

## **Indigenous cultural education for non-indigenous people: pedagogical proposal for the appreciation of diversity and implementation of Law No. 11.645/2008**

### **Educação cultural indígena para não indígenas: proposta pedagógica para a valorização da diversidade e efetivação da lei nº 11.645/2008**

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#### **ABSTRACT**

#### **Keywords:**

Intercultural education, decolonial education, ethnic-racial education.

Intercultural and decolonial education is still a challenge in the Brazilian educational context, especially considering the implementation of Law 11.645/2008. This study analyzed a pedagogical intervention carried out in a public school in São Paulo, the Centro Municipal de Capacitação e Treinamento Professor Lenine Soares de Jesus, in São Paulo, with the objective of reducing ethnocentrism and ethnic prejudices through the education of indigenous culture. The methodology involved an intervention structured in seven stages, developed during a bimonthly qualification course in Informatics, including research and presentation, storytelling, virtual visit to indigenous villages, indigenous art, indigenous cuisine, debates and creation of educational games based on a literature review focused mainly on Brazilian and Latin American researchers with studies in the areas of ethnic-racial education, decolonial education and indigenous education. The results, obtained through a qualitative research using the technique of participant observation, demonstrated gradual changes in the attitudes of students in relation to the indigenous theme, evidencing the need for longitudinal studies to assess long-term impacts on the local community and the professional environment in which these graduates are inserted. The intervention revealed that significant cultural transformations require time and continuity, suggesting the importance of more extensive educational programs and the involvement of the school community.

#### **RESUMO**

#### **Palavras-chave:**

Educação intercultural, educação decolonial, educação étnico-racial.

A educação intercultural e decolonial ainda é um desafio no contexto educacional brasileiro, especialmente considerando a implementação da Lei 11.645/2008. Este estudo analisou uma intervenção pedagógica realizada em uma escola pública paulistana, o Centro Municipal de Capacitação e Treinamento Professor Lenine Soares de Jesus, em São Paulo, com o objetivo de diminuir etnocentrismos e preconceitos étnicos por meio da educação da cultura indígena. A metodologia envolveu uma intervenção estruturada em sete etapas, desenvolvida durante um curso bimestral de qualificação em Informática, incluindo pesquisa e

apresentação, contação de histórias, visita virtual a aldeias indígenas, arte indígena, culinária indígena, debates e criação de jogos educativos alicerçada em uma revisão de literatura focada, principalmente em pesquisadores brasileiros e latino-americanos com estudos nas áreas de educação étnico-racial, educação decolonial e educação intercultural. Os resultados, obtidos através de uma pesquisa qualitativa utilizando a técnica da observação participante, demonstraram mudanças graduais nas atitudes dos estudantes em relação à temática indígena, evidenciando a necessidade de estudos longitudinais para avaliar impactos de longo prazo na comunidade local e no ambiente profissional em que estes egressos estiverem inseridos. A intervenção revelou que transformações culturais significativas requerem tempo e continuidade, sugerindo a importância de programas educacionais mais extensos e do envolvimento da comunidade escolar.

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## Introduction

Located in the region of Itaim Paulista, on the east side of the city of São Paulo, the Professor Lenine Soares de Jesus Municipal Training Center is a public-school unit of the São Paulo Municipal Department of Education, which offers professional training to students from the municipal education system and the local community. Despite its peaceful atmosphere, the school carries with it a major problem: prejudice and racism towards native peoples. Students, influenced by stereotypes and a lack of information, spread discriminatory comments and show a disrespectful attitude towards the locals. This diagnosis came to light when students were asked to read a text on the "10 common mistakes about indigenous cultures in Brazil", available at <https://ensinarhistoria.com.br/10-erros-comuns-nas-aulas-de-cultura-indigena>, in a class on a professional qualification course in computer science in 2023.

The educator's intention was based on contributing to the implementation of Law No. 11.645/2008, which establishes the mandatory inclusion of the theme "Afro-Brazilian and Indigenous History and Culture" in school curricula, recognizing the importance of this law for the promotion of a more inclusive education, which values the cultural diversity present in Brazil and contributes to the construction of a more just and egalitarian society (Gonçallo *et al.*, 2018). In the specific context of the indigenous peoples, it is understood that it is essential to go beyond a simple approach to history and culture, but also to provide experiences that lead students to have a broad view of the reality of these communities, their struggles, knowledge and contributions to the formation of Brazilian identity.

According to the document "Indigenous Peoples: Pedagogical Guidelines", produced and made available by the São Paulo Municipal Department of Education, some terms such as "Indians", "tribes" and the notion that Brazil was discovered need to be rethought. Regarding the term "Indians", the document states that:

For a long time, we learned to call the first inhabitants of Brazil Indians. This nickname - to use an erudite word - brought with it images and meanings that did not always dignify those it wished to name. It was usually accompanied by adjectives that didn't do justice to the richness of its diversity. It almost always meant technological backwardness, primitivism, cannibalism, among other negative terms. To name someone with this word was to classify them as inferior to other human beings and to place them in an immemorial past that no longer existed. The idea of "Indians" was so distant that the vague memory of them reminded us of cavemen or dinosaurs. That's how they were studied: as beings from the past. (SÃO PAULO, 2019, p. 14).

The IT teachers saw this worrying situation and, as sensitive educators committed to promoting equality and respect, decided to change this reality. First of all, by searching for theoretical references and studying the rich culture and history of indigenous peoples, they understood that it would be necessary to deconstruct stereotypes and broaden the students' view of this important and marginalized population in our society. To this end, it was planned to bring didactic materials, audiovisuals, images and books to the classroom that approached indigenous issues in a respectful way that valued their cultures and was accurate. In addition, it was interesting to promote debates and activities that would allow students to express their ideas and opinions, and encourage them to share their doubts, fears and prejudices. There was

also the idea of inviting an indigenous leader from the region to visit the school, tell her experiences and share her traditions and knowledge.

Law No. 11.645/2008 represents an important milestone in the history of Brazilian education by making it compulsory to include the subject of "Afro-Brazilian and Indigenous History and Culture" in school curricula. Specifically in relation to indigenous peoples, this legislation seeks to promote a more inclusive education, valuing cultural diversity and contributing to the construction of a fairer society. For Coelho and Soares (2016), this legislation contributes to "officially placing historically silenced discourses and voices in the curricula of our schools". It is a commitment to challenging stereotypes and prejudices ingrained in our society, providing students with a broad and in-depth view of the reality of native peoples.

The construction of this pedagogical proposal became essential in order to achieve this goal, as the intention in this school unit was to go beyond theoretical content, allowing students to have access to contextualized, up-to-date and respectful information about the history, culture, beliefs, values, traditions and way of life of native peoples in order to value "the meanings expressed by each person with their values and standards, related to the social life of the various established groups, whether consciously or unconsciously, passing through generations that preserve or transform such traditions." (Melo e Senhoras, 2022, p. 27)

This work proposal was developed taking into account the ethnic, linguistic and cultural diversity of the indigenous peoples present in our country, as determined by the BNCC (Brasil, 2018, p. 15). To this end, the Common National Curriculum Base guides the development of curricula to suit the different teaching modalities. In the case of Indigenous School Education, specific competencies must be ensured, to be developed on the basis of their traditional cultures.

## **Intervention Design**

The aim of this intervention design was to reduce ethnocentrism and ethnic prejudice through education about indigenous culture, promoting the appreciation of diversity, in accordance with Law No. 11.645/2008. In the initial analysis, it was necessary to carry out a diagnosis to identify the students' level of knowledge, perceptions and prejudices in relation to native peoples. This was done through questionnaires, classroom debates or reflection activities. At the same time as the diagnosis, we felt it was necessary to promote training for the school's teachers on indigenous issues, covering key concepts of multiculturalism, multiculturalism and interculturalism, as well as ethnocentrism and ethnic prejudice. This training should include information on the history, culture and diversity of indigenous peoples in Brazil.

The intervention proposed in this work considers the criteria for the development of interculturality in conjunction with the cooperative, socio-affective and communicative intercultural didactic methodological approach, as well as applying the principle of diversification in the implementation of intercultural didactics. Candau, a renowned Brazilian educator recognized worldwide for her contributions in the field of multicultural and inclusive education, focuses on the importance of interculturality as a means of promoting social and educational inclusion, particularly in the context of indigenous populations. Candau (2010) argues that education should be a space for dialogue between different cultures, where the school curriculum includes and values the traditional and contemporary knowledge of indigenous peoples. It proposes pedagogical practices that integrate cultural diversity as a central element in the teaching-learning process, as it believes that teacher training should include the development of intercultural competencies so that they can act effectively in

multicultural contexts. It also emphasizes the need for educational policies that support the implementation of inclusive and intercultural curricula.

Other Brazilian and Latin American authors who discuss interculturality in indigenous education include José Licínio Backes, who addresses the construction of intercultural and decolonial curricula by indigenous peoples themselves, emphasizing the importance of an education that recognizes and values indigenous cultural autonomy (Backes, 2018). Ana Paula Franco Nobile Brandileone and Thiago Alves Valente also explore interculturality in indigenous literature for students, highlighting the challenge of integrating these narratives into the school environment (Brandileone & Valente, 2018).

Backes (2018), in his work, emphasizes the importance of the political struggle to build a curriculum that respects and values the cultural autonomy of indigenous peoples. He argues that it is necessary to overcome the colonial structures that still permeate the educational system, promoting an education that is truly intercultural and that recognizes indigenous knowledge as an essential part of the educational process. Brandileone and Valente (2018) explore interculturality through indigenous literature for children. They point out that literature can be a tool for introducing indigenous narratives into the school environment, promoting respect and understanding of indigenous cultures from an early age. They also point out that including indigenous literary works in the school curriculum can help combat stereotypes and prejudices, as well as enriching the students' cultural repertoire. The authors also point out significant challenges, such as the lack of suitable materials and the need for continuing training for teachers so that they can mediate these narratives, while arguing that intercultural education must be a commitment of the entire school community, involving not only teachers, but also managers, students and their families.

Laws 10.639/2003 and 11.645/2008 are legal frameworks that seek to integrate Afro-Brazilian and indigenous history and culture into school curricula. Law 10.639/2003 focuses on Afro-Brazilian history and culture, while Law 11.645/2008 extends this obligation to include indigenous history and culture. Both laws aim to promote cultural diversity and combat racism, but they face challenges in their implementation, be they inadequate teacher training and a lack of teaching materials as pointed out by Brandileone & Valente (2018) or even a more emphatic commitment from school curricula and a commitment on the school floor, with the school community. Candau (2012) sees these laws as fundamental, but insufficient to guarantee the true inclusion of indigenous peoples. She argues that, in addition to legislation, schools need to commit to transforming their curriculum and teaching practices to reflect the country's cultural diversity. Backes (2018) agrees, highlighting the need for a decolonial approach that goes beyond legal compliance, promoting a truly intercultural education.

These laws were created in Brazil with the aim of promoting the inclusion and recognition of the cultural and historical contributions of Afro-Brazilians and indigenous people in the country. Among the main reasons for the creation of these laws, we list:

- Cultural recognition and appreciation: The enactment of these laws was motivated by the need to recognize and value the cultural and historical contributions of Afro-Brazilians and indigenous people, who have historically been marginalized in school curricula.
- Combating racism and prejudice: Another central motive was the fight against racism and racial prejudice in schools and society. By including these stories in the curriculum, we seek to promote a more inclusive and equitable education.
- Historic Reparations: The laws are also seen as a form of historical reparation, recognizing the injustices and violence suffered by these communities throughout Brazilian history.
- Strengthening National Identity: By integrating these narratives, the laws aim to strengthen national identity by promoting cultural diversity as a fundamental value.

Brazilian researchers and authors have widely discussed the impact and implementation of these laws. Many highlight the importance of these laws as a significant step towards inclusion, but also point to challenges in their implementation. Some argue that, despite being fundamental, the laws face significant barriers, such as the lack of adequate teacher training and the scarcity of appropriate teaching materials, and that, in addition to the laws, there needs to be a real commitment from schools to transform the curriculum and teaching practices (Candau, 2010). Others emphasize the importance of a more critical and decolonial approach in education, which goes beyond simple legal compliance and promotes a real transformation in educational practices (Carvalho, 2019) and there are analyses that, although the laws are a step forward, effective implementation depends on robust public policies and a stronger government commitment to promote education that is truly intercultural (Faustino *et al.*, 2022).

These perspectives indicate that although Laws 10.639/2003 and 11.645/2008 represent important advances, there is still a long way to go to ensure that their objectives are fully achieved in Brazilian schools. Effective implementation requires an integrated approach involving teacher training, the production of appropriate teaching materials and the engagement of the entire school community.

To promote respect and the inclusion of indigenous issues in the classroom, various authors have proposed practical and theoretical approaches. Teixeira De Menezes (2020) suggests creating spaces for intercultural dialog, where indigenous and non-indigenous students can share experiences and knowledge, enriching the learning environment. Children's literature can be an interesting tool for introducing indigenous themes in a playful and educational way, as Brandileone and Valente (2018) argue in relation to the inclusion of literary works that include indigenous narratives, allowing children to develop empathy and respect for indigenous cultures from an early age.

Finally, ongoing teacher training is crucial. Training programs that include studies on the history, culture and rights of indigenous peoples can better prepare educators to deal with cultural diversity in the classroom. This training must be accompanied by public policies that guarantee resources and support for the effective implementation of intercultural teaching practices.

Decoloniality is an emerging concept that seeks to reverse the colonial legacy that persists in educational institutions, promoting an education that respects and integrates the diverse cultures and knowledge of historically subjugated peoples. Walsh (2020) argues that decoloniality in education involves valuing marginalized voices and perspectives, promoting a pedagogy that is inclusive and equitable. She emphasizes the importance of questioning Eurocentric curricula and creating educational spaces where different epistemologies can coexist.

The implementation of decolonial education is crucial to promoting social justice and equity in schools. By challenging dominant narratives, decoloniality allows students from diverse cultural backgrounds to see their histories and knowledge reflected in the school curriculum. This not only enriches the learning environment, but also strengthens the students' cultural identity, fostering a sense of belonging and mutual respect.

Walsh (2020) argues that decolonial education should prepare students to be critical and reflective, capable of questioning structures of power and oppression. This involves creating curricula that are culturally relevant and that encourage students to actively engage with their communities and histories.

To prepare students for a decolonial education, a joint effort by teachers, managers and educational policymakers is needed. This includes ongoing teacher training, which must incorporate intercultural and decolonial approaches, enabling educators to become facilitators of inclusive and critical learning. In addition, it is important to integrate teaching materials that

reflect cultural diversity and that are developed in collaboration with local communities. The inclusion of indigenous and Afro-descendant narratives in curricula is essential to promote an education that is truly representative of cultural diversity.

Walsh's (2020) thoughts resonate with the contributions of other Latin American authors, such as Aníbal Quijano and Walter Dignolo, who also explore decoloniality as a response to the colonial legacy. Aníbal Quijano introduced the concept of "coloniality of power", which refers to the persistence of colonial hierarchies in contemporary societies (Quijano, 2005). Walter Dignolo, for his part, emphasizes the need for a "decolonial turn" that challenges dominant epistemologies and promotes the recognition of local knowledge (Dignolo, 2011).

In the Brazilian context, authors such as José Jorge de Carvalho and Boaventura de Sousa Santos discuss the importance of an education that is sensitive to the cultural and social realities of indigenous peoples and Afro-descendants, promoting a pedagogy that is truly intercultural and decolonial (Carvalho, 2019; De Sousa Santos, 2019), as an opportunity to reimagine and transform educational practices, promoting a pedagogy that is inclusive, critical and culturally relevant.

The relationship between the concepts of decoloniality, interculturality, ethnic-racial education and indigenous education reflects the intersections between culture, power and education. Walsh (2020) proposes that critical interculturality is a political, social, ethical and epistemic project that aims to transform structures, institutions and social relations, creating conditions for being, thinking, knowing, learning, feeling and living differently. It emphasizes that interculturality, when seen through the lens of decoloniality, is not limited to the recognition or inclusion of cultural diversities in the existing system. Instead, it seeks to transform this system by challenging the colonial power structures that persist in society and education.

Ethnic-racial education, in the context of decoloniality, seeks to deconstruct Eurocentric narratives and value the contributions and perspectives of historically marginalized groups. Nilma Lino Gomes, a Brazilian researcher, argues that ethnic-racial education should be understood as a process of decolonization of the curriculum and pedagogical practices (Gomes, 2012) and stresses that this approach is not limited to the inclusion of content on Afro-Brazilian and indigenous history and culture, but involves a profound change in the way knowledge is constructed and transmitted in schools.

Indigenous education, when seen through the lens of interculturality and decoloniality, seeks not only to preserve indigenous cultures, but also to promote an equitable dialog between different forms of knowledge. Gersem Baniwa (2013), an indigenous Brazilian educator and researcher, argues that indigenous education should be based on principles of autonomy, self-determination and valuing traditional knowledge. Baniwa (2013) emphasizes that intercultural indigenous education should not be seen as a way of integrating into mainstream society, but as a means of strengthening indigenous identities and cultures, while promoting dialogue with another knowledge.

Candau (2008) sums up this relationship well when he argues that a truly intercultural and decolonial education must "promote an education for the recognition of the 'other', for dialogue between different social and cultural groups" (p. 52). These concepts form a theoretical and practical framework for rethinking education in a way that challenges colonial hierarchies, values cultural diversity and promotes social justice. They offer paths to an education that is truly inclusive, equitable and transformative.

Thus, as pedagogical intervention practices to be worked on with the students, a project divided into 7 parts was proposed: 1. Research and presentation; 2. Indigenous storytelling; 3. Virtual visit to an indigenous village; 4. Indigenous art; 5. Indigenous cuisine day; 6. Debates and reflections; and 7. Board game.



In the first part, called research and presentation, we divided the students into groups and asked each one to research a specific indigenous ethnic group among the 305 present according to the Brazilian Institute of Geography and Statistics<sup>a</sup>, so that they could learn about their histories, cultures, traditions, language, customs and geographical location. Each group can prepare a presentation, using Microsoft® PowerPoint, which is one of the modules of the qualification course of this Municipal Training Center, to share the information with the class.

The second part, called "indigenous storytelling", involved the teaching staff and school management inviting an indigenous storyteller to visit the school or using audiovisual resources to share traditional stories passed down orally by indigenous communities. Due to a lack of financial resources, the second option was chosen. The students were then invited to write and illustrate their versions of the stories with the narratives. This proposal was also produced using Canva®, an online audiovisual creation platform that is also part of this professional qualification course.

As the third part, the "virtual visit to an indigenous village," we contacted a local indigenous village (the Aldeia Indígena Multiétnica Filhos da Terra, which is in the city of Guarulhos-SP, 40km away) to organize a visit so that the students could have the opportunity to learn about the daily life, activities, traditions and cultural manifestations of these peoples. Also due to a lack of financial resources, we took a virtual tour of Aldeia Tekoa Itakupe, located in the Jaraguá neighborhood in the city of São Paulo. The visit is free and can be accessed through a portal sponsored by the São Paulo City Department of Culture, which can be accessed at <https://www.aldeia360.art.br/>.

- The fourth, which we call "indigenous art", led us to explore different forms of indigenous art, such as body painting, pottery, basketry and feather art. The students researched these artistic manifestations, learned about their meanings and techniques and created their own works of art inspired by them using Paint® software, which is also part of the qualification course.

- On indigenous cooking day, the fifth part, we proposed that, since the school also has courses in Confectionery and Baking, we should hold a day dedicated to indigenous cooking, where students from the IT class and the above-mentioned courses could research traditional indigenous recipes, prepare the dishes in the classroom and share the experience with the whole school community. It would be an opportunity to learn about indigenous food and appreciate the culinary diversity present in the different ethnic groups and which is now also part of our diet, such as tapioca, popcorn and cornmeal. However, due to logistical difficulties, this day was not possible, but by analyzing the recipes from the CMCT's Confectionery and Baking courses, the Computer Science students were able to create a table, using Excel® software in conjunction with a web browser, showing the name of the ingredient from indigenous cuisine and its meaning.

- The debates and reflections, the fifth part of this proposal, was the moment when we promoted discussions and roundtables in the classroom on current issues involving indigenous peoples, such as environmental preservation, land demarcation and the Temporal Framework<sup>b</sup> and respect for indigenous rights so that cases such as the Yanomami tragedy, publicized in the national media at the beginning of 2023, are not repeated<sup>c</sup>.

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<sup>a</sup> Available at <https://indigenas.ibge.gov.br/>

<sup>b</sup> Marco Temporal, according to the website of the Brazilian Chamber of Deputies, is "a legal thesis according to which indigenous peoples have the right to occupy only the lands they occupied or were already disputing on October 5, 1988, the date the Constitution was promulgated". Available at <https://www.camara.leg.br/noticias/966618-o-que-e-marco-temporal-e-quais-os-argumentos-favoraveis-e-contrarios/>

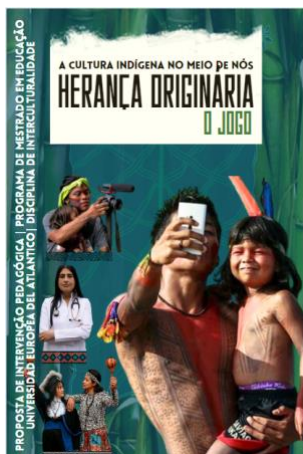
<sup>c</sup> Article available on the website of the Chamber of Deputies of Brazil: <https://www.camara.leg.br/tv/935635-tragedia-humanitaria-dos-yanomami/>



- Finally, the seventh and last stage consisted of the creation of a *board game*, in which the students were able, after re-reading the text that brought up all these problems, to create a card game using the "10 common mistakes about indigenous cultures in Brazil", available at <https://ensinarhistoria.com.br/10-erros-comuns-nas-aulas-de-cultura-indigena>, in order to playfully enhance the teaching-learning process with their peers. Examples of some of the letters are reproduced in Figures 1 and 2.

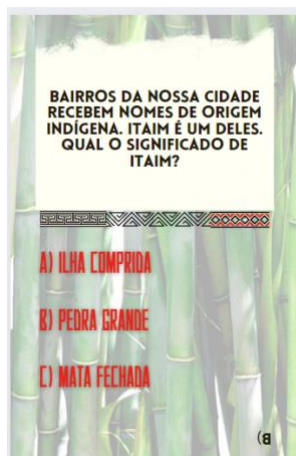
**Figure 1**

*Sample letter backs*



**Figure 2**

*Contents of one of the letters*



Implementing pedagogical interventions that promote interculturality and decoloniality in schools is a crucial step towards transforming ethnocentric educational environments into spaces that respect and value differences. Catherine Walsh highlights the importance of decoloniality as a critical approach that challenges the colonial structures still present in education, where she argues that decoloniality seeks not only to include marginalized perspectives, but to fundamentally transform the education system so that it reflects and respects cultural diversity (Walsh, 2020).

In a pedagogical intervention, this means revising curricula, pedagogical practices and school policies so that they integrate and value indigenous and Afro-Brazilian knowledge. Interculturality, as proposed by Walsh and others, helps us as educators to promote dialog and understanding between different cultural groups. Backes (2018), for example, emphasizes the

construction of intercultural curricula that respect and value the cultural autonomy of indigenous peoples and, in a pedagogical intervention, this can translate into activities that promote cultural exchange and mutual respect, involving not only the students, but also all those who participate directly and indirectly in everyday school life.

Gomes (2012) contributes to the debate by highlighting the importance of ethnic-racial education as a process of decolonizing the curriculum as essential for deconstructing Eurocentric narratives and valuing the contributions of historically marginalized groups, which in a pedagogical intervention can include organizing events that celebrate cultural diversity and promote respect and empathy among participants.

For a pedagogical intervention to be effective, it is essential to involve the local community and the students' families. Baniwa (2013) advocates education that promotes intercultural dialogue and strengthens cultural identities. By involving the community, schools can become centers of social transformation, where knowledge and dialogue are used to combat prejudice and promote a fairer and more inclusive society.

## Results

We hypothesized that, over time, the students' attitudes would begin to change in their previously internalized behaviors and conduct. That they come to understand and respect the cultural richness of indigenous peoples, value their contributions to our society, and "recognize indigenous people as one of the pillars of the formation of Brazilian society, as protagonists of its history in the contemporary world" (Ângelo, 2019).

However, although during the activities in this IT qualification course we were able to notice a slight change in behavior among the students, the CMCT is a school unit with bimonthly classes, i.e. these seven parts into which the intervention was divided filled practically all of the 2 months of classes, which we recommend in future research longitudinal studies that can follow these students in other courses and even in the job market, given that the aim of this school unit is to prepare young people and adults for the job market.

We realize that the work is ongoing and that their families and the local community, where there is a lot of stigma and prejudice, must also be involved, promoting events that highlight the importance of respecting and valuing interculturality. It is hoped that this school unit will become a welcoming space where respect, empathy and appreciation of differences are respected and that the students and community, now aware of their role in building a fairer society, will start to defend the rights of indigenous peoples and fight any form of prejudice. We believe that pedagogical interventions like this show how the work of educators committed to interculturality can transform an ethnocentric school into an environment of respect and appreciation of differences.

The pedagogical intervention carried out at the Municipal Training Center (CMCT) showed interesting results, considering both the progress observed and the time limitations of the study.

During the intervention period, subtle but significant changes were observed in the students' behavior in relation to indigenous issues. These transformations, although initial, indicate a process of deconstructing prejudices and stereotypes, in line with what Walsh (2020) defines as one of the fundamental objectives of intercultural education: the transformation of the colonial thought structures still present in our society.

A crucial factor impacting the results was the two-month structure of the IT qualification course. As Candau (2012) notes, processes of cultural transformation and deconstruction of prejudices require time and continuity. Although the two-month period allowed the seven

planned steps to be implemented, it was a relatively short time to consolidate the deeper changes.

Based on the results obtained, there is a need for longitudinal studies that can follow the students in their later life, evaluate the impact of the interventions in the medium and long term and observe the practical application of the knowledge acquired in the job market.

The need for longitudinal studies in the context of intercultural and decolonial education is necessary in order to understand the effectiveness and lasting impact of pedagogical interventions. This proposition is based on scientific and theoretical evidence that demonstrates the complexity of cultural and behavioral transformations in the educational environment.

Walsh (2020) argues that decolonial transformations are not instantaneous processes, but gradual transformations that require time to consolidate. The author emphasizes that "decoloniality is an ongoing process of unlearning and relearning that needs to be observed and analyzed over time to understand its true impacts" (Walsh, 2020, p. 45). Candau (2012) corroborates this perspective by stating that changes in cultural conceptions and social practices are processes that require prolonged monitoring. According to the author, "transformations in intercultural relations need time to consolidate and manifest themselves in different social contexts, including the professional environment" (Candau, 2012, p. 89).

Gomes (2019) demonstrates in his research that the impact of ethnic-racial education often manifests itself at a later point in the students' lives, when they are faced with practical situations that demand critical positioning. Longitudinal studies would make it possible to observe how the knowledge acquired is mobilized in different contexts and at different times in the students' lives. For Santos (2019), the epistemological transformations necessary for a truly decolonial education require time to consolidate and produce effective changes in social practices, corroborating that longitudinal monitoring would make it possible to assess how pedagogical interventions influence students' choices, attitudes and behaviors over time.

Carvalho (2019) points out that the true effectiveness of intercultural education is manifested in the ability of individuals to promote transformations in their professional environments. Monitoring graduates would help us understand how intercultural knowledge is applied in practical situations on the job market. Recent studies have shown the effectiveness of longitudinal monitoring in educational interventions. For example, Baniwa's (2013) research with indigenous students showed that the most significant transformations in intercultural relations were observed years after the initial interventions, when the students were already inserted in different social and professional contexts.

However, in order to implement effective longitudinal studies, it would be necessary to develop systematic monitoring instruments, in addition to establishing partnerships with employing institutions with the creation of continuous feedback mechanisms and the implementation of periodic evaluation systems

This recommendation is supported by Baniwa (2013), who emphasizes the importance of an intercultural education that transcends the confines of the classroom and is integrated into the social and professional practices of the students.

Although the changes observed have been gradual, there has been significant progress towards the goal of making students "recognize indigenous people as one of the pillars of the formation of Brazilian society, as protagonists of its history in the contemporary world" (Ângelo, 2019). This result is in line with Gomes' (2012) propositions on the importance of ethnic-racial education in deconstructing Eurocentric narratives.

Dividing the intervention into seven parts proved to be an appropriate strategy for organizing and implementing the activities, allowing for a systematic and progressive approach to the content. However, as Backes (2018) points out, building intercultural curricula is an ongoing process that requires constant adaptation and improvement.

## Discussion and Conclusions

This paper presents a pedagogical intervention carried out at the Centro Municipal de Capacitação e Treinamento Professor Lenine Soares de Jesus, a public school located in the region of Itaim Paulista, on the east side of the city of São Paulo. The main objective of the intervention was to reduce ethnocentrism and ethnic prejudice through education about indigenous culture, promoting the appreciation of diversity, in accordance with Law No. 11.645/2008.

The methodological proposal was developed in seven distinct and complementary stages: research and presentation; indigenous storytelling; a virtual visit to an indigenous village; indigenous art; an indigenous cooking day; debates and reflections; and the creation of a board game. This structure allowed for a systematic and progressive approach to the content, making it easier for students to assimilate and engage with the subject.

In relation to the specific objectives initially proposed, we have seen significant results, albeit gradual. The first objective, which aimed to deconstruct stereotypes and prejudices about indigenous peoples, was partially achieved, as evidenced by the subtle but perceptible changes in the students' attitudes and speeches over the course of the two months. The second objective, related to promoting the recognition and appreciation of indigenous contributions to Brazilian society, also showed progress, mainly through practical activities and classroom discussions.

However, the time constraints of the course, restricted to a bimonthly period, presented a significant challenge to the deeper consolidation of these transformations. This finding leads us to reflect on the need for more prolonged and continuous interventions that can accompany the development of students throughout their educational and professional careers.

A particularly relevant aspect observed during the intervention was the transformative potential of the practical and interactive activities, such as the creation of the board game and the discussions on contemporary issues affecting indigenous peoples. These activities not only engaged the students more effectively, but also provided concrete opportunities to apply the knowledge acquired and develop critical thinking on the subject.

The experience also highlighted the crucial importance of involving the school community as a whole in the process of cultural transformation. We realize that the most significant changes occur when there is a collective and coordinated effort, which goes beyond the confines of the classroom and reaches families and the local community.

For future work, we have identified some important gaps that deserve further investigation. Firstly, there is a need for longitudinal studies that can monitor the impact of these pedagogical interventions in the medium and long term, especially in the professional context of the graduates. It would also be valuable to explore how different methodological approaches can be adapted for short courses, maximizing their impact in the limited time available.

Another area that deserves attention is the development of specific strategies to more effectively involve families and the local community in discussions about cultural diversity and respect for indigenous peoples. In addition, it would be interesting to investigate how digital technologies can be better used to promote intercultural dialog and mutual understanding between different cultural groups.

Finally, we conclude that, despite the challenges encountered, this pedagogical intervention proved to be necessary, important and effective in promoting awareness and respect for cultural diversity. The changes observed, although gradual, indicate a promising path towards building a more inclusive and equitable education that recognizes and values the richness of indigenous contributions to our society. The work done reinforces the importance

of continuing to develop and improve educational strategies that promote interculturality and mutual respect in our educational spaces.

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