

INDIGENOUS AND QUILOMBO PEOPLE IN HIGHER EDUCATION: AN  
ANALYSIS BASED ON THE UFGINCLUI PROGRAM

*INDÍGENAS E QUILOMBOLAS NO ENSINO SUPERIOR: UMA ANÁLISE A PARTIR  
DO PROGRAMA UFGINCLUI*

*COMUNIDADES INDÍGENAS Y QUILOMBOLAS EN LA EDUCACIÓN SUPERIOR:  
UN ANÁLISIS A PARTIR DEL PROGRAMA UFGINCLUI*



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**How to reference this article:**

MARQUES, K. E. M.; ALVES, M. Z. Indigenous and Quilombo People in Higher Education: An analysis based on the UFGInclui Program. *Revista Ibero-Americana de Estudos em Educação*, Araraquara, v. 18, n. 00, e023139, 2023. e-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v18i00.17712>



| Submitted: 08/02/2023  
| Revisions required: 25/03/2023  
| Approved: 16/04/2023  
| Published: 18/12/2023

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**Editor:** Prof. Dr. José Luís Bizelli  
**Deputy Executive Editor:** Prof. Dr. José Anderson Santos Cruz

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**ABSTRACT:** The article presents an analysis of the profile of quota students, black quilombolas and indigenous people, who entered the Federal University of Catalão in 2020 by the UFG Inclui Program. Starting from a historical discussion on the racial and ethnic issue in Brazil, we present the program, its implementation and structure within the university and, finally, we present and analyze the data. The results express that even though the program has existed since 2008, there is a low demand in relation to the number of vacancies offered. We verified that most of the entrants are young, have specificities that are inherent to the juvenile condition, in addition to particularities about their territories and groups of origin, ways of life and educational background, showing that financial support is fundamental, however, the reception and recognition of these specificities by the institution is fundamental in the process of permanence, above all, demanding by an intercultural dialogue.

**KEYWORDS:** Affirmative actions. UFGInclui. Higher Education. Black quilombolas. Indigenous People.

**RESUMO:** O artigo apresenta uma análise do perfil dos estudantes cotistas negros quilombolas e indígenas, que entraram na Universidade Federal de Catalão em 2020 pelo Programa UFGInclui. Partindo de uma discussão histórica sobre a questão racial e étnica no Brasil, apresentamos o programa, sua implementação e estruturação no âmbito da universidade e, por fim, apresentamos e analisamos os dados. Os resultados expressam que mesmo o programa existindo desde 2008, há uma baixa demanda em relação ao número de vagas ofertadas. Foi constatado que a maioria dos ingressantes são jovens, possuem especificidades que são inerentes à condição juvenil, além de particularidades acerca de seus territórios e grupos de origem, modos de vida e background educacional, evidenciando que apoio financeiro é fundamental, no entanto, o acolhimento e o reconhecimento dessas especificidades pela instituição é fundamental no processo de permanência, sobretudo, demandado por um diálogo intercultural.

**PALAVRAS-CHAVE:** Ações afirmativas. UFGInclui. Ensino Superior. Negros quilombolas. Indígenas.

**RESUMEN:** El artículo presenta un análisis del perfil de los estudiantes de cuotas, negros quilombolas e indígenas, que entraron en la Universidad Federal de Catalão en 2020 por medio del Programa UFGInclui. Partiendo de una discusión histórica sobre la cuestión racial y étnica en Brasil, presentamos un programa, su implementación y estructura en el ámbito de la universidad y, finalmente, presentamos y analizamos los datos. Los resultados expresan que, aunque el programa estuviera extinguido desde el 2008, hay una baja demanda con relación al número de vacantes ofrecidas. Se puede constatar que la mayoría de los ingresados son jóvenes, tienen especificidades que son inherentes a la condición juvenil, además de particularidades sobre sus territorios y grupos de modos de vida y backgruoud educacional, evidenciando que apoyo financiero es fundamental, sin embargo, la acogida y reconocimiento de estas especificidades por la institución es fundamental en el proceso de permanencia, sobre todo, demandando, por un diálogo intercultural.

**PALABRAS CLAVE:** Acciones afirmativas. UFGInclui. Educación Superior. Negros Quilombolas. Indígenas.

## Introduction

This article is the result of a master's thesis carried out within the scope of the Postgraduate Program in Education at the Federal University of Catalão (UFCAT). It is a work that is part of the studies of ethnic-racial relations and affirmative action policies in higher education and aims to present and analyze the profile of black quilombola and indigenous quota students entering in 2020 in all undergraduate courses at the Federal University of Catalão through the UFGInclui Program<sup>3</sup>. This is an institutional affirmative action policy that was implemented by the Federal University of Goiás in 2008 and which reserves two places in each undergraduate course for indigenous and black quilombola candidates.

Discussions on this topic have significant notoriety in the Brazilian social, academic, political and educational sphere, especially with regard to affirmative actions in higher education in recent years. Furthermore, the culmination of these discussions was due to the implementation of the quota law that was sanctioned in 2012 (BRASIL, 2012) and which reserves places in Brazilian Federal Higher Education Institutions. Although the quota law was implemented in 2012, prior to this some universities were already proposing institutional policies that guaranteed the reservation of places for historically excluded groups, as was the case of the Federal University of Goiás with the creation of the UFGInclui Program (UFG, 2008).

Santos (2017) states that it was from 2002 onwards that Brazil began to have a notable presence of affirmative action policies aimed at democratizing entry into higher education for black/brown, indigenous, quilombola, disabled and other students of popular origin. It was from then on, that some Brazilian universities created their own policies and programs for democratic access to universities. Affirmative actions aimed at higher education, in addition to acting as a mechanism for correcting inequalities in access to this level of education, contribute to the promotion of diversity in universities, as it promotes the entry of “concrete social subjects with other knowledge, another way of building academic knowledge and with another life trajectory, very different from the ideal type of hegemonic university student idealized in our country” (GOMES, 2017, p. 114, our translation).

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<sup>3</sup> The UFGInclui Program came into force on August 1, 2008, from the Consuni Resolution no. 29/2008 (UFG, 2008). It is an affirmative action policy that seeks to democratize access and retention in university undergraduate courses and which targets indigenous and black quilombola students from public schools as its beneficiaries.

In this sense, affirmative action policies become insurgencies that promote questioning the regulatory, discriminatory and racist structures of universities, bringing changes to the social, academic and political structure of these educational institutions. Such policies provoke us to think about the new racial and ethnic reconfigurations that have been emerging in Brazilian public universities in recent years. The presence of quilombola and indigenous students' bodies and subjectivities historically absent from higher education within universities and brings into these institutions demands, questions and needs that are specific to their experiences in Brazilian society. But is the university prepared to receive them? Who knows these subjects and knows about their cultural, territorial and historical specificities? Does an affirmative action policy, in itself, have the potential to promote the inclusion of these students? Does an inclusion that only places them within the educational institution, without seeing them, hearing them, knowing them, not generate exclusion and discomfort, making them what Bourdieu (2007) called 'excluded from the interior'? Could it be that inserting these students into exclusionary educational practices and curricula far from their realities could negatively affect their learning processes and stigmatize them as failures, as we have seen throughout the history of education when the popular classes try to survive within a system designed to favor some and disfavor others?

Although many questions concern us, the question that this work aims to answer is: who are the subjects entering UFCAT in 2020 through an affirmative action program that has the specificity of serving two particular groups: black quilombolas and indigenous people? To this end, a quantitative survey of data was carried out on black quota students who entered the university through the UFGInclui Program in 2020. Access to data took place in the context of a master's degree research, submitted to the Ethics and Research Committee (CEP) of the UFCAT, approved in October 2020. The survey was based on data made available by the UFCAT Academic Management Center (CGA), generated by the UFG Analisa Data system in January 2021. Data from the Permanent Heteroidentification Commission (COMPAD), which provided a list of quota students who passed through the Commission in the selection processes for the UFGInclui /2020 program.

The enrollment data provided by the university brought together, in a single spreadsheet, the entrants through broad competition and quotas, with forms of entry through the Unified Selection System (SISU), through Public Call and through the UFGInclui Program. Once we had all the data, to write this work, we initially isolated the students who entered through broad competition and then those entering through SISU and the Public Call,

leaving for this analysis only those entering through the UFGInclui Program, with black people being quilombolas and indigenous people. The data were tabulated in an Excel spreadsheet and analyzed in light of the theoretical framework used in the research, seeking to know who these indigenous and black quilombola quota holders are who joined UFCAT in 2020.

In section I we will present a historical discussion about black and indigenous slavery in Brazil and the extent to which this process left structural racism as a colonial legacy. In section II we will discuss indigenous and quilombola education, addressing, in particular, the presence of these subjects in higher education. Furthermore, we will discuss the UFGInclui Program and how this important affirmative action policy has contributed to the democratization of access to higher education. In section III, we will present some data from indigenous and black quilombola quota holders joining UFCAT in 2020, as well as the analysis of this data and finally we will bring our final considerations.

### **Black and indigenous slavery in Brazil**

Before getting to know the beneficiaries UFGInclui program of UFCAT's, we will address some questions with a view to contextualizing the subjects we are dealing with. The analyzes presented here are based on authors, black and non-black, who are dedicated, in their different approaches, to demystifying the idea of the existence of a racial democracy in Brazil, as well as seeking to historically point out the process of structuring racism that affects the lives of black men and women and indigenous people marked by violations and deprivation of rights.

Almeida (2019), discussing the concept of structural racism, states that such a conceptualization is essential for the debate on racial issues, mainly because this concept indicates that structural racism goes beyond the scope of individual action, as it “highlights the dimension of power as an element constitutive of racial relations, not only the power of an individual of one race over another, but of one group over another” (ALMEIDA, 2019, p. 31, our translation). This provokes us to think about the power relations imposed by colonizers on their colonized people and how much this process of domination and oppression laid the foundation for the foundations of structural racism that still persists today.

The process of colonization and occupation of Brazilian territory required the institution of slavery to be one of the means used (monoculture and large estates) to boost the

economic system of the Portuguese Crown. Indigenous enslavement was inaugural in the Brazilian context, even before African enslavement. The first contact between Portuguese colonizers and indigenous people was marked by their Christianization and catechization, through the 'Companhia of Jesus'. Soon after this process of catechization and acculturation led by the Jesuits, the settlers began enslaving indigenous people through violence, oppression and even the decimation of indigenous ethnicities and villages. The number of indigenous peoples decreased drastically, in addition to many dying due to diseases brought by the colonizers; another contingent of indigenous people died during clashes in the face of resistance to imposed domination and enslavement (MOURA, 1992). In other words, the indigenous population faced the obscurantism of their participation in the country's history, being exposed to catechization, domination and transformation by the Europeans who invaded their territories.

African slavery gradually replaced indigenous slavery. Black Africans were trafficked from Africa and, in a violent and arbitrary way, they were enslaved, a condition that lasted from 1549 until 1888, totaling more than three hundred years of black African enslavement in Brazil. The demographic flow of black African men and women coming from Africa was substantial, especially in the 18th century, when the largest contingent of black African men and women was obtained, who were uprooted from their lands and trafficked to Brazilian soil. Violent control over the bodies of enslaved people was one of the ways to guarantee power, fear, compulsory work and order in master-slave relations, as well as the guiding thread that sustained the process of enslavement. Black African men and women, after becoming slaves, were dehumanized and treated as things.

During the period of black slavery, quilombos were territories of refuge and resistance for black people who did not accept servitude. Located in places often unknown to slave owners and their henchmen, quilombos mostly housed remnants of black people who fled (individually or collectively) from slave labor, that is, these territories became the materialization of black resistance and identity. In these territories, black men and women, as well as indigenous people, welcomed each other, strengthened themselves and sought the possibility of life and freedom, whether temporarily or permanently (REZENDE, 2012). During this period, several quilombos spread throughout Brazilian territory, with some quilombos resisting the slavery system.

The process of colonization, whether black or indigenous, according to Aimé Cesaire (1977), took place through violent and brutal contact. For the author, the European colonial

process resulted in the justification of colonizing to civilize, that is, the core of colonization adds up to brutality and violence. The author makes an 'equation' clear about this, that colonization is nothing more than the objectification of a violent and oppressive Europeanizing system that occurred through relations of domination and submission of one group under another. "Between colonizer and colonized, there is only room for forced labor, intimidation, pressure, police, taxes, theft, rape, obligatory cultures, contempt, distrust, arrogance, sufficiency, rudeness, the mindless elites, the debased masses" (CÉSAIRE, 1977, p. 25, our translation).

The slavery system began with the enslavement of indigenous people and was progressively succeeded by African enslavement. This process, in addition to lasting for centuries and in a conservative, racist and ethnocentric way, contributed to the erasure of all participation of indigenous and black people in the formation of Brazil. Since Brazil was the last country in the West to abolish slavery, in 1888, this fact did not bring about a concrete project for the integration of former slaves into society, nor for indigenous people. These ethnic and racial groups were left with exclusion, social and educational inequality, the marginalization of their identities, the suppression of their cultures and the invasion of their territories.

In recent years, several traditional Brazilian peoples and communities have faced obstacles in terms of guaranteeing their basic rights, making the violence and discrimination that still persists and historically plagues these groups even more evident. With regard to indigenous peoples and quilombola communities, in addition to an obvious attack on basic rights, these groups suffer from the invasion of their territories, the murder of their leaders and the disregard for the basic health of these groups who have suffered from numerous diseases such as malaria, yellow fever, malnutrition and COVID-19, which affected indigenous peoples in an overwhelming way. Furthermore, these groups are victims of threats due to actions by agribusiness, miners and a ruralist group that relies on an anti-environmentalist discourse.

### **What education for indigenous people and quilombolas?**

Before talking about indigenous and quilombola education, we begin this topic by bringing the concept of everyday racism, by black author Grada Kilomba (2019), for whom everyday racism is not a "single attack' or a 'discreet event', but rather a 'constellation of life experience', a 'constant exposure to danger', a continuous pattern of abuse' that repeats itself

incessantly throughout someone's biography” (KILOMBA, 2019, p. 80, our translation). This concept helps us understand how much the lives of quilombola and indigenous people were and still are constantly threatened by extermination. Not only the lives of these groups, but also their histories, their cultures, their mother tongues, their territories, their ancestries are in constant danger.

The life, subjectivity, aesthetics, religiosity, culture and daily life of the black and indigenous population are threatened by racism and ethnocentrism. The racism and ethnocentrism that already existed here, since the time of colonization, became even more incorporated after the emergence of the first deterministic theories that arrived in Brazil in the 19th and 20th centuries. Deterministic theories aimed to classify humanity into races, attributing a hierarchical and negative character to the physical, intellectual and moral pretexts of certain groups. Black people and indigenous people were considered 'inferior races' by this theoretical perspective; therefore, they were classified as inferior, savage and backward.

Skewed by these racist conceptions, there were several decrees sanctioned by the Brazilian State that prevented the formal schooling of the black population in Brazil, both during the period of slavery and later. Almeida and Sanchez (2016) point out that the inclusion of the black population in the educational system took place in a very difficult way, with black people often being excluded from the determinations sanctioned at the time. Libby and Paiva (2000) state that, for the few black people who were able to access formal schooling, primary education was the only level to be achieved, and at the highest levels of education there was a significant predominance of elite white people.

In the case of indigenous people, the colonial period was marked by schools that catechized those considered 'savages', from an ethnocentric perspective, which stigmatized and inferiorized indigenous people, so catechesis was a means of Christianizing/catechizing original peoples, destituting them of their cultures, their knowledge, their religiosity, their identities. According to Gomes (2012, p. 53, our translation), the ethnocentric;

[...] does not necessarily feed the desire to annihilate and destroy others, but rather to avoid them or even to transform or convert them, as it carries within itself the idea of refusing difference and cultivating a feeling of distrust towards others, seen as different, strange or even as a potential enemy.

The process of catechizing indigenous peoples produced “deep marks of devaluation of native languages and the dismantling of social organizations and practices and the school also became part of the lives of these peoples” (BERGAMASCHI; DOEBBER; BRITO,



2018, p. 38, our translation). This history has resulted in social relations structured by ethnic-racial inequalities, which support the thesis of structural racism and ethnocentrism, characterized by a set of practices historically rooted in our society, which affect structures, reproduce and reconfigure themselves every time-space, in a way that reverberates in the subjectivities of the black and indigenous population. This history also ended up producing a scenario of Brazilian 'apartheid', with these two groups, indigenous and black, occupying territories almost exclusive to them. Black people who gained their freedom before 1888 took refuge in quilombos; after this period, they were left with the hills and slopes of large cities; and the indigenous people survived by trying to resist in their villages, away from white predators. This kept these groups far from any possibility of accessing the goods and services made available to colonizing banks, such as schools.

The remaining quilombo communities are examples of this, as they are ethnic-racial groups that have their own historical trajectories and specific territorial relationships, with black African ancestry as their essence. Miranda (2018, p. 194, our translation) emphasizes that quilombos in Brazilian territory “constitute a historical and political phenomenon that permeates the construction of the Brazilian nation and concerns the African diaspora”.

Quilombos in Brazil resisted and have resisted and fought for more than two centuries. In this process of insurgency, these communities suffered - and still suffer - from the artifices of historical, material, symbolic and territorial erasure of their communities. In this sense, quilombola education remains in dispute, since it has been historically neglected and erased, most of the time, guided by pedagogical actions that are not very reflective, Eurocentric curricula that devalue indigenous and African heritage and ignore the context of the quilombola communities in their own territory. In this way, the different end up becoming the invisible in a Eurocentric and racist educational process that has always made invisible and erased what is different.

There are several remaining quilombo communities in the state of Goiás<sup>4</sup>, therefore being a fundamental element in the articulation of rural people and Afro-descendant populations. Currently, many remaining quilombo communities are inspired by cultures of African origin and bring together, in their form of organization, ties of solidarity, black

<sup>4</sup>Nova Roma; Silvania; Cavalcante; Monte Alegre de Goiás; Teresina de Goiás; Santa Rita do Novo Destino; Mineiros; Minaçu; Posse; Aparecida de Goiânia; Uruaçu; São Luiz do Norte; Cidade Ocidental; Iaciara; Cromínia, Monte Alegre de Goiás, Barro Alto; Campos Belos, São João d'Aliança; Colinas do Sul; Trindade; Cristalina; Mimoso de Goiás; Padre Bernardo; Flores de Goiás; Niquelândia; Alto Paraiso; Piracanjuba; Abadia de Goiás; Simolândia; Divinópolis de Goiás; Faina; Goianésia; Palmeira de Goiás; Itumbiara; Cachoeira Dourada; Nova Gama; Cidade de Goiás; Pirenópolis, Santa Cruz de Goiás; Caiapônia; Matrinchã; Vila Propício; Pilar de Goiás; Corumbá de Goiás, Iporá.

resistance and the collective use of land, so that, through these, the fight for rights can be strengthened to the freedom and emancipation of these communities. In Goiás territory there are four indigenous peoples living in villages: Carajás, Tapuio, Javaé, and Avá-Canoeiro.

Furthermore, the insurgency of contemporary black communities, rural and urban, who resisted the artifices of material and symbolic erasure to which they were subjected, demarcates angles of academic production. Faced with the social and educational inequalities that plague both black quilombolas and indigenous people, there is a need for the State to take a closer look at these groups. In this sense, affirmative actions aim to repair damages attributed to those subjects who have been systematically marginalized and historically excluded from society. Therefore, the role of the State and public and private institutions in recognizing ethnic and racial inequalities is fundamental, through affirmative action policies, which seek to correct the inequalities of historically discriminated social groups, aiming for equity.

In this sense, affirmative action educational policies constitute an essential mechanism for achieving equity in the access and permanence of these subjects in the education system, since affirmative actions, whether public or private initiatives, aim to change social realities. When applied to education, these policies are seen as compensatory policies, which are part of the fight against educational inequalities for disadvantaged groups (SANTOS, 2018).

Law No. 10,639/03 (BRASIL, 2003), modified five years later by Law No. 11,645 /08 (BRASIL, 2008), was a great achievement for black and indigenous people who, for the first time in the history of Brazilian education, had legal guarantee that their histories and cultures must be present in the basic education curriculum. In other words, what was previously limited to a teacher's "pedagogical choice" now becomes mandatory in public and private primary and secondary education establishments. This change in the LDB causes (or should cause) a direct impact on undergraduate courses, considering that to comply with the law it is necessary for teachers to receive training that prepares them for such a challenge, however this is not what has happened. In the case of UFCAT, an analysis carried out by Alves, Alves and Sousa (2020) in the PPCs of the institution's degree courses showed that ethnic-racial issues are not included as a curricular component in the majority of the thirteen degrees offered. In the year the survey was carried out (2018), only the History course had a curricular component that dealt with the history of black and indigenous populations. It is assumed that the existence of the discipline is much more due to the objective of the course than to contemplating the demands placed on future teachers by current legislation. Although it is just

one case, we know that this is a reality in teacher training courses in general, reflecting a gap in the law itself which, when proposing changes to the basic education curriculum, did not also foresee changes in the curricula of future teachers in this level of education. An expectation that this situation will improve is in the recently created Ministry of Racial Equality (MIR), which houses the *Secretariat of Policies for Quilombolas, Peoples and Traditional Communities of African Origin, Terreiro Peoples and Gypsies*, which aims to act in coordination, formulation, planning, monitoring and evaluation of public policies aimed at these traditional Brazilian people and communities.

It is undeniable that the advent of affirmative actions in higher education has caused changes in the student profile of institutions, especially with regard to academic organization, didactics, curriculum, assessment and interpersonal relationships within institutions, demonstrating, as argued Arroyo (2012), that it is necessary to think about other pedagogies. Thus, respect for the singularities of indigenous and quilombola peoples is an urgent demand for the curriculum, as these are issues that directly contribute to the retention and successful completion of these subjects in Higher Education. Amoras, Costa and Silva (2019) emphasize that in higher education one of the main difficulties that compromise the permanence of indigenous people and quilombolas are situations of institutional racism. Furthermore, the authors state that the curricular matrices and pedagogical projects of the courses, in most cases, naturalize institutional racism and do not recognize the possibility of dialogue between the knowledge of these groups and the knowledge produced by academia. In other words, this fact, combined with the lack of representation and diversity in the institution, ends up distancing these subjects from the university and, in this way, erecting barriers that prevent them from remaining and completing the course with quality. In this sense, the university, in addition to expanding and democratizing access, through affirmative actions, must respect the cultures, ethnicities, languages, cosmologies, epistemologies, and ways of being and seeing the world of these ethnic-racial groups, guaranteeing their entry, stay and completion of their courses.

## **The UFG program includes**

The UFGInclui Program, created at UFG in 2008, aims to expand and democratize access to public universities, as well as guarantee the permanence and academic performance of ethnic-racial minorities. Regarding the elaboration and processing of the UFGInclui affirmative action policy, Rosa (2013), explains that the process for evaluating the program was opened on June 22, 2007, obtaining its approval only in 2008. The process of elaboration and implementation of the program was based on a broad academic debate, with the involvement of professors, coordinators of undergraduate courses at UFG, directors of public and private institutions (high school) and actors from social movements, taking into account the discussions encouraged by the Seminar Affirmative Actions at UFG, in 2007, which aimed to encourage new discussions and propose actions regarding the access and retention of students of popular origin who enter the university (ROSA, 2013). Even though it was one of the first policies introduced, some documents and affirmative action proposals from other higher education institutions, from other states, were discussed and analyzed in this phase of debate and policy construction with the purpose of building a more structured and outlined policy.

The Resolution document is divided into four (04) sections, namely: I- Fundamentals and Objectives; II- Actions to be carried out; III- Details of indicators and resources; IV- UFGInclui Program Management. It is worth mentioning that the document mentions some actions to be developed before entry, actions to be carried out upon entry and actions after entry (UFG, 2008). Furthermore, the resolution of the UFGInclui Program also points out that all actions will go through an evaluation process, of an experimental and procedural nature, with the aim of monitoring and ensuring better redirection of the policy for subsequent years.

The program's resolution highlights that the right to quality education is not a right for everyone, and that Brazil has profound inequalities. In this sense, the UFG, a social institution inserted in this social, political and economic context, has the responsibility of supporting the overcoming of inequality that so affects the less favored segments and that have been historically marginalized in society. Many of these students who did not have the right to quality education, the majority of them, belong to less favored segments of society, that is, they had a weakened basic education. In view of this, we can see that there is a significant inequality regarding the moment in ticket of the students at the public university, especially for freshmen who no had access to quality basic education.

To achieve this, material and human investments, as well as resources and time, are necessary. These practices include those developed by university education, which is why this program proposes to combine actions to support the entry and retention of students from public schools in UFG's undergraduate courses, to be carried out before, during and after the Selection Process (UFG, 2008, p. 8, our translation).

It is important to highlight that, in this regard, the document emphasizes that this weakened basic education is part of a historical process of scrapping and gradual deterioration of Brazilian basic education. Therefore, groups belonging to the most privileged layers of society have material, financial, and cultural conditions that should not be compared to less favored groups, as there is a distortion in the 'starting line' between these groups. It is important to highlight that the program resolution itself proposes as actions to be developed before admission "Reformulate the UFG Selection Process exam programs through effective dialogue with Secondary Education, especially with Public Schools" (UFG, 2008, p 3, our translation).

UFGInclui program was influenced by two institutional policy proposals prior to its approval. The first proposal, entitled 'UFGInclui: UFG's Social Inclusion Program', was presented by the Rectorate and was targeted only at students from public schools. The second proposal, 'Affirmative Action Program for public schools, black, indigenous and black quilombolas at UFG' was a proposal from some university professors and social movements. The second proposal sought to serve not only students from public schools, but also black, indigenous and quilombola students. The author also reiterates that the two proposals had considerable academic notoriety at the time and contributed to the structuring and elaboration of the final text of the UFGInclui Program Resolution.

### **Indigenous people and quilombolas entering in 2020**

The analysis of data from the survey carried out allowed us to understand and get to know a little about these students who joined UFCAT through the UFGInclui Program in 2020, a total of 12 students, 8 of which were quilombolas and 4 indigenous. Initially, what caught our attention was the low number of entrants, since the institution had 23 undergraduate courses that year, which means that the university had 46 vacancies to be filled by the Program. Therefore, it is significant that only 26% of vacancies were filled in an inclusion program that has existed for fourteen years.

This makes us think about different possibilities for this low demand: could it be due to lack of knowledge of the program? Difficulty of access? Lack of support to participate in

the selection process, which is in person? The program's resolution proposes to increase the number of fee exemptions for the Selection Process, in order to encourage the participation of students from public schools, but is this happening? Ultimately, these are questions that are still open and that the university must discuss and think about ways and strategies to reverse this serious situation, mainly because we realize that this low demand also occurred in previous years: in 2019 there were only 6 entrants (5 quilombolas and 1 indigenous person) and in 2018 the institution received only 7 entrants (4 quilombolas and 3 indigenous people) through the Program.

When analyzing the age of entrants in 2020, we found that 11 of them were in the age group between 20 and 29 years old, with only one entrant older than this age range, which reveals that these subjects are mostly young. The Youth Statute (BRASIL, 2013) defines young people as those aged between 15 and 29 years old. Analyzing this social group, Dayrell (2003) points out that young people have distinct specificities, needs, desires and dilemmas that are experienced by their youthful condition, that is, it is not just about youth, about a unique way of being and thinking about youth, but rather plural youths. The youth condition is experienced in a plural way, it has specificities that mark the experiences and subjectivities of each subject, given their social, cultural, economic, ethnic, racial, religious, and even geographic condition and for the youth of the subjects of this Program there is still more questions to think about. In this case, it is important to consider that these young people, originating from indigenous and quilombola communities, arrive at the university with a different cultural universe between them and between the academic culture itself, which highlights the need for the institution to consider them based on their demands of sociocultural aspects and their youthful condition.

By checking the Federative Unit (UF) of birth of each entrant, we can see a certain geographic diversity of these quota holders. Although almost half were born in the state of Goiás (05), we noticed the presence of subjects born in Mato Grosso (02); Alagoas (01); Minas Gerais (01); Bahia (01), and Federal District (01). It is worth mentioning that the state of Goiás has more than 117 quilombola communities, spread across 50 municipalities. Indigenous communities are located in five regions, with four indigenous groups inhabiting the state: the Karajás, from Aruanã; the Tapuios of Carretão, in Rubiataba and Nova América; the Javaé, from Serra Caiapó; and the Avá-Canoeiro, in Colinas do Sul, and Minaçu.

They are young people who often leave their villages and communities to experience a culture and reality that is different, mainly because it is an institution located in the interior of

the state. In addition to living far from their territories and cultures, which already causes some fear, many still live far from their families, without having a family support network nearby, especially in the face of academic and non-academic difficulties. They are no longer in their traditional territories, they are no longer fully inserted in their villages, their cultures, their languages, their rituals, to experience a strange environment that often hostiles the presence of these subjects in these spaces. Furthermore, the university should not limit its focus to students only within the university, as elements that occur outside the university also imply the permanence of these young people at the educational institution, especially in 2020, with the COVID-19 pandemic.

These subjects migrate to Catalão (alone or accompanied), looking for housing, employment and ways to survive and stay inside and outside the university. In this sense, the university must take a look at the specificities of these subjects who, in most cases, require financial support or even a more careful and planned reception, until they get used to the university organization (support programs financial, pedagogical and psychological, institutional relationship with students, monitoring actions and promotion of retention and completion of the course) and also to understand how the dynamics of the city where the university is located works (bank, supermarket, hospital, etc.). It is a fact that the majority of these students fit the criteria of the MEC Permanence Grant Program, a program created in 2013 through Ordinance No. 389, which, in its article 3, states as its first objective “to enable the permanence, in the undergraduate course, students in situations of socioeconomic vulnerability, especially indigenous and quilombola students” (BRASIL, 2013, np, our translation), but this is not a guarantee that they will have this support, as the resources allocated to the university are not always sufficient to meet the demand, especially after the numerous budget cuts that Higher Education has suffered in recent years.

Regarding political-pedagogical aspects, the challenge for these students is to be welcomed in their subjectivities. According to Gomes (2011), educational institutions have a standard of teaching, students, and teachers to be followed; a standard that incorporates a notion of man, woman and social subject into which not all subjects of the educational process fit. In this sense, we are concerned about the way the university looks at these black quilombola and indigenous people who are entering the academic space. Has the university adopted institutional policies that recognize and value these subjects, their stories, their mother tongues, their cultural references, their lands and communities? How has these young people been welcomed into higher education? Are teachers and course coordinators aware of

the existence of a program that reserves admission places for these minorities and who are these groups? These and other questions arise during the interpretative exercise of the analyzed data.

Ensuring the democratization of entry was a great achievement for the black quilombola and indigenous population, however, these individuals, in addition to entering this space, want to remain there with respect and dignity. Bergamaschi *et al.* (2018) emphasize that it is necessary for the university to accompany quota students, since it is through coexistence, participation and continuous monitoring that the university will be able to “self-reflect on the pedagogical practices of the higher education institution and its role social” (BERGAMASCHI *et al.*, 2018, p. 37, our translation). Furthermore, the authors state that ensuring the retention of indigenous students is still a challenge for universities. Many quota students experience learning and financial difficulties, as well as experiencing situations of racism, which ends up harming their university experience.

We know that these groups have traditions, cultures, ways of living and assimilating the world around them. As Arroyo (2012) rightly said, other subjects demand other pedagogies, pedagogies that must respect the specificities, cultures and knowledge of these ethnic-racial groups. In this sense, a university that is concerned with the intercultural issue demands your attention to the recognition of indigenous and Afro-descendant peoples, valuing their cultures, their knowledge, their ways of producing knowledge and their different ways of learning, enabling the inclusion of populations historically excluded from traditional universities (black quilombolas and indigenous people) with the aim of democratizing and improving access, retention and possibilities for future professionalization of these populations.

Another relevant piece of information concerns the courses chosen by these entrants. The medicine course was the one with the greatest demand and had three entrants, 2 black quilombolas and 1 indigenous. Considered an 'elite course', we can highlight a great advance in this affirmative action, since, a few years ago, the presence of black quilombola and indigenous bodies in these spaces of power was unlikely, whether in public universities or private institutions. The other entrants were in the following courses: nursing (01); biological sciences (01); physical education (02); pedagogy (01); story (01); geography (01), and mathematics (01). It is worth mentioning that of the 12 entrants, 6 are female and 6 are male.

Bergamaschi's statements *et al.* (2018) who state that these new actors that are emerging in the academic space have a different profile from those that public universities



usually receive, being subjects with different economic, cultural, and historical conditions, since they have regional specificities and distinct collective organizations. The authors emphasize that it is extremely important for the university to know the beneficiaries of affirmative actions, given that this will enable the institution to evaluate the paths it intends to follow, opening small paths so that intercultural dialogues can effectively take place in these historically elite and whitened spaces.

### **Final remarks**

Brazilian society was founded and organized based on a device of colonial violence and oppression that raped (and violently) and exterminated (and exterminates) black and indigenous people. Acts of violence were (and continue to be) practiced both against the indigenous population at the time of the country's invasion, and also against the black African population and their Afro-descendants who were kidnapped from the African continent and enslaved here. Even after the end of the slave system, these groups suffered and still suffer from structural racism and ethnocentrism. Therefore, affirmative actions arise with the aim of providing historical reparation, enabling advances and achievements for the black population and indigenous peoples.

This analysis, although preliminary and limited to just one year of entry, highlighted the potential of this type of program and the need for greater investment in dissemination so that the information reaches those who are entitled. The inequalities in access to higher education for these historically excluded groups become even more latent when we realize the low demand for the places on offer, which may signal that these individuals are still far from higher education or are not even able to dream of this level of education. Furthermore, the reflections presented here point to issues that need to be on the agenda of affirmative action policies, the monitoring of the policy and the beneficiary subjects after they enter university.

The majority of young men and women who entered in the year analyzed are fresh from high school and come from communities outside the municipality of Catalão, which requires these individuals to pay close attention to the university and courses, where they are located. We know that granting financial aid is extremely important for staying at university, however, other issues must be taken into account by the institution, such as reception, housing, physical and mental health, intercultural dialogue, food, transport, etc. In the case of the beneficiaries of the UFGInclui program, these are young people who left their territories

and communities to experience a completely different reality and culture from which they were socialized. In this sense, actions and policies for admission, permanence and completion aimed at this public must consider not only the permanence within the university, but also the experience outside it.

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### ***CRediT Author Statement***

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- **Acknowledgments:** We would like to thank the Coordination for the Improvement of Higher Education Personnel (CAPES) for the scholarship granted for an academic master's degree in education. We are also grateful for the data made available by the UFCAT Academic Management Center (CGA) and also the Permanent Heteroidentification Committee (COMPAD), which provided a list of quota students who passed through the Committee in the selection processes for the UFGInclui /2020 program.
  - **Financing:** Coordination for the Improvement of Higher Education Personnel (CAPES)
  - **Conflicts of interest:** There is no conflict of interest.
  - **Ethical approval:** We respect the CEP, including the master's research was submitted to the UFCAT Ethics and Research Committee (CEP) in October 2020 and was approved in November 2020.
  - **Availability of data and material:** We have access to the enrollment data sheet for black quota students from the year 2020, which was provided by the university's Academic Management Center (CGA) and also by the Permanent Heteroidentification Committee.
  - **Authors' contributions:** The writing of the work was based on a participatory partnership between the authors, a result of the supervisor/student relationship during the master's research and, subsequently, in the organization and writing of the article.
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**Processing and editing: Editora Ibero-Americana de Educação.**  
Review, formatting, standardization, and translation.

