

ORIGINAL PEOPLES IN BRAZIL AND IN MEXICO: REFLECTIONS ON CURRICULUM AND INTERCULTURALITY

POVOS ORIGINÁRIOS NO BRASIL E NO MÉXICO: REFLEXÕES SOBRE CURRÍCULO E INTERCULTURALIDADE

PUEBLOS ORIGINARIOS EN BRASIL Y MÉXICO: REFLEXIONES SOBRE CURRÍCULO E INTERCULTURALIDAD

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ABSTRACT: This article aims to work with dialogues between researchers to encourage reflections on teacher training in Brazil and Mexico, with a view to a meaningful educational practice through an intercultural training in which education and spirituality are connected. Search the literature for themes related to the subject; discuss the review of the curriculum that supports teacher education, pointing out contents that in the classroom stimulate debate both on curriculum and on interculturality. For that, prevails the opinion that the most indicated are the subjects qualified in a self-reflective educational practice, Freire pattern. The intercultural teaching and learning process must be supported by Latin American thinkers and writers, including the knowledge of native peoples. The proposal is to rethink the curricula of both countries, with discussions that encourage researchers to reflect on the deconstruction of Eurocentric ideas and the historical linearity that permeates the curricula used in teacher education.

KEYWORDS: Education. Curriculum. Training. Interculturality. Teachers.

RESUMO: *Esse trabalho objetiva trabalhar diálogos entre pesquisadores para fomentar reflexões sobre a formação docente no Brasil e no México, com vistas a uma prática educativa significativa através de uma formação intercultural na qual se conectem educação e espiritualidade. Para tanto, foi realizada uma busca na literatura com temas relativos ao assunto e como a revisão do currículo embasa a formação de professores, apontando conteúdos que em sala de aula estimulam o debate tanto sobre currículo quanto sobre interculturalidade. Para tal, prevalece a opinião de que os mais indicados sejam os sujeitos habilitados numa prática educativa autorreflexiva, padrão Freire. O processo de ensino e aprendizagem*

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intercultural deve se apoiar em pensadores e escritores latino-americanos, incluindo os saberes dos povos originários. A proposta é repensar os currículos de ambos os países, com discussões que estimulem os/as pesquisadores/as a refletir sobre a desconstrução das ideias eurocêntricas e a linearidade histórica que permeia os currículos utilizados na formação de professores.

PALAVRAS-CHAVE: Educação. Currículo. Formação. Interculturalidade. Professores.

RESUMEN: *Este artículo tiene como objetivo trabajar diálogos entre investigadores para fomentar reflexiones sobre la formación docente en Brasil y México, con miras a una práctica educativa significativa a través de una formación intercultural en la que la educación y la espiritualidad están conectadas. Para ello, se realizó una búsqueda bibliográfica con temas relacionados con la asignatura y cómo la revisión del currículo sustenta la formación docente, señalando contenidos que en el aula estimulan el debate tanto sobre currículo como interculturalidad. Para ello, prevalece la opinión de que los más indicados son los sujetos calificados en una práctica educativa autorreflexiva, estándar Freire. El proceso de enseñanza y aprendizaje intercultural debe basarse en pensadores y escritores latinoamericanos, incluyendo el conocimiento de los pueblos indígenas. La propuesta es repensar los currículos de ambos países, con discusiones que animen a los investigadores a reflexionar sobre la desconstrucción de las ideas eurocéntricas y la linealidad histórica que impregna los currículos utilizados en la formación docente.*

PALABRAS CLAVE: Educación. Currículo. Formación. Interculturalidad. Maestros.

Introduction

The reflexive dialogue here proposed here comes from the restlessness of an intercultural curricular proposal so that it actually represents a significant educational and cultural link in teaching practice, which requires discussing the curriculum used in teacher education in pedagogy and education courses, and other degrees, which will underscore the basis of the subjective and epistemological construction of future teachers.

It should be said that educational institutions represent one of the greatest mechanisms by which power is maintained, or is faced, and, according to Michael Apple (2006, p. 7, our translation), these "institutions, and the ways in which they are organized or controlled, relate in full to the ways in which certain people have access to economic resources, cultural and power".

The point of conflict is that education is part of the public sphere, regulated by the State, in complicated connections between knowledge, teaching and power. On the one hand, we have economic, political and cultural power; on the other hand, the ways in which one thinks

subjectively, and the ways education is organized and evaluated, whose search for efficiency causes a standardization of pedagogy and curricula, and strict control over one and the other.

It is in this context, neoliberal and neoconservative, that it is challenged with the proposal of an intercultural curriculum, in addition to *learn to learn*, it is proposed to live with diversity as cultural and ethnic recognition and, thus, reflect on the invisibility, the domain, exclusion, enslavement, segregation, discrimination, stigmatization and marginality, implicit in the process that haunts the biopraxis⁴ at all educational levels.

Undoubtedly, these educational backgrounds in Brazil and Mexico reveal the need to rethink curricular proposals that constitute the process of teacher education of indigenous peoples. In this process, from the beginning, they were young teachers and beginners in the field of teaching who learned at the same time that they taught.

Paulo Freire (2006, p. 25, our translation) recalls that "those who teach learn by teaching and those who learn teach by learning". Every teacher learns during the course of his teaching career, especially the novice teacher during his early years, because he is at the beginning of his professional development and the experience contextualized in his teaching work is crucial.

It is worth noting that we are not yet aware of all the political, social and historical phenomena that generated a fingerprint that, consequently, naturalized actions of unconscious violence and domination in our families, communities and the school environment. This phenomenon is believed to be the legacy of coloniality, generated in an existential dynamic that devalues being and, for this reason, underestimates ancestral knowledge, thus masking the invisibility of our own Latin American identity.

The present study aims to foster reflections on teacher education in Brazil and Mexico. What is proposed here is a pedagogy and education course with significant educational practices based on an intercultural formation that connects education and spirituality. That is:

[...] the cultural dimension is intrinsic to the pedagogical processes "is on the school floor" and enhances more significant and productive learning processes, to the extent that it recognizes and values each of the subjects involved in them, combats all forms of silencing, invisibility and/or diminish of certain sociocultural subjects, favoring the construction of open cultural identities and subjects of law, as well as the valorization of the other, of the different, and intercultural dialogue (CANDAUI, 2011, p. 253, our translation).

Using the literature on the subject, we discuss the need to review the curriculum that composes teacher education, which points to the need for content that in the classroom

⁴ Under Ortiz's view (2013) considers the likelihood of developing biopraxis Pedagogical decolonial describes biopraxis as construction teleonomic.

stimulates the debate about its content and interculturality. For Sylvia Schmelkes (2009), interculturality is an interaction between different cultures. With it, respect and equality should be promoted. It also highlights the importance of educating one another, since in the history of the "cultural domain", in Brazil, the Terenas indigenous peoples – close to the region in which the Unesp de Marília (São Paulo State University) is located and, in turn, in Mexico, the Yaquis, near the University of Sonora, had silenced their customs and languages.

For this reason, it is essential to value such cultures in a context of respect, rights and equality, and to transform education into an intercultural curriculum that promotes human values. Latin American thinkers should also be promoted to contribute to the knowledge curriculum, in which the teacher acts as an agent of change.

For this, the higher education systems, the similarities and specificities of the undergraduate course in *Education* of the University of Sonora - (Unison), Campus Centro, Hermosillo, Sonora/México; similarly, those of Bachelor's degree in Pedagogy of the Faculty of Philosophy and Sciences of the São Paulo State University (Unesp), Campus Marília/SP, Brazil, considering Latin American thinkers:

[...] interculturality itself will only have significance, impact and value when it is critically assumed, as an action, project and process that seeks to intervene in the refoundation of the structures and orders of society that racialize, diminish and dehumanize, that is, in the still present matrix of the coloniality of power (WALSH, 2012, p. 62, our translation).

It is believed in the movement of qualified subjects in a self-reflective educational practice in the Freire pattern, in a commitment legitimized by a transformation. The process of intercultural teaching and learning is based on Latin American thinkers and writers, including the knowledge of indigenous peoples in the curricular composition of the study and research of undergraduates in pedagogy and/or education, in addition to investing in educational experiences that make a difference in schools.

The knowledge of the Terenas peoples and the contribution in teacher education in Brazil

Legality is not enough to look at them as historical subjects. Law No. 11,645, which amends Law No. 9,394 of December 20, 1996, which established the guidelines and bases of national education reinterprets, from its perspective, the inclusion in the official curriculum of the teaching network of the theme "Afro-Brazilian and Indigenous History and Culture" (BRASIL, 1996). One can "read", from this perspective, that, officially, by the law that corrects the previous one, it is an education that recognizes its roots and begins the first steps, although

belatedly, to interfere in the historical view about our "relatives", which requires that the importance of awareness and critical attitude be emphasized, as Freire proposed (2016, p. 68, our translation):

An education like this – whose purpose is to develop the awareness and critical attitude by virtue of which man chooses and decides – frees man, instead of subjugating him, domesticating him, putting him in agreement, as often does the education that prevails in a large number of nations of the world, aiming to adjust the individual to society, well more than promoting it on its own trajectory

The principle of respect, in this aspect, is dialogue in the opposite direction to subjugation and domestication, enabling the subjects involved to understand the historical trajectory of the indigenous people, and their culture. So, is that we believe it is necessary to review the curriculum of higher education.

It is important to understand that culture is the

[...] systematic acquisition of human experience, but a critical and creative acquisition – not a justification of information that would only be stored in intelligence or memory, and not "incorporated" in the whole being and throughout man's life (FREIRE, 2016, p. 73, our translation).

The Terenas - indigenous people of Aruak language - inhabit indigenous lands in two Brazilian states - Mato Grosso do Sul and São Paulo - where the forest is a sacred space, as do all the beings that inhabit it. In the Terena archetype there is a bird known as *macauã*, for them a sacred bird. In the Terenas peoples, *there are the koixumuniti* (shaman) responsible for conducting several ceremonies, which usually behave globular rattles called *itaaká*, with a tuft of *kipaé* feathers (*ema*) trapped at the end. They summon the *koipihapati* (spirits) looking for healing and good harvests. Such wisdoms promote the visibility of the Terenas and other ethnic groups in São Paulo, which colonization has killed and are often ignored by the government. Despite this, ancestry keeps its cultures alive, strong and resistant, an essential aspect reinforced with the approval, on December 16, 2021, of Bill 5.466/2019, authored by Congresswoman Joenia Wapichana (Rede-RR), which institutes the "Indigenous Peoples' Day", replacing the nomenclature "Indian Day". The PL had the rapporteurship of Mr. Wolney Queiroz (PDT-PE). The project has already been approved by the Commission on Human Rights and Minorities (CDHM) in 2019 and in 2021 by the Committee on Culture (CCULT). According to Joenia, the idea of the project is to change the nomenclature to make it "more respectful and more identified with indigenous communities" and thus highlight "the value of indigenous peoples to Brazilian society, recognize the right of these peoples to maintain and strengthen their identities,

languages and religions". The space of peoples is collective, in groups, in which knowledge circulates in a movement that reminds us of the image of a mandala⁵, in a process of *dialogue and listening* - which we will call '*dialog-listening*'⁶ - a methodology that *stimulates the circle of knowledge that makes us reflect on the quotation of Casto-Gomez (2007, p. 90): " An integrative thinking in which Western science can 'link' with other forms of knowledge production"*.

So:

Science (knowledge and wisdom) cannot be separated from language; languages are not just 'cultural' phenomena in which people find their 'identity'; these are also the place where knowledge is inscribed. And if languages are not things that human beings have, but something that they are, the coloniality of power and knowledge engenders, then, the coloniality of being (MIGNOLO, 2004, p. 669, our translation).

Both Casto-Gomez (2007) and Mignolo (2004) encourage us to reflect on the need to strengthen this link, between scientific knowledge and wisdom, "*with different forms of production of knowledge*", Casto-Gomez's words to dialogue with another methodology directed to "*colonialidad del ser*" (coloniality of being), as Mignolo mentions.

Discussion is not simply an academic, ethical and aesthetic issue; it permeates the attacks of the conservative right on the school, the requests for censorship, the controversies of values that come from teachers and curricula controlled to meet the needs of the business and industrial world, to the reproductive force of an unequal society:

What do you actually teach in schools? What are the manifest and latent functions of the knowledge taught in schools? As the principles of selection and organization, which are used to plan, order and evaluate this knowledge, act in the cultural and economic reproduction of class relations... (APPLE, 2006, p. 64-65, our translation).

Forms of power are inevitably unequal exchanges, including scientific research. On the other hand, peer-to-peer discussing is so emergency for possible educational contributions in coping with the relationships it engenders, whether it is the "objectification of people" (the workforce as a commodity), or by the colonial remnants that survive in the educational sphere. Hence the teacher's indispensability, with the ethical and intercultural commitment to promote discussions in the classroom in a critical perception of reality. Relearning, in a *self-reflective educational practice*, with the ethical and aesthetic commitment to multiply means an

⁵ Artifact with circular symbols, made of various types of materials. In Sanskrit, it means *sacred circle*.

⁶ '*Dialog-listening*', a methodology that stimulates the *circle of knowledge* - Which is an excerpt from the thesis in progress, of the doctoral student Sueli do Nascimento.

intercultural formation with our future teachers of pedagogy and education courses that connect education with the spirituality of our indigenous peoples who have much to teach us.

The knowledge of the Yaquis peoples and the contribution to teacher education in Mexico

The process between curriculum and teacher education is influenced by historical events and by political, social, cultural and political issues associated with the country in which it is contextualized.

It was in 1934 that, during the government of Cárdenas, the indigenous was recognized for the first time as "a social being capable of integrating with the nation without undermining its culture (essence of integration)" (BUENABAD, 2011, p. 2, our translation). However, efforts to promote different intercultural education programs have been weakened by lack of support, as opposed to a multicultural perspective that has kept the curriculum untouched, with no notions of cultural integration and in professional preparation of bilingual promoters, among others.

Reasons for the 1978 created the General Directorate of Indigenous Education (DGEI) to promote vocational training for indigenous education, in the same way as programs and plans, but with a model that still tended to include indigenous peoples in the nation. It was in 1983, however, that a new model called *Bilingual Bicultural Indigenous Education* emerged. Only years later, in 1993, it was recognized the importance of promoting education in the mother tongue (indigenous) (BUENABAD, 2011, p. 2, our translation). In the 21st century, the Ministry of Public Education (SEP) established the promotion of intercultural education for all through the National Education Program (PNE2001-2006), in which the "Curriculum Development Program for Intercultural Education in Basic Education" is promoted, the "Training and Updating Program of Teachers in Intercultural Education and Values" and the "Program of Informal Education to Open Population on the Wealth of Our Multicultural Country" (SEP, 2001, p. 137, our translation).

Recently (2020), the *Diario Oficial de la Federación* (DOF) published the process amending the Rules of Operation of the Indigenous Education Support Program under the responsibility of the National Institute of Indigenous Peoples for fiscal year 2021, which declares, in Article 14 of Convention 169, that "indigenous peoples, in particular children, are entitled to all levels and forms of state education without discrimination" (DOF, 2020).

Now, teachers and indigenous professionals should be involved in cultural practices contextualized in the social space in which they operate, such as:

[...] his cosmological vision based on symbols and his language as a form of expressing the distinctive signs of his culture. Therefore, the existence of differences cannot be denied, nor the principles of differentiation in which the cultural complex of indigenous peoples was paradoxically built throughout colonization and conquest (HERRERA LABRA, 2002, p. 33, our translation).

It is important to highlight, throughout the struggle to maintain the roots of the original peoples and promote intercultural education, the professional development of bilingual cultural promoters, which required them to have at least the accreditation of primary or secondary schools and then forced them to undergo the training of indigenous teachers through semi-school and school instruction. These courses, as Herrera Labra (2002, p. 34) mentions, were taught by the General Directorate of Teacher Training and Professional Improvement, in which such teachers were trained to work in bilingual-bicultural preschool or indigenous primary schools.

Similarly, different programs were created for the training and professionalization of indigenous teachers, such as the diploma in indigenous education at the National Pedagogical University (UPN), one of the pioneers in the training of teachers at the national and Latin American level (HERRERA LABRA, 2002 p. 37, our translation).

According to the citation of Domínguez Borbón (2018), the United Nations (UN) estimates that there is approximately 370 million indigenous people in the world, distributed in 90 countries. One of Sonora's most emblematic and important ethnic groups, which continues to prevail, is the Yaqui ethnic group. There are "eight cities that still persist: Vícam, Bácum, Tórim, Belém, Huiviris, Cócorit, Pótam and Rahúm, where currently 88% of the inhabitants (33,000 people) belong to the tribe and call themselves the 'Yaqui Nation'" (DOMÍNGUEZ BORBÓN, 2018, p. 706, our translation).

In Sonora's context, the Yaqui ethnic group has a history of struggle and strength in defending its culture and dignity. In addition, the members of the tribe demonstrated their values and cultural richness in the effort to maintain a people with their own characteristics, appropriating the territories inherited from their ancestors. The Yaqui River, according to the National Institute of Anthropology and History, is one of the most symbolic and appreciated by its tribes and cultures throughout history, because "it is the source of life, meaning and territorial recognition of the Yaqui, which connects the sea with the mountains and is the main territorial landmark of their world" (INAH, 2015, p. 2, our translation). However, without neglecting their riches and cultures, over time they gave way to transformation for the dignification and justice of their people the yoeme.

Throughout the Spanish invasion, this institute showed that something that differentiated the Yaquis from other peoples of Mexico was their determination to defend their lands and territories, which is why they always achieved victory. Despite this determination, it was possible to recognize that they could obtain greater knowledge through the knowledge promoted by the Spaniards.

Thus, they conducted an exchange of knowledge, which explains that the yaqui yoemias, so named the members of the people and the yoris, the whites or those who did not respect their culture, made agreements with the missionaries for their access to the territories of the Yoeme people for the catechization of the Catholic religion, exchanging instructions on agricultural techniques, among other useful knowledge for life (INAH, 2015).

In the words of Mario Luna (INAH, 2015) and Hermosillo, in Sonora/Mexico, the knowledge of the elders is conceived as wise and of moral authority. There, according to Luna (2015), the ancestral legacy remains intact in the hearts of each of the yaqui: "It is an ancient and ancient knowledge, acquired and transmitted orally and held in the memory of our elders collectively, for present and future protection" (INAH, 2015, p. 20, our translation).

For yoemias, it is important to connect to nature; for example, with the river, the desert and the space that surrounds them, enriched with vast meanings, in such a way that their knowledge is based on the experiences, myths and culture of their ancestors. In this sense, Luna (indigenous testimonials) states:

We have always had a well-developed educational system; proof of this is my father's way of teaching. He also taught me that if you get lost, you don't need a compass; Just throw your arms crossed on the ground and put your mind blank for a while, because getting lost is just a mess of the spirit. Upon returning from such confusion, one can again detect the high points over which it has passed, or follow a stream, which will surely lead to some place or ranch (INAH, 2015, p. 20, our translation).

In this case, the author reflects myths that were actually metaphors used as a "very effective" method of learning about life and survival.

For teachers of indigenous peoples, it is certainly essential to teach from the meanings and processes of primary socialization in their cultures, in their ethnic identity and in the appropriation of traditions and family values.

From Goodson's perspective (1992, p. 58, our translation), "the socialization of teachers occurs through the observation and internalization of certain educational models, as they experienced during their time as students". It is understood, in this case, that the teachers of the Yaqui peoples are based on the experiences of what they learned from their elders, who were

the wise, and from their parents, as well as from the culture in which they were immersed. This is why, in this essay, the importance of the intercultural curriculum and the circulation of knowledge makes even more sense, promoting respect for different cultures in order to enrich knowledge.

In remarkable contributions, Paulo Freire repeats that "teaching is not transferring knowledge, but creating the possibilities for its production or construction" (FREIRE, 2006, p. 47, our translation). The teacher is the one who, from his own experience and testimony, must, while teaching his students, be an agent of change to improve. Therefore, it is crucial to contextualize, deepen and socialize knowledge, transforming the process into a construction of knowledge. A yaqui teacher is rooted in his or her ancestral and family history, which he or she considers to be his/her first school, in the face of teacher training.

For a process of intercultural teaching and learning: rethinking the curricula of Brazil and Mexico

Brazil and Mexico are countries with a vast field of research that allows the elaboration of numerous reflections. Both, like other Latin American countries, have gone through a process of colonial independence and search for their own identity, which is what distinguishes them from other "nations". In fact, together with all these peoples there are many structural points that denote as common points alienation, domination, which has translated into exclusion of millions of people.

The proposed reflection permeates the facets of popular social movements, political parties, cultural movements, collectives and resistance groups that make up the mandala for dignity and human power, using, in different spaces, to reconstruct an aesthetic and ethical sensitivity in the curriculum. Faced with the mystery of each other, the *constellation* of each unique being - expressed in Krenak's ideas, according to which the education and spirituality of our indigenous peoples can teach us through their ancestral knowledge - could be part of the curriculum of pedagogy and education courses, and even other courses, by a self-reflective educational practice – by involving ethical and aesthetic commitment – focused on intercultural training.

Thus, countries such as Brazil, Mexico, Bolivia and Colombia, among others, have enacted laws, each in its various constitutions, that recognize diversity, social, linguistic and cultural rights. However, "the reality of indigenous peoples in Latin America is that they remain

invisible in many respects and the recognition given to them through laws is very limited" (BENÍTEZ *et al.*, 2015, p. 248, our translation).

Recalling the history of Mexico, it was in 1911, after the Mexican Revolution, that the first educational policy was promulgated, called the Rudimentary Education Law, which promoted the Mexicanization of indigenous peoples in the national language, ignoring their culture, then considered "retrograde". Later, in 1913, an attempt was made to implement the Integral Nationalist Education program, in which Spanish was taught in the same way to integrate them into national citizenship.

It is believed, by this Freirean reflection, that these movements should be the end of the intercultural curriculum, which we are discussing and proposing here, because the *circle of knowledge*, inspired by the indigenous education of the practical daily life of a village, is for all and requires continuity for further studies and research that will contribute to this rethinking, for the awareness of reality, of our history and multiple subjectivities:

[...] the object of education concerns, on the one hand, the identification of cultural elements that need to be assimilated by individuals of the human species in order for them to become human and, on the other hand, concomitantly, to the discovery of the most appropriate ways to achieve this goal (SAVIANI, 2003, p. 13, our translation).

For the curriculum of the degree in pedagogy to give condition of discussion to the denied beings who are *in Nuestra America*, it is necessary to ensure the substantial objective of democracy when discussing our structural problems, coexistence with other cultures and religiosities and, mainly, strategies for popular emancipation.

Since the beginning of education in the original villages, they have been used as spaces to integrate indigenous peoples into national life, devaluing their customs and traditions, in an attempt to colonize their linguistic and cultural diversity. So, in Mexico, this is one of the reasons why some indigenous peoples were also losing their sense of identity. Although yaqui culture is still strong, some others despised its own origin.

In this understanding, "the people of Sonora and the Mexican State must overcome mental and spiritual colonization in order to achieve a just and inclusive society that harmonizes with those who are different; with what we, the original people, are" (INAH, 2015, p. 21, our translation).

The key point of this discussion is to move from authoritarian prescriptive learning, remembered by Goodson (2019, p. 287, our translation), to an "empowering and tertiary narrative learning that could transform our educational institutions and make them realize their

old promise to help change the social future of their students". The curriculum that is desired is, in the words of Goodson (2019, p. 114, our translation), in the sense of "identity formation, when knowledge as a story telling is valued, promoted and represented. Narratives - the author continues - provide and create space for pedagogical moments", moments "in which people can connect with themselves, with each other, with their own culture and tradition, with their hopes and aspirations".

What stands out with indigenous thinkers, such as Davi Kopenawa, Ailton Krenak, Daniel Munduruku, Kaká Werá Jecupé, among others, is that they can contribute to the dialogue proposed here for teachers of the pedagogy, education and other courses, through a curriculum that permeates a self-reflective educational practice - in an ethical and aesthetic commitment - focusing on intercultural training.

Final considerations

The teacher education, specifically in pedagogy and education courses (with the possibility of extending to others), was proposed to be rethought, reflected, in the curricular scope in Brazil and Mexico, promoting discussions that stimulate the mobilization of researchers to deconstruct Eurocentric ideas about historical linearity, as well as stimulate aesthetic and ethical sensitivity.

The study points out the knowledge of the original peoples in the curricular composition of undergraduates, because it credits the importance of the intercultural curriculum and the circulation of knowledge in the classroom, a point for the continuity of the study. In this context, it is considered a self-reflective educational practice, the ethical and aesthetic commitment connected to the spirituality of indigenous peoples, in the search for intercultural formation with our future teachers of pedagogy and education courses.

It is a project that will resurface, re-emerge and (re)exist in the contiguous dialogue between peers, but also listening, going beyond the walls of the university to face the challenges of the present and the future of all who are on the margins, incorporate them into the curriculum, to besides the recognition of the new-old struggles of the "people of our people" *Nuestra* Latin America.

ACKNOWLEDGMENTS: To the University of Sonora (UNISON), Campus Centro, Hermosillo, Sonora/Mexico and to the School of Philosophy and Sciences of the São Paulo State University (UNESP), Campus Marília/SP, Brazil. To all indigenous peoples, especially the Terenas and Yaquis: gratitude!

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How to reference this article

NASCIMENTO, S.; AGUIRRE, C. C.; CARVALHO, A. B. Original peoples in Brazil and in Mexico: Reflections on curriculum and interculturality. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 26, n. 00, e022134, Jan./Dec. 2022. e-ISSN: 1519-9029. DOI:
<https://doi.org/10.22633/rpge.v26i00.16056>

Submitted: 27/01/2022

Revisions required: 11/03/2022

Approved: 29/05/2022

Published: 30/09/2022

Processing and publication by the Editora Ibero-Americana de Educação.
Correction, formatting, standardization and translation.

