

EDUCATION AND DECOLONITY: GOOD LIVING, ETHNIC-RACIAL RELATIONS AND MULTILINGUALISM

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Introduction

This article proposes a critical reflection on the concept of Good Living as an emerging episteme in the struggles for social justice, with a focus on its re-signification in educational practices and policies in Higher Education. Based on the articulation between decolonial perspectives, ethnic-racial relations (Gans, 2007) and multilingualism (Oliveira; Figueira-Cardoso, 2022) it analyzes how the Good Living, conceived from indigenous worldviews and knowledge from the Global South (Santos, 2006; Santos; Menezes, 2009) puts a strain on the Eurocentric paradigms still in force in universities and offers possibilities for building educational models committed to equity and social justice.

In recent decades, the quest for civil rights and efforts to overcome structural inequalities in Latin America and Europe have become central to academic and political debates (Bhopal, 2020; Escobar, 2020; Almeida, 2021). In the field of education, especially higher education, these inequalities have a significant impact on historically marginalized groups, such as Afro-descendants, indigenous peoples, immigrants and refugees. These disparities, deeply rooted in colonial and racial structures, compromise the access, permanence and well-being of these groups in university environments.

This study emerges from the convergence of the academic trajectories and scientific interests of the authors, who seek to bring together theories and methodologies capable of

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critically analyzing how different cultural contexts appropriate and resignify the same epistemological concept. In this sense, the reflections developed here start from the concept of Good Living (Arkonada, 2012; Siqueira-Júnior, 2020), analyzed in its potency as an ethical, political and epistemic approach aimed at building a more humanized, intercultural and decolonial educational environment (Prada, 2010; Oliveira; Candau, 2010; Quijano, 2013).

The article proposes a comparative analysis between two different geographical contexts: Brazil, representing Latin America, and Poland, located in Central Europe and a member of the European Union. This comparison allows us to explore how different historical and cultural formations confront racial, social and linguistic inequalities in universities, while also investigating possible points of convergence between epistemologies of the Global South (Santos; Menezes, 2009) and contemporary European debates on diversity, recognition and social justice (Fraser, 2003; Bressiani, 2011; Mignolo, 2011; Oman, 2021).

The concept of Good Living, widely discussed in Andean and Amazonian traditions, offers a radical critique of Western development paradigms (Quijano, 2000; Nussbaum, 2000). It proposes a holistic perspective that articulates the ethical, spiritual, ecological and relational dimensions of life, guiding practices of recognition, reciprocity and balance between human beings, nature and spiritualities. Based on authors such as Veenhoven (1984), Gasper (2004) and Walsh (2009), the Good Life is mobilized here as an analytical lens to understand the barriers faced by racialized groups and to imagine alternative paths of resistance and institutional transformation.

By incorporating subjective experiences, affirmative action policies (Piovesan, 2008; Gaspar; Barbosa, 2013; Venturi, 2019) and multiple epistemologies, the study is part of contemporary debates on social justice (Fraser, 2003), student welfare, educational equity and the valorization of multilingualism as a strategic component of university policies.

The research starts from the recognition that struggles for equality and inclusion in Higher Education are crossed by cultural, linguistic, historical and political factors, which require intersectional and contextually situated approaches (Brah, 2006; Spivak, 2010). This perspective reinforces the need to promote interdisciplinary and intercultural dialogues⁴ that make it possible to understand the complexity of exclusions and build more inclusive and plural institutions. From a methodological point of view, a qualitative and interpretivist approach is adopted, structured around three main axes: i) a comprehensive literature review on the Good Living, ethnic-racial relations and decoloniality; ii) a critical analysis of public and linguistic inclusion policies in Higher

⁴ In Brazil, affirmative action is supported by a set of documents and policies that aim to promote equality and inclusion of historically discriminated groups. The legal framework includes the Federal Constitution of 1988; the Statute of Racial Equality - Law No. 12,288/2010: encourages public policies to promote racial equality. Law No. 12,711/2012 (Quota Law) - establishes a reservation of places in federal universities and federal institutes for students from public schools, with criteria of income, color/race and disability. Amended by Law No. 13,409/2016 to include people with disabilities; Law No. 12,990/2014 - reserves 20% of places in federal public examinations for black people (black and mixed race); Decree No. 7,824/2012: regulates the Quota Law in universities; Normative Ordinance No. 4/2018 - MEC: rules on the use of quotas in federal higher education institutions; National Education Plan (PNE) - Law No. 13,005/2014 - establishes goals for the inclusion of groups historically excluded from higher education; Laws 10,639/03 and 11,645/08: make the teaching of Afro-Brazilian and Indigenous History and Culture mandatory in schools; Inclusion Programs in Higher Education: the University for All Program (ProUni), the Student Financing Fund (FIES) and the Permanence Grant Program;



Education in Brazil and Poland; and iii) a reflection on the role of multilingualism and cultural diversity in the reconfiguration of university spaces.

Based on these foundations, the article is organized into four analytical sections: 1) epistemologies of the Good Living and their tensions with Western models of well-being; 2) racial discourses and exclusionary practices in Higher Education; 3) insurgent pedagogies as a decolonial horizon; and 4) linguistic practices and cultural diversity as foundations for a transformative education.

1. Narratives of Good Living: between ancestral epistemes and public policies

1.1 Between measurable well-being and the Good Living as an ethical-political horizon

The notion of the Good Living (Gonçalves, 2022), although rooted in ancient philosophies and practices, has been appropriated by different fields of knowledge and by contemporary political agendas that seek to rethink human well-being, sustainable development and social justice. Oman (2021) argues that this concept influences public policies both locally and globally, linking health, lifestyle and alternatives to the hegemonic model of human development. However, the wide range of uses of the term highlights its fluidity and heterogeneity: there is no universal and stable definition across time, disciplines or contexts of application. The concept's polysemy reflects deep epistemological and political disputes.

Various terms and expressions operate as equivalents or approximations, such as "well-being", "buen vivir", "vivir bien", "boa vida", "bem-viver", "felicidade" or "welfare" (Veenhoven, 1984; Gasper, 2004; Walsh, 2009; Siqueira-Júnior, 2020). In many cases, these expressions have been incorporated into management mechanisms, with the aim of measuring human happiness through technical indicators and rational auditing of social policies. In this sense, Good Living has been instrumentalized as a technocratic tool that guides state decisions based on value and efficiency metrics (Oman, 2021), being associated with administrative terms such as "health and well-being" or "mental health and well-being", which are common in official documents⁵ and public services.

However, such appropriation tends to depoliticize the concept by reducing it to the logic of productivity and instrumental rationality. Scott (2012) warns that the so-called "well-being

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industry" ignores socio-cultural and environmental impacts in favor of maintaining power structures and economic interests. In doing so, it neglects the protection of communities and social infrastructures and becomes insensitive to the urgent needs of planetary sustainability. As a counterpoint, authors such as Dasgupta (1993; 2001), Santos and Fernandes (2016) and other positive psychology thinkers propose a critical reading of well-being, not as a synonym for economic growth, but as a paradigm oriented towards protecting people and nature. In this vein, the Good Living cannot be understood as a mere public policy, but as an expression of an ethical-political horizon rooted in community worldviews.

1.2 Ancestral knowledge, epistemic resistance and educational implications

When considering the theoretical and political constructions around Andean well-being, Bonin (2015) proposes that the concept takes on a dual nature: it is both memory and horizon. Memory refers to traditional knowledge and pre-colonial practices of harmonious coexistence between humanity, nature and the cosmos, which have gone through centuries of contact and conflict. The horizon, on the other hand, points to a political project of resistance against the coloniality of power (Quijano, 2013), in which indigenous and local subjects affirm ways of life that are incompatible with capitalist rationality. Authors such as Bernardino-Costa, Maldonado-Torres and Grosfoguel (2020) reinforce this reading by linking Good Living to actions of protest and struggle against the excesses of globalized agro-industrial capitalism. Wawzyniak (2012) adds that, in everyday socio-communicative exchanges, native peoples build relational epistemologies that integrate human and non-human, body and territory, ancestry and future. Thus, Good Living is an embodied epistemology, inseparable from the cultural, spiritual and territorial practices of subalternized groups.

In education, this approach gains relevance by problematizing hegemonic training models, which are often Eurocentric and exclusionary. Prada (2010) argues that the Good Living cannot be conceived in isolation from the major contemporary challenges, such as environmental degradation, structural inequality and institutional racism. Quijano (2013) proposes the need for a new "civilizing model" based on ontological plurality, social justice and the revaluation of ancestral knowledge. Siqueira-Júnior (2020) emphasizes that the proposals linked to Good Living articulate distributive justice, balanced coexistence with the territory and overcoming the dichotomies between culture and nature, body and spirit, individual and collective.

In the field of public policies, Siqueira and Padovam (2008) warn of the risk of the concept being emptied when it is appropriated by institutionalized discourses, which distance it from its critical and affective force. In this scenario, the Good Living is transformed into an instrument of calculation, losing its subjective, cultural and ancestral dimension.

The field of psychology also offers relevant contributions. Seligman (2011), with his PERMA model, proposes that human well-being involves positive emotions, engagement, meaning, meaningful relationships and fulfillment. Although it comes from positive psychology, this perspective can dialogue with the epistemes of Good Living, as long as it is contextualized in the



social and historical realities of subalternized peoples. Ryff (1989) points out dimensions such as life purpose, autonomy and personal growth, which resonate with the principles of self-determination present in indigenous cosmologies. Duarte, Damásio and Koller (2016) propose that well-being should be interpreted in the light of cultural and social realities, promoting a fertile dialog between psychology and social justice.

In Brazil, this discussion is intensifying given the complexity of race relations and the significant presence of Afro-descendant and indigenous populations in the education system. Cashmore (2000) points out that structural racism directly interferes with the living conditions, mental health and access to education of these groups.

In the northern hemisphere, especially in the United States and Europe, the experiences of students belonging to culturally differentiated groups have revealed exclusionary institutional practices. Werneck (2016) report that at US colleges, minority students face unequal compensation. In the UK, data from 2021/22 indicates that 88% of university professors identified themselves as white, while less than 1% were black (Wellbeing at Oxford, 2019).

In Central Europe, the case of Poland brings important elements to reflect on the limits and possibilities of interculturality⁶ (Górny; Kindler, 2020; Gus, 2023). Despite institutional advances, xenophobic and racist manifestations persist. Bokszczanin et al. (2023) point out that Asian and African students face exclusion and prejudice in university environments, especially during the COVID-19 pandemic. Nationalist marches such as the one on November 11, 2024, with the participation of far-right leaders, highlight the tension between inclusion agendas and practices of social and ethnic exclusion. According to Andrade and Silva (2023), including Poland in the debate on the Good Living broadens the scope of the concept and avoids essentialist traps, allowing intercultural and intercontinental comparisons that strengthen its applicability as a global paradigm.

Faced with this complexity, it is essential to broaden the scope of the Good Living, recognizing its multiple meanings and critical potential. As an embodied, relational and ancestral practice, it requires a thorough review of educational practices, institutional policies and the theoretical frameworks that underpin universities. In the next section, we will discuss how these epistemic disputes are linked to the dynamics of racial exclusion in higher education, focusing on the Brazilian and Polish realities.

2. Racial discourse and inequality in higher education: a decolonial critique

Modern racism, based on the concept of race as a marker of social hierarchies, is historically linked to the constitution of nation-states and European colonial expansion (Vega, 2011). It is an ideological construction with no scientific basis, but which acquires social force by legitimizing exclusions at the institutional and intersubjective levels. Tijoux (2017) observes that,

⁶ Interculturality – refers to interaction, understanding and mutual respect between different cultures and ethnic groups, promoting coexistence and integration (Walsh, 2009).



although it has no biological basis, the notion of race “attributes a hierarchical character” to perceived differences, operating according to political, social and economic events. This process of racialization confers racial or ethnic identities on social groups, with devastating impacts on cultures and educational trajectories (Guimarães; Carnut; Mendes, 2022).

In Brazil, young people of African descent and indigenous people experience multiple barriers to accessing and remaining in higher education. Despite the progress made by affirmative action, such as racial quotas, the university environment still reproduces meritocratic, epistemic and dehumanizing logics (Feres-Júnior et al., 2018; Rosalina-Silva, 2022). According to Santos and Fernandes (2016), these students face institutional, meritocratic and psychological racism, and are often marked by invisibility and the denial of their identities. As Pereira, Rodrigues and Rosalina-Silva (2022) state, the absence of black and indigenous epistemologies in curricula and teacher training perpetuates historical inequalities, also evidenced in the scarcity of ethnic-racial representation in management and decision-making spaces.

The discourse of “racial democracy”, widely disseminated in Brazil, contributes to maintaining the status quo by denying the existence of structural racism (Domingues, 2005). The trajectory of Afro-Brazilians is marked by profound and historical inequalities of a regional, ethnic-racial and socio-economic nature (González, 1983; 1988), reinforced by insufficient public policies and institutional practices that neglect racial equity. The lack of representation, the silencing of knowledge and the denial of the humanity of racialized bodies constitute ongoing epistemic violence (Costa; Figueira-Cardoso, 2022; Baniwa, 2013).

This reality extends to the Latin American context, where indigenous populations denounce the oppressions they experience in educational institutions (Espino Relucé, 2009; Paredes, 2010). Epistemicide and linguicide – as defined by Nascimento (2019), show the kidnapping of indigenous voices and the suppression of their languages and knowledge. Fanon (2021) and Rudowski and Figueira-Cardoso (2023) argue that such practices constitute systemic dehumanization. As the latter states,

There is a set of knowledge/power relationships that privilege a certain view or representation of the world considered universal, delocalized and applied unquestionably, producing the discourse that traditionally frames Latin America as an area where original scientific and technological knowledge is not produced and innovative at a global level (Rudowski; Figueira-Cardoso, 2023, p. 140).

In light of this, authors such as Bernardino-Costa, Maldonado-Torres and Grosfoguel (2020) propose confronting the colonality of power, episteme and being, denouncing the silencing of subalternized bodies and knowledge. Mignolo (2011) adds that, within the geopolitics of knowledge, individuals from Latin American territories and communities, most of whom are racialized bodies, must be understood as occupying a peripheral or subordinate position. That is, they are positioned primarily as recipients within the global production cycle and the circulation of knowledge disseminated from Anglo-Euro-American centers. These are geopolitical bodies whose lived experiences embody global epistemic inequality.



In the European context, Poland, although marked by a different ethno-racial history, also experiences processes of racial exclusion and xenophobia. Nationalist movements and discriminatory manifestations particularly affect foreign students, especially Asians and Africans. Bokszczanin et al. (2023) document that 61.2% of Asian medical students reported experiences of prejudice related to the coronavirus epidemic, as well as episodes of exclusion and racism experienced by African students in university environments. According to Tijoux (2017), racism and xenophobia operate as responses to the presence of people whose physical and cultural characteristics are perceived as symbolic or real threats. These perceptions produce the idea that the "other" is invasive, dangerous or polluting, acting simultaneously at the emotional and structural levels. For Stephan and Stephan (2000), these reactions are activated by symbolic threats (to cultural values and norms) and realistic threats (to resources and security), which justifies discriminatory practices.

Criticizing these structures requires valuing the traditions of black thought and counter-hegemonic knowledge. Rabaka (2009) and Fanon (2021) and other authors propose an epistemological reorientation that places race, sex and gender at the center of the debate, challenging the abstract universalisms that have historically sustained domination in the modern/colonial world-system. Understanding the racial discourse in Higher Education, therefore, implies recognizing how universities still operate under exclusionary logics. Good Living, as an epistemic and political alternative, offers possibilities for institutional reconfiguration anchored in the dignity of all bodies and knowledge. This discussion prepares the ground for the following sections on the links between insurgent pedagogies, epistemic justice and decolonial horizons.

3. Insurgent pedagogies: the Good Living as a political-pedagogical horizon

Tackling epistemic and racial inequalities requires a profound revision of educational practices, implying the construction of pedagogies committed to emancipation, dignity and justice. Catherine Walsh (2013) proposes the concept of decolonial pedagogies as insurgent practices, produced in contexts of marginalization and resistance, capable of breaking with the logic of modernity/coloniality. According to the author,

[...] these are methodologies produced in contexts of struggle, marginalization, resistance and what Adolfo Albán has called 're-existence'; pedagogies as insurgent practices that fracture modernity/coloniality and make possible other ways of being, thinking, knowing, feeling, existing and living-with (Walsh, 2013, p. 19).

In Brazil, the persistent belief in "Racial Democracy" functions as a myth that masks the existence of structural racism and blocks significant institutional advances (Domingues, 2005). In this context, the contributions of Paulo Freire (1986) and Frantz Fanon (2021) offer powerful foundations for a decolonizing educational transformation. While Freire highlights critical consciousness and dialogue as paths to freedom, Fanon denounces dehumanization and racialization as pillars of colonial domination. Both converge in a proposal that articulates pedagogical and political dimensions in the struggle for humanization and justice (Walsh, 2013, p.



42). In this sense, black, indigenous and peripheral student collectives have acted as protagonists in the reconfiguration of university spaces, creating territories of welcome, resistance and alternative epistemic production (Santana, 2024). These spaces have become forums of empowerment, where ancestral knowledge is articulated with contemporary political practices, confronting Eurocentric curricula and their hegemonic epistemologies.

The linguistic dimension plays a fundamental role in these disputes. Linguistic racism, manifested through linguicide (Nascimento, 2019), consists of the denial and devaluation of racialized peoples' ways of speaking, narrating and existing. The imposition of a dominant language implies the erasure of entire cultures, constituting a type of epistemicide. In the case of Brazil, despite centuries of attempted linguistic homogenization, many traces of the original languages persist. Figueira-Cardoso and Dubin (2022, p. 53) argue that "despite the linguicide and epistemicide of different original languages that took place over centuries in these countries, much of the linguistic (lexicon, syntax and way of narrating), semantic (with a mythical core) and imaginary content remains in this culture". This permanence manifests itself in everyday communicative practices and interactions in different media, promoting the resilience and recreation of a mestizo and resistant culture.

Good Living, in this context, emerges as a political-pedagogical horizon. By articulating ancestral knowledge, social justice and sustainability, it offers an alternative to modern paradigms of education (Walsh, 2009; 2010). Siqueira-Júnior (2020, p. 1) observes that these proposals "form a heterogeneous set of ideas under construction and present proposals for egalitarian intercultural dialogue, centered on collective well-being, forms of production and equal distribution of resources; in balanced relationships with a territory and possibilities of transcending the material plane". This worldview proposes a relational and cooperative existence, challenging the utilitarian logics of modernity.

Costa and Figueira-Cardoso (2022) argue that the inclusion of indigenous, quilombola and traditional peoples' knowledge in universities is essential to break with historical epistemicide. By legitimizing this knowledge as a valid source of knowledge, higher education contributes to the construction of a plural paradigm, rooted in epistemic justice. In this sense, the Good Living and decoloniality must be incorporated into educational praxis as ethical- epistemic guidelines that promote dignity, diversity and equity. This requires confronting the racist and colonialist structures that still permeate educational institutions, as well as training educators committed to social transformation.

By condemning the significant loss of original languages and narratives, a reflection of colonial imposition, the resistance of these groups is recognized as an expression of (re)existence. This resistance is imprinted in the creation of mestizo cultures which, despite often being ignored, remain alive and dynamic. Transforming this resistance into a paradigm requires an ethical and epistemic turn, based on the assumptions of the Good Living and decoloniality. The path lies in education, training and practices that cultivate positive subjectivities and are committed to fairer relations between different social subjects.



4. Multilingualism, identity and diversity: linguistic practices from the perspective of Good Living

Multilingualism, when understood as an expression of the plurality of knowledge and ways of existing, is a strategic axis for building a fairer and more inclusive higher education. In the light of the Good Living, language teaching can no longer be subordinated to Eurocentric and utilitarian paradigms, centred on standardization and communicative functionality. The focus needs to shift to an ethical-political approach that values silenced voices, minority languages and marginalized cultural repertoires.

In the case of Poland, after the democratic transition of 1989, language policies began to recognize the country's ethno-linguistic diversity, especially with the Act on National and Ethnic Minorities and Regional Languages (2005) and accession to the European Charter for Regional or Minority Languages (2009). Even so, there is still a strong centrality of the Polish language as an element of national identity, as stated in the preamble to the Polish Language Act (1999), which associates the preservation of the language with historical resistance against invaders.

This model of defending linguistic homogeneity, while understandable in historical terms, can come into tension with new demands for diversity and inclusion. The hegemony of English as an academic and professional language, encouraged by membership of the European Union, introduces a new vector of symbolic inequality, while at the same time reifying cultures as homogeneous and normative blocs (Kasztalska, 2014; Komorowska, 2006). A relevant criticism of this model comes from Piasecka (2011), who proposes a dynamic, fluid and heterogeneous conception of culture, in line with a critical intercultural approach. In this perspective, language teaching should be understood as a situated, political and inequality-sensitive practice, not as the mere transmission of code. Figueira-Cardoso (2021) argues that language teachers must act as cultural mediators who are attentive to the historicity and diversity of the subjects they are training.

This understanding is in line with the distinction made by Kramsch (2013) between Culture with a capital "C", which is institutionalized, canonical and Eurocentric, and culture with a lower case "c", which is every day, living and incorporated into social practices. It is the latter that makes subaltern epistemes visible, ways of narrating, ways of living and thinking the world that challenges the monoculture of knowledge. Intercultural education, when based on Good Living, promotes the recognition of diversity as a structuring principle of knowledge. This implies making room for indigenous, African, *mestizo* and other linguistic forms that express historically subalternized ways of existing. As Figueira-Cardoso and Dubin (2022) point out, even after centuries of linguistic violence, lexicon elements, syntax and imagery persist in communicative practices, especially in digital and oral contexts.

Incorporating these voices and repertoires into universities is a prerequisite for true epistemic and linguistic justice. The coexistence of languages and cultures should not be seen as an obstacle, but as an opportunity to reconfigure training spaces towards plurality, listening and



cohabitation. Good Living, in this context, is not just a concept, but a horizon for transforming pedagogical relationships and institutional language policies.

Final remarks

This article analyzed the concept of Good Living as an ethical, epistemic, and political horizon capable of guiding the reconfiguration of Higher Education in the face of struggles for racial, epistemic, and linguistic justice. By exploring the realities of Brazil and Poland, we sought to highlight how different cultural and historical formations face the challenges of inclusion, valuing diversity, and recognizing subalternized knowledge.

The comparative analysis revealed important convergences between the two countries, especially regarding structural inequalities in higher education, the presence of practices of racial and epistemic exclusion, and the centrality of dominant languages - Portuguese in Brazil, Polish, and English in Poland - which hinder the recognition of linguistic minorities. In both Brazil and Poland, Eurocentric hegemony in universities continues to marginalize indigenous, African, and local knowledge, configuring processes of epistemicide and linguisticide.

Significant differences were also observed. Brazil has a history marked by a deep legacy of slavery and miscegenation, with a strong Afro-descendant and indigenous presence, in a context permeated by the myth of Racial Democracy (Domingues, 2005) that still covers up structural racism (Almeida, 2021). Poland, on the other hand, with a more homogeneous ethnic history, has experienced recent racial tensions, often associated with immigration and globalization, which have intensified nationalisms expressed in the form of xenophobia. Regarding inclusion policies, Brazil has made progress in implementing affirmative action (Venturi, 2019), despite facing resistance, while Poland prioritizes cultural initiatives aimed at officially recognized ethnic minorities, without equivalent policies for racialized groups. They also differ in the treatment of multilingualism: in Brazil, there is the persistence of indigenous and African linguistic traits that reinforce a "hybrid identity"; In Poland, although there is recognition of linguistic minorities, a nationalist conception of the Polish language predominates, with English assuming a central and potentially exclusionary role in academic environments (Comissão Europeia, 2022).

Despite historical, political and cultural differences, it is concluded that both Brazil and Poland share similar challenges in the field of higher education, especially with regard to the promotion of epistemic, racial and linguistic justice. The concept of Good Living, when appropriated and reinterpreted in different contexts, emerges as a proposal with transformative potential and reveals itself as a powerful reference to inspire institutional changes committed to equity, plurality and the appreciation of historically silenced voices.

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EDUCATION AND DECOLONITY: Good Living, Ethnic-Racial Relations and Multilingualism

Abstract: This article offers a critical reflection on the concept of Good Living as an emerging episteme in the struggle for social justice, with a focus on its reconfiguration within higher education practices and policies. Using a qualitative and interpretative approach, the study examines how Good Living, when articulated with racial relations and multilingualism, contributes to building more inclusive, plural and epistemically just academic environments. Through a comparative lens between Brazil and Poland, it explores how distinct historical and cultural contexts confront racial, social and linguistic inequalities within universities. Rooted in Indigenous worldviews and Southern epistemologies, Good Living is presented as a political and pedagogical horizon capable of inspiring institutional transformations aligned with diversity, decoloniality, and equity. The article discusses the implications of this framework for affirmative action, decolonial pedagogies and language education in multicultural contexts.

Keywords: Good Living; Racial Relations; Intercultural Education; Decolonial Perspectives.

EDUCAÇÃO E DECOLONIALIDADE: Bem Viver, Relações Étnico-Raciais e o Multilinguismo

Resumo: Este artigo propõe uma reflexão crítica sobre o conceito do Bem Viver como episteme emergente nas lutas por justiça social, com ênfase em sua resignificação das práticas educacionais e políticas do Ensino Superior. A partir de uma abordagem qualitativa e interpretativa, articula-se o Bem Viver com as relações étnico-raciais e o multilinguismo, analisando como essas dimensões se entrelaçam na produção de espaços acadêmicos mais inclusivos, plurais e comprometidos com a justiça epistêmica. A análise compara os contextos do Brasil e da Polônia, explorando como diferentes formações históricas e culturais lidam com as desigualdades raciais, sociais e linguísticas no ambiente universitário. O estudo propõe que o Bem Viver, fundamentado em cosmovisões indígenas e saberes do Sul Global, oferece um horizonte político e pedagógico capaz de orientar transformações institucionais voltadas ao reconhecimento da diversidade, à superação da colonialidade e à promoção da equidade. Ao longo do texto, discutem-se as implicações dessa proposta para as políticas de ação afirmativa, as pedagogias decoloniais e o ensino de línguas em contextos multiculturais.

Palavras-chave: Bem Viver; Relações Étnico-Raciais; Educação Intercultural; Perspectivas Decoloniais.

EDUCACIÓN Y DECOLONIALIDAD: Buen Vivir, Relaciones Étnico-Raciales y el Multilinguismo

Resumen: Este artículo propone una reflexión crítica sobre el concepto de Buen Vivir como episteme emergente en las luchas por la justicia social, con énfasis en su resignificación en las prácticas educativas y políticas de la Educación Superior. Desde un enfoque cualitativo e interpretativo, el Buen Vivir se articula con las relaciones étnico-raciales y el multilingüismo, analizando cómo estas dimensiones se entrelazan en la producción de espacios académicos más inclusivos y plurales, comprometidos con la justicia epistémica. El análisis compara los contextos de Brasil y Polonia, explorando cómo diferentes formaciones históricas y culturales abordan las desigualdades raciales, sociales y lingüísticas en el ámbito universitario. El estudio propone que el Buen Vivir, basado en las cosmovisiones y conocimientos indígenas del Sur Global, ofrece un horizonte político y pedagógico capaz de guiar las transformaciones institucionales orientadas al reconocimiento de la diversidad, la superación de la colonialidad y la promoción de la equidad. A lo largo del texto, se discuten las implicaciones de esta propuesta para las políticas de acción afirmativa, las pedagogías decoloniales y la enseñanza de lenguas en contextos multiculturales.

Palabras claves: Buen vivir; Relaciones Étnico-Raciales; Educación Intercultural; Perspectivas Decoloniales.



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