

Epistemological colonialities: Eurocentric teaching of portuguese language in mixed-race schools / *Colonialidades epistemológicas: docências eurocêntricas do português em escolas miscigenadas*

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ABSTRACT

From the year 2000 onwards, there was an expressive volume of research that advocated a new biography for the Portuguese language, in order to amplify the focuses of the constitutive narrative of the language, with the aim of revealing the plurality of its genetic chain. In this sense, as the miscegenation of Portuguese DNA becomes clear, it is demanded, in parallel, to place its identity prism in teacher training courses, so that the Eurocentric paradigm of the language, which proclaims it in a Roman, European, Judeo-Christian and Caucasian-white, be displaced from the positive fields of unique truths and gain a seat in epistemological decolonialities. To this end, this article will examine the power relations in the ethnic-racial syntax of the Portuguese language, culminating in this ingenuity with the investigation of the evaluative relativization that engenders the status quo of the cultural matrices that embody the teaching practices given to protagonism. in undergraduate courses and, therefore, in basic schools across the country. Therefore, based on studies by Sousa Santos (1995, 2010, 2018) on the epistemicide of non-Eurocentric knowledge, on the debate on linguistic racism promoted by Nascimento (2019), and on the journey through the childhood of Portuguese with Bagno (2016), it will be suggested discuss the school teacher culture, from its academic-scientific germinal and the reflexes of this genesis in the pedagogical exercise both of reproduction of the epistemological captivity of cultural Eurocentrism and of resistance and seal of subaltern knowledge and cultural decolonialities in the teaching of the Portuguese language. Under such an undertaking, the aim is to achieve a linguistic-educational reality that is adverse to the silencing violence of Brazilians' diversity and ethnic-cultural differences.

KEYWORDS: Portuguese Language Teaching; Teacher training; Subaltern Knowledge; Epistemicide; Applied Linguistics.

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RESUMO

Doravante o ano 2000, ganharam expressiva volumetria pesquisas que advogam uma nova biografia à língua portuguesa, de modo a amplificar os focos da narrativa constitutiva dessa língua, com o desígnio de desvelar a pluralidade de sua cadeia genética. Nesse sentido, conforme se nitidifica a miscigenação do DNA do português, demanda-se, paralelamente, situar o seu prisma identitário nos cursos de formação docente, a fim de que o paradigma eurocêntrico da língua, que a apregoa sob uma tradição latina, europeia, judaico-cristã e caucasiano-branca, seja deslocado dos positivos campos das verdades únicas para ganhar assento nas decolonialidades epistemológicas. Para tanto, o presente artigo arvorará uma perscrutação sobre as relações de poder na sintaxe étnico-racial da língua portuguesa, culminando-se desse engenho a perquirição da relativização valorativa que engendra o status quo das matrizes culturais que corporificam as práticas de ensino dadas ao protagonismo nas licenciaturas e, por conseguinte, nas escolas básicas de todo o país. Logo, com base nos estudos de Sousa Santos (1995, 2010, 2018) acerca do epistemicídio dos saberes não eurocêntricos, no debate sobre racismo linguístico promovido por Nascimento (2019), e no retorno à infância do português com Bagno (2016), aventar-se-á discutir a cultura professoral escolar, a partir do seu germinal acadêmico-científico e dos reflexos dessa gênese no exercício pedagógico tanto de reprodução dos cativeiros epistemológicos do eurocentrismo cultural, quanto de resistência e chancela dos saberes subalternizados e das decolonialidades culturais no ensino da língua portuguesa. Consoante tal empreendimento, almeja-se lograr uma realidade linguístico-educacional adversa às violências silenciadoras da diversidade e das diferenças étnico-culturais dos brasileiros e de sua(s) língua(s).

PALAVRAS-CHAVE: Ensino de Língua Portuguesa; Formação de Professores; Saberes Subalternos; Epistemicídio; Linguística Aplicada.

1 Introduction

Approaching the Brazilian school is dealing with an institution whose germinal recovers the colonialist intent of two great institutions of the Modern Age – the Portuguese Empire and the Catholic Church. This is due to the fact that these are the protagonists of the process of invasion and submission of lands, peoples, cultures and knowledge of the original populations of what is now called Brazil.

Thus, from 1530 onwards, the threshold of instructional practices that aimed to “civilize” local peoples along European lines took place. In other words, the implementation of the policies of occupation and colonization of the Portuguese American territory required subjugating the natives to a new social place determined by the invader for the invaded. Depending on this ingenuity, a consortium between the Portuguese crown and the soldiers of Christ, as the Jesuits were called, put into practice a new architecture for the human reality of the occupied territory (CARNEIRO, 2005). This pedagogical presence of the Portuguese and the emissaries of the Holy See was dedicated, in theory, to instructing native peoples in basic knowledge, interacting with Europeans and inviting them to convert to Christianity. However, in practice, it meant the oppressive coercion of people to abandon their cultures – languages, historical narratives, social structures and relations, religions and beliefs, economic



organizations and epistemological bases – in order to assume, by force, the Eurocentric and Jewish worldview. -Christian of the invaders (CARNEIRO, 2005).

Therefore, the first steps of educational practices - in what is understood as the founding basis of the national school - took place according to the oppressive project of cultural colonization of the original peoples, along the lines of what, nowadays, has been baptized as colonial epistemicide or subordination of southern epistemologies (SOUSA SANTOS, 2018). Thus, the first educational institutions met the purpose of the metropolis of training its subordinates, exercising substitutive power relations of the local cultural landmarks carried by the caravels to Brazil, with the purpose of affixing the European sociocultural syntax in the colony, in the interesting arrangements to the Crown and the delimitation of social roles vertically affixed between the dominators and the dominated.

Thus, in light of the fact that Portuguese colonization had advanced from the 16th to the 19th century, when Brazil rose to the status of the United Kingdom, and later to the status of an autonomous Empire, the school continued to serve the purposes of corporate orchestration in force by the Portuguese order. of power in progress, related to the hegemonic oligarchies, including henceforth the caudillo who established the Republic. In this way, in view of the fact that all these episodes were headed by representatives of epistemological Eurocentrism, Brazilian school teaching gave continuous vent to the voicing of the cultural matrices of the European invaders, to the detriment of the bloody erasure of the epistemologies of the original peoples (SOUSA SANTOS, 1995, 2018), and, abjectly, also of those kidnapped from the African continent to the South American colony, in the tragedy of slavery to the blacks “condemned of the earth” (FANON, 1968).

Through this biography, Brazilian education, from its public policies to practices, from its curricular engineering to its pedagogical projects, from its teacher training to popular expectations concerning schooling, persists in an existence that is profoundly linear with what was desired at its birth, when one sees its epistemological reality. This configuration comes from the Brazilian school of the 21st century still being viscerally fiduciary of the Eurocentric cultural bases, which is also quite alien, if not averse, to the subjugated matrices, notably the knowledge of the local native peoples and the African peoples settled here by force (SOUZA & BOAKARI, 2018).

In this sense, even though national school education is, today, under the influence of legal instruments for valuing and legitimizing the knowledge, content and artistic expressions of the so-called indigenous and black cultural bases, according to the examples of Federal Laws N° 10.639/2003 and



Nº 11.645/2008 (SOUZA & BOAKARI, 2018), the validity of the epistemicide and the continuity of silencing prejudices of cultural matrices subjugated to colonialities urge a response from the educational community. Therefore, this article will advocate for the teaching commitment to the citizenship vocation of democratic education, guaranteed in the 1988 Constitution, and, with that, will urge teaching practices that affix the emergence of the plural and legitimate epistemological bases of Brazilian culture in equal syntax in the experience school, with Eurocentric and non-Eurocentric knowledge being equally valued, giving space to indigenous and black worldviews in school seats.

For the above reasons, in view of the role of language in the fabric of culture and cultural legacy, the Portuguese language class will be placed as a symbolic space for the occurrence of teaching practices that reject linguistic and cultural racism. In the same sense, subalternized epistemologies will be accepted as sources of knowledge, expertise, skills, methodologies and interpretations of the world brought to the teaching of the Portuguese language (PL) and linguistic citizenship, not as a fetishized or exotic referent, but on an equal footing with the normalized truths of the Judeo-Christian lens of Eurocentrism.

2 Epistemicide, Subalternization, Coloniality and LP Teaching

The voice of non-whites, non-Eurocentrics and non-Jewish-Christians is inscribed in a complex context of societal hierarchization in the Brazilian reality. Notably, this scenario is shared by other national societies that are the result of the same colonialist history, which unites them by this characteristic, even though they are unique and unrepeatable in their processes.

Thus, it is nerve-wracking to unravel that the colonizing ingenuity undertaken by Europeans over their invaded societies comprised, in addition to the physical violence of forcible domination, the erasure of the epistemological bases of these peoples, in order to replace them with Eurocentric matrices. This is called epistemicide (SOUSA SANTOS, 1995).

According to Sousa Santos (1995, 2018) and Carneiro (2005), this violent colonial enterprise acts by disqualifying the knowledge and knowledge produced and socialized by invaded and subordinated cultures, seeking to depreciate and nullify such matrices, to the point that they are erased and replaced by those professed by the colonizer. Additionally, this process also includes the culminating debasement of people linked to those violated epistemologies.



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In this sense, as Carneiro (2005) emphasizes, epistemicide acts by dehumanizing colonized humans and all their creations, experiences, beliefs and values, as it argues that “it is not possible to disqualify the forms of knowledge of dominated peoples without also disqualifying them”, individually and collectively, as knowing subjects” (CARNEIRO, 2005, p. 97). Therefore, when colonizing, subjects and cultures are objectified, almost always, according to a mercenary and exploitative economic logic.

It is worth mentioning that the silencing of non-white knowledge matrices in Brazil is within a metric of “discursive authorization” that sanctions or disallows discourses, depending on their ethnic-cultural origin (RIBEIRO, 2017). In contrast, Eurocentric matrices act according to an “epistemic privilege” (GROSFOGUEL, 2016), in which “Western men of Euro descent silence and disqualify the knowledge production of those who are outside the Europe-United States axis,” (SOUZA & BOAKARI, 2018, p.86). In other words, the force of colonizing warlike violence also ends up operating the upward vectorization of other social forces, such as knowledge matrices, of oppressive peoples over subalterns, as if the inability to resist the invasion commuted an entire people and their culture. irrelevant, insubstantial and indefensible, including its language (NASCIMENTO, 2019).

Such an epistemic architecture configures what Rabaka (2010) calls “epistemic apartheid”, based on a hemispheric division between the colonizing north and the colonized south. This syntax signals an abyssal relationship between cultures “on this inner side of the line” – Eurocentrism – and those “on the other side of the line, that is, the colonized south” (SOUZA SANTOS, 2007, s/p.).

Derives from this horizon the understanding that, over the centuries, the expansionist, mercantilist, imperialist and capitalist models, successively, supported several subalternizing invasions that relegated peoples and cultures to societal abjection. Therefore, even in their place of spatial belonging, the structures of dominion manage to engender the demerit and the silencing of the knowledge of the colonized, the epistemic. In view of this, oriented towards school education, not infrequently, the scabrous erasure caused by the “epistemic privilege” (GROSFOGUEL, 2016) makes the values, knowledge and knowledge of the dominating epistemologies more difficult to the students, jettisoning as much as possible the access to other sources of apprehension in the world.

In this sense, thinking about Brazilian education is, above all, reflecting on a European school model founded to expand the Eurocentric worldview to other peoples and cultures. Simply put, the primacy of Northern colonial epistemologies in the curriculum, instruments, materials and pedagogical



practices of basic and higher education becomes extremely clear, as well as, it should be noted, in teacher training itself.

Thus, not only is there talk of the silencing of African matrices in the curriculum, or the erasure of indigenous cultures in classrooms, or the exclusion of studies on the readings of the world of Arab peoples, but also these human elements, equally devalued and made invisible (CARNEIRO, 2005). Due to this epistemological and human ethnic-racial arrangement, Brazil and the Brazilian school did not authorize speech and were predisposed to listen to non-white, non-Eurocentric people, not representatives of this colonizing north (NASCIMENTO, 2019). Consequently, the epistemological syntax suffered and suffers few reconfigurations in the sense of, perhaps, equalizing the varied matrices of knowledge that make up the true national culture in its architectural diachrony and synchrony.

Precisely in the effort to promote a democratization of the experience of access to the matrices of knowledge, with a view to clarifying the heterogeneous universe of cultural bases that embody the ethnic-racial and cultural identities that identify the Brazilian people, we advocate in favor of a pluripistemic school . Under the common framework of teaching Portuguese as a mother tongue, the educator class is called upon to problematize and discuss absences and possibilities of inclusion of a democracy of knowledge and hegemonized and non-hegemonized knowledge, such as the influences of indigenous, Arab and African languages (BIRTH, 2019).

Therefore, by replicating the mythological narrative of Portuguese as a European, Roman, white, Christian and homogeneous language, the basic education classroom reinforces the colonial structures of subjugation and annihilation of other peoples and cultures whose contacts with Portuguese speakers, whether spontaneous or by violence, inevitably bequeathed to the Portuguese language an indelible nature: mixing (RETO, MACHADO & ESPERANÇA, 2016). This reality, in fact, applies to both European and Brazilian Portuguese, also recognizing the same status as Portuguese from African and Asian countries (BAGNO, 2016). Therefore, being a living language in the interaction between Africans, Asians, Europeans, and South Americans, by teaching it as solely fiduciary of the epistemologies of the North (SOUSA SANTOS, 2010), learning is denied recognizing oneself in this language and recognizing in this language its multicentric ethnic-racial braid (SOARES DA SILVA, 2014), being, therefore, a mixed language par excellence (NASCIMENTO, 2019). That said, an educational praxis is urged that refutes the oppressive syntax that underpins the “epistemic privilege”



(GROSFOGUEL, 2016) and oppresses matrices of knowledge, cultures and people not representative of Eurocentrism. In the same sense, that the school experience opens up a place of speech for subjects and ancestries that have been secularly voiceless by the colonial class, such as blacks/blacks, women, South Americans, Asians, indigenous people, non-Catholics, etc. Therefore, in order to materialize as an education aimed at democratic citizenship, according to the 1988 Constitution, the school must be universalized to the population not only in terms of access to institutions, but in openness to the epistemologies and heterogeneous voices of the Brazilian people.

3 Linguistic Racism: the teaching of PL from academies to schools

This discussion demands to be started from the notion of language as a social construction, in a way that everything in it and through it reflects its human condition, its existence and life through the uses, constructions and meanings that the subjects undertake. Thus, assuming that language is a social, cultural and political creation (MAKONI & PENNYCOOK, 2007), it responds to such natures. That is, if a society, like the Brazilian one, is built on a history of racism, social segregation, classism and epistemicide, consequently, directly, the language has in itself and imprints on its manifestations many evaluative values of this social biography.

Faced with this horizon, the urgency to explain that in the Portuguese colonial plan for its invaded territories there was no place for subjugated cultures other than surrender, acculturation and identity erasure. Therefore, the languages of the oppressed indigenous nations and the African populations kidnapped in the colonization of Brazil suffered the same appreciative accent that the Europeans offered to their users, hierarchizing people, races, religions, cuisines, music, dances, traditions... and languages were not immune to this (SOUZA & BOAKARI, 2018).

By such an arrangement, the Portuguese language is unveiled as the language of the invader, the oppressor, the colonizer. It is the language “on this inner side of the line” (SOUZA SANTOS, 2010, s/p.), which enjoys the “epistemic privilege” (GROSFOGUEL, 2016) built on the suffocating violence of other languages and cultures, the silencing of people and the assassination of identities.

In view of the above, it follows from this condition that there is no isonomy or parity between people, languages and cultures, due to the existence of a verticalizing syntax, which seals voice for some and muteness for others. That said, it is this place of speech about language, culture and identity



that has historically been denied to non-Eurocentric matrices, based on Ribeiro's (2017) defense about what place of speech is the social location that subjects are authorized to occupy in a society, as well as what they represent. And, in these terms, “places and conditions historically constructed as a result of colonialist apparatuses” are appeased (SOUZA & BOAKARI, 2018, p. 94).

About all that, it is imperative to clarify that the inclusion of historically marginalized matrices does not imply the suppression or subversion of hegemonic epistemologies. On the other hand, this process concerns unveiling the true biography of the Eurocentric cultural bases in the southern hemisphere, which also dignifies the position of equal values between the epistemic north and south, mainly. Due to the perspective that “in the prejudiced judgment, one thing is evaluated based on the other” (LUCCHESI, 2015: 20), guaranteeing the equality of positions between different cultures and epistemological identities proves to be inexorable to the effective social inclusion of knowledge and knowledge subalternized by colonial engineering.

Thus, through this challenging understanding, the school is secured as a crucial place for undertaking this process of valuing marginalized knowledge. This is due to experiencing the need for an “epistemic rupture that ends the dependence that teachers have on teaching systems based on the Western model” Eurocentric (KUMARAVADIVELU, 2012, s/p), largely due to the system itself. Brazilian educational system is a trustee of colonial engineering, largely maintained by the country's white capital bourgeoisie.

So, aware that “there are still hegemonic forces that control the school system, curriculum planning and the performance of teachers” (REIS&JORGE, 2020, p.52), the school needs to assume that language, under the hegemonic control of the ruling classes, operates by raising class barriers (PENNYCOOK, 2007) and verticalizing people, cultures and knowledge (CARNEIRO, 2005). That is, more than recognizing this ingenuity, the school needs to raise resistance and offer oppositional possibilities, which open paths to meet the constitutionally guaranteed democratic status to education and the State, which to society, contemplating all Brazilians in their similarities and differences. .

However, delegating to teaching the responsibility for commuting centuries of colonialist basic school education to a decolonial, democratic and multi-pistemic formation incurs in implausible or fruitless chimerical opportunities, if such orchestration is expected to occur spontaneously and disorderly. Therefore, given the crass challenges of national public education aimed at the masses, it is bordering on inhumane to demand that the teaching staff find equal conditions for appropriating these



issues, apprehending the national curriculum universe, decolonial theoretical-methodological bases and, finally, accessing and implement pluri-pistemic arrangements in your classes.

Thus, such an event calls for a systemic and joint effort, since the contribution of the aforementioned issues to Portuguese language classes requires an affinity between school management and this agenda, and it is necessary to echo the political-educational guidelines provided by the education departments, which also awareness of the entire school community. In addition, add a commitment by teacher training centers, universities and colleges, in undergraduate and graduate courses, in which the herculean task of denying the facilities of normalized colonialism to education is assumed and the construction of the teaching in an aggregating, welcoming and inclusive ideological practice, as defended by Paulo Freire (2011).

According to these terms, the Portuguese Language class based on diverse epistemologies, which brings together and shares knowledge, knowledge and plural values, in the meeting of tensions between the hegemonized and the marginalized, claims to be seen as a commitment and a systemic and systematized educational agenda . Consequently, it is, in effect, an eye-opener to see the colors that weave the classroom, school and education, colors of various races, ethnicities, cultures and epistemological matrices, which need, in short, to be recognition and belonging in the mother tongue class.

4 For a multi-epistemic, decolonial and anti-racist teacher training

Aiming at a pluri-epistemic and decolonial education concerns centering the Portuguese language class to a framework beyond the linguistic issue, but contemplating the contexts of culture and power underlying the discourses.

In this sense, teaching the noun goes beyond presenting and characterizing it, but showing it in real situations of use that deal with social issues that involve the daily life of the school community. In this way, “the black” and “the black” can be mere nouns, but is that all?! Thus, the classes must contemplate the realities of the language and the discourses that enable critical reflection that underlies emancipatory attitudes. Therefore, mediating a classroom “is a job that involves both the teacher and his students in social, cultural and economic issues” (REIS & JORGE, 2020, p. 54), given that it is



impossible to dissociate such issues from the true uses of language, since they hierarchize everything that constitutes language and uses.

Therefore, teaching language, literacy, surpasses learning notions of internal linguistic systems, claiming their inextricable interconnection with the extralinguistic factors that are constitutive of the bases of knowledge, knowledge and values that a language has with it, within certain communities and specific contexts. In this sense, Brazilian classrooms, full of students of different colors, races, ethnicities, creeds and religions, political positions, socioeconomic realities, cultural orientations and positions in the social value syntax, need to make it clear that the teaching of the Portuguese language in place of Latundê and that the teaching hours of English instead of Bantu languages have historical colonialist and Eurocentric reasons. Likewise, in teaching Portuguese, the term “mother tongue” is a political agency: maternal for whom? Is the colonizer's native language of the colonized? And in that language, the study of Latin prefixes and the non-study of Tupi morphology or Arabic languages, those that embodied European Portuguese during 800 years of Islamic permanence in the Iberian Peninsula, endorse the ideological halter on the biographical narrative of the language of Camões. That is, everything that is taught about the language and all forms of language teaching are, unequivocally, ideological agencies, and finally, it is worth questioning: is this ideological basis inclusive or exclusive? (FREIRE, 2011).

Given the above, in light of this demand for education, through which the school universe embraces the life lived in its community in a broader horizon than mere training for the job market and subservience to capital structures, Zeichner (2016) rebukes traditional teacher training, denouncing a lack of sensitivity and commitment from these instances with basic elements of promotion and social justice. So, it is clarified that the attachment to teacher training restricted to technical aspects of language and teaching makes the classroom myopic for the reality in which language teaching will be undertaken (ZEICHNER, 2016). In the same way, even though the objectivity of these contents and approaches can achieve high positive evaluations for the professor and his institution, based on the grades of his graduates, such a scale will act for the maintenance of the disputes that afflict the educational reality of the country, in which low investments in education, science and technology reflect the disregard for the population portions coming precisely from subaltern ethnic-cultural groups, while the elites enjoy a different school experience. That is, the victim is made his executioner by inertia.



Therefore, it becomes crucial for degree courses to adopt decolonial and pluri-epistemic teaching perspectives, which will reform the national university face itself, which essentially replicates models implemented in Brazil by foreign instances of academic-scientific knowledge management, whose germinal and activities reproduce colonial Eurocentrisms.

Thus, more than bringing non-white people to basic and higher education classrooms, there is an abyss between access and belonging, given that the knowledge, knowledge and values applied and implemented in these institutions have an imperative Eurocentric materiality and colonial(ista). With regard to the teaching of the Portuguese language, where are the black chroniclers, the indigenous poets, the grammars of peripheral uses, the orality of ancestral narratives? And in universities, authors, speakers, bibliographical references... non-white, non-Eurocentric professors: where are they?

Given this scenario, knowing the language implies acknowledging that “racism has structured the inequalities of Brazilian societies, from its genesis to the present day” (DIAS & SANTOS, 2021, p.63), with language not being immune to this, as well as language being the agentive vector of this reality. It is the relationship between language and living culture that makes “harming” an offense against the Jewish people, “nightstand” violence against blacks, “moreno” a segregationist subalternization of Arab Muslim peoples.

That said, it cannot be erased that “racism is not a consequence of slavery, but it is racism that creates the history of slavery” (DIAS & SANTOS, 2021, p.63), and peoples enslaved by prejudice and colonialism had their epistemologies equally enslaved, subordinated to the oppressor, creator of the border that demarcates the cultural bases from within, the Eurocentric reference, and “from the other side of the line, that is, the colonized south” (SOUSA SANTOS, 2007, s/p).

However, the recognition and attitude towards changing this paradigm and scenario of teacher training are subject to the recognition of higher education teachers. This, many times, is tied to the matrices of knowledge of their own formations, which they had as sacraments, unbreakable truths and infallible theories, with little or insubstantial openness to change. On the other hand, this status quo of the university agency is molded in an alleged epistemological stability, in a “always doing” that offers security to professionals, while change is almost never innocuous, but there are damages to the ordinary that allow an extraordinary advance, notably Social.

Thus, the comfort zone of teacher training needs to be damaged, so that academic bubbles of a hereditary practice, generation after generation of advisors and advisees, are faced with a new



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academic demand: to see and receive the social, which as a birth in reverse – the world being born within itself, epistemologically. Therefore, the role of universities regarding teaching degrees is not exclusive to the content debate, because it demands contextualizing the teaching object to the real needs of the school community, so that in the “teacher training process, emphasis is placed on the importance of continuous education that takes the teacher to a critical reflection on his performance” (NÓVOA, 1992, p 12), and give it meaning. Therefore, it is essential that teachers of teachers engage in this purpose.

Therefore, teacher training aimed at a pluri-epistemic and decolonial language teaching praxis is not limited to the “accumulation (of courses, knowledge or techniques), but rather through a work of critical reflection on practices and permanent (re)construction of a personal identity” (NÓVOA, 1992, p. 13). It is open to language as a cultural event, so that its biography and existence do not differ, therefore, from the history of the society that uses and realizes it.

Thus, the history of Brazil is a narrative marked by violence between peoples and cultures, by subjugation and warlike domination over human materialities silenced by the oppression of imperialism and epistemicide. If the school wants to teach language, it should teach what language it is and how it arrived at school, focusing on building a new linguistic chapter, guided by conscious uses, capable of re-signifying the Eurocentric domination of the Portuguese language, in order to allow – and admit -, in the experience of that same language, the embracement of other matrices that are already part of it, are only prejudiced silenced. And teachers and students need to know and act on this.

Conclusion

Based on what is mentioned in this text, we advocate an education committed to transparency in educational activities towards its community. Given this, there is no possibility of permanence of a defense of language teaching that ignores the power relations and ideological twists that underpin academic-scientific and school practices.

Consequently, the reflection on linguistic colonialism and the epistemic bases present in the school space, with the effective emphasis on Portuguese language classes, figure as a motto for critical reflection and agentive discussion alluding to the purpose of a schooling that overcomes content and propagates the fiduciary democratic citizenship of the Brazilian constitutional stratum. In this way,



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opening classrooms to non-Eurocentric literatures, philosophies, histories, mythologies, technologies and beliefs consists of highlighting the ethnic-cultural color contrast constitutive of real Brazilianness, as opposed to the opacity printed by the model national identity based on colonialism.

Therefore, here we continually seek and attempt to sharpen and stir up the look of teacher trainers and primary school teachers towards the paradoxical challenge of teaching the language that students already believe they know. But do you know her? And does the educational class also know it?

It is not, effectively, about replacing the contents of the Portuguese class with historical-ethnic-ideological-racial discussions, but it is about offering this broad and unavoidable context to the literacy experiences, to the explorations of the language in its living materiality, not only didactic. It is certainly about exploring the language of newspapers and thinking about who is this authorship? Who is it for? Who are you talking about? It's reading literature and thinking about Castro Alves's bleeding Africa, Mia Couto's chimerical Africa and Gurnah's revived Africa... And thinking about the reason why we have texts about Easter and Christmas in textbooks, but there is no mention of the Indigenous, Arab or African festivities? There are only treatment pronouns in European society: you, your highness, your most reverend? Where are the other social models that make us up and their forms of treatment?

In short, inclusions are advocated, not deletions. The history of the Portuguese language in Brazil is already marked by too many erasures, and what is raised here is to re-voice what has been silenced by epistemic colonialities, centralizing the construction of a new syntactic arrangement that horizontalizes knowledge, knowledge and values between the Eurocentric and non-Eurocentrics that embody Brazilian culture – and what better place than the school for this challenge? Oxalá!

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