

## Language rights, indigenous cultures and intercultural education in the Brazilian and Polish contexts: approaches to additional language teaching

*Direitos linguísticos, culturas indígenas e educação intercultural nos contextos brasileiro e polonês: abordagens para o ensino de línguas adicionais*

*Derechos lingüísticos, culturas indígenas y educación intercultural en los contextos brasileño y polaco: enfoques para la enseñanza de lenguas adicionales*

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**Abstract:** This paper examines linguistic diversity in Brazil and Poland, focusing on the status of indigenous languages and the teaching of additional languages, such as Portuguese, under an intercultural approach (Baniwa, 2013; Kayapó, 2019). The research starts from the conception of language as a historical and social phenomenon (Marcuschi, 2008), analyzing language rights in both countries (Pisarek, 2011; Rodrigues, 2015; Maher, 2016; Szwajczuk, 2013; Przybyła-Wilkin, 2021) and reflecting on the incorporation of these languages into the educational context, with special attention to the training of Brazilian Studies students at Polish universities (Figueira-Cardoso, 2021; 2023). Based on an interpretivist qualitative analysis, anchored in a literature review and document analysis (Cellard, 2008; Lüdke; André, 2022; Paiva, 2019), the study compares the Polish and Brazilian contexts, addressing the role of indigenous and intercultural school education in building a pluri-multilingual society. The defense of an education that considers cultural and linguistic diversity is central, highlighting the urgency of curricula that respect the realities of indigenous communities and promote a transformative and inclusive education. The article concludes by suggesting the incorporation of these themes into the teaching of Portuguese as an additional language, both in Brazil and in foreign universities, with a view to strengthening interculturality and cultural sustainability.

**Keywords:** Linguistic diversity; Intercultural education; Indigenous languages; Traditional peoples and communities; Portuguese as an additional language.

**Resumo:** Este artigo examina a diversidade linguística no Brasil e na Polônia, com foco no status das línguas indígenas e no ensino de línguas adicionais, como o português, sob uma abordagem intercultural (Baniwa, 2013; Kayapó, 2019). A pesquisa parte da concepção da língua como um fenômeno histórico e social (Marcuschi, 2008), analisando os direitos linguísticos em ambos os países (Pisarek, 2011; Rodrigues, 2015; Maher, 2016; Szwajczuk, 2013; Przybyła-Wilkin, 2021) e refletindo sobre a incorporação dessas línguas no contexto educacional, com atenção especial à formação de estudantes de Estudos Brasileiros em universidades polonesas (Figueira-Cardoso, 2021; 2023). Baseado em uma análise qualitativa interpretativista, ancorada em uma revisão bibliográfica e análise documental (Cellard, 2008; Lüdke; André, 2022; Paiva, 2019), o estudo compara os contextos polonês e brasileiro, abordando o papel da educação escolar indígena e

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intercultural na construção de uma sociedade plurilíngue e multilíngue. A defesa de uma educação que considere a diversidade cultural e linguística é central, destacando a urgência de currículos que respeitem as realidades das comunidades indígenas e promovam uma educação transformadora e inclusiva. O artigo conclui sugerindo a incorporação desses temas no ensino de português como língua adicional, tanto no Brasil quanto em universidades estrangeiras, com o objetivo de fortalecer a interculturalidade e a sustentabilidade cultural.

**Palavras-chave:** Diversidade linguística; Educação intercultural; Línguas indígenas; Povos e comunidades tradicionais; Português como língua adicional.

**Resumen:** Este artículo examina la diversidad lingüística en Brasil y Polonia, con un enfoque en el estatus de las lenguas indígenas y en la enseñanza de lenguas adicionales, como el portugués, desde una perspectiva intercultural (Baniwa, 2013; Kayapó, 2019). La investigación parte de la concepción de la lengua como un fenómeno histórico y social (Marcuschi, 2008), analizando los derechos lingüísticos en ambos países (Pisarek, 2011; Rodrigues, 2015; Maher, 2016; Szwajczuk, 2013; Przybyła-Wilkin, 2021) y reflexionando sobre la incorporación de estas lenguas en el contexto educativo, con especial atención a la formación de estudiantes de Estudios Brasileños en universidades polacas (Figueira-Cardoso, 2021; 2023). Basado en un análisis cualitativo interpretativista, anclado en una revisión bibliográfica y análisis documental (Cellard, 2008; Lüdke; André, 2022; Paiva, 2019), el estudio compara los contextos polaco y brasileño, abordando el papel de la educación escolar indígena e intercultural en la construcción de una sociedad plurilingüe y multilingüe. La defensa de una educación que considere la diversidad cultural y lingüística es central, destacando la urgencia de currículos que respeten las realidades de las comunidades indígenas y promuevan una educación transformadora e inclusiva. El artículo concluye sugiriendo la incorporación de estos temas en la enseñanza del portugués como lengua adicional, tanto en Brasil como en universidades extranjeras, con el objetivo de fortalecer la interculturalidad y la sostenibilidad cultural.

**Palabras clave:** Diversidad lingüística; Educación intercultural; Lenguas indígenas; Pueblos y comunidades tradicionales; Portugués como lengua adicional.

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## Introduction

In this paper, we present an overview of languages and linguistic diversity in Brazil and Poland. We focus on the status of languages, the indigenous languages of the two countries and the teaching of additional languages and Brazilian cultures in an intercultural approach, especially in Polish higher education contexts.

To accomplish this, we start from the notion of language as a reality with history, which considers language in its systematic aspect, while also observing its social, cognitive and historical functioning. We ally ourselves with the idea that meaning is produced in real situations

of use and that language is an embodied phenomenon and not abstract and autonomous (Marcuschi, 2008). In this way, the work is motivated by answering how the official status of languages is presented in the two countries and how the principles of a desired intercultural school education that values indigenous languages can be used to teach Portuguese as an additional language, *i.e.*, in the training of Polish students, future professionals in Letters - Brazilian Studies (cf. Figueira-Cardoso, 2020).

Based on an analysis of Brazilian and Polish legislation (Federal Constitution, Laws, and Decrees) and pedagogical practices observed in our trajectory as researchers (Costa; Figueira-Cardoso, 2022) and language teachers, we seek to reflect and make possible approximations between Brazilian school education, at its different levels, indigenous school education and the cultural and linguistic diversity of Brazil, objects of learning for students of Portuguese as an additional language in Warsaw, Poland.

Indigenous school education in Brazil has been a time-critical issue in the field of education and didactics and languages, especially regarding decolonization efforts and intercultural education (de Oliveira; Figueira-Cardoso, 2022). It is therefore urgent that these discussions be taken into the field of national public policies and language policies, with the aim of incorporating curricula that consider the demands of indigenous communities, respecting their socio-cultural and linguistic realities (Baniwa, 2013). This approach runs counter to the Eurocentric educational model that has historically minimized or erased indigenous perspectives. As Daniel Munduruku (2010) states, there is a diversity of contexts of contact between indigenous societies and Brazilian society, which requires holistic knowledge that involves historical, linguistic, pedagogical and political aspects of indigenous peoples.

Based on the motivations and considering the context in which the author of this article works, in particular the teaching of Brazilian languages and cultures at a European university. In this paper, we defend the protection of languages by the state and the promotion of intercultural and multicultural educational practices that incorporate the different linguistic varieties and mother tongues of students in their education. The incorporation of these themes in the teaching of Brazilian culture at foreign higher education institutions. We emphasize the importance of this discussion for an education that respects cultural and linguistic diversity. At the same time, complying with each country's legal regulations and didactic and epistemological stance in favor of a pluri and multilingual, inclusive and transformative education.

In terms of method, this study is based on a qualitative interpretivist approach, anchored in a literature review and document analysis. Based on Cellard (2008) and Lüdke and André

(2022) and Paiva (2019), the documentary research carried out here aims to uncover the educational projects for indigenous education, in line with the legislation and the demands of the communities studied. The article is structured in four sections. In the first, we present linguistic diversity in Poland and Brazil, establishing a comparison and approximations between the two countries, focusing on official documents. In the second section, we look at languages in Brazilian legislation and the notion of indigenous school education, highlighting the importance of intercultural and differentiated education as advocated in official documents. The third section is dedicated to reflecting on intercultural education, with a focus on indigenous languages and cultures for teaching (Portuguese) as an additional language. It defends the incorporation of linguistic varieties in teaching and learning processes, and we present the final considerations, pointing out possible developments in this research.

### **Linguistic diversity in Poland and Brazil**

Poland has experienced significant transformations since the end of the communist regime, especially with the opening of its borders and its accession to the European Union in 2004 (Moskal, 2004; Pisarek, 2011; Szwajczuk, 2013; Przybyła-Wilkin, 2021). This context has led to the emergence of new challenges in the field of language teaching. These challenges include the preservation of minority languages and the growing influence of foreign languages on linguistic uses in different spheres of society, particularly English.

The official language of Poland is Polish, which is indicated as a mother tongue by 98% of citizens, according to Przybyła-Wilkin (2021). An official language is the language in which the legal administrative acts of a nation and the records of a country take place. It represents a nation and its culture (LABEURB, [s. d.]). Poland recognizes 16 indigenous minority languages, “traditionally used within a specific territory by citizens of the state” (Moskal, 2004). These languages can be classified into three main groups: regional languages, languages of national minorities and languages of ethnic groups. Regional languages include Kashubian, Silesian, Ruthenian/Lemko and Wilamowician. The languages of national minorities, such as Belarusian, Czech and German, have standardized varieties that are official languages of other countries. In the Opole Voivodeship, for example, German is recognized as an official auxiliary language. According to data from the 2011 national census, “less than 180,000 citizens (about 0.5%) said they did not use Polish in their domestic communication” (Gudaszewski, 2015, p. 69-70).

Mętrak (2017) notes that Polish linguistic terminology distinguishes between dialects (dialekty) and sub-dialects (gwary), the latter term often being used derogatorily to refer to non-prestigious varieties. Traditionally, Polish is divided into four major dialects, including Kashubian and Silesian, whose status as independent languages or dialects is the subject of debate (Kamusella, 2010). The status of Silesian, in particular, is debated, with some considering it a dialect and others an independent language. Kamusella (2010) highlights the lack of official recognition of Silesian, despite it being the largest ethnic minority in Poland. Lis-Staranowicz (2021) when discussing the status of Polish Sign Language, warns that this language is not considered the language of a national or ethnic minority, as its national nature prevents it from being granted such status. Furthermore, deaf culture is not based on blood ties, traditions passed down from generation to generation, or a common religion, but on a linguistic culture. And he points out that the Polish Constitution “does not explicitly confirm the right to Polish sign language” (Lis-Staranowicz, 2021, p. 404).

After 1989, in the transition from communism to democracy, Poland gradually resumed multilingualism, abandoning the idea of a homogeneous society. In 2005, the Act on National and Ethnic Minorities and Regional Languages was passed, and in 2009, Poland ratified the European Charter for Regional or Minority Languages. These measures created “a legal basis for recognizing the linguistic rights of minorities, especially in the areas of culture and education” (Wallas; Hordecki, 2021), allowing the use of minority languages in schools, public media and public offices. The authors summarize that

Within the context of dynamic changes, the institutional foundations of Polish language policy remain significantly stable. Its main principles were determined in the Constitution of the Republic of Poland 1997, which establishes Polish as the official language. However, the reservation has also been made that this provision “shall not infringe upon national minority rights resulting from ratified international agreements” (National Assembly of Poland, 1997). At the same time, the Polish Language Act 1999, defines the general directions and aims of the Polish language policy, indicating instruments and mechanisms for its implementation (Parliament of Poland, 1999). The ideological overtone of the act is especially expressed in the preamble which recalls “the experience of history when the struggle of partitioners and occupiers with the Polish language was an instrument of denationalization” (Parliament of Poland, 1999). Moreover, this part of the law characterizes the Polish language as “a basic element of national identity” which helps to protect it “in the process of globalization” (Parliament of Poland, 1999) (Wallas; Hordecki, 2021, p. 66-67).

With the opening of borders and Poland's integration into the European Union in 2004, there has been a growing demand for language teaching, especially English, which has established itself as “the language of international business, research and the media” (Kasztalska, 2014). In this sense, the Common European Framework of Reference for Languages (CEFR) has been a central instrument in promoting linguistic diversity and interculturality in the Polish context.

Komorowska (2006) emphasizes that “linguistic diversity and democratic citizenship are two basic principles guiding Council of Europe policy”. The CEFR argues that foreign language teachers should promote intercultural competence and create an environment that stimulates curiosity and dialogue between cultures. It is therefore important to emphasize that the relationship between language and culture is fundamental in language teaching, as “the teaching of language and culture are inseparable” (Figueira-Cardoso, 2021). Language is not just a linguistic code, but a dynamic cultural manifestation and to promote multilingualism and plurilingualism, culture must be considered an “elemental, dynamic, heterogeneous and multilayered” force (Piasecka, 2011, p. 25), which directly influences language teaching and learning.

In this way, public institutions play a key role in promoting and preserving languages, particularly Polish as an official language. The Polish Language Council, established in 1996, is responsible for “offering guidance on language issues to public and private institutions” (Kuźniak; Mańczak-Wohlfeld, 2016). This body is also responsible for standardizing the spelling and punctuation of Polish, as well as reporting to Parliament on the use of the language. However, Kuźniak & Mańczak-Wohlfeld (2016) warn that the fact that the Polish Language Council maintains a multilingual version of its official website reflects this trend and the bilingualism of the elites in favor of English: “this organization [...] reflects the growing trend of promoting bilingualism among the intellectual elites.”

We now turn to a brief overview of languages and linguistic diversity in the Brazilian context. The official language is Portuguese, and the Brazilian Sign Language (Libras) is recognized (Brasil, 2002). Linguistic rights in favor of the use of languages spoken in Brazil's national territory were only achieved with the Federal Constitution of 1988. It is in the Magna Carta that the right of indigenous people to continue to be themselves is guaranteed, through the use of their languages within the villages and through differentiated schooling that pays attention to their cultural and linguistic realities. It was based on a strong movement of demands by the indigenous people themselves, who put pressure on the Brazilian state for their rights, and

support from researchers and non-governmental organizations in favor of indigenous causes. However, it is important to emphasize that indigenous school education in Brazil has not undergone an easy break, with the history of the oppressive school on one side and the current, modern and liberating school on the other (cf. de Oliveira; Figueira-Cardoso, 2022).

On the country's northern borders, there are Venezuelan and Haitian immigrants, as well as other languages, which further intensifies the region's ethnic and cultural heterogeneity. Equally rich is the diversity of non-indigenous Amazonian populations, riverside communities and quilombolas, the so-called traditional populations. These populations populate the terra-firm and floodplain areas on the banks of the Amazon River and its tributaries and the rural areas of the cities, with accents and cultural productions such as dances, songs, and festivals that bring them closer together culturally and in the way they act to preserve nature. The sociolinguistic situation is worrying in the Amazon, because of an estimated 718 indigenous Amazonian languages that existed at the beginning of the 16th century, 438 languages have become extinct and another 243 languages may not make it past five decades (Lima; Sousa; Mello, 2022).

Ayron Rodrigues (2015), a Brazilian linguist, says that the average number of speakers per language in the Legal Amazon is around 1,000. The number of speakers of an indigenous language can vary greatly and those with fewer speakers are more likely to disappear. The most widely used indigenous languages in Brazil are Tikuna, with over 34,000 speakers, spoken in the state of Amazonas. The Guarani Kaiowá and Kaingang languages have more than 20,000 speakers. The Xavante and Yanomami languages are also on the list of most spoken languages, with more than 10,000 speakers. Around 110 indigenous languages have fewer than 400 speakers each, 40 languages are spoken by fewer than 100 people and others have no more than 20 speakers. Rodrigues (2015) also points out that the Amazonian languages with fewer than 200 speakers total at least 61 languages and points out in the same study that the last Kokáma speakers and the last Baré speaker identified in the country have died and of the Anambé, Kuruáya and Xipáya languages there are only elderly speakers and the survivors of the Amanayé people only remember loose expressions of their language.

### **Languages and indigenous school education in Brazilian legislation**

Article 13 of the Federal Constitution of the Federative Republic of Brazil of 1988 states that Portuguese is the official language. Article 1 of Law No. 10.436, of April 24, 2002, gives status to the Brazilian Sign Language (Libras), "recognized as a legal means of communication

and expression the Brazilian Sign Language – Libras and other resources of expression associated with it” (Brasil, 2002). In the Federal Constitution, Title VIII, Da Ordem Social (Social Order) and Chapter VIII, Dos Índios (Indigenous Peoples), are the constitutional precepts that marked a significant advance in the recognition of the rights of indigenous peoples, consolidating respect for their social organization, customs, languages, beliefs, and traditions.

Article 231 of the Federal Constitution states: “Indians are recognized for their social organization, customs, languages, beliefs and traditions, and for their original rights over the lands they traditionally occupy, and it is up to the Union to demarcate, protect and ensure respect for all their property”. This recognition extends to education, with article 210, paragraph 2, ensuring indigenous communities the use of their languages (bilingual/multilingual education) and the recognition of their own teaching-learning processes and the right to indigenous school education, respecting and valuing cultural and linguistic diversity. The National Education Guidelines and Bases Law (LDB), approved by Law 9.394/1996, established Indigenous School Education as a form of national education and gave it the principles of bilingualism and interculturality.

Although the Constitution is transparent and clear, indigenous groups located in urban centers are still sometimes denied this right; a logic that should still apply to indigenous people who speak Portuguese or who no longer speak the mother tongue of their ancestors (Knapp; Martins, 2017, p. 88). Regarding the curriculum for indigenous schools, the National Curriculum Framework for Indigenous Schools (RCNEI) was published in 1988. In this context, there was an attempt to standardize the entire national curriculum through the National Curriculum Parameters (NCP).

Another guiding document for Brazilian education is the National Common Core Curriculum (NCCC). Militão (2022), however, argues the official document diverges from the principles established for Indigenous School Education, as it did not incorporate the participation of the various indigenous peoples in its drafting and disregarded the history of the struggle for a differentiated education that respects the socio-cultural affirmation and autonomy of these peoples, instead of assimilationist practices. The BNCC treats indigenous peoples as objects of study to be assimilated by students at different stages and in different subjects, but does not single out the indigenous student, nor does it mention the indigenous teacher or the lack of specific didactic-pedagogical materials. In this way, indigenous peoples are approached in a homogenizing way, with little attention paid to their distinct ethnicities and cultures. Throughout the normative



document, indigenous culture is complementary to the specificities of other groups, such as quilombola communities, special education and gypsy peoples, but it does not address the particularities or the extensive regulations that indicate the need for indigenous participation in defining education. This puts at risk the historical construction of the affirmation of indigenous peoples as subjects of their own educational processes, since, normatively, the responsibility for drawing up specific curricula will fall to the education systems.

In addition to national legislation, we have international legislation, especially Convention 169 of the International Labor Organization (ILO) (Brasil, 2002), to which Brazil is a signatory because it gives indigenous peoples the right to a specific and differentiated school education. It stipulates that indigenous peoples do not have to follow national guidelines in terms of the calendar, literacy, school opening hours, nor do they have the freedom to define the curricular content they wish to emphasize in their teaching process (Brighenti, 2017).

The 1998 National Curriculum Framework for Early Childhood Education (RCNEI) already advocated that indigenous school education should be conducted by the indigenous community in a communal manner, with autonomy to decide on the curriculum, administration, school calendar, pedagogy, objectives, content, and spaces available for education. In addition, the indigenous school must be intercultural, maintaining sociocultural otherness, but also learning to live with the culture of the surrounding society, without considering any culture superior to another.

The indigenous school must be bilingual/multilingual, as there are many indigenous languages in Brazil, which must be practiced in the same proportion as Portuguese in order for teaching to be bilingual and for the indigenous student to develop linguistic competence in two or more languages. The indigenous school must be specific and differentiated, taking into account the diversity of peoples, languages, customs, and worldview of each people. The 1996 National Education Guidelines and Bases Law guarantees these characteristics and responsibilities for indigenous school education, differentiating it from non-indigenous schools. Silva and Santos (2024, p. 11-12) point out that the promulgation of the curriculum guidelines took place in a conflicting, contradictory and complex environment, sometimes approaching decolonization, sometimes reaffirming coloniality or coexisting with it in constant disputes, as observed in the context of the drafting of each of the guidelines. The disputes that have shaped and continue to shape the formulation and approval of these guidelines have consolidated the epistemic, political and social turn undertaken by indigenous peoples and quilombolas, based on identity in politics as the basis for transformation and a break with traditional identity politics.

Indigenous peoples and quilombola communities, considered to be part of rural populations and entitled to rural education under Decree 7.352/2010, are different from other rural groups because they are fighting for recognition of an ethnic identity. This identity is based on their territory, history, memory, culture, mother tongue and their own way of teaching. In this sense, Coelho (2021) argues that indigenous and quilombola education refer to specific processes of transmission and maintenance of their cultures, through orality and particular forms of socialization of the members of each group. The aim of this education is to train indigenous and quilombola people in their culture, with a view to building their ethnic identity and sense of belonging.

In rural and urban schools across the country, the teaching of Afro-Brazilian and indigenous history and culture has become compulsory in all public and private primary and secondary schools since Law 11.645/2008. The indigenous and quilombola issue has been addressed in the basic education curriculum and is present in textbooks. The implementation of schools in these territories, an important point in these communities' demands to the Brazilian government, includes a curriculum proposal, a specific political-pedagogical project and the training of teachers from the community itself. This responds not only to the request to have a school, but also to the demand for what kind of school these communities want in their territories.

The majority of the Brazilian population speaks Portuguese as their mother tongue, but with some degree of knowledge of other languages such as English, which is a compulsory subject in basic education; alongside Spanish, German, Polish and other immigrant languages in other regions of the country, particularly in the south of the country. However, in non-indigenous public schools, knowledge of indigenous and Afro-Brazilian history and culture does not make it compulsory to teach one of the languages spoken by these peoples and communities. School education in the indigenous language, therefore, is reserved for indigenous schools and is an important element in the construction of identity and cultural belonging. The experiences and worldviews of indigenous peoples have an important significance in the formation of the individual, as they represent legitimate knowledge for students during the educational process. In the villages, the act of educating is carried out by everyone, with the priorities of the elders who accumulate knowledge from a lifetime in the village and from their ancestors.

The precepts of this education that values indigenous languages and cultures are a guaranteed right, but not fully practiced. In this way, it is advocated that indigenous and quilombola knowledge should be incorporated into Brazilian education for indigenous and non-indigenous schools, as this will lead to effective education for a time of rights. As for the foreign

context, in which we learn about Brazilian languages and cultures, Ferraz (2014) recalls quoting anthropologist Eduardo Viveiros de Castro, who warns that at a time of environmental crisis and degradation of the planet, it is essential to learn from indigenous peoples how to live in harmony with the environment and how to find happiness without being overly dependent on consumption and material resources. Viveiros de Castro argues that the encounter with indigenous cultures does not take us back to the past but offers us insights into creating a more democratic and diverse future. In this way, indigenous peoples have a lot to contribute to building a more sustainable and just society. And also Kayapó (2019) who points out that Brazilian schools reproduce historical gaps and prejudices in relation to indigenous peoples, being aligned with the interests of colonizing hegemonic groups.

### **Indigenous languages and cultures in the context of Portuguese as an Additional Language: towards intercultural education**

The disappearance of a language-culture results in the loss of a people's unique characteristics, *i.e.*, when a language dies, so does a unique worldview, an identity. Languages and their speakers need to be known because the process of language extinction is much more current than it first appears. Over centuries of the imposition of alien languages on the American continent, all the original peoples lost their territory, forced to live under laws dictated in the languages of the colonizers. And as we saw earlier, these same peoples resist, even with the right to receive an education in their original language already guaranteed by the 1988 Federal Constitution. It is in this context that we stress the importance of teaching indigenous languages and cultures, quilombolas and traditional communities in the context of learning Portuguese as an additional language.

The teaching of Portuguese and training on Brazilian languages and cultures must consider the linguistic and cultural diversity of Brazilian society, to give learners the opportunity to have contact with as many themes as possible from the culture they are learning and to distance themselves from stereotypes rooted in common sense (cf. Figueira-Cardoso, 2021). In the European context, language teaching is geared towards the formation of a multilingual (CEFR, 2001) and intercultural society. Byram (1997) points out that the intercultural speaker can be understood as “someone who crosses borders and is, to a certain extent, an expert in the transit of cultural goods and symbolic values” (Byram, 1997, p. 11), which is in line with the principles of indigenous intercultural education discussed in this paper.

In pedagogical practice, a context must be created in which the additional language teacher, when choosing materials, creating study programs and training curricula, takes an approach that incorporates the principles advocated in this paper, favoring the communicative and intercultural dimension in the teaching-learning process. In this sense, Sercu (2002) explains that intercultural communicative competence discourages stereotypes and expands the traditional concept of communicative competence between two national cultures to incorporate the awareness that all interaction takes place between multiple social identities.

In this process of education, it is important to understand the relationship between cultures. As Paulo Freire says: “the problem is one of relationship: the truth is neither in the culture there nor in mine, the truth, from the point of view of my understanding of it, is in the relationship between the two” (Freire, 2004, p. 75). Costa and Loureiro (2015) clarify that the interculturality promoted by Freire is one that values not only the understanding that there are differences between cultures and tensions between them, but above all intercultural relations, presupposing dialogue and belonging to a group, *i.e.*, ethnicity.

Nevertheless, as we saw in the first section of this paper, Poland and Brazil have different historical paths, but we have observed that languages are political and ideological instruments and are given different status in legislation, while practices and uses are out of step with what is stated in official documents. In this sense, we advocate the teaching of unrecognized languages, those in the process of being recognized by the state and those that have received some status in the legislation, obeying the social demands that arise in the communities and undoing, in the teaching of Portuguese as an additional language, the myth of a monolingual country - Brazil is a multilingual country. Thus, we also emphasize the importance of a non-colonial perspective in indigenous and non-indigenous school education, as argued by Valencia (2015) and Fleuri (2017). While Valencia proposes a non-colonial intercultural perspective based on Latin American critical thinking, Fleuri (2017) points out that this perspective goes beyond the effort to critique and deconstruct coloniality by favoring epistemic listening to ancestral non-colonial worldviews and allowing dialogical interaction with indigenous peoples to learn from them. In other words, both authors emphasize the importance of building an intercultural education that is not based on the imposition of dominant standards, but rather on valuing and dialoguing with indigenous worldviews, considering the linguistic diversity of the student's country of origin, seeking to build a more democratic and multilingual society.

Thus, we argue that the principles governing indigenous and quilombola school education are fundamental to the development of curricula, study programs and the initial and continuing training of mother tongue and additional language teachers (Coelho, 2021; Costa; Figueira-Cardoso, 2022; de Oliveira; Figueira-Cardoso, 2023; Silva; Santos, 2024). In this sense, in the context of additional languages, there is the challenge of materializing these principles in a way that contemplates and values the epistemologies and ways of life of each people in school curricula, overcoming functional interculturality and moving closer to critical interculturality.

Silva and Santos (2024) summarize the principles that govern indigenous school education, namely: epistemological, socio-political and didactic-pedagogical. The epistemological principle incorporates the epistemic bases of indigenous and quilombola school education, presenting other ways of understanding and producing knowledge, since they take as their starting and finishing points the worldviews rooted in the ancestry that constitute and nourish these peoples. These groups' own epistemologies are built within colonial difference, questioning the principles of the simplifying Euro-North-centric paradigm and producing frontier thinking, breaking with classifications and hierarchies that deny their particular “rationalities” and “sciences”.

The socio-political principle encompasses the achievements of obtaining rights for equality, recognition, freedom and valuing the ways of being of rural, indigenous and quilombola peoples. In this way, “the adoption of identity in politics becomes crucial, because it drives processes of epistemic and civil disobedience” (Silva; Santos, 2024, p. 12). In addition, the authors emphasize that these processes move towards depatriarchalization, de-racialization and decoloniality of knowledge, power, being, and gender in curricula. In relation to the didactic-pedagogical principle, for the authors, it corresponds to the actions carried out in the school by its various agents to produce knowledge, considering the interactions between subjects and times-spaces.

With attention to this last principle and the thinking of Baniwa (2013) and Kayapó (2019), who advocate intercultural education that allows a break with the silence and memory produced by hegemonic groups and rejects the reductionism of their memories and histories, we also turn to Barzotto (2004) who advocates the incorporation of linguistic varieties into language teaching. In this sense, language is emphasized as a reality with a history and the teaching of linguistic diversity and variety through the incorporation of indigenous knowledge systems, languages, and approaches into educational practices.

According to Barzotto (2004, p. 95), “Classroom work based on this approach would provide a space for working with the varieties practiced by the students, so that their productivity could be explored in daily communication, in the consideration of the identities of social groups and in artistic production, such as in song lyrics, dramaturgy, and other literary manifestations”. Just as every linguistic system has its varieties, human languages are a galaxy made up of these systems in a universe of possibilities.

When commenting on the entries in the dictionary, we highlight entry 7 and the quote provided by the author: “7. To introduce, soak up, imbue: *Odor di femina*: this is what he aspired to in her, and around her, to incorporate her into himself. (Machado de Assis, *Várias Histórias*, p. 7)”. In this sense, this incorporation requires a shift away from the traditional top-down approach to curriculum development and towards a more collaborative process that involves indigenous communities in decision-making and, above all, listening to their demands. It is important to recognize, value and integrate indigenous knowledge as legitimate forms of knowledge production in mother tongue and additional language teaching, which can offer unique and valuable contributions to the wider educational landscape, particularly in fields such as environmental science and sustainability, where traditional indigenous ecological knowledge can offer different perspectives on land management and conservation.

Gorete Neto (2022) highlights the importance of focusing on the use of languages, both indigenous and majority, to understand how indigenous peoples construct meanings through language. This construction of meanings occurs both in the formation of their ethnic identities (Maher, 2016) and in the transmission of traditional knowledge and know-how and in the defense of their rights in interactions with non-indigenous people. The integration of knowledge systems also contributes to the decolonization and indigenization of educational spaces, fostering a more inclusive and diverse learning environment that recognizes and values the histories, cultures, and contributions of indigenous peoples to society.

Faced with a multi- and plurilingual context, we must think about multilingual teaching and consider plurilingualism as a possible teaching model. The importance of adopting a bilingual teaching approach cannot be overlooked, as it offers ample opportunities to consider plurilingualism as an effective model for instruction and training purposes. To understand the curriculum and its facets as imprisoning both the teacher and the student is to discredit indigenous or non-indigenous school education. In this sense, it is important to emphasize that the curriculum for indigenous school education must be diversified and multicultural. Sacristán (1995) emphasizes that

the multicultural curriculum requires a democratic context for decisions on teaching content, in which everyone's interests are represented. But to make this possible, a different curriculum structure from the dominant one is needed, as well as a different mentality for teachers, parents, students, administrators, and the agents who make school materials (Sacristán, 1995, p. 83).

Thus, the principles of intercultural and differentiated school education should be included in the curriculum and teaching materials of indigenous, non-indigenous and quilombola schools. And as has already been argued in other works (Figueira-Cardoso, 2021; 2023), the epistemological assumptions and ethnolinguistic knowledge of this education can also be used to support teacher training and the teaching of Portuguese as an additional language.

## Conclusions

The research sought to analyze the official status of languages in Brazil and Poland and explore how the principles of intercultural education, which value indigenous languages, can contribute to the teaching of Portuguese as an additional language. Although both countries have a single official language (Portuguese and Polish), neither is monolingual. With Poland's entry into the European Union in 2004, the demand for language teaching has grown, but the officialization of languages spoken on Polish territory is a matter discussed, such as the case of Silesian, despite being Poland's largest ethnic minority. The Common European Framework of Reference for Languages (CEFR) has been a central instrument in promoting linguistic diversity and interculturality in the Polish context.

In Brazil, linguistic rights in favor of the languages spoken in the national territory were only guaranteed with the 1988 Constitution. However, the incorporation of indigenous and quilombola knowledge into Brazilian education, both in indigenous and non-indigenous schools, is crucial for the construction of an education with rights. The existence of indigenous languages in Brazil is evidence of the resistance of these peoples to the historical coercion exercised by the state. Despite their achievements, the defense and promotion of these languages is urgent. Indigenous worldviews, which integrate the biophysical, human and spiritual dimensions, offer a critical perspective that overcomes the modern conception of the separation between nature and society, contributing to the contemporary debate on sustainability and the preservation of ecosystems.

In this sense, in the pedagogical practice of teaching Portuguese as an additional language, teaching should be guided by an intercultural approach, which values the communicative dimension and cultural diversity, favoring the breaking down of stereotypes and the expansion of communicative competence, understood as an interaction between multiple social identities. Finally, the inclusion of these themes in the teaching of Portuguese as an additional language, as well as in the curricula of Brazilian studies at foreign universities, is fundamental for a broader understanding of the Brazilian cultural mosaic, as well as being in line with the principles of a differentiated intercultural education, aligned with a multilingual and diverse society, as advocated in the constitutions of the countries studied and in the guiding documents for language teaching in Europe.

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