

## Student migration and prejudice of geographical origin: a study with students from the North and Northeast of Brazil at the Federal University of Goiás



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### Abstract

It is understood that interstate student migration has been structured as an educational policy due to the set of actions undertaken by the Brazilian State, which intend for this purpose. In this sense, the objective of this text is to know the experiences of northeastern and northeastern Brazilian students who migrate to access higher education and their perception of prejudice of geographical origin. After conducting interviews with students from these regions, it was found that, in addition to the difficulties encountered in affiliating themselves institutionally and intellectually with the university, those from the northern and northeastern states of the country deal with prejudice of geographical origin. Therefore, the data analysis was based on the studies of Albuquerque Júnior (2011, 2012, 2016), Goffman (2008) and Santos (2012). It was concluded that the student's permanence is linked to their objective conditions, but the impact of issues that affect the subjectivity of these subjects cannot be reduced, as is the case of prejudice of geographical origin.

### Keywords

student mobility; prejudice of geographical origin; access to higher education.

### Migração estudantil e preconceito de origem geográfica: um estudo com estudantes do Norte e Nordeste brasileiro na Universidade Federal de Goiás

### Resumo

Compreende-se que a migração estudantil interestadual tem se estruturado enquanto política educacional devido ao conjunto de ações empreendidas pelo Estado brasileiro, que intencionam para essa finalidade. Nesse sentido, objetiva-se com este texto conhecer as vivências dos estudantes brasileiros nortistas e nordestinos que migram para acessar à educação superior e a sua percepção do preconceito de origem geográfica. Após realizar entrevistas com estudantes provenientes dessas regiões, constatou-se que, além das dificuldades encontradas para se afiliarem institucional e intelectualmente à universidade, os que são provenientes dos estados do Norte e Nordeste do país lidam com o preconceito de origem geográfica. Para tanto, a análise dos dados foi fundamentada nos estudos de Albuquerque Júnior (2011, 2012, 2016), Goffman (2008) e Santos (2012). Concluiu-se que a permanência do estudante está vinculada às suas condições objetivas, mas não se pode diminuir o impacto de questões que afetam a subjetividade desses sujeitos, como é o caso do preconceito de origem geográfica.

### Palavras-chave

mobilidade estudantil; preconceito de origem geográfica; acesso à educação superior.



## Migración estudiantil y prejuicio de origen geográfico contra estudiantes del Norte y Nordeste de Brasil en la Universidad Federal de Goiás

### Resumen

Se entiende que la migración interatal de estudiantes se ha estructurado como una política educativa debido al conjunto de acciones emprendidas por el Estado brasileño destinada a ese fin. En este sentido, el objetivo de este texto es comprender las experiencias de estudiantes brasileños del Norte y Noreste que migran para access a la educación superior y su percepción del prejuicio de origen geográfico. Luego of conducting interviews with students from these regions, if I note that, in addition to the difficulties found to affiliate institutionally and intellectually to the university, quienes provienen of the states of the North and Northeast of the country face prejudices of geographical origin. Por lo tanto, el análisis de los datos se basó en los estudios de Albuquerque Júnior (2011, 2012, 2016), Goffman (2008) y Santos (2012). If concluyó que la permanencia del estudiante is linked to its objective conditions, pero no se puede reducir el impacto de cuestiones que afectan la subjetividad de estas personas, como ocurre con el prejuicio de origen geográfico.

### Palabras clave

movilidad estudiantil; prejuicio de origen geográfico; acceso a la educación superior.

## 1. Introduction

Throughout history, Brazilian higher education has been marked by structural conditions that particularize the way its system has been implemented in the country. One of these particularities is its limited system. This condition reflects the supply of vacancies much lower than the demand and the exclusion of certain social segments. This table reveals that access to higher education reflects disputes that are beyond the educational field, indicating the perspective of education of agents who occupy the State, whether their conception of social law not yet universalized or their subordination to the logic of a service.

At the threshold of the 2000s, there was a redefinition in educational policies for access to higher education. The educational policies implemented in the governments of Lula (2003 – 2010) and Dilma Rousseff (2011 – 2016) contributed to the redefinition of the higher education system, with a view to enabling its access. It is warned that the democratizing perspective materializes in the aforementioned period, not as if it sprouted in a timely manner at this historical moment, obviously; much otherwise, it is being gestated over the years, surviving adverse conceptions, until it materializes when favorable political forces succeed in effecting such initiatives.

In this sense, such policies increased the number of federal institutions, internalizing their offer, resulting in an increase in the number of courses and enrollments; instituting a single test for students throughout the national territory, as was the case of the National High School Examination (Enem), and creating a centralized system so that they could apply to any public institution that has joined it, as recommended by the Unified Selection System (SiSU). There was also the approval of Law no. 12.711/2012, which ensured vacancies to the historically excluded layers of higher education, such as indigenous, black, poor, people with disabilities and, more recently, with Law no. 14.723/2023, the inclusion of quilombolas, all from public education.

In the private sector, there was the reformulation of the Student Financing Fund (Fies) and the creation of the University for All Program (Prouni), which granted partial and full scholarships of up to 100% of the tuition fee for poor students to access this level of education. According to Miranda and Azevedo (2020), this private expansion served the interests of capital, at the expense of the public fund, favoring the private-market sector and the transnationalization of this educational level.

It is understood that the agglutination of these educational policies has been underpinning interstate student migration, since the congruence of such policies has immediately and progressively implied the increase of this type of migration. Educational policy concerns not only the access, management and quality of education, but also the positioning of the State in the face of social demand for education. The policies implemented in higher education have direct actions, materialized in legislation, programs and projects, in order to recognize a problem, in this case, the population's lack of access to higher education, and also indirect actions, which are a result of these educational policies. It is believed that student migration has been structured as an educational policy in the wake of these policies of access and permanence at this level of education.

As Cardoso *et al.* (2022) point out, the restructuring of higher education and the changes that occurred caused consequences for public and private higher education institutions, one of which was the decision to migrate to access higher education. Thus, in an articulated way, such policies have driven the increase in interstate student migration in recent years (Cardoso *et al.*, 2022; Collares; Goellner, 2017; Li, 2016; Teramatsu; Straforini, 2022), as they are structured in programs that, among several objectives, assumed this purpose: to increase educational displacement.

Although interstate student migration is not recent, this displacement is driven and intensified after the adoption of educational policies led by the Brazilian State, such as Enem and SiSU. These policies of access to higher education resignify internal migrations; if for a long time the migrations of northeasterners and northerners, for example, were justified by the possibility of access to the labor market, even if in more subordinate jobs, now they also occur through access to higher education.

Migrant students carry with them expectations about vocational training and about what this entry into an institution of higher education means, as well as their histories, their social markers and their identities, which particularize them in the social space. In this sense, as pointed out in the research by Alves (2023), in addition to the difficulties that students face in affiliating themselves institutionally and intellectually with the university, those who come from the states of the North and Northeast of Brazil deal with prejudice of geographical origin. It is noteworthy that this prejudice, as pointed out by the students in the interviews, materializes in socio-cultural differences, in music, in the geography of the territory, in eating habits, in the accent, from stereotypes reified in society, in which they associate them with poverty, lack of water, intellectual inferiority, among others.

According to Silva (2014), when researching the identities of Northeastern and Northeastern teachers in graduate studies in the city of São Paulo, it is important to recognize the territory of origin as a condition that sediments experiences throughout life and in the ways of being in the world. In addition, although this migratory movement is driven by the need for professional qualification, the research participants reported that they were exposed to prejudice and discrimination due to geographical origin (Silva, 2014), demonstrating that this prejudice affects northern and northeastern students regardless of the level of education they are attending.

In this sense, this work presents data on the prejudice of geographic origin that northern and northeastern migrant students suffered outside their state of the federation, in the context of student migration to access higher education at the Federal University of Goiás (UFG). In the first section, we will discuss the prejudice of geographical origin; then, we will present the perception of this prejudice by migrant students; and, in the final considerations, we will discuss the privileged role that the university plays in the process of deconstructing this prejudice.

## 2. Methodology

This research is characterized as qualitative in nature, considering that the objective is to know the experiences of these students and their perception of prejudice. The methodological choice was due to its variety of techniques and resources, in the deepening of meanings, in the researcher's reflection on his research as part of the construction of knowledge (Triviños, 1987). It is classified as exploratory; field research was used in its design.

The research was developed based on information collected from students who migrated to UFG, at the Colemar Natal e Silva and Samambaia campuses, both in the city of Goiânia, and at the Aparecida de Goiânia *campus*, located in the metropolitan region. Students with active enrollment who had started the course between 2015 and 2019 and who had completed high school in another unit of the federation (UF) were included. The identification of high school completion was pointed out by Li (2016) as a more current indicator of whether or not the student had migrated from the state. Therefore, this research also used the UF of high school completion as an indicator to verify the number of migrants in the UFG. If the data were used with the place of birth, the result could be mistaken, considering that, as pointed out by the Mauro Borges Institute (2017), about 30% of the population of Goiás is migrant, since the focus of this research is migration for schooling purposes.

A questionnaire was applied and semi-structured interviews were conducted. The questionnaires contained 28 questions and were completed before the interviews. It is noteworthy that the names of the interviewees in the text are fictitious and were suggested by the students themselves. Participants received the Informed Consent Form (ICF) and agreed to participate in the research. The project was approved by the Ethics Committee of the State University of Goiás, through opinion No. 5.502.128.

## 3. Considerations on geographical origin bias

The manifestations of prejudice against geographical origin were historically and ideologically constructed in Brazilian society. It is noteworthy that the creation of these

prejudices is not natural, rigid and immutable, but are artificial constructions, in which the subjects or groups that suffer them are granted homogeneity, generalization, stereotypy and caricaturization through discourse, and such characteristics begin to define a social group.

The complexification of Brazilian society as well as the differences and social conflicts that divide it open up to the emergence of numerous prejudices of regional origin, which are confused with prejudice of race and class and those arising from the dispute for space in the labor market (Albuquerque Júnior, 2016). Nóbrega (2007) points in this direction by stating that this prejudice manifests itself in three dimensions: racial, class and cultural.

It is important to highlight that the dynamics of the division of regions, as seen today, was not a rigid issue and immune to movements external to the geographical issue. Such construction is a synthesis of social, economic and political formation based on a certain characteristic space. In this sense, it is important to point out some characteristics of the socio-historical formation of Brazil.

In the process of settlement of the Brazilian territory, two characteristics must be highlighted: “[...] significant regional diversity and a policy of occupation of the territories that was directly linked to the most profitable activity at the time” (Santos, 2012, p. 57). For Santos (2012), at the moment when the colonial sugar economy is in decline, the productive focus migrates to Minas Gerais and its surroundings: Rio de Janeiro, which becomes the capital of the Colony in this period, and São Paulo, then Captaincy of São Vicente. With the advent of the coffee economy in the Southeast, specifically São Paulo, the Northeast region ceases to occupy the central position in the Brazilian economy and politics. Santos (2012) argues that the Northeast has not benefited from the coffee cycle, in which the region has changed little structurally compared to the colonial period. From the history presented, it is argued that social inequality and income concentration build the socioeconomic reality of the Northeast region.

The relationship between the center and the periphery was established between the subordinate and dependent Northeast and the industrialized South-Southeast. Regional inequalities participate in the movement of concentration and centralization of capital, being divergent forms of reproduction of capital and production relations. The Northeast plays its role in the regional division of labor, offering abundant labor, with

lower cost and specialization, compared to other regions, where the wealth produced in the country is concentrated. In this direction, as Santos (2012) points out, the subaltern way in which the Northeast inserted itself in the Brazilian capitalist dynamics can be verified in the terrible indicators of poverty, illiteracy, violence, precarious labor relations, high level of dependence on income transfer programs.

With regard to prejudice against the Northeastern population, it is noteworthy that both this type of prejudice and xenophobia are historically and politically determined manifestations. They are the result of power struggles and have specific targets throughout history. In the analysis of Albuquerque Júnior (2016), xenophobia can be characterized as a reaction of rejection, aversion, refusal to the foreigner and the stranger. It presupposes a territoriality that establishes symbolic, territorial, cultural interiority and exteriority, making what comes from outside this territory, this culture, a stranger. For the author, xenophobia is a perverse feeling, as it affects a human being already in a situation of fragility, in a situation of estrangement and territorial precariousness.

Here it deserves a highlight: "xenophobia" is a word of Greek origin that means fear of the stranger, the foreigner. Understanding that the concept of foreigner refers to those who are of another nationality, in this case, the term prejudice of geographical origin was adopted because it understands that it is a population of the same country.

Prejudice of geographical origin is reproduced in daily life, even if disguised as praise, so it is common to be taught prejudiced and not at all innocent buzzwords, such as: "You speak correctly, you don't even look like *bahiana*"; "Your way of speaking is funny"; "The Northeast is good, there's only beach"; "*baiano* really understands partying". These comments are also part of a set of prejudices disguised as discourses of cordiality and sympathy, which reinforce the character of inferiority that minorities have in the face of an imagined standard, but which they should not have. Despite belonging to a stigmatized geographic region, this would be minimized by reproducing some normalized behavior.

Vasconcelos (2006) argues that the notions of climate and race will singularize the country by explaining the backwardness and slow mobility of Northeasterners. The stereotype of the Northeastern originates from the will of the South to oppose the North, however, the representations of the Northeastern linked to the rural, to the interior, are

also due to the stance of the Northeastern elites. This happens in the name of maintaining an economic and political order. According to Albuquerque Júnior (2016), the figure of the Northeast aimed to oppose modern Brazil, of industrial coffee, and incorporated the *sertanejo*, who became brutal due to the nature of droughts, a resister capable of facing all kinds of difficulties and surviving them. Resistance refers both to the drought, which plagues much of the region, and to the search to maintain the purity of Brazilianness, by distancing itself from the modernizing influences to which the Southeast was subject.

By pejoratively labeling a social group, all its members are stigmatized and reduced to a single way of thinking, culture and value. With regard to stigma, Goffman (2008) argues that it is established from a certain characteristic of individuals, thus becoming recognized only by this characteristic, as if at all times they acted using only that identity.

Studies such as Albuquerque Júnior's (2012) and Zanlorenzi's (1999) contribute to the reading of what was the social construction of the Northeast and the stereotype of the *baiano* as a carrier of laziness. According to Albuquerque Júnior (2012), literature (comprising books, films, music and sociological texts) contributed to the way in which they invented a homogeneous image of one part of Brazil, another space in relation to the Center-South of the country, thus crystallizing the subjectivized stereotypes as characteristics of the Northeastern and Northeastern region, located in a position of inferiority.

In his doctoral thesis, Zanlorenzi (1999) argues that the discourse of attributing laziness to the *baiano* contains a racist content, given the prevalence of blacks in that state. The author points out that it was in the movement of Bahia to insert itself in the interregional division of labor, both in relation to the economy and symbolic goods, that the fame of laziness was gradually glued to the *baianos*.

Thus, it is understood that the prejudice of geographical origin against Northeasterners contributes to the reproduction of social inequality to the extent that unequal power relations are naturalized. The symbolic dimension of power is incorporated beyond the material issue, thus, with regard to access to higher education, it is a problem that is related not only to the unequal structure of access to this level of



education, but also affects the possibilities of permanence and self-esteem of this student who is constituted from the stereotype of being northeastern.

Considering the changes in the Brazilian higher education scenario, it can be said that the geographic mobility of students in Brazil is a reality. However, it is emphasized that no group moves without carrying with it a set of symbolic goods transmitted by its social group. In this sense, although student migration is becoming increasingly encouraged and evident in contemporary society, there are still few studies that can discuss the complexity of this issue and the multiplicity of variables that permeate the permanence of migrant students. As Ballerini and Silva (2015, p. 215) argue, “[...] student migrations bring to light the emergence of understanding education as an instance beyond school”.

#### **4. Manifestations of prejudice among UFG students of northern and northeastern origin**

According to Dutra, Azevedo and Laier (2018), student migration may represent a temporary project, which aims to meet government expectations, and those who experience this migration may face the review of personal projects. In addition, the ideas of provisionality and not belonging will always accompany them in their academic trajectory, leading the actors involved to seek different forms of integration and construction of local social relations.

Prejudice of geographical origin was an issue raised by students who migrated to UFG. For Rosário and Soeira (2010), northeastern displacements are historically associated with the exit from misery and the search for a supposed improvement in life in more industrialized places. This new type of migration, for educational purposes, proposes a rupture in the movement carried out throughout history. Brazilian society, politically and economically centered in the Center-South of the country, credits the Northerners and Northeasterners with migration with the objective of insertion in the labor market, and not to access higher education.

The statements of the migrant students confirm this question:

*There have been some unpleasant situations in relation to my accent, my color or my sexual orientation as well, but they are things that happen on a daily basis and*

*we reveal [...] they have already said that my accent was not beautiful, that it was ugly, that my skin was a little dark (Arthur – migrated from Pará).*

*I suffered a little from xenophobia when I arrived, because my family is from the north of Minas Gerais, a mixture with northern Minas Gerais, Belo Horizonte and Bahia, you know? The vowels are much more open, there were some people who..., for example, I had some friends who played with me and I played with them, but there were some people who were not a joke (Beatriz – migrated from Minas Gerais).*

*In Senador Canedo [city in the metropolitan region of Goiânia], it was a little complicated; I found the people very xenophobic. Until then, it was very difficult for me to adapt (Jordana – migrated from Bahia).*

The excerpts above reveal the accent as the main factor for the prejudice of geographical origin. The accent is the first way to identify the geographical origin of a given subject; they are immediate manifestations of the linguistic identity of the speakers (Bagno, 2015). The way some letters are pronounced contributes to this identification. However, linguistic variety, with a diverse social background, can contribute to linguistic prejudice being associated with social prejudice. As Bagno (2015, p. 280-281) points out:

Due to the socioeconomic conditions of certain regions, the speeches characteristic of these places will receive a positive or negative evaluation according to the political prestige and/or economic importance of the region. This explains the heavy burden of discredit that weighs on Northeastern varieties, identified with a region considered politically 'backward' and economically underdeveloped. A Northeastern speaker in the Southeast is easily identified by his accent and, as a result, may suffer a lot of discrimination.

What is clear is how the accent, more than representing linguistic identity, functions as a power mechanism. There is a hierarchy of correct, beautiful forms, and those considered funny from the country's economic development. Beatriz informed that she forced herself to erase the characteristic traits of her linguistic variety, but that, when she feels safe, she speaks again in the way she has always expressed herself.

If the references from these regions are not positive by society, the subjects may experience losses of linguistic, social and cultural references. Beatriz said that the strategy used to avoid linguistic prejudice was to stop talking with her accent: "*I regret having done this to this day. Sometimes my accent comes back when I'm most comfortable, in an environment with close friends, where I relax and stop focusing.*" It is noteworthy that linguistic prejudice is also associated with economic capital; regions with higher concentrations of economic capital tend to dictate the way of speaking correctly, the beautiful accent, the prosody to be reproduced.

The discursive and imagery production about the Northeast is the product of an intersection of political, socioeconomic, cultural and memorial discourses that can be constructed both from an internal movement, with the objective of affirming its identity, as well as external, with the purpose of opposing the other. In this sense, another issue pointed out in the interview refers to drought and lack of water, as exposed by the student João (migrated from Piauí):

*Sometimes, they rolled some comments as jokes, you know? I take it in a good way, but other people take it in another direction, such as xenophobia or something like that [...] on the day I was enrolling in the Agronomy school, there is a gentleman there, and I had already said that I had walked a lot and had not found the place, who said that in Piauí I walked 30 kilometers to find water or something like that. It was the only situation, but it upset me.*

It is a fact that the idea of the Northeast was built from elements of concrete reality, such as, for example, less rainfall in certain territories of the region. However, as a result of these problems, many stereotypes were built. According to Albuquerque Júnior (2011), the 1877 drought was a historic milestone. From that year, not only what would be the “drought industry” originates, but the discursive vector of the economic elites of the northern states, as a miserable, suffering and begging area, which, therefore, should count on the solidarity of the southern states. Therefore, drought, as a climatic event, will be one of the pillars of social representations disseminated throughout the national territory.

Silva (2014) points out that the production and circulation of Geography textbooks contributed to the construction of several social representations that particularized the Brazilian Northeast, such as drought, *cangaço*, messianism, among others. For the author, textbooks are human productions and school contents are not neutral, they are placed as pedagogical instruments of the State that, in addition to enabling school knowledge, contribute to the dissemination of values. When analyzing the Geography books produced in the first half of the twentieth century, the author observes:

Among the themes that made up the content on the Northeast, the problem of droughts is a constant in the textbooks of this period. Now linked to the issue of climate being discussed in general, relating to physical aspects, such as temperature, relief, hydrography, etc., sometimes limited to the state of Ceará (Silva, 2014, p. 81).

For Tamanini and Da Silva (2019), textbooks represent the political and historical context in which their authors are inserted, therefore, images, representation discourses and other components are not impartial. The authors point out that the gender of the stereotype linked to drought is linked to the imperial period and the use of images that take partial reality as the totality, strongly acting “[...] in the construction of thought, depending on its use it can be a source of construction or deconstruction of prejudices” (Tamanini; Da Silva, 2019, p. 326).

Another issue pointed out by the students refers to racism. As can be seen in Marielle and Moa's statements:

*There is the question of color, because I was always observing and felt that, for some men, I was something exotic. There was a lot of talk: ‘Ah! You’re from Bahia! I don’t believe you. This was something very difficult to deal with, to be seen as exotic. In this came all my recognition as a black woman and this stereotype came with it. So, it was very difficult for me (Marielle – migrated from Bahia).*

*Not that in Salvador I don't have [prejudice], but here it was more glaring for me. It was here that the first time I noticed a security guard following me in a mall, for example. It was here that I noticed people changing the side of the street in the opposite direction that I was going; I once saw a couple cross the street because they saw me; they looked at me and crossed the street [...]. Here in Goiânia it is more gradient, the most central parts of the city, these more affluent sectors, Marista, Bueno; you only see black people usually working; you do not see them [sic] attending the place (Moa – migrated from Bahia).*

The students' statements indicate that racial condition is a fundamental marker in the affiliation process, since this population has the lowest schooling rates, and consequently impacts the school path (which school they access and the need to study and work). It is noteworthy that, according to the survey *General characteristics of households and residents of 2022*, of the National Continuous Household Sample Survey, the North and Northeast regions concentrate the highest numbers of self-declared blacks, 78.4% and 73.9%, respectively (IBGE, 2023).

Research carried out by Durat (2021) indicates that racial quota holders enter the university later, compared to social quota holders. In addition, they take a longer time to complete the courses. This question reflects the educational trajectory of these students: the type of school they accessed, the monitoring of the family and even the condition of reconciling study and work.

For Durat (2021), black students at the Federal Technological University of Paraná (UTFPR) experience issues that reflect the structure of society, such as socioeconomic vulnerability and school disability, and also the marks of migrating to a predominantly white region. For the author, students find in silence a strategy of permanence in the institution.

Black quota students perceive the existence of racism in the region, but try not to problematize such situations. Thus, they are little involved in activities that deal with ethnic-racial issues at the university. Silence is evident as a strategy of resistance and adaptation to the context when 'racist jokes and pranks' erupt; silence is used as a form of defense, so as not to be considered and marked as victimists by other colleagues inside and outside the university (Durat, 2021, p. 230).

According to Theodoro (2022), inequality is the basis of support for Brazilian society and racism is one of the components that structure this inequality. The author maintains that the dimensions of work, education, health and territorial occupation make up the mosaic of inequality to which the black population is subjected. With regard to the labor market, blacks are mostly in informality: they are those who receive lower wages and occupy more devalued positions; they are those who have differentiated access in society to the provision of health and education, since the quality of these services varies according to the public or private system, thus solidifying the scenario of inequalities: "[...] with racism operating in school spaces and health institutions" (Theodoro, 2022, p. 326, our translation). For the author, it is through prejudice and discrimination that the naturalization of the failure of this population is reinforced.

It is interesting to note the speech of Maria, who, in addition to declaring herself as a white woman, attended her first undergraduate degree in São Paulo; unlike the situations of prejudice, she experienced there, she did not go through this when she moved to study Accounting at UFG.

*No one ever spoke of my accent, which was something that in São Paulo I felt very much, xenophobia. Here in Goiânia, I did not feel any episodes of xenophobia, on the contrary, people always say: 'Ah! How nice to meet someone from there. I have been there already. This look of less strangeness and ridicule, as I saw in São Paulo (Maria – migrated from Pará).*

The student's speech is relevant because, despite not having gone through prejudiced situations at UFG, she had experienced something of this nature in her first experience as an interstate migrant to access higher education, and reaffirms the

prejudice of geographical origin as a concrete fact in the Brazilian reality. However, the question remains: was his arrival in Goiânia cushioned by the fact that he graduated in São Paulo and did not come directly from Pará? The other interviewees were black or brown women, to what extent does the issue of race/color mitigate or intensify the prejudice of geographical origin? These are questions that cannot be answered at this time, but must be asked.

Despite understanding the limits of this text, it is important to discuss that this prejudice is a social and even artificial construction, in the sense of being historically produced. It is guided by the structural conditions of society, such as the concentration of public investments in certain regions to the detriment of others, the presence of latifúndia and monoculture and the necessary place that these states occupy in the “national division of labor”, by offering, in the dynamics of this productive system, populations that occupy subalternized jobs and with low wages, when they are not in informality.

According to Albuquerque Júnior (2012), the Northeast, as a regional segment, did not always exist, it was historically built through a double movement, externally, through the events led by the South-Southeast axis of the country, as a way of differentiating itself from that population, and internally, as a feeling and a regionalist discourse created by the northeastern elites. According to the author,

Prejudice regarding geographic origin in relation to the Northeasterner is associated not only with the way the region and its inhabitant have been described, thought, defined by the Northeastern elites themselves, since the beginning of the twentieth century, but is also associated with other prejudices, such as class prejudice, directed against poor people, who engage in the most unqualified activities in the labor market, and racial prejudice, since most of the population of the region is mixed-race or black (Albuquerque Júnior, 2012, p. 127).

From a cultural point of view, there is a whole sociocultural arsenal that legitimizes the constructions that reinforce the images of drought, poverty, lack of water. In this case, the importance of the expressive potential of the arts is highlighted, whether with literature, painting and music. There is a symbolic production that naturalizes and reinforces this collective imaginary.

Marandola Junior and Dal Gallo (2013) highlight the importance of elaborating social networks so that migrants can engage with the local culture, reducing the impact on the psychological changes to which they are subject. The grouping of subjects from

the same region contributes to cushioning situations of prejudice and discrimination, so that cultural and identity references are kept alive. For Silva (2016), establishing affective bonds is an essential strategy in the period of adaptation, as they work as support in times of difficulty. Entry into university life requires significant changes and occurs simultaneously with the clash of cultural differences, in which the migrant must affiliate with institutional rules and create interpersonal relationships with the university community and beyond.

## 5. Final Considerations

Student migration is not limited to simple spatial change. It is a more complex movement, since it occurs as a result of the realization of a social right, which is access to higher education. Young people who carry out this displacement must build new social and cultural relationships. This movement does not occur isolated from the historicity of the participating subjects, being permeated by adaptations, personal growth, evaluation of professional choice and socio-spatial changes and identity references.

Considering that such displacements were enhanced by a set of educational policies implemented in the Lula and Dilma governments, it is necessary to increasingly investigate the complexity and diversity of this phenomenon. It is noteworthy that they are permeated by evasion, by the efficiency in the occupation of social quotas and even by subjective issues that can interfere in the formative process, such as prejudice of geographical origin. Although student migration is not recent, it intensifies due to ENEM and SiSU. These policies of access to higher education resignify internal migrations; if for a long time the migrations of northeasterners and northerners, for example, were justified by the possibility of access to the labor market, even if in more subordinate jobs, now they also occur through access to higher education.

The student's permanence is linked to the material conditions to remain in the course, but the impact of issues that affect the subjectivity of these students cannot be reduced, and can influence from their permanence in the course to their graduation. In this sense, universities, through extension projects and course curricula, can encourage, support and/or create training spaces that aim to deconstruct this prejudice. In addition, it is important to encourage these students to get closer, as the grouping of subjects from

the same region can contribute to cushioning situations of prejudice and discrimination, so that they keep their cultural and identity references alive.

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