



ETHNIC-RACIAL RELATIONS IN PROFESSIONAL EDUCATION: THE DECOLONIZATION OF THE SCHOOL CURRICULUM AT IFMT

RELAÇÕES ÉTNICO-RACIAIS NA EDUCAÇÃO PROFISSIONAL: A DESCOLONIZAÇÃO DO CURRÍCULO ESCOLAR NO IFMT

RELACIONES ÉTNICO-RACIALES EN LA EDUCACIÓN PROFESIONAL: LA DESCOLONIZACIÓN DEL CURRÍCULO ESCOLAR EN EL IFMT



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ABSTRACT

This study, resulting from the master's research Permanence of Black Students at IFMT/Juína Campus: The Material and the Symbolic in Affirmative Action Policy (2018–2020), reflects on the decolonization of the school curriculum in the Integrated Technical Course in Agriculture, in light of Law No. 10.639/2003. Using a qualitative approach and Bardin's Content Analysis Technique, the Institutional Development Plan (2014–2018) and the Pedagogical Course Project (2015) were examined. The results reveal a superficial treatment of the ethnic-racial theme, with the absence of concrete pedagogical actions and curricular transversality. It is concluded that curriculum decolonization requires a rupture with Eurocentric logic, effective incorporation of Afro-Brazilian knowledge, continuous professional training, and institutional policies aimed at racial equity.

Keywords: Ethnic-racial Relations. Professional Education. Curriculum Decolonization. IFMT

RESUMO

Este estudo, resultante da pesquisa de mestrado Permanência dos estudantes negros no IFMT/campus Juína: o material e o simbólico na política de ação afirmativa (2018–2020), reflete sobre a descolonização do currículo escolar no curso Técnico em Agropecuária

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Integrado ao Ensino Médio, à luz da Lei nº 10.639/2003. Com abordagem qualitativa e a partir da Técnica de Análise de Conteúdo de Bardin, foram examinados o Plano de Desenvolvimento Institucional (2014–2018) e o Projeto Pedagógico de Curso (2015). Os resultados revelam o tratamento superficial da temática étnico-racial, com ausência de ações pedagógicas concretas e transversalidade curricular. Conclui-se que a descolonização curricular requer ruptura com a lógica eurocêntrica, incorporação efetiva dos saberes afro-brasileiros, formação continuada e políticas institucionais voltadas à equidade racial.

Palavras-chave: Relações Étnico-raciais. Educação Profissional. Descolonização do Currículo. IFMT.

RESUMEN

Este estudio, derivado de la investigación de maestría Permanencia de los estudiantes negros en el IFMT/campus Juína: lo material y lo simbólico en la política de acción afirmativa (2018–2020), reflexiona sobre la descolonización del currículo escolar en el curso Técnico en Agropecuaria Integrado al Nivel Medio, a la luz de la Ley N.º 10.639/2003. Con un enfoque cualitativo y a partir de la Técnica de Análisis de Contenido de Bardin, se examinaron el Plan de Desarrollo Institucional (2014–2018) y el Proyecto Pedagógico de Curso (2015). Los resultados revelan un tratamiento superficial del tema étnico-racial, con ausencia de acciones pedagógicas concretas y transversalidad curricular. Se concluye que la descolonización curricular requiere una ruptura con la lógica eurocéntrica, la incorporación efectiva de los saberes afrobrasileños, la formación continua y políticas institucionales orientadas a la equidad racial.

Palabras clave: Relaciones Étnico-raciales. Formación Profesional. Descolonización del Currículo. IFMT.



1 INTRODUCTION

The study of education for ethnic-racial relations is fundamental for professional education professionals, especially in the context of the Federal Network. The institutional racism and ethnocentrism still present in the school curriculum prevent the full recognition of diversity and the contribution of the black population in the constitution of Brazilian society. Within the scope of the Federal Institute of Mato Grosso (IFMT), the role of social workers as important agents in guaranteeing rights and promoting equity is highlighted.

The creation of the Federal Institutes through Law No. 11,892/2008 represents a milestone in the democratization of access to public education, especially in the interior regions of the country, by enabling the entry of students from the working class and from locations far from large urban centers. The Federal Institute of Mato Grosso (IFMT), a result of this policy, currently has 20 campuses spread over 7 micro-regions of the state, serving almost 30 thousand students and promoting public, free and quality training.

This expansion of the Federal Network of Professional and Technological Education, added to the implementation of inclusion policies, such as Law No. 12,711/2012, which reserves vacancies for black, brown, and indigenous students, shows the State's commitment to the historical reparation of racial inequalities. Affirmative Action Policies (PAAs) not only expand access, but also generate symbolic impacts, by promoting the debate on racism and valuing ethnic-racial belonging, transforming the student profile and contributing to the construction of a more equitable education.

In this sense, Law No. 12,711/2012 should be understood in conjunction with Law No. 10,639/2003, which makes the teaching of Afro-Brazilian and African History and Culture mandatory in basic education. The latter constitutes a fundamental step in the process of decolonization of the curriculum, by confronting institutional racism and proposing a plural, inclusive education that is critical of Eurocentric hegemony. These legislations complement each other in confronting structural racism: while one expands the access of black students to higher education, the other promotes the appreciation of their identities and histories in the school environment, strengthening the sense of belonging and contributing to the transformation of educational institutions into truly democratic spaces.

In this reflection, we present some data from the master's research entitled *Permanence of black students at IFMT/Juína campus: the material and the symbolic in the affirmative action policy (2018-2020)*,ⁱ with one of the objectives being: to analyze the feeling of belonging of black students in this institution, from the implementation of Law No. 10.639/2003. Thus, we aim in this study to reflect on the decolonization of the school curriculum at the IFMT *Juína campus*, with emphasis on the Technical Course in Agriculture



Integrated to the High School Level, in the light of Law 10.639/2003, with regard to anti-racist education.

This study is divided into two parts. In the first part, we carry out a theoretical reflection on the decolonization of the school curriculum based on Law No. 10.639/2003. In the second part, we present some reflections on the results of the analysis carried out in the Institutional Development Plan (PDI, 2014-2018)ⁱⁱ in the Pedagogical Project of the Technical Course in Agriculture Integrated at the Middle Level of the IFMT *Juína campus* (PPC, 2015)ⁱⁱⁱ

2 METHODOLOGICAL PATH

For this reflection, we adopted the qualitative approach, as it "[...] answers very particular questions [and] is concerned, in the social sciences, with a level of reality that cannot be quantified" (Minayo 2012, p. 21). In the context of this work, this approach was necessary to identify how Law No. 10.639/03 is presented in the PDI/IFMT (2014-2018) and in the Pedagogical Project of the Technical Course in Agriculture Integrated to the High School Level of the *Juína campus*.

The corpus of analysis comprised two strategic institutional documents of the IFMT/Juína Campus: IFMT's PDI (2014-2018) and the PPC of the Integrated Technician to High School in Agriculture (2015).

The analysis of these documents was conducted based on the content analysis technique of Laurence Bardin (2011). This approach is based on the principle that every message is intrinsically related to the contextual conditions of its senders. Such understanding allows us to identify, from official documents, implicit or explicit messages about the implementation of Law No. 10,639/2003 within the scope of the Federal Institute of Mato Grosso (IFMT), whose emphasis involves the PDI/IFMT (2014-2018) and the Pedagogical Project of the Technical Course in Agriculture.

The methodology followed four main stages: (a) pre-analysis, with floating reading for preliminary identification of content related to the implementation of Law No. 10,639/2003 and the appreciation of diversity; (b) codification and categorization, with systematic reading and definition of thematic categories guided by the theoretical framework and the objectives of the research, resulting in the main categories: Affirmative Action Policies, Recognition and Appreciation of Difference and Diversity, and Social Inclusion, subdivided into legal, institutional and pedagogical aspects; (c) selection of the Registration Units (RUs), based on excerpts from the documents that referred to the topics investigated, which were classified according to the defined categories, enabling qualitative and frequency analysis; and (d)



systematization of the data, with organization of the RUs in a table, to facilitate the visualization of the themes throughout the documents analyzed.

It is noteworthy that in this work, our focus is on the pedagogical aspect, considering the objective of the study, which is: to reflect on the (de)colonization of the school curriculum at the IFMT Juína campus, with emphasis on the Technical Course in Agriculture Integrated to the High School Level, in the light of Law 10.639/2003, with regard to anti-racist education.

3 THEORETICAL REFLECTION ON THE DECOLONIZATION OF THE CURRICULUM: SOME CONSIDERATIONS

Decolonization is understood here as a process of rupture with colonization - an instrument of cultural strengthening of domination that the American continent has been suffering over the centuries, which centralizes knowledge in the Eurocentric conception, the one that defends European knowledge as the center of knowledge, disregarding other knowledge, from other locations. We refer to Gomes (2019, p. 224), to deal with the decolonization of the curriculum that "[...] it concerns a path of epistemological and political rupture in the sense of decolonizing [...] the field of knowledge itself".

The decolonization of the curriculum is not just a superficial change of contents, but a reinterpretation of the power relations that permeate education. This involves, in addition to the inclusion of marginalized historical and cultural themes, a critical reflection on pedagogical models and forms of organization of teaching that perpetuate inequalities and invisibilities. It requires a profound reconfiguration of pedagogical practices, the organization of knowledge and power relations within the classroom. It is necessary to question what is considered legitimate knowledge, who are the subjects authorized to teach and learn, and how historical and social narratives are constructed. The curriculum must be reconfigured so that it is open to cultural pluralism and to the appreciation of the experiences and knowledge of different social groups (Santos; Felipe; Junior, *et al*, 2024, p. 14–15).

In fact, Law 10.639/2003 signals the decolonization of the curriculum in education, through the increasing inclusion of cultural and ethnic-racial diversity in the curricula. Thus, the study of African and Afro-Brazilian participation in Brazilian and world history and culture becomes mandatory in the curriculum of Elementary and High School, signaling a more democratic and plural design in the pedagogical horizon. It should be noted that Law 10.639/2003 amends Law 9.394/1996, which establishes the guidelines and bases of national education, to include in the official curriculum of the Education Network the mandatory theme "Afro-Brazilian History and Culture", with the objective of including the study of the History of Africa and Africans, the struggle of blacks in Brazil, the black Brazilian culture and the black in the formation of the national society, rescuing the contribution of the



black people in the social, economic and political areas pertinent to the History of Brazil (Brasil, 2003).

The curricular demand for mandatory introduction of the teaching of African History and Afro-Brazilian cultures in basic education schools requires a process of "[...] decolonization of basic and higher education curricula in relation to Africa and Afro-Brazilians" (Gomes, 2012, p. 100). However, decolonizing curricula is a challenge for education, given "[...] the rigidity of the curricula, the impoverishment of the content-based character of the curricula, the need for dialogue between school, curriculum and social reality, the need to train teachers who are reflective and about the cultures denied and silenced in the curricula" (Gomes, 2012, p. 102).

In this sense, in line with Quijano (2005), the decolonization of the curriculum implies conflict, confrontation, negotiations, and produces something new, since it is inserted in other larger and deeper decolonization processes, that is, in the decolonization of power and the decolonization of knowledge. In this context, overcoming the Eurocentric perspective of knowledge becomes a challenge for the school and for educators, which makes it necessary for the construction of the school curriculum and teacher training to understand the cultural differences between human groups.

The creation of Law 10.639/2003 is based on the principle that racism constitutes an obstacle to the very consolidation of Brazilian democracy. We can say that this legislation dialogues in the confrontation of racism in the context of education. The implementation of this legislation proposes an education for ethnic-racial relations, highlighting the importance of the black population in Brazilian society and recognizing that there are groups that enjoy the privilege given the process of racialization and hierarchization of human beings.

According to Costa (2019, p. 138), Law 10.639/2003 consists of one: "[...] guidance on the formulation and execution of policies for reparation and affirmation of rights in the educational field in the face of the damage historically caused to these populations, especially with regard to the preservation of identity and culture". This legislation proposes a curricular policy in the different modalities and at the different levels of education that considers Brazilian history and culture in different dimensions, legitimizing as valid, in the context of school education, the knowledge about Africans and their descendants.

Law 10.639/2003 signals the decolonization of the curriculum, which involves the subversion of dominant narratives and the inclusion of other worldviews and other forms of knowledge, which had been systematically silenced. This requires overcoming the Eurocentric perspective of knowledge, proposing the recognition of racial diversity and the fight against racism, through changes in pedagogical practices. Thus, we present some



reflections made by the IFMT social workers on the results of the analysis of the PDI/IFMT (2014-2018) and Pedagogical Project of the Technical Course in Agriculture Integrated to the Middle Level of the IFMT Juína campus (2015).

4 CHALLENGES AND PERSPECTIVES FOR THE IMPLEMENTATION OF LAW NO. 10,639/2003 IN FEDERAL INSTITUTES

The enactment of Law No. 10,639, of January 9, 2003, represented a historic milestone for Brazilian education by amending the Law of Guidelines and Bases of National Education (Law No. 9,394/1996), making the teaching of Afro-Brazilian and African History and Culture mandatory in all public and private elementary and secondary education institutions (Brazil, 2003). This achievement was the result of the long trajectory of struggles of the black movement and intellectuals committed to valuing the identity and memory of the black population in Brazil. However, more than two decades after its approval, the effective implementation of this law still faces significant obstacles.

In the Federal Institutes, created by Law No. 11,892/2008, the proposal to democratize access and promote social inclusion dialogues directly with the guidelines of Law No. 10,639/2003. However, what is observed in practice is a distance between legal principles and their curricular implementation. This gap stems from multiple interconnected factors, among which the absence of teacher training focused on education for ethnic-racial relations, the fragmentation of institutional policies and the cultural resistance of segments that still reproduce Eurocentric and meritocratic perspectives in the school environment stand out.

Empirical studies carried out in different Federal Institutes show that the application of Law 10.639/03 occurs in a superficial, disjointed way and without robust institutional support (Geraldo; Valer, 2023). As Geledés and Instituto Alana (2023, p. 6) demonstrate, "more than half of the municipal secretariats carry out actions to implement Law 10,639 in a less structured and sporadic way, usually linked to isolated projects or on commemorative dates", a scenario similar to that observed in much of the federal network.

One of the main challenges lies in the initial and continuing training of teachers and technicians who work in the Federal Institutes. The literature points out that most educators did not have contact with the fundamentals of the education of ethnic-racial relations in their formative trajectory, which limits the critical and pedagogical appropriation of Law No. 10,639/2003 (Gomes, 2012). This formative gap contributes to the reproduction of pedagogical practices that silence cultural plurality and racial inequalities.

In addition, the technicist model of technical and technological courses can reinforce a pragmatic view of education, detached from social and political debates, making it difficult



to integrate the ethnic-racial theme in a meaningful way. As Geraldo and Valer (2023, p. 23) observe, many professors at Federal Institutes "are unaware of the aspects of Law 10.639/03 and do not feel prepared to address the issue in the classroom", which reveals the urgency of continuing education policies.

Another important obstacle is the institutional racism present in educational structures. According to Silva (2020), this type of racism is manifested both by the absence of black references in curricula and by the scarcity of black teachers and managers in leadership positions, as well as by the stigmatized presence of black identities, often portrayed from the perspective of marginalization. In the Federal Institutes, this logic is revealed in the choice of contents, in the way knowledge is organized and in the valorization of Eurocentric epistemologies, which historically determine what is considered legitimate knowledge.

This logic of epistemological power, described by Quijano (2005) as the "coloniality of knowledge", still operates as a barrier to the realization of a truly decolonized and plural curriculum. As Geledés and Instituto Alana (2023, p. 9) reinforce, "there is no way to discuss curriculum, infrastructure, or management without considering that this whole process involves black people."

The absence of funding and institutional structure is another factor that compromises the effectiveness of the law. According to Geledés and Instituto Alana (2023, p. 7), "only 8% of the secretariats that participated in the survey have some type of budget allocation to make this public policy feasible and only 5% say they have a specific area to take care of education for ethnic-racial relations". This finding reflects a reality that is repeated in the Federal Institutes, where actions aimed at racial equity often depend on the individual initiative of engaged professors and researchers, and not on a structured and funded institutional policy.

The discussion about the curriculum is also connected to the criticism of Costa and Ribeiro (2024, p. 19), for whom Law No. 10,639/2003 "meant the contradiction in a hegemonic curriculum, providing the opportunity to teach an untold history from the perspective of the European colonizer". This reading reinforces that the implementation of the law in the IFs should be understood as a rupture with the Eurocentric teaching model, as Munanga (2005) also indicated, when he stated that Brazilian education still reproduces a "subtle but structural prejudice" (p. 15).

Studies carried out at the IFMT (MOTA, 2023) show that, although there are mentions of diversity and social inclusion in the PDI, the treatment given to the ethnic-racial issue is superficial and restricted to administrative goals, without pedagogical developments. This lack of transversality reinforces the need to rethink curricula from a decolonial perspective,



which values local knowledge, black identities and African contributions in the scientific and technical training of students.

The future perspectives for the implementation of Law No. 10,639/2003 in the Federal Institutes depend, therefore, on a collective and permanent commitment. In the first place, it is essential to institutionalize policies of continuing education in education for ethnic-racial relations, articulated with the demands of each campus and region.

In addition, institutional management needs to assume the anti-racist agenda as the structuring axis of its pedagogical projects and strategic plans, so that the law ceases to be a peripheral guideline and becomes part of the identity core of institutions. As Geledés and Instituto Alana (2023, p. 10) point out, "there is a combination of important factors for the successful implementation of the legislation to happen, such as: institutionalization in the secretariats, insertion of the ethnic-racial perspective in local curriculum guidelines, partnerships, and teacher training".

Another promising aspect is the articulation between affirmative action policies and anti-racist pedagogical practices. The growing presence of black and indigenous students in the Federal Network, driven by Law No. 12,711/2012 (Quota Law), demands an institutional environment that values diversity and ensures conditions of material and symbolic permanence. For this to occur, it is essential that Law No. 10,639/2003 is not treated as a mere curricular formality, but as a political instrument of epistemological reconstruction, capable of transforming the way knowledge is produced, taught and recognized.

Experiences at the municipal level show that, when institutions effectively apply the guidelines of Law 10.639/03 and their respective National Curriculum Guidelines (DCNs), significant advances occur, such as the strengthening of the identity of black students and the reduction of episodes of racial discrimination (Geledés; Alana, 2023).

According to Geraldo and Valer (2023), despite the implementation of relevant actions in the Institutes, they still occur in a fragmented way and are conditioned to the individual involvement of committed teachers, which highlights the need for a structured and permanent public policy aimed at anti-racist education. Broader perspectives point to the importance of strengthening an institutional culture that is both anti-racist and intercultural, capable of going beyond formal norms and being reflected in the daily practices of institutions.

This implies recognizing the importance of Afro-Brazilian and indigenous epistemologies in scientific production, encouraging the participation of professors and students in training programs on diversity and racial equity, and promoting dialogue between technical, scientific, and popular knowledge. In addition, as Geledés and Instituto Alana (2023, p. 15) argue, "funding has a driving force in the implementation of Law 10.639/03",



and it is essential that racial equity be incorporated as a criterion for public investment and educational planning.

The challenges for the implementation of Law No. 10,639/2003 in the Federal Institutes go beyond the pedagogical dimension: they involve political, epistemological and institutional disputes that reflect the contradictions of Brazilian society. Overcoming them requires breaking with the apparent neutrality of technical knowledge and assuming education as an emancipatory practice, based on valuing diversity and combating all forms of oppression.

The prospects for advancement, in turn, lie in the ability of the Federal Institutes to reinvent themselves as spaces for the production of plural, critical knowledge committed to racial equity. Thus, the implementation of Law No. 10,639/2003 is not limited to legal compliance, but represents the consolidation of a decolonial and democratic political-pedagogical project for Brazilian education

5 LAW 10.639/2003 IN THE INSTITUTIONAL DOCUMENTS OF THE IFMT/JUÍNA CAMPUS: REFLECTIONS ON THE ANALYSIS OF THE PDI AND TECHNICAL PPC IN AGRICULTURE INTEGRATED AT THE SECONDARY LEVEL

Paula (2020, p. 167) "[...] highlights the demand for social workers committed to the anti-racist struggle, more specifically those who work in education policy [...]". Thus, we proposed to analyze the IFMT's PDI and PPC of the Integrated Agricultural Technician at the Secondary Level of the Juína campus in the light of Law 10.639/2003. The analysis proposed in this institution is important for Social Work professionals who work in this socio-occupational space, in which "racism and social inequalities are potentiated and the social worker, as a professional who works directly with the expressions of the social issue, assumes an essential role in the struggle to guarantee rights to the black and vulnerable population that enters professional education" (Moura, 2019, p. 179).

In the systematization of the Institutional Development Plan (PDI) and the Pedagogical Project of the Technical Course in Agriculture Integrated to the Middle Level of the IFMT, Juína campus, we had the purpose of highlighting the proposals for actions aimed at the implementation of Law No. 10.639/2003. This analysis aimed to meet the objective of critically reflecting on the processes of (de)colonization of the school curriculum within the scope of this institution, considering the implications of this legislation for the construction of an anti-racist education.

To illustrate the findings of the study in a more systematic way, Table 1 presents the results categorized from the analysis of institutional documents (PDI and PPC), highlighting



how the pedagogical dimensions remain invisible with regard to the promotion of racial equality and the appreciation of diversity, therefore colonization of the curriculum.

Table 1

Results of the Thematic Categories: Pedagogical Aspect in the PDI and PPC

Thematic Category	Document analyzed	Identified Results	Inferences
Promotion of Racial Equality	POI	Few RUs in the pedagogical aspect.	Generic mentions; absence of clear pedagogical strategies.
Promotion of Racial Equality	PPC	Absence of curricular content related to Law No. 10,639/2003.	There is no mention of legislation or specific content focused on the ethnic-racial theme.
Recognition and Appreciation of Diversity	POI	Low occurrence of RUs related to the pedagogical aspect.	The recognition of diversity appears in institutional terms, but not in pedagogical terms.
Recognition and Appreciation of Diversity	PPC	No pedagogical guideline explicitly aimed at ethnic-racial diversity.	The curriculum adopts a technical and neutral approach, disregarding the diversity of the subjects.
Social Inclusion	POI	Pedagogical aspect little explored in the category.	Inclusion appears as an institutional goal, but without concrete curricular developments.
Social Inclusion	PPC	There are no pedagogical proposals to promote the inclusion of black students.	The absence of specific pedagogical actions compromises the symbolic permanence of quota holders.

Source: prepared by the author, 2025

The results show that, in the Institutional Development Plan (PDI), the pedagogical aspects subcategory brought together thematic elements that reflect the institution's commitment to the promotion of racial equality. In total, three main dimensions were identified, composed of 20 Registration Units (RUs), which address: pedagogical strategies aimed at racial equity; the recognition of the school as a multicultural space, where the curriculum must contemplate diversity; and inclusive actions articulated with institutional goals and social assistance policies.

Although the results demonstrate the institution's understanding of the need for a curriculum that contemplates diversity, we observed that only one goal was established with the explicit objective of ensuring the application of Law No. 10,639/2003. This goal, curiously,



was inserted in the scope of the Student Assistance Policies and Goals, apparently with the intention of meeting the objective of the Student Assistance Policy of promoting diversity and social inclusion through education.

As Costa (2013) points out, Law 10.639/2003 should guide the implementation of policies for reparation and affirmation of rights in the educational field, and cannot be interpreted in a generic way or dislocated from its pedagogical function. Its insertion in an ambiguous way and restricted to student assistance compromises its potential for curricular transformation.

However, the wording of the goal "Ensure the application of Law No. 10,639/2003, amended by Law No. 11,645/2008" (PDI 2014–2018, IFMT, p. 88) - reveals a significant ambiguity, by suggesting that Law No. 11,645/2008 replaces or repeals the previous one, which is not consistent with the complementary logic established by the National Plan for the Implementation of the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture. Such an imprecise interpretation reinforces the idea that the formulation of the goal lacks conceptual depth and political commitment, reflecting the divergences in perception among the elaborators of the PDI and evidencing the fragility of the institutional treatment given to anti-racist legislation (Mota, 2023).

In the Technical PPC in Agriculture Integrated to the Middle Level of the IFMT Juína campus, the results showed that the document in question does not include any reference to the inclusion of the black population, nor to the application of Law No. 10.639/2003, evidencing the absence of commitment to the promotion of racial equity in the curriculum. Only an indirect mention of the theme was found, through reference to the National Curriculum Guidelines for the Education of Ethnic-Racial Relations (DCNERER), without, however, explaining concrete actions aimed at complying with the legislation.

As Gomes (2012, p. 102) emphasizes, decolonizing curricula requires confronting the "rigidity of curricula" and recognizing "the cultures denied and silenced in curricula". In this sense, the omission of legislation in the PPC directly compromises the objectives and effectiveness of the regulation.

The identification of the thematic element "Law No. 10.639/2003" was made in a residual way, based on subtle mentions in the pedagogical aspects - especially in menus and bibliographic references, these allusions being scarce and punctual. This gap reinforces the argument that, although there are legal and institutional frameworks that support the mandatory inclusion of Afro-Brazilian and African content in the curriculum, its application



remains fragile when there is no political will, adequate teacher training, and effective monitoring and accountability mechanisms.

According to Reis *et al.* (2023), the technical curriculum is often shaped by a white developmentalist logic, which marginalizes Afro-Brazilian knowledge and epistemologies, even in the face of legal requirements. It is, therefore, an emblematic case of curricular invisibility, which compromises the objectives of an education committed to human rights, social justice, and the confrontation of racial inequalities (Mota, 2023).

The joint analysis of the PDI (2014–2018) and the PPC of the Integrated Technical Course in Agriculture at IFMT – Campus Juína (2015) reveals that the documents do not satisfactorily contemplate the precepts of Law No. 10,639/2003. The absence of concrete and articulated actions highlights the institutional fragility in confronting racism and in promoting critical ethnic-racial education. This omission compromises students' access to knowledge about the socio-historical formation of black people and their contribution to national identity, weakening the commitment to a plural, inclusive, and socially just education (Mota, 2023).

It is important to recognize, however, that advances have been achieved through institutional actions articulated with the National Education Policy for Ethnic-Racial Relations. Several Federal Institutes have created centers for Afro-Brazilian and Indigenous Studies (NEABIs), continuing education programs, research groups and extension projects aimed at promoting racial equality and valuing African and Afro-Brazilian culture.

Such initiatives represent concrete steps towards compliance with the law, even if, in many cases, they face budgetary limitations and lack of political-institutional support. The consolidation of these spaces of resistance and knowledge production is fundamental to tension the institutional culture and expand the legitimacy of non-hegemonic epistemologies within the Federal Network.

The effective implementation of Law No. 10,639/2003 also requires an in-depth review of institutional documents, such as the Institutional Development Plans (PDI) and the Course Pedagogical Projects (PPC), which must include explicit guidelines on anti-racist education, Afro-Brazilian and African content, and strategies for monitoring and evaluating these practices.

In this sense, we agree with Marques (2018), when he reinforces that the strengthening of black identity depends on intentional pedagogical action, articulated with affirmative action policies. The absence of content that promotes this recognition can generate symbolic effects of exclusion.



6 FINAL CONSIDERATIONS

The work of the social worker in professional education recognizes racism as a structure that crosses racial, social and educational relations, and is committed to actions that aim to understand this reality. This includes incorporating strategies to combat racism and value identities, contributing to the construction of more democratic, inclusive, and plural educational spaces.

The theoretical reflection on curricular decolonization having Law 10.639/2003 as a legal framework, shows that it is essential to be committed to the implementation of this legislation, with regard to the development of a curriculum that guides pedagogical practices that promote dialogue, identity, representativeness and appreciation of the contributions of the black population, in the process of building Brazilian society.

The reflections based on the analysis of the IFMT's PDI (2014-2018) and the PPC of the Integrated Agricultural Technician at the Middle Level (2015) reveal that Law 10639/2003 is treated superficially, and appears only in one of the institutional goals aimed at student assistance, and not structured in a transversal way in the curriculum. This situation compromises not only the right to quality education, but also the sense of belonging of black students, who continue to face silencing and absences that reinforce processes of symbolic exclusion (Mota, 2023).

In this context, the decolonization of the curriculum presents itself as a pedagogical and political urgency, because more than including Afro-Brazilian content in the curricula, it is necessary to promote an epistemological rupture with the dominant Eurocentric logic capable of reorganizing the curricula based on the recognition of historically marginalized knowledge, histories and cultures. The implementation of Law No. 10,639/2003, therefore, must be understood as part of a collective project for an anti-racist and democratic education.

In view of the above, we reaffirm the need for continued training of all education professionals, the strengthening of institutional policies with an anti-racist focus, and the effective engagement of management in the incorporation of pedagogical practices that recognize and value the contribution of the black population to the constitution of Brazilian society in order to ensure the effective implementation of Law No. 10,639/03 and consequently the decolonization of the curriculum.

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ⁱ- Research carried out by the Graduate Program in Education at the State University of Mato Grosso, defended in 2023.

ⁱⁱ- The Institutional Development Plan (IDP) is a strategic document that must be prepared with a five-year vision. It identifies the Higher Education Institution (HEI) and expresses its guiding principles, such as the work philosophy, the institutional mission, the pedagogical guidelines, the organizational structure and the set of academic activities carried out or planned. It is an essential instrument to guide the growth, management, and educational objectives of the institution (Mota, 2023)

ⁱⁱⁱ- The Pedagogical Project of the Course (PPC) is a normative document that presents characteristics of a project with information that deals with the perception and structure of the course to which it is directed, as well as presents elements necessary for internal regulation (SEIXAS et al, 2013).