities, edges and fissures. It is these practices—built, created, shaped and lived from below, from the edges, margins and cracks—that give rise to processes and practices that the system of power has never managed, nor would it ever manage, to imagine or comprehend. (Autor's translation).

In an online conference held in June 2020, Walsh addressed decolonial pedagogies and the insurgencies that arise in social gaps and fissures. She proposed that the coronavirus was accompanied by a virus of violence, which results from a war that has endured for more than 500 years—a racialised, patriarchal, and territorialised war. This colonial war has been claiming Indigenous, Black, young, and women's lives since time immemorial.

The author proposes a perspective from those cracks, openings, and fissures in the walls and in the concrete, where flowers and the forces of nature emerge insurgently, resisting and surprising us in the face of the hardness of stones and losses. It is through this analogy that Walsh seeks to apprehend the significance of the historical moment we are living in, aiming to reflect on the role of decolonial pedagogy in constructing the world envisioned for the sustaining of life on the planet. In this sense, she proposes that education be taught from its points of friction, to reflect on what we can sow and harvest for a critical resistance, essential to the urgent transformations humanity must confront.

In this regard, the Rádio de Bitita exemplifies how popular communication can be a powerful tool for decolonial education, promoting intercultural dialogue and critical reflection on socially relevant issues that are, at times, sensitive within classrooms. However, the project also revealed persistent challenges in communication with some migrant families, especially those whose languages are non-Latin, highlighting the ongoing need for strategies of inclusion and intercultural mediation through public policies that support school provision in multicultural urban contexts. This project demonstrates how



collaborative initiatives can emerge in response to educational challenges, promoting a critical and culturally sensitive education, exemplifying what Walsh (2020) calls creative, everyday practices that arise from the edges, margins, and cracks.

Beyond the Radio, I witnessed other efforts by the school to maintain ties with students through active outreach by telephone and also in person at students' homes¹⁶. These efforts reflect what Candau (2022, p. 9) describes as the “[...] need to broaden our conception of which forms of knowledge should be the object of attention in the school context.” One of the greatest obstacles I observed was the lack of access to the internet and to electronic devices among many students, who were not necessarily from migrant communities, since the latter made up the majority of those students who maintained pedagogical ties and relations of care and support with their teachers. A response to this came from the municipal administration only in mid-2021, at the end of the fieldwork.

Beyond Bitita's pedagogical projects, another element that emerged from JEIF meetings and that the school incorporated as its own teaching methodology—one that encompasses dimensions of migrant cultures—is the so-called Learning Guides (RAs). Implemented at the *Espaço de Bitita* from 2018 onwards, the RAs were inspired by a training cycle entitled *Decolonising the Curriculum*, offered by the Municipal Department of Education in mid-2017. The initiative began with the Portuguese Language teacher and gradually expanded to other subjects, such as Mathematics, Science, and History, for students in the final years of lower secondary education.

The RAs seek to promote student autonomy and to address relevant themes such as gender, diversity, the environmental crisis, and human mobility, which an intrinsic characteristic of the school community. They are constructed in an interdisciplinary manner, integrating different fields of knowledge and encouraging critical and reflective thinking about the issues they take up. The project gained recognition when it received an award from the Instituto Tomie Ohtake, which motivated more teachers to adopt the proposal. Implementing the RAs led to the adoption of a tutoring system in which each teacher closely accompanies a group of sixteen to seventeen students, —on average, two tutor-teachers per class. This enables personalised learning and close monitoring of each student's progress.

The guides are oriented by territoriality, incorporating popular knowledge and cultures into the official curriculum. They also help to circumvent the school's infrastructural constraints by allowing flexible use of the available physical spaces. Although the impact of the RAs could not yet be fully reflected in official indicators (such as the IDEB) during the period of fieldwork, an increase had already been observed in the number of students who managed to gain access to the most competitive upper-secondary schools, the state technical schools, and the São Paulo Federal Institute of Education, Science and Technology¹⁷. Moreover, during the Covid-19 pandemic, the RAs proved to be an important tool for maintaining student engagement, especially among those who were already familiar with the system.

16- In some cases, teachers visited students' homes, wearing masks and maintaining safe physical distancing, in order to understand the difficulties faced by families that might be exacerbating school dropout among children and adolescents.

17- The aforementioned Federal Institute is located adjacent to Bitita and serves as a partner institution of the school.



This teaching model aligns with the proposal to reinvent schooling in the post-pandemic period, as suggested by Candau (2022), fostering a plural and dialogical perspective in education. It also resonates with what Cha *et al.* (2017, p. 1) describe as an education that provides “[...] meaningful learning opportunities to acquire the knowledge, skills and attitudes necessary to live in a culturally and ethnolinguistically diverse society.”

Among other initiatives developed at Bitita, the Escola Apropriada (EA) also merits emphasis: a nationally award-winning project that seeks to integrate migrant and Brazilian students through fortnightly knowledge-sharing encounters. This practice embodies the school’s commitment to creating spaces of conviviality and mutual learning among different cultures—what Gundara (2015), Walsh (2009) and Candau (2008) define as intercultural education.

It was also through this project that Bitita was invited by the United Nations Educational, Scientific and Cultural Organization (UNESCO) to join the network of Associated Schools—an honour for which schools usually apply, but which, in this case, was inverted, with the school being directly invited to join the programme. During the period of fieldwork, this project was the most affected, as distancing measures undermined the very core of the proposal—namely, the encounter among students in their diversity—owing to access constraints. However, the project was resumed with the return to in-person provision by the end of the fieldwork.

The *Espaço de Bitita* exemplifies resilience and innovation within the public education system during the Covid-19 pandemic. Through practices such as the Rádio de Bitita and the Learning Guides (RAs), the school demonstrated a commitment to critical and inclusive education, confronting structural challenges with creativity. Narratives of personal transformation, such as that of the student mentioned earlier, attest to the positive impact of a pedagogical approach that values diversity and social justice. This *sui generis* case, known as Bitita underscores the importance of public policies that strengthen educational institutions, enabling them to continue to act as agents of transformation within their communities.

Conclusion

My ethnographic experience at Bitita revealed how a school can adapt to and withstand adversity, promoting a critical and intercultural education. This research reaffirms the importance of an education that recognises cultural diversity and works to deconstruct social and power hierarchies that perpetuate systems of oppression. During the Covid-19 pandemic, critical ethnography foregrounded the school as an exemplar of inclusion and the welcoming of migrant students.

The school’s success is not attributable to a single plan, but to an integrative approach that benefits students, teachers, and the wider school community. Its openness to the surrounding territory and community, underpinned by democratic governance, enables an informed understanding of local needs, thereby facilitating effective educational strategies. Continuing professional development for teachers, exemplified by the Jornada



Especial Integral de Formação (JEIF, a dedicated programme of in-service training), is crucial for renewing pedagogical practices and responding to contemporary challenges.

Valuing the cultural diversity of the surrounding context—and incorporating it into pedagogical practice—allows migrant students to see their cultures reflected within the curriculum, fostering a sense of belonging. Innovative projects such as the Learning Guides (RAs), Escola Apropriada (EA), Discussing Gender for a Culture of Peace, and Rádio de Bitita demonstrate a commitment to methods that promote autonomy and student agency.

A critical, decolonial intercultural education enables the school to address issues of diversity and social justice, preparing students to become critically informed citizens. Teachers' engagement as educator-advocates is reflected both in classroom practices and in partnerships with local organisations, widening educational opportunities.

In sum, the *Espaço de Bitita* is recognised for the effective inclusion of migrant students through an integrated approach that values diversity and promotes critical thinking, in active engagement with the community. Yet Bitita is exemplary not only for this, but, above all, for its courageous innovation, resilience, and critical resistance. This experience offers lessons for other institutions seeking to create inclusive and intercultural environments capable of meeting the challenges of twenty-first-century education.

References

BALLESTRIN, Luciana. América Latina e o giro decolonial. **Revista Brasileira de Ciência Política**, Brasília, DF, n. 11, p. 89-117, 2013.

CANDAU, Vera Maria Ferrão. Didática hoje: entre o “normal”, o híbrido e a reinvenção. **Perspectiva** (Online), Florianópolis, v. 40, p. 1-14, 2022. <https://doi.org/10.5007/2175-795X.2022.e85552>

CANDAU, Vera Maria Ferrão. Direitos humanos, educação e interculturalidade: as tensões entre igualdade e diferença. **Revista Brasileira de Educação**, Rio de Janeiro, v. 13, p. 45-56, 2008.

CHA, Yun-Kyung *et al.* (org.). **Multicultural education in glocal perspectives**. Singapore: Springer, 2017.

DAUSTER, Tania. Etnografia, modo de conhecer: entre a antropologia e educação. **Educação On-Line**, Rio de Janeiro, n. 9, p. 1-12, 2012.

FANON, Franz. **Os condenados da Terra**. 3. reimpr. Minas Gerais: UFJF, 2015.

FANON, Franz. **Pele negra, máscaras brancas**. Tradução: Sebastião Nascimento. São Paulo: Ubu, 2020.

FONTOURA, Julian Silveira Diogo de Ávila. **A qualidade social da educação superior no contexto emergente dos institutos federais**: uma abordagem na perspectiva da política pública. 2021. 337 fls. Tese (Doutorado em Educação) – Programa de Pós-Graduação em Educação, Universidade do Vale do Rio dos Sinos, São Leopoldo, 2021.

FREIRE, Paulo. **Pedagogia do oprimido**. Rio de Janeiro: Paz e Terra, 1970.



GROSFOGUEL, Ramón. Para descolonizar os estudos de economia política e os estudos pós-coloniais: transmodernidade, pensamento de fronteira e colonialidade global. **Periferia**, v. 1, n. 2, 2012. <https://doi.org/10.12957/periferia.2009.3428>. Disponível em: <https://www.e-publicacoes.uerj.br/periferia/article/view/3428>. Acesso em: 16 out. 2025.

GUNDARA, Jagdish. **Interculturalism, education and inclusion**. Thousand Oaks: Sage, 2000.

GUNDARA, Jagdish. **The case for intercultural education in a multicultural world**. Oakville: Mosaic Press, 2015

HAESBAERT, Rogério. Território e multiterritorialidade: um debate. **Revista GEOgraphia**, Niterói, v. 9, n. 17, 2007. Disponível em: <https://periodicos.uff.br/geographia/article/view/13531/0>. Acesso em: out. 2025.

HAM, Daniel de Arruda Botelho Van. **Movimentos de significação de coordenadoras pedagógicas de uma EMEF a respeito de sua atividade na Jornada Especial Integral de Formação (JEIF)**. 2019. 104 f. Dissertação (Mestrado em Educação: Psicologia da Educação) – Programa de Estudos Pós-Graduados em Educação: Psicologia da Educação, Pontifícia Universidade Católica de São Paulo, São Paulo, 2019.

MAINARDES, Jefferson; MARCONDES, Maria Inês. Reflexões sobre a etnografia crítica e suas implicações para a pesquisa em educação. **Educação & Realidade**, Porto Alegre, v. 36, n. 2, p. 425-446, 2011. Disponível em: <https://seer.ufrgs.br>. Acesso em: 21 ago. 2025.

MIGNOLO, Walter. A colonialidade de cabo a rabo: o hemisfério ocidental no horizonte conceitual da modernidade. *In*: LANDER, Edgardo (org.). **A colonialidade do saber: eurocentrismo e ciências sociais. Perspectivas latinoamericanas**. Buenos Aires: Clacso, 2005. p. 71-103.

MIGNOLO, Walter. **Desobediência epistêmica: retórica de la modernidad, lógica de la colonialidad y gramática de la descolonialidad**. Buenos Aires: Signo, 2010.

OLIVEIRA, Amurabi Pereira. **Etnografia para educadores**. São Paulo: Unesp, 2023.

PACCA, Penha Elizabeth. **A estagnação urbana como parte da metrópole paulistana no século XXI: o caso do Pari**. 2010. Tese (Doutorado) – Universidade de São Paulo, São Paulo, 2010. Disponível em: https://www.teses.usp.br/teses/disponiveis/16/16139/tde-01062010-092111/publico/FINAL_TESE.pdf. Acesso em: 30 out. 2025.

PERINI, Renata Livia Soares. **O coordenador pedagógico e a formação de professores alfabetizadores no município de São Paulo**. 2018. Dissertação (Mestrado) – Programa de Pós-Graduação em Educação, Universidade de São Paulo, São Paulo, 2018.

QUIJANO, Aníbal. Colonialidad del poder, eurocentrismo y América Latina. *In*: LANDER, Edgardo (org.). **A colonialidade do saber: eurocentrismo e ciências sociais. Perspectivas latinoamericanas**. Buenos Aires: Clacso, 2005. p. 71-103.

QUIJANO, Aníbal. Colonialidad y modernidad-racionalidad. *In*: BONILLO, Héctor. **Los conquistados**. Bogotá: Tercer Mundo: Flacso, 1992. p. 437-449.



ROCKWELL, Elsie; EZPELETA, Justa. **A pesquisa participante**. São Paulo: Cortez; Campinas: Autores Associados, 1989.

SALINAS, Cinthia., REYES, Reynaldo. Creating successful academic programs for chicana/o high school migrant students: the role of advocate educators. **The High School Journal**, Chapel Hill, Universidade da Carolina do Norte, v. 87, n. 4, p. 54-65, 2004. <https://doi.org/10.1353/hjsj.2004.0015>

SÃO PAULO (Cidade). Secretaria de Urbanismo e Licenciamento. **População - Dados**. São Paulo: [s. n.], 2024. Disponível em: https://prefeitura.sp.gov.br/web/licenciamento/w/desenvolvimento_urbano/dados_estatisticos/info_cidade/demografia/260265. Acesso em: 18 set. 2025.

SILVA, Lucas Rech. **A inclusão de imigrantes na educação básica em Caxias do Sul**: um estudo de caso na perspectiva das violências de Galtung e Fanon. 2018. 137 f. Dissertação (Mestrado em Educação) – Escola de Humanidades, Pontifícia Universidade Católica do Rio Grande do Sul, Porto Alegre, 2018. Disponível em: <http://tede2.pucrs.br>. Acesso em: 21 ago. 2025.

SILVA, Lucas Rech. Critical decolonial interculturality as a tool to analyse best practices of inclusion centred on migrant children in a multi-ethnic territory of São Paulo City during the Covid-19 pandemic. *In*: ARUN, Shoba *et al.* (org.). **Global migration and diversity of educational experiences in the global South and North**. v. 1. New York: Routledge, 2023. p. 53-69.

SILVA NETO, Cláudio Marques. **Encontro - Escola, Cidade e Cidadania na Formação Docente**. parte II. 2021. 1 vídeo (2h 57min). Disponível em: <https://www.youtube.com/watch?v=YXZeUYP8CA>. Acesso em: 15 set. 2025.

WALSH, Catherine. Gritos, grietas y siembras de vida: Entretejeres de lo pedagógico y lo decolonial. *In*: WALSH, Catherine (org.). **Pedagogías decoloniales: prácticas insurgentes de resistir, (re)existir y (re)vivir**. v. 2. Quito: Ediciones Abya-Yala, 2017. p. 17-48. (Serie Pensamiento Decolonial).

WALSH, Catherine. Insurgencias desde las Grietas. *In*: SEMINARIO DE FORMACIÓN PERMANENTE EN PENSAMIENTO CRÍTICO. CEIP Histórica de Argentina, Centro de Investigación RÍUS de ClacsoMéxico y Otras Voces en Educación, 2020. **Anais [...]**. [S. l. s. n.], 2020. Disponível em: <https://www.youtube.com/watch?v=SuMPMn4sOuc>. Acesso em: set. 2025.

WALSH, Catherine. Interculturalidad crítica y educación intercultural. *In*: SEMINARIO INTERCULTURALIDAD Y EDUCACIÓN INTERCULTURAL, 2009, La Paz. **Anais [...]**. La Paz: Instituto Internacional de Integración del Convenio Andrés Bello, 2009. 9-11 de março de 2009. Disponível em: https://www.academia.edu/24039704/Interculturalidad_cr%C3%ADtica_y_educaci%C3%B3n_intercultural. Acesso em: out. 2025.

WALSH, Catherine. Interculturalidade e decolonialidade do poder: um pensamento posicionamento “Outro” a partir da diferença colonial. *In*: CASTROGÓMEZ, Santiago; GROSFUGUEL, Ramón (comp.). **El giro decolonial: reflexiones para una diversidad epistémica más allá del capitalismo global**. Bogotá: Siglo del Hombre, 2007. p. 47-62. Disponível em: <https://periodicos.ufpel.edu.br/ojs2/index.php/revistadireito/article/download/15002/10532>.



WALSH, Catherine. Interculturalidad, plurinacionalidad y decolonialidad: las Insurgencias político-epistémicas de refundar el estado. **Tabula Rasa**, Bogotá, n. 9, p. 131-152, jul./dic. 2008. Disponível em: https://www.academia.edu/31700817/Walsh?email_work_card=thumbnail. Acesso em: out. 2025.

WALSH, Catherine; OLIVEIRA, Luiz Fernandes de; CANDAU, Vera Maria. Colonialidade e pedagogia decolonial: para pensar uma educação outra. **Arquivos Analíticos de Políticas Educativas**, Arizona, v. 26, n. 83, p. 1-13, 2018.

ZYLBERKAN, Mariana. 'Não é loucura de ministra fundamentalista', diz Damares sobre campanha. **Veja**, São Paulo, 3 fev. 2020. Disponível em: <https://veja.abril.com.br>. Acesso em: 21 ago. 2025.

Received on: October 21, 2024

Revised on: July 7, 2025

Approved on: September 12, 2025

Editor: Prof^a. Dr^a. Marília Pinto de Carvalho.

Lucas Rech da Silva holds a degree in Social Sciences from the Federal University of Pelotas, a Master's and a PhD in Education from the Pontifical Catholic University of Rio Grande do Sul, and is a Sociology professor at the Federal Institute of Education, Science, and Technology of Minas Gerais.