


COLONIALITY IN BRAZILIAN EDUCATIONAL POLICIES: A CRITICAL ANALYSIS OF THE BNCC AND THE WORLD BANK REPORT

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Marina Fazzio Simão¹, Andressa Loise Zardo² and Tânia Maria Rechia Schroeder³

ABSTRACT

The implementation of the National Common Curriculum Base (BNCC) and the educational recommendations of the World Bank have significantly influenced Brazilian educational policies. However, these policies can reflect and perpetuate dynamics of coloniality, contributing to the maintenance of social and racial inequalities. This article critically analyzes how the BNCC and the World Bank's report *Proposals to Realign Education Policies: Overcoming the Learning Crisis with Equity* (2018) perpetuate the dynamics of coloniality in the dimensions of power, knowledge, and being. In addition, it proposes decolonial pedagogical alternatives that promote a more inclusive and emancipatory education. The research adopted a qualitative approach of a theoretical-critical nature, based on the decolonial perspective. A theoretical review of the contributions of authors such as Quijano, Mignolo, Maldonado-Torres and Walsh was carried out, and a documentary analysis of the BNCC and the World Bank report, using categories of analysis based on the dimensions of coloniality. The results indicate that both the BNCC and the World Bank report reflect and reinforce the dynamics of coloniality, manifesting itself in curricular standardization, exclusion of plural epistemologies, and dehumanization of racialized subjects. These policies prioritize a utilitarian and neoliberal logic, neglecting cultural and social diversities and reinforcing historical inequalities. It is concluded that there is a need to reevaluate curricular policies, including Afro-Brazilian, indigenous and quilombola knowledge, and to build regional curricula that respect cultural and social specificities. It is recommended the implementation of public policies that promote social justice and cultural diversity, in addition to the adoption of decolonial pedagogical practices. The transformation of the educational field involves valuing the plurality of knowledge and cultures, promoting critical citizenship and building a fairer and more inclusive society.

¹ Doctorate student in Education
UNIOESTE – campus Cascavel
E-mail: marina.fazzio@gmail.com
ORCID: <https://orcid.org/0000-0002-5317-6750>
LATTES: <http://lattes.cnpq.br/0088203726531362>

² Doctorate student in Education
UNIOESTE – campus Cascavel
Email: loisezardo@gmail.com
ORCID: <https://orcid.org/0000-0002-6546-6851>
LATTES: <http://lattes.cnpq.br/5605834926513023>

³ Dr. in Education
UNIOESTE – campus Cascavel
Email: tania.rechia@hotmail.com
ORCID: <https://orcid.org/0000-0002-3646-3088>
LATTES: <http://lattes.cnpq.br/5605834926513023>

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INTRODUCTION

The implementation of the National Common Curriculum Base (BNCC) in 2018 brought significant changes in the curricular guidelines of Basic Education in Brazil, introducing a standardized structure of competencies and skills to be developed by all students. Although presented as a policy aimed at promoting equity and improving educational quality, the BNCC reflects a utilitarian logic that prioritizes the training of individuals oriented to the labor market. This approach is in line with the recommendations of international organizations, such as the World Bank, which, in the document *Proposals to Realign Education Policies: Overcoming the Learning Crisis with Equity* (2018), encourages curriculum standardization as a strategy to overcome educational inequalities and meet global economic demands.

This utilitarian perspective disregards the structural inequalities that permeate Brazilian society, especially racial and socioeconomic disparities. Data from the IBGE (2022) show that blacks and browns face historical barriers in accessing decent living conditions and full educational development. By ignoring the cultural and social specificities of these groups, the BNCC reinforces a logic of coloniality that perpetuates hierarchies of power, knowledge, and being. As Quijano (2005) and Mignolo (2008) argue, coloniality is not restricted to formal colonialism, but persists as a global pattern of control that sustains unequal relations, marginalizing non-Western epistemologies and identities.

In the educational context, the logic of coloniality is manifested through practices such as curricular standardization and the exclusion of Afro-descendant and indigenous knowledge, reinforcing historical inequalities and limiting the capacity of education to act as an instrument of social transformation. This exclusion reproduces epistemic and ontological hierarchies that dehumanize racialized subjects and neglect local diversities. Understanding how contemporary educational policies perpetuate these dynamics is essential to face the challenges of inclusion and diversity in Brazilian education.

The relevance of this study lies in the need to promote an education that recognizes and values the cultural and epistemic plurality of the country, contributing to the construction of a more just and inclusive society. Addressing this topic in the current context is crucial, considering the challenges faced by Brazilian education in terms of inclusion, representativeness, and respect for cultural and social differences. The critical analysis of the BNCC and the educational policies promoted by the World Bank allows us to highlight

the mechanisms by which these policies perpetuate racial and epistemic disparities, while opening space for the discussion of alternatives that promote social justice.

This article aims to critically analyze how the BNCC and the World Bank's recommendations perpetuate the dynamics of coloniality, specifically in the dimensions of power, knowledge and being, and to propose decolonial pedagogical alternatives that can promote a more inclusive and emancipatory education.

The concept of coloniality, developed by Anibal Quijano (1992; 1999; 2005), refers to the persistence of structures of power, knowledge and being established during the colonial period that continue to shape social, economic and cultural relations in the contemporary context. This notion was expanded by the studies of the Modernity/Coloniality Group, with intellectuals such as Walter Mignolo (2005; 2007a; 2007b; 2008) and Nelson Maldonado-Torres (2007), highlighting coloniality as the hidden and inseparable side of modernity. Even after the formal end of colonialism, these structures sustain global and local hierarchies, grounded in the imposition of a Eurocentric vision that marginalizes non-Western epistemologies and identities.

Coloniality is organized in three fundamental dimensions:

- **Coloniality of Power:** According to Quijano (1992; 1999; 2005), it refers to the racial and economic hierarchy that subordinates peripheral countries and communities to the interests of the central powers. In the educational field, it manifests itself in policies that prioritize training for the labor market, aligning local educational systems with the demands of global capitalism and disregarding the cultural and historical needs of marginalized subjects.
- **Coloniality of Knowledge:** Related to the hegemony of a Eurocentric epistemology that devalues and excludes knowledge from other traditions, such as indigenous and Afro-Brazilian worldviews (Mignolo, 2005; 2007a; 2007b; 2008). In the context of the BNCC, it is evident in the curricular standardization that homogenizes content and ignores the epistemological diversity of the country, limiting students' access to forms of knowledge that value their identities and experiences.
- **Coloniality of Being:** Refers to the dehumanization of racialized subjects, whose humanity is denied or reduced through practices that position them as inferior (Maldonado-Torres, 2007). This dimension is perpetuated in the educational field by the invisibility of cultural and social identities in the formal curriculum, devaluing

subjectivities and limiting the construction of an education that recognizes the full humanity of all subjects.

Against this backdrop, decoloniality emerges as a critical alternative that aims to dismantle the hierarchies imposed by coloniality. According to Mignolo (2005; 2007a; 2007b; 2008), proposes an epistemic break with Eurocentric hegemony, allowing indigenous, Afro-descendant, and local epistemologies to occupy a legitimate space in the teaching and learning processes. Catherine Walsh (2009; 2012, 2019) highlights that decoloniality is configured as an active practice of resistance and reexistence, questioning the global logics of power and reaffirming the centrality of ancestral knowledge in social transformation.

In the educational sphere, decolonial pedagogy plays a fundamental role in proposing practices that break with colonial logics. Inspired by authors such as Paulo Freire, this pedagogy values dialogue, the collective construction of knowledge, and the centrality of educational subjects in their sociocultural contexts. Walsh (2013; 2014) emphasizes that decolonial pedagogy is not limited to the inclusion of marginal content in the curriculum, but challenges the structural foundations of the educational system, proposing an education that embraces epistemological diversity as a principle.

The theoretical foundation presented establishes a basis for understanding the dynamics of coloniality and decoloniality in the Brazilian educational context. In the following sections, this theoretical framework will guide the critical analysis of the BNCC and the influences of the World Bank, as well as the discussion of pedagogical alternatives that promote social justice, the valorization of plural knowledge, and the emancipation of historically marginalized subjects.

METHODOLOGY

This study adopted a qualitative approach of a theoretical-critical nature, based on the decolonial perspective. The choice of this methodology is justified by the need to understand and analyze in depth the dynamics of coloniality in the Brazilian educational field. The decolonial perspective influenced both the selection of the documents analyzed and the interpretation of the data, allowing a critical reading of educational policies in the light of the dimensions of power, knowledge and being.

The research was developed in two main stages: theoretical review of the literature and documentary analysis. Both stages were guided by the concepts of coloniality of

power, knowledge and being, as proposed by Aníbal Quijano (1992; 1999; 2005) and expanded by Walter D. Mignolo (2005; 2007a; 2007b; 2008) and Nelson Maldonado-Torres (2007).

THEORETICAL REVIEW

The theoretical review focused on the decolonial contributions that underlie the critical analysis of coloniality in education. The works of Quijano (1992; 1999; 2005), which introduced the concept of coloniality of power, revealing how racial and economic hierarchies structure the world-system, subordinating global peripheries to central interests. Mignolo (2005; 2007a; 2007b; 2008) expanded the concept to the epistemic dimension, denouncing the exclusion of indigenous, Afro-descendant, and local knowledge in favor of a Eurocentric hegemony. Maldonado-Torres (2007) deepened the discussion on the coloniality of being, focusing on the dehumanization of racialized and marginalized subjects. Catherine Walsh (2009; 2012, 2019) contributed by discussing decoloniality as an active practice of resistance and reexistence, offering theoretical subsidies for transformative educational alternatives.

This theoretical review was essential to build the framework that guided the analysis of the documents, allowing us to identify how educational policies reflect and perpetuate the dynamics of coloniality.

DOCUMENTARY ANALYSIS

Document analysis was the central stage of the study, focusing on two documents of great influence on Brazilian educational policies:

- **National Common Curriculum Base (BNCC):** The BNCC is an official document that establishes the curriculum guidelines for Basic Education in Brazil. Its importance lies in the direct impact on educational practice throughout the country, guiding the elaboration of school curricula and influencing teacher training.
- **World Bank Report - *Proposals for Realigning Education Policies: Overcoming the Learning Crisis with Equity (2018)*:** This report offers recommendations for education policies in developing countries, including Brazil. The influence of the World Bank on Brazilian public education policies reinforces the relevance of analyzing this document, especially in the context of globalization and global economic demands.

The choice of these documents was guided by the decolonial perspective, which seeks to identify how structures of power and knowledge are reproduced and legitimized through educational policies. The documentary analysis allowed us to examine how the BNCC and the World Bank report reflect and reinforce the dynamics of coloniality.

ANALYSIS PROCEDURES

The documentary analysis was guided by previously defined categories, based on the decolonial literature:

- **Educational Utilitarianism:** It was evaluated how the documents prioritize the training focused on the labor market, to the detriment of the integral formation of the subjects.
- **Curriculum Standardization:** The emphasis on the standardization of contents and competencies was investigated, disregarding regional and cultural diversities.
- **Epistemic Exclusion:** The absence or marginalization of Afro-Brazilian, indigenous and local knowledge in the documents was analyzed.
- **Marginalization of Racialized Subjects:** We examined how the documents treat racialized subjects, considering the dehumanization and reduction of these individuals to economic resources.

The decolonial perspective directly influenced the interpretation of the data, allowing a critical analysis of educational policies in the light of the dimensions of coloniality.

For the content analysis of the documents, the methodology systematized by Bardin (2011) was used, following the steps:

1. **Floating Reading:** An initial reading of the documents was carried out for familiarization and identification of central themes.
2. **Coding:** Relevant passages were identified that were related to the established categories of analysis.
3. **Categorization:** The excerpts were grouped according to the dimensions of the coloniality of power, knowledge and being.
4. **Interpretation:** The findings were articulated with the theoretical framework, analyzing the implications of the documents in the context of Brazilian education.

This systematization allowed a deep and organized analysis of the contents, ensuring methodological rigor and coherence in the interpretation of the data.

STUDY LIMITATIONS

It is recognized that the study faced limitations:

- **Focus on Two Specific Documents:** Although the BNCC and the World Bank report are highly influential, focusing on only these documents may limit the comprehensiveness of the conclusions.
- **Absence of Voices of Impacted Actors:** The failure to include perspectives from teachers, students, and communities limits the understanding of the practical effects of the policies analyzed.
- **Limitation of Empirical Data:** The lack of field research or case studies prevents a more detailed analysis of the concrete impacts of educational policies.

These limitations indicate the need for future research that incorporates empirical approaches, including interviews, observations, and case studies, to enrich the understanding of the dynamics of coloniality in education.

The BNCC and the World Bank report were selected due to their significant influence on Brazilian educational policies. The BNCC, as an official document, directly guides the national curriculum, affecting millions of students and educators. The World Bank report exerts influence on public policy by providing guidelines that many governments adopt to align with global standards. Analyzing these documents allows us to understand how the dynamics of coloniality manifest themselves at the macro levels of educational policies, directly impacting teaching practice and the experience of students.

3 RESULTS

The results of the documentary analysis indicate that both the National Common Curriculum Base (BNCC) and the World *Bank's report Proposals to Realign Education Policies: Overcoming the Learning Crisis with Equity* (2018) reflect and reinforce the dynamics of coloniality in the Brazilian educational context. These dynamics manifest themselves in different dimensions: in curricular standardization, in the exclusion of plural epistemologies, and in the perpetuation of social and racial inequalities.

3.1 BNCC

The BNCC presents a standardized structure that prioritizes competencies aimed at the labor market. In the text of the BNCC itself, competencies are defined as the ability to "mobilize knowledge, skills, attitudes, and values to solve complex demands of daily life, the full exercise of citizenship, and the world of work" (Brasil, MEC, 2018, p. 8). Although it mentions the exercise of citizenship, the emphasis on the "world of work" evidences a utilitarian and neoliberal logic that subordinates education to global economic demands.

This approach reflects the coloniality of power, by aligning the education system with the demands of the global market and subordinating local needs to economic interests. As Quijano (1992; 1999; 2005) argues, this dimension of coloniality maintains racial and economic hierarchies that perpetuate unequal relations between the center and the periphery.

In addition, the BNCC imposes a homogeneous and Eurocentric curricular model, disregarding plural knowledge and marginalizing non-Western epistemologies. The document treats knowledge as something universal, ignoring the cultural and regional specificities of Brazil. This exclusion highlights the coloniality of knowledge, which, according to Mignolo (2005; 2007a; 2007b; 2008), manifests itself in Eurocentric epistemic hegemony that devalues indigenous, Afro-Brazilian and local knowledge.

For example, the BNCC describes itself as "a common set of knowledge and skills that all students should develop" (Brasil, MEC, 2018, p. 7), not to mention the inclusion of diverse epistemologies. This curricular standardization ignores Law No. 11,645/2008, which establishes the mandatory teaching of Afro-Brazilian and indigenous history and culture in schools, reinforcing the invisibility of local knowledge and contributing to the perpetuation of historical inequalities.

The coloniality of being is also manifested in the BNCC, by reducing educational subjects to future workers, rather than full individuals with specific identities, histories, and cultural rights. This dehumanization is evident when education is treated primarily as a means to enter the labor market, disregarding the integral formation of students.

Chart 1 - Colonial strategy in the BNCC

Dimension of Coloniality	Evidence in the BNCC	Impact
Coloniality of Power	Emphasis on skills for the "world of work" (Brasil, MEC, 2018, p. 8)	Alignment with global economic demands; subordination of local needs to market interests
Coloniality of Knowledge	Curricular standardization as a "common set of knowledge" (Brasil, MEC, 2018, p. 7); Absence of plural knowledge	Imposition of Eurocentric epistemology; exclusion of Afro-Brazilian and indigenous knowledge; perpetuation of inequalities
Coloniality of Being	Reduction of students to future workers; disregard of cultural identities	Dehumanization of subjects; limitation of integral training; denial of cultural and historical subjectivities

Source: Prepared by the author, 2024.

WORLD BANK REPORT

The World Bank report promotes curriculum standardization as a central solution to educational challenges in developing countries. It states that "the establishment of the BNCC is fundamental to improve the quality of education with regional equity" (World Bank, 2018, p. 23). However, by emphasizing standardization, the report ignores the cultural and local specificities of Brazil, reinforcing a homogeneous and Eurocentric logic.

This perspective highlights the coloniality of power, by aligning Brazilian educational policies with global hierarchies of control. According to Quijano (2005), this dimension perpetuates the subordination of peripheral countries to the interests of the central powers, maintaining unequal and dependent relations.

The report also suggests the need to strengthen socio-emotional skills, such as resilience and flexibility, to prepare students for the job market: "A substantial reform of secondary education should strengthen the focus on socio-emotional skills" (World Bank, 2018, p. 26). Although presented as innovative, these recommendations disregard the structural barriers faced by racialized populations, limiting the possibility of inclusive and transformative education.

The emphasis on socio-emotional skills without considering the historical and social context reflects the coloniality of being, by dehumanizing racialized subjects and treating them as human resources adaptable to the demands of the market. Maldonado-Torres (2007) argues that this dimension disregards the full humanity of individuals, reducing them to economic functions.

Chart 2 – Coloniality in the educational policies proposed by the World Bank

Dimension of Coloniality	Evidence in the Report	Impact
Coloniality of Power	Promotion of the BNCC to align education with global demands (World Bank, 2018, p. 23)	Subordination of Brazilian educational policies to global hierarchies; ignorance of local specificities
Coloniality of Knowledge	Focus on curriculum standardization; Prioritization of economically useful content	Reinforcement of Eurocentric epistemic hegemony; devaluation of the plurality of epistemologies
Coloniality of Being	Focus on skills for the market without considering contexts (World Bank, 2018, p. 26)	Dehumanization of subjects; neglect of cultural and social identities; Treatment of students as economic resources

Source: Prepared by the author, 2024.

POSSIBLE IMPACTS

The impacts of these policies are manifested in the persistent racial and socioeconomic disparities in the Brazilian educational system. Data from the IBGE (2022) reveal that the poverty rate among whites was 18.6%, while among blacks and browns it reached 34.5% and 38.4%, respectively. In higher education, the underrepresentation of blacks and browns in prestigious courses, such as Medicine (3.2% and 21.8%), contrasts with their greater presence in courses such as Pedagogy and Nursing, indicating a reproduction of structural inequalities (IBGE, 2022).

These data reinforce that the utilitarian and standardizing logic of the BNCC and the World Bank perpetuates inequalities by ignoring regional and cultural specificities that could promote a more equitable education. The exclusion of plural knowledge and the dehumanization of marginalized subjects compromise the emancipatory potential of education.

To reiterate, the selected excerpts show the dynamics of coloniality present in the documents analyzed. In the context of the BNCC, the document states that it is "a common set of knowledge and skills that all students must develop" (BRASIL, MEC, 2018, p. 7), reinforcing curricular standardization and the absence of recognition of regional and cultural diversities. In addition, it defines competencies as the ability to "mobilize knowledge, skills, attitudes, and values to solve complex demands of daily life, the full exercise of citizenship, and the world of work" (Brasil, MEC, 2018, p. 8). Although it mentions the exercise of citizenship, the emphasis on the "world of work" reflects the utilitarian and neoliberal logic that subordinates education to global economic demands.

In the World Bank report, it is observed that "the establishment of the BNCC is fundamental to improve the quality of education with regional equity" (World Bank, 2018, p. 23), indicating support for curriculum standardization without considering local specificities.

In addition, the recommendation that "a substantial reform of secondary education should strengthen the focus on socio-emotional skills" (World Bank 2018, p. 26) reinforces the preparation of students for the job market, disregarding historical and social contexts that influence their opportunities.

These excerpts illustrate how both documents emphasize standardization and preparation for the labor market, disregarding specific cultural and historical contexts. By ignoring structural barriers and historical inequalities, these policies not only fail to promote equity, but can also reinforce existing disparities.

The analysis of the selected excerpts demonstrates that the BNCC and the World Bank report do not contemplate the cultural and epistemic diversity of Brazil. By imposing a standardized, market-oriented curriculum, local knowledge and the specific needs of marginalized communities are neglected. This highlights the coloniality of knowledge, which excludes non-Western epistemologies and values only knowledge aligned with global economic demands.

The insistence on curriculum standardization and the development of skills for the labor market reflects the coloniality of power, subordinating the Brazilian educational system to the interests of global capitalism and maintaining hierarchies that favor the central powers. According to Quijano (1992; 1999; 2005), this subordination perpetuates dependence and limits the autonomy of peripheral countries.

Additionally, by treating students as future workers and not as individuals with specific cultural identities, the analyzed policies manifest the coloniality of being. Maldonado-Torres (2007) points out that this dehumanization prevents the full recognition of the subjects, limiting their possibilities of emancipation and active participation in society.

The exclusion of plural knowledge and the dehumanization of marginalized subjects have profound consequences for Brazilian education. By not recognizing cultural diversity and regional specificities, educational policies reinforce inequalities and limit the transformative potential of education. Decolonial pedagogical practices emerge as alternatives to break with these dynamics, promoting curricula that value traditional knowledge and participatory methodologies.

For example, in quilombola schools, the integration of Afro-Brazilian history and culture into the curriculum strengthens students' identity and promotes recognition of their roots. Initiatives such as the teaching of indigenous languages in specific communities contribute to the preservation and appreciation of these cultures, aligning with the

decolonial proposal of rehumanization of subjects and valorization of marginalized epistemologies.

However, the effectiveness of these practices depends on a reassessment of educational policies, which must incorporate decolonial perspectives to promote a truly inclusive and emancipatory education. This implies recognizing and confronting the dynamics of coloniality present in the BNCC and in the World Bank's recommendations, directing efforts towards policies that value the country's cultural and epistemic plurality.

DISCUSSION

The analysis of the results revealed how the National Common Curriculum Base (BNCC) and the World Bank's report *Proposals to Realign Education Policies: Overcoming the Learning Crisis with Equity* (2018) operate as mechanisms that reinforce the dynamics of coloniality in the Brazilian educational field. In this section, the findings are discussed in the light of the concepts of coloniality of power, knowledge and being, as established in the theoretical framework, exploring the implications for Brazilian education and considering decolonial pedagogical alternatives.

According to Mignolo (2005; 2007a; 2007b; 2008), the coloniality of knowledge is manifested by the imposition of a Eurocentric epistemology that marginalizes and excludes knowledge from other traditions. The BNCC, by defining itself as "a common set of knowledge and skills that all students must develop" (Brasil, MEC, 2018, p. 7), privileges a homogeneous perspective of knowledge. The absence of content that values indigenous, Afro-Brazilian, and quilombola epistemologies reflects the devaluation of local knowledge and the perpetuation of educational inequalities.

This epistemic exclusion limits students' access to an education that dialogues with their cultural and historical realities, depriving them of the appreciation of their identities. By ignoring the plurality of knowledge present in the country, the BNCC reinforces epistemic hierarchies that sustain Eurocentric hegemony, preventing the construction of curricula that contemplate Brazilian cultural diversity.

According to Quijano (1992; 1999; 2005), the coloniality of power refers to the global hierarchical structure that subordinates peripheral countries to the interests of the central powers. In the educational context, the World Bank report exemplifies this dimension by promoting curriculum standardization as a universal solution, stating that "the establishment of the BNCC is fundamental to improve the quality of education with regional equity" (World

Bank, 2018, p. 23). This recommendation disregards the cultural and social specificities of Brazil, aligning national educational policies with global economic demands.

The emphasis on the development of socio-emotional skills for the labor market, without considering the structural inequalities that affect racialized populations, perpetuates economic dependencies and reinforces global hierarchies of control. This approach ignores the historical barriers that limit the opportunities of marginalized groups, keeping them in subordinate positions in the global economy and reinforcing economic and epistemic dependence on the central powers.

Maldonado-Torres (2007) discusses the coloniality of being as the dehumanization of racialized subjects, whose humanity is denied or reduced. Both the BNCC and the World Bank report contribute to this dehumanization by treating students primarily as future workers, disregarding their cultural identities and subjectivities. By prioritizing skills aimed at the labor market, these policies neglect the integral formation of individuals and the appreciation of their histories and cultures.

This denial of subjectivities limits the possibility of an education that promotes the emancipation of subjects and the full recognition of their cultural identities. Education becomes an instrument for the reproduction of social inequalities, rather than a tool for social transformation.

In the face of the colonial dynamics present in educational policies, decolonial pedagogical practices emerge as alternatives to promote a more inclusive and emancipatory education. In Brazil, there are successful initiatives that incorporate indigenous and Afro-Brazilian knowledge into the school curriculum.

For example, in some quilombola schools, Afro-Brazilian history and culture are integrated into the curriculum, strengthening students' identity and promoting recognition of their roots. Projects that value orality, cultural traditions, and ancestral knowledge align with the decolonial perspective of valuing marginalized epistemologies. Similarly, indigenous schools have implemented curricula that incorporate native languages, community pedagogical practices, and traditional knowledge about nature and cosmology.

These initiatives promote the rehumanization of educational subjects, as proposed by the coloniality of being, by recognizing and valuing the cultural identities of students. In addition, they challenge the coloniality of knowledge by incorporating non-Western epistemologies into teaching and learning processes, contributing to the construction of pluriepistemic curricula.

Despite the potential of these initiatives, the implementation of decolonial pedagogical practices faces several challenges. Institutional resistance is one of the main obstacles, since educational structures are often not prepared or willing to incorporate perspectives that challenge hegemonic logic. Rigid curricula and standardized educational policies make it difficult to make it more flexible to integrate plural knowledge.

The lack of adequate teacher training is another significant obstacle. Many teachers do not have access to continuing education programs that enable them to work with diverse epistemologies and participatory methodologies. Without this support, it becomes difficult to effectively implement decolonial practices in the classroom, which limits the reach of these initiatives.

In addition, standardized assessments and the pressure for results in national exams can lead teachers to prioritize content aligned with the demands of these assessments, to the detriment of critical and contextual approaches. This situation perpetuates the coloniality of knowledge and hinders the adoption of practices that value cultural diversity.

Decolonial pedagogical practices are not without limitations. The superficial instrumentalization of marginalized knowledge can result in tokenistic approaches, which do not promote effective transformation. It is necessary that the inclusion of diverse epistemologies be accompanied by a deep commitment to the structural change of educational practices.

To overcome the challenges mentioned, it is essential to promote dialogue between educators, communities and managers. The collective construction of pedagogical practices that meet the specific needs of each context can contribute to the effectiveness of decolonial initiatives. Public policies that encourage teacher training in decolonial perspectives and that promote the appreciation of cultural and epistemic diversity are essential.

In addition, it is important to rethink evaluation metrics, incorporating methods that recognize different forms of knowledge and learning. Alternatives such as portfolios, projects, and self-assessments can broaden the definition of educational success, aligning with a logic that values inclusive and contextualized educational processes.

In summary, the connection between the results presented and the theoretical framework reinforces the understanding of how the dimensions of the coloniality of power, knowledge and being are manifested in current educational policies. Decolonial

pedagogical practices emerge as viable alternatives to face these dynamics, despite the challenges inherent to their implementation.

The transformation of the Brazilian educational system requires a collective commitment to valuing cultural and epistemic plurality, the continuous training of educators, and the development of public policies that sustain these changes.

CONCLUSION

This study critically analyzed how the National Common Curriculum Base (BNCC) and the World Bank's report *Proposals to Realign Education Policies: Overcoming the Learning Crisis with Equity* (2018) perpetuate the dynamics of coloniality in the Brazilian educational context. Based on the concepts of coloniality of power, knowledge and being, according to Quijano (1992; 1999; 2005), Mignolo (2005; 2007a; 2007b; 2008) and Maldonado-Torres (2007), the analysis showed that both policies prioritize a utilitarian and neoliberal logic. This logic neglects cultural and social diversities, reinforcing historical inequalities and delegitimizing Afro-Brazilian, indigenous and quilombola knowledge.

The BNCC, by standardizing content and emphasizing competencies aimed at the labor market, ignores regional and cultural specificities, reproducing the coloniality of knowledge and being. The World Bank report reinforces the coloniality of power by aligning Brazilian educational policies with global economic demands, treating racialized subjects as resources for the market and disregarding their subjectivities and potentialities as full individuals.

The main contributions of this study lie in the broadening of the understanding of how current educational policies perpetuate the dynamics of coloniality, evidencing the implications of this logic for Brazilian education. By critically analyzing the BNCC and the recommendations of the World Bank, the study points out ways to overcome these dynamics, highlighting the need for an education that values the plurality of knowledge and cultures, promoting social justice and the emancipation of educational subjects.

Among the impacts observed, the perpetuation of racial and socioeconomic inequalities, the exclusion of local knowledge, and the dehumanization of educational subjects stand out. To face these dynamics, the study proposes the reevaluation of curricular policies, with the effective inclusion of Afro-Brazilian, indigenous and quilombola knowledge, and the construction of regional curricula that respect the cultural and social specificities of each context. It is also recommended the implementation of public policies

that promote social justice and cultural diversity, in addition to the adoption of pedagogical practices that subvert the colonial logic.

Future research perspectives that include conducting comparative studies with other countries facing similar challenges, especially in Latin America and Africa, which share histories of colonialism and face similar issues in their educational policies. Investigating how countries such as Bolivia or South Africa have integrated knowledge from indigenous peoples and promoted decoloniality can offer valuable insights.

Finally, it is recognized that decolonial education, although promising, is not without challenges. Its implementation requires a continuous commitment to critical reflection, overcoming institutional resistance, and confronting structural inequalities. The transformation of the educational field involves valuing the plurality of knowledge and cultures, promoting critical citizenship and building a fairer and more inclusive society.

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