

## Presentation

### **Afro-Brazilian and Indigenous School Education in Brazil: contexts, networks, and perspectives**

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Throughout the history of education in Brazil, Quilombola and Indigenous school education has consistently been linked to a reality of precariousness, impoverishment, and denial of respect for the right to their specificities and particularities. In the 20th century, based on the principles established in the Federal Constitution of 1988 related to school education, possibilities emerge for greater investment, respect for specificities, and the construction of pedagogical proposals that engage with the realities of Indigenous and Quilombola peoples. From then on, a range of specific educational policies are created in this direction – curricular guidelines are approved, funding emerges for investment in Indigenous and Quilombola schools, teacher training, the consideration of intercultural education, and, in some cities, improvements in school infrastructure, among other achievements.

This passage of public educational policies, in recent decades, directed towards the exercise of the right to education and prioritizing the valorization of differences, has not always flowed smoothly or with significant reach to Quilombola and Indigenous populations. In this sense, it is evident that equal rights or opportunities are not always configured as priorities by states and municipalities in fulfilling the legal prerogatives that govern the specific curricular guidelines, National Curricular Guidelines for Indigenous School Education and National Curricular Guidelines for Quilombola School Education in Basic Education, as well as other educational references. Thus, we coexist with the eternal and controversial

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paradox of legislation that can ensure the change of a reality of chaos and deficit, but at the same time become accustomed to educational systems and governments that deny them, making it impossible to realize Indigenous and Quilombola school education based on the continuous and dynamic exercise of diversity.

Carril (2017, p. 552), when discussing Quilombola education, states that:

The challenges posed for school education aimed at Quilombola students are broad and conflicting, as the recognition of specificity is evident from the very creation of the National Curriculum Guidelines (DCN), from the attention given to Quilombola schools and those not located in these territories, but which seek to serve children from the communities. Financial resources, specific didactic material, and the incentive of the National School Food Program (PNAE) reveal progress. However, there are many insecurities present in Quilombola education, involving the conditions of school establishments, the use of appropriate didactic resources, and teacher training.

In light of the above, it is observed that it is not enough to merely create and approve legislation; it is essential that there be social control, with organized civil society monitoring and demanding the application of these laws.

This dossier highlights, especially, two social groups that have a strong organization as a social movement: indigenous peoples and Quilombola communities. The achievements they have obtained are the result of this organization and their struggles. However, this task is not simple, because, when trying to implement the policies, political, financial, and cultural conflicts, among others, arise. This is due to the segregationist and discriminatory attitude of Brazilian society in relation to these groups, in addition to the persistence of structural racism (Almeida, 2019). Those who administer education in Brazil still have the view that these historically invisibilized subjects do not need to study or attend school. In an erroneous conception, they believe that indigenous people and Quilombola communities are incapable of attending a university or, in fact, lack this capacity. However, each year, academic research and data from bodies such as the Brazilian Institute of Geography and Statistics (IBGE) prove otherwise.

In this sense, the quota and affirmative action policies in universities emerged to guarantee the right to higher education for Indigenous peoples and quilombolas in all areas of knowledge. Each year, there is an increase in the number of Indigenous people and quilombolas qualifying in higher education, as anthropologists, lawyers, doctors, sociologists, philosophers, biomedical scientists, teachers, engineers, journalists, and filmmakers, demonstrating their intellectual and cognitive capacity through their cosmologies and ontologies.

Baniwa (2016, p. 56), analyzing the role of the Indigenous anthropologist, emphasizes the need to demarcate production based on ancestral knowledge and struggles.

Indigenous anthropologists, members of millenary civilizations, must continue to gradually build their own space in anthropology and academia in general, with their own collective identities, with their own methodologies, and, above all, with their own collective purposes. If anthropology has contributed to the colonizing and dominating purposes of Western empires, it must also expand, through the hands and minds of Indigenous anthropologists, its contribution to the present and future struggles of Indigenous peoples for their collective rights and their historical continuities.

The constant contradiction arises when, in various contexts, there is talk about the importance of respecting different subjects, their histories, belongings, identities, cultures, and beliefs, but this is not reflected in practice. The lack of realization of this idea manifests itself in the persistence of racist and discriminatory attitudes in schools and universities, even with the existence of a broad legal framework and resources allocated for this purpose. Thus, presenting quilombola and Indigenous school education as a model and reference in the educational scenario remains a major challenge.

The curricular guidelines mentioned encompass all philosophical, pedagogical, scientific, historical, cultural, and socioeconomic aspects necessary to understand and implement Indigenous and Quilombola education. However, progress in this regard is limited as it encounters a narrow or even nonexistent view of “otherness”. There is a difficulty in understanding the other, especially those perceived as different, in their uniqueness and specificity.

What is witnessed is a practice of Indigenous and Quilombola School Education that is far removed from the exercise of valuing the identity belongings of these subjects, who remain trapped in the cellars of invisibility produced and maintained by traditional educational models. We know that even with a legal basis for providing education for Indigenous peoples and Quilombola populations, this entire process of protagonism has not been easy, as they have traveled and continue to traverse paths of struggle, aimed at achieving the positive and necessary visibility of Indigenous and Afro-descendant identity values, and for their histories and belongings to be reinterpreted positively within and through the meanders of formal education.

In other words, current educational policies do not simply support the fulfillment of an education that contemplates and values the cultural specificities of the country. It is not only an official legal framework, but it is constituted and has been constructed through the struggles and demands of social movements that have historically demanded the transformation of perspectives regarding the realization of a diverse, plural education that

(re)constructs positive identities, believing that the process of change driven by moments of struggle and social change would only be evidenced if orchestrated with the recreation of the senses and meanings of the role of education in understanding an education connected with the valorization of the belongings and identities of the different subjects who contributed to the history of the country.

This dossier, by presenting the theme of Indigenous and Quilombola Education from the perspective of educational policies, intends to provoke a look at Brazilian education that deconstructs an education that promotes whiteness, privileged access and permanence in places of knowledge production, and the imposition of an education that privileges colonizers and not the Afro-Indigenous Brazilian identity values.

Diversity, in its plural sense, traces the countless possibilities for dialogue, as well as the challenges imposed on the applicability of the well-constructed and presented legislations and guidelines in each article that makes up this collection. The texts allow us to reflect on the place of quilombola and indigenous issues in national education and the need to ensure that the normative framework that guides compliance with these forms of education can strengthen the understanding of this referential as a necessary process articulated to the exercise of equity and difference in the Brazilian educational process. And, above all, to present them with the potential for attribute, qualified intervention, capacity for innovation, and educational transformation based on their cosmologies and ontologies.

This dossier features an interview with two women leaders in their communities and peoples: Eliane Boroponepa Monzilar, an indigenous woman from the Umutina/MT land, PhD in Anthropology from the UnB (University of Brasília) and a Basic Education teacher, and Marta Quintiliano, a quilombola woman from the Vó Rita Quilombo/GO, a doctoral candidate in Social Anthropology, with an emphasis on Ethnopolitics, resistance, and epistemological transformations, in the Postgraduate Program in Social Anthropology (PPGAS) at the Federal University of Goiás (UFG). Both, based on their experience and power in the exercise of “place of speech” (Ribeiro, 2017), elaborate a unique account of education in Brazil, understood as a political space of constant struggle, linked to teaching as a formal institution.

The dossier comprises twenty articles, one of which is developed from an international perspective. All articles underwent a rigorous evaluation process, during which researchers with expertise in the area were selected. The representation of the articles includes researchers and Higher Education Institutions from various regions of the country, as well as social movements, such as IMENA/AP. Among the HEIs, there is a rich and significant regional diversity: Federal University of Pará, State University of Amapá, Federal University of Acre,

Federal University of Amazonas, Federal University of Tocantins, Federal University of Sergipe, Federal University of Rio Grande do Norte, Federal University of Recôncavo da Bahia, Federal University of Grande Dourados, Federal University of Mato Grosso do Sul, Federal University of Goiás, Federal University of Minas Gerais, Federal University of Uberlândia, State University of Ponta Grossa, Federal University of Santa Catarina, Federal University of Rio Grande do Sul, State University of Western Paraná, Black Women's Institute of Amapá (IMENA), Department of Education of the State of Paraná, National Autonomous University of Mexico, and the University of Warsaw.

The content addresses themes related to the curriculum, pedagogical principles and foundations, as established by the Curriculum Guidelines, as well as issues such as teacher training, access, and retention in higher education. The methodologies used include experience reports and case studies, focusing on qualitative or bibliographic research. In all cases, the research identifies the reality, the viabilities, the problems, and points out the existing potentialities.

Regarding the curriculum, possibilities are presented for its enrichment by incorporating the cosmologies and cultures of Indigenous and Quilombola communities. Vionicia Ortiz Fernandes, Rhuan Guilherme Tardo Ribeiro, and Bruna Marques Duarte present the article “Teaching Mathematics Through the Takua or Taquary in the Jaguapiré Village”, which describes the instrument known as Takua or Taquary used by women in Indigenous songs and dances, known as Jeroky. They present a lesson plan that articulates knowledge about geometric solids, plane figures, and traditional knowledge about the Takua. Jessica Araújo dos Santos and Edinéia Tavares Lopes, in “The knowledge and practices of the sword of fire: possibilities for science education in quilombola school education”, offer a reflection on the production of the Sword of Fire as a theme for Science Education in the school of the Porto d’Areia Quilombola community, considering a contextualization proposal based on criteria grounded in Paulo Freire and the National Curriculum Guidelines for Quilombola School Education.

From the perspective of the principles of the national curriculum guidelines for Indigenous and Quilombola peoples, the articles by Alexandre Herbetta, Aurora Badillo Ochoa, Gregório Huhte Krahô, and Jose Cohxyj Krikati stand out - “Cartographies of Interculturality: Epistemological Considerations in Educational Policies”. With reference to the project “Cartographies of Interculturality: pains, obstacles, joys, advances, and epistemological transformations through educational policies”, carried out through post-doctoral research in the Mexican Mesoamerican region, the article constitutes one of the first explorations of the research results, in which it systematizes a topography on the variation

between intercultural policies, highlighting some elements of intercultural policies in both countries, attempting to collaborate in fostering and refining such policies, which are fundamental for the university, democracy, and the territories.

Leila Tavares Silva do Nascimento and Lúcia de Fátima Melo present “The indigenous school education policy in the State of Acre: between the riverbanks and intersections of knowledge”, in which they develop a discussion about the Indigenous schooling policy in the state of Acre, confronting the reality and the difficulty of the legislation’s applicability. They verify that official documents convey the valorization of Indigenous peoples, their languages, and their own formulation of knowledge. However, the Brazilian legislation that advocates guaranteeing these rights is the same one that restricts their full access to differentiated education due to the bureaucratic and administrative elements imposed on the school space as a social institution constructed, in its entirety, based on Western culture.

Maria das Dores do Rosário Almeida and Joana Carmen do Nascimento Machado address quilombola education and sustainable development in perspective in the state of Amapá, analyzing the importance of the “Educating for equality – quilombo my identity” Project, developed by the Daniel de Carvalho State Quilombola School, in light of Law No. 10.639/2003, and its interface with the sustainable development policy of the state of Amapá.

Ione da Silva Jovino, Ligia Paula Couto, Letícia Fraga, and Ronna Freitas de Oliveira present “The concept of equity and quilombola school education in Paraná” with some results of an applied research on equity in High School, referring to quilombola school education in Paraná (PR), consisting of a theoretical discussion with bibliographic survey. The discussion begins with the concept of equity in education in a broad sense, being understood as a way to provide distribution of rights, resources and opportunities in a fairer manner, with impartiality.

Indigenous school education: from the integrationist policy to the constitutional right of authorship by Lucielton Tavares de Almeida and Maria Cristina Leandro de Paiva analyzes the Brazilian legislative panorama that governs indigenous school education policies, starting from the Federal Constitution of 1988 to the present day, and gathers documents resulting from centuries of struggles by indigenous social movements for the right to a quality education. The text presents the systematization of data concerning the current situation of these schools in the Brazilian territory.

“The implementation of the National Curriculum Guidelines for Quilombola School Education in Basic Education: a Brazilian context of theoretical production” authored by Lívia de Oliveira Guimarães and Patricia Montanari Giraldi, is a bibliographic study on the implementation of Quilombola School Education. It analyzes



academic productions present on six digital platforms, with the inclusion criterion being the presence of the term “National Curriculum Guidelines for quilombola school education” in the title, abstract, or keywords.

Andréia Martins da Cunha and Shirley Aparecida de Miranda present the article “‘Preferentially Quilombola’ - the crossroads of territory, teaching, and Quilombola School Education policy” and construct a reflection on the shifts provoked by the implementation of an educational policy aimed at Quilombola School Education (QSE). This reflection stems from the premise that the prerogative “preferentially quilombola”, instituted within the context of Minas Gerais’ QSE policy, brings to the forefront tensions and conflicts that focus on the confiscation of an identity and the insurgent process of its re-signification. Being quilombola, being a quilombola teacher, more than competing for a functional space in the school institution, speaks to the existence of an identity in the political field, an existence in dispute.

Ivonete Nink Soares, Weidila Nink Dias, and Diego Aram Meghdessian Bedrosian are the authors of the article “Linguistic Policies in Indigenous School Education”, which examines linguistic policies and their implications for indigenous school education. The study emphasizes historical trajectories and contemporary challenges, analyzing how linguistic policies influence the preservation and revitalization of indigenous languages within the context of indigenous school education. In addition to identifying the obstacles that persist in the implementation of intercultural and bilingual education, this research seeks to contribute to the reflection and development of more effective and inclusive educational linguistic policies.

“The educational experience of the Juruna People: community pedagogical work in the construction of a border school” is the result of the work of Francilene de Aguiar Parente, Irlanda do Socorro de Oliveira Miléo, and Taiane Lima Silva. This work discusses how the Juruna people of Km 17 – a stretch located between the municipalities of Altamira and Vitória do Xingu, in the state of Pará – are using the existing school in the Boa Vista community to demarcate their identity boundaries. It analyzes the construction of Juruna identity in its relationship with the pedagogical thinking and practice of the Boa Vista village school, highlighting, in school practices, the adherence to the legal precepts of the indigenous school education policy and the strengthening of ethnic identity, especially when in the process of ethnogenesis.

In the article “Language rights, indigenous cultures and intercultural education in (Portuguese) as an additional language: approaches from the Brazilian and Polish contexts”, Samuel Figueira-Cardoso 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 stems from the

conception of language as a historical and social phenomenon (Marcuschi, 2008), analyzing linguistic rights in both countries (Pisarek, 2011; Szwajczuk, 2013, Przybyła-Wilkin, 2021) and reflecting on the incorporation of these languages into society.

Linked to the theme of Indigenous Teacher Training, the following articles stand out: “The Palikur Indigenous people and their ethnic identity in the pedagogical practice of teachers in the Kumenê Village of the Amapá Amazon”, authored by José Adnilton Oliveira Ferreira, Elivaldo Serrão Custodio, and Cleuma Roberta de Souzar Marinho, presenting a study of the Palikur indigenous people and their ethnic identity in the pedagogical practice of non-indigenous teachers in the Kumenê Village of the Amapá Amazon, in the second phase of elementary education of the Modular Organization System of Indigenous Education of the state of Amapá. It starts from the problem: what pedagogical practices developed by non-indigenous teachers in the indigenous school curriculum strengthen the ethnic identity of the Palikur people? And “The silencing of the theme of continuing education for non-indigenous teachers working in indigenous schools”, authored by Aurineia Claudio Martins and Nayana Cristina Gomes Teles, presenting the results of a research that analyzed how the theme of continuing education for non-indigenous teachers has been explored, aiming to contribute to a broader reflection on the needs and challenges of teaching performance in indigenous school education, as well as investigated the national production on this theme, seeking to map research in Brazilian post-graduation and discuss the characteristics of the continuing education offered to non-indigenous teachers who work in indigenous schools.

The topic of access and retention of Indigenous people and Quilombolas in universities is addressed in several articles. The first, “The retention process of indigenous students admitted through the vestibular for indigenous peoples at UNIOESTE”, by Magueda Thomaz Villas Boas and Marize Rauber Engelbrecht, investigates the retention of Indigenous students admitted through the specific vestibular exam for Indigenous peoples at the State University of Western Paraná (UNIOESTE), with the aim of understanding and analyzing the continuity of these students in the institution’s undergraduate courses.

In the article “Implementation and results of the pilot project for indigenous and quilombola student retention at UFT: an experience report”, Etienne Fabbrin Pires Oliveira and Laranna Prestes Catalão report on the pioneering experience of the Porto Nacional campus of the Federal University of Tocantins (UFT), which, in 2023, created and implemented a pilot project to welcome and retain Indigenous and Quilombola students, analyzing indicators from various dimensions, such as welcoming, housing, food, transportation, social inclusion, psychosocial support, and pedagogical support.



The article “10 Years of the Special Selection Process at UFPA: achievements and challenges of the insertion of the Indigenous movement in higher education in Pará”, by Gabriel Silva Braga, Denise Machado Cardoso, Elaine Bruno Lima Baré, and Antônio José Marinho Aguiar Neto Piratapuia, analyzes the advances and challenges after ten years of the Special Selection Process at the Federal University of Pará (UFPA), established in 2010, based on official data, bibliographic survey, and interviews with leaders of the Association of Indigenous Students of UFPA.

The study “Conditions of Entry and Permanence of Indigenous People in Federal Institutions of Higher Education between 2013 and 2019”, by Everson Meireles, Luciana Alaíde Alves Santana, José Jorge de Carvalho, and Paulo Gabriel Soledade Nacif, assesses the effects of affirmative action policies on the entry and permanence of Indigenous students in Federal Institutions of Higher Education (IFES), based on two descriptive-exploratory studies with data from 65 IFES and 3,001 Indigenous students, analyzing the students’ profile, conditions of access and permanence, and the proportion of Indigenous people in the population of each Federation Unit.

The article “Is the university for indigenous and quilombola people?” by Maria Fernanda Monteiro Favacho, Marcela Montalvão Teti, and Daniele Vasco dos Santos, reflects on the processes of access and permanence of Indigenous and Quilombola people in Brazilian higher education, highlighting the complexity of the inclusion of traditional peoples in universities and the challenges faced in access and permanence.

In the field of reflections on education financing policies, the article “Educational financing public policies and the exercise of equity in the direct money to school program”, authored by Cairo Mohamad Ibrahim Katrib, Filipi Silva Limonta, and Hilda Souza Pereira, discusses public educational financing policies in Brazil, especially the Direct Money to School Program (PDDE) of the National Fund for Education (FNDE) from the perspective of the Direct Money to School Program and its contribution to the implementation of actions aimed at valuing equity and improving the quality of Quilombola school education, highlighting that the equity policy, in order to consolidate itself, depends on democratic and equitable school management of the schools included and the planning of financial investment anchored to the local realities of the schools served by the Program.

In this context, the breadth and depth of the articles are noteworthy, as they address the main issues and themes related to the subject matter. Productions of this magnitude and relevance indicate the need to expand research focused on Indigenous and Quilombola school education, with the goal of increasing its visibility and demonstrating that these experiences can contribute significantly to the improvement of school education in general.

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