

Black and indigenous voices: ongoing educational policies, developing challenges

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We must treat equals equally and unequals unequally, in proportion to their inequality (Aristotle, 384-322 BC).

The classic Aristotelian maxim, in epigraph, written over twenty centuries ago in Nicomachean Ethics, Book V, has traversed contexts and influenced international treaties, constitutional charters, and infra-constitutional legislation. The Federal Constitution of 1988, in its Article 5, stipulates that “Everyone is equal before the law, without distinction of any kind [...]”. This legal provision, in turn, constitutes a fundamental pillar of human dignity and an essential foundation of the Democratic State of Law, which solidifies the principles of a just and supportive society, without prejudice and any form of discrimination. From this perspective, the Federal Constitution also provides, in its Article 3, item IV, “to promote the well-being of all, without prejudice as to origin, race, sex, color, age and any other forms of discrimination”.

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The Brazilian legal system is prolific in terms of mechanisms aimed at curbing racist practices and prejudice against indigenous peoples. The achievements expressed in the legal sphere are derived from a broad mobilization of the Black and Indigenous movements, which have historically produced actions and strategies developed by Black and Indigenous peoples, communities, and organizations to defend their collective rights and interests. Below, we highlight some legal provisions, originating from the organization of civil society and welcomed by the political society:

- Law No. 7,716, of January 5, 1989. Defines crimes resulting from prejudice based on race or color. The law classifies as crimes conduct such as preventing people from accessing public positions or schools, and prohibits the denial of employment in private companies. These crimes are imprescriptible and non-bailable;
- Law No. 9,459, of May 13, 1997. Amends Articles 1 and 20 of Law No. 7,716/1989, which defines crimes resulting from prejudice based on race or color;
- Decree No. 4,228, of May 13, 2002. Establishes, within the scope of the Federal Public Administration, the National Affirmative Action Program and provides other measures;
- Law No. 10,639, of January 9, 2003. Establishes the guidelines and bases of national education, to include in the official curriculum of the Education Network the mandatory theme “Afro-Brazilian History and Culture”, and provides other measures;
- Decree No. 4,887, of November 20, 2003. Regulates the procedure for the identification, recognition, delimitation, demarcation, and titling of lands occupied by remnants of quilombo communities;
- Decree No. 4,886, of November 20, 2003. Establishes the National Policy for the Promotion of Racial Equality (PNPIR) and provides other measures;
- Law No. 11,645, of March 10, 2008. Makes the teaching of indigenous and Afro-Brazilian history and culture mandatory in public and private elementary and high schools;
- Law No. 12,288, of July 20, 2010. Establishes the Statute of Racial Equality;
- Law No. 14,402, of July 8, 2022. Defines April 19 as Indigenous Peoples’ Day, replacing Indian Day;
- Law No. 14,402, of July 8, 2022. Defines April 19 as Indigenous Peoples’ Day, replacing Indian Day;
- Law No. 14,532, of January 11, 2023, classifies racial slurs as a crime of racism.

The list of legal provisions above is emblematic of the organizational potential of the Black and Indigenous movement, bringing together efforts and articulated struggle strategies between communities, peoples, and organizations in favor of a common agenda and struggle interests. These provisions have been fundamental in consolidating the anti-racist struggle and mitigating **ethnocide, which reverberates through explicit and tacit mechanisms for exterminating material and immaterial culture**. Furthermore, some laws classify any practice of prejudice based on color or race as a misdemeanor, criminalize the practice of racial discrimination, such as Law 7,716/1989, which defines crimes resulting from prejudice based on race or color, and the Federal Constitution itself, which provides for racism as a non-bailable and imprescriptible crime. We also have legislation in the field of educational policies, which has been fundamental for guaranteeing the right to equal treatment, human dignity, and protection against racist and ethnophobic acts.

However, research in the field of Human Sciences, and specifically in the field of educational policies, shows that cultural changes are still tenuous regarding the legitimacy and due importance of the Black and Indigenous population in the construction of national history, culture, and identity. There are still many challenges to overcome distorted and stereotyped images of these populations, and to erase the spectrum of prejudiced views, which, in a capillary way, are substantiated throughout the social fabric. Contemporary violence against the Black and Indigenous population is structural and multifaceted, often invisible to the eyes of the State, but fully visible in the high rates of homicide, illiteracy, unemployment, underemployment, prison population, among other elements that correspond to the affront to human dignity.

According to data from the 2022 IBGE census, Brazil has 1,693,535 Indigenous people, representing 0.83% of the country's total population. The census showed an increase in literacy among Indigenous people. In 2022, 84.9% (one million) of the 1.2 million Indigenous people aged 15 or older were literate, compared to 76.6% in 2010. However, this number is below the national average, which was 93% in 2022. Indigenous women and the elderly are the most affected by illiteracy. In contrast to the improved performance in literacy, census data demonstrate precariousness regarding basic sanitation.

In 2022, the majority (69.1%) of Indigenous people living in permanent private households experienced at least one situation of precariousness or lack of basic sanitation related to water supply, sewage disposal, or waste disposal. In total, there were 1.1 million Indigenous people in this situation (IBGE, 2024, n. p.).

According to the IBGE's synthesis of social indicators (2023), data has shown unequal access of different population groups to basic goods and services necessary for well-being (such as health, education, housing, work, income, etc.) also for the Black population. According to the Institute,

Even with the implementation of income transfer programs, such as Auxílio Brasil and, more recently, the emergency programs adopted in 2020, like Auxílio Emergencial (Emergency Aid), as well as public policies aimed at expanding this population's access to the aforementioned goods and services, the greatest impacts on the Black or Brown population, for example, have not been able to reverse the historical inequalities that maintain their situation of greater socioeconomic vulnerability (IBGE, 2023, n. p.).

The inequalities observed today stem from long-lasting cultural and social processes, built under the sign of racism, marginalization, and discrimination that have been perpetuated and cross different contexts. It is evident that we need to interrupt the irrationality of historical processes that subjugate and dehumanize the Black and Indigenous populations through multiple and diverse mechanisms.

In line with the anti-racist struggle, the *Revista Educação e Políticas em Debate* made available to readers, in 2020, two issues with dossiers that dealt with the theme of educational policies promoting racial equality: v. 9, no. 3, through the dossier ***Educational Policies for Racial Equality: Conceptions, Reflections and Pluralities*** and v. 9, Special Issue, with the dossier *Educational Policies for Racial Equality: Practices and Knowledge for an Anti-Racist Education*. These dossiers provided important contributions on educational policies promoting racial equality, based on the discussion of theoretical-methodological reflections and educational research that encompassed the recognition of sociocultural diversity and the fight against racism and discrimination.

The current edition (v. 14, n. 1, 2025), which we now present to readers, engages with the themes of previous special issues and contributes to their expansion through the circulation of analyses on Quilombola education and Indigenous education, promoting the dissemination of knowledge in this field and the publication of studies with mapping, analyses, and investigations on the topic at hand. Indeed, this edition, **through the special issue** *Public Policies for Indigenous and Quilombola Education: Dialogues, Educational Practices, Multicultural Contexts, and Epistemological Pluralities*, aims to contribute to the legitimacy of an affirmative view of diversity on the social scene.

The collection of articles that makes up the special issue is a vigorous gradient for the socialization of reflections, educational experiences, and debates on the construction and implementation of public educational policies directed at the Indigenous and Quilombola

populations. Grounded in fruitful research, the articles highlight dilemmas and challenges for the constitution of anti-racist education in general and focus on different levels, from basic education to higher education, and educational modalities – Indigenous education and Quilombola education.

The analyses show that the historical struggle of social movements, allied with progressive sectors of the State, has produced, in recent decades, advances for these socially and economically impoverished strata, such as the implementation of affirmative action policies. However, several texts allow us to conclude that it is necessary to overcome the adoption of punctual policies and advance towards the structural dimension of State policies. The analyses that carry black and indigenous voices, referenced in the experiences of native peoples and Afro-Brazilians, are powerful and place us before an engaging production, urging us to develop broader reflections.

In addition to the nineteen articles and the interview with Eliane Boroponepa Monzilar – the first Indigenous woman to earn a doctorate in Anthropology from the University of Brasília (UnB) – and with anthropologist **Marta Quintiliano – leader of the Vó Rita Quilombola Community, in Trindade/GO** –, which comprise the dossier, the present issue features three articles in the “Continuous Demand” section, which address issues related to educational policies, and a review on Artificial Intelligence.

The first text in the aforementioned section, entitled “The School Curriculum in the Context of Compliance with Socio-Educational Measures”, authored by Hosmária Aparecida Souza Aguiar Maia, Hugo Barbosa de Paulo, and Zilmar Gonçalves Santos, from the State University of Montes Claros, presents the characteristics and functions of the school curriculum, as well as its conceptualization and implications in the educational space, with a special focus on the school curriculum proposed for educational institutions that serve adolescents and young people serving socio-educational measures as a result of committing infractions. Based on questions about how the school curriculum should be structured to meet the specific needs of teaching and learning for students serving socio-educational measures, the authors present summaries of a bibliographic and documentary research in which they discuss the development of the school curriculum aimed at serving adolescents and young people serving socio-educational measures.

The second text in the section, authored by Alexandre Garcia de Farias, Roberto Bazanini, both from Paulista University (UNIP), and Alberiza Garcia de Farias, from the Federal University of Piauí (UFPI), is entitled “The Relevance of Organizational Culture and Leadership: An Analysis of Perception”. The work in question discusses managers’

perceptions of organizational culture and leadership in the context of the Federal Institute of Piauí (IFPI) on the Floriano/PI campus. Based on a descriptive study with a qualitative research approach, the text provides data from semi-structured interviews conducted with IFPI managers, highlighting the habits and values of the organizational culture in management work for the good performance of federal institutes.

Finally, the third and last text, entitled “The Execution of PDDE in the Northeast Region of Brazil and the Managerial Performance of Schools (2020-2022),” by Vitor Sergio Almeida, Federal University of Uberlândia (UFU), and Magna França, Federal University of Rio Grande do Norte (UFRN), presents discussions on the Programa Dinheiro Direto na Escola (PDDE) [Direct Money to School Program], a financial decentralization program, which transfers resources directly to Basic Education schools. Based on results from the Cecampe Northeast evaluations, period 2020-2022, the text presents syntheses on the trajectory of PDDE transfers, encompassing variables such as: execution of received resources, operational difficulties for capturing resources and/or rendering accounts, participatory management, and spatial configurations. The authors highlight positive results concerning the Program, such as the conditions of execution, timely rendering of accounts, and reduction of operational difficulties by the Unidade Executora Própria (UEX) [Own Implementing Unit], and emphasize the importance of managers in carrying out planning, prioritizing priorities, and monitoring the execution of actions.

The texts in the dossier, from the “Continuous Demand” section, as well as the interviews and review, converge, through different lenses, to problematize elements of contemporary educational policies. We hope that the interactions between the authors and readers, mediated by the Journal, can deepen reflections and broaden analytical frameworks on the theme that occupies centrality in this issue. We thank Professor Andreia Rosalina Silva, from the University of São Paulo (USP), and Professor Cairo Mohamad Ibrahim Katrib, from UFU, for organizing the dossier, the authors who contributed with the articles, and the fundamental work of the reviewers and proofreaders. We also thank the Editorial Board, the technical advisory, and the Journal’s secretary, who collaborated in the editing of this issue. With the assertion of the American philosopher, Angela Davis, we conclude this editorial with the desire that the reflections shared here may contribute to educational policies and practices aimed at deconstructing stereotypes, prejudices, and intolerance towards the Black population and Indigenous peoples, and at strengthening the incessant anti-racist struggle: “In a racist society, it is not enough to be non-racist. It is necessary to be anti-racist”.

We wish everyone an excellent reading!

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