

Estudos empíricos sobre a implementação da Lei n.º 10.639/03 nos institutos federais

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Resumo

O objetivo deste Article é analisar pesquisas empíricas que possam explicitar como são trabalhadas as relações étnico-raciais nos Institutos Federais em acordo com a Lei n.º 10.639/03 e o Plano Nacional para Educação das Relações Étnico-Raciais. Analisaram-se textos selecionados a partir da consulta em Biblioteca Eletrônica Científica. Os resultados indicaram lacunas nos documentos institucionais e, também, que muitos docentes e estudantes não se (re)conhecem nessa proposta educativa. Conclui-se que as discussões acerca do conteúdo dessa lei precisam ser ampliadas no âmbito dos Institutos Federais, a fim de que o estudante trabalhador, pela compreensão dos mecanismos sociais de inclusão e exclusão, possa se tornar mais crítico, contribuindo para a transformação dessa realidade em estudo.

Palavras-chave: Cursos técnicos integrados. Educação profissional. Lei 10.639/03.

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Empirical studies on the implementation of Law No. 10,639 of 2003 in federal institutes

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Abstract

The objective of this article is to analyze empirical research that can explain how Federal Institutes work ethnic-racial relations in accordance with Law n.º 10,639 of 2003 and the National Plan for Education of Ethnic-Racial Relations. Selected texts were analyzed from the consultation in the Scientific Electronic Library. The results indicated gaps in the institutional documents, and that many professors and students do not recognize themselves in this educational proposal. It is concluded that the discussions about the content of this law need to be expanded within the Federal Institutes, so that the working student, by understanding the social mechanisms of inclusion and exclusion, can become more critical, contributing to the transformation of this reality in study.

Keywords: Integrated Technical Courses. Professional education. Law No. 10,639 of 2003.

Estudios empíricos sobre la Ley N° 10.639 de 2003 en institutos federales

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Resumen

El objetivo de este artículo es analizar investigaciones empíricas que se puedan explicar cómo se trabajan las relaciones étnico-raciales en los Institutos Federales de acuerdo con la Ley n.º 10.639 y el Plan Nacional de Educación en Relaciones Étnico-Raciales. Los textos analizados fueron seleccionados después de la consulta previa a la Biblioteca Científica Electrónica. Los resultados indicaron vacíos en los documentos institucionales, y también que muchos profesores y estudiantes no se conocen ni se reconocen en esta propuesta educativa. Se concluye que es necesario ampliar las discusiones sobre el contenido de esta ley en el ámbito de los Institutos Federales, para que el estudiante trabajador, al comprender los mecanismos sociales de inclusión y exclusión, se pueda tornarse más crítico, contribuyendo a la transformación de esta realidad en estudio.

Palabras clave: Cursos técnicos integrados. Educación profesional. Ley n° 10.639 de 2003.

Introduction

The Federal Institutes of Education, Science, and Technology (IFs), established by Law No. 11,892 of December 29, 2008 (BRAZIL, Law 11,892, 2008), offer various levels and modalities of education. Their purposes include providing integrated high school education, subsequent technical courses, initial training, Youth and Adult Education integrated with professional education, higher education, and postgraduate programs.

The IFs were created with the mission to reduce the duality between academic and vocational education by integrating general education with professional training, enabling students to advance not only into the workforce but also into higher education, even within the same institution. Federal Institutes are expected to prioritize the vertical integration of education, as outlined in the Basic Document of Professional and Technological Education (BRAZIL, DBEPT, 2007). This proposal aims at comprehensive human development, taking into account all the specific needs of students and broadening their understanding of how society is structured and their own place within it.

The IFs seek to address historically recorded exclusion by providing a quality and comprehensive education. This research specifically focuses on issues related to the Black community, examining the implementation and actions within the IFs that comply with Law No. 10,639 of January 9, 2003. This law amends Law No. 9,394 of December 20, 1996, which establishes the guidelines and bases of national education, to include the mandatory inclusion of "Afro-Brazilian History and Culture" in the official curriculum (BRAZIL, Law 10,639, 2003). The motivation for this research stems from the primary researcher being of African descent and having a personal interest in this subject. Additionally, these discussions are part of a broader study conducted within the Professional Master's Program in Federal Network Education (ProfEPT).

The research problem addresses social, gender, and racial inequalities established throughout Brazilian history as a result of the enslavement of Black people and the public policies that excluded them from social goods such as education and valued work, which are linked to academic training. It is noted that the enslavement and commercialization of African people were designed to support the development of the capitalist system, which expanded from the European mercantilist movement (FEDERICI, 2019). The expansion of colonization in the Americas and the implementation of new productive cultures created a demand for cheap labor in a process of extreme exploitation, as had

been occurring in European markets to enhance the surplus value of products traded between colonies and metropolises.

Regarding the period of enslavement, it is observed that since the Empire, the federal government legislated to prevent the Black population from accessing education and land. Furthermore, as will be discussed in more detail in the theoretical framework, after abolition, the Brazilian Penal Code also targeted Black culture by criminalizing capoeira and imposing imprisonment for "idle" Black individuals who were without work. On the other hand, there was facilitation for European immigrants to purchase land, and subsequently, quotas were established for students in "agricultural secondary education and higher education institutions of Agriculture and Veterinary Medicine maintained by the Union" (BRAZIL, Law 5,465, 1968), among other aspects.

Throughout the entire period of enslavement, the Black population engaged in struggles, and in 1888, the abolition of slavery was incomplete³ However, the demands of the Black Movement for equity only gained significant traction from the 1990s onwards. In the 1980s, the Black Movement "[...] highlighted and emphasized education as a crucial space-time for intervention and social emancipation, even amidst waves of conservative regulation and capitalist violence" (GOMES, 2017, p. 25). Among the many points of discussion, Black intellectuals began to question racial stereotypes found in textbooks some of which persist to this day leading to the creation of new pedagogies and curricula, as well as discussions on the importance of studying the history of Africa, the cradle of humanity.

Within this issue, the objective of this research is defined as analyzing empirical studies that can elucidate how ethnic-racial relations are being addressed in Federal Institutes in accordance with Law No. 10.639/03 and the National Plan for the Implementation of National Curriculum Guidelines for Education on Ethnic-Racial Relations and for Teaching Afro-Brazilian and African History and Culture (PIDCRER) (BRAZIL, PIDCRER, 2013). Despite nearly 20 years since its approval, it is observed that the proposal presented in this law has not yet been fully integrated into school curricula.

Thus, this investigation is justified by the need to expand the understanding of what has been researched and disseminated regarding the subject, in terms of adopted methodological procedures and results found, reflecting how the theme is being addressed in this educational context. Regarding

³ The abolition was incomplete because the document did not provide any form of compensation to the enslaved individuals, as evidenced in the theoretical background.

the relevance of the results of this investigation, it points to the theoretical qualification of these researchers on the topic, as well as the dissemination of data to the national and international scientific community through the publicizing of the research, which involves ethnic-racial relations according to the respective law.

It is hoped that these data will also contribute to the academic community as content for integral human formation, given that the content presented here proposes a broader version of Brazilian history by highlighting how the discourse of those who have always controlled social institutions shaped Brazilian legislation. These legislations have limited the lives of the Black population at all levels, hindered the resistance movements that African and Afro-Brazilian people have provided and continue to provide against colonization, slavery, discrimination, and racism. These historical relations and contradictions, as well as the resistance movements of this group, are presented in the next section.

Theoretical Framework

This section presents the theoretical framework supporting the current research. The first subsection outlines the principles of Professional and Technological Education, emphasizing the Base Document of Professional and Technological Education (BRASIL, DBEPT, 2007), as well as the works of Frigotto, Ciavatta, and Ramos (2005) and Ramos (2014). The second subsection focuses on the legislations that underpin the exclusionary perspective of Afro-descendants within the Brazilian social system. Finally, the third subsection addresses organized Black movements and the laws seeking to address the historical process of exclusion faced by this group of Brazilians, drawing on theoretical foundations from Domingues (2007) and Gomes (2017).

Foundations of Professional, Scientific, and Technological Education

Article 2 of Law No. 11,892 of December 29, 2008 states that

Federal Institutes are institutions of higher education, basic education, and professional education, with multiple curricula and campuses. They specialize in offering professional and technological education in various modalities, based on the integration of technical and technological knowledge with pedagogical practices, in accordance with this Law (BRASIL, Lei 11.892, 2008).

This law enables the Institutes to cater to different levels and modalities of education and to address the dimensions of work, science, technology, and culture. They are required to ensure that at least 50% of their places are allocated for technical high school courses, preferably integrated with high school education, and 20% of their places are allocated for undergraduate courses, with a focus on the relationship between teaching, research, and extension.

Following a period of debate, thinkers and educators developed the "*Documento Base da Educação Profissional Técnica de Nível Médio Integrada ao Ensino Médio*" (Base Document of Integrated Technical Professional Education at the Secondary Level) (BRASIL, DBEPT, 2007), which prioritizes professional education integrated with high school education. From a perspective of holistic formation, this document emphasizes the need to consider work as an educational principle, stating that educational practice should bridge the gap between manual and intellectual work, incorporating intellectual dimensions into productive work, thus training workers for technical tasks and also enabling them to act as leaders and citizens. Therefore, the meaning of work extends beyond merely serving the capitalist economic system.

As stated in the *Documento Base da EPT* of 2007 (BRASIL, DBEPT, 2007), work can be understood in two senses: the historical sense of work reflects, within the capitalist system, the domination of a profession where the worker sells their labor to meet basic survival needs, commonly referred to as employment. The same authors also clarify that, unlike animals, which are biologically regulated to instinctively respond to their environment, humans have the capacity to create and recreate their existence through conscious labor. Therefore, work is not limited to employment or tasks exchanged for a salary but encompasses the transformations through access to social, psychological, and emotional dimensions, which occur in dialectical relations, thereby defining work in its ontological sense, as it derives from the human need to create means of subsistence, protect oneself from environmental changes, etc.

In this relationship, work becomes an educational principle when the worker is aware of the connections between work, science, technology, and culture. Regarding the concept of science, it refers to systematically acquired knowledge over time from considered realities; technology can be understood as a "transdisciplinary science of human production activities, the use of technical objects, and technological facts [...], from an educational perspective, it is the discipline that studies human work and its relations with technical processes" (MACHADO, 2008, *apud* RAMOS 2014, p. 104).

Finally, "culture is the articulation between the set of representations and behaviors and the dynamic process of socialization, constituting the way of life of a determined population" (BRASIL, DBEPT, 2007, p. 44). The integration of these axes constitutes ongoing processes of social transformation.

Still within the proposal of integral education, the adoption of research as a pedagogical principle is emphasized, which is related to the production of knowledge, awakening in students "curiosity about the world around them, generating restlessness, so that they do not incorporate 'closed packages' of worldview, information, and knowledge, whether common sense, school-based, or scientific." (RAMOS, 2014, p. 93). This pedagogical practice seeks to grant intellectual autonomy to students so they can better understand the world and act upon nature, aiming to solve collective human problems while safeguarding environmental preservation, considering other beings and the needs of future generations.

The implementation of the EPT principles presented here requires that the erasures that allowed a single version of the history of the Black people, according to Adichie (2019), need to come to the surface, especially when it comes to the role of the Brazilian State in this process of exclusion and marginalization of this people, as discussed in the next subsection.

Brazilian Legislation and the Marginalization of the Black People

Around 1550, the trafficking of people from the African continent to be enslaved in Brazil began. It is important to remember that before the European invasion, the African continent was, and still is, made up of many peoples, diverse ethnicities, and varied customs.

Regarding this period of slave labor exploitation, it is noted that in 1824, the first Political Constitution of the Empire of Brazil was promulgated (BRASIL, Constitution of the Empire, 1824). In this citizens' rights charter, enslaved individuals did not gain citizenship status, and freed people were relegated to second-class citizens, unable to vote or be voted for, without the right to elect their representatives. The Law No. 1 of 1837, on Primary Instruction in Rio de Janeiro, in its Article 3 (BRASIL, Law 1, 1837), states: "The following are prohibited from attending Public Schools: 1. All persons suffering from contagious diseases. 2. Slaves, and African blacks, even if they are free or emancipated." As observed, the first law concerning education in this country prevents all Black individuals from studying, even those not in the condition of someone else's property.

According to Gadelha (1989), in 1850, Law No. 581 of September 4, known as the Eusébio de Queirós Law, came into effect, which legally abolished the trafficking of enslaved people. Two weeks after this law, Law No. 601 of September 18 was enacted, known as the Land Law. This law outlined the occupation of Brazilian territory, presenting an obstacle to the acquisition of small properties and prioritizing large estates

Regarding enslaved individuals, the law also claimed the need to replace slave labor. It aimed to address the new irrationality that had affected the slave system, increasing the cost of enslaved individuals and their exploitation, which was a major consequence of the abolition of the African slave trade. However, the capitalist objectives of the landowners would only be achieved if access to land for former slaves and native workers was obstructed (GADELHA, 1989, p. 161).

Continuing with this exclusionary approach, Decree No. 1,331 of February 17, 1854, prohibited the enrollment and attendance of enslaved individuals in public schools, as well as the provision of education for Black adults, which was subject to the availability of teachers (BRASIL, Decree 1.331, 1854).

In 1871, according to Peres (2002), Law No. 2,040 of September 28, known as the Law of Free Womb, declared the children born to enslaved mothers as free from that date forward. However, these children remained with their mothers and under the authority of the mother's owner until they reached eight years of age. After this age, the owner could either turn the child over to the State, with compensation, or continue using their services until they turned 21. Furthermore, in 1878, Decree No. 7,031-a of September 6 established that Black people could only attend school during the night, in order to discipline them with moral and civil precepts, as abolition was deemed inevitable (Peres, 2002). However, before these workers reached 21, the abolition of slavery occurred.

In 1885, the Law of the Sexagenarians, Law No. 3,270 of September 28, was approved, which "Regulates the gradual extinction of the servile element" (BRASIL, Lei 3.270, 1885). This law granted freedom to enslaved individuals over 60 years old, but they still had to work for an additional three years to compensate their masters. These laws benefited few workers, as they rarely lived to 60 years. Additionally, in 1888, Law No. 3,353 of May 13, known as the Golden Law, abolished slavery. The law was summarized in two articles: "Art. 1: Slavery is declared extinct as of the date of this law in Brazil. Art. 2: Repeal of contrary provisions." Although the significance of this law cannot be denied, it is noteworthy that "blackest people were already free and liberated by that date... many

fought for their legal freedom through freedom actions and negotiations with their former masters" (CORD; SOUZA, 2018, p. 411). It is important to remember that, well before the Golden Law, there was already a very active abolitionist movement throughout Brazil.

Two years after abolition, Decree No. 528 of June 28, 1890 (BRASIL, Decreto 528, 1890) came into force. This document racially selected who could migrate, restricting the entry of indigenous Asian and African individuals, while others could enter freely as long as they had not committed crimes in their home countries. In the same year, the Penal Code – Decree No. 847 of October 11, 1890 (BRASIL, Decreto 847, 1890) decreed the imprisonment of "vagrants and capoeiristas." In other words, Black individuals wandering the streets, practicing capoeira, without employment or proof of residence, would be imprisoned. As evidenced by the same law, the State not only restricted the entry of non-whites into the country but also tightened its measures against Black individuals in an attempt to "cleanse" the cities.

In 1911, Decree No. 9,081 of November 3 (BRASIL, Decreto 9.081, 1911) approved a settlement service for the South and Southeast of Brazil, through which the Brazilian government committed to transporting, at the expense of the Union, immigrants under 60 years old, provided they were free of disease and criminal convictions. New immigrants were provided with tickets, food, and land. They arrived with their families, forming colonial nuclei, unlike Africans who were forcibly brought in the hold of infected ships, shackled, with little water and food, and, even after abolition, remained landless and without paid work.

The Federal Constitution of the Second Republic of 1934, in Article 138, tasked the Union, States, and Municipalities with promoting eugenic education. Decree-Law No. 7,967 of September 18, 1945 (BRASIL, Decreto-Lei 7.967, 1945) states that any foreigner could enter Brazil provided they met the requirements of Article 2: "The admission of immigrants will consider the need to preserve and develop, in the ethnic composition of the population, the most convenient characteristics of European ancestry, as well as the defense of the national worker"; that is, the State, once again reinforcing Decree No. 528 of 1890 and the 1934 Federal Constitution, privileged the white phenotype of European ancestry to the detriment of the Black phenotype.

In Brazil, during the final decades of the 20th century, in 1968, the quota law for children of farmers was enacted under Law No. 5,465 of July 3 (BRASIL, Lei 5.465, 1968), also known as the "boi law." This law allocated 50% of the slots in agricultural colleges and federal universities for

children of farmers living in rural areas, and 30% for those residing in cities and towns. This law remained in effect until 1985 and was accepted as a tool for agrarian reform, aiming at modernizing and expanding agricultural production through educational actions; however, it did not address land distribution for those excluded throughout the historical process.

This subsection has reflected on the main Brazilian legislations that, in some way, relate to the conditions of work and education from 1550 to 1968. The subsequent section will reference the actions of the Black Movement in crafting new legislations that support the development of public policies for the reparation, recognition, and valorization of Black people in the Brazilian State.

The Black Movement and Legislative Changes

After numerous laws systematically imposed barriers to the inclusion and social advancement of the Black population, the following section presents the legislations that, through the efforts of the Black Movement, address the needs of this population, particularly in the areas of education and the promotion of ethnic-racial diversity.

Since the first ships carrying enslaved Africans to Brazil, there have been Black resistance movements. However, in the 1980s, with the country's redemocratization, the Black Movement, “[...] through its key leaders and activists, highlighted education as a crucial space and time for intervention and social emancipation [...]” (GOMES, 2017, p. 25). It is also noteworthy that the Black Movement has been active in racial issues since the Proclamation of the Republic.

Domingues (2007) referred to the first phase of the Black Movement, characterized by the emergence of assistance, recreational, and/or cultural clubs, the Black press, the first political demands, and the Brazilian Black Front (FNB). Under Getúlio Vargas, some of the FNB's demands were met, such as the end of the prohibition on Black individuals joining the São Paulo Civil Guard. In 1937, during the Estado Novo period, the Brazilian Black Front, along with other political organizations of the time, was dissolved.

According to Domingues (2007), the second phase of the Black Movement spans from the Second Republic to the military dictatorship (1945–1964). One of the most important groups of this period was the Teatro Experimental do Negro (TEN), led primarily by Abdias Nascimento. Initially, TEN aimed to establish a theater group composed solely of Black authors. However, its objectives expanded over time to include publishing the newspaper *O Quilombo*, offering literacy and vocational

courses like sewing, and organizing the First Congress of Brazilian Blacks. According to Domingues (2007, p. 109), “Defending the civil rights of Blacks as human rights, TEN advocated for the creation of anti-discriminatory legislation for the country”

During this phase, the Black press became more prominent, with various newspapers protesting across the country. The first anti-discriminatory law in Brazil, Law No. 1,390 of July 3, 1951 (Afonso Arinos Law), was enacted, which included acts resulting from racial or color prejudice among penal infractions. With the military coup in 1964, the Black Movement faced a significant setback, with many activists exiled and accused of creating non-existent problems in Brazil, as the military regime claimed there was no racism in the country. Despite this, the movement continued to operate clandestinely. Notably, in 1971, Oliveira Silveira founded the Palmares Group in Porto Alegre. This group was the first to challenge the celebration of May 13 (the date the Lei Áurea was signed by Princess Isabel), proposing that November 20, the date of Zumbi dos Palmares’ death, should be commemorated as the day honoring the struggle against oppression (DOMINGUES, 2007).

Domingues (2007) refers to the third phase of the Black Movement as occurring from 1978 to 2000, during which the Unified Black Movement (*Movimento Negro Unificado*, MNU) took a strong stance against racial discrimination. According to the author, this phase featured a “[...] Marxist organization with Trotskyist orientation, the Socialist Convergence, which served as a political and ideological training ground for several key leaders of this new phase of the Black Movement” (DOMINGUES, 2007, p. 112). Among the movement's key goals were seeking international support for combating racism in the country and including African and Black history in school curricula.

As a result of this movement, May 13 was established as National Day of Protest Against Racism, and November 20 became National Black Consciousness Day. In this third phase

[...] the Black Movement began to frequently intervene in the educational sphere, with proposals grounded in revising the prejudiced content in textbooks; training teachers to develop an inter-ethnic pedagogy; reassessing the role of Black people in Brazilian history; and, finally, advocating for the inclusion of African history in school curricula. Additionally, there was a call for the emergence of "Black" literature as opposed to literature based on Eurocentric perspectives. (DOMINGUES, 2007 p.115).

Thus, the Black Movement Africanized itself by bringing the affirmation of Blackness to the center of discussion, valuing Black traits, beauty, and clothing, positively redefining the term "Black," reviving African names, especially of Yoruba origin, and the religious practices of African heritage.

During this period, the current Constitution of the Federative Republic of Brazil of 1988 established racism as an unbailable and imprescriptible crime, protecting freedom of conscience and belief. To strengthen advancements in Brazilian legislation, in 1995, the Zumbi dos Palmares March for Equality, Citizenship, and Life took place, gathering about 30,000 protesters in Brasília to mark the tricentennial of Zumbi's death, as explained by Medeiros (2005, p. 136). In this act, the President of the Republic was presented with the Program for Overcoming Racism and Racial Inequality with anti-racist proposals.

The outcomes of these movements led to the inclusion of the transversal theme of Cultural Diversity in the National Curriculum Parameters for elementary education in 1997. In 2001, with the Durban Conference in South Africa, Brazil, as a signatory, was compelled to implement anti-racism policies. In 2003, Law No. 10,639/03 was enacted, making the teaching of African and Afro-Brazilian History and Culture mandatory and amending the Guidelines and Bases Law (LDB) to add articles 26-A and 79-B: article 26-A mandates the teaching of African and Afro-Brazilian history and culture, and article 79-B includes November 20 as the National Day of Black Consciousness in the school calendar.

In 2008, Law No. 10,639/03 was amended by Law No. 11,645 of March 10, 2008 (BRAZIL, Law No. 11,645, 2008), which included the teaching of indigenous history and culture. Other achievements include the quota system for Black and Indigenous people in federal universities and institutes, as well as reserved positions in the federal public service. For the purposes of this study, only Law No. 10,639/03 is considered, taking into account the main actions to be developed according to PIDCRER, in the context of Vocational and Technological Education (EPT).

PIDCRER outlines six main actions to be promoted in EPT, with the first axis related to affirmative actions to ensure the access and permanence of Black students; the second axis addresses the establishment of Afro-Brazilian Studies Centers (NEABs) and/or related groups; the third axis refers to ongoing dialogue between Federal Institutes and forums on education and ethnic-racial diversity; the fourth axis pertains to using the law, its guidelines, and its national plan as a reference for developing political and pedagogical activities within the institution; the fifth axis involves

encouraging ongoing training of staff on ethnic-racial issues, with the institution itself promoting such training; the sixth and final axis concerns the publication of materials on the topic for teachers and students (BRASIL, PIDCRER, 2013).

After presenting these actions, Nilma Lino Gomes (2007) is revisited to reinforce that, without the struggle of the Black Movement—with all its tensions, challenges, and limitations—Brazil would not have advanced on racial and African issues. The knowledge produced on racial and African themes, from a critical and emancipatory perspective, as well as the racial equality promotion policies, are due to the Black Movement.

This subsection has discussed the organization of the Black Movement and how its actions have influenced the development of new national legislations aimed at addressing historically produced social and cultural issues. The next section will present the methodology of this research.

Methodology of this Research

This study aims to analyze empirical research that, in some way, can clarify how ethnic-racial issues are addressed in Federal Institutes in accordance with Law No. 10.639/03 and the PIDCRER. It is an applied research due to its relation to the teaching-learning process in the context of vocational education, with a qualitative approach, according to Severino (2007), as it considers that “the interpretation of phenomena and the attribution of meanings are fundamental in the research process [...]. It does not require the use of statistical methods and techniques.” For Silva and Menezes (2001, p. 20), in qualitative research, the natural environment is the direct source for data systematization and the researcher is the “key instrument,” with the objective being the construction of knowledge for all involved and for society. As the main research modality, content analysis was chosen (BARDIN, 2011), characterized as a set of techniques for analyzing different types of communication, with systematic and objective procedures for describing the content of messages. Content analysis allows for a critical reading of texts that constitute the data corpus under study, considering the relevant theoretical concepts related to the object.

As secondary research for data organization, bibliographic research is adopted, according to Severino (2007, p. 122), which “[...] based on the available record, resulting from previous research [...]”, provides analytical data. For Lima and Miotto (2007), this modality promotes the researcher’s engagement with the object of study through immersion in already published research, allowing for

greater possibilities of comparisons about the state of the art of the object of study. Regarding secondary research objectives (SEVERINO, 2007), explanatory research is adopted, which aims to present the description of the data found, and analytical research, through which data analysis occurs, following the conceptual bases related to the object of investigation.

In terms of methodological procedures, scientific texts were sought through Google Scholar, Scielo, and the CAPES Journal Portal, produced in the last decade (2010-2019), with descriptors: 'Law No. 10.639/03' and 'Federal Institute'. In the initial search, 1,070 papers were found that in some way addressed the topic. However, through selection, the sample was narrowed down to texts that dealt with research on the application of the legislation in question within Federal Institutes, excluding those authored by researchers from Federal Institutes conducted at other institutions. Finally, the corpus was organized into six scientific texts, four master's theses, and two articles, sourced from Google Scholar and CAPES, described based on the following research variables: authorship, research objective, methodology, and research results. Through this selection, the following table was organized:

Table 1 – Data from Selected Research for Content Analysis

Title	Author(s)	Year	Type	Base
The Federal Institute of Education, Science, and Technology of Rondônia and Its Work on Ethnic-Racial Issues within the Scope of Law No. 10.639/03	Luciane Aparecida Novais	2011	Dissertation	Google Scholar
The Implementation of Law No. 10.639/2003 in the Federal Network of Professional, Scientific, and Technological Education	Laura Fernanda Rodrigues da Rocha	2015	Dissertation	Capes
Affirmative Actions and History Teaching: African and Afro-Brazilian Themes Between Knowledge and Practices	Melina Lima Pinotti	2017	Dissertation	Google Scholar

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The Contribution of History Teaching to the Formation of Students in the Integrated Technical Courses of Chemistry and Computer Science at IFSC – Gaspar Campus: Racism Under Discussion	Leandro Regis	2019	Dissertation	Google Scholar
(Dis)Encounters for an Afrocentric Curriculum in Portuguese Language Teaching in Integrated Technical Secondary Education	Mariana Fernandes dos Santos; Flavio Biasutti Valadares; Yuri Miguel Macedo	2019	Article	Google Scholar
Ethnic-Racial Diversity and Teacher Training at the Federal Institute of Education, Science, and Technology of Minas Gerais – Ouro Preto Campus (IFMG/OP)	Natalino Neves da Silva	2019	Article	Google Scholar Capes
Total Selected Research Studies				06

Source: Data organized by the authors (2022).

After reading and interpreting the texts, the data were described and grouped into three categories for analysis: Law No. 10.639/03 in the institutional documents of Professional Education and Technology (EPT); Law No. 10.639/03 and teacher knowledge; and Law No. 10.639/03 and students in the context of schooling. This analysis will be conducted with reference to the conceptual bases previously presented, as will be detailed in the next section.

Description and Analysis of Results

In this section, the variables defined in the sample are initially described qualitatively, followed by the categorization of the content, analysis, and discussion of the findings.

Novais' Dissertation (2011), "The Federal Institute of Education, Science, and Technology of Rondônia and Its Work on Ethnic-Racial Issues under Law No. 10,639/03"

This dissertation explored how the Federal Institute of Education, Science, and Technology of Rondônia (Campus Colorado do Oeste) has addressed ethnic-racial issues in the context of Law No.

10,639/2003 over the two years preceding the research. Methodologically, it is an applied research with a qualitative procedural method, using exploratory and descriptive research modalities.

Regarding methodological procedures and instrument application, the author employed semi-structured questionnaires given to students from a third-year Agricultural Technical Course integrated with Secondary Education, as well as to some pedagogical staff and teachers. Additionally, Annual Plans from the past three years of the respective curricular units were analyzed to check for actions related to Africanist themes. According to the author, the results indicate: a) Not all curricular components address ethnic-racial issues; b) Not all teachers are familiar with Law No. 10,639/03, and some disagree with it; c) Staff in leadership and/or coordination positions at the institution do not monitor or enforce the implementation of the law, and some are unaware of it; d) Students observe racist jokes and "pranks" within the institution and have difficulty differentiating between racism, racial discrimination, and racial prejudice.

Rocha's Dissertation (2015), "The Implementation of Law No. 10,639/2003 in the Federal Network of Professional, Scientific, and Technological Education". This dissertation aimed to diagnose the institutionalization of the mentioned law. Methodologically, through field research, the author collected documents from the Secretariat for the Promotion of Racial Equality Policies of the Presidency of the Republic (SEPPIR/PR), which allowed for the analysis of 363 official communications sent to institutions within the Federal Network of Professional Education, as well as responses to inquiries about the applicability of the law

In the second phase, the author focused on 41 institutions (the 38 Federal Institutes, two Cefets, and UTFPR) to collect data by analyzing their Institutional Development Plans (PDIs). This assessment was based on six criteria established from the PIDCRER: affirmative actions; Afro-Brazilian Studies Centers (NEABs); interinstitutional dialogues; reference to the law; training; and publication. The results revealed that: a) Only 12 federal institutes and one university-linked school responded to SEPPIR/PR's request; b) Some institutions, such as IF Pará, had positive experiences, meeting five of the six criteria and publishing two works; c) The network showed "low institutionalization" regarding the implementation of Law No. 10,639/03, as the six criteria were not reflected in the PDIs of the investigated institutions

In the dissertation "*Ações Afirmativas e Ensino de História: Temáticas Africanas e Afro-Brasileiras entre Saberes e Práticas*", Pinotti (2017) aimed to analyze the implementation of Law No. 10,639/03 in three educational institutions to discuss the everyday conditions of a group of teachers in the school context of Nova Andradina, Mato Grosso do Sul (MS). Methodologically, this is an applied qualitative research with content analysis of materials produced by teachers. The research was conducted in three schools in Nova Andradina, with participants including three teachers, one from each educational level, who taught History, and students from two classes in each institution. The instruments used for the teachers included oral sources (interviews) to determine if they had training in African history. For the students, a questionnaire was applied to assess their understanding of the subject under study. Additionally, documents and educational materials were analyzed.

As a result, Pinotti (2017) points out that: a) the teachers were aware of the law since their undergraduate studies and recognized the importance of studying African history; b) none of the teachers had a curricular component related to African history during their undergraduate studies, even those who entered and graduated after the enactment of Law No. 10,639/03; c) the teachers had exposure to African history content through research projects and internet searches; d) the teachers reported a lack of supplementary materials in schools and noted that textbooks did not cover the subject, requiring teachers to create their own materials; e) the teachers observed difficulties among Black students in identifying themselves as Black individuals and noted that students, in general, are influenced by the myth of racial democracy; f) some students are able to recognize that the Black Brazilian population suffers from racial discrimination and social inequality and reconsider some of their attitudes; g) for some students, studying racial issues is seen as equivalent to any other content, and they believe that Black individuals are privileged by affirmative action policies such as quotas.

The professional master's dissertation titled *The Contribution of History Education to the Formation of Students in the Integrated Technical Courses of Chemistry and Information Technology at IFSC – Gaspar Campus: Racism in Debate*, developed by Regis (2019), aimed to discuss the importance of teaching History as a means of enhancing students' historical awareness. Regarding the methodology, the research is applied with a qualitative approach; the author selected the case study as the primary modality, and bibliographic, documentary, and exploratory research as secondary methods.

Regarding the methodological procedures, the research took place at the Gaspar Campus, with the subjects being students in the fourth semester of the Integrated High School programs in Chemistry and Information Technology. As for the research instruments, the author used a questionnaire administered to the subjects to identify their profile and their views on the research topic. Based on these results, the researcher developed a didactic sequence as an educational product, which was applied to the subjects in the study. In parallel to the application of the educational product, the researcher used field observation to monitor the students' participation in the activities.

After applying the educational product, a new questionnaire was administered to the students to understand their views on the Integrated High School and the teaching of History as a relevant knowledge for improving human relations and discussing racism. Additionally, the author analyzed the Program Pedagogical Projects (PPCs) to highlight important and conflicting points regarding the holistic human formation present in these documents. As a result, he found that: a) holistic formation will only be achieved if the so-called propaedeutic content is not disregarded in the professional education curriculum; b) teaching History is essential for understanding human relations and enhancing historical awareness; c) discussing racism allows for reflection on this social problem from a historical perspective based on respect and understanding of different histories and cultures; d) the PPC of the Integrated Technical Course in Information Technology refers to Law No. 10.639/03 but does not include updates through Law No. 11.645/08. In contrast, the PPC of the Integrated Technical Course in Chemistry refers to both laws. However, both PPCs need to explicitly state how they plan to comply with the laws and how they will be presented to students in the respective courses.

The article titled *"(Des)Encounters for an Afro-Centered Curriculum in Portuguese Language Teaching in the Integrated Technical High School Education,"* produced by Santos, Valadares, and Macedo (2019), aimed to analyze how the Portuguese Language curriculum is constituted in the Integrated High School Course in Information Technology at the Federal Institute of Education, Science, and Technology of Bahia (IFBA), Eunápolis Campus, with regard to the presence of content for promoting racial equality. In terms of methodology, the authors selected content analysis of the Portuguese Language syllabus for the four years of the course as the main method, utilizing the theories discussed in the article. The authors also analyzed the profile of the graduates found in the Course Political Project (PPC). The results indicate that, concerning the Portuguese Language content: a) the PPC does not mention the black population, with the course project dating back to

2010; b) black writers are not included in the syllabus, leaving it up to the teacher to incorporate them into the lesson plan or not; c) the graduate profile focuses solely on technical training and the job market.

The article *Ethnic-Racial Diversity and Teacher Education at the Federal Institute of Education, Science, and Technology of Minas Gerais – Ouro Preto Campus (IFMG/OP)*, by Silva (2019), a study within the scientific initiation program, aimed to investigate how Ethnic-Racial Relations Education (ERER) has been implemented in the initial teacher education course. Specifically, it examined how ethnic-racial diversity is perceived by Geography undergraduates at IFMG/OP. As for methodological procedures, content analysis of Brazilian legal documents on the topic was conducted, using semi-structured interviews and questionnaires for data systematization. The research subjects were students in their eighth semester of the course, with 22 questionnaires completed. Based on these, three interviews were conducted: two self-identified as Black (one male and one female) and one self-identified as White.

The results obtained reveal that: a) the undergraduates are unfamiliar with the law and its guidelines; b) they do not feel prepared to teach students in their ethnic-racial cultural diversity at school; c) the teaching of Geography, in addressing ethnic-racial relations education, covers very rudimentary content within the curricular unit of Cultural Geography; d) regarding the profile of the undergraduates, the author found that they are the first generation in their families to enter higher education, with many being workers or scientific initiation scholarship holders, and the majority self-identify as Black or Brown; e) the primary spaces where undergraduates discuss ethnic-racial relations are informal settings such as social media, family, bars, churches, etc., indicating a lack of more systematic reflection on ethnic-racial diversity within the course.

After the description, the content of the data collected is organized into three categories for analysis: Law No. 10.639/03 in institutional documents of Vocational Education and Training (EPT); Law No. 10.639/03 and teacher knowledge; Law No. 10.639/03 and students in the context of schooling.

Law No. 10.639/03 and Institutional Documents

Regarding the presence of Law No. 10.639/03 in the documents such as the Institutional Development Plan (PDI), Institutional Pedagogical Plan (PPI), Pedagogical Course Project (PPC),

and the curriculum components, empirical research results indicate gaps concerning the fourth axis of the National Policy for the Promotion of Racial Equality in Education (PIDCRER). There is an indication of a lack of commitment from managers, who are responsible for ensuring that educational guidelines are implemented. As Carvalho (2019, p. 15) notes, "curricular guidelines for ethnic-racial education are supported by law." Therefore, there is no reason why these contents should not be present in institutional documents.

It is important to highlight that the content is not exclusive to the curriculum components of History, Arts, and Literature, although Law No. 10.639/03 prioritizes it. Nor is it meant to be addressed solely by Black or Indigenous individuals; rather, the proposal aims for social change. Thus, the law seeks "a fairer and more equitable society; its implementation is the responsibility of the entire society for the benefit of all" (CARVALHO, 2019, p. 17). Moreover, these knowledge underpin the professional education proposal from a holistic perspective, according to the foundational documents of Vocational Education and Training (EPT) (BRASIL, DBEPT, 2004, 2007; FRIGOTTO, CIAVATTA, RAMOS, 2005; RAMOS, 2014), where general education content should permeate all professional training. This is to ensure that all students see themselves as critical workers, capable of understanding the historical nuances of the capitalist economic system, as discussed throughout this text, which has enabled, through laws (GADELHA, 1989), actions that promoted the economic exclusion of Black people, which over time has transformed into ethnic exclusion.

In this sense, institutional documents should reflect the requirements of Law No. 10.639/03, so that, through quality education, all aspects of exclusion related to ethnic-racial issues are overcome by actions that value the culture, work, and many other contributions brought by this ethnic group, which are part of the nation's overall culture.

Law No. 10.639/03 and Teacher Knowledge

Results within this category indicate that many teachers are not aware of the aspects involving Law No. 10.639/03. This data is concerning, given the fundamental role of educators and institutions in the chain of actions necessary to reverse socially structured racism in Brazil. This fact clearly reflects that, although the legislation has been in effect for nearly 20 years, social institutions, particularly educational ones, are failing in its implementation. In this transformative proposal, the National Plan reinforces that,

It is essential to recognize that Article 26A, added to Law No. 9,394/1996, demands much more than just the inclusion of new content. It requires a reevaluation of a range of issues: ethnic-racial, social, and pedagogical relationships; teaching procedures; the conditions provided for learning; and the objectives of the education offered by schools (BRASIL, PIDCRER 2013, p. 40).

The document clearly outlines the institution's responsibility across various actions, ranging from the training of teaching staff to aspects related to the teaching process, which should extend beyond the classroom into the social environment.

The results also indicate that many teachers do not feel comfortable discussing the topic or do not agree with the content of the law. This perspective stems from their own training process, during which they were not adequately exposed to the issues underlying the law itself. These aspects align with the historical duality of Brazilian education (BRASIL, DPEPT, 2004, 2007), as previously discussed.

In this process, an educational system focused on propaedeutic aims to maintain the structure of the capitalist economic system upon which Brazilian society is based. Meanwhile, a technical education proposal aims solely to technically prepare workers for the labor market organized by the capitalist system (FRIGOTTO; CIAVATTA; RAMOS, 2005; RAMOS, 2014). From this reality, it can be inferred that broader issues related to the historical process of exclusions of this group of Brazilians, highlighted in various legislations over the centuries, were not part of the general education of most Brazilians, leading to the erasure of these discourses from various social contexts.

Regarding teacher training, hooks (2017, p. 51) notes that, although multiculturalism is a focus in society, there is insufficient discussion in education on how to make learning an inclusive experience. Educators attended “schools where the teaching style reflected the notion of a single norm of thought and experience, which we were encouraged to believe was universal.” Such unilateral discourse becomes socially disseminated and adopted by different groups, regardless of the social context, reflecting in their own actions.

As observed, training related to ethnic-racial issues, as outlined in the fifth axis of the PIDCRER, must be ongoing not only for educators but for all staff. As individuals access different sources of knowledge and engage with various realities on the topic, they will be better equipped to reframe their practices in both educational and social contexts. These reframing processes will lead

to changes in institutional documents, as discussed in the previous category, creating a cycle of transformations that will extend to society at large.

The Law No. 10.639/03 and Students in the Educational Context

The results in this category indicate that many students are influenced by the myth of racial democracy, which assumes that blacks and whites in Brazil live in harmony and have the same opportunities. Another finding shows that for many students, studying racial issues is seen as equivalent to any other content (which it should be), but they believe that blacks are privileged by affirmative action policies. This conception is shaped by historical processes of

[...] discourses such as meritocracy, which blame black people, indigenous peoples, quilombolas, and other traditional communities for the socioeconomic limitations they face, while obscuring a chain of privileges and advantages that white people have had access to since the colonial period (BARBOSA; KOKKONEN; SOUSA, 2021, p. 36).

It is evident from the legislation cited throughout this article that racism was a state policy. Initially, it exploited the labor of indigenous and black people, acculturating them to production methods far from their original cultures. Subsequently, it adopted the Eurocentric capitalist model based on biological determinism, becoming part of the project to whiten the Brazilian population, which continues to hinder these individuals' access to cultural goods such as education and work.

Another observed fact is that black students struggle to recognize themselves as black. This discourse may reflect how young black people seek to engage in predominantly white contexts, such as federal public educational institutions, which have historically been places of the elite and Eurocentric conceptions. This perspective aligns with what Sousa (1983, p. 17) highlights about the “experience of being black in a white society. In a class and dominant white ideology. In white aesthetics and behaviors. In white demands and expectations.” Thus, it is not surprising that young black students have difficulty grappling with their identity, given that formal education often differs from the social environments they are accustomed to. When placed in spaces that historically deny diverse identities, knowledge, and cultures, these students may adopt and practice the dominant culture if they lack an understanding of the value of their own culture.

As observed, the theme related to Law No. 10.639/03 is intrinsically connected to the proposal for integral formation, so that everyone has access to democratic and quality education, regardless of socioeconomic, ethnic, and racial backgrounds (BRASIL, DBEPT, 2007). By problematizing the history and culture of black people and understanding the established process of discrimination over time, misconceptions such as racial democracy and meritocracy are challenged. Thus, forming individuals in their entirety means preparing them to break away from mechanisms that have historically allowed the naturalization of social inequalities.

Final considerations

In order to achieve the objective defined in this research, after organizing the theoretical framework and selecting scientific texts from empirical studies on the subject of study, the data was described and organized into three content groups. Within the first category, Law No. 10.639/03 and Institutional Documents of EPT, it was observed that Federal Institutes have not fully addressed ethnic-racial relations. In the second category, Law No. 10.639/03 and Teacher Knowledge, it was found that there are teachers who are unaware of the legislation, and also weaknesses in the training of new educators, as they do not feel prepared to teach in accordance with the public policies under study. In the third category, Law No. 10.639/03 and Students in the Context of Schooling, it was identified that students hold beliefs in concepts such as racial democracy and meritocracy. This category also revealed that Black students do not recognize themselves as Black in a socially white-dominated environment.

After analyzing various empirical studies, it is important to emphasize that many positive initiatives have been developed within the Federal Institutes. However, these actions appear to be the efforts of some educators or isolated groups of educators, whereas public policies require this topic to be addressed by everyone within the school community. This is to ensure that this content becomes part of the integral formation of workers who are more aware and critical of the underlying processes of exclusion that characterize Brazilian capitalist society. Institutional planning necessarily involves managers who are aware of these public policies and the importance of their implementation for social transformation, with the aim of understanding the historical, cultural, economic, and political aspects that have contributed to the exclusion of Afro-Brazilians.

To conclude the analysis developed here, it is emphasized that the principle to be followed by the Federal Institutes is integral human formation, which involves recognizing and valuing the different cultures and forms of work of all Brazilian groups. In this direction, there is a need to expand research on Law No. 10.639/03 within the institutes, as it is not possible to achieve integral education for students without acknowledging and (re)discovering different identities, cultures, and knowledge.

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Recebido em: 11/07/2022
Aprovado em: 29/11/2022