



## CRITICAL INTERCULTURALITY IN THE EDUCATION OF INDIGENOUS TEACHERS: ASSUMPTIONS FOR THE CONSTRUCTION OF AN IDENTITY OF RESISTANCE



<https://doi.org/10.56238/levv15n42-037>

Submitted on: 12/10/2024

Publication date: 12/11/2024

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### ABSTRACT

It is important to emphasize, from the outset, that the intended scope of this article is to proceed with an analysis of critical interculturality in the training of indigenous teachers, encompassing, for this purpose, the assumptions that are intrinsic for the competent construction of an identity of resistance. This time, through a theoretical and empirical approach, the discussion is about the way in which teacher training is able to promote the incorporation of practices, as well as intercultural knowledge, which are effectively capable of strengthening both the cultural identity and the effective resistance of indigenous peoples. It cannot be forgotten that critical interculturality is not only linked to the coexistence of cultures, in view of its incessant search for a deeper and more transformative dialogue, which is effectively capable of challenging not only existing power structures, but also promoting social justice. When it comes to the training of indigenous teachers, there is, therefore, a manifest contribution regarding the preservation and revitalization of indigenous cultures, in addition to, consequently, promoting the training of educators to work in the community.

**Keywords:** Interculturality, Indigenous Teacher Training, Identities of Resistance.

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## INTRODUCTION

Initially, it should be noted that the search for the training of indigenous teachers occurs in an ascending way, due to the fact of the debates and specific directions about courses, teaching and teaching degrees in this training (Grupioni, 2006 apud Ferreira; Sales; Zoia, 2021), occurring in a way that is aimed at promoting intercultural aspects and respect for the aforementioned people, in order to accommodate the colonizing practices that still exist (Ferreira; Sales; Zoia, 2021).

The identified research problem consists of: how does the training of indigenous teachers correlate and corroborate for critical interculturality and resistance? As research hypotheses, we have: the training of indigenous teachers, for a long time, was hampered; the colonizing issue was, and still is, the main obstacle in this formation; and, both the aspects of resistance and educational access, in the same way, reside in obstacles in the aforementioned training.

The general objective of this work is to analyze in the light of the scientific literature the processes involved in critical interculturality in the training of indigenous teachers, taking into account the resistance and struggles faced. The specific objectives, in turn, are: to show how education occurs in teacher training in an inclusive and resistance-oriented way; to highlight advances in the training of indigenous teachers; and, to list how interculturality, transdisciplinarity and decoloniality contribute to their formation.

In view of the delimitations outlined in the research, the realization of this academic work is justified, since it is capable of addressing pertinent issues in contemporaneity, such as in relation to aspects of exclusion, as well as the challenges faced by indigenous peoples in this context, inquiring about issues related to teacher training and its effectiveness in a qualitative and longitudinal way.

## METHODOLOGY

In order to carry out this research, it is necessary to determine the methodological procedures that will allow us to understand the path followed from the delimitation of the research theme to its conclusion. Initially, it is essential to consider that this study covers a review of the literature.

The literature ends up proving to be of fundamental importance when the subject is the foundation of the researcher's argumentation, verifying, in this approach, that his findings synthesize what has already been exposed in existing research. According to Flick (2013), it is essential that the research is started based on reading, and it is relevant, this

time, that the reader seeks, finds and reads about what has already been published in relation to the theme that will be developed.

## DISCUSSION

It is interesting to remember that education has not always been inclusive and, in view of this, it was necessary to form an organization focused on intercultural education. Through this, for a long time, several questions were raised about the reasons for so many obstacles in education focused on inclusive issues and interculturality, where exclusion and colonizing issues predominated (Ferreira; Sales; Zoia, 2021). To correlate the aforementioned idea, we have:

Little by little, the spaces were occupied, resignified and created with the perspective of breaking the silence installed in the Brazilian social terrain. This organizational movement, which was expanding, was constituted in the confrontation with schooled education in the assimilationist, banking and catechetical molds, that is, a confrontation with the colonality implanted within the schools, much more those in which they are in indigenous communities (Ferreira; Sales; Zoia, 2021, p. 51).

Indigenous education is based on some primordial parameters, which have specific directions and objectives, according to Ferreira, Sales and Zoia (2021), namely: community; Specific; Differentiated; Intercultural; and, bilingual. A great achievement in the area of indigenous teacher training took place with the Support Program for Indigenous Higher Education and Licensure (PROLIND), and the main objective of the aforementioned is to create and direct programs in the training of teachers who already work in indigenous schools (Ferreira; Sales; Zoia, 2021).

Such an initiative is of great relevance, because in addition to promoting teaching and longitudinal training, it ends up positively impacting the lives of the students taught by these teachers, thus triggering an effective teaching-learning process. Below is a table that exposes some advances in the training of indigenous teachers.

CHART 1 - Advances in the training of indigenous teachers

Improvement in the quality of education for students	Promoting the valorization of intercultural knowledge
Production of targeted teaching materials	Public notices that emphasize the importance of differentiated education
Professors entering postgraduate, master's and doctoral programs	Promoting the strengthening of intercultural practices in universities

Source: Ferreira; Sales; Zoia, 2021, p. 53.

It should be emphasized that in teacher training, it is pertinent to consider the time of the village and community, as this articulation strengthens the benefits arising from interculturality, understanding that in the context of the collectivity, individuals have their

learning enhanced, as they can experience different realities (Ferreira; Sales; Zoia, 2021). Regarding indigenous pedagogy, it is inferred that:

Listening is a tool for dialogue, as a humanizing element and recognition of differences. Therefore, the path to emancipatory and humanist construction in the conquest of rights of indigenous pedagogies. It is in the dialogue between university and community that the production of didactic practices, elaboration of materials, writing of paradidactic books takes place, it is in this place that we experience indigenous pedagogies (Ferreira; Sales; Zoia, 2021, p. 57).

Interculturality is directly related to indigenous and non-indigenous teachers, as the experiences and relationships coming from these people enable the generation of knowledge, in view of the fact that one learns from the practices and experiences of the other (Antunes; Bergamaschi, 2012). For many years, indigenous teachers have been living a constant struggle, aiming, therefore, to prevent any type of imposition in the school environment. In this vein, they were able to appropriate identity as a means of enhancing interculturality in education, understanding it as a factor of transformation (Antunes; Bergamaschi, 2012).

Interculturality and the correlation between time, village and community faithfully collaborate for the elaboration of materials that culminate in unique experiences, which contributes to the direction of indigenous pedagogical practice with greater diligence and effectiveness (Ferreira; Sales; Zoia, 2021). Corroborating this idea, the authors Ferreira, Sales, and Zoia (2021, p. 59) correlate teacher training with experiences through training courses: "the way of living experiences in training courses, in the actions in the projects and in the very construction of becoming educators is conceived the resistance of permanent training, which is not only institutional, but also ethnic".

In the study of the aforementioned authors (Ferreira; Sales; Zoia, 2021, p. 60), at the time the project was carried out, some aspects involved in the indigenous teaching/learning process were identified, namely: didactic materials were prepared aimed at cultural aspects, understanding the history of the indigenous people, their struggles and obstacles; such materials effectively collaborated in teaching and research in the classroom; the promotion of knowledge directed to the culture and language of each people was observed; it was found that the communities refer to the existence of records about cultural knowledge, so that it is possible to pass on this knowledge, as well as history, from generation to generation; And, the transfer of this knowledge does not focus only on learning, but serves as a way of raising awareness so that other peoples exercise respect when it comes to education and indigenous inclusion. With this, we have the following exposition:

Through these initiatives, we better understand what the deconiality of knowledge is and we actually understand what it means to transcend the maintenance of the social organization of universities and undergraduate courses. Because university courses and government edicts are generally based on colonialism, that is, they are based on the knowledge generated by the scientific and philosophical elites (Ferreira; Sales; Zoia, 2021, p. 60).

In view of this, it is evident that interculturality permeates its already well-known parameters, such as integration and inclusion, directing the training of indigenous teachers with a focus also on the articulation of the terms "village time" and "community time" as an enhancer of knowledge and education.

Allied to this, it is emphasized that interculturality is directly aimed at seeking the voice and fixing the dignity of indigenous people, and also has an epistemological character that is related to how indigenous knowledge contributes to the daily life of this respective people (Nazareno; Magellan; Freitas, 2019). According to Nazareno, Magalhães and Freitas (2019, p. 498), "through critical interculturality and transdisciplinarity, bring together the different knowledge that will make up the curricular matrices with a higher level of autonomy and empowerment of indigenous knowledge".

It is evident that coloniality is quite dominant in contemporaneity, and this is not only due to political issues, since it is directly related to the way knowledge is produced. In this regard, it can be seen that the knowledge offered is capable of getting rid of cultural issues on certain occasions, based only on what is proven in its entirety (Ramos; Walnut; Franco, 2020). This is a negative fact, because interculturality enriches and enhances knowledge, so that learning occurs inside and outside the school environment. According to Ramos, Nogueira and Franco (2020, p. 5):

Even if the colonial period has already been overcome, this does not mean that society lives in a decolonized social, political and cultural conjuncture. The colonial and colonialist paradigm remains rooted in history, and colonialism manifests itself, at all times, in a relationship of dialectical constancy (Ramos, Nogueira and Franco, 2020, p. 5).

The decoloniality of knowledge gives rise to integrated knowledge, where the training of indigenous teachers occurs in a targeted way, breaking taboos, obstacles and prejudices, which come from a world that is still colonized, stereotyped, in which people who are on a certain social margin (indigenous) are often treated as invisible (Ramos; Walnut; Franco, 2020). It is then understood that, when talking about coloniality, it must be interpreted that it is not experienced in the same way by all social groups and, on the other hand, interculturality cannot be considered in isolation, which is why it must be analyzed through a holistic and integrated look (Walsh, 2019).

It is noteworthy that during teacher training, when the interculturality approach is carried out, it is related only to issues considered folkloric, not effectively addressing historical particularities, as well as the relevance of indigenous peoples and, also, culture, as factors of integration, nor the importance of this community for society as a whole (Walsh, 2019). In this step, "promoting critical interculturality in initial teacher training courses, in the curriculum and in education, can provide the construction of an educational project linked to changes in the social field, as a political strategy for emancipatory transformation" (Ramos; Walnut; Franco, 2020, p. 9).

Therefore, education needs to be directed in an intercultural way, because only then is it possible to extinguish the division of knowledge existing in today's world so that learning occurs in a longitudinal way. This time, what should occur is the decolonization of knowledge (Ramos; Walnut; Franco, 2020). The author Tubino (2004, p. 3) approaches interculturality as: "it is not a concept, it is a form of behavior. It is not a theoretical category, it is an ethical proposal; a way of being necessary in a world that is paradoxically increasingly technologically interconnected and at the same time more interculturally isolated".

When it comes to indigenous peoples and interculturality, the latter has a different concept, and is therefore defined as a reassessment and strengthening of ethnic identities (Tubino, 2004). Over time, indigenous teachers came to be seen as true public servants, and not just professionals who directly and indirectly educated the community (Monte, 2000). Monte (2000, p. 18) also refers to the fact that "indigenous teachers conceive education not as an opportunity for domination and conquest, but for the transformation of the conquered into conquerors, political subjects, active users who seek control of the medium and the message".

When addressing transdisciplinarity and interculturality, it is worth mentioning that during teacher training, the professional is encouraged to choose everyday themes, such as indigenous food. Continuously, the teachers integrate themselves into the community to ask questions about the aforementioned practices. This methodology enables their integration, and there is no need to speak of hierarchization and/or exclusion, according to Nazareno, Magalhães and Freitas (2019).

Such questioning seems to denote a dissatisfaction of the student-teacher regarding the need for school education for indigenous peoples. In many statements in the classroom, CEII students say that true indigenous education is received by boys in the men's house (Aruanã) and by girls in the heart of the Iny family (Javaé). However, later on, he recognized the importance of the school in valuing indigenous cultures and in the production of new knowledge, and as an instrument of political vindication (Nazareno; Magellan; Freitas, 2019, p. 500).

This time, it is possible to observe the presence of complaints about the need not only for the differentiated education proposed by the indigenous teachers, but also for strategies to be drawn up on the approach and the importance of whether or not bilingualism exists, as well as the participation of the entire village in the teaching-learning process (Nazareno; Magellan; Freitas, 2019). In the reflective texts of internships (TRE), now present in the study of the aforementioned authors, there are those who make a relevant approach to bilingualism and integration in teaching:

[Bilingualism] is important in pedagogical practices because it supports the development of differentiated curricula for indigenous schools. It is important in the process of knowledge construction and research by indigenous teachers in training (TER).

In order for us to have a pedagogy focused only on the knowledge of indigenous peoples, we must first acquire knowledge from the elders and the participation of the community, in which we will be together, teachers, shamans, students and communities, producing methodologies to develop our own didactic material (TRE) (Nazareno; Ma; Freitas, 2019, p.500-501).

The struggle for differences has been going on for several years, and is still present today, considering that women, blacks, indigenous people and several other groups seek day after day to exercise their rights effectively. In fact, the hierarchy and marginalization of minorities can still be seen in society, which suffer in the most diverse aspects, where society creates a distorted image for those groups that differ from those known as "standard" (Lima; Pereira, 2023).

After the 1988 Constitution, there were several changes in the training of indigenous teachers, especially as a result of the emergence of specific courses (Antunes; Bergamaschi, 2012). The aforementioned courses served as a basis to improve teaching, contributing to the improvement of teaching methodologies and promoting the integration of all students in the classroom.

In this step, it is observed that a classroom with indigenous and non-indigenous students becomes a factor that enhances knowledge-learning, but, on the other hand, it can be a barrier to their integration. When the stories of indigenous students are exposed, non-indigenous students may feel displaced from that environment, which is then a fact to be improved, with the aim of making learning occur in a totalitarian way (Antunes; Bergamaschi, 2012). About traditional teaching and indigenous peoples, there is the following exposition, which becomes relevant for the understanding and correlation carried out in the approach to the theme:

One student reported that the work of searching for traditional narratives had reminded her a lot of when she was a child, when she heard her grandfather tell stories and saw him do blessings and talk about the use of many herbs. Moved, she reported that her grandfather said all that and that at the time they did not value



what he said, and that now she was better understanding what he said about the importance of traditional knowledge. From this, she exposed a contradiction between the fact that she was an evangelical, like many other Kaingang, and, at the same time, felt the importance of valuing the knowledge and traditional way of life of her people (Antunes; Bergamaschi, 2012, p. 124).

Taking into account the above, it is clear that there is still a long way to go for the full training of indigenous teachers to be carried out in an intercultural way and, for this, it is essential that everyone is aware of the importance of the training discussed here (Antunes; Bergamaschi, 2021).

More precisely in relation to the training of indigenous teachers as a space of educational resistance, the table below shows the level of training of indigenous teachers in Amapá, more precisely between 2007 and 2022, whose mention is relevant for a more accurate understanding of the real numbers related to the training of indigenous teachers.

Table 1. Quantity of indigenous students, freshmen and graduates of the Indigenous Intercultural Teaching Degree course

Year	Freshmen	Formed
2007	30	30
2008	30	27
2009	30	28
2010	30	23
2011	30	23
2012	30	23
2013	30	22
2014	30	21
2015	30	12
2016	30	0
2017	30	0
2018	30	0
2019	30	0
2020	30	0
2021	80	0
2022	80	0

Source: Lima; Rodrigues; Light; Pereira, 2024.

When considering the data presented in Table 1, it should be noted that, although gradually, the spaces were occupied, as well as resignified, and also created within the scope of the Brazilian social terrain. This time, there was a manifest expansion of this organizational movement, whose schooled education was faced according to the assimilationist, banking and catechetical model. This time, it is understood that there is a real confrontation in relation to the colonality implanted in the interior space of schools, especially in relation to indigenous communities.

When talking about the training of indigenous teachers, this training is understood and directed concomitantly with the service already performed, because in the vast majority of times these teachers perform their functions even before receiving certification/diploma to



act as such (Ferreira; Sales; Zoia, 2021). Corroborating this, the training of indigenous teachers can be approached in different ways, including:

In Mato Grosso do Sul, the training of indigenous people as teachers in the Ethnoterritory of the Southern Cone begins with the Indigenous Teaching Course, Ará Verá. This training is specific to the Guaraní Kaiowá peoples and is supported by the State Department of Education, later, in 2006 there was the creation of the Teko Arandu Indigenous Intercultural Degree at the Federal University Grande Dourados/UFGD. This degree aims to train indigenous people at a higher level and in 2013 the Indigenous Intercultural Faculty FAIND was created from this course. The other seven peoples (Atikum, Guató, Kamba, Kadiwéu, Kinikinau, Ofaié and Terena) belong to the Ethnoterritorial Peoples of the Pantanal, with secondary education "Peoples of the Pantanal" and higher education with the same name, being offered by the Federal University of Mato Grosso do Sul (Ferreira; Sales; Zoia, 2021, p. 52).

Ferreira, Sales, and Zoia (2021) explain that the process of knowledge and learning involves the need to perceive the other and recognize them, culminating in the recognition of cultural differences, using them as a source of knowledge and integration. It should be noted that all these aspects are capable of confirming the practice of teacher training in each people. In this step, it is emphasized that the training of indigenous teachers is always linked to the movements of this community, where resistance is the primary factor in the exercise of activities and their struggles (Ferreira; Sales; Zoia, 2021).

It can be inferred that "the process of resistance, which is strengthening and processes of recognition, and access to justice and rights, attends to the construction of liberating education in contexts that are once and sometimes still marginalized and inferiorized" (Ferreira; Sales; Zoia, 2021, p. 62). Confirming resistance and its correlation with professional training, a targeted approach can be referred to and carried out as follows:

Furthermore, the strong premises that come from social/popular/original movements help us to understand the practices of resistance and struggle that occur in the field of curriculum, teaching, pedagogical practices, teacher training and the very way of producing research in academia (Dussel, 1993 apud Abreu; Almeida; Pereira, 2023, p. 18).

The articulations that occur in the course of indigenous teacher training are related to the Institutional Program for Teaching Initiation Scholarships (PIBID), which in a targeted way contributes to the construction of interdisciplinary pedagogical methodologies, valuing cultural differences and promoting decolonialism (Ferreira; Sales; Zoia, 2021). In view of the above, it is considered that the training of indigenous teachers permeates several strands and struggles in contemporary times. Currently, this is more present, considering that the resistance and the search for the realization of their rights are increasingly vivid. With this, it is essential that public policies and current legislation are strengthened in favor of this

community, so that, thus, indigenous teachers can have access to comprehensive and longitudinal training.

## FINAL CONSIDERATIONS

Considering the presentations made, it was evident that the difficulties in the training of indigenous teachers have been occurring for decades, but, even if gradually, it is possible to notice a significant improvement that has occurred through policies aimed at this group over the years. The challenges encountered in this training are due to access to education, access to teaching places and materials necessary for learning. With this, it is understood that the formative teaching strategies need to be better directed, with the aim of proceeding with the integration of this group in an effective way, preventing, in effect, any type of exclusion.

Nowadays, it is noted that indigenous teachers are more perceived and recognized, however, a few years ago, they were seen only as people who helped their people/community/village, within an eminently convenient relationship, since they were able to understand the language and culture. Over the years, these teachers have gained space for recognition (still not so sufficient, in the point of view of these writers), but already with considerable progress. In this perspective, directing strategies and methodologies that establish the formation of them as true authors in the educational process will culminate in the enhancement of this training and in integral teaching. The recognition of the importance of indigenous teachers should arise from non-indigenous teachers, because when there is an integration of these teachers, it is possible to build critical-reflective knowledge, achieving positive results in education.

In short, the realization of this work contributed directly to the construction of in-depth knowledge about the theme, where it was possible to understand several aspects involved in the training of indigenous teachers, as well as the obstacles and challenges faced. Everything that has been found here corroborates the understanding that education must occur in an intercultural, transdisciplinary and decolonial way and, therefore, it is possible that the teaching and training of indigenous teachers is instituted in a qualitative and longitudinal way, where education remains constituted in a continuous and linear way.

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