The listening-respect-dialogue triad as an articulating axis for a decolonized intercultural praxis

ARTICLE

1

Sandrielle Vitória Barreto Pessôa[i]
Universidade Federal de Roraima, Boa Vista, Roraima, Brasil
João Paulino da Silva Neto[ii]
Universidade Federal de Roraima, Boa Vista, Roraima, Brasil

Abstract
The intercultural and decolonial approach is based on dialogicity, values the students' knowledge and seeks to think about reality from the outside of the Other (Dussel, 1994, 1998; Freire, 1967, 2022). This article aims to understand how the triad listening–respect–dialogue contributes to the teaching-learning process in Spanish language classes at a state school in the city of Boa Vista, Roraima, as the result of a qualitative research study associated with the decolonial approach. (Dussel, 1994, 1998; Grosfoguel, 2022; Silva Neto, 2020). The research instrument used in this study was participant observation of first grade high school classes and the use of a field diary to record the information. The analysis of the relationships established revealed the educator's challenges, but also possible intercultural didactics in Spanish language classes.
Keywords: Decolonial. Dialogue. Educating. Listening. Intercultural.

A tríade escuta-respeito-diálogo como eixo articulador para uma práxis intercultural decolonizada

Resumo
A abordagem intercultural e decolonial baseia-se na dialogicidade, valoriza os saberes dos educandos, buscando pensar a realidade desde a exterioridade do Outro (Dussel, 1994, 1998; Freire, 1967, 2022). Este artigo se propõe a compreender como a tríade escuta-respeito-diálogo contribui para o processo de ensino-aprendizagem nas aulas de língua espanhola, em uma escola estadual da cidade de Boa Vista, Roraima, resultado de uma pesquisa qualitativa associada à abordagem decolonial (Dussel, 1994, 1998; Grosfoguel, 2022; Silva Neto, 2020). No estudo, foram utilizados como instrumento de pesquisa a observação participante de turmas da 1ª série do ensino médio, no ano letivo de 2023, além do uso do diário de campo para registrar as informações. A análise das relações estabelecidas desvelou os desafios do educador, mas também didáticas interculturais possíveis nas aulas de língua espanhola.
Palavras-chave: Decolonial. Diálogo. Educando. Escuta. Intercultural.

1 Introduction

Aligning Paulo Freire's thought with Enrique Dussel's decolonial perspective is an enriching theoretical-methodological exercise, given the ethical and political relevance both attribute to education as a practice of liberation. The Philosophy of Liberation, proposed by Dussel (1977), takes as its starting point the exclusion of the Other, seeking to reflect on reality from exteriority, from non-being, thereby opening paths to a critical, popular, communitarian, and counter-hegemonic pedagogy. This perspective resonates with Freirean pedagogy, grounded in dialogue, attentive listening, and hope as instruments for overcoming the historical oppressions imposed by Eurocentric modernity.

Thus, by valuing the outcomes of human relations shaped by the patriarchal, capitalist, colonial, and modern world-system (Grosfoguel, 2006), the aim is to give voice to those who were or still are silenced: learners, children, migrants, the excluded, the Others. Authors such as Paulo Freire and Enrique Dussel, along with others—Pey (1988), Silva Neto (2020), and Walsh *et al.* (2010)—point to the possibility of constructing alternative trajectories, other worlds, through education.

This education is grounded in dream, hope, and utopia. For this reason, in his opening words, Freire (2022) emphasizes:

> When many people make pragmatic speeches and advocate our adaptation to facts, accusing dream and utopia not only of being useless but also of being untimely — although they necessarily form part of any educational practice that unveils dominant lies — it may seem strange that I write a book called *Pedagogy of Hope: A Reencounter with the Pedagogy of the Oppressed* (Freire, 2022, p.13).

Therefore, it is crucial to recognize the importance of naturalizing a teaching praxis sensitive to learners' worldviews, that is, an intercultural and decolonized teaching praxis envisioned from the Philosophy of Liberation.

Based on this theoretical framework, this research is guided by the following problem: how can one construct an intercultural and decolonial teaching praxis in Spanish language teaching, within a public high school in Boa Vista, Roraima, capable of fostering

dialogue between Brazilian and Venezuelan students, while overcoming the authoritarian and exclusionary molds of traditional education?

The present study aimed to analyze and reflect upon intercultural and decolonial pedagogical practice in Spanish language classes, seeking to construct a teaching praxis committed to inclusion, active listening, and the appreciation of differences. Furthermore, it sought to identify how linguistic, cultural, and social relations manifest between Brazilian and Venezuelan students; to investigate how the planning and implementation of intercultural activities may strengthen learners' identities; and, finally, to systematize pedagogical practices that articulate theory and practice in light of the Philosophy of Liberation.

The partial results of the analyses and reflections traverse the praxis of the teacher who investigates and acts within this context. Accordingly, one of the analytical categories formulated from the master's research project — *"Intercultural and Decolonial Praxis in High School among Brazilian and Venezuelan Students"* — is presented here.

For the construction of the analytical category presented in this article, the processes and conditions of language production among Brazilian and Venezuelan students in Spanish language classes were considered. The analysis of the relationships established between languages, their speakers, and the situations in which utterances are produced enabled the creation of the central category: *"Toward an Intercultural Decolonized Praxis in Spanish Language Classes: From Planning to Implementation"*, and the subcategory: *"Intercultural Activities in Spanish Language Classes."* Thus, this contribution lies both in the systematization of experiences that foster intercultural dialogue and sensitive listening among subjects and in the expansion of the theoretical repertoire on decolonial practices in education.

To this end, the article begins with a brief conceptualization of multiculturalism and interculturality: differentiations and decolonial perspectives. It then discusses the components of the triad listening–respect–dialogue. Finally, it presents the results of intercultural and decolonized praxis in Spanish language classes.

2 Multiculturalism and interculturality: differentiations and decolonial perspectives

As this is a widely discussed topic, this section aims to objectively address the distinctions between the concepts of multiculturalism and interculturality. For Beuchot (2005), multiculturalism refers to the coexistence of multiple cultures in the world or within a single country. Cultural pluralism, or interculturality, on the other hand, constitutes a model of analysis, explanation, or orientation in relation to multiculturalism.

However, to understand the paths that make it possible to resist the Eurocentric model of education, it is essential to distinguish among the perspectives of interculturality. Some are functional to the dominant system, while others are conceived as a political project of decolonization, transformation, and creation (Walsh *et al.*, 2010).

According to Beuchot (2005), "multiculturalism, then, means the existence of many cultural communities within a larger community" (p. 14, our translation). In contrast, Panikkar (2006, p. 35) interprets multiculturalism as a manifestation of the colonialist syndrome, since it presupposes the existence of a superior culture capable of offering condescending hospitality to others. Given this contrast, this study adopts Panikkar's critical perspective, recognizing that Beuchot's view carries a Eurocentric bias by hierarchizing cultures. Along these lines, interculturality is understood not merely as coexistence, but as a political project of transformation and resistance to hegemonic structures.

Resistance should not be understood as the construction of barriers, but rather as the ability to engage in dialogue, to open oneself to the new, and, when necessary, to refuse — always grounded in the dialogicity proposed by Freire (2022) and Silva Neto (2020). In this sense, Panikkar (2006) reinforces that there is no single, global vision of the world: "every perspective is limited, but there is always the possibility of exchange and expansion" (p. 14, our translation). Intercultural dialogue is only possible through the decolonization of power relations inherited from the modern/colonial system.

Intercultural decolonial praxis must emerge from a dialectical perspective. Inspired by Freire (2022), such pedagogical practice cannot operate under a mechanistic or

univocal logic, like the one criticized by Beuchot (2005), since it requires dialogue with the Other.

It is important to highlight that "interculturality does not mean cultural relativism (that one culture is worth as much as another), nor fragmentation of human nature" (Panikkar, 2006, p. 17, our translation). On the contrary, it is a guiding concept for analyzing interactions in the classroom, especially in Spanish language classes, mediated by teaching practices among students of different nationalities. In this regard, "interculturality is positioned as an ethics of coexistence among people of different cultures and seeks, among other things, to dismantle ethnocentrism and the boundaries of identity" (Baraño *et al.*, 2007, p. 205).

This ethical stance presupposes openness to exteriority and the overcoming of cultural hegemonism. As Walsh *et al.* (2010) explain, the logic of critical interculturality recognizes dominant paradigms and, through such recognition, generates an "other" form of thought, capable of decolonizing both structures and so-called universal forms of knowledge (p. 51, our translation).

In her article *Construyendo Interculturalidad Crítica*, Catherine Walsh (2010) differentiates three perspectives of interculturality: relational, functional, and critical.

The first, relational, refers to contact between distinct cultures — exchanges of practices, knowledge, values, and traditions. However, this model, when disconnected from structures of power, tends to minimize the conflicts and inequalities present in cultural relations (Walsh *et al.*, 2010, p. 77).

The second, functional, follows the conception of Fidel Tubino (2005) and understands interculturality as the recognition of cultural diversity with the aim of its inclusion in the dominant social system. However, this perspective is functional to the status quo, since it does not question the roots of inequalities generated by colonial models (Walsh *et al.*, 2010, p. 77–78).

The third, critical interculturality, is sustained by a decolonizing political project. Here, the focus is not only on diversity but on the critique of the colonial and racial structures that organize the world. These are structures in which whites and the "whitened" occupy

the top of the hierarchy, while the oppressed, the excluded, the *condemned of the earth* remain marginalized (Walsh *et al.*, 2010, p. 78). Thus, critical interculturality is conceived as a tool, a process, and a political project built from exteriority, requiring the transformation of social structures, institutions, and ways of living, knowing, and existing.

To identify the extent to which our pedagogical practices are aligned with the logic of the dominant system or with the critical perspective, a reflexive stance is essential. Decolonial interculturality, therefore, is only viable within a pedagogical praxis that articulates action–reflection–action, grounded in the triad listening–respect–dialogue, thereby enabling contexts of collective and intercultural learning.

3 The triad listening–respect–dialogue

The fact that the patriarchal–capitalist–colonial–modern world-system has been able to vertically structure the different forms of human existence throughout various historical periods demonstrates the immense challenge faced by those who attempt to oppose the dominant system.

This panorama is not distant from traditional school settings. Western pedagogies of Cartesian matrix, which have been privileged over the years (Grosfoguel, 2006, 2022), have reduced the teacher–student relationship to the word, to speech, to the teacher's discourse. Such a vertical perspective discourages listening and hinders the realization of diverse dialogues, which are essential for the formation of a more just society.

This authoritarian school dynamic can be understood by recognizing how the formation of a colonized society took place. It is therefore unsurprising that the school institution reproduces authoritarian practices in its daily relations, as Pey (1988, p. 34) had already indicated. In this sense, Freire (1967, p. 96) warns that "our culture fixed on the word corresponds to our inexperience of dialogue, of inquiry, of research, which, in turn, are intimately connected to criticality, the fundamental note of democratic mentality."

Listening, therefore, emerges as an essential component for breaking with this authoritarian model. For Silva Neto (2020, p. 128), it is the exercise of "listening to the Other

and to their linguistic and cultural differences within participatory and dialogical democracy, from a place of exteriority and alterity." In the educational sphere, listening becomes effective insofar as the educator genuinely opens themselves to welcoming students' voices, recognizing that knowledge is not produced in isolation. On the contrary, it is through dialogical processes and interaction with the Other that the collective construction of knowledge becomes possible, overcoming individualistic and hierarchical perspectives in education.

In this context, breaking with the "culture of silence," as proposed by Paulo Freire (1967), constitutes a fundamental step in overcoming the "education of I manufacture" in favor of the "education of I marvel." This requires the educator to adopt a non-superior posture, guiding their praxis from an intercultural perspective grounded in the Philosophy of Liberation. Such a stance promotes constant dialogue with the Other, enabling the emergence of new dimensions in the educational process, such as curiosity, dream, and hope.

It is also important to highlight that this issue precedes the student's entry into the school environment, as it is also shaped by family cultural practices. Traditional pedagogy, centered on the logic of "I manufacture" and widely disseminated in Western school systems, manifests itself from the earliest years of life. Already in early childhood, within the family nucleus, one observes an early valorization of speech over listening, as Silva Neto (2020, p. 129) notes: "in the anxiety of child growth, in the process of their development, parents and educators prioritize speaking first and not listening."

This model, deeply influenced by Western rationality, is naturalized to such an extent that, as Krenak (2020, p. 54) observes, "a child who grows up within this logic experiences it as if it were a total experience." Continuing his critique of the educational system, Krenak (2020) also asserts:

> I find it extremely serious that schools continue teaching the reproduction of this unequal and unjust system. What they call education is, in fact, an offense to freedom of thought; it is taking a human being who has just arrived here, stuffing them with ideas, and releasing them to destroy the world. For me, this is not education, but a factory of madness that people insist on maintaining (Krenak, 2020, p. 55).

In light of this, it is understood that "the teacher's listening is introduced into the dynamics of discourse as the element that dismantles hierarchy" (Pey, 1988, p. 18). In this dislocation of the egocentrism of the teacher's knowledge, an openness to students' voices and knowledge is proposed. As Freire (1981, p. 95 apud Pey, 1988, p. 18) asks: "How can I dialogue if I alienate ignorance, that is, if I always see it in the other, never in myself?" This provocation underscores the urgency of deconstructing authoritarian and exclusivist postures in education.

For Silva Neto (2020, p. 131), respect consists precisely in "moving away from the centrality of an exclusive totality, ostracizing and arrogantly superior to the Others, to their ways of living, being, and knowing." This epistemological displacement presupposes the recognition of historically marginalized epistemologies, paving the way for "diversality" — a concept proposed by Grosfoguel (2022) as a counterpoint to Eurocentric universality. In this sense, listening, respect, and dialogue emerge as educational practices derived from the horizontality among different cultures, enabling the effective inclusion of the Other.

This perspective, anchored in the educator's theoretical choices, must necessarily be reflected in pedagogical practices in the classroom. Knowing and disseminating the works of non-Eurocentric authors, for instance, is a way of broadening the horizon limited by colonial modernity. Dialogue, in this context, should not be conceived in a restrictive manner, but as a comprehensive category that sustains all the others. It unfolds, or rather complements itself, in three interdependent stages.

The first stage of dialogue is introspective and begins with the educator themselves, by questioning and problematizing their own teaching practice. Critically reflecting on oneself and on how one's practice impacts the formation of the Other triggers a transformative process that reverberates not only in one's conduct but also in one's environment, both inside and outside the classroom. This self-reflection constitutes the starting point for a more conscious pedagogical action, one that is committed and capable of generating ripple effects within the school community.

The second stage refers to dialogue with subjects in the school context — other educators, administrators, staff, and other members of the community, with whomever is

willing to engage in dialogue. However, it is fundamental that this dialogue extends primarily to the student, who is the central subject of the teaching–learning process. This is the third stage, which requires specific attention, since:

> [...] the dialogue between teachers and students does not make them equal, but marks the democratic position between them. [...] Dialogue has meaning precisely because dialogical subjects not only preserve their identity but defend it, and thus grow with one another (Freire, 2022, p. 162).

The fullness of dialogue, therefore, is an indispensable condition for the construction of an intercultural and decolonial pedagogical practice. To paraphrase Freire (2022), such a practice would not be possible within a mechanistic or traditional pedagogical logic, as it requires attentive listening to the Other — the foreigner, the migrant, the oppressed. It is precisely through dialogue that processes of conscientization become possible for both the oppressed and the oppressors.

Corroborating this view, Panikkar (2006) argues that speaking of peace, hope, and actions is a glimpse of times favorable to interculturality. The democratic and intercultural relationship, in this sense, represents a radical openness to the Other, to the other culture, to other possible worlds. As Freire (2022, p. 166) affirms, "dialogue is the possibility I have of, by opening myself to the thinking of others, not withering in isolation."

Thus, it becomes imperative to ground an educational praxis committed to decolonial interculturality in the philosophy of dialogue. This entails, as Dussel (1994, our translation) proposes, constructing a "Philosophy of Liberation of the oppressed, the incommunicable, the excluded, the Other, within the historical hermeneutical conditions of possibility of intercultural 'communication.'"

4 Methodology

As Reguera (2008, p. 75, our translation) establishes, "methodology is a set of methods selected to carry out a scientific investigation." When conducting research, the researcher reveals his or her own worldview at various stages: by choosing one approach,

technique, method, and procedure over others, the researcher thus establishes a paradigm of investigation.

From this perspective, the methodological path was structured into three levels. The first refers to the type of research, qualitative in nature, grounded in the contributions of Sampieri (2014) and characterized by a commitment to understanding phenomena in natural contexts from the participants' perspective (Sampieri, 2014), thereby reinforcing alignment with the assumptions of intercultural decolonial praxis.

The second methodological level relates to data collection instruments. Bibliographic research played a central role in constructing the theoretical framework and in grounding the analytical categories of the study. The descriptors used for the literature review included intercultural praxis, interculturality, migration, student interaction, and decoloniality. To this end, national and international academic databases were consulted, such as CAPES, SciELO, Oasis, and repositories of institutions focused on education and the human sciences.

Participant observation took place in 1st-year high school classes — from groups 101 to 110 — in both morning and afternoon shifts, at a public school located in the western zone of Boa Vista (RR), during the second semester of 2023. The choice of the 1st year as the main focus of analysis was motivated by the heterogeneity and intensity of the interactions observed among students. Data were recorded in a field diary, following Sampieri's (2014) recommendations, which advise organizing records by events or topics, including the researcher's own perceptions and reflections.

According to the author, "the researcher's mind, when entering the field, must be inquisitive. At each observation, he or she must ask: What does this I observed mean? What does this tell me from the perspective of the study? How does this relate to the approach? What is happening or has happened?" (Sampieri, 2014, p. 368, our translation). Accordingly, the objectives of observation are defined as follows:

> a) To explore and describe environments, communities, subcultures, and aspects of social life, analyzing their meanings and the actors who generate them (Eddy, 2008; Patton, 2002; and Grinnell, 1997).

b) To understand processes, connections among people and their situations, experiences, or circumstances, the events that occur over time, and the patterns that develop (Miles, Huberman, & Saldaña, 2013; and Jorgensen, 1989).
c) To identify social problems (Daymon, 2010).
d) To generate hypotheses for future studies (Sampieri, 2014, p. 399, our translation).

It is also emphasized that "what is really intended to be investigated is not people as if they were anatomical pieces, but rather their thought-language in relation to reality, the levels of their perception of this reality, their worldview" (Freire, 1978 apud Brandão, 2006). Thus, migrant Venezuelan students, as well as Brazilian students, are understood in this research as subjects who produce their own reality.

The third methodological level concerns the systematization and interpretation of data. Although a formal discourse analysis approach was not adopted, interpretation considered the meanings produced in the interactions observed and reported, aligning with the qualitative paradigm. The analysis sought to identify patterns of interaction and perception among students, articulating them with the theoretical frameworks of critical interculturality and decoloniality, with special attention to the social and historical conditions in which the researched subjects are situated.

As Sampieri (2014) highlights, in qualitative research the researcher is the main instrument of data collection, and his or her listening, observation, and interpretation are fundamental for the construction of knowledge. This active, reflective, and committed role of the researcher was essential to capture the nuances of intercultural interactions in the classroom and to propose, based on the consulted bibliography, pedagogical alternatives that favor a fairer, more critical, and more plural education.

5 Toward a decolonial intercultural praxis in Spanish language classes: from planning to execution

The action plan aimed at developing a decolonial intercultural praxis was structured based on an initial diagnostic assessment administered to first-year high school students

during the first week of the 2023 academic year. This initial stage sought to identify students' interests, expectations, and profiles regarding the teaching of Spanish, providing the basis for didactic-pedagogical planning throughout the year.

The design of the diagnostic assessment was guided by three main thematic axes: personal characteristics, linguistic aspects, and pedagogical dimensions. From these categories, an instrument was created to understand the diversity present in the classes and the students' formative needs, in order to align curricular content with their sociocultural realities.

Throughout the school year, new diagnostic assessments were conducted at the beginning of each bimester, progressively incorporating self-assessment elements developed in dialogue with the students themselves. This practice aimed to foster a more reflective and active stance among learners regarding their own learning process.

The analyses indicated the presence of contradictions and heterogeneities both within and across classes, requiring constant adaptations in the planning and execution of activities. The literature consulted, particularly authors such as Dussel (1994, 1998), Freire (1967, 2022), Silva Neto (2020), Walsh *et al.* (2010), and Reguera (2020), was essential in interpreting these data from a critical perspective, thus fostering the construction of a pedagogical praxis committed to active listening, valuing cultural differences, and overcoming exclusionary school practices.

However, as already discussed by Pey (1988), students' traditional role as passive listeners prevents many of them from expressing themselves, which limits their active participation and hinders the rigorous development of content. It also prevents the systematization of the knowledge being produced (Pey, 1988).

Among the contradictions observed, the gap between discourse and practice of some students stands out. Although they expressed interest in learning foreign languages, many demonstrated low participation in class and resistance to using Spanish. Another relevant contradiction concerned the asymmetrical acceptance of the bilingual proposal: while Venezuelan migrant students viewed Spanish as a space of recognition and affirmation of their identity, a significant portion of Brazilian students showed disinterest or

even rejection, signaling asymmetrical perceptions of the value of the language in the school setting.

Regarding heterogeneity, there was notable diversity in cultural, linguistic, and learning profiles among students. The presence of Brazilian and Venezuelan students in different proportions within the classes generated distinct dynamics; while class 103 demonstrated balance and greater interaction between groups, other classes revealed distance and little engagement, especially among Brazilian students, with a disinterest rate exceeding 60%. This disparity revealed differing expectations regarding the subject and the pedagogical approach adopted. Distinct learning rhythms and styles also stood out, demanding a flexible and sensitive pedagogical planning that accounted for students' subjectivities and trajectories.

Moreover, attempts to carry out a dialogical discursive process faced difficulties in implementation: limited class time, infrastructure problems (such as malfunctioning air-conditioning equipment for a certain period), shortage of teachers, among other issues.

The decision to use Spanish predominantly in class arose from different motivations. At the time of its implementation, these motivations were not fully conscious, but later reflection on teaching practice made them clearer. They revealed important developments in the teaching-learning process and highlighted that every educator's choice—or even the omission of choices—produces pedagogical effects. Although these motivations are presented here in sequence, the intention is not to establish a hierarchy among them, but rather to systematize the analysis.

The first intention was related to welcoming Venezuelan migrant students through the use of their mother tongue as a strategy of identity affirmation and inclusion in the school environment. The second intention was to foster interest and curiosity in Brazilian students for the Spanish language, seeking to engage them in a new linguistic and cultural experience. Finally, a third, more unconscious motivation emerged: the constant use of Spanish also functioned as a strategy of teaching authority. By adopting a more marked discursive stance, an image of command was created, sometimes resembling traditional practices, albeit in a new linguistic form.

These layers of intention demonstrate that pedagogical language functions as an instrument of hospitality, cultural mediation, and exercise of power—dimensions that, when articulated, reflect the complexity of a decolonial and intercultural praxis.

As such, it is important to recall that

> the democratic option requires a substantially dialogical discourse and practice, in which the necessary authority of the teacher does not extend into authoritarianism, but in which the clear option is in favor of knowledge on the part of the popular classes (Pey, 1988, p. 130-131).

During the planning of the third bimester, the theme of cuisine was chosen as an intercultural axis, considering its potential to promote dialogue among cultures and evoke meaningful affective memories for both Brazilian and Venezuelan students. This choice also enabled didactic-pedagogical articulation with the prescribed grammatical content, particularly the use of the verb *gustar*, as well as the expansion of vocabulary related to food.

In this context, cuisine was understood not merely as an everyday topic of interest, but as a symbolic field capable of reflecting social transformations and the circulation of cultural knowledge over time. The presence of typical ingredients, such as *harina pan* used in the preparation of *arepa*—a traditional Venezuelan dish—as well as the ethnic diversity of restaurants in the city, evidenced processes of cultural exchange that shape local experiences.

Acknowledging the need to address these issues, a sequence of activities in Spanish was developed to exercise students' creativity, written expression, and lexical expansion, always guided by a critical intercultural approach. The aim was to establish meaningful connections between school content and students' lived experiences, overcoming the logic of transmissive teaching and fostering a pedagogical praxis that valued listening, dialogue, and the collective construction of knowledge—in contrast to the "banking" education criticized by Freire.

5.1 Proposals for intercultural activities in Spanish language classes

Curricular planning from an intercultural perspective, aligned with decoloniality and as described so far, implies the adoption of an interactive model that recognizes and values cultural differences without seeking to homogenize them. This conception understands that differences are constructed within a colonial structure and a matrix of racialized and hierarchical power (Walsh *et al.*, 2010, p. 86).

Overcoming this paradigm does not occur through authoritarian power, but rather through critical cultural formation and the transformation of social imaginaries. Among the activities carried out in this context are conversation circles, the creation and performance of dialogues, bibliographic research, and video production—all designed to promote a more inclusive, dialogical, and horizontal pedagogical practice.

With this purpose in mind, a conversation circle was organized to share students' responses, aiming to foster interaction through the exchange of linguistic and cultural information. For this activity, students were invited to answer four guiding questions for the classroom debate: 1) Recall from memory a food that marked your childhood; 2) What are mealtimes like at your home?; 3) Write down the recipe of your favorite dish; 4) Select five foods you like the most and five you like the least.

During the activity, multiple voices overlapped with expressions of interest, comments, and exchanges among peers. There were moments when Brazilian students sought help from Venezuelan classmates to translate or correctly pronounce certain words in order to give their oral presentations in Spanish. This spontaneous interaction highlighted the potential of the activity to foster an intercultural praxis, promoting the recognition and appreciation of the identities present in the school space.

Throughout the activity, it became evident that "what we eat can tell us a lot about who we are and about the culture in which we live" (Silva, 2014, p. 43). This insight emerged particularly from responses to questions 1 and 3 of the conversation circle, in which students mentioned foods that marked their childhood or represented their favorite dishes. They cited items characteristic of their countries of origin—such as cake, pizza, and

porridge (Brazil), and *pabellón criollo*, *arroz con pollo*, and *arepa* (Venezuela)—revealing not only national identities but also regional singularities. Among the Venezuelan students, for instance, there were exchanges about the variations of a given dish depending on the state where they were born; among the Brazilians, special mention was given to açaí, typical of a northern state.

The activity also reflected one of the dimensions pointed out by Silva (2014), namely that food consumption is also materially conditioned, since "people can only eat what they can buy or what is available in a given society" (Silva, 2014, p. 44). A significant example was a Brazilian student who mentioned *pirulim* as a food that marked her childhood, recalling how her mother always bought it for her when they went to Santa Elena de Uairén, a Venezuelan town bordering the Brazilian municipality of Pacaraima, which illustrates the small friendly ties maintained between inhabitants.

Since the triad of listening–respect–dialogue (Silva Neto, 2020) is chosen as the basis for a decolonial intercultural praxis, it is essential that I, as an educator, participate attentively in the conversation in order to recognize the categories to be studied and prioritized in planning the following lessons. Even the silence of some students who do not wish to participate must be noticed.

One of Pey's observations (1988) relates to the situation experienced by us (myself and the students), since what sometimes occurred was questioning directed at students in a somewhat solitary manner, which is not the intended dialogicity. Nevertheless, one point is worth emphasizing:

> authoritarian discourse would not allow the student's moment of knowledge to be made explicit, because it would assume that what the student does not know is irrelevant, and that what matters is the appropriation of the knowledge deemed necessary and the demand for its restitution (Pey, 1988, p. 87).

Despite the dialogical inexperience ingrained in schools and Brazilian culture, requesting students' active participation through questions sensitive to their affective memories highlights what Freire (2022) asserts: it is not possible to overcome common sense without starting from it.

Continuing the bimonthly plan, the second activity was designed for students to develop a real communicative situation set in a restaurant, with the aim of practicing Spanish vocabulary and structures. Students were asked to design a graphic menu and perform a dialogue, exercising writing, speaking, and public presentation skills. Here, it is important to note that mastery of the language does not exempt students from feeling insecure in front of the class. For this reason, it is up to the teacher to provide clear guidance on the objectives of the activity, as well as to make constructive comments for improvement, showing genuine attention to what was presented.

The third activity, bibliographic research, aimed to provide students with differentiated cultural aspects and to spark interest in dimensions belonging to other cultures, such as gastronomy. Students' research revealed that most of the dishes presented have Indigenous origins, representing the resilience of maintaining cultural identity as national representatives despite the repression of their customs by European colonization (Quijano, 2007). This was important to observe, as it offered a way to historicize the activity carried out.

The fourth and more challenging activity involved producing a video in groups. The complexity of the task required collaborative planning, creativity, and coordination among participants. A significant example emerged from class 105, labeled by teachers as "difficult" and even as "the worst class in the school." Nonetheless, three students—two Brazilians and one Venezuelan—not only produced the video but also brought the traditional Venezuelan dish *bollito* to share with the class. The moment generated great interaction, deconstructed prejudices, and expressed the satisfaction of meeting a challenge with dedication and at the height of their creative potential.

6 Final considerations

Based on the dialogues and analyses conducted throughout this study, it became evident that a teaching praxis attentive to students' needs fosters greater engagement in the learning process. When teaching practice is guided by listening, respect, and dialogue,

it becomes possible to connect classroom content to the everyday realities of students, giving it greater meaning.

Anchored in the reflections of authors such as Dussel (1994, 1998), Freire (1967, 2022), Pey (1988), Silva Neto (2020), and Walsh *et al.* (2010), this analysis demonstrated that decolonial interculturality cannot be reduced to goodwill or superficial dialogue between individuals. It requires an ethical commitment to understanding the Other and the legitimate recognition that multiple cultural worlds, knowledges, and ways of existing exist, none of which are inferior to hegemonic models, despite the persistent imposition of a Eurocentric rationality.

It is recognized, however, that no teaching practice is perfect. Limitations are numerous and constant. Nevertheless, this study sought, through each new interpretation, to revisit new perspectives that may be explored in future research, aiming to foster a political project of transformation and creation that allows for the envisioning of alternative paths toward decolonization.

Thus, future studies may deepen the debate on interculturality from the perspective of the Ethics of Liberation in dialogue with the Decolonial Turn, inspiring an increasing number of educators committed to constructing a renewed educational approach. Such a perspective should emerge and develop within the plurality of cultures and in interaction with them, in a continuous process of reflection and the rediscovery of paths toward liberation (Dussel, 1998; Freire, 2022).

References

BARAÑO *et al.* **DICCIONARIO DE RELACIONES INTERCULTURALES. DIVERSIDAD Y GLOBALIZACIÓN**. Ascensión Barañano, José L. García, María Cátedra y Marie J. Devillard (EDS), uCm EDITORIAL COMPLUTENSE: España, Barcelona, 2007.

BEUCHOT, Mauricio**, Interculturalidad y derechos humanos,** México: Siglo XXI: UNAM, Facultad de Filosofía y Letras, 2005, p. 124

BRANDÃO, Carlos Rodrigues. **Pesquisa participante. /** Carlos Rodrigues Brandão (Org.). – 8 ed – São Paulo: Brasiliense, 2006.
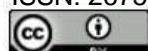
DUSSEL, Enrique. **Ética de la Liberación en la Edad de la Globalización y de la Exclusión.** Madrid: Trotta, 1998.

DUSSEL, Enrique.**1492 El encubrimiento del Otro:** Hacia el origen del mito de la modernidad. Plural, 1994.

FREIRE, Paulo. **Educação como Prática da Liberdade**. Rio de Janeiro: Paz e Terra, 1967.

FREIRE, Paulo. 1921 – 1997 – **Pedagogia da Esperança**: Um reencontro com a Pedagogia do Oprimido / Paulo Freire. Notas: Ana Maria Araújo Freire Rio de Janeiro: Paz e Terra, 2022.

GROSFOGUEL, Ramón. **De la Sociología de la descolonización al nuevo antiimperialismo decolonial**. Cidade do México: Akal. 2022.

GROSFOGUEL, Ramón. La descolonización de la economía política y los estudios postcoloniales: transmodernidad, pensamiento fronterizo y colonialidad global. **Tabula Rasa**, núm. 4, enero-junio, 2006, pp. 17-46.

KRENAK, Ailton. **A vida não é útil.** São Paulo: Companhia das Letras, 2020.

PANIKKAR, Raimon. **Paz e Interculturalidad**: Una reflexion filosofica / German Ancochea (Trad.) - ed. - México: Herder, 2006, 184p.

PEY, Maria Oly. **A escola e o discurso pedagógico** / Maria Oly Pey – São Paulo: Cortez, 1988.

QUIJANO, Aníbal. Colonialidad del poder y clasificación social. *In:* CASTRO-GÓMEZ, S.; GROSFOGUEL, R. (Orgs.) **El giro decolonial:** reflexiones para una diversidad epistémica más allá del capitalismo global. Bogotá: Siglo del Hombre Editores; Universidad Central, Instituto de Estudios Sociales Contemporáneos y Pontificia Universidad Javeriana, Instituto Pensar, 2007. p. 93-126.

REGUERA, Alejandra. **Metodología de la investigación:** prácticas de escritura. - 1.ed. - Córdoba: Brujas, 2008. 156p.

SAMPIERI, Roberto Hernández. *et al.* **Metodología de la investigación**. [libro eletrônico] - 6 ed. - México: McGraw-Hill, 2014.

SILVA, Tomaz Tadeu (Org), HALL, Stuart; WOODWARD, Cathryn. **Identidade e Diferença**: a perspectiva dos estudos culturais. 11. ed. Petrópolis, RJ: Vozes, 2014.

SILVA NETO, João Paulino da. **Saberes dos povos indígenas Maya e Yanomami**: desafios epistêmicos no processo de descolonização. Boa Vista: Editora da UFRR, 2020. 158p.

WALSH, Catherine *et al.* **Construyendo interculturalidad crítica.** Instituto Internacional de Integración del Convenio Andrés Bello, 2010, p. 75-96.

20

[i]**Sandrielle Vitória Barreto Pessôa,** ORCID: https://orcid.org/0009-0001-0917-597X
Universidade Federal de Roraima
Mestre em Educação, pelo Programa de Pós-graduação em Educação da Universidade Federal de Roraima (2024)). Atualmente é professora efetiva da rede estadual. Vice-líder do grupo de pesquisa Fronteiras e Alteridades.
Author contribution: Administração do Projeto, Análise Formal, Conceituação, Curadoria de Dados, Escrita – Primeira Redação, Escrita – Investigação, Metodologia, Visualização.
Lattes: https://lattes.cnpq.br/7401146301965243
E-mail: sandrielle.ifrr@gmail.com

[ii]**João Paulino da Silva Neto,** ORCID: https://orcid.org/0000-0001-5765-875X
Universidade Federal de Roraima
Doutor em Antropologia Social - UNAM - Universidade Nacional Autônoma do México (2012). Professor e pesquisador do Centro de Educação da Universidade Federal de Roraima. É líder do Grupo de Pesquisa Fronteiras e Alteridades, UFRR-Universidade Federal de Roraima.
Author contribution: Administração do Projeto, Escrita, Metodologia, Supervisão, Visualização.
Lattes: http://lattes.cnpq.br/9426257687412788
E-mail: profjoaopaulino@gmail.com

Responsible publisher: Genifer Andrade

Ad hoc **specialist:** José Carlos Souza Araujo and Tânia Gorayeb Sucupira.