



Indigenous education and (re)existence through - Writing of the Self - For a Pedagogy of Sensibilities: Dialogue between Paulo Freire and Maria Amélia Pinho Pereira

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ABSTRACT

From the decolonial thought originated at the end of the twentieth century, the importance of indigenous resistance practices promoted from the "*taking of the word*", a term coined by the philosopher Michel de Certeau, and appropriate in this research to refer to the development of research and literary productions carried out by indigenous researchers and writers in order to confront and resignify the colonizing narratives about these peoples, pointing out how these productions contribute to thinking about a decolonial education, following the example of the school model proposed by the pedagogue Maria A. P. Pereira and her Education of Sensitivity. It is understood, based on Catherine Walsh, Paulo Freire, Márcia Kambeba, Daniel Munduruku and Albert Memmi, that the colonizer finds in scientific-intellectual knowledge devices of *knowledge-power* that underpin Eurocentric oppressive structures to justify exploitation, violence, inequality, inferiority and discrimination, bases that still exert a strong influence on the various sectors of contemporary society. It is identified in the contributions of the aforementioned researchers that an educational model critical of scientism and the hierarchization of knowledge is possible from an educational praxis that dialogues with the diversities of knowledge and cultures, where education is liberating, promoting the overcoming of the dichotomy of the oppressor-oppressed as proposed by Freire, and is applied in the Education of Sensitivity promoted by the pedagogue Maria A. P. Pereira.

Keywords: Decolonial thinking; Indigenous resistance; Diversities of knowledge; Sensitivity Education.

INTRODUCTION

Contemporaneity has evidenced several transformations in the economic, social and educational fields, requiring greater efforts on the part of education professionals in order to meet the new demands of the technological, multi (pluri) cultural and economic sector. With this scenario, efforts to decolonize and resignify knowledge and practices through (re)existences by historically exploited groups have intensified, which have been subjected to intense processes of

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exclusion and "silencing" in spaces of power strongly influenced by the Eurocentric and liberalist heritage.

Silencing is understood not as a posture of inertia of the oppressed – specifically the case of indigenous peoples – because it is about them that the proposal of this research is about; rather, it is about the policy adopted by the colonizer who forged for himself a narrative of superiority, through the Eurocentric perspective that places indigenous peoples in a position of subordination and inferiority, thus spreading these ideas in all segments of modern society, constituting himself as protagonists of the history of humanity and causing the overvaluation of writing, of European culture and of science associated with a prism of Reason. However, at the end of the twentieth century, a group of researchers of Colonialism in Latin America and the Caribbean understood that it is necessary to formulate their own concepts and categories to meet the specificity with which the colonial project developed in certain territories, breaking with postcolonial thinking. In this way, understandings and problematizations around decoloniality were elaborated in order to denounce, fight and formulate theoretical and conceptual bases to categorize the colonialist onslaughts in Latin America.

Decoloniality and Freirean thought have points of dialogue in common, but since our focus of analysis is not to exhaustively debate all these points, we will stop to analyze the oppressor-oppressed relationship, the place of liberating education and the praxis of resistance and (re)existence against the patterns of power imposed by Eurocentrism. Thinking about an educational model that aligns with these thoughts, we identified the work of pedagogue Maria Amélia Pinho Pereira (PEO) and her Education of Sensitivity, an educational model structured from respect for the legacy of traditional peoples and national and regional culture.

The aforementioned pedagogue founded the Casa Redonda School in 1980 and the name refers to the school's architecture, referring to indigenous constructions and the proposal of an educational practice that enables coexistence with the environment in such a way that students learn through the relationships developed with nature. This project later gave rise to the project internationally recognized as OCA - Cultural School, through the performance of OCA - Association of the Village of Carapicuíba, where educators promote sociocultural activities proposed by the pedagogue PEO.

The OCA project is located in the village of Carapicuíba, in one of the villages "founded by José de Anchieta, who survived the urban intervention" (PIMENTEL, 2006, p. 30), being the only remaining Jesuit village in São Paulo and therefore its historical and cultural importance is reflected in the perennality, present in the rescue of tradition, and in its actuality. Regarding the



latter, the focus of the research is to analyze its occurrence through the Education of Sensibilities represented in the sociocultural activities proposed by the pedagogue PEO and in the performance of educators and artists of OCA – Association of the Village of Carapicuíba and the OCA project – Cultural School.

In December 2015, the Ministry of Education released a list of 178 Brazilian educational institutions that were recognized as examples of innovation and creativity in basic education, among the 683 participating institutions, is the project developed by Maria A. P. Pereira.

In view of the above, it is proposed to problematize the practices of indigenous (re)existences from the "taking of the word", confronting and resignifying the colonizing narratives about indigenous histories and cultures, an intentional action that aimed to demarcate a territory of *knowledge-power*, through the legitimation of discourses and practices produced in the scientific-intellectual field, responsible for a hierarchy of knowledge under the label of discourse of "authority", propagated in all spheres of modern society, serving as a pillar of liberalism and exerting a significant influence on various social segments today, since the complex and symbolic oppressive structure of neoliberalism is the one that has appropriated the discourse of plurality and cultural diversity for economic purposes.

As Freire (2005) points out, dehumanization is "a concrete fact in history, but it is not a given destiny, but the result of an unjust 'order' that generates the violence of the oppressors and this, the being less" (FREIRE, 2005, p.32). Nowadays, indigenous voices have fought and elaborated the pedagogy of (re)existence, whether in schools, universities, artistic and political spaces, in bookstores (based on their literary productions), in cyberspace, among many other forms and fundamental mechanisms to decolonize and denormalize knowledge, practices and the teaching-learning process, so that the *being less* assumes/conquers its rightful place in *being more*.

Next, we will discuss how this process of *being more* is developing in the field of education and in the practices of indigenous resistances through the occupation of formal educational spaces and the consequent "dispute" in the field of production of scientific and literary knowledge, in addition, we will analyze an educational model centered on liberating practices guided by the Education of Sensitivity.

OBJECTIVE

The purpose of this work is to problematize the practices of indigenous resistance promoted around the "taking of the word", based on the productions of knowledge that confront



the colonizing narrative centered on a Eurocentric model and carried out by indigenous researchers and writers, analyzing how these productions contribute to the development of a decolonial education, such as the proposal of the pedagogue Maria A. P. Pereira and her Education of Sensitivity, applied at the Casa Redonda School and in the OCA - Cultural School project.

METHODOLOGY

The research model outlined here is qualitative, aiming to investigate subjective processes considering that the "set of human phenomena is understood here as part of social reality, because the human being is distinguished not only by acting, but by thinking about what he does and by interpreting his actions within and from the reality lived and shared with his peers" (MINAYO, 2009, p. 21), therefore, we sought to answer the research problem through the survey and interpretations of the discussions carried out in the literature employed.

Regarding the bibliography used to develop the discussions and analyses, the choice of work by indigenous authors, theoretical productions and articles on the subject stand out. The selection and collection of the bibliography was based on research already developed by the authors on indigenous resistance and decolonial thought in dialogue with the thought of Paulo Freire, as well as on the Village of Carapicuíba and its historical and cultural legacy that influenced the execution of the educational projects idealized by the pedagogue Maria A. P. Pereira. Other articles were selected from search engines such as Scielo and Google Scholar.

With the selection made, the systematization and analysis of the bibliography was carried out, considering the theme in its relationship with the educational context, in view of the proposal of this research. After reading the bibliographic material, the selected information was recorded and systematized and, finally, the development of the research writing was carried out.

(RE)EXIST THROUGH THE DECOLONIZATION OF KNOWLEDGES: THE STRUGGLE OF INDIGENOUS PEOPLES FOR THE "*TERRITORY OF KNOWLEDGE*"

How many students have not had the experience of participating in History classes in elementary school where the practice was based on the banking education model, that is, centered on the charge for memorizing facts, characters and dates, information "deposited" by teachers, holders of knowledge? And how many students were subjected by this asymmetrical system to study about the "discovery of Brazil", a narrative strongly centered on the Eurocentric perspective of knowledge, where the colonizer is the savior of the "savages", the one chosen to



bring knowledge, scientific, cultural, religious and economic advancement to peoples deprived of "Reason"? From this perspective, the colonization process develops, organizing society through the colonizer's understanding of this "Reason", coming to take it as a universalist standard that results in the separation between Culture and Nature, Reason and Emotion, Body and Soul, a clear influence of evolutionism that stated, for example, that "children, as well as primitive peoples, they have a magical thinking, different from the rational thinking of the civilized adult" (LIMA, 2020, p. 821).

Such an association was not made in relation to the belief in the God of Christianity, imposed on the colonized-exploited peoples by the colonizer. It is clear that "the final victory of civilization was certain, because it could call on science to help it: the highest expression of reason, the true and efficient knowledge of the laws that inform both nature and society" (KUPER, 2008, p. p. 54), therefore, determinism and the exclusionary view tend to choose what is or is not valid according to Euro-centered models legitimized from the colonialism of knowledge.

Many children and young people, at some point in their trajectory in elementary school, experienced a History class where the "Indian" was talked about from the narratives of the colonizers, and reproduced by textbooks. Using the nomenclature "Indian" to refer to indigenous peoples, in addition to "discovery" to refer to the invasion of colonizers, already shows a small set of ideas and characteristics attributed to these peoples based on a simplistic, homogeneous and intentional view of indigenous peoples, always locating them in the past and disregarding their cultural diversity. The histories of each ethnic group in that they orchestrate a narrative about the colonizer's invasion project in order to make it a divinely guided "work of chance" to save the "savages".

It is true that not questioning such "knowledge" was obvious, whether for the students or for the educators and society in general, because such information was in the books and the teacher, in the face of his authority, deposited and kept the due reservations, still deposits and reproduces Eurocentric conceptions, disregarding what the indigenous people say about them and their resistance since the period of the massacre promoted by the colonizers.

Thus, anchored in *the work Pedagogy of the Oppressed* (2005) where Freire points out that, if we want to make changes in the order that dictates the superiority of an individual or group to the detriment of others or the superiority of one culture to the detriment of another, education must be understood as a liberating practice and through it, promote teaching that stimulates reflection and critical dialogue. Through this praxis, it will be possible to deconstruct



the hierarchy of the teaching and learning process, overcoming the banking education model and enabling the interaction and coexistence of the diversity of experiences, knowledge, cultures, and in this way a model of a transformative education that is not plastered and automated will be founded.

Contemporary education and the relationship with technologies enable students and teachers to have access to new sources of information and knowledge, and there is no need to limit the teaching-learning process to the textbook or to the discourses and practices they propose. It is in this dynamic that the teacher, committed to liberating and dialogical education, has the mission of contributing to a decolonial educational model, committing himself to bringing to the center of pedagogical practice the works elaborated by indigenous intellectuals, poets and researchers.

In recent decades, indigenous peoples have been committed to using social networks and occupying academic spaces to promote what we will call here "*self-writing*", a form of (re)existence. In this year of 2024, the indigenous writer and environmental activist Ailton Krenak took office at the Brazilian Academy of Letters, being the first indigenous person to occupy a chair in the ABL and denoting the importance of the struggle for the decoloniality of knowledge, through which indigenous peoples question the use of the terminologies "discovery", "indian" and among others, coined by the colonizers in order to attribute to them the historical protagonism in a discursive network where they become writers and saviors of the "savages", proposing that there is only a history of these peoples and their territories from the colonization process.

As the Brazilian poet and geographer, Márcia Wayna Kambeba (2020), states in the poem "Indigenous Resistance":

When the expeditions arrived here
On this ground my feet had already touched,
My hair covered my body,
With the straws he made a braid. (KAMBEBA, 2020, p.34).

Kambeba's writing is one of resistance, as evidenced by the name of the poem, where the author shares her memories and the memories of her ancestry, refuting the colonizing narrative that intended to justify the project of invasion, extermination and decharacterization of the "other", as this would promote the erasure of her cultural and ancestral roots.

Decolonizing knowledge and practices requires questioning the founding structures of these discourses and the naturalistic vision built by the oppressors, as Walsh (2013) warns, resistance in its pedagogical character has practices, strategies and methodologies, used by social



groups that are in a situation of oppression, but this does not imply that these processes of resistance and insurgencies are limited to the spaces of teaching-transmission of content. It is a movement that needs to take deep roots in various spaces of struggle, that is, it is necessary to occupy spaces in social, political, ontological and epistemic struggles to achieve its liberation, because "colonization is primarily a political-economic exploitation. I added, however, that it is a people-to-people relationship, and not class to class, that is at stake. This is what constitutes, in my view, the specific aspect of colonial oppression" (MEMMI, 2007, p. 17), in this way, colonial paradigms are strongly present to this day in the most diverse structures of society.

Thus, "it is not in silence that men make themselves, but in words, in work, in action-reflection" (FREIRE, 2005, p. 90), and it is necessary to reflect on action and identify the obstacles that still hinder the overcoming of the oppressor-oppressed dynamic, not by becoming the oppressor, but by understanding the functioning of the mechanisms of power and acting on them in order to highlight them in their privileges. On the issue, quoting Kambeba in the poem "Translation" (2020):

Let's drink our caiçuma
To peace we want to show,
Rise up Assurini nation and come to fight,
Our warriors we have come for.
My arrow is the word,
I carry it in my strong heart
An anawê the liberation. (KAMBEBA, 2020, p.26).

It is not only about re-signifying or rewriting historical events, it is essential to problematize and discuss how social and economic transformations have affected ethnic and cultural diversities, valuing ancestral heritages to the extent that it breaks with discourses that still understand indigenous peoples from the colonial narrative, disregarding historical transformations, and through cultural uniqueness that disregards the cultural diversity present in ethnic groups Indigenous. Therefore, it is understood that by promoting appropriations of aspects considered to belong to the culture of the oppressor, these peoples make a "bricolage with and in the dominant cultural economy, using numerous and infinitesimal metamorphoses of the law, according to their own interests and their own rules" (CERTEAU, 1990, p.40), that is, indigenous peoples are not becoming less indigenous, but using practices of resistance, as they have done since colonization, evidencing the reflections of the exploitation to which they were subjected and the consequence of the historical, social and cultural transformations suffered by the globalized world.



These discussions show us the importance of thinking about an educational model that is centered on knowledge and experiences in line with Brazilian culture and society, thus being inspired by the contributions of decolonial thought and Paulo Freire's proposals about liberating education and the pedagogue Maria Amélia P. Pereira's proposal of an Education of Sensitivity, discussing how it is possible for teachers to contribute to the formulation of a liberating educational model through sensibilities that respects and explores the potential of the knowledge and cultures of the Brazilian indigenous.

DECONSTRUCTING WALLS AND SINGING ALL SONGS: THE INDIGENOUS LEGACY IN THE CONSTRUCTION OF AN EDUCATION OF SENSITIVITY

The school model proposed by pedagogue Maria Amélia P. Pereira shows that the geographical space experienced is not rarely identified, as it transcends the perspective of what is physical, since "Space is the implicit dimension that shapes our structuring cosmologies. It modulates our understandings of the world, our attitudes towards others, our politics." (MASSEY, 2008, p. 15), this understanding comprises the dimensions of time, space and world, which evidences historical realities being linked to each other, promoting transformations through the action of man and his experiences when occupying these spaces (CORRÊA, 1982, p. 34).

Thus, it is understood that the Village, in relation to the OCA, through the appropriations made by the subjects, goes beyond the physical delimitation and makes the space something historical (FREIRE, 1987), as indigenous peoples and Jesuits also did around 1580. This understanding of geographic space and time is aligned with the proposal of Casa Redonda, which is based on the sensibilities through which the child develops his learning process in contact with his natural habitat: Nature. On this issue, Pereira (2002) discusses his concerns in the face of what he calls the "curricular armor", strongly present in the Brazilian educational system and which is "a natural child of 19th-century scientism, with its values based largely on mechanistic determinism, born of the illusion of Man's absolute power over nature and over himself" (2002, p. 50); It is perceived that the pedagogue has a critical look at the educational model that only values the knowledge forged in the spaces of scientific production, disregarding the potentialities of the knowledge that derives from the life experiences of the subjects through their social and environmental dynamics.

In this context, the invitation to live the geographical space in which the subject is inserted gains greater meanings and importance, since it is in this dynamic that the child gets to



know himself and learns empirically about the nuances and relationships that develop in the face of contact with climates, rhythms, seasons, diversities, colors, among many other elements present in the spaces. In this sense, it is possible to understand the rescue of indigenous roots and popular tradition, whether in Casa Redonda or in OCA, where the human perspective is the result of the sensitivity present in interactions with play, with other children and mediated by nature. This communication between the past and the present is expressed through the

exhibition of popular festivals: folkloric shows began to be held, involving pagan dances (indigenous rituals) and Catholic celebrations, making the Village of Carapicuíba the oldest folklore center in the state of São Paulo, with the realization of these festivals until the present day, presenting a series of typical dances such as, for example, the "Dance of Santa Cruz", also called Sarabanquê, which was the warrior dance of the Guaianases Indians. (PIMENTEL, 2014, p. 43).

The memory of these historical and cultural aspects is rescued by the population residing in the Village, among the religious and artists of the OCA – Cultural School through the activities developed in the project; the involvement of new generations in folkloric shows is possible, in large part, by the educational model adopted at OCA – Cultural School, which, at the same time, encourages the practice of searching for the historical-cultural roots of the Village of Carapicuíba, and also promotes learning that dialogues with contemporary dynamics, medialized by the theoretical framework of the pedagogue Maria Amélia Pereira.

The aforementioned pedagogue had in her experiences inspirations from important thinkers and intellectuals, who contributed to her making real the school model that provided a sensitive education, respecting and enabling learning to develop from the relationship between body and playing, which is the child's own language. Thus, sensitivity is understood as

a gateway to sensations. (...) A large part of the sensibility, perhaps the greater part, including the internal sensations, remains bound up with the unconscious. (...) Another part, however, also participating in the sensorium, reaches our consciousness. It arrives in an articulated way, that is, it arrives in organized forms. (OSTROWER, 2018, p.10).

This implies affirming that learning occurs through sensations linked to the unconscious and others to the conscious, and that it is up to the educator to be a mediator, avoiding interfering as much as possible in this exploratory process of the "I" of the subjects and the elements that make up the spaces in which they are inserted; These learnings require discipline from educators when they interfere in this process, preventing their particular experiences from harming the students' own findings.

According to Daniel Munduruku (2009, p.26) "If educating the body is fundamental to give importance to its being in the world, the education of the mind is indispensable to give



meaning to this being in the world. If in the body the Meaning comes to life, it is in the education of the mind that the body elaborates it.", therefore, education is a process of self-knowledge that occurs from experiences that are transformative for the subject, because in it and from it he will build his personal, group and cultural identity.

To support such theoretical perspectives, Maria Amélia Pereira relied on the reflections on education made by Anísio Teixeira, Agostinho da Silva and Paulo Freire, rich sources of inspiration. These educators have in common the perspective of respect for the individual experiences of the students, the esteem for the reality of each one and their relationship with time, which is one, since each one has their own way of living the now in the place where they are, and from these learnings they relate to the whole, with the sensations experienced individually, with friends, educators, with the geography of spaces, with the family and the community.

Thus, the child's experience with all the elements that are located in his living spaces gives him autonomy through self-knowledge, leading him to talk about himself, which is fundamental because "it is not in silence that men make themselves, but in the word, in the work, in the action-reflection" (FREIRE, 20, p. 108); saying the word does not make us the result of what the "other" says about who we are, because we understand that we are the result of a complex and dynamic network of relationships with the "others" and the environment, and we are subject to continuous change.

That said, Freire's influence on the work developed at OCA and Casa Redonda is mainly centered on the social and political contributions of education, where students and educators learn together, through their dynamics with the environment, and this perspective is aligned with the indigenous educational proposal. In view of this dimension and importance of sensitive experiences and individual experiences, produced from the dynamics of the OCA with the Village, the dialogue between the past and the renovations and resistances in the present, education becomes an important tool that makes it possible to access the "collective memory" of spaces, territories, nature and its landscapes, artistic-cultural expressions, among others, through respect for diversity and the decolonization of knowledge.

This educational model is opposed to "teaching-learning theory based solely on the construction of intellectual knowledge, or rather, pseudo-knowledge, since it frighteningly confuses information with knowledge" (PEREIRA, 2002, p.50), because the dimension of the sensible makes it possible for the subjects to elaborate interpretations based on their own experiences and interests in the relations between the interpersonal and the geographical space.



but reflecting critically and from their educational experiences that value learning and teachings from our indigenous ancestry.

A liberating education that dialogues with social groups without promoting the hierarchization of cultures in its educational process does not guide pedagogical practice based on power structures that aim to maintain any device of exploitation and oppression. To this end, it is important that pedagogical praxis identifies that differences from the point of view of diversity are found within all social groups, resulting in different perspectives, ways of knowing, learning, relating, among others, resulting in dissent, however, this does not have to result in an oppressive dispute, on the contrary, as Wash (2009) points out, they can be fundamental to reconceptualize and refund social, epistemic and existential structures.

As Freire (1967, p. 69) points out, "dialogue implies a mentality that does not flourish in closed, autarchized areas. These, on the contrary, constitute an ideal climate for anti-dialogue, for the verticality of impositions.", thus, education must be dialogical, in the broadest of its significance so that the field of education does not continue to deny "oppressed" subjects the place of deposits of Eurocentric narratives. In this sense, the Casa Redonda School, the OCA and the Village space, are territories of resistance and historical, cultural and political experiences, the development of artistic and educational projects explore the historical, cultural and archetypal dimensions, being in accordance with the perspective that children and young people who in the future have access to the cultural productions developed there, They will access memories and stimulate their senses, contributing to their learning.

Thus, to believe that all subjects learn in the same way, that they follow the same processes of social interaction, learning and understanding of cultural, political and historical dynamics is to disregard the diversity present in our society. Starting from this simplistic and reductionist place evidences the lack of reflection of pedagogical praxis, because if this were not the case, we would understand that the formation of our cultural identity involves a diversity of cultural exchanges and that each individual, each social group, carries its knowledge and that we do not learn only in a single way.

Colonialism has left us a heritage based on choices made through internal and external interests, permeated by economic, legal, religious, cultural, racial, ethnic, neurological aspects, among others. Therefore, the teaching practice should be guided by a critical practice of educational practice (FREIRE, 1996, p. 43) mediated by the process of reflection and (re)action, where *praxis* leads us to "think about" and, subsequently, to act again mediated by the concerns raised in the "reflection-in-action" or "reflection-on-action".



Thus, this act of overcoming authoritarianism and the hierarchization of Euro-centered knowledge leads the teacher to seek to analyze the realities, to the questions surrounding what, how and with what I do my pedagogical work, leading him to ask himself "whom do I serve by doing what I do, against what and against whom, in favor of what and who I am doing what I do". (FREIRE, 2013, p. 183). Committing to a liberating education requires respect for the experiences, knowledge and specific processes of learning of each student, questioning the standardization of teaching and the ready-made formulas that aim to form "deposits" of information.

In this process of (re)existence, the oppressed "take the floor", appropriating the possible tools to free themselves from oppression and unveil the process of alienation. Therefore, man must be the subject of his own education, and not the object of it (FREIRE, 1979, p.14), that is, this movement that Certeau (1995) calls "transgression", entails the displacement of the dominant order, resulting in the resistance and empowerment of those who do not hold power over the language of the dominants, made in the spaces of construction of scientific knowledge and, therefore, understood as legitimate knowledge.

FINAL CONSIDERATIONS

I agree with Freire's proposal that in order to "do teaching" it is necessary to guide our practice of doing education through the process of reflection and (re)action, where "thinking about" and, subsequently, acting again mediated by the concerns raised in the action-reflection-action leads us to be able to respect experiences, knowledge and specific processes that are specific to the learner's learning, questioning the standardization of teaching and the ready-made formulas that aim to form "deposits" of information.

An education that is committed to respect for the diversities and pluralities of knowledge, cannot discuss subjects and their experiences from ideological biases that exclude their knowledge, histories and cultures, reconciling with a Euro-centered model that strengthens the oppressor-oppressed dichotomy, and using allegedly scientific-intellectual discourses to maintain its privilege of "appropriating" this "other" by talking about it by claiming its inferiority from the conception of knowledge-power. Thus, when it comes to indigenous peoples, as proposed in the research, it is understood that they should be protagonists of their narratives, holding the power to speak about their histories, cultures and the teaching-learning process, as well as defending the feminist movement, black, among others.



Since the role of education is a political act, participating in the process of liberation of oppressed subjects enables the development of critical awareness of these and of the changes in society, as proposed by Freire in *Pedagogy of the Oppressed*. In this process, the Education of Sensitivity promoted by Maria A. P. Pereira is an example of liberating education, since the educational model she developed and left as a legacy is aligned with national history and culture, which respects and values diversity and the knowledge of the world of the "other".

The Casa Redonda School and the OCA show that affectivity, also pointed out by Freire, is fundamental in the educational process, which respects individualities, which does not "appropriate" the "other" with the view of the difference that inferiorizes and alienates him, but rather understands the diversity-environment dynamic as conducive to each one learning in their own way and in their own time, respecting temporal transformations, of geographical spaces in dialogue with the subjects and the disagreements that result from this network of relationships, resulting in a decolonial pedagogical practice, without hierarchization of knowledge or verticalization in the educator-learner relationship: both learn together, considering and resignifying their historical and cultural heritage.



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