

The ethnic-racial relations and the agricultural course at IFRN: a content analysis

ARTICLE

Izabel Cristina Leite de Limaⁱ 

Instituto Federal de Educação, Ciência e Tecnologia (IFRN), Apodi, RN, Brasil

Sandra Maria Campos Alvesⁱⁱ 

Instituto Federal de Educação, Ciência e Tecnologia (IFRN), Apodi, RN, Brasil

Nadia Farias dos Santosⁱⁱⁱ 

Instituto Federal de Educação, Ciência e Tecnologia (IFRN), Apodi, RN, Brasil

Abstract

The object of this study was the teaching of racial-ethnic relations in the Integrated Technical High School Course in Agriculture at the Federal Institute of Education, Science and Technology of Rio Grande do Norte (IFRN), Apodi Campus, with the aim of identifying and analyzing elements of the Course Pedagogical Project (PPC) that relate to the Principle of Political and Historical Awareness of Diversity, as outlined in the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture. To this end, a content analysis based on Bardin was carried out. The hypothesis was that the discussion on Teaching Ethnic-Racial Relations in the course's PPC was in the field of transversality and that the discussion only covered the subjects defined by Laws 10.639/2003 and 11.645/2008. The first hypothesis was fully confirmed and the second partially.

Keywords: Teaching. Ethnic-racial Relations. Diversity. Agriculture.

As relações étnico-raciais e o curso de agropecuária no IFRN: uma análise de conteúdo

Resumo

Este trabalho teve como objeto de estudo o ensino das relações-étnico raciais no Curso Técnico de Nível Médio em Agropecuária na Forma Integrada, no Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte (IFRN), *Campus* Apodi, com o objetivo de identificar e analisar elementos do Projeto Pedagógico do Curso (PPC) que se relacionassem com o Princípio da Consciência Política e Histórica da Diversidade, conforme delineado nas Diretrizes Curriculares Nacionais (DCNs) para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira e Africana. Para tal, foi feita uma análise de conteúdo, baseada em Bardin. Partiu-se das hipóteses que a discussão sobre o Ensino das Relações Étnico-Raciais no PPC do referido curso encontrava-se no campo da transversalidade e que a discussão abrangeria apenas as disciplinas definidas pelas Leis 10.639/2003 e 11.645/2008. A primeira hipótese confirmou-se totalmente e a segunda parcialmente.

Palavras-chave: Ensino. Relações Étnico-Raciais. Diversidade. Agropecuária.

1 Introduction

The search for a decolonizing education represents a challenge considering the corrosive legacy of Eurocentrism, which was established with the implementation of modern colonial capitalism, as Quijano (2005) aptly argues. Eurocentrism uses the concept of race to socially classify individuals, promoting the notion that those who do not have Eurocentric genetic and cultural traits are inferior. This led to a systematic attempt to erase non-European cultures.

In Brazil, this racial logic influenced education in an exclusionary manner, with nineteenth-century laws restricting the access of Black people to education, contradicting the theory of racial democracy, which was effectively refuted by Fernandes (1965). Throughout the history of the Black movement's struggle, it was only after the approval of laws 10.639/2003 and 11.645/2008 that the teaching of Afro-Brazilian and Indigenous history and culture in elementary and secondary education institutions became mandatory. In this sense, Lourenço (2023) argues that:

For justice to occur, it is necessary to dissolve the Eurocentric narrative regarding the history of the descendants of enslaved people. As long as the ideal of justice is one where Black people are excluded, marginalized from constructions and decision-making processes, reparation will be a necessary act. It would, therefore, be an ethical advancement. Reparation, based on restitution, would mean restoring what was taken away: individuality, the right to choose, in short, humanity itself. The colonial project aligned itself with death itself, with consequences in the economic, social, and cultural relations that left marks that persistently endure (Lourenço, 2023, p. 92).

Thus, the object of this study focuses on the teaching of ethnic-racial relations in the Agricultural course at IFRN, Apodi campus, which, according to the Unified Public Administration System (SUAP), in a universe of 868 students enrolled in the 2024 academic year, 56.56% self-identify as Brown, 37.02% as White, and only 0.23% as Indigenous. This demonstrates the positive impact of affirmative actions, such as quotas.

The aim is to identify and analyze elements of the Pedagogical Project of the Agricultural Technical Course at the Integrated High School level, which relate to the

Principle of Political and Historical Consciousness of Diversity, as outlined in the National Curricular Guidelines (DCNs) for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian and African History and Culture. This principle establishes seven parameters:

1. the basic equality of human persons as subjects of rights;
2. the understanding that society is formed by people who belong to distinct ethnic-racial groups, each with its own equally valuable culture and history, and who collectively build, within the Brazilian nation, its history;
3. knowledge and appreciation of the history of African peoples and Afro-Brazilian culture in the Brazilian historical and cultural construction;
4. the overcoming of indifference, injustice, and disqualification with which Black people, Indigenous peoples, and also the popular classes to which Black people generally belong, are commonly treated;
5. the deconstruction, through questioning and critical analysis, aiming to eliminate concepts, ideas, and behaviors propagated by the ideology of whitening and the myth of racial democracy, which harm both Black and White people;
6. the search, by individuals, particularly teachers who are not familiar with the analysis of ethnic-racial and social relations, for information and resources that enable them to formulate conceptions not based on prejudice and build respectful actions;
7. dialogue, a fundamental means of understanding among different groups, aimed at negotiations with common objectives, seeking a just society (DCN, 2004, p. 18-19).

Thus, to achieve the goal of this work, these parameters were defined as categories of analysis a priori, except for the last parameter, for reasons that will be explained later in this text. It is worth noting, however, that these parameters were categorized into themes, so that each could be identified within the formed categories.

The study hypothesized that the discussion on Ethnic-Racial Relations Education in the Pedagogical Project of the course in question lies within the field of cross-cutting themes and in the disciplines defined in special terms by Laws 10.639/2003 and 11.645/2008 (Portuguese/Literature, History, and Art).

Thus, this work will present the methodological aspects that guided this study, as well as the results obtained from the reading and categorization of the analyzed document, and will conclude with discussions involving the *corpus*.

2 Methodology

This study is of a qualitative nature. According to Minayo (2001), qualitative research is used to answer subjective questions that cannot be quantified, as they belong to a universe of meanings and senses.

For the analysis of the corpus, Bardin's (2011) Content Analysis was used. This method, when analyzing and interpreting various types of texts, seeks to identify patterns and meanings that are often implicit:

It is the method of *categories*, a sort of drawers or meaningful rubrics that allow for the classification of the constitutive elements of the message. It is, therefore, a taxonomic method well conceived to satisfy collectors concerned with introducing order, according to certain criteria, into the apparent disorder (BARDIN, 2011, p. 37).

Thus, the document selected for analysis was the Pedagogical Project of the Agricultural Technical Course at the Integrated High School level at IFRN - Apodi campus. The choice was based on the National Curricular Guidelines (DCNs) for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian and African History and Culture, which recommend that, for the teaching of African culture, studies on agricultural technologies, cultivation processing, mining, and buildings brought by the enslaved people can be introduced (Brasil, 2004).

The choice of the PPC for the Agricultural course is also justified because it belongs to the technological axis of natural resources, aligning with the principles established by the DCNs. Additionally, the decision was reinforced by the close relationship between the theme and the strong African and Indigenous influence in land management and cultivation, which permeates the entire curriculum. Moreover, the Apodi campus is located in a region with a strong Indigenous and Afro-Brazilian influence and roots, making it a relevant and promising place to discuss Ethnic-Racial Relations. It is also the campus where two of the authors of this text work as staff members.

For the document analysis, an initial floating reading of the PPC was conducted to identify the sections to be analyzed. In the next phase, after defining the relevant parts

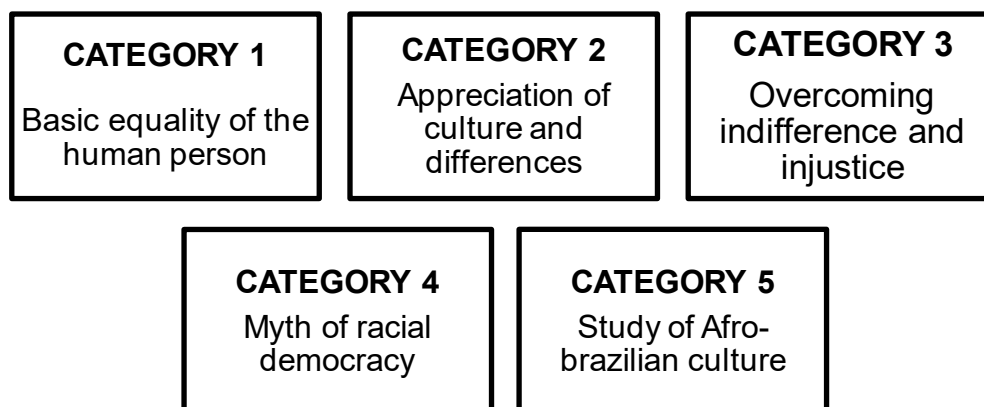
of the document, a more detailed and reflective reading was carried out, without excluding any section. This approach aimed to avoid excluding important implicit elements that could have been overlooked.

In the analysis phase, the goal was to identify elements in the PPC that related to the parameters established by the DCNs for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian and African History and Culture. Based on the Principle of "Political and Historical Consciousness of Diversity" present in the DCNs, the parameters defined by this principle were adopted as a priori analysis categories. However, the decision was made to combine the seventh parameter: "dialogue, a fundamental means for understanding between different groups, aiming for negotiations with common objectives, seeking a just society" (Brasil, 2004, p. 19) with the first parameter: "the basic equality of human persons as subjects of rights" (Brasil, 2004, p. 19), forming category #1: Basic equality of the human person.

Furthermore, the second parameter, "the understanding that society is formed by people who belong to distinct ethnic-racial groups, each with its own culture and history, equally valuable and who together build, in the Brazilian nation, its history," was combined with the third parameter, "knowledge and appreciation of the history of African peoples and Afro-Brazilian culture in the Brazilian historical and cultural construction," due to their similarities. From this combination, category #2 was formed: Appreciation of culture and differences.

Thus, the categories were organized as follows:

Figure 1 – Categorization



Source: Prepared by the authors (2024)

During the coding process, the context units were defined, and from them, the choice of record units was made. For this process, Bardin employs Osgood's procedure, which is:

a) Osgood's procedure. Osgood proposes the following approach: Choice of record units (such as keywords, for example) and categorization (themes) if applicable. Choice of context units and segmentation of the text into fragments. Coding: presence or absence of each record unit (element) in each context unit (fragment). [...] Representation and interpretation of results (Bardin, 2011, p. 199).

In the case of this work, the semantic criterion (themes) was chosen, and the enumeration method used was presence/absence, as shown in the boxes that will be presented in the next section.

3 Results and Discussion

In this section, the categories created, and their respective record and context units will be presented, along with the necessary discussions, based on the following boxes:

Box 1 – Excerpts from the analyzed material based on the principle "Political and Historical Awareness of Diversity" contained in the DCNs

Record Units	Category 1
Citizenship Education	Basic Equality of the Human Person
Progressive Educational Practice	
Integral Human Development	
Equality and Social Justice	
Equity	

Context Units:

"[...] this course is committed to promoting integral human development through a proposal for professional and technological education that integrates science, work, technology, and culture, aiming to form a critical-reflective, technically and ethically competent citizen-professional committed to the transformations of reality from the perspective of equality and social justice" (p. 7).

"[...] forming the Agricultural Technician through a process of appropriation and production of scientific and technological knowledge, capable of contributing to integral human development and to the socioeconomic and cultural development of the region, linked to the processes of democratization and social justice" (p. 11).

"[...] promoting the technical and citizen formation of young people who have completed elementary education for work in the field of agriculture" (p. 11).

"The proposed professional practice is governed by the principles of equity (equal opportunity for all), flexibility (more than one mode of professional practice), continued learning (reconciliation of theory with professional practice), and full support for the student (guidance throughout their development period)" (p. 18).

"Learning is considered a process of knowledge construction, in which, starting from the students' prior knowledge, teachers play a fundamental role in mediation, designing teaching strategies so that, through the articulation of common sense knowledge and school knowledge, the student can develop their perceptions and beliefs about social and work processes, building themselves as people and professionals with ethical, technical, and political responsibility in all contexts of action" (p. 23).

Source: Prepared by the authors (2024).

8

Based on the aforementioned category, excerpts from the PPC were made that connected with Category 1. What can be observed, especially considering the presence/absence enumeration, is that the connection was made in a more general field, implicitly. This occurs due to the specificity of IFRN as an educational institution, which has the principle of integral human development, but does not specifically address the ethnic-racial aspect. Still, we used context units from the PPC that dialogued with the parameter and Category 1 – Basic Equality of the Human Person, as exemplified by the following excerpt:

[...] this course is committed to promoting integral human development through a proposal for professional and technological education that integrates science, work, technology, and culture, aiming to form a critical-reflective, technically and ethically competent citizen-professional committed to the transformations of reality from the perspective of equality and social justice (Brasil, 2004, p.7).

It is noticeable that the principle of equality and social justice is embedded in this, where the ethnic-racial issue could be implicitly included. This phenomenon occurred in the other context units of this category when evaluating the presence/absence enumeration. Considering the historical injustices and violence that have afflicted Black people throughout history, even up to the present, it is at least curious that this approach does not explicitly appear. Theodoro (2022) then defines unequal society as:

a social structure characterized by extreme and persistent inequality, whose intensity exceeds the limits of legality. In other words, it is an inequality sustained not only by economic and social issues but also by differentiated access to public services, and primarily to security and justice (Theodoro, 2022, p.17)

Still regarding the category that addresses the basic equality of the human person, Santos (2023) highlights Afrocentric thinking as a “perspectivist paradigm for shifting the focus from universality to pluriversality, to other centers in conditions of equality” (p. 34). According to her,

If humanity originated in Africa, why don't we know it as we should? Its history and achievements have been denied to us, our Black history has been stolen, silenced,

and suppressed in such a way that we need Afrocentric thinking to return to the past and recover what has been left behind with the purpose of building our future from ourselves, from our perspectives, from our ancestry (Santos, 2023, p.34)

It is important to reinforce the historical landmark that permeates the category Basic Equality of the Human Person. For the Black population, this equality refers to basic rights such as education, health, employment, housing, among others. In the educational field, it requires, beyond the implementation of laws, the urgency of measures capable of promoting “equality of opportunity and treatment in the educational system” (Silva Jr., 2022, p. 14).

Let us now look at the second category in the box below:

Box 2 – Excerpts from the analyzed material based on the principle "Political and Historical Awareness of Diversity" contained in the DCNs

Record units	Category 2
History, Time, and Space	Valorization of Afro-Brazilian Culture and
Afro-Brazilian and Indigenous History and Culture	Differences

Context Units:

SYLLABUS

Subject: Portuguese Language 3rd Year

7. Studies of Afro-Brazilian and African Literature: Discourses and Territories

7.1 The Literary Discourse and its Interfaces with History;

7.2 Reading: Afro-Brazilian and African Authors;

7.3 Interdiscourses, Intertexts (p. 48)

Subject: ART: MUSIC

- Understand and reflect on art as knowledge constructed from a socio-historical and cultural perspective.

- Recognize artistic and musical manifestations produced within its sociocultural context to value them as representative goods for the community and the field of art. (p. 58)

[...] Scientific-Technological Foundations (Contents)

- Art and its dimensions from a multicultural perspective: social, cultural, aesthetic, historical, economic, and political.
- Art in contemporary society: art and daily life; art as cultural heritage.
- Music as an object of knowledge: Social, cultural, aesthetic, historical, economic, political, and individual contexts.

Source: Prepared by the authors (2024)

To analyze this category, it is necessary to understand what the DCNs (National Curriculum Guidelines) predict about the valorization of Afro-Brazilian culture and differences. These guidelines inherently emphasize the need for educational institutions to incorporate respect for and the valorization of the differences between distinct ethnic-racial groups, including Black and Indigenous peoples, as well as the appreciation of their cultures and histories in the construction of Brazil's historical-cultural identity.

After making the excerpts, in this category, the connections occur both explicitly and implicitly, as expressed in the context unit taken from the PPC (Course Pedagogical Project) in focus: “To know and apply environmental sustainability standards, respecting the environment and understanding society as a human construct endowed with time, space, and history” (p. 12). Although the ethnic-racial discussion is not explicitly addressed in this context unit, it refers to the general premises that guide the PPC of the Agropecuária (Agricultural Technician) course, which demonstrate that IFRN is concerned with the comprehensive development of its students.

However, the ethnic-racial focus is manifested in the subjects related to Laws 10.639/2003 and 11.645/2008, especially in the areas of Literature, Art, and History, as well as in the field of transversality and interdisciplinarity. Explicitly, it is present in the subjects of History, Portuguese Language/Literature, and Sociology, and implicitly in the subjects of Geography and, curiously, also in the Arts. The term “curiously” is pertinent

because the subject of Arts is cited in Laws 10.639/2003 and 11.645/2008 as one of the prioritized disciplines for introducing the study of Afro-Brazilian and Indigenous History and Culture. Additionally, it makes reference to the Afro-Brazilian and Indigenous Studies Center (NEABI), which carries out its work in a more transversal and interdisciplinary manner. NEABI was institutionalized at IFRN through Deliberation No. 17, dated November 25, 2011, which, according to IFRN (2011), defines NEABI as an “institutional political and pedagogical initiative aimed at valuing the different cultural manifestations of ethnic groups and social segments, preserving the right to diversity.”

It is important to highlight that the mention of NEABI is found in the section “Legal and Normative Aspects” of the PPC for the course, which demonstrates compliance with the requirement to study Afro-Brazilian and Indigenous culture; however, this is not explicitly stated in the following category.

Box 3 – Excerpts from the analyzed material based on the principle “Political and Historical Awareness of Diversity” contained in the DCNs

Record units	Category 3
Social Justice	Overcoming indifference, injustice, and
Didactic-Pedagogical Procedures	devaluation.

Context Units:

“In this perspective, IFRN proposes to offer the Technical Course in Agropecuária at the Integrated Level, as it believes that it will contribute to the improvement of the services provided to society, training the Agropecuária Technician through a process of appropriation and production of scientific and technological knowledge, capable of driving human formation and the economic development of the region, aligned with the processes of democratization and social justice.” (p. 19)

“The student experiences the uncertainties inherent to the current historical context, social, psychological, and biological conditions. Therefore, it is necessary to adopt didactic-pedagogical procedures that can assist them in their intellectual, procedural, and attitudinal constructions.” (p. 24)

Source: Prepared by the authors (2024)

12

In this category, the discussion brought by the DCNs involves an attempt to break the negative stereotypes associated with the lower classes, which include the Black population, as well as the breaking of indifference, devaluation, invisibility, and injustice that permeate this population.

Thus, based on the context units, the same occurrence observed in category 1 was noticed. By bringing the discussion of the units of record – social justice, transdisciplinarity, and interdisciplinarity – they are in the more general field, and not specifically within the ethnic-racial context. The injustices faced by the Black and Indigenous people are not specifically discussed in this section of the PPC. Explicitly, this discussion did not occur; instead, generic elements were used that may subtly refer to the topic as outlined by the DCNs. In this sense, it should be emphasized that the unit of record (social justice) is central to racial discussions, considering what Osório (2021) states:

Racial inequality and discrimination have gone hand in hand in Brazil since the arrival of the Portuguese, who established the colony based on the enslavement of Blacks from the land and Africa. Racial inequality between white masters and Black, Indigenous, and mixed-race slaves was initially justified by supposed religious superiority; later, with the emergence of 19th-century pseudoscientific racism, it was also justified by fantasies of biological and cultural superiority (Osório, 2021, p. 7).

What was observed in the context units of category 3 is that the aforementioned discussion does not appear explicitly at this point, but rather in a general sense, specifically directed at the foundational principle of IFRN. However, it is introduced more explicitly in category 5. Let's see:

Box 4 – Excerpts from the analyzed material based on the principle “Political and Historical Awareness of Diversity” contained in the DCNs

Record units	Category 5
Cultural Diversity	Study of Afro-Brazilian Culture
Problematizations	
Cross-cutting Themes	

Context units:

SYLLABUS

Subject: Geography I

Understand population dynamics, ethnic-religious and social movements, as well as the consequences of these movements on socio-spatial transformations (p. 64).

Subject: History II

- The transatlantic slave trade and the foundations of Brazil's economic and sociocultural formation.
- From slave labor to free labor in Brazil (p. 70).

Subject: History III

- Historical-geographical significance of power relations between states, nations, and social groups.
- The relationship between communication strategies and manifestations of economic and political power in contemporary societies.
- Identities, manifestations, or representations of the diversity of cultural and artistic heritage in different ethnic groups and social contexts (p. 72).

Subject: History III

Topic III: Ethnicities, identity, otherness, and social conflicts.

Subtopic: Material and immaterial culture: heritage and cultural diversity.

- Mama Africa: African culture and its contributions to Brazilian society.
- The Indigenous People: The history of Indigenous peoples and Brazil's sociocultural formation.
- Between civilization and barbarism: ethnic and cultural roots of contemporary conflicts (p. 72).

Cultural diversity, ideology, state action, and globalization will be approached through problematizations. The organization of content by themes and subthemes will enable mastery of languages, understanding and interpretation of historical facts, problem-solving, and argumentation construction (p. 72).

Subject: Sociology (2nd Year)

Culture, diversity, and ideology. Cultural industry and alienation. Consumption. Brazilian culture. Cultural manifestations and regional and local culture.

4 Brazilian culture and everyday life:

4.1 Indigenous and Afro-Brazilian cultural manifestations

4.2 Regional culture

4.3 Local cultural manifestations (p. 79)

“The Apodi Campus is structuring the NEABI’s formation to support all courses, so that the subjects offered work interdisciplinarily and treat Afro-Brazilian and Indigenous History and Culture as cross-cutting themes” (p. 165).

Source: Prepared by the authors (2024)

The category 5 addresses the need for the school community, especially teachers, who may not be familiar with discussions of ethnic-racial relations, to seek knowledge on this topic so that their practices are not based on prejudice and stereotypes, reinforcing the importance of studying Afro-Brazilian history and culture also in the classroom. Santos (2023) highlights the importance of teacher training:

Another important challenge to consider lies in the initial and ongoing training of teachers, which, combined with the curriculum, are key areas of action. Considering that in educational spaces, across different levels and teaching modalities, there are teachers whose initial training is temporally placed, both before and after the promulgation of Law 10.639/03, this scenario presents complications for its implementation (Santos, 2023, p. 57-58).

Regarding the category “Study of Afro-Brazilian Culture,” it is evident that the units of record—Cultural Diversity; Problematizations; Cross-cutting Themes; and Support—explicitly engage with the National Curriculum Guidelines (DCNs). This occurs because the

NEABI is treated as a support tool for teachers in introducing the theme in disciplines, as well as in a cross-cutting manner. As Martins and Souza (2021) argue:

The theoretical and practical work of NEABI is of utmost importance for the education of ethnic-racial relations in Brazilian society, as it aids in the formation of emancipated, critical individuals who are capable of publicly expressing themselves as citizens (Martins; Sousa, 2021, p. 12).

15

The presence of these elements in the syllabi of Sociology, Geography, and History is also evident, as shown in Table 4. However, Gonçalves and Silva (2019) assert that, according to Law 10.639/2003, the content of Afro-Brazilian History and Culture should be addressed throughout the curriculum, making it possible to bring this discussion into all subjects.

The approach to the types of methods and themes that align with the guidelines for teaching ethnic-racial relations is also highlighted, even if implicitly. Given that its premise is comprehensive human formation, the objectives of IFRN are similar to the principles of the DCNs. This discussion is also present in the syllabi of the subjects.

The analysis of category 4 – Whitening and the Myth of Racial Democracy – revealed the absence of both explicit and implicit elements. Therefore, it was not possible to categorize it, especially regarding the discussion of "racial democracy." This theme was not found in the text. Although it is a relevant discussion, particularly when addressing ethnic-racial issues, it is absent from the analyzed material. According to Fernandes (1965), racial democracy is akin to what we now call the "myth of racial democracy." According to the author, this concept is used politically, with a discourse of domination aimed at disempowering the black population, creating the false impression that in Brazil, there is no prejudice or racial distinctions.

4 Final considerations

When analyzing the PPC (Pedagogical Project of the Course) for the Agricultural course in the integrated modality at IFRN - Campus Apodi, we started with two hypotheses.

The first hypothesis was that the study of ethnic-racial relations was concentrated in the subjects of Art, Literature, and History, as stipulated by Laws 10.639/2003 and 11.645/2008, which are central to this discussion. However, the aforementioned laws indicate that this discussion needs to be addressed throughout the entire curriculum of education: "§ 2o The contents related to Afro-Brazilian History and Culture shall be taught across the entire school curriculum, particularly in the areas of Artistic Education and Brazilian Literature and History." In this sense, while the discussion does not permeate the entire curriculum, these laws will not have been fully implemented.

On the other hand, in the subject of Art, which is mandatory for the discussion, the related elements appeared implicitly. Moreover, the second hypothesis was confirmed, showing that the discussion on ethnic-racial relations is also present in a transversal manner through the activities proposed by the NEABI.

Thus, it became evident that the degree of applicability of Laws 10.639/2003 and 11.645/2008, regarding the PPC of the Agricultural course in the integrated modality at IFRN, has partially met the provisions of the aforementioned laws and the parameters set by the National Curriculum Guidelines, but still requires further development. This is particularly true in terms of more detailed discussions on Ethnic-Racial Relations, not only in the syllabi of subjects but also in the premises and objectives of the course, in order to highlight the importance of decolonizing, decolonial, and Afrocentric education, in contrast to the Eurocentric education so commonly disseminated in educational institutions, which must be combated.

Therefore, it is reinforced that, as IFRN is an educational institution focused on the comprehensive formation of individuals, with the proposal of an all-encompassing education that aims to develop all their capacities, the teaching of Ethnic-Racial Relations aligns with these principles and can significantly and effectively contribute to the formation not only technical but, above all, civic of its students. In this way, it is reiterated that for the effective implementation of Laws 10.639/2003 and 11.645/2008, educational institutions must reformulate their regulations and theoretical and pedagogical foundations regarding this theme, investing in the ongoing training of the teaching staff, with a view to improving

the quality of the teaching-learning process, based on respect for diversity and Afro-Brazilian and Indigenous culture.

References

BARDIN, L. **Análise de conteúdo**. 2. ed. Lisboa: Edições 70, 2011.

BRASIL. Lei nº 10.639, de 9 de janeiro de 2003. Altera a Lei nº 9.394, de 20 de dezembro de 1996, que estabelece as Diretrizes e Bases da Educação Nacional, para incluir no currículo oficial da Rede de Ensino a obrigatoriedade do ensino de História e Cultura Afro-Brasileira e Africana e dá outras providências. **Diário Oficial da União**: seção 1, Brasília, DF, 10 jan. 2003. Disponível em: http://www.planalto.gov.br/ccivil_03/leis/2003/L10.639.htm. Acesso em: 14 ago. 2024.

BRASIL. Lei nº 11.645, de 10 de março de 2008. Altera a Lei nº 9.394, de 20 de dezembro de 1996, que estabelece as Diretrizes e Bases da Educação Nacional, para incluir no currículo oficial da Rede de Ensino a obrigatoriedade do ensino de História e Cultura Afro-Brasileira e Indígena e dá outras providências. **Diário Oficial da União**: seção 1, Brasília, DF, 11 mar. 2008. Disponível em: http://www.planalto.gov.br/ccivil_03/ato2007-2010/2008/lei/l11645.htm. Acesso em: 14 ago. 2024.

BRASIL. Ministério da Educação. **Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira e Africanas**. Brasília: MEC, 2004.

FERNANDES, Florestan. **A Integração do Negro na Sociedade de Classes**. São Paulo, Dominus/EDUSP, 2 vols. 1965.

GONÇALVES, Sheila Cristina. Silva, Priscila Leixo da. As dificuldades da implementação da lei 10.639/2003 e algumas de suas implicações. **Revista eletrônica de Ciências Sociais**. Juiz de Fora, n. 28, p. 2011-226, 2019. DOI: <https://doi.org/10.34019/1981-2140.2018.17447> Disponível em: <https://periodicos.ufjf.br/index.php/csonline/article/view/17447> Acesso em: 12 de set. de 2024.

IFRN. **Deliberação nº 17, de 25 de novembro de 2011**. Aprovar o Núcleo de Estudos Afro-brasileiros e Indígena (NEABI). Natal, 2011. Disponível em: <https://memoria.ifrn.edu.br/handle/1044/468>. Acesso em: 08 ago. 2023.

IFRN. **Projeto Pedagógico do Curso Técnico de Nível Médio de Agropecuária na Forma Integrada**. Apodi. IFRN, 2014. Disponível em: chrome-extension://efaidnbmnnnibpcajpcgclefindmkaj/https://portal.ifrn.edu.br/documents/686/40_-_Curso_Tecnico_em_Agropecuaria_2014.pdf. Acesso em: 14 de ago. 2024.

LOURENÇO, Cristiane. Uma sociedade desigual: reflexões a respeito de racismo e de indicadores sociais no Brasil. **Revista Serviço Social e Sociedade**, São Paulo, v. 146 (1), p. 75-96, 2023. DOI: <https://doi.org/10.1590/0101-6628.304>

MARTINS, L. H. S.; SOUZA, V. R. de. O NEABI e a educação para as relações étnico-raciais. **RELACult-Revista Latino-Americana de Estudos em Cultura e Sociedade**, v. 7, 2021. DOI: <https://doi.org/10.23899/relacult.v7i4.1983>

MINAYO, M. C. S. (org.). **Pesquisa Social**. Teoria, método e criatividade. Petrópolis, RJ: Vozes, 2001.

OSORIO, Rafael Guerreiro. **A desigualdade racial no Brasil nas três últimas décadas**. Brasília: maio de 2021.

QUJANO, Aníbal. **Colonialidade do poder, Eurocentrismo e América Latina**. Buenos Aires: CLACSO, 2005.

SANTOS, Nadia Farias dos. **Sankofa: Saberes e práticas de professores pedagogos para a educação das relações étnico-raciais em cursos de licenciatura em química do IFRN**. Tese (doutorado em Educação) – Pós-graduação em Educação, Universidade Federal da Paraíba, João Pessoa, 2023. Disponível em: https://repositorio.ufpb.br/jspui/handle/123456789/29265?locale=pt_BR . Acesso em 17 de out. de 2024.

SILVA JR., Hélio. **Discriminação racial nas escolas**: entre a lei e as práticas sociais. Brasília: UNESCO, 2022. 96 p.

THEODORO, Mário. **Sociedade desigual**: racismo e branquitude na formação do Brasil. Rio de Janeiro: Zahar, 2022.

ⁱ **Izabel Cristina Leite de Lima**, ORCID: <https://orcid.org/0000-0001-7745-7269>

Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte (IFRN)
Graduada em Serviço Social na Universidade do Estado do RN (UERN), mestra em Educação Profissional e Tecnológica pelo Programa de Pós Graduação em Educação Profissional e Tecnológica - PROFEPT /IFRN, Doutoranda em Ensino pela Rede Nordeste de Ensino, com Polo no IFRN.
Author contribution: Escrita – Primeira redação.

Lattes: <http://lattes.cnpq.br/3008935140550760>

E-mail: izabel.leite@ifrn.edu.br

ii **Sandra Maria Campos Alves**, ORCID: <https://orcid.org/0000-0002-9343-9324>

Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte (IFRN)
Possui graduação em Engenharia Agrônoma pela ESAM atual UFRSA/RN, Mestrado em Fitotecnia/Agroecologia pela UFRRJ/RJ, Doutorado pela Universidade de São Paulo (USP) e Pos Doc pela Universidade de Adelaide, Austrália

Author contribution: Escrita – Revisão e Edição

Lattes: <http://lattes.cnpq.br/6487313935953110>

E-mail: sandra.campos@ifrn.edu.br

iii **Nadia Farias dos Santos**, ORCID: <https://orcid.org/0000-0003-1467-1916>

Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte (IFRN)
Possui graduação em Pedagogia pelas Faculdades Integradas de Patos (FIP/1996), Mestrado em Ensino (PPGE/UERN) e Doutorado em Educação (PPGE/UFPB)

Author contribution: Escrita – Revisão e Edição

Lattes: <http://lattes.cnpq.br/5616836577392558>

E-mail: nadia.farias@ifrn.edu.br

Responsible publisher: Genifer Andrade

Ad hoc specialist: Patrício Carneiro Araújo and Fabrício de Sousa Sampaio.

How to cite this article (ABNT):

LIMA, Izabel Cristina Leite de.; ALVES, Sandra Maria Campos.; SANTOS, Nadia Farias dos. As Relações Étnico-Raciais e o curso de Agropecuária no IFRN: uma análise de conteúdo. **Rev. Pemo**, Fortaleza, v. 7, e14333, 2025. Available in: <https://revistas.uece.br/index.php/revpemo/article/view/14333>

Received on October 26, 2024.

Accepted on January 24, 2025.

Published on April 17, 2025.