

# INEQUALITIES & KNOWLEDGE

Transformations, challenges  
and strategies after  
**10 years of the Quotas Act**

Diagnosis and Recommendations nº 7



INTERNETLAB

# HOW TO QUOTE THIS MAPPING

LIMA, Stephanie P.; MARTINS, Fernanda K.;  
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From the *Balatiponé* people, *Bacalana* community, in the state of Mato Grosso. He was a coordinator of the Indigenous Culture Center and MA researcher in Linguistics at the Federal University of São Carlos (UFSCar). He took part in mobilizations for the permanence assistance to indigenous, quilombolas and affirmative action students; building bridges with students from public universities like UNESP, UNICAMP and USP, besides private universities. He also organized the National Meeting of Indigenous Students, and participated on the creation of university entrance examinations for indigenous students. He participated of the committee about the permanence assistance at UFSCar as alumni, being responsible for advising the inclusion and academic participation of indigenous peoples in the university.

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PhD and MA in Social Anthropology, degrees in Portuguese Language and Social Sciences. Author of the book “*O Véu do congá sobre três aspectos do conhecimento umbandista*”, she focuses on the epistemic approach of Afro-Brazilian religions, studying *Umbanda* as philosophy and knowledge.

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Professor at the Federal University of Uberlândia (UFU). She studies scientific and technological knowledge of the black population. She is part of the *Movimento de Mulheres Negras pela Casa Laudelina de Campos Mello* and was president of the Brazilian Association of Black Researchers (ABPN).

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Indigenous from the *Puri* people, anthropologist and author of the book “*Ao Abrigo da Família: emoções, cotidiano e relações em instituições de abrigamento de crianças e adolescentes em situação de risco social e familiar*” (2011), she publishes texts about the indigenous world on the Blog “*Crônicas Indigenistas*” and on *Xapuri Socioambiental Magazine*. She has fought along with her people for identity recognition, recovery and empowerment of her ancestry.

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PhD in Social Sciences, researcher at Pagu Gender Study Center and professor at Social Sciences and Anthropology Post-Graduation Programs at State University of Campinas (UNICAMP). She works with the themes of culture and politics, gender, sexuality, corporeality and intersectionality, co-production of scientific knowledge, violence, social suffering and subjectivation.

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## TATIANE MAÍRA KLEIN

PhD candidate in Anthropology at the Amerindian Study Center at University of São Paulo (USP). She is part of the indigenous network *Raiz*, of the technical advisory of the *Guarani Yvyrupa* Commission and was part of the NGO *Instituto Socioambiental*, that works with traditional communities.



## TONICO BENITES GUARANI-KAIOWÁ

Anthropologist and Educator, native of Mato Grosso do Sul state. Visiting Professor and researcher at the Society and Borders post-graduation program at the Federal University of Roraima (UFRR). He has experience in Anthropology, with focus on educational anthropology, rural anthropology and inter-ethnic relations, working mainly on the themes: ethnic and political movements of indigenous peoples, *Guarani* and *Kaiowa* movement, indigenous and human rights violations, violence against *Guarani* and *Kaiowa* peoples, indigenous education and inter-cultural and bilingual education.

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Professor at University Federal Fluminense (UFF). She developed studies about affirmative action and currently carries out a survey about studies focusing on black and non-ocidental women in sociology.



# INTRODUCTION

## ABOUT INTERNETLAB

The InternetLab is an independent, interdisciplinary research center that produces knowledge and fosters debate in different areas involving technology, rights and public policy. We are a non-profit organization based in São Paulo, acting as a bridge between researchers and representatives from public and private sectors and civil society. We start from the idea that good public policymaking depends on more accurate assessments of the relationship between new information and communication technologies—such as the Internet—and individual rights.

## ABOUT THIS DOCUMENT

InternetLab is one of the six organizations that are part of the first round of funding of **Wikimedia Knowledge Equity Fund**, launched by Wikimedia in the second semester of 2021. The goal of our participation is to contribute with thoughts about the production and dissemination of knowledge created by black<sup>1</sup> and indigenous people in Brazil – both on online and offline environments.

This mapping is a result of the first phase of the project, in which we carried out a bibliographic research, a survey about the social actors of the academia, of social movements and of the third sector that are involved with the theme, as well as an active listening of these actors in two different occasions: a meeting that took place on February 23rd, 2022, with professionals working in the academia, and a seminar that took place on 22nd and 23rd of March, 2022, with professionals who are references on the fields of free knowledge and knowledge production by black and indigenous people.

**By listening to these subjects, we intended to comprehend, from different intellectual and political experiences, what barriers are found to the production and online/offline circulation of knowledge when the authorship is from people belonging to historically subalternized groups. Besides that, we seek to understand what futures are seen by these social agents and whether the internet is considered on their perspectives.**

We have, thus, organized a mapping that does not intend to exhaust the topic, but to organize the materials found in these events, in order to establish a dialogue with individuals and organizations that are interested on the debate about inequality and its impacts on the way of producing, circulating and legitimizing different epistemologies.



# MAPPING PRODUCTION CONTEXT

Although we may state that there is an intense inequality to the access and production of knowledge in Brazil, extensive qualitative and quantitative research on the theme demonstrated that we have passed through significant changes in the last decades. In this sense, developing a research about knowledge production in 2022 necessarily leads us to the legal mark of the Quotas in Higher Education Act – Law n. 12.711/2012 – that, besides completing a decade of enactment this year, is expected to undergo a review process<sup>2</sup>. The Quotas Act is important for being one of the main legal marks in the public debate about structural inequalities in the Brazilian society.

Enacted in 2012, Quotas Act was responsible for guaranteeing a reservation of 50% of the enrollments, by course and shift, in federal institutes and universities to students coming from public education institutions, including in this percentage the subdivision of ethnic-racial quotas directed to black and indigenous candidates. Resulting from a broad process of demands from social movements, the Quotas Act had the black movement as one of their main advocates, and **access to formal education was part of their agenda even before the redemocratization process**, a period initiated by the Constituent Assembly of 1988, that was instituted after 20 years of military dictatorship in the country<sup>3</sup>.

Within the fighting for rights by many movements in the beginning of the 21st Century, we still observe a broad mobilization in the international scenario protagonized by black and indigenous women's movements. The participation of these women on the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, in 2001, has resulted on the construction of national public policies for education directed to black and indigenous populations<sup>4</sup>.

Among a few legal marks, we highlight:

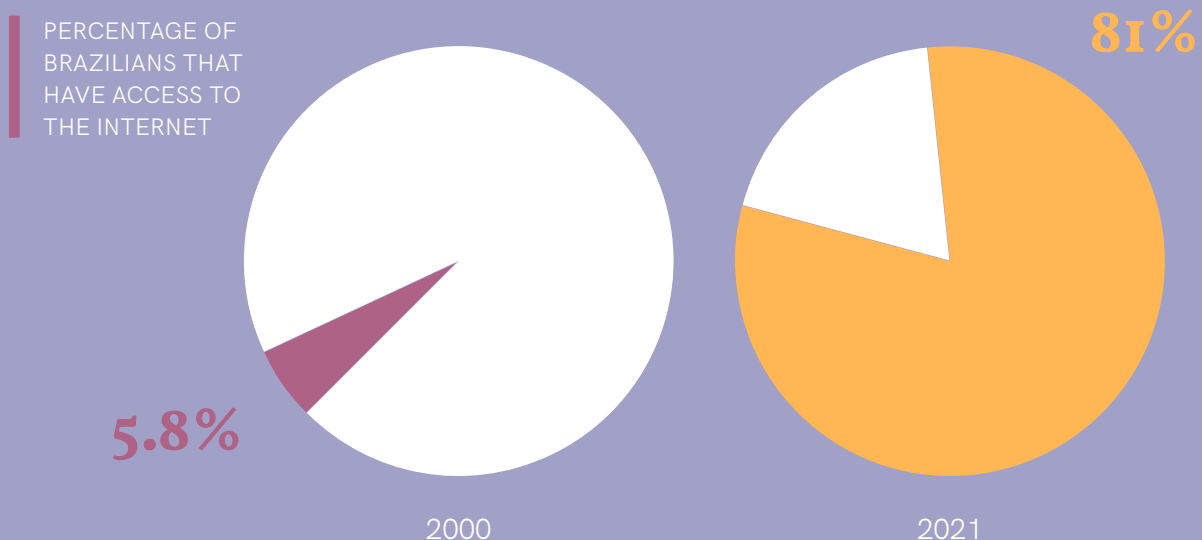


As a result of this process, we observed an expansion of the presence of black and indigenous students in universities. The increase in student body, however, has not unfolded in a greater presence of black and indigenous people in spaces of circulation and production of knowledge, such as scientific events, faculty members in universities, publications in scientific magazines, among others<sup>10</sup> – **only 16% of the college professors are black, while indigenous professors do not even appear on the general data about higher education**<sup>11</sup>.

The difficulties for black and indigenous intellectuals to occupy this kind of spaces are uncountable: income difficulties, lack of qualified digital access, discrimination in academic spaces and epistemicide<sup>12</sup>. A closer look to universities' curricula, majorly composed by white theorists, by itself reinforces the isolation to which black and indigenous students are submitted in university environments. **An isolation that constitutes not only the passage through university, but scientific thinking itself.** After all, imagine how it must be to pass through a graduation course without having access to your peers on the curricula and on the constitution of what is there understood as knowledge.

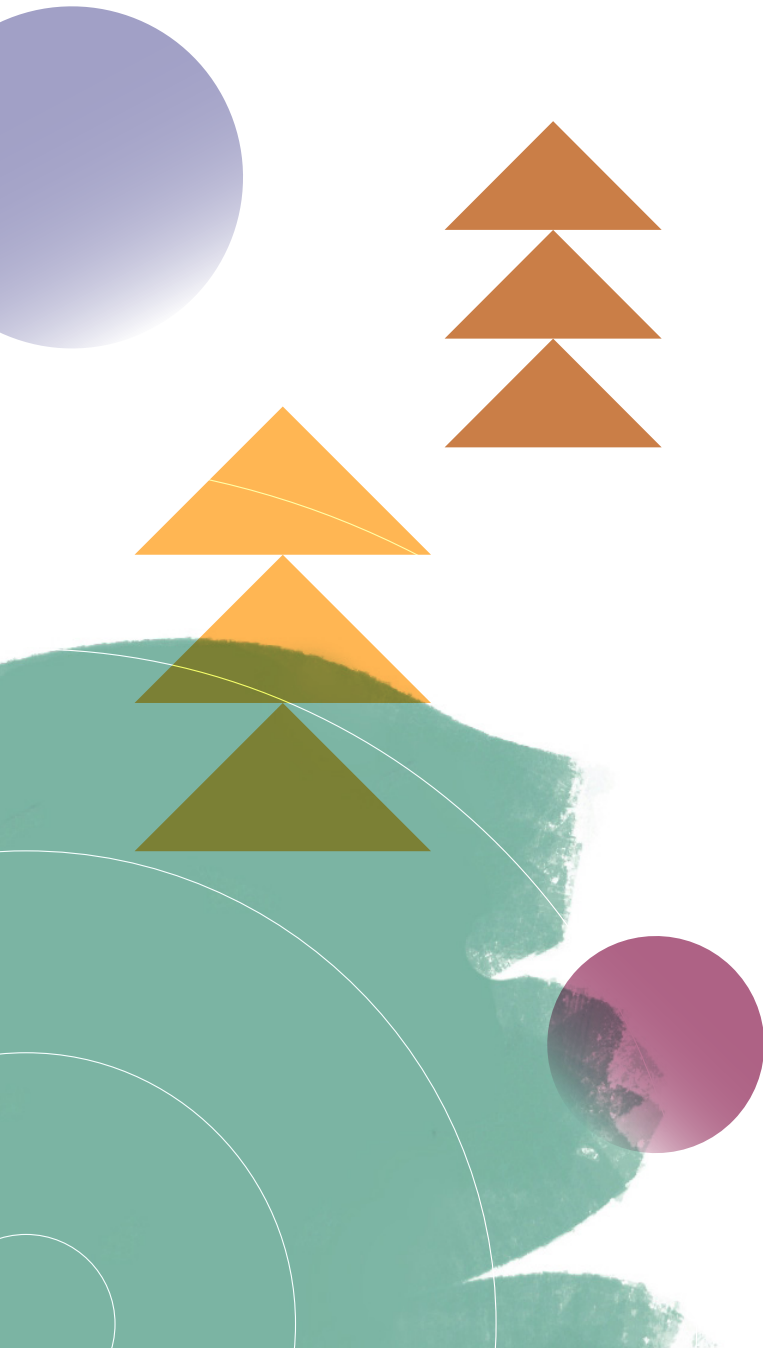
In this scenario, the online environment was presented as one of the places in which there was a possibility for these young students to access knowledge productions that were more similar to their life experiences. In the beginning of the 2000 decade, the proliferation of blogs that published, for example, bibliographical production from black theorists or testimonies of how it felt to be a public university student that did not come from white middle class families helped these young students to feel less isolated. On the internet, they had access to political agendas that, beforehand, were restricted to a few social movement spaces. Gradually, the internet has enabled the creation and diffusion of magazines, blogs and sites that aimed at enlarging the knowledge about – and created by – black and indigenous people<sup>13</sup>.

By the end of the 1990s, broadband internet arrived in Brazil, along with major connection portals. According to data from IBOPE and Ratings, the number of connected Brazilians in 2000 corresponded to 5.8% of the population<sup>14</sup>. Twenty years later, according to data from the research TIC Households about the year of 2021, 81% the population over 10 years of age was connected to the internet<sup>15</sup>. The comparison between the years 1999 and 2000 demonstrates the capillarity that internet has gradually reached in Brazilian society.




The online environment, however, is not free from the inequalities that structure Brazilian society. Beyond the quantity of black and indigenous people that were not connected in the passage of the first decade to the second decade of the 2000s, debates about the way the internet reproduces and creates other forms of inequality have gradually gained space. Here, however, we intend to focus on the gaps that were opened for people coming from historically marginalized groups to use the internet as a space for peer recognition and for the strengthening of their political claims.

When considering the Brazilian context, it is central for us to stitch together two agendas that rarely appear connected, but that, from our point of view, must be articulated for us to move forward with the debate: free knowledge and equity in knowledge. As it will become evident in the next pages, on the seminar it was possible to realize that both the claims for free knowledge and the claims for a larger presence of black and indigenous intellectuals **focused on the desire to produce and circulate knowledge beyond the dominant thinking practices**. We, thus, believe that the systematization effort of this collective process of hearing and debating may serve as a guide to observe how these themes can be mutually connected and constituted.



“Free knowledge”, as we will explain in detail ahead, is the term we use to refer to knowledge that can be freely accessed, shared and adapted. It can be reformulated according to our needs, and shared with other interested parties, aiming at the benefit of the communities involved. This is the definition of “free knowledge” found on [Wikipedia](#) - one of the major global projects of free knowledge online. Another project that is related to free knowledge is Creative Commons – licenses that allow people to share their works protected by copyrights with only a few, but not all, “reserved rights”, which allow these works to be used in a freer way.





# METHODOLOGY

This material results of two meetings that had active listening as their main goal. The first meeting consisted of a set of conversations with intellectuals and academics of the field and took place on February 23rd, 2022. Our goal was to initiate a mapping that would help us to understand the main barriers found to the production of knowledge – online and offline – by black and indigenous people.

On the first meeting, composed by many activities planned for the research, we provoked the participants to ponder about the following questions:

- i) After 10 years of the enactment of the Quotas Act, which are the main difficulties and transformations in knowledge production and circulation by black and indigenous people? How has the internet been (or not) part of this process?**
- ii) After 10 years of the enactment of the Quotas Act, how are the transformations in production and circulation of knowledge by black and indigenous people reflected on the so-called free knowledge?**
- iii) How does free knowledge contribute (or may contribute) to the transformation of those difficulties?**

The meeting was a kickoff for us to understand that the agendas related to affirmative action, barriers in the production/circulation of knowledge and the claims for free knowledge are substantially added. With this meeting, we sought to hear the position of intellectuals and academics that specialize on the theme.

The second meeting, named “10 years of the Quotas Act Seminar: mapping connections between other epistemologies and free knowledge” was carried out on March 22nd and 23rd, 2022. There, the main goal was to build a meeting between different social actors working on the academia, in social movements and/or on the third sector. Following the methodology of the first meeting, the free debate and active hearing were guided by similar questions:

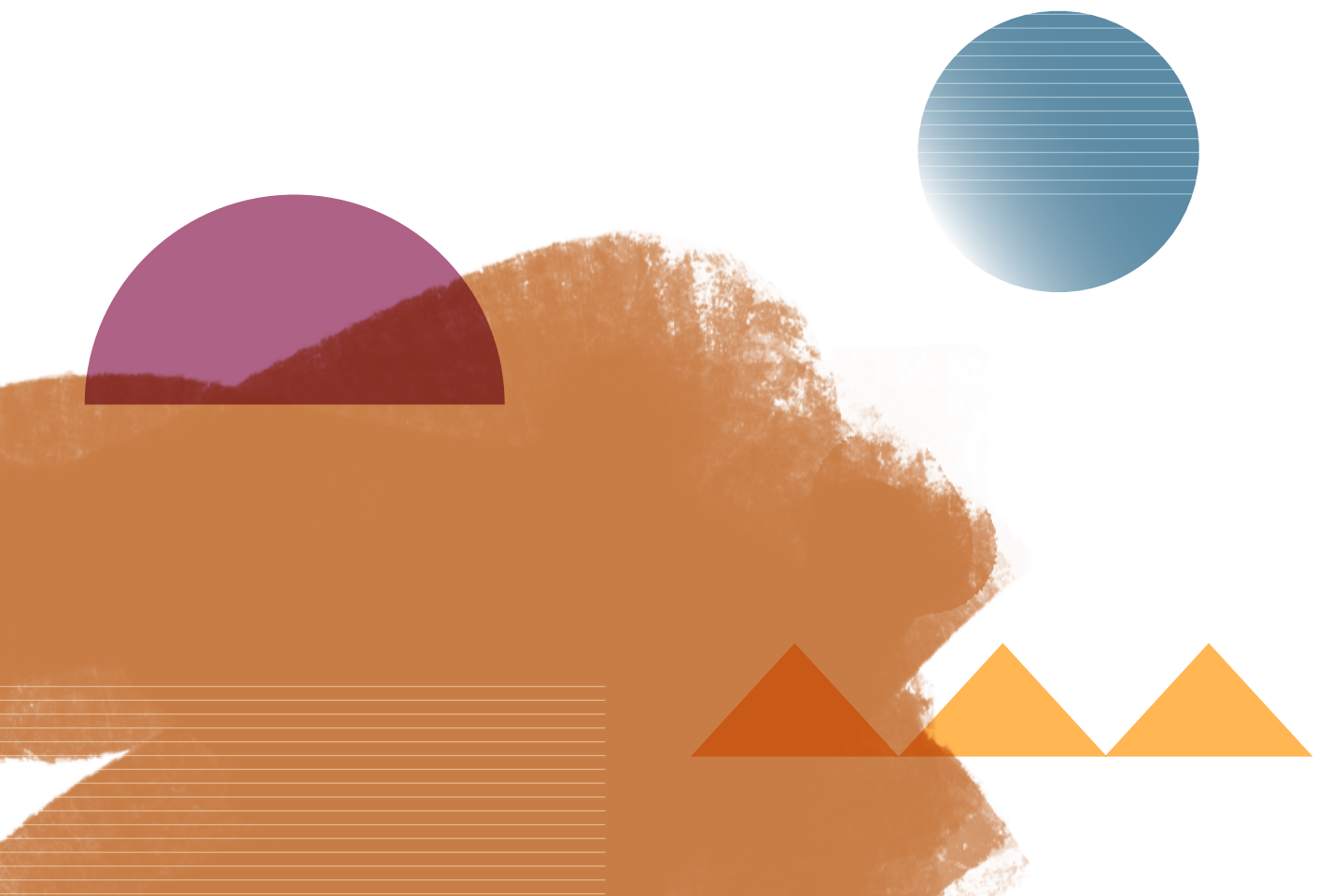
**i) What were the **main achievements and transformations** to the access, production and circulation of knowledge by black and indigenous people? How has the internet been (or not) part of this process?**

**ii) What are the **main difficulties** to the access, production and circulation of knowledge by black and indigenous people? How has the internet been (or not) part of this process?**

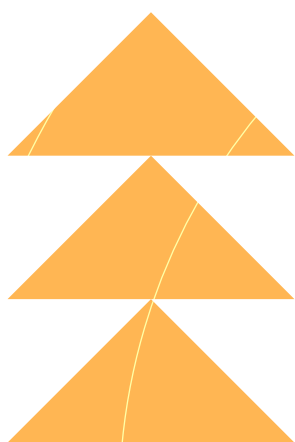
**iii) What are the **potential paths and strategies** we can point out to reduce these inequalities? How can the internet and platforms as Wikipedia become allies to this process?**

On the following sections, we present a mapping based on the main points raised during the two meetings, and a few supporting materials and data that may help to understand the context at work here.

Each sub-item of the next sections corresponds to the “answers” given by the participants on the Seminar. Each of those answers was anchored in experiences, studies and different knowledge productions. Finally, on each sub-item we also present data and references that dialogue with the contents brought by the participants of both events.

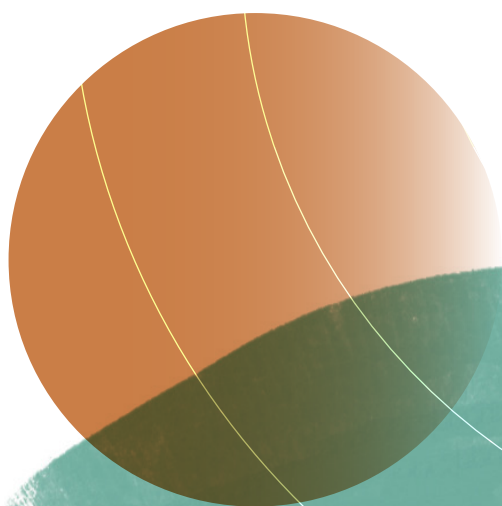


# ACHIEVEMENTS AND TRANSFOR- MATIONS



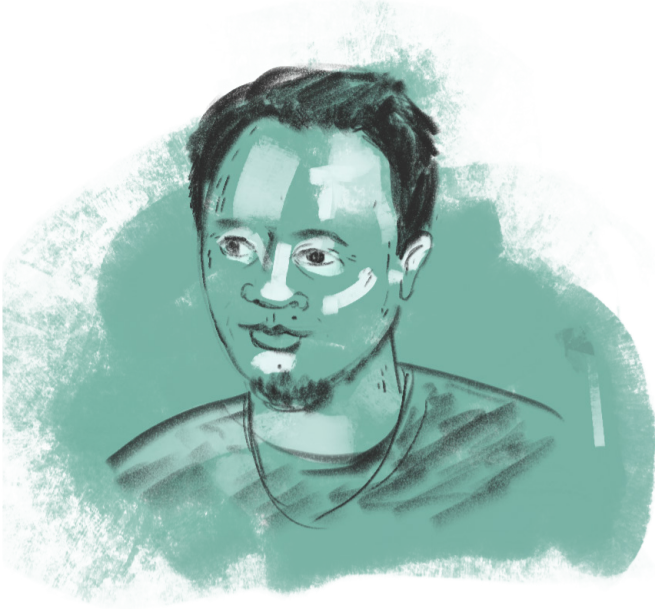
Since the enactment of the Quotas Act, it is possible to recognize the achievement of a few advances. On this section, we were guided by the following questions:

- i) What were the main achievements and transformations to the access, production and circulation of knowledge by black and indigenous people?**
- ii) How has the internet been (or not) part of this process?**





# INCREASE IN PARTICIPATION ON HIGHER EDUCATION



“

*“In terms of participation on higher education, after the affirmative action and the demands, we could achieve the enrollment of a significant number of indigenous students on higher education, both in public or private spaces. We count on the Special Secretariat of Indigenous Health, a public policy built by indigenous people. Besides, we have Indigenous School Education”.*<sup>16</sup>

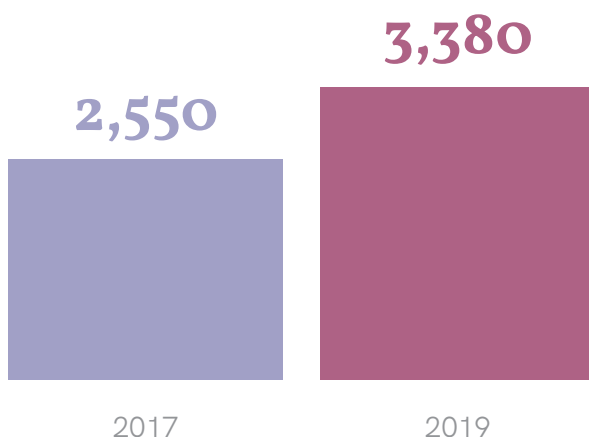
”

LUCIANO ARIABO KEZO

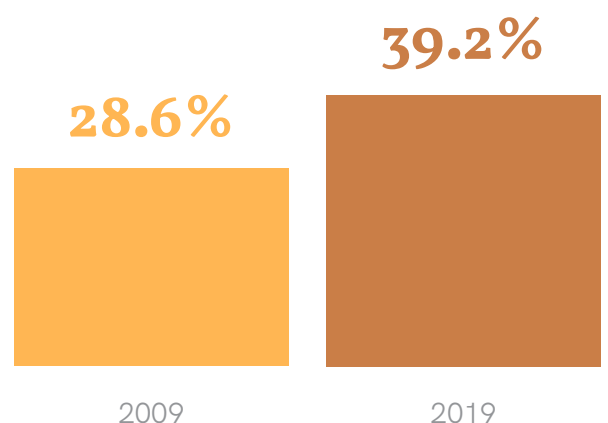
The increase in the number of black and indigenous students in public and private universities was the theme of several studies carried out in the last few years. To highlight this transformation, we present a few data:

From 2007 to 2019, the enrollment on basic education in indigenous schools has shown an average growth rate of 4.7% a year<sup>17</sup>. In 2007, there was a total of 2,550 schools with indigenous school education. In 2019, this number raised to 3,380<sup>18</sup>. From 2009 to 2019, the proportion of black students on basic education went from 28.6% to 39.2%, a growth of 10.6%<sup>19</sup>.

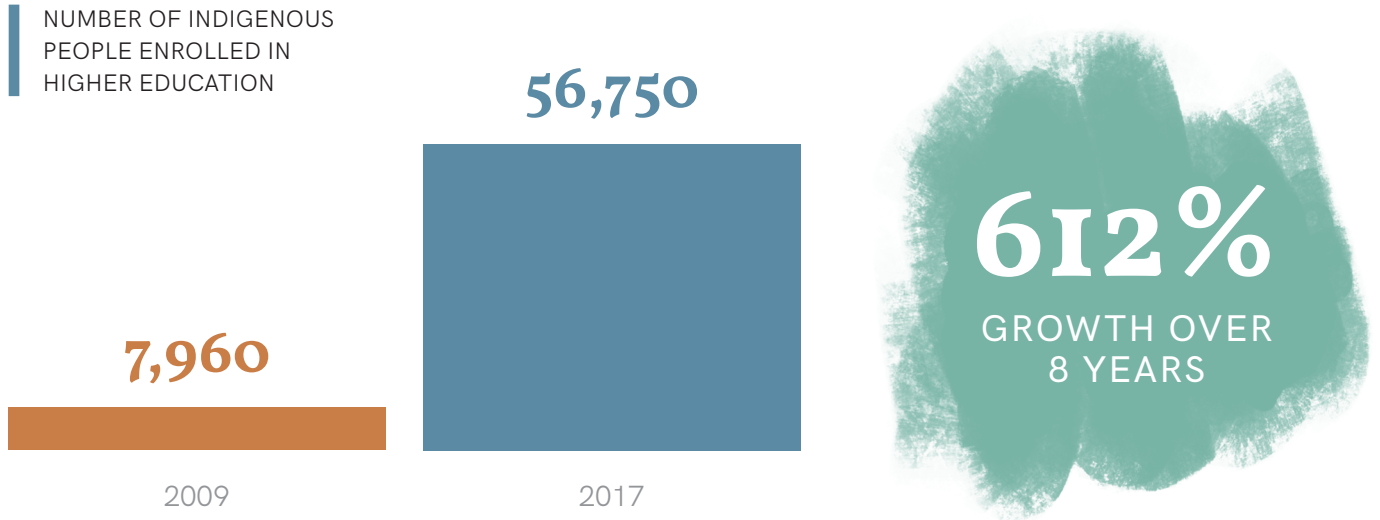
NUMBER OF ENROLLMENTS IN BASIC EDUCATION IN INDIGENOUS SCHOOLS



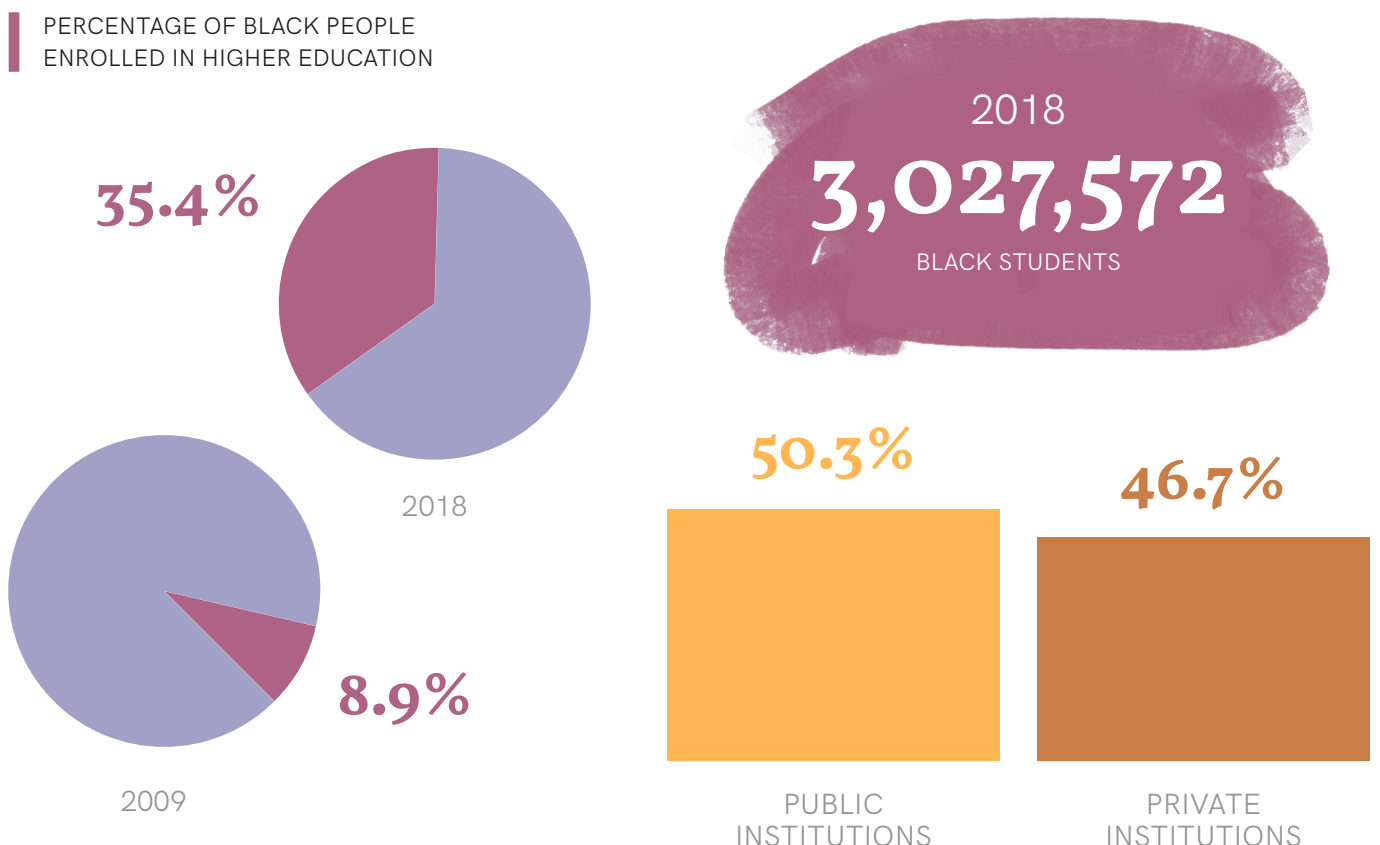
PERCENTAGE OF BLACK STUDENTS IN BASIC EDUCATION



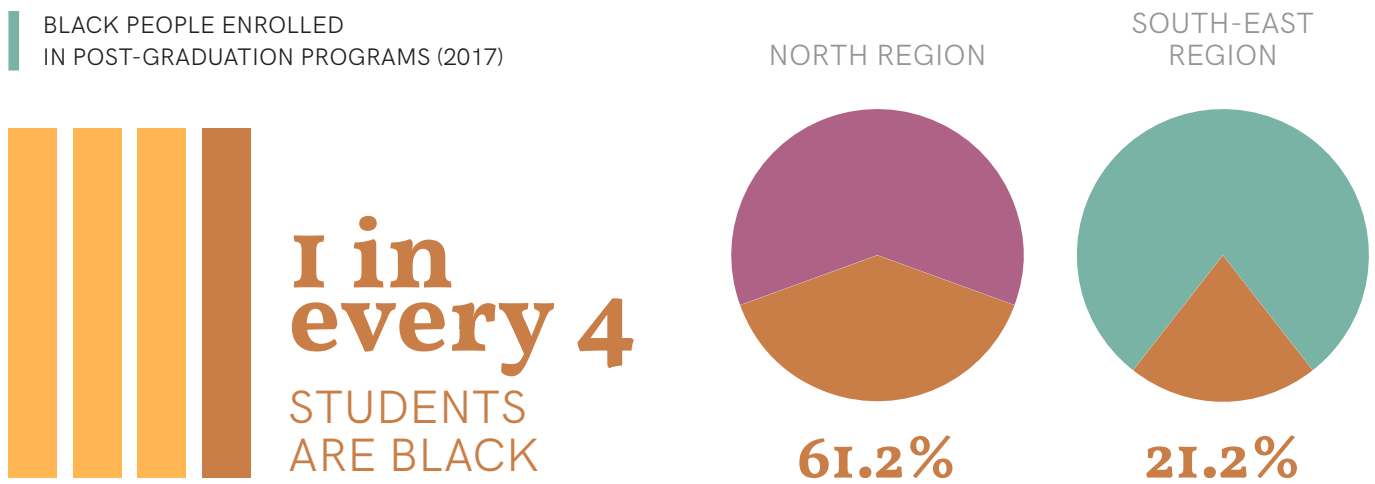
In 2009, the number of indigenous enrolled on higher education institutions was 7,960. In 2017, this number raised to 56,750<sup>20</sup>, representing, thus, an increase of 612%<sup>21</sup>. We highlight that the number referring to the year of 2017 represents enrollments both on classroom and distance-learning graduation courses. In 2018, indigenous represented 0.68% of the enrolled students. There was, thus, an increase of 695% in relation to the year of 2010<sup>22</sup>.



Concerning the black population, according to a research carried out by the site *QueroBolsa*, there was a significant increase in university enrollments between the years of 2009 and 2019. In 2009, the number of black students represented 8.9% of the total enrollments on both public and private universities. This number reached 35.4% in 2018, that is, an increase of almost 400%<sup>23</sup>, 50.3% of which on public institutions of higher education and 46.6% on private institutions<sup>24</sup>. In absolute numbers, such percentages indicate that, from the initial 500,000 black students in 2009, the enrollments reached 3,027,572 in 2018.

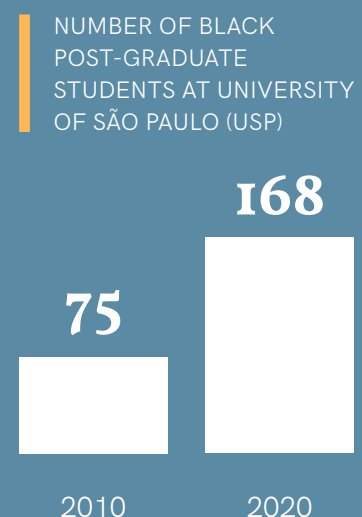


The main source for data collection about post-graduation programs is the **Coordination for the Improvement of Higher Education Personnel (CAPES)**. Only in 2017, however, did the collection of data related to race in post-graduation programs start, thus it is **difficult to carry out an analysis about the racial advances in this area**. **Facing this context, according to a survey of the newspaper Folha de São Paulo using data from CAPES about the year of 2018**, only one in each four enrolled students on post-graduation programs (Masters and PhD) was black, presenting a relevant numeric variety depending on the course and the region of the country in which the post-graduation program is located. In dentistry and medicine, for instance, fewer than 2% of the post-graduation students are black, while, in social services and anthropology, this number rises to 13.6% and 18%, respectively. Geographically, there is a difference on the number of black students on post-graduation programs in the North and South-East regions: in the North, 61.2% of the students are black, which represents approximately 4,000 students, while in the South-East, 21.2% of the enrolled students are black.



Concerning the indigenous population, it was not possible to obtain data about the number of enrolled students on post-graduation programs.

Despite the absence of data surveys about ethnical and racial criteria on CAPES, during periods preceding 2017, some universities were responsible for their own surveys. Adriana Alves, geologist and professor of the Institute of Geosciences of the University of São Paulo (USP), was responsible for the compilation of data related to the distribution of skin tone in Masters, PhD and post-doctoral programs at USP. According to the research, there was an increase on the number of black students at the institution in the period of 2010 to 2020, growing from 75 to 168 students, that is, an increase of 124%. Still, this number represents only 1/5 of the total post-graduation students at the University of São Paulo.



# POLICIES FOR ACCESSING FORMAL EDUCATION

On this section, we listed a few initiatives related to the national legislation, as well as a few programs that, in combination, were responsible for the increase in number of black and indigenous students on formal education. As exposed above, although some of the data concerning post-graduation programs are not available for years preceding 2017, it is still possible to think about the substantial increase on the presence of these students on formal education as a whole. The initiatives below were remembered by the participants during our meetings.

2003

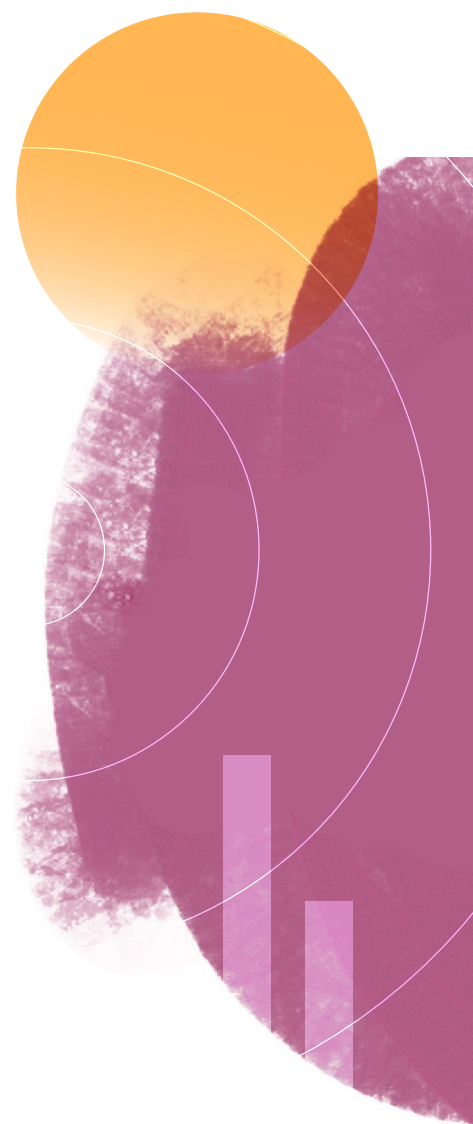
## SUPPORT PROGRAM FOR THE RESTRUCTURING AND EXPANSION OF FEDERAL UNIVERSITIES (REUNI)

Reuni was created in 2003 as one of the measures to **amplify the access and permanence on higher education**, by adopting a series of measures that included the physical expansion of universities and the expansion of the number of courses, shifts and campuses.

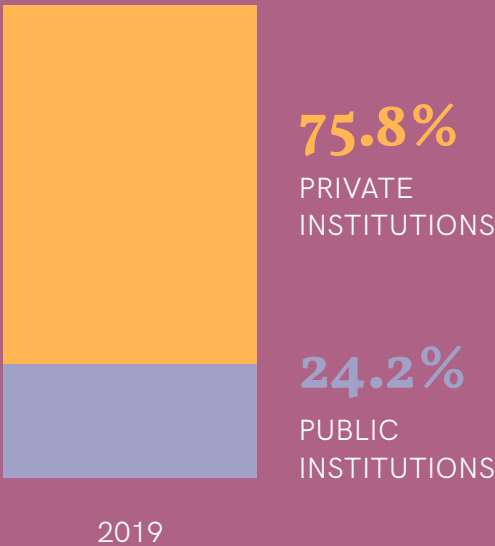
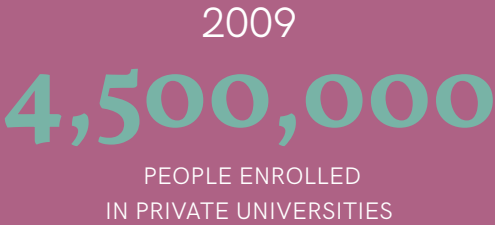
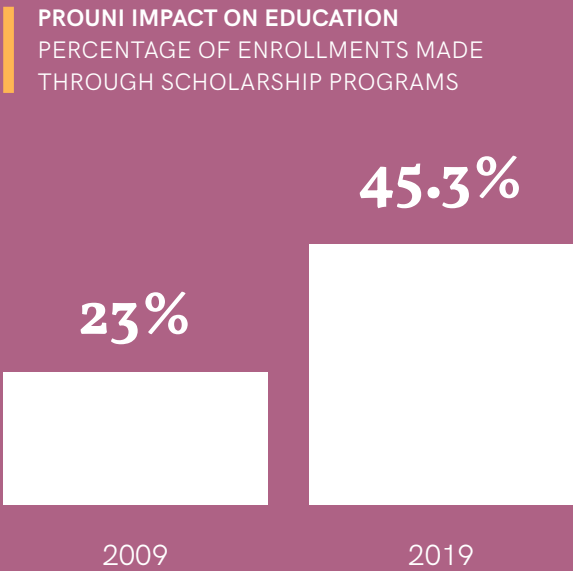
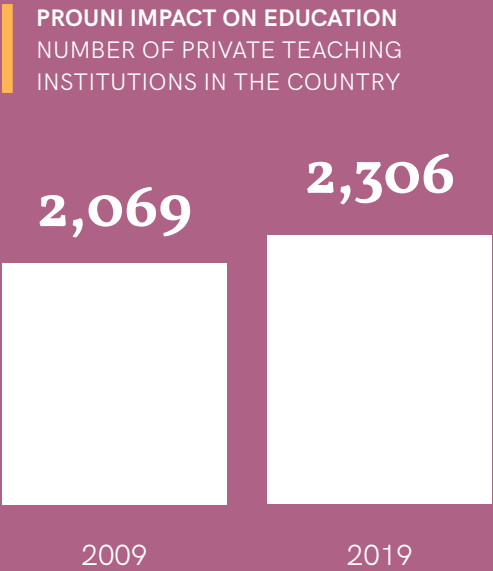
2007

## UNIVERSITY FOR ALL PROGRAM (PROUNI)

Prouni aims to **provide full and partial scholarships in graduation courses in private higher education institutions**. The scholarships are directed to students with a maximum income per capita of three times the minimum wage.



In 2019, the National Institute of Educational Studies and Research Anísio Teixeira (INEP) **published the results of the Census on Higher Education 2019**, in which it is possible to observe data that reflect the impact of Prouni on education. In 2009, the number of private institutions in the country was 2,016, and in 2019, there were 2,306 private education institutions. Beyond the numeric growth of private institutions, there has been a relevant increase on the number of enrolled students in universities. While in 2009 the number of people enrolled on private universities corresponded to approximately 4,500,000, in 2019 this number raised to 6,253,678, thus, students from private institutions corresponded to 75.8% of the total number of enrollments on higher education institutions in the country. The general increase on enrollments has followed the increase on enrollments on private institutions that counted on some kind of scholarship or sponsoring. In 2009, the percentage of the enrollments made through scholarship programs was of 23%. In 2019, this percentage was of 45.6%.



2010

## STUDENT FINANCING FUND (FIES)

Created in 1990, the financing program for graduation students from private institutions of higher education was updated in 2010, and the interest rate was adjusted from 6.5% to 3.4% a year. Besides that, the settlement time was extended to three times the period of the course taken.

**According to the Ministry of Education, in 2014, FIES offered 732,673 positions for students, and, in 2021, due to a series of budget cuts, it offered only 93,000 positions<sup>25</sup>.**

2012

## UNIFIED SELECTION SYSTEM (SISU)

Established in 2012 by the Regulatory Ordinance n.21 from the Ministry of Education, SISU unified the entrance examinations to federal universities through the High School National Exam (ENEM). Now as an integrated system, the selection process became cheaper, **increasing the entrance possibilities of students of low income households and from smaller cities.**

2012

## QUOTAS ACT – LAW 12,711

enacted in 2012, after the approval of constitutionality by the Federal Supreme Court (STF), it is responsible for guaranteeing a **reserve of 50%** of positions by course and shift in federal universities and institutes to students proceeding from public schools, **including in this percentage the ethnic-racial quotas (for black and indigenous students).**

RESERVATION OF

50%

of the enrollments  
for black and  
indigenous  
people

2013

## PERMANENCE SCHOLARSHIP PROGRAM

created in 2013 by Ordinance n.389 from the Ministry of Education on May 9th, 2013<sup>26</sup>. The Program aims at ensuring a financial aid to allow **students' permanence during the graduation period at Federal Institutions of Higher Education. The Program also encompasses a different approach to indigenous and quilombola students, according to their specificities.**

2014

## RESERVE OF POSITIONS

Federal Law n. 12,990, July 9th, 2014<sup>27</sup>, instituted a **policy of reserve of positions in public selections** for federal employees. Since 2014, when the number of positions offered meets or exceeds three, the selections of candidates to public federal administration, autarkies, public foundations, public companies and semi-public corporations controlled by the Federal Government must offer **a reserve of 20% of the positions to black candidates.**

RESERVATION OF

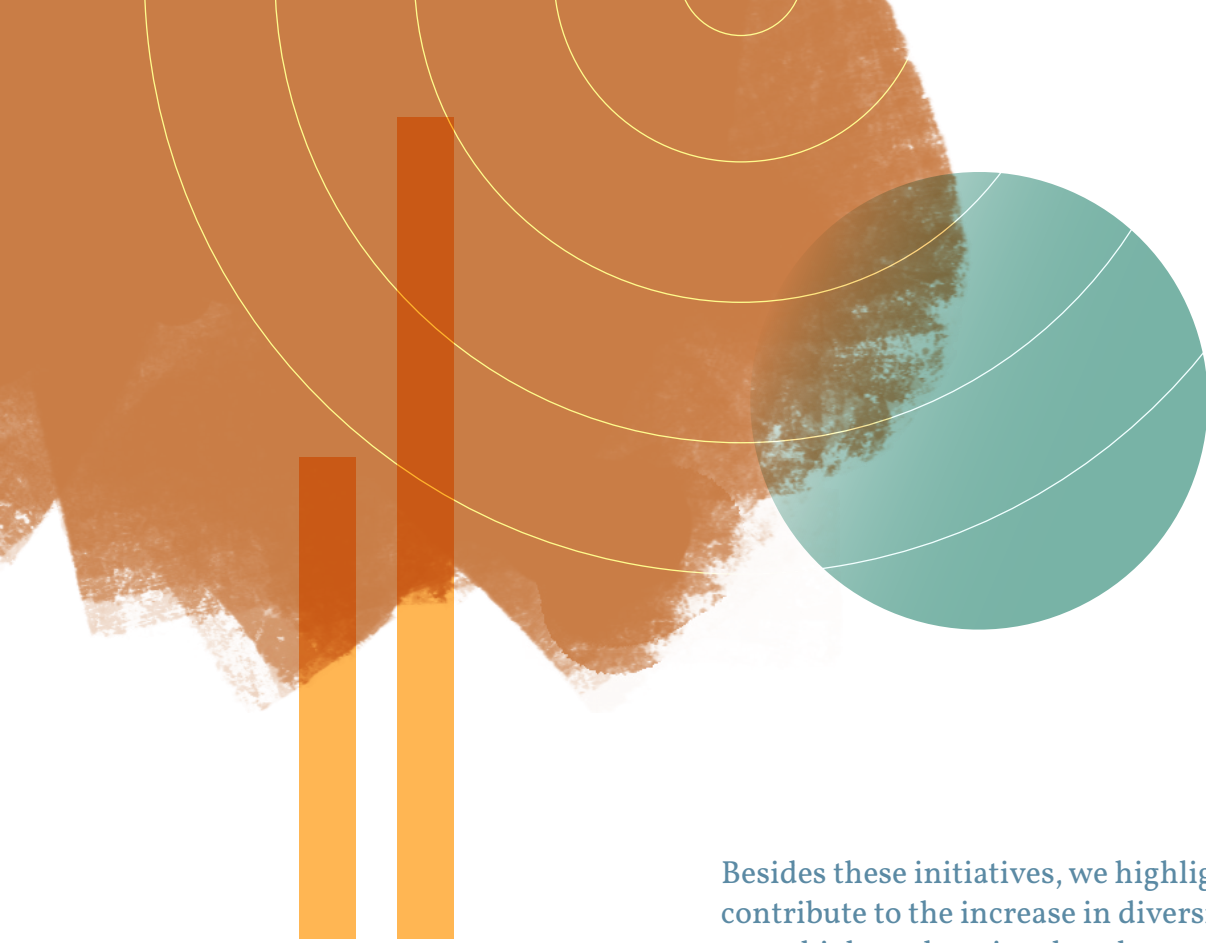
# 20%

of vacancies on public tender for black people

2016

## POST-GRADUATION QUOTAS

The Regulatory Ordinance n.13, May 11, 2016, from the Ministry of Education (MEC), establishes affirmative action in post-graduation programs. The Ordinance establishes the obligation for federal higher education institutions to present to MEC proposals for the **inclusion of black, indigenous and persons with disabilities on their post-graduation programs.** The Ordinance was repealed in 2020.



Besides these initiatives, we highlight two actions that contribute to the increase in diversity on the country's higher education, but that are still established as a decision to be made by each university:

## POSITION RESERVE POLICIES FOR TRANS PEOPLE

These are policies established by each university to promote and increase the number of trans students in the universities. In 2020, for instance, the State University of Bahia (UNEB), the Federal University of ABC and the Federal University of the South of Bahia (UFSB) offered together 142 positions for trans students through SISU<sup>28</sup>. Currently, **the percentage of trans students in universities is of 0.3%**, a number that reflects the low presence of this population on higher education spaces.

## INDIGENOUS ENTRANCE EXAMINATIONS

Exams directed specifically to students from indigenous societies. Considering all federal universities in the country, **only seventeen** count on this form of selection.

When observing quantitative data and the years in which these policies were applied, we perceive the correlation between the implementation of policies and the growth of the number of black and indigenous students on formal education institutions. It is important to highlight that, although education is a basic right guaranteed by the Constitution, **the data and the timeline demonstrate that policies directed specifically to historically vulnerabilized populations are essential for these groups to take part on the educational environment.**

Some public policies, however, not having been established by law, become fragile and more difficult to maintain in face of broader political processes in the country. This frailty may be exemplified with the repeal of the ordinance that instituted a position reserve to trans students in post-graduation programs, mentioned above. As the ordinance was not mandatory, but a recommendation, the repeal is symbolic, but, at the same time, it demonstrates the instability of some of these advances.



# BLACK AND INDIGENOUS REFERENCES

“

*When we think about recovering knowledge that was historically silenced and destroyed, the movement of recovering and finding ways to strengthen counter-hegemonic epistemologies is a way of surviving and, with that, of thinking about the circulation of knowledge.*

”

MARIA ELIS ALENCAR



The numeric increase in representation, besides the empowerment of movements and public policies focused on contributing to knowledge equity led to another result: **the multiplication of initiatives to recover historical marks and black and indigenous social agents that have been central to Brazilian history**. This way, we have seen the creation of public policies that seek to build this legitimization, as well as collections of materials produced by national and international organizations, besides artistic and cultural campaigns and exhibits. We have here organized a few of these policies and initiatives:

## TEACHING OF AFRICAN HISTORY IN SCHOOLS

Policy instituted by Federal Law n. 10,639, January 9th, 2003<sup>29</sup>. The Law altered the Law 9,394, December 20th, 1996, that established national guidelines and educational bases, including the theme **“African-Brazilian History and Culture”** as mandatory on the national education official curriculum.

## INDIGENOUS AND AFRICAN-BRAZILIAN HISTORY AND CULTURE

Instituted by Federal Law n. 11,645, March 10th, 2008<sup>30</sup>, five years after the Law that made it mandatory the teaching of “African-Brazilian History and Culture”. It altered the Law 10,639, placing an obligation on the **teaching of indigenous history and culture**.



## NATIONAL PROGRAM FOR ETHNIC-EDUCATIONAL TERRITORIES

Was instituted by the Ordinance n.1,062, October 30th, 2013<sup>31</sup>. Its goal is to **“guarantee the participation of indigenous peoples on the processes of construction and implementation of indigenous school education, observing their territoriality and respecting their needs and specificities”**. Ethnic-educational territories are understood as institutional spaces in which “federal entities, indigenous communities, indigenous organizations and higher education institutions decide on the actions to promote an indigenous school education which is effectively adequate to social, historical, cultural, environmental and linguistic realities of indigenous groups and communities”.

## INDIGENOUS KNOWLEDGE ACTION

Instituted by the Ordinance n. 1.061, October 30th, 2013<sup>32</sup>, it integrates the National Program for Ethnic-Educational Territories, structures by the Education Ministry through the Secretariat for Continued Action, Literacy, Diversity and Inclusion (SECADI/MEC). Its goal is to **affirm the commitment with indigenous school education on basic schools**, through practices such as: (i) promotion of training for the professor bodies that work on indigenous school education on basic schools; (ii) offering educational tools compatible with inter-culturality, multilingualism, and communitarian organization of indigenous communities; (iii) offering subsidies to development of resources compatible with the process of literacy, study of mathematics and knowledge of indigenous peoples and (iv) promotion of research dedicated to the development of materials to be used on indigenous school education.

## CURRICULUM GUIDELINES FOR TRAINING INDIGENOUS TEACHERS

The Ordinance n. 01, January 7th, 2015<sup>33</sup>, from the National Council of Education, instituted **national curriculum guidelines for the training of indigenous teachers on high school and higher education courses**, with the goal of train, on High School and Higher Education levels, indigenous teachers and managers to work in Indigenous School Education, aiming at an integrated exercise of the teaching function”.

## BLACK ENCYCLOPEDIA

From May to November, 2021, the museum Pinacoteca de São Paulo organized an exhibit entitled **“Black Encyclopedia”**. The exhibit originated from a **homonymous book**, composed of more than 550 biographies of black personalities that had their life stories historically invisibilized. In this context, the museum established a partnership with 36 contemporary artists that produced portraits of the characters present on the book, dividing them in six thematic parts: (i) Rebels; (ii) Atlantic characters (iii) Black women protagonists; (iv) Arts and crafts; (v) Freedom projects and (vi) Religions.

## GENERAL HISTORY OF AFRICA COLLECTION

In 1964, Unesco started a project with the goal of **retelling African history through the perspective of African people**. Almost 30 years later, more than 350 scientists coordinated by a committee of 39 specialists, two thirds of them African, have completed the project. The collection is composed of eight volumes, with almost ten thousand pages: (i) Methodology and African pre-history; (ii) Ancient Africa; (iii) Africa since 1935; (iv) Africa from the VII to the XI century; (v) Africa from the XII to the XVI century; (vi) Africa from the XIX century to the 1880s decade; (vii) Africa from the XVI to the XVIII century and (viii) Africa under colonial domination, 1880-1935. The collection is available in Portuguese and **online**<sup>34</sup>.

## BLACK NARRATIVES

The book “Black narratives – illustrated biography of black Brazilian women”, written and illustrated by women, present the biographies of 41 women since the period of fighting slavery. The work was published by **Voo, a publishing house from the state of Minas Gerais**, and conceived by graphic design student Isadora Ribeiro, aged 21<sup>35</sup>.

## RESISTÊNCIA JÁ!

In 2019, the Archeology and Ethnology Museum (MAE) from the University of São Paulo (USP) organized and exhibit named *Resistência Já!* (“**Resistance Now! – Empowerment and Union of the Indigenous Cultures Kaingang, Guarani Nhandewa and Terna**”). The exhibit was a result of the collaboration of MAE with indigenous groups kaingang, guarani nhandewa and terna, from the center-west region of the state of São Paulo, that actively participated of the curatorship process, and it shows the history and traditions of these groups through objects, clothing and pictures chosen by the indigenous<sup>36</sup>.

## HERITAGE OF A DEEP BRAZIL

In 2020, Afro Brasil Museum promoted the exhibit “Heritage of a deep Brazil”, that gathered more than 500 objects, among works of art and material culture tools of indigenous populations from Brazil<sup>37</sup>.

## SECULT/CE

The **Secretariat of Culture of the state of Ceará (SECULT) promotes every year the black consciousness month, offering a special program**. Events dedicated to the Afro-Brazilian culture and racial equality are offered in theaters, libraries, cinemas and cultural centers. Besides **the Black Consciousness month, SECULT promotes an award for indigenous cultures and Afro-Brazilian cultural expressions**. **The award “Culturas Indígenas do Ceará”** has the goal of **recognizing and promoting the state’s indigenous culture** by awarding indigenous organizations or individuals that conduct indigenous projects in different areas, as symbolic narratives, stories and other oral narratives; education and knowledge transmission specific practices; memory and patrimony; documentation; museums and applied research. **The award “Expressões Culturais Afro-brasileiras do Ceará”** has the goal of **recognizing and promoting forms of expression, celebrations and knowledge from black groups, quilombola communities and traditional communities of African or Afro-Brazilian origin located in the state of Ceará**.



# INCREASE IN PUBLICATIONS



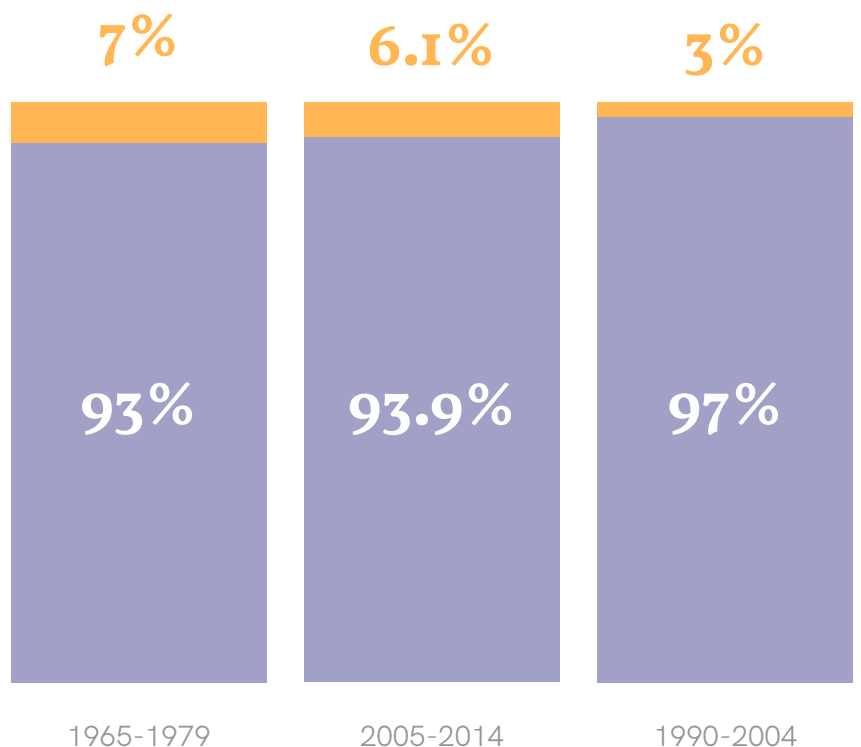
*In the last decade, we had a boom of publications from black men and women, the creation of black publishing houses, as Ciclo Contínuo, that does a beautiful work of publishing and fair partnership with black authors. Those initiatives are incipient, but presents.*



MARIA ELIS ALENCAR

Regina Dalcastagné, from the University of Brasilia, analyzed 692 novels published by 383 Brazilian writers and pointed out that **93% of the authors published from 1965 to 1979 were white**. Between 1990 and 2004, the percentage was of 93.9% and, between 2005 and 2014, 97.5%. The research revealed that black women and men appeared as authors in 2% of the publications, and as characters, in 6%. **Black women were the main characters of six novels, and narrators of two, while white women were the main characters of 136 novels and narrators of 44 (DALCASTAGNÉ, 2005).**

■ BRAZILIAN PUBLISHED NOVELS  
 PERCENTAGE OF WHITE ● AND BLACK ● AUTHORS



The data from Dalcastagné's research reinforce the argument brought up by some of the participants of the seminar. For them, **the emergence of independent and anti-racist publishing houses** is a reaction to the low representativity of black and indigenous people in literary and academic productions, and they are responsible, thus, for the increase on the presence of works with a greater diversity on the shelves of bookstores<sup>38</sup>. We listed some of the publishing houses that seek to create alternative spaces for publishing black and indigenous authors:

### **CICLO CONTÍNUO EDITORA**

Dedicated to the production of literary works with **special focus on African-Brazilian culture**.

### **BIBLIOTECA NEGRA**

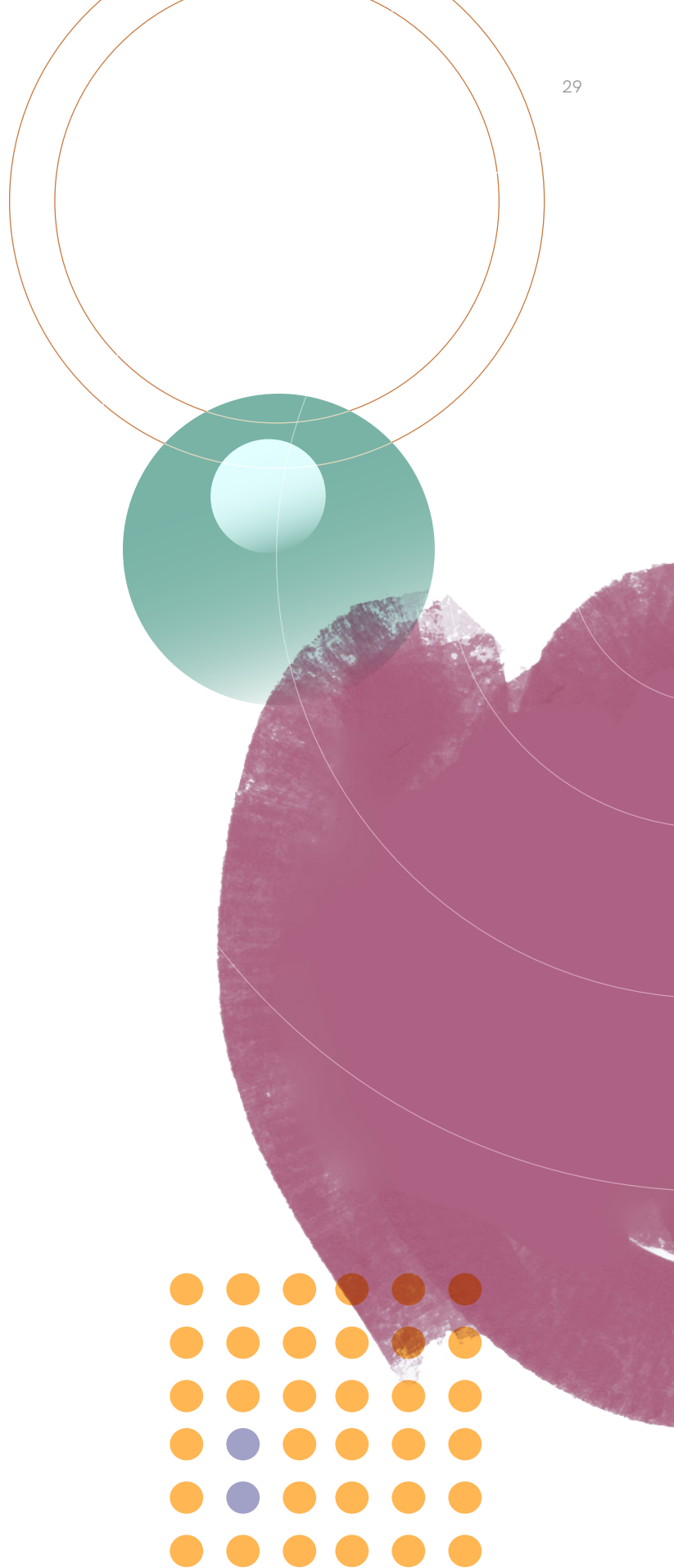
In 2021, the Catholic Pontifical University of São Paulo (PUC-SP) launched two projects: i) Black library; and ii) Collection of Black Authorship, from Educ (PUC-SP publishing house). **Both projects resulted from the Social Inclusion Workgroup, organized by the university's office for Culture and Community Relations, in which emerged a set of demands and thoughts about the lack of black authors at the university's library<sup>39</sup>.**

### **MALÊ EDITORA**

Focuses on the **valorization of black authorship** and the amplification of diversity in literature<sup>40</sup>.

### **OGUM'S TOQUES NEGROS**

**Independent publishing house** created in 2014 in the city of Salvador, Bahia. It aims at publishing literature from Brazilian afro-descendants and African authors from the diaspora<sup>41</sup>.



## **MAZZA EDIÇÕES**

**Specializes in Afro-Brazilian literature** and is one of the oldest publishing houses in Brazil<sup>42</sup>.

## **SELO NEGRO EDIÇÕES**

In 2009, launched the collection **Portraits of a Black Brazil**, coordinated by Vera Lúcia Benedito, that has the goal of **recovering the life and work of fundamental authors** to the culture and politics of the **black population in Brazil**.

## **PACHAMAMA EDITORA**

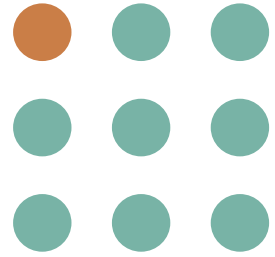
**Led by women** and aligned with the ideals of democratization in literature and writing, prioritizes **themes that include indigenous cultures**, in bilingual books, registering the knowledge and history of the original peoples<sup>43</sup>.

## **EDITORIA ESCOLA PAJUBÁ**

Has the goal of **training black LGBTQIA+ young authors** to the publishing market.

In parallel to the creation of these publishing houses, the traditional publishing market has been approaching the anti-racist agenda and increasing the number of works from black and indigenous authors on their publication catalogs. Although incipient and recent, in comparison to the number of publications from white authors, these data are seen as a considerable advance in the recognition of a non-hegemonic intellectuality.

According to the article **“Increasing diversity on the shelves of bookstores”** According to the article “Increasing diversity on the shelves of bookstores” published by Época magazine, there has been an increase in the offer of books from black authors, not only by smaller publishing houses, but also from the traditional ones. In July 2020, for example, the group **Companhia das Letras** announced the hiring of Fernando Baldráia, a historian graduated at University of São Paulo and PhD at Freie Universität Berlin, as responsible for the diversity section and for publishing black authors, such as Carolina Maria de Jesus and Lélia Gonzalez. Besides, the publishing house **Globo Livros** has launched books from two black authors: Igor Pires, author of the bestseller *“Textos cruéis demais para serem lidos rapidamente”*, and Rachel Maia, author of the book *“Meu caminho até a cadeira número 1”*, in which she narrates how she became one of Brazil’s most influential businesswomen. **Ediouro Publicações** has prepared titles as *“O pequeno príncipe preto”*, by Rodrigo França, and *“A empresa antirracista”*, organized by Maurício Pestana, in which diversity in the corporate world is discussed. The publishing house **Todavia** launched *“Uma breve história do racismo no Brasil”*, by the historian Ynaê Lopes dos Santos, and *“Os supridores”*, a novel by José Falero. Besides that, **in 2019, of the five best-selling authors in the International Literary Festival of Paraty (FLIP)**, a major event of the country’s publishing market, **four were black and one was indigenous. In 2016, there were no black authors among the 39 authors invited to the festival.**



# GRADUAL REDUCTION OF INEQUALITIES ON INTERNET ACCESS

“

*In Brazil, more than 80% of the population, around 152 million people, have access to the internet. But what kind of inclusion is that? A research from PwC and Locomotiva signals that we have 80% of the population with internet access, but **only 20% with access to quality broadband and almost 60% accessing it only through the cell phone.***

”

LEONARDO FOLETTO

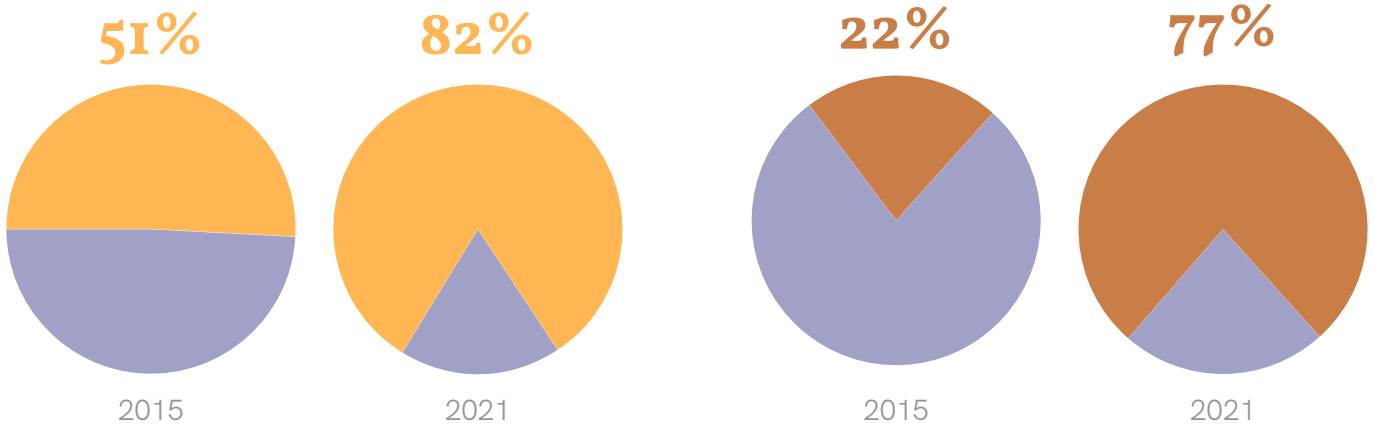
In the last decade, one of the advances we had was the continuous increase in the number of Brazilians accessing the internet. Research has shown that around 80% of the population access the internet, which puts Brazil in 5th place on the ranking of countries with online population. As Leonardo Foletto stated, however, it is always necessary to question what kind of inclusion to the internet is taking place. Below, we systematized a few data that deepen this discussion.

## ACCESS TO INTERNET – CETIC

According to the survey *“TIC Domicilios 2021”*<sup>44</sup>, among the interviewees, 81% used the internet, which represents an increase in relation to the 58% found in 2015<sup>45</sup>. In relation to the households in 2015, 51% had access to the internet, an increase of 33 percentage points in relation to 2008. On the current survey of 2021, 82% of the targeted households counted on internet access. This increase was also observed in households with internet access in rural areas, that rose from 22% in 2015 to 71% on the recent survey.

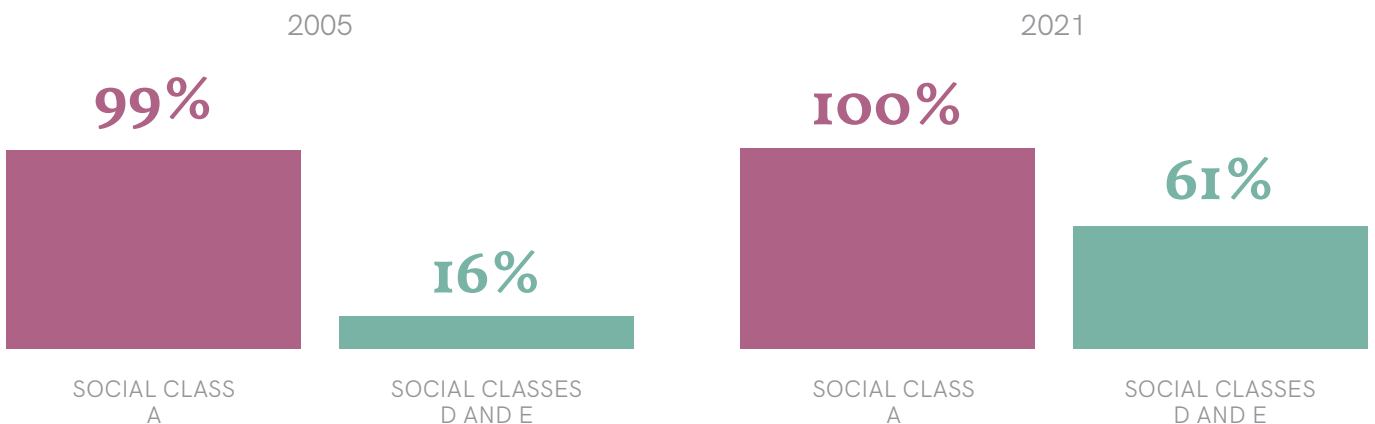
PERCENTAGE OF HOUSEHOLDS WITH INTERNET

PERCENTAGE OF HOUSEHOLDS WITH INTERNET IN RURAL AREAS



Although the survey observed a decrease in households with Internet access in D and E social classes between 2020 and 2021 – dropping from 64% to 61%, respectively, the difference between classes decreased in the last years. In 2015, 99% of class A had internet in their households, while on classes D and E it was only 16%, a difference of 83 percentage points. Currently, this difference has dropped to 39% points. Regarding the kind of connection by region, the survey presents an increase in access in all regions in relation to the 2019 data. It points out, however, great regional differences. In South and Southeast regions, the access through fiber corresponds to 73% and 64%, respectively. In North and Northeast regions, this number drops to 53% and 54%. In the North region, which concentrates a great amount of the indigenous population in the country, the access to the internet in the households by mobile network 3G/4G is around 33%, while in the other regions it doesn't go over 16%, which reinforces the precariousness of the internet access in indigenous territories or around them.

PERCENTAGE OF HOUSEHOLDS WITH INTERNET PER SOCIAL CLASSES

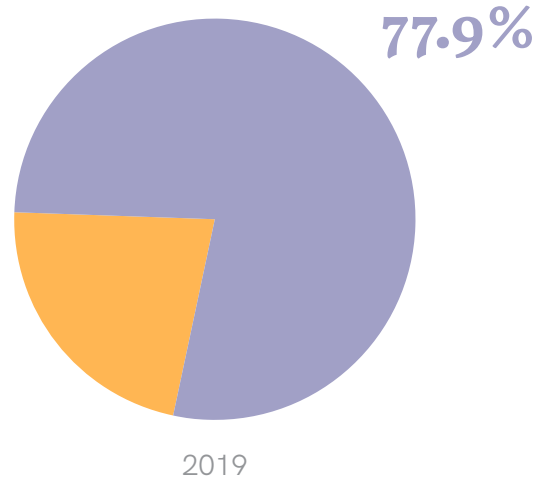




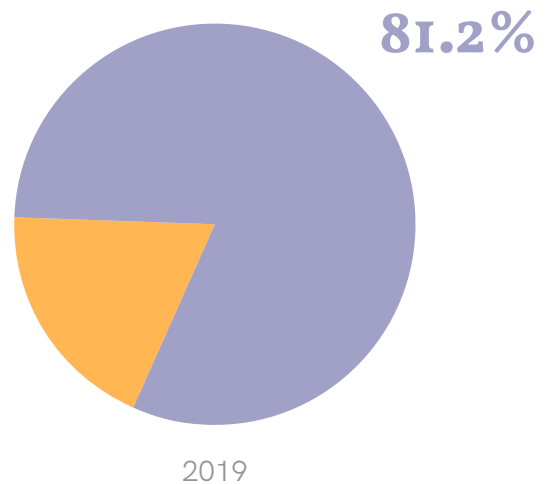
## ACCESS TO INTERNET – PNAD

The Brazilian Institute of Geography and Statistics carries out annually the National Household Sample Survey (PNAD). In 2019, the survey pointed out that **82.7% of the national households had access to the internet**, representing an increase of 3.6 percentage points in relation to 2018. Concerning the distribution of internet access in rural and urban areas, the survey has revealed that, in the year of 2019, there was a **significant increase of rural households with internet – from 49.2% in 2018 to 55.6% in 2019** – in comparison with the urban households with access, in which the use of the internet rose from 83.8% in 2018 to 86,7% in 2019. Although there was an increase on the number of connected households, the survey demonstrated that 12.6 million households still didn't have access to the internet in 2019. **The reasons raised by the Institute for this absence of connectivity were “lack of interest (32.9%), expensive access service (26.2%) and the fact that none of the residents knew how to use the internet (25.7%)”**. Regarding the kinds of connection to which households had access, there was an **increase both on fixed broadband – from 75.9% to 77.9% – and on mobile broadband – from 80.2% to 81.2%**. Besides that, the proportion of households with both kinds of connection rose from 56.3% to 59.2%.

PERCENTAGE OF HOUSEHOLDS WITH FIXED BROADBAND

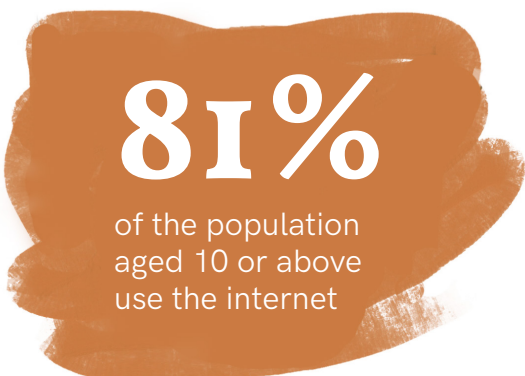


PERCENTAGE OF HOUSEHOLDS WITH MOBILE BROADBAND

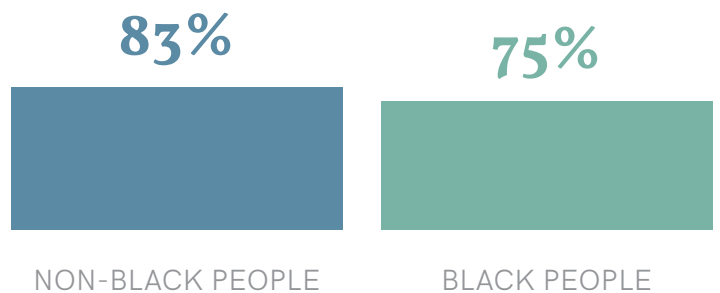


## ACCESS TO INTERNET – PWC

In 2022, **PWC**, carried out a survey in partnership with Locomotiva Institute entitled **“The digital gap in Brazil”**. According to the survey, in Brazil, 81% of the population aged 10 or above use the internet, but only 20% have quality access to the web. Still, there are considerable differences in internet access between black and non-black users: while on the group of non-black people we have a percentage of 83% of internet access, on the group of black people we have 75%<sup>46</sup>.



PERCENTAGE OF INTERNET ACCESS (2022)



# INCREASE IN ETHNICAL-RACIAL CONSCIOUSNESS



*The manifest of the **Black Women's March**, the march of 2015, that I think is a milestone for thinking black women's political organization in Brazil, brings precisely this notion of a new **civilization pact**. One in which our voices, our views, our narratives can fit. To acknowledge the achievements. To acknowledge that there are lots of limitations, lots of difficulties. In fact, there are, but how far has the internet itself, in this thing of going beyond the bubbles, which I think is a big challenge, been helping us in this sense of [reaching] a profusion of other views, of other paths. I myself think this is still an incipient analysis, but I think the **burial of the myth of racial democracy has come from there**. From this experience of **having so many people talking**, about hair, for instance, and how far the internet has helped us in this sense of the dispute. There is still a lot to advance on, we still have a long way to go, but I think we are there already. I think **we also have to value our achievements, our advances, even though they're limited, because otherwise we can't get off the bed in the morning.***

CLIQUE AQUI

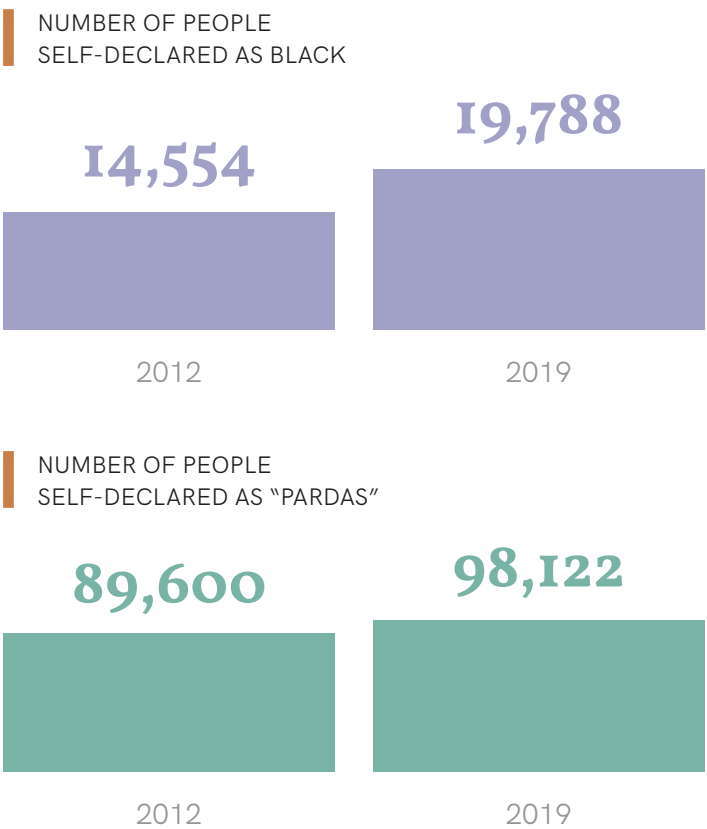
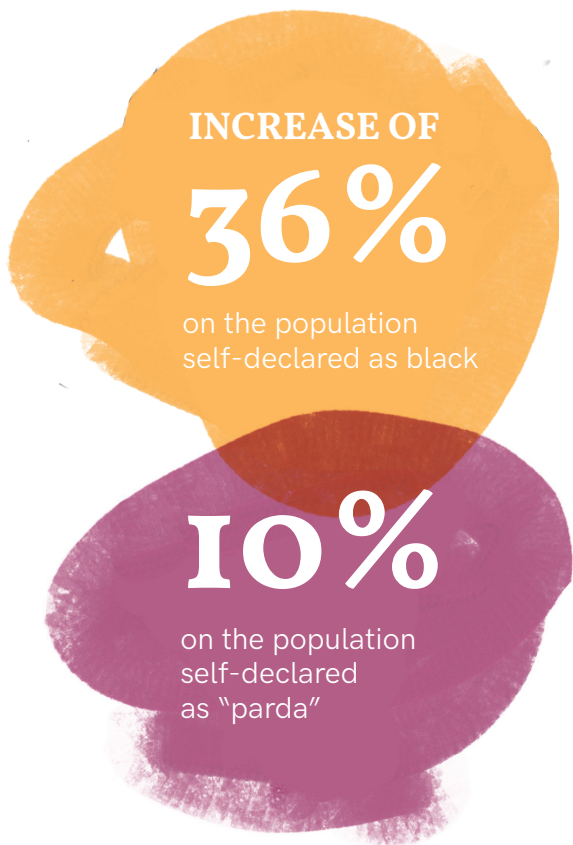


**GISELLE DOS ANJOS**

Aiming at measuring the advances mentioned by Giselle dos Anjos and confirmed by other participants, we organized a few illustrative data. One of the main points brought by the participants is related to the increase on the number of people that have self-declared as black on IBGE's surveys<sup>47</sup>. People belonging to the black movement, as well as a few researchers, have related this increase on the process of affirmation of the black identity and the term "black"<sup>48</sup>. Another point that caught our attention was the increase on searches on platforms as Google for terms that are connected to the anti-racist agenda.

## INCREASE IN SELF-IDENTIFICATION AS BLACK

According to a survey carried out by the Brazilian Institute of Geography and Statistics, when comparing the years of 2020 and 2012, we find an increase of 36% on the population self-declared as black, and 10% on the population self-declared as “parda”<sup>49</sup>. In absolute numbers, in 2012 a total of 14,554 people self-declared as black; in 2019, this number rose to 19,788; in 2012, 89,600 people self-declared as black and, in 2019, this number rose to 98,122. By Brazilian regions, the greatest proportion of people self-declared as black, according to the Institute, was the Northeast, followed by Southeast, Center-West and North. In relation to the population of black, the higher numbers came from the North and Northeast regions.



## SEARCHES FOR “RACISM”

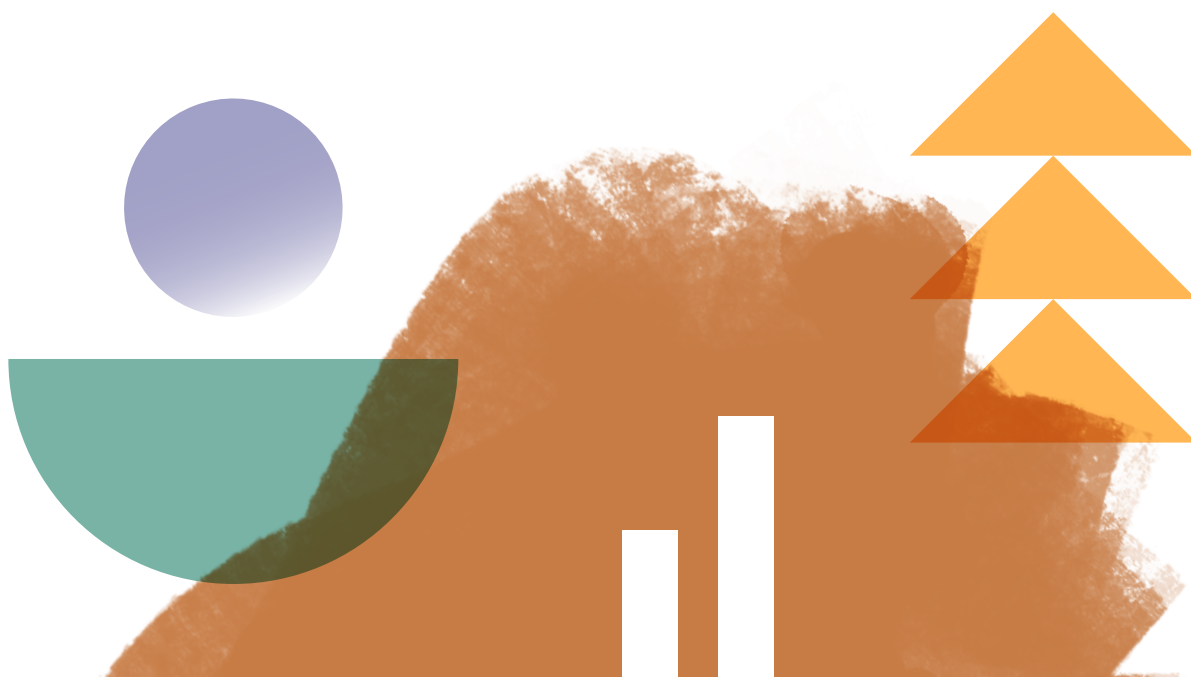
Data about search tendencies on Google platform show that the word “racism” reaches peaks of popularity in the month of November, due to the celebration of the Black Consciousness Day. The measurement of the interest degree by terms goes from 0 to 100. **In 2020, in the month of June, the indicator reached the peak for the word racism.** In a research carried out by the company itself, the trigger for the growth of searches was the murder of George Floyd in the United States at the end of May. The interest on searches for “police violence” also reached the last decade’s peak between May and June of 2020<sup>50</sup>. The tendency, however, is not new: throughout the years analyzed by Google, other facts have marked society and increased online searches, as the case of the enactment of the **Quotas Act** for higher education in 2012, and, in 2014, the approval of quotas in the public service. The research about **“what is structural racism”** has also reached a peak of popularity, with 100 points in June 2020, a record since 2004. **“How to fight racism”** has been fluctuating since 2010, but gained a major focus in November 2019, with 68 points, and reached the decade’s highest level also in June 2020.

On May 25th, 2020 **George Floyd**, a black man aged 48, was **murdered after being choked by the white policeman** Derek Chauvin in the City of Minneapolis, in the United States. The violent approach was filmed by a witness and the video was posted on social media, going viral. The broadcast of the video has generated protests against racism and police brutality all around the world, including Brazil. In **Rio de Janeiro**, for example, there were acts of protest in front of Guanabara Palace, seat of the state government, motivated by the escalation of the protests in the United States and, also, by **the death of a black 14 year old boy, João Pedro**, in his house in the Salgueiro Complex, in São Gonçalo, during a police action. On social media, the protests happened mainly through the **“Black Lives Matter”** movement – **“Vidas Negras Importam”**, in Portuguese. Many hashtags were spread through platforms, as **#blackoutuesday**.

## SEARCHES FOR “INDIGENOUS”

Google publishes annually the “Year in Search”, a retrospective of the most frequently searched topics on the search engine in Brazil and worldwide. Many categories are presented, as “Culture”, “Economy”, “Environment”, “Entertainment” and “Health and well-being”. In 2021, on the “News and events” section, **the platform pointed out an increase on searches for “missing indigenous women”**. The majority of these searches was made in Canada, mainly due to the release of news about **the discovery of unmarked graves in a former boarding house for indigenous children in the west of the country**.

Measuring the awareness related to fighting discrimination and racism and observing the affirmation of black and indigenous identities lead us to the comprehension that both events are directly related to the set of transformations mentioned here<sup>51</sup>. From the internet access to the real possibility of entering a university, passing through initiatives and works that recover characters and histories of protagonism, black and indigenous people start seeing themselves as history agents, enabled to build art, culture, knowledge, technologies, history.

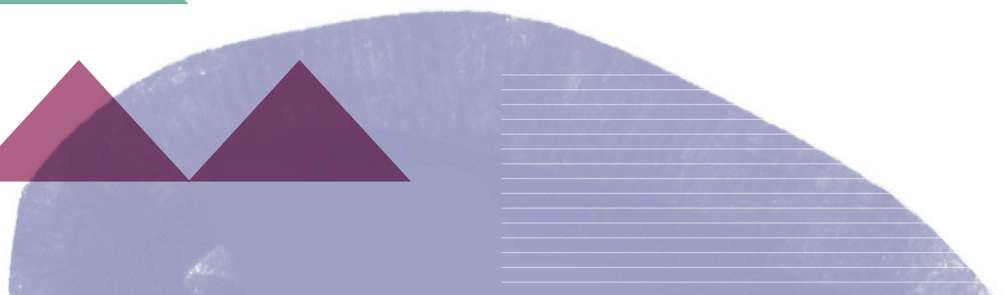




# NAMING THE DIFFICULTIES

Aside from the achievements, the last 10 years have also been marked by great difficulties and setbacks. The guiding questions for this section were: what are the main difficulties to the access, production and circulation of knowledge by black and indigenous people? How has the internet been (or not) part of this process?

**Here, we present some of the issues raised by the seminar participants.**



# EPISTEMICIDE



*Who are the people and the bodies that can promote knowledge? Historically, humanization and knowledge have been denied to us, as a population of blacks and of women. In the academic world, this place is denied, and, within the internet, we don't find space for speaking and listening either.*



NICÉIA QUINTINO



*You have to speak Portuguese. You have to participate as a citizen. If you keep speaking your mother tongue and worshipping strange gods in your religious cults, and if you don't wear common clothes, then **you're an animal**. You're a savage. So, to what extent this integration won't reproduce the same idea of an erasure, the **same epistemicidal idea**, let's put it that way. It would be in this sense, of us changing the image of Brazilian history that we were conditioned to see and to reproduce. So, it's there on the classroom, there on the base that we have to deconstruct this model, to only then reframe a curriculum. A school curriculum, both for the basic and for the higher education, that can represent us.*



LUCIANO ARIABO KEZO

CLIQUE AQUI



*I always think about the organizations that work along with the indigenous causes, but, when it comes the time for hiring and public calls, the positions are never directed to indigenous workers, besides the internal paperwork that hampers participation. **They can see us as indigenous when they see us wearing our paintings and clothes, but they don't respect us for our intellect.***



MARIA ANNA RORY

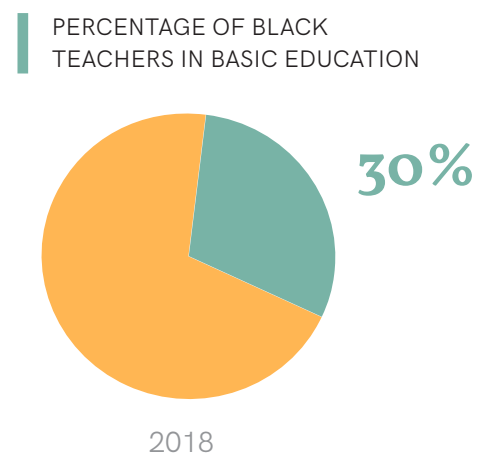


Since the beginning of our debates, the term epistemicide strongly emerged from the speeches and thoughts of all the participants. Epistemicide was a notion created by Boaventura de Souza Santos that is frequently referenced in Brazil, through the works of Sueli Carneiro (2005). In dialogue with these authors, we can define it as an ensemble of practices that **denies, hampers and eliminates** the production of knowledge built by non-white people.

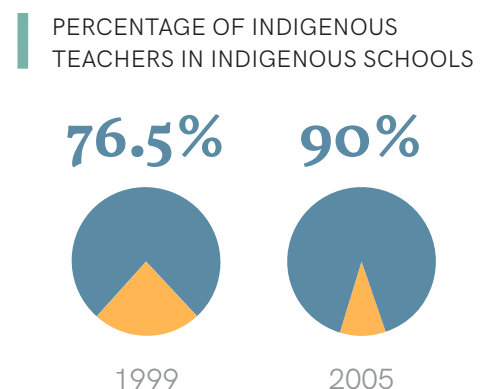
Differently from the previous topics and subtopics, we understand it necessary to recover in this session certain analyses that are present on the bibliography to understand the reasons for using this term and for putting it as the main difficulty for the production, circulation and access to knowledge by black and indigenous people.

Initially, it is necessary to step back a few decades to demonstrate that fighting epistemicide is not new in the agenda of black and indigenous movements. According to Alex Ratts (2009), since the 1970s, the black movements, when noticing the absence of black authors as producers of knowledge and analyses about the racial issue produced by these researchers, have started to create study centers with the objective of “fighting academic racism”. This gap, indicated by Ratts (2009), is equally perceived on the field of “women studies”, and on the field of studies about sexuality in Brazil in the 1980s, as pointed out by Regina Facchini (2018). According to the authors, these study fields are also built through the absence of research about the topic from the perspective of the **subjects that go through the experiences**.

Although, throughout those years, white women have advanced in occupying teaching positions, as well as white people self-declared as LGB – lesbian, gay and bisexual –, as mentioned before, the same has not happened to black and indigenous researchers. Educational inequality is felt not only on higher education, but also when we pay attention to the data about school evasion on basic education. According to the Basic Education Census of 2018, **black students have 16.2% more chances of evading schools than white students**. The data also show that only 30% of the professors and teachers are black on basic education institutions.



Concerning the indigenous population, the Statistic Report about Indigenous School Education shows that, in 1999, 76.5% of the teachers of indigenous schools were also indigenous. In 2005, this number increased to 90%<sup>52</sup>. We have not found data about school evasion from indigenous students, nor have we found data about indigenous university professors, which, in itself, demonstrates how this theme is invisibilized. We could only find occasional news, as the case of an article that reports **the first-time event of an indigenous professor being hired at UNICAMP**.



Besides the low number of black and indigenous professors being a direct consequence of epistemicide, another point that was raised and questioned as a reflex of this social phenomenon was the absence of works of black and indigenous authors on university's curriculums. Even though black and indigenous intellectuals have contributed decisively with studies in many areas of knowledge, their works do not appear in the core curriculums of university courses.

A **study** carried out by Priscilla Silva and Ana Passos (2021) revealed data about the student' impression of the dynamics of ethnic-racial relations established in academic spaces. The publication, entitled "Expressions of whiteness on Brazilian higher education", presents a survey with undergraduate students on the first semester of 2021, made through an online questionnaire, in order to gather perceptions about racial relations on higher education. The questionnaire was divided in four main themes: (1) body of professors; (2) body of students; (3) institutions' modus operandi; and (4) curriculum. There were 505 individuals answering to the survey, of which 53.5% were white, 44.2% were black, 1.4% were oriental and 0.6% were indigenous. The questions reached public and private teaching institutions and all areas of knowledge. **The low diversity of the teaching body was pointed out by a large part of the respondents.** Throughout the whole period of graduation, 96.6% affirmed having had white men as professors, 35.1% affirmed having been thought by black women and 1% by indigenous women. In what concerns the perception about the student body, the respondents also affirmed that the courses were occupied majorly by white women and men. The data about the institution's modus operandi revealed that great part of the non-white students affirmed having suffered racism throughout the course and the most frequently checked options were: "among the students" and "on the student/professor relation". In what regards the curriculum, **a large part mentioned the necessity of altering the course curriculum due to the absence of approaches other than the eurocentric one, and some respondents reinforced the importance of "including the debate about Brazilian reality considering all its Ethnical-racial matrices" (2021, p.20).**

**Other study, carried out by the University of Brasilia (UnB), also pointed to the absence of literature written by black authors in the universities.** The study proposed a survey about the intellectuals selected by the professors to be studied on the courses of Brazilian Sociology at the University of Brasilia, in the period from 2014 to 2020. The publication demonstrated that, among the 125 authors indicated throughout the years, 103 were white men, with 324 insertions on the courses syllabuses, 12 were white woman authors, present 34 times; 5 were black authors, with 17 insertions, and only 4 were black women, inserted only 3 times. Thus, the study presents that three quarters of the **authors on the courses syllabuses were white men.**

The issue is not restricted only to curriculums of universities. A **survey** carried out by **Observatório da Branquitude**, an initiative of the civil society dedicated to the production of knowledge about whiteness, has revealed that, of the **302 public higher education institutions in Brazil, 292 have white Deans.**



96.6%

of students affirmed having had white men as professors



35.1%

of students affirmed having been thought by black women



1%

of students affirmed having been thought by indigenous women



3/4

of the authors on the courses syllabuses are white men





*The lack of resources is manifested by material and structural absences and they directly impact our condition as knowledge producers. A social and structural change is necessary for all to be seen and heard.*



NICÉIA QUINTINO

# FROM FOOD TO EVASION

Just as epistemicide is identified as one of the reflexes of structural racism that create barriers to the production, publishing and access to knowledge by black and indigenous people, inequalities in income and basic needs to the access and maintenance of students in educational spaces is a great barrier to these populations. Basic school meals, university restaurants, transportation allowance, university housing and financial assistance are a few of the needs that black and indigenous students – in their majority coming from low income families – have through their student lives. Becoming a producer of knowledge requires a structure that offers access to good libraries, which means getting in touch with different works, but, to vulnerabilized populations, it also requires access to feeding and housing programs. We selected a few studies that present the portrait of the material and income inequalities of these populations.

The Observatory of School Feeding (OEA) carried out, in 2021, an **online survey to collect perceptions from public school students about the National School Meals Program (PNAE)**. According to the research, **before the pandemic, 85% of the interviewed students had a considerable part of their daily meals at school**. With the beginning of the pandemic, in April 2020, the National Congress authorized the distribution of food baskets with resources of PNAE. Although every Brazilian municipality has received subsidies to the implementation of this action, **only 77% of the students received the baskets or a food card**, while 23% did not receive any kind of feeding assistance.

**According to another study, carried out by UNICEF in 2021**, entitled “Feeding on Early Childhood”, **72% of the poorest families in Brazil have starved during the pandemic of Covid-19**.

85%

of students had a considerable part of their daily meals at school before the pandemic.

77%

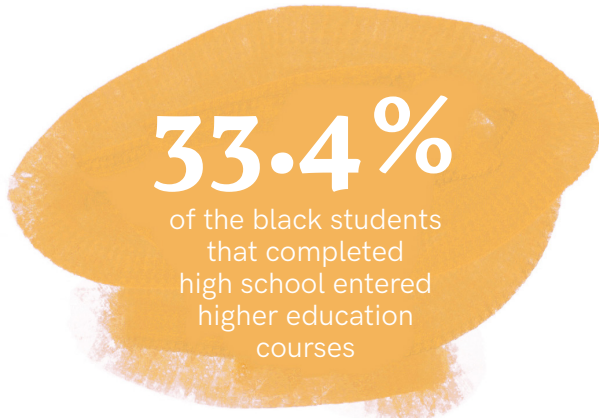
of the students received baskets or a food card during the pandemic

72%

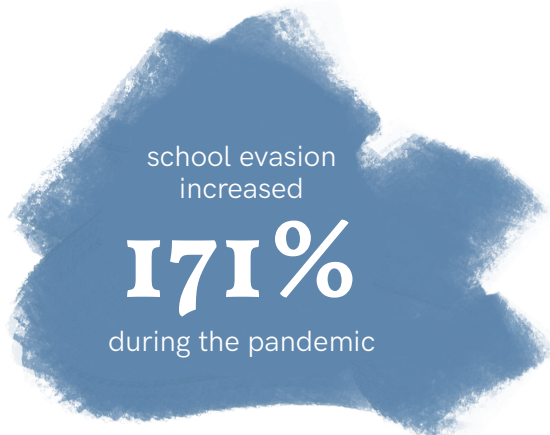
of the poorest families in Brazil have starved during the pandemic of Covid-19

IBGE elaborates annually a Synthesis of Social Indicators. The synthesis evaluates, through indicators that contemplate Brazilian society under the perspective of social inequalities, “the quality of life and the levels of well-being of people, families and population groups, the effectiveness of social and human rights, as well as the access to different services, goods and opportunities”<sup>53</sup>. In 2018, **school evasion in high school**, predominantly among students aged 15 to 17, **was eight times higher among the poorest**. Besides that, **on higher education**, which mainly includes students aged 18 to 24, **63.2% of the enrolled students belong to the 20% of the population with a higher income**. **The same analysis**, under the perspective of color and race, points out that 51.5% of the white students that completed high school entered higher education courses, compared to only 33.4% of the black students on the same conditions that were able to enter this level.

SCHOOL EVASION IN HIGH SCHOOL (2018)



During the pandemic, the situation has aggravated. A report elaborated by *Todos pela Educação*, through the analysis of data from National Household Sample Survey (PNAD), **indicated that school evasion of children and adolescents increased 171% during the pandemic**. According to the publication, 244 thousand children and adolescents aged 6 to 14 were out of the schools in the second trimester of 2021. Besides that, during the same period, the enrollment rate for the same age in schools has dropped from 99% (2019) to 96.2%, the lower number since 2012.



According to data from the **V National Survey of Socioeconomic and Cultural Profile of Graduation Students of Brazilian Higher Education Federal Institutions**, carried out by the National Forum of Student Affairs Offices, in partnership with the **National Association of Deans of Institutions of Higher Education**, the resources to the National Program for Student Assistance, created in 2008, had been increasing since then. **In 2017 and 2018, however, the program suffered a budget reduction for the first time since its creation**. According to the research, studies about policies for student assistance and their relation with student permanence on graduation courses are still rare.



# INEQUALITIES ON THE PROCESS OF DIGITAL INCLUSION

“

*The region where the Guarani Kaiowá are located, whether in the Javary valley or in the Cabeça do Cachorro area, are regions that still need this infrastructure. In the south of the state of Mato Grosso do Sul, there is an internet apparatus, but indigenous territories still need stable connections. On the border of Brazil and Paraguay, the connection is only possible **through 3G** and, for improving the connection, it's necessary to buy a Paraguayan chip. **The precarious access hinders communities to have a regular access to these information technologies.** The schools that guarantee the installation of Wi-Fi with the Secretary of Education, or the communities that have culture points in their territories, only guarantee this access because there are indigenous people that access the university space and circulate around these spaces of power.*

TATIANE KLEIN

”

“

*We talked about an access that is majorly done through cell phones, and, although free, they are provided by those who consume our data and transform that into big fortunes, as is the case of companies such as Facebook, Instagram and Google. Is it possible to think about inclusion when this access is done through private applications? This questioning that I present here is clear: **access itself is not enough. This access needs to guarantee autonomy, social justice, critical thinking and a real access to digital technologies.***

LEONARDO FOLETTO

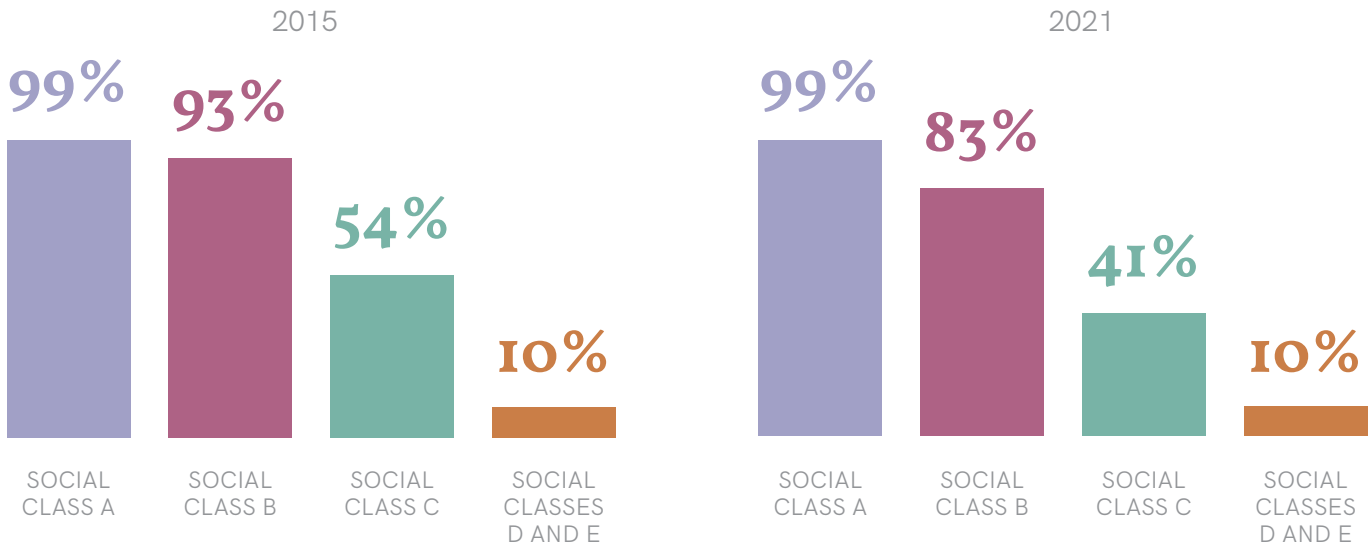
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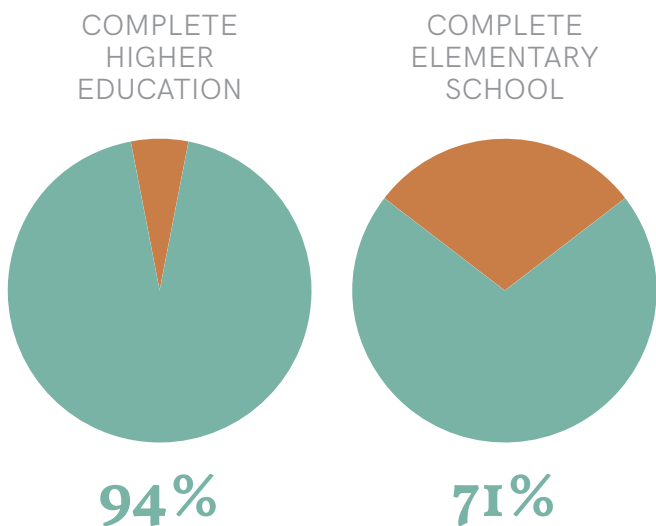
Digital inclusion is brought, at the same time, as a transformation and a challenge. As stated above, the increase on the number of online Brazilians in the last few years is undeniable. The unequal way in which the access happens, however, taking into account regional and social class differences, is alarming. Even though these inequalities are crucial for us to understand the inequalities that constitute the Brazilian scenario, it is important to mention that only in 2020 the research about the “Use of communication and information technologies on Brazilian households”, carried out annually by the Internet Steering Committee and by the Brazilian Network Information Center, started to include ethnical-racial markers on the data collection and analysis<sup>54</sup>. Among the **data of 2021**, we highlight:

Computers are present in 99% of the households belonging to class A, 41% on class C, and only 10% on classes D and E. In relation with this data, comparing the years, class A kept the same proportion (99%); class B dropped from 93% of the households with computers in 2015, to 83% in 2021; class C dropped from 54% in 2015, to 51% in 2021; and classes D and E remained with 10% of the households with computers in the last 6 years. In relation to users' data, the recent research presents differences between class and educational background. 98% of the population from class A use the internet. On classes D and E, this number drops to 66%. 94% of the users have a higher education degree, and among the users who concluded elementary school, only 71% have access to the internet. The inequalities on the quality of access are also reflected on kinds of connections and devices used. 89% of the population on classes D and E have access to the internet exclusively through the cell phone. The same kind of access also occurs among 67% of black people, while between whites, this number drops to 54%. The data also confirmed that the pandemic of Covid-19 has contributed to the increase of these inequalities. **In relation to the research of 2019, the number of general users with access exclusively through the cell phone rose 6%.** In the Northeast region, there was an increase of 9%, as well as among people with high school degrees.

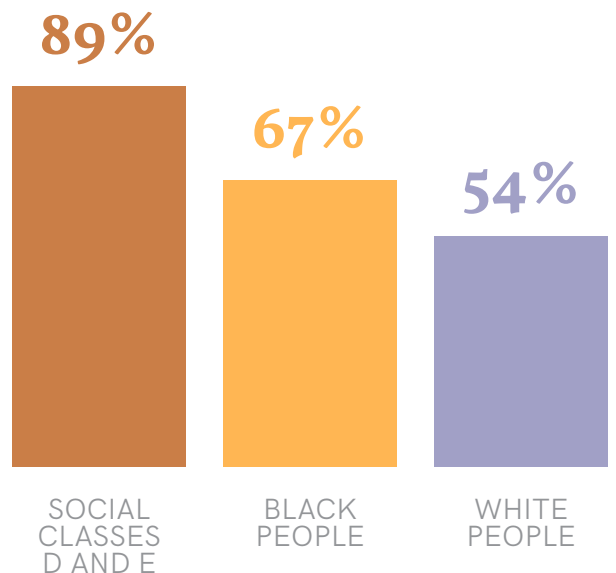
PERCENTAGE OF THE PRESENCE OF COMPUTERS IN BRAZILIAN HOUSEHOLDS



PERCENTAGE OF USES WITH INTERNET ACCESS



PERCENTAGE OF THE POPULATION WITH INTERNET ACCESS EXCLUSIVELY THROUGH THE CELL PHONE



In 2019, students aged 15 to 17 that were enrolled in private schools had an almost universal access to the internet (98.9%), of which 91% had computers or notebooks on their households and 90.5% had simultaneous access to Internet and to computers or notebooks. On the other hand, on public schools, during the same year, 85.3% of the students had access to the internet at home and only 50.4% had access to computers or notebooks. Regarding the simultaneous presence of internet and computers and notebooks, this number dropped to 48.6%. In absolute numbers, these percentages indicate that 3.6 million students from 15 to 17 years did not have access to connection and devices, in a total of 6.8 million students<sup>55</sup>.

PERCENTAGE OF STUDENTS WITH ACCESS TO INTERNET AND COMPUTERS (2019)

PRIVATE SCHOOLS

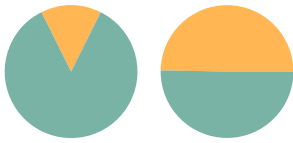
98.9%  
ACCESS TO INTERNET



91%  
ACCESS TO A COMPUTER

PUBLIC SCHOOLS

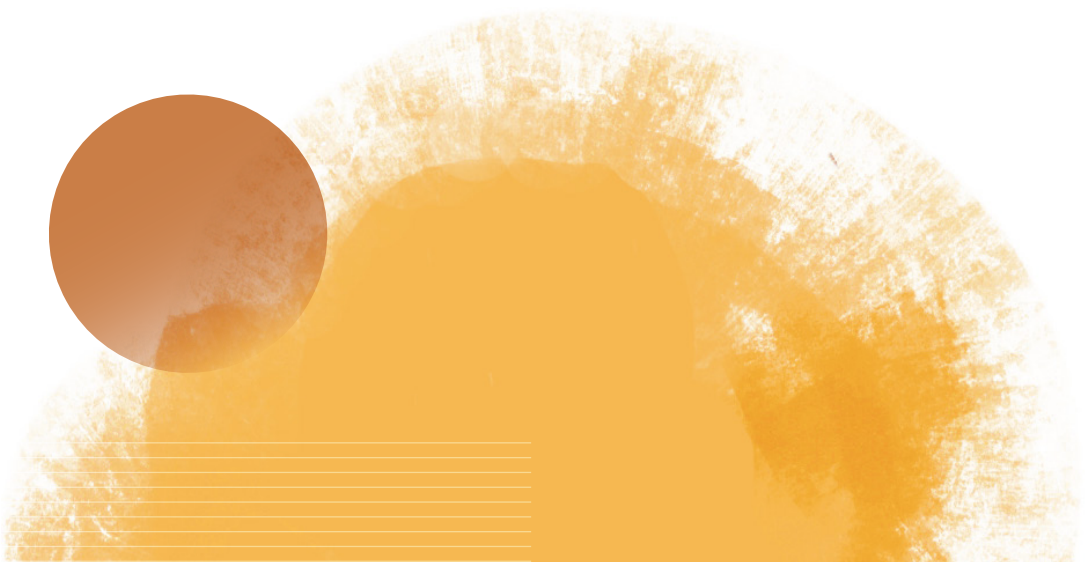
85.3%  
ACCESS TO INTERNET



50.4%  
ACCESS TO A COMPUTER



The data demonstrate that, **for students of low income – in their majority black and indigenous –, the school represents not only the place where to eat, but also where to have access to the internet.** Frequently, in countryside regions, the school is one of the few public spaces where it is possible to access the internet through Wi-Fi. In this sense, **the quality access to technology is a challenge directly related to income, to social class, to region and to ethnic-racial belonging.**



# CONSUMING VERSUS PRODUCING

“

*Black and indigenous populations are not seen and legitimized as developers in digital environments. They are **only seen as users, not as authors**, which reinforces exclusion and segregation.*

JULIANE CINTRA

”



“

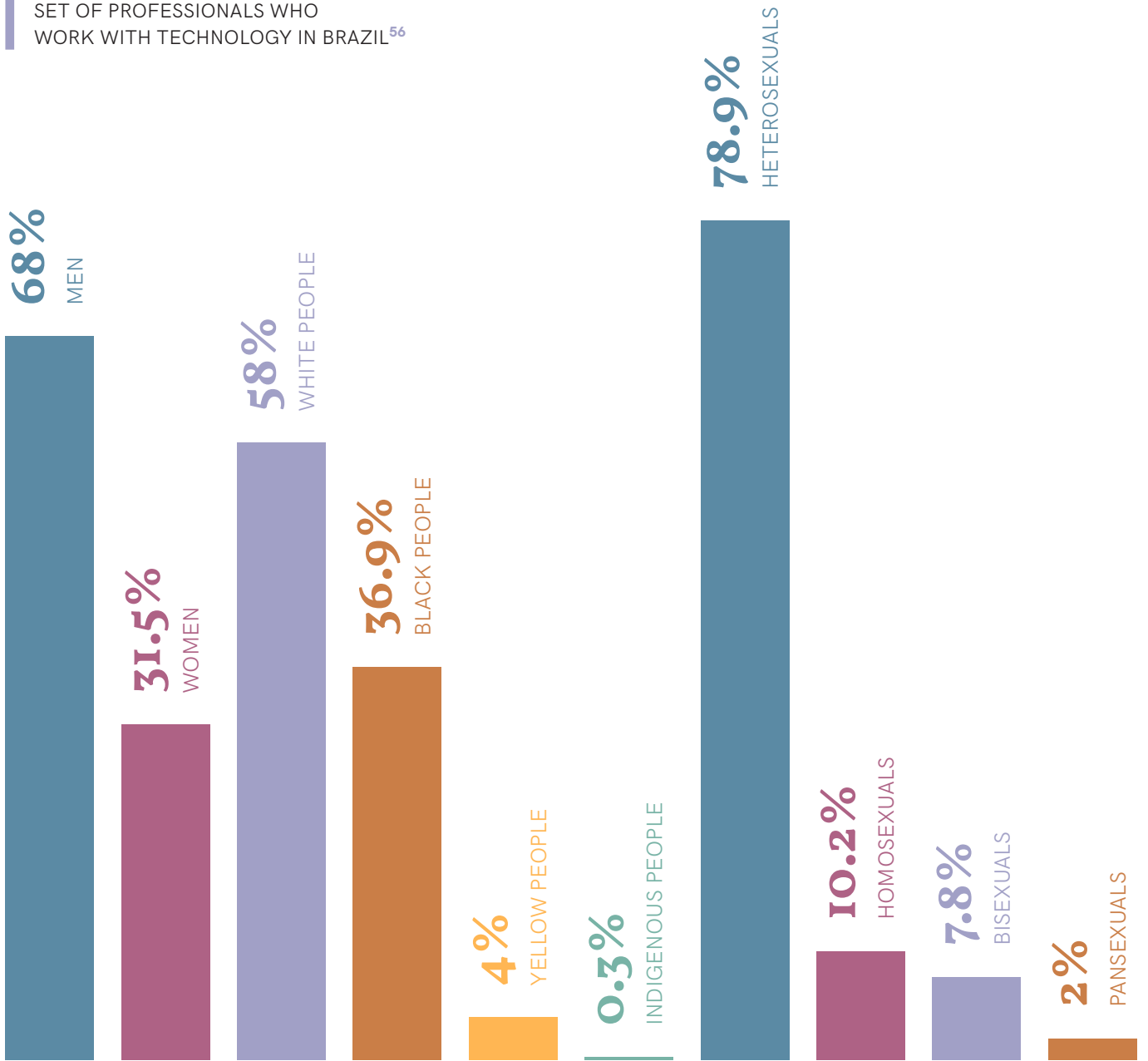
*Vulnerabilized populations need to **move out of the position of consumers and to become producers of knowledge and content as well.***

NANASHARA PIAZENTIN

”

The number of black people in Brazil corresponds to approximately 50% of the population. That, in theory, would mean this population could be the main consumer of products related to technology, and, at the same time, could represent at least half of those who have jobs on the tech field. The scenario, however, is not quite like that. **A study carried out in a partnership of PretaLab and ThoughtWorks** with people that work in companies focusing on technology, or in technology departments, has pointed out that, in 32.7% of the companies, there is not any black person on the teams, and that in 95.9% of them, there is not any indigenous employee. According to the same research, the group of professionals working in technology in Brazil is majorly composed by white heterosexual men. The data were collected through an online form between November 2018 and March 2019, counting with 693 answers from 21 States, including the federal district.

SET OF PROFESSIONALS WHO WORK WITH TECHNOLOGY IN BRAZIL <sup>56</sup>



**32.7%**  
of the companies don't have any black person on the team

**95.9%**  
of the companies don't have any indigenous employee

The only research to which we had access that had a specific approach to ethnic-racial differences in technology was the one produced by PretaLab in partnership with ThoughtWorks. **We did not find data produced by official organs of the government and we did not have access to any public policy specifically directed to fighting inequalities in the technology field.**

# HATE, RACISM AND DATA COLONIALISM



CLIQUE AQUI



“

*I believe there still is a long way ahead for our insertion, something recurrent in all the speeches, and we are still in a dispute about visibility, about the use of devices, about quality internet access for people in more distant communities. And, at the same time, when we are able to access these spaces, there is the **reproduction of oppressions within these environments**, it is a trade-off that allows us the access, but we have to deal with **hate speech, algorithmic racism, data colonialism, disinformation** that affect the populations that access the internet through the cell phone. We need a critical access to the digital universe to be able to use this tool to produce and disseminate knowledge.*

”

GLENDIA DANTAS

The need to face the digital ecosystem through a critical approach, opening space for understanding how the inequalities that structure the Brazilian society are reproduced and gain other dynamics on social media, has made civil society organizations produce data that demonstrate concretely how historically minoritized groups can be victimized on this process. Below, we listed a few initiatives that go along this path.

In 2019, the researcher Tarcízio Silva<sup>57</sup>, MA in Communications (UFBA) and PhD candidate in Human and Social Sciences (UFABC), has published an interactive timeline called “Algorithmic Racism Timeline: cases, data and reactions”. **The platform portraits year by year, since 2010, cases, news reports and reactions to algorithmic racism, contextualized by the researcher as the reproduction and intensification of racism in society through digital platforms, social media, applications and artificial intelligence.** Among the cases mentioned on the timeline, there are, for example, reports about the tool GooglePhotos – that tagged black people as “gorillas” in 2015, because its facial recognition technology could not recognize their faces as human ones–, the case of an application of 2017 that transformed selfies and compared beauty to whiteness, and the case of the exclusion, by LinkedIn platform, of an announcement of an affirmative position, in 2022, for considering it discriminatory.

**Communities, algorithms and digital activism: afrodiasporic approaches** - Organized by Tarcízio Silva, **the book collects thoughts about the relation between race, racism, blackness and whiteness and digital technologies, as algorithms, social media and online communities.** It presents 14 chapters written by Brazilian and foreign researchers, besides translations of materials published in Portuguese. The book is part of the construction of a complex narrative about digital communication and racial dynamics performed on virtual spaces.



**The research “Anti-racist priorities about technology and society”**, carried out by *Ação Educativa* along with *REDE Negra em Tecnologias e Sociedade*, with the support of **Mozilla Foundation**, compiles data about **the relation between the use of algorithmic procedures**, automation and artificial intelligence, and the promotion and **maintenance of racism in Brazil**.

**MonitorA** - it is an observatory of electoral and political violence online against candidates that began during the municipal elections of 2020, in a partnership of InternetLab and AzMina magazine. With a qualitative-quantitative approach, in 2020, MonitorA’s methodology was elaborated by selecting 175 candidatures – among women and men from different identity belongings and political-ideological spectrums – to the Offices of City Councilor, Mayor and Deputy-Mayor in 13 States from all regions of Brazil. Along the execution period of MonitorA, we faced the need to understand **how different social groups are targeted for their ethnic-racial places of belonging, gender identity, sexuality, generation and territoriality. The research identified that political violence is directed to women in general, regardless of their ideological spectrum, and, at the same time, showed that racism and LGBTQIA+phobia, with emphasis on transphobia, are discriminations that were substantially present on the attacks to the candidatures.**

**Hate Speech Special** - it consists of a group of interviews carried out with researchers and law operators that present **thoughts about online violence against women**. The following professionals were interviewed to the special: Fabiana Benedito, journalist, MA in Scientific and Cultural Publishing and activist of the Women’s World March; Jesz Ipólito, project and social media manager; Luiza Ferreira, anthropologist, PhD candidate, non-binary and transactivist; Paula Bernardelli, lawyer in the field of digital, electoral and corporate law; and Silvia Chakian, public prosecutor of the Public Ministry of São Paulo.

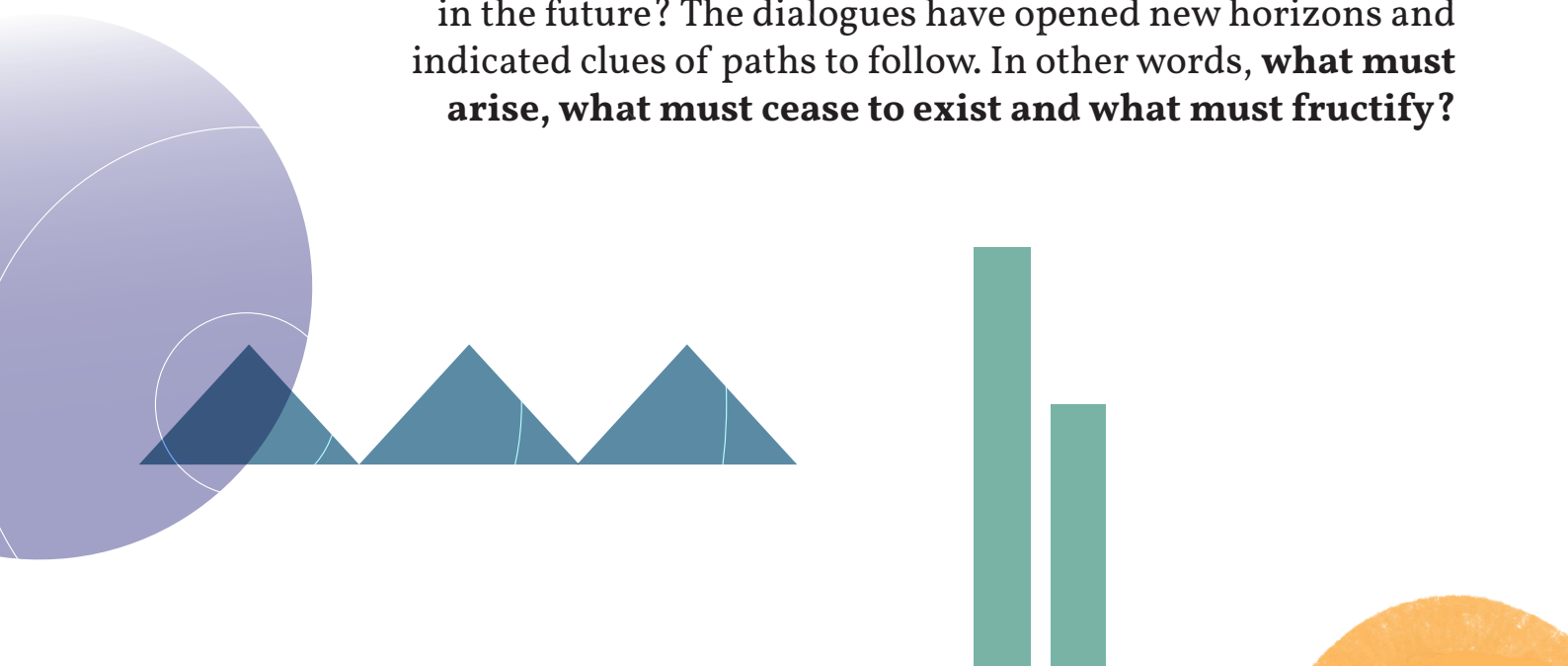
**Understanding How Influence Operations Across Platforms Are Used To Attack Journalists And Hamper Democracies** - developed by InternetLab, INCT.DD, Instituto Vero, DFR Lab, AzMina and Volt Data Lab. The study aims at **understanding the patterns of attacks to journalists in digital environments, with a special focus on issues of gender and race**. Within the project, in the beginning of 2022, two reports about the analysis of data collected on Twitter concluded that: (i) **black and indigenous journalists are offended when they stand against racism**; and (ii) **women journalists receive more than double the offenses of men journalists on the platform**. Once again, analyzing the offenses and attacks made us acknowledge the importance of a **closer look to the practices of violence that happen against historically marginalized social groups and to the specificities of these attacks, depending, among other factors, of the platform in question**.

InternetLab has developed studies about the impacts of **datification on social protection programs**, with emphasis on the impacts of the introduction of technologies and data treatment on the right to privacy of women and people in situation of vulnerability. On the article **“Trapped in the social protection net: Privacy, gender and data justice on Bolsa Família Program”**, Mariana Valente, Natália Nérís e Nathalie Fragoso analyze **the use of personal data by income transfer programs and demonstrate how the datification of the program results on a disproportionate exposition of women to data violations and social surveillance**. InternetLab’s research front about social protection has also produced the report **“Emergency Aid in Brazil: Challenges in the implementation of a datafied social protection policy”**, that analyzes the direct **impacts of personal data treatment on the subjective rights of the beneficiaries of the federal aid Auxílio Brasil**, and also the limitations of the use of databases and digitalization of social policies for distributive justice.



# A STRATEGIC LOOK INTO THE FUTURE

Once having recognized the achievements and difficulties, we now pass to a more challenging moment on the mapping: how can we guarantee that the scenario of production and circulation of knowledge by black and indigenous people, taking into account everything that was exposed so far, will continue moving forward? What are the right strategies for us to move in the future? The dialogues have opened new horizons and indicated clues of paths to follow. In other words, **what must arise, what must cease to exist and what must fructify?**



# DIGITAL RIGHTS AS FUNDAMENTAL RIGHTS



*It's very important that we rethink this black, feminist, technological epistemology from our point of view and from the way that we engage to ensure political mobilization around these agendas. Because it is not only about opening space for black people, for example, to discuss about it, but also about **rethinking mobilization spaces and political articulation on the field** – because, many times, those are decision-making spaces for the definition of public policies and other dimensions. And we feel that, on the field of human rights organizations, the majority of the organizations that are on decision-making spaces, that are leading the debates related to digital rights, is still of white organizations. And we end up not including organizations of the black movement, of black women and other groups that are not organized according to the rationale that was defined for institutionality. So, we go back again to “all there is, is not for us” and how that is structured to work exactly in this **excluding manner**. That's a strategy that makes us not feel as being part of it, and **not feel as being the authors** of all these perspectives.*

JULIANE CINTRA

CLIQUE AQUI



*We always think about the dialogue with the third sector, with the civil society, but it's important to think about the technical community that build these networks in traditional, indigenous, rural and distant communities. It's important to think about the **implementation of other communitarian networks**; it's important to think about our **insertion on these technological environments** through media and digital education; to think about the schools and to train new generations.*



GLENDA DANTAS

Defending digital rights and technology as human rights is a strategic way to amplify the number and the diversity of social agents on the debates and on decision-making spaces. It is necessary, thus, to work together with a broad number of civil society organizations, social actors and technical community. By having an intersectoral approach, crossed by diversities that constitute the individuals involved, we may define the specific agenda for different regions of the country, for the black and indigenous population. In order to do so, it is also important that organizations and individuals that are not necessarily on the field of digital rights become part of those spaces, thinking together about the necessary solutions for us to move towards a more egalitarian future. With these topics in mind, some organizations have been developing projects focusing on indigenous and black populations, besides also being present in national and international decision-making spaces.

## THE PROJECT TECHNOLOGY: FACES, VOICES AND COLOR

Is developed by Conexão Malunga, a platform dedicated to the discussion of the use of technologies to achieve autonomy, and consists of the **broadcast of videos, elaborated by young artists from the states of Bahia and Sergipe, about the foundations of the legislation about the internet in Brazil.**

## 1<sup>ST</sup> INDIGENOUS SYMPOSIUM ABOUT INTERNET USES

It took place in the University of São Paulo, in 2010. The event gathered representatives of 16 indigenous peoples from 13 Brazilian states with the goal of strengthening indigenous protagonism on the field of digital inclusion policies.

## WEBINDÍGENA

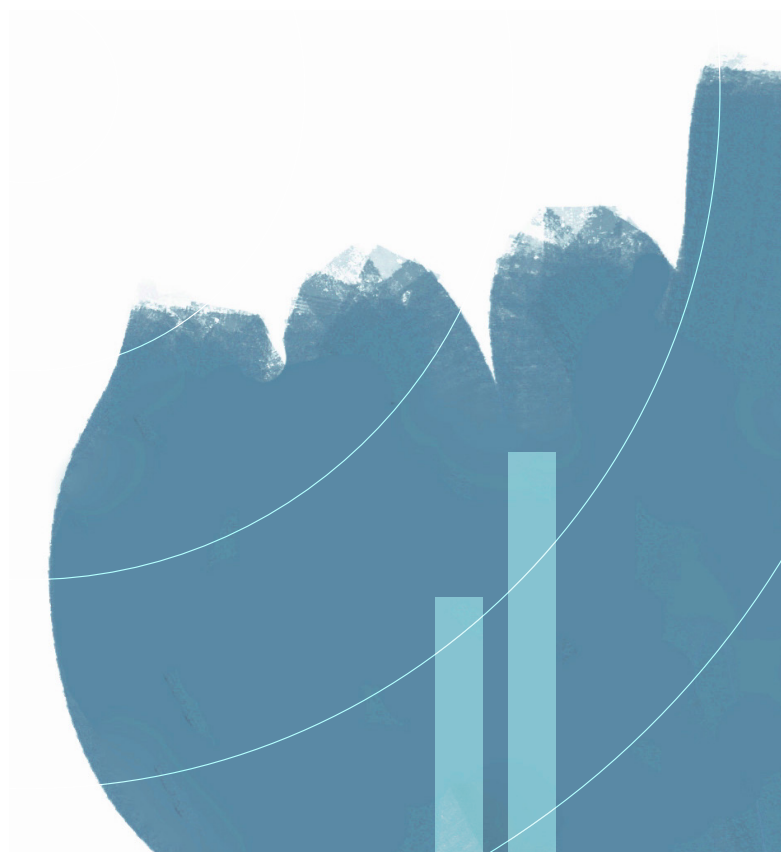
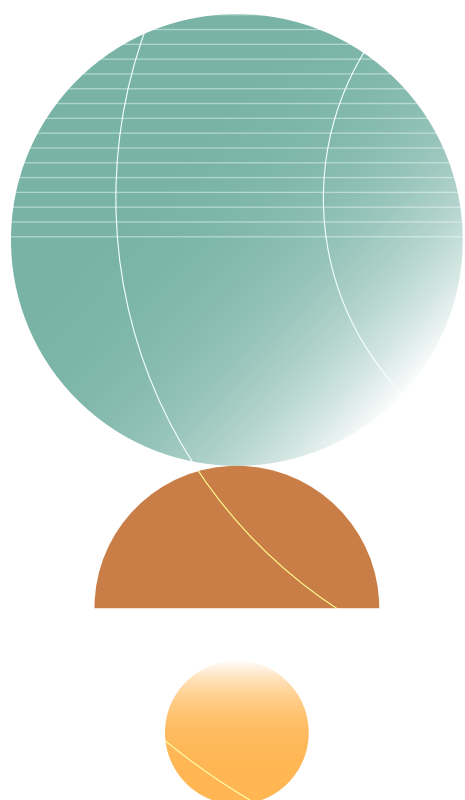
Is a project for the systematization of the tools used by indigenous peoples on online contexts. On PIB's page, a list of sites managed and produced by indigenous people was organized.

## CONEXÃO MALUNGA

Is a platform dedicated to the discussion of the use of communication and information technologies to achieve autonomy, based on Afro-Brazilian knowledge.

## PRETALAB PROJECT

Is a digital platform that aims at **reuniting black women that belong or wish to take part on the technology** field through formative circles, counseling, studies, job market and professional networks.



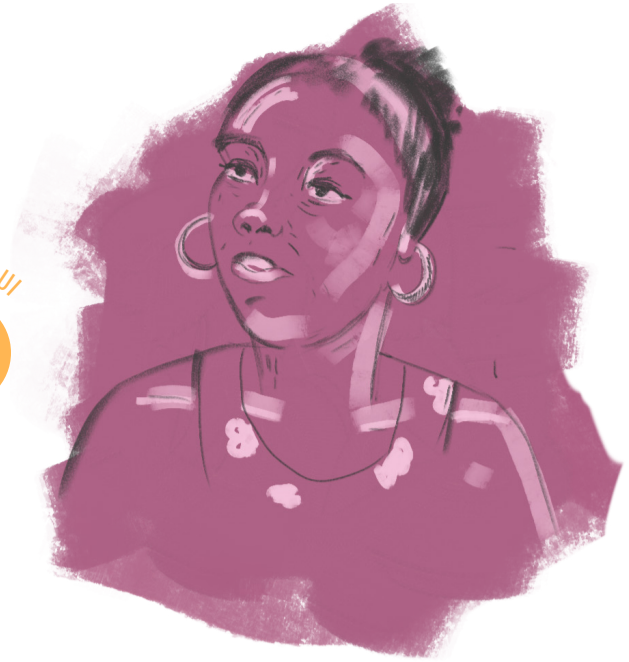
# OVERCOMING EPISTEMICIDE



*It's important that we racialize the issue, that we point out the whiteness and take it away from this place of universality, both in knowledge production and in existence. Because breaking apart from this universality is what will give us, our labels, our social markers and our methodologies the meaning of also being valid. An alternative, for example, is the **construction of spaces of affective memory**. We use Google Maps a lot, let's create an app. **An app that has an affective reference of the territory**. I'm a person that speaks a lot of territory because I believe that the only possible social change is on the ground where we stand and, from it, we can think of what to do to have impact on the Wikipedia production, on the knowledge shared on alternative platforms. But it's necessary to set foot on the ground of the territory, for us to get knowledge from there.*

DARA SANT'ANNA

CLIQUE AQUI



*Through **racial literacy** it is possible to make black and indigenous people see themselves as **agents of their own history**, seek to follow and have as reference people that have the same experiences, bodies and history [they have].*

NICÉIA QUINTINO



Facing epistemicide, a significant part of the strategies mentioned by the participants is related to the training and recovering of the protagonism of black and indigenous populations in what concerns the production and circulation of knowledge. Ethnic-racial and digital literacy are combined, in a strategy to overcome epistemicide and rebuild on the imaginary of the Brazilian population not only the notions of what are black and indigenous people, but also the notions of knowledge that are connected and mutually constituted.

The number of civil society projects dedicated to this objective is increasing. In the last years, it was also possible to observe projects organized by universities, state and municipality Secretariats, however, we once more face political instability, since the projects, when carried out by the state, are punctual and go through constant changes, depending on the party. We present some of the strategies employed by civil society actors and universities.

## **RESEARCH GROUP IN AFRO-LATIN-AMERICAN POETICS AND EDUCATION TO ETHNIC-RACIAL RELATIONS (YALODÊ-GEPLAFRO)**

Is a research group connected to the Institute of Languages and Linguistics at Uberlândia University (ILEEL/UFU) and it is dedicated to the **promotion of discussions about race, gender and sexuality in the production of scientific knowledge and in transgressive poetics**. Besides theoretical discussions, the group develops projects as: (i) offering foreign languages courses; (ii) offering scholarships for undergraduate research projects conducted by black students; and (iii) preparing the entrance on post-graduation programs. The group's Instagram page may be found [here](#).

## **PRÊMIO EDUCAR**

Is an award developed by the non-governmental Centro de Estudos das Relações de Trabalho e Desigualdades – CEERT). Its goal is to **empower and give visibility to initiatives aiming to fight for racial equity on basic education**, through the mapping, identification, diffusion, recognition and support to educational and school management practices related to ethnic-racial themes.

## **SETA PROJECT**

**Gathers many national and international organizations from the civil society** aiming at (i) promoting the production of evidences and studies about anti-racist education; (ii) contributing to a better dialogue about racism in school communities; (iii) perfecting the national dialogue and the incidence about racism in education; (iv) mobilizing, training and supporting education professionals with educational materials to ethnic-racial education; and (v) sensibilizing and training managers to the creation and implementation of public policies.

## **PLATAFORMA ANCESTRALIDADE**

**Seeks to collaboratively and continuously gather data and entries about black and indigenous ancestry**. The platform is organized in three thematic axes: 1) arts and culture; 2) democracy and human rights; 3) science and technology. The entries are divided in: 1) biographies and life stories; 2) terms and concepts; 3) historical milestones. The platform results of a partnership of Tide Setúbal Foundation and Itaú Cultural with researchers from **AfroCebrap** (Research center for race, gender and racial justice education, from the Brazilian Center of Analysis and Planning).

## **EXTENSION GROUP “SANZALA DIA NZAMBI”, FROM THE SCHOOL OF ARTS, SCIENCES AND HUMANITIES AT THE UNIVERSITY OF SÃO PAULO (EACH-USP)**

Promoted a course on racial literacy in the period of April 5th to June 26th, 2022. The idea was to **offer critical thinking about racial issues** according to three topics: (i) an overview of the racial issues in Brazil; (ii) the subjective experience of being black; (iii) the black students movements in the universities. The course was transmitted through digital platforms.

## **BECO DAS CORUJAS PRODUCTIONS AND JANELAS DA ARTE INSTITUTE**

Composed the project Afro em Movimento. The project aims at **training and qualifying black entrepreneurs**. Among the 11 courses that will be offered, one will focus on digital literacy.

## **C/AA - AFFIRMATIVE ACTION MONITORING CONSORTIUM**

The Consortium is an association that gathers research groups dedicated to **systematizing academic knowledge, data and analyses about the quota policy on colleges**.

## **WARI'U; KATÚ; BENÍCIO PITAGUARY; DECOLONIZE; PAPO DE ÍNDIO**

These are some YouTube channels that aim at bringing information about indigenous people.

## **LEETRA INDÍGENA MAGAZINE**

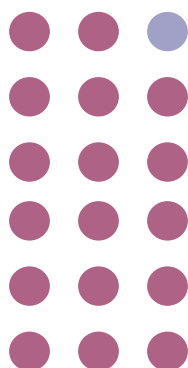
Is a project coordinated by the Federal University of São Carlos (UFSCar), which aims at **publishing articles, essays, reports, autobiographies, poems, chronicles or other verbal and nonverbal textual genders produced by indigenous** and non-indigenous authors, as long as the theme deals with description of indigenous languages and cultures, indigenous literature, amerindian verbal arts, ethno-musicology, ethno-mathematics, indigenous astronomy, history of the indigenous movement, resistance, resilience and territoriality.

## **HUTUKARA**

Is a project focused on the expansion of the *Yanomami* radio broadcast.

## **NIMUENDAJÚ PLATFORM**

The Nimuendajú platform is an online version of Ethno-Historical Map of Brazil and Surrounding Regions, created by the ethnologist Curt Nimuendajú in the first half of the 20th century. In a digital environment, the user can access the database based on the information contained in the original documents and printed versions (maps and books).





# BLACK AND INDIGENOUS PRESS

“

*The indigenous movement can invite the black movement to build the fighting and create a space for speaking. **The separations and barriers sometimes hinder the circulation of knowledge.** By placing myself in these spaces, I can expand the view of what being indigenous is, because by interacting with non-indigenous people I can tell my story, talk about our culture.*

MARIA ANNA RORY



“

*The black press helps us understand our history as **reference and resistance**, through the path of narrative dispute and the perspective of producing knowledge.*

GISELLE DOS ANJOS

”

”

“

*Everything the black movement achieves and does resonate on indigenous and trans movements, and vice versa. We are in a **relation of sharing and strengthening through resistance**, and therefore it's necessary to build more dialog bridges and to create more power.*

LUZ BRITO

”



In the last decades, we have seen a growth of specific black and indigenous press outlets, that are built from different perspectives: gender, periphery and occupation of university spaces.

## **GELÉDES INSTITUTO DA MULHER NEGRA**

Is a civil society organization that, since its foundation in 1988, has developed projects related to **defending women and black people** through different fronts: (i) health; (ii) communications; (iii) public policies; and (iv) human rights.

## **ALMA PRETA**

Is a journalism agency dedicated to inform society through a racial, black and peripheral perspective.

## **BLOGUEIRAS NEGRAS**

Is a project that gathers more than two hundred black women authors and stimulates the **production of content about racism, sexism, transphobia, classism, fatphobia and lesbophobia** to be broadcasted by independent communication outlets.

## **PERIFACONNECTION**

Is an online platform for **dispute of narrative from the peripheries**.

## **CULTNE TV**

Is an **online and free streaming platform about black culture**. The platform gathers contents from different areas: culture, sports, politics, gastronomy, art, music and literature. The main goal of the project is to make black people feel respected in series, shows, films, documentaries, among others.

## **YANDÊ RADIO**

Is the first indigenous online radio in Brazil, which aims at **broadcasting indigenous culture** and deconstructing distorted and biased images.

## **VOZ INDÍGENA**

Is a radio program released by the Federal University of São Carlos that has the objective of **broadcasting indigenous languages and cultures** through interviews, songs, debates and reports related to this theme.

## **PORANTIM NEWSPAPER**

Is a **print newspaper from the Missionary Indigenous Council**, an organ related to the National Conference of Brazilian Bishops, that acts in defense of the indigenous peoples' rights in Brazil.

## **THYDEWA**

Is a non-governmental organization formed by four indigenous and non-indigenous persons and dedicated to a series of actions, one of them being a **blog responsible for publishing indigenous projects**.

# THE DISPUTE FOR RESOURCES



We have to **reformulate the indigenous school** and our school books, to produce articles about the violation of rights and indigenous genocide, and keep on resisting.



**TONICO BENITES  
GUARANI-KAIOWÁ**



Thinking about initiatives that have as their main focus the balance between the goal of sharing open collections, and **the need to prioritize interests of traditional communities** and their cultural patrimony.



**NANASHARA PIAZENTIN**



It is necessary to take the technologies further, thinking about how they interfere on community contexts in order to produce important transformations for the collective fights. The inclusion happening under some form of integration, [many times] **the technologies [are used] as tools for domestication and epistemicide.**



**TATIANE KLEIN**

The dispute for resources appeared on the participants' speeches as a possible way of confronting the common sense of technology consumers and as a passage to also becoming someone that produces knowledge through technological tools. Different forms of dealing with this problem were mentioned, such as the production of guides that teach how to install community internet providers, the organization of the work by periphery people to contribute with knowledge about the territories inhabited by bodies that are also peripheric, and the organization of strategies to create forms of sharing traditional knowledge that make sense to black and indigenous populations. We listed some of the initiatives that were mentioned to exemplify what could be done:

## **LABJACA**

Is a laboratory for **data and narratives about favelas and peripheries**, with headquarters at Favela do Jacarezinho, in the north zone of Rio de Janeiro. Their action focuses mainly on the areas of communication, data production and training.

## **ARTIGO 19**

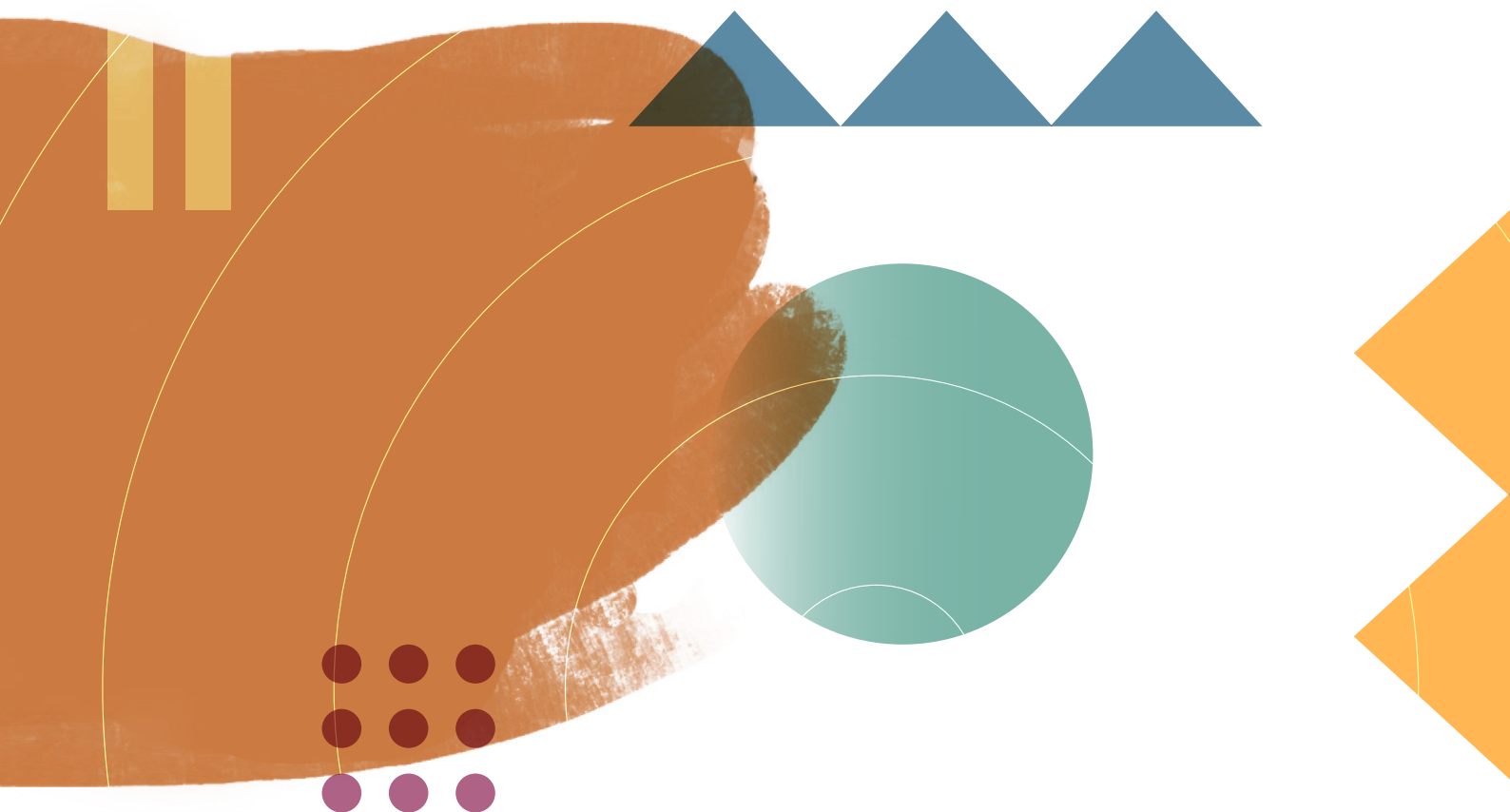
A human rights non-governmental organization, in partnership with **Bem Estar Brasil Institute** and **Associação Nacional de Inclusão Digital (Anid)**, elaborated the **guide “How to Assemble and Regularize a Community Provider”**. On the guide, there are instructions and information about the steps that must be followed to **install a community internet provider through radio**, cable or mesh network, besides information about the current legislation, the position of the judiciary power in cases of conflict and international patterns of human rights related to internet access.

## **LOCAL CONTEXTS**

Aims to promote and **legitimize local decision-making processes and indigenous governance structures for sharing historical, contemporary and future data related to indigenous cultural patrimony**. In this sense, it offers digital strategies for indigenous societies to be able to manage their intellectual and cultural properties, their cultural patrimonies, as well as their environmental data and genetic resources.

## **PIPA INITIATIVE**

Pipa Initiative has as its main mission contribute in the **democratization of the access to private social investments** by slum-based and peripheral organizations.



# FREE KNOWLEDGE AS PRACTICE AND STRATEGY



“

*The promotion of equality on the access and on knowledge contributions is an issue on the structure of communication, and this dynamics impacts the reflection about free knowledge, since the social segments don't share the same equality. The antonym of free knowledge would be a knowledge to which the access is restricted, caged, prohibited. On the other hand, when we think about traditional people's knowledge and its protection, we think that protection is not necessarily opposed to free access. **It is possible to combine knowledge, being free and protected from uses that may divert its nature and purpose.** The problem is to appropriate knowledge from an indigenous people to transform it into commodity.*

PAULO RENÁ

”

The presence in the seminars not only of actors from the black and indigenous movement, but also of activists who defend free knowledge, resulted on this model of production and circulation of knowledge being put as one of the possible strategies for reducing inequalities. The concept of free knowledge, however, is not free of disputes (free of what? to whom? why?), especially from the perspective of production and access to knowledge by historically marginalized populations.

Creative Commons and Wikipedia are recognized in Brazil and abroad as free knowledge in action. They intend to present concrete alternatives to hegemonic forms of appropriation of knowledge and culture, allowing the sharing and the creation of a common and public cultural collection. There is a series of debates taking place about how these initiatives are related to different and unequal forms of production and circulation of knowledge, and about whether their effects are the same to different populations and forms of knowledge.

“

*It's not enough to put the holders of other kinds of narratives in another position and value that, but to take the structure and the way the knowledge of these subjects occur seriously. **There is a great variety on the ways and protocols of knowing.***

TATIANE KLEIN

”



# CREATIVE COMMONS



*The initiative [Local contexts] offers strategies for communities and institutions through traditional knowledge stamps and bio-cultural knowledge stamps, a very practical tool to promote the sovereignty of indigenous peoples. **They're inspired by the Creative Commons licenses regarding metadata, the stamps can reformulate intellectual property as “culturally determinant” and they warn the protocols about how to use the materials according to what each community determines. There are different stamps, for example, the determination of who is the guardian of that knowledge, their sources and how to attribute its use; or the “community” or “clan” stamp, if it is a property belonging to more than one community, if there is custody or control by each community; if it's open or not to commercialization, among others.***



**NANASHARA PIAZENTIN**

Creative Commons is a non-profit and non-governmental organization with headquarters in California, founded in 2001 with the objective of expanding the quantity of creative works available through their licenses, that allow copying and sharing with fewer restrictions than the traditional “all rights reserved”<sup>58</sup>. To meet this goal, the organization has created different licenses, known as Creative Common licenses, launched for the first time in December, 2002.

Brazil was the third country in the world to join the Creative Commons project, soon after Japan and Finland<sup>59</sup>. Creative Commons licenses were formulated in Portuguese in a collaborative process, with public participation in discussions that took place through the CC-BR list, created to foment the juridical debate around the project licenses, with support from jurists of the intellectual property field. This process also counted with rounds of discussions promoted by the Brazilian Association for Intellectual Property (ABPI).

In that moment, Creative Commons licenses became an important alternative for the predominant forms of protection and exclusion of access to contents protected by copyrights. Since then, the licenses became a kind of juridical infrastructure for many projects, initiatives and movements, as Open Access to scientific production (all the articles on Scielo are licensed by Creative Commons), open collections of memory institutions (see **Projeto Tainacan**, a partnership of the federal government and universities to provide free access to collections from Brazilian institutions), and of massive sharing and collaboration projects as Wikipedia.

# WIKIPEDIA



“

*Wikipedia is a very important platform to democratize knowledge through the entries. Until 2015, the online information about us, the Puri people, was that we were extinct since 1883 and, today, everyone that access the entry about us, they can read our history of survival and resistance, that we are approximately 700 people with four current organizations. This platform is important because it's open and immediate, being the first result that appears on the search engine, but the access can only be effective once that there are better resources, as connection and electronic devices for the communities to be able to read, revise and rewrite their histories.*

”

RAIAL ORUTU PURI

Wikipedia is a multilingual free license encyclopedia, internet based and collaboratively written<sup>60</sup>. It was launched on January 15th, 2001, and it has become one of the largest and most popular collections of general reference on the internet. Wikipedia in Portuguese<sup>61</sup> was the third edition of Wikipedia to be created, simultaneously with other languages, and has started its activities on May 11th, 2001. It is the 22nd most accessed site in Brazil<sup>62</sup> and, in May 2022, Wikipedia in Portuguese counted with 1,090,735 articles.

Wikipedia in Portuguese language encompasses Portuguese speakers from many countries and territories (Angola, Brazil, Cape Verde, Guinea Bissau, Macau, Mozambique, Portugal, Sao Tome e Principe and East Timor), which makes some articles contain slight variations<sup>63</sup>. The global project of Wikipedia is currently under the administration of Wikimedia Foundation, a non-profit organization, of which the mission is to “empower and engage people around the world to collect and develop educational content under a free license or in public domain, and to effectively and globally disseminate it”<sup>64</sup>.

As Wikipedia was the platform that we nominally presented on the guiding question about strategies, a few objective suggestions have emerged through the participants' speeches about the articulation and use of the platform to reduce inequalities. We listed two main strategies of how Wikipedia could contribute to it.

## WIKIPEDIA ON BASIC EDUCATION



So, for example, [we could] establish a dialogue with OAB (Order of Attorneys of Brazil). So that OAB can promote some kind of protection for this kind of knowledge or to have **dialogues with the schools**. For the **schools to promote and to foster this kind of knowledge**. For the universities to have projects such as Wikiversity. To **promote Wikitonas, for the social segments that already have access, for them to use their privilege in favor of sharing this knowledge**. People who have this easy access could collaborate. And, then, a way to do it would be to train people through Wikitonas.

PAULO RENÁ



I have seen many times, for example, these entry filling marathons that Wikipedia has promoted about different themes. Those teachers, as they frequently aren't prepared for these school subjects, and there are those standardized schoolbooks, at least here in the State of São Paulo, they really like these multidisciplinary projects that bring information for them to work with the students, you know. So, that's a possibility. **I think it's an opportunity, for example, for us to think about these entry filling marathons**. Because we will bring a lot of content related to the productions, [...] this would also be **a way to value actions on the territory itself, right?**



CLIQUE AQUI



JULIANE CINTRA

## WIKIPEDIA IN UNIVERSITY EXTENSION PROGRAMS



It is important to tighten the bonds between the academia and society, something that can happen with the Wikipedia project in a collaborative way. At the university, the role of the extension activities allows to apply for public selections and scholarships that help to solve a few of the material issues for the production of knowledge. **When science is homogeneous, it's less scientific**. Within this horror that we're living, we cannot let ourselves be pessimistic. **Optimism has to push us and to deepen the changes promoted by affirmative actions**.



VERÔNICA TOSTE



About the extension programs, in the schools we have the promotion of **Olympic games** about many subjects, and these events mobilize the students. **It would be interesting to think about something related to that with Wikipedia**.



NICÉIA QUINTINO

## EDITING MARATHONS

The strategies proposed by the participants, in articulation with Wikipedia, mention mainly “editing marathons”. In the Brazilian context, these marathons are frequently organized by members of the **WikiMovimentoBrasil**. This movement is created and formed by editors and collaborators of the Wikimedia projects. The organization affirms on their site that “the access to free information is crucial to the development of society”. This way, something that was mentioned by many participants was that involving a big platform as Wikipedia on the production of information about knowledge from and to black and indigenous people presents itself as a strategic way of reducing inequalities and, consequently, of promoting society’s development. “Editing marathons”, thus, emerged as strategy for the articulation of knowledge inequality and free knowledge, and a way to ethnic/racial digital literacy, which can result on the production of knowledge by actively listening of black and indigenous populations.





# FINAL – OR INITIAL – CONSIDERATIONS

“Education changes lives” is one of the sayings that follow the growth and development of individuals belonging to historically subalternized groups. By expanding the comprehension of what education is, we promptly stand ahead the notion of knowledge. Better saying, different notions of knowledge, as we prefer to think here, and as was also preferred by the people we heard in the construction of this mapping. In the plural, because we produce knowledge from different places, languages, worldviews and bodies.

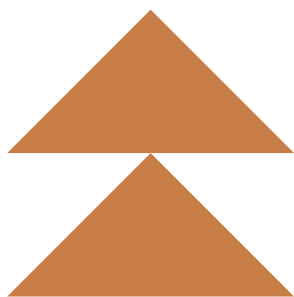
Although differences constitute and inhabit every single body, the search for a society that endorse and validate knowledge coming from different cultures, different forms of thinking, is something that cannot be exhausted. This search crosses all the places that people coming from historically marginalized social groups seek to occupy – or actually occupy. Whichever it may be: the academia, scientific magazines, academic events, different internet platforms or lives.

Thinking about the production of knowledge in connection with the free knowledge agenda appeared to us as a possibility for creating links between themes that are rarely intercrossed in Brazil, but that we see as a crossing of a great potential. By choosing the mark of the Quotas Act, we sought to comprehend which were the main transformations, challenges, but also perspectives to the forthcoming future. Listing initiatives, laws, public policies, black and indigenous press, statistic data, seemed to us a way of empowering what already was fundamentally present on the speech of the participants.

**We do not expect this material to give answers, but to bring clues about which path to walk towards an egalitarian society, in what concerns race, ethnicity, gender and social class markers.** Here, we understand that free knowledge initiatives, if incorporated by historically marginalized societies, can be a leading thread to the construction of a new way of dealing with information technologies. And this is our desire!

As it is our desire that **the Quotas Act will be recognized**, in its revision process, as an apparatus that will remain necessary for an even larger number of people belonging to races and ethnicities that were historically inferiorized to occupy formal educational spaces. At the same time, we wish that these spaces open up, and start coexisting with other forms of observing, feeling and living.

We hope you have enjoyed the reading; and that you have found on these pages not only knowledge, but knowledge that inspires.



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## SOCIAL MEDIA OF A FEW MENTIONED ORGANIZATIONS

### Articulação Nacional de Negras Jovens Feministas (ANJF)

Facebook: <https://www.facebook.com/negrasjovens/>

Instagram: [https://www.instagram.com/anjf\\_br/?hl=en](https://www.instagram.com/anjf_br/?hl=en)

### Coletivo de Juventude Negra (Enegrecer)

Facebook: <https://www.facebook.com/Enegrecer/>

Instagram: <https://www.instagram.com/coletivoenegrecer/>

### Coalizão Negras por Direitos

Site: <https://coalizaonegrapordireitos.org.br/>

Facebook: <https://www.facebook.com/coalizaonegra/>

Instagram: <https://www.instagram.com/coalizaonegrapordireitos/?hl=en>

### Centro de Estudos das Relações de Trabalho e Desigualdades (CEERT).

Site: <https://www.ceert.org.br/>

Instagram: <https://www.instagram.com/ceert/?hl=en>

### Conexão Malunga

Site: <https://conexaomalunga.org.br/>

Instagram: <https://www.instagram.com/malungaconexao/?hl=en>

Twitter: <https://twitter.com/conexaomalunga>

### Ação Educativa

Site: <https://acaoeducativa.org.br/>

Facebook: <https://www.facebook.com/acaoeducativa>

Twitter: <https://twitter.com/acaoeducativa>

### **Creative Commons Brasil**

Site: <https://br.creativecommons.net/>

### **Encontro Nacional de Estudantes Indígenas**

Facebook: <https://www.facebook.com/enei.oficial/>

### **Labjaca**

Site: <https://www.labjaca.com/>

Instagram: <https://www.instagram.com/labjaca/?hl=en>

Facebook: <https://www.facebook.com/LabJaca/>

### **Movimento de Mulheres Negras pela Casa Laudelina de Campos Mello**

Facebook: <https://www.facebook.com/casalaudelinadecamposmello/>

### **Associação Brasileira de Pesquisadores Negros e Pesquisadoras Negras (ABPN)**

Site: <https://www.abpn.org.br/>

Facebook: <https://www.facebook.com/abpn.org.br/>

### **Aqaltune Lab: Direito, Raça e Tecnologia**

Site: <https://aqaltunelab.com.br/>

Instagram: <https://www.instagram.com/aqaltunelab/?hl=en>

Twitter: <https://twitter.com/AqaltuneLab>

### **ONG Instituto Socioambiental**

Site: <https://www.socioambiental.org/pt-br>

## **FOOT NOTES**

<sup>1</sup> Throughout the text, we used the category “black” to refer to individuals self-declared as “black” (pretas) and “brown” (pardas). Here is important to take into consideration the fact that in Brazil there is more than just one skin tone that reflects blackness.

<sup>2</sup> On its original text, the Law indicated that, after 10 years of enactment, a revision must be made. Because the terms of this revision are not specified on the Law, the current conservative scenario on the legislative power gave way to a set of Draft Laws that aim at altering the text, that propose the end of the sub-quotas for black and indigenous and even the termination of affirmative action. On the other hand, there is a Draft Law (PL 3422/2021) that aims at, besides conserving the Law, creating a permanence scholarship for students entering





the university through this policy. Available at <https://www.camara.leg.br/proposicoesWeb/fichadetramitacao?idProposicao=2301467>>. Access on 27 jun. 2022.

<sup>3</sup> Within the broad bibliographical production about the theme, we highlight: GOMES, 2011; 2012; PEREIRA, 2011; DOMINGUES, 2007; GONZALES, 1982.

<sup>4</sup> According to a large part of the bibliographic production on the theme, this Conference, known as the Durban Conference, is considered a mark for the black and indigenous movements in Brazil for having given international projection to these movements' agendas. Besides that, by signing the recommendations of this Conference, Brazil publicly acknowledged the existence of racism in the country, which was important to the approval of public policies directed to these populations. For further readings about this and other simultaneous processes, see: LIMA, 2020; RIOS, 2008; 2014; CARVALHO, 2016; LIMA, 2015.

<sup>5</sup> Altered the Law n. 9.394, 20 december 1996, that establishes the guidelines and bases of national education, to include on the official curriculum the obligation of the theme "Afro-Brazilian History and Culture". Available at [http://www.planalto.gov.br/ccivil\\_03/leis/2003/L10.639.htm](http://www.planalto.gov.br/ccivil_03/leis/2003/L10.639.htm)>. Access on 4 may 2022.

<sup>6</sup> Federal Law n<sup>o</sup> 11.645, 11 March 2008, altered the text of Article 26-A of the Law n<sup>o</sup> 9.393, 20 December 1996, that became effective with the text: "On basic and high school establishments, public or private, the study of Indigenous and Afro-Brazilian history and culture becomes mandatory". Source [http://www.planalto.gov.br/ccivil\\_03/\\_ato2007-2010/2008/lei/11645.htm](http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2008/lei/11645.htm)>. Access on 4 may 2022.

<sup>7</sup> Available at [http://portal.mec.gov.br/index.php?option=com\\_docman&view=download&alias=14672-apresentacao-territorios-etnoeducacionaisv2-25-11-2013-pdf&category\\_slug=novembro-2013-pdf&Itemid=30192](http://portal.mec.gov.br/index.php?option=com_docman&view=download&alias=14672-apresentacao-territorios-etnoeducacionaisv2-25-11-2013-pdf&category_slug=novembro-2013-pdf&Itemid=30192)>. Access on 4 may 2022.

<sup>8</sup> Reuni was created in 2003 aiming at promoting the access and permanence on higher education, by adopting a series of measures that included the physical expansion of the universities and the increase in number of courses, shifts and campuses. Available at <http://reuni.mec.gov.br/o-que-e-o-reuni>>. Access on 4 may 2022.

<sup>9</sup> Prouni aims at providing partial and full scholarships in graduation courses at private higher education institutions for students with a maximum income of three minimum wages. Source <http://prouniportal.mec.gov.br/o-programa>>. Access on 7 apr. 2022.

<sup>10</sup> For further details and analyses, see: Campos et. al, 2018; Guimarães, 2016; Feres et. al, 2018.

<sup>11</sup> Available at <http://novosestudios.uol.com.br/desigualdades-raciais-na-carreira-de-magisterio-superior-e-as-cotas-para-negras-e-negros-nos-concursos-publicos-de-universidades-federais/>>. Access on 12 feb. 2022.

<sup>12</sup> There is a thorough explanation of this concept, which is central to the debate about inequalities on knowledge, in the section "Naming the difficulties".

<sup>13</sup> Black and indigenous press was considered by the participants as a central strategy for reducing inequalities in the access and production of knowledge by black and indigenous people. In the section "a strategic look into the future", we present a few of these initiatives.

<sup>14</sup> Available at <https://memoria.rnp.br/noticias/imprensa/2001/not-imp-010310.html#:~:text=Segundo%20as%20duas%20institui%C3%A7%C3%B5es%2C%20havia,vez%20entre%20novembro%20e%20dezembro>>. Access on 4 may 2022.

<sup>15</sup> Available at [https://cetic.br/media/analises/tic\\_domicilios\\_2021\\_coletiva\\_imprensa.pdf](https://cetic.br/media/analises/tic_domicilios_2021_coletiva_imprensa.pdf)>. Access on 27 jun. 2022.

<sup>16</sup> In 1988, on the occasion of the Constituent, the indigenous movement assured the constitutional right of a different education, bilingual and specific to indigenous students.

<sup>17</sup> Data obtained from the study “Educação e povos indígenas: Alguns dados do Censo Escolar (Indígena) no Brasil” from the magazine “Arquivos Analíticos de Políticas Educativas” of the Arizona State University. Available at <[https://www.researchgate.net/publication/346402816\\_Educacao\\_e\\_povos\\_indigenas\\_Alguns\\_dados\\_do\\_Censo\\_Escolar\\_Indigena\\_no\\_Brasil](https://www.researchgate.net/publication/346402816_Educacao_e_povos_indigenas_Alguns_dados_do_Censo_Escolar_Indigena_no_Brasil)>. Access on 4 may 2022.

<sup>18</sup> The School Census does not present the distinction between regular and indigenous schools. There is only the possibility of identifying the location of the school in indigenous territory and the offer of indigenous education in the school facility, whether or not located in indigenous territory. These data were obtained from a study carried out by State University of Campinas (Unicamp), Federal University of Grandes Dourados and Cardiff University that is available at <[https://www.nepo.unicamp.br/publicacoes/textos\\_nepo/textos\\_nepo\\_90.pdf](https://www.nepo.unicamp.br/publicacoes/textos_nepo/textos_nepo_90.pdf)>. Access on 4 may 2022.

<sup>19</sup> *Acesso de negros a escolas cresceu na última década, mas ensino da cultura e história afro-brasileira ainda é desafio.* Available at <<https://g1.globo.com/educacao/noticia/2020/11/20/acesso-de-negros-a-escolas-cresceu-na-ultima-decada-mas-ensino-da-cultura-e-historia-afro-brasileira-ainda-e-desafio.ghtml>>. Access on 14 apr. 2022.

<sup>20</sup> *Estudantes indígenas ganham as universidades.* Available at <<https://www.justica.gov.br/news/estudantes-indigenas-ganham-as-universidades>>. Access on 14 apr. 2022.

<sup>21</sup> Data obtained on *Censo de Educação Superior*, 2017. Available at <<https://www.gov.br/inep/pt-br/areas-de-atuacao/pesquisas-estatisticas-e-indicadores/censo-da-educacao-superior/resultados>>. Go to year 2017 → *Sinopse Estatística*. Access on 14 apr. 2022.

<sup>22</sup> *50 universidades brasileiras com maior presença indígena.* Available at <<https://querobolsa.com.br/revista/50-universidades-brasileiras-com->

[maior-presenca-indigena](https://querobolsa.com.br/revista/50-universidades-brasileiras-com-maior-presenca-indigena)>. Access on 14 Apr. 2022.

<sup>23</sup> SALLIT, Mathias. *Universidades com maior presença de alunos negros, segundo o MEC.* QueroBolsa, 2019. Available at <<https://querobolsa.com.br/revista/universidades-com-maior-presenca-de-alunos-negros-no-brasil-segundo-o-mec>>. Access on 5 may 2022.

<sup>24</sup> INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA. *Desigualdades sociais por cor ou raça no Brasil : 2021 / IBGE, Coordenação de População e Indicadores Sociais. - Rio de Janeiro : IBGE, 2021.* Available at <[https://biblioteca.ibge.gov.br/visualizacao/livros/liv101681\\_informativo.pdf](https://biblioteca.ibge.gov.br/visualizacao/livros/liv101681_informativo.pdf)>. Access on 5 may 2022.

<sup>25</sup> Available at <<https://www.poder360.com.br/brasil/fies-e-desidratado-e-tera-em-2021-menor-numero-de-vagas-em-ii-anos/>>. Access on 14 apr. 2022.

<sup>26</sup> Available at <[https://www.in.gov.br/materia/-/asset\\_publisher/KujrwoTZC2Mb/content/id/30550825](https://www.in.gov.br/materia/-/asset_publisher/KujrwoTZC2Mb/content/id/30550825)>. Access on 14 apr. 2022.

<sup>27</sup> Available at <[http://www.planalto.gov.br/ccivil\\_03/\\_ato2011-2014/2014/lei/112990.htm](http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2014/lei/112990.htm)>. Access on 14 apr. 2022.

<sup>28</sup> Available at <<https://agenciabrasil.ebc.com.br/educacao/noticia/2020-01/instituicoes-oferecem-vagas-para-pessoas-trans-por-meio-do-sisu>>. Access on 27 jun. 2022.

<sup>29</sup> Disponível em <[http://www.planalto.gov.br/ccivil\\_03/leis/2003/l10.639.htm](http://www.planalto.gov.br/ccivil_03/leis/2003/l10.639.htm)>. Access on 14 apr. 2022.

<sup>30</sup> Available at <[http://www.planalto.gov.br/ccivil\\_03/\\_ato2007-2010/2008/lei/111645.htm](http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2008/lei/111645.htm)>. Access on 14 apr. 2022.

<sup>31</sup> Available at <[https://www.in.gov.br/materia/-/asset\\_publisher/KujrwoTZC2Mb/content/id/31176478/doi-2013-10-31-portaria-n-1-062-de-30-de-outubro-de-2013-31176474](https://www.in.gov.br/materia/-/asset_publisher/KujrwoTZC2Mb/content/id/31176478/doi-2013-10-31-portaria-n-1-062-de-30-de-outubro-de-2013-31176474)>. Access on 14 apr. 2022.

<sup>32</sup> Available at <[https://www.in.gov.br/materia/-/asset\\_publisher/KujrwoTZC2Mb/content/id/31176465/doi-2013-10-31-portaria-n-1-061-de-30-de-outubro-de-2013-31176461](https://www.in.gov.br/materia/-/asset_publisher/KujrwoTZC2Mb/content/id/31176465/doi-2013-10-31-portaria-n-1-061-de-30-de-outubro-de-2013-31176461)>. Access on 14 apr. 2022.

<sup>33</sup> Available at <[https://www.in.gov.br/materia/-/asset\\_publisher/KujrwoTZC2Mb/content/id/32100518/doi-2015-01-08-resolucao-n-1-de-7-de-janeiro-de-2015-32100495](https://www.in.gov.br/materia/-/asset_publisher/KujrwoTZC2Mb/content/id/32100518/doi-2015-01-08-resolucao-n-1-de-7-de-janeiro-de-2015-32100495)>. Access on 14 apr. 2022.

<sup>34</sup> *História Geral da África*. Available at <[http://portal.mec.gov.br/?option=com\\_content&view=article&id=16146](http://portal.mec.gov.br/?option=com_content&view=article&id=16146)>. Access on 14 apr. 2022.

<sup>35</sup> *Jovens reconstróem a memória e o rosto de mulheres negras que tiveram suas histórias apagadas no Brasil*. Available at <<https://brasil.elpais.com/brasil/2020-11-20/jovens-reconstróem-a-memoria-e-o-rosto-de-mulheres-negras-que-tiveram-suas-historias-apagadas-no-brasil.html>>. Access on 14 apr. 2022.

<sup>36</sup> *Indígenas contam sua própria história em nova exposição na USP*. Available at <<https://jornal.usp.br/cultura/indigenas-contam-sua-propria-historia-em-nova-exposicao-na-usp/>>. Access on 14 apr. 2022.

<sup>37</sup> *Exposição “Heranças de um Brasil profundo” reúne arte e cultura material de povos indígenas no Museu Afro Brasil*. Available at <<https://www.cultura.sp.gov.br/exposicao-herancas-de-um-brasil-profundo-reune-arte-e-cultura-material-de-povos-indigenas-no-museu-afro-brasil/>>. Access on 14 apr. 2022.

<sup>38</sup> *Editoras independentes aceleram o crescimento de publicações de pessoas negras*. Available at <<https://almapreta.com/sessao/literatura/editoras-independentes-aceleram-o-crescimento-de-publicacoes-de-pessoas-negras>>. Access on 14 apr. 2022.

<sup>39</sup> *PUC-SP lança Biblioteca Negra e coleção Autorias Negras*. Available at <<https://j.pucsp.br/noticia/puc-sp-lanca-biblioteca-negra-e-colecao-autorias-negras>>. Access on 14 apr. 2022.

<sup>40</sup> Available at <<https://www.editoramale.com.br/>>. Access on 14 apr. 2022.

<sup>41</sup> Available at <<https://editoraogums.com/>>. Access on 14 apr. 2022.

<sup>42</sup> *Mulheres negras criam editoras para livros de cultura afro-brasileira*. Available at <<https://mazaedicoes.com.br/2018/05/05/mulheres-negras-criam-editoras-para-livros-de-cultura-afro-brasileira/>>. Access on 14 apr. 2022.

<sup>43</sup> Available at <<https://www.pachamamaeditora.com.br/>>. Access on 14 apr. 2022.

<sup>44</sup> Cetic.br is a center for production of statistic data and analyses about the social impacts of digital technologies. Since 2005, Cetic carries out the survey TIC Domicílios, with the goal of mapping forms of use and access to communication and information technologies by the Brazilian population aged 10 or more, in rural and urban contexts. Until the moment of completion of this material, only one report had been released to the press with data from the 2021 survey, in which are presented the data collected between October 2021 and March 2022, with a sample of 23,950 households and 21,011 respondent individuals. Available at <<https://www.cetic.br/pesquisa/domicilios/>>. Access on 29 jun. 2022.

<sup>45</sup> The years of comparison of the data were taken from the material offered by the Center. Some of the data appear in comparisons from 2015 on, for example, others appear only in relation to the 2019 survey.

<sup>46</sup> *O abismo digital no Brasil*. Available at <<https://www.pwc.com.br/pt/estudos/preocupacoes-ceos/mais-temas/2022/o-abismo-digital-no-brasil.html>>. Access on 14 apr. 2022.

<sup>47</sup> Available at <<https://g1.globo.com/economia/noticia/2020/05/06/com-alta-crescente-de-autodeclarados-pretos-e-pardos-populacao-branca-tem-queda-de-3percent-em-8-anos-diz-ibge.ghtml>>. Access on 28 jun. 2022.

<sup>48</sup> To know more about these analyses: Lima, 2020.

<sup>49</sup> It is important to mention that in Brazil the definition of a person as black is not limited by this word. As a result of the intense miscegenation presented in the country's history, we also use the word "pardos", which refers to, according to IBGE' definitions, a mixture of skin complexions, such as descendants of whites and blacks, of whites and Amerindians or of blacks and indigenous

<sup>50</sup> *Aumento de buscas por 'racismo' sugere caminho de mudança social.* Available at <<https://brasil.estadao.com.br/noticias/geral,aumento-de-buscas-por-racismo-sugere-caminho-de-mudanca-social,70003459173>>. Access on 14 apr. 2022.

<sup>51</sup> See: Ribeiro, 2021; Silva, 2019.

<sup>52</sup> These data were found on the report "Estatísticas sobre educação escolar indígena do Brasil", made by Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira (Inep) and by Secretaria de Educação Continuada, Alfabetização e Diversidade (Secad / MEC). The report is based on the Censuses of 1999 and 2005 and is available at <[https://download.inep.gov.br/publicacoes/institucionais/estatisticas\\_e\\_indicadores/estatisticas\\_sobre\\_ed](https://download.inep.gov.br/publicacoes/institucionais/estatisticas_e_indicadores/estatisticas_sobre_ed)>. Access on 14 apr. 2022.

<sup>53</sup> *INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATISTICA. Síntese de indicadores sociais: o que é?. Instituto Brasileiro de Geografia e Estatística.* Available at <<https://www.ibge.gov.br/estatisticas/multidominio/genero/9221-sintese-de-indicadores-sociais.html?=&t=o-que-e>>. Access on 29 apr. 2022.

<sup>54</sup> Report available at <<https://www.cgi.br/publicacao/pesquisa-sobre-o-uso-das-tecnologias-de-informacao-e-comunicacao-nos-domicilios-brasileiros-tic-domicilios-2020/>>. Access on 14 apr. 2022.

<sup>55</sup> Available at: *Síntese de indicadores sociais : uma análise das condições de vida da população brasileira : 2021 / IBGE, Coordenação de População e Indicadores Sociais. - Rio de Janeiro : IBGE, 2021.* Available at <<https://biblioteca.ibge.gov.br/>

>. Access on 29 apr 2022.

<sup>56</sup> Available at <[https://assets-global.website-files.com/5b05e2e1bfcfaa4f92e2ac3a/5d671881e1161a6d2b8eb78b\\_Pesquisa%20QuemCodaBR.pdf](https://assets-global.website-files.com/5b05e2e1bfcfaa4f92e2ac3a/5d671881e1161a6d2b8eb78b_Pesquisa%20QuemCodaBR.pdf)>. Access on 29 apr. 2022.

<sup>57</sup> SILVA, Tarcízio. *Linha do Tempo do Racismo Algorítmico. Blog do Tarcízio Silva, 2019.* Available at <<https://tarciziosilva.com.br/blog/posts/racismo-algoritmico-linha-do-tempo>>. Access on 1 jun. 2022.

<sup>58</sup> Available at <[https://pt.wikipedia.org/wiki/Creative\\_Commons](https://pt.wikipedia.org/wiki/Creative_Commons)>. Access on 3 may 2022.

<sup>59</sup> Available at <[https://itsrio.org/wp-content/uploads/2017/01/Creative\\_Commons.pdf](https://itsrio.org/wp-content/uploads/2017/01/Creative_Commons.pdf)>. Access on 3 may 2022.

<sup>60</sup> Available at <<https://pt.wikipedia.org/wiki/Wikip%C3%A9dia>>. Access on 2 mai. 2022.

<sup>61</sup> In 2005, there was a proposal of splitting Wikipedia in Portuguese and creating a version in Brazilian Portuguese, however, the community voted and the proposition was not accepted. Wikipedia in Brazilian Portuguese was created on August, 3rd, 2007, and was later abandoned by Brazilian users.

<sup>62</sup> Available at <<https://www.alexa.com/topsites/countries/BR>>. Access on 30 apr. 2022.

<sup>63</sup> That is the same situation of Wikipedia pages from languages used in different countries, as the English and Spanish versions.

<sup>64</sup> Available at <<https://meta.wikimedia.org/wiki/Mission>>. Access on 3 may 2022.



1.



2.



3.



4.



6.



5.



11.

- 1. ALICE DE P. LANA
- 2. ANGELA FIGUEIREDO
- 3. ANNA MARTHA CINTRA ARAÚJO
- 4. CLARICE TAVARES
- 5. DANDARA MARIA BARBOSA



7.



8.



10.



14.

- 6. DARA SANT'ANNA CARVALHO IGNACIO
- 7. ESTER BORGES
- 8. FERNANDA K. MARTINS
- 9. GISELLE CRISTINA DOS ANJOS SANTOS
- 10. GLENDA DANTAS CARDOZO



12.



9.



15.



19.

- 11. JULIANA JODAS
- 12. JULIANE CINTRA DE OLIVEIRA
- 13. LEONARDO FOLETTTO
- 14. LUCIANO ARIABO KEZO
- 15. LUZ GONÇALVES BRITO



16.



13.



18.



20.

- 16. MARIA ANNA RORY
- 17. MARIA ELIS COSTA ALENCAR
- 18. MARIANA DE PAULA SANTOS
- 19. MARIANA VALENTE
- 20. NANASHARA FERREIRA PIAZENTIN GONÇALVES



17.



21.



22.

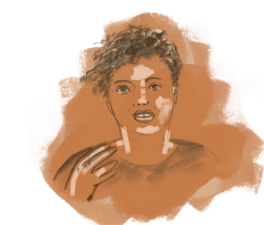


26.

- 21. NICÉA QUINTINO AMAURO
- 22. PAULO RENÁ DA SILVA SANTARÉM
- 23. RAIAL ORUTU PURI
- 24. REGINA FACCHINI
- 25. STEPHANIE P. LIMA



25.



23.



27.

- 26. TALITA LAZARIN
- 27. TATIANE MÁIRA KLEIN
- 28. TONICO BENITES GUARANI-KAIOWÁ
- 29. VERÔNICA TOSTE DAFLON



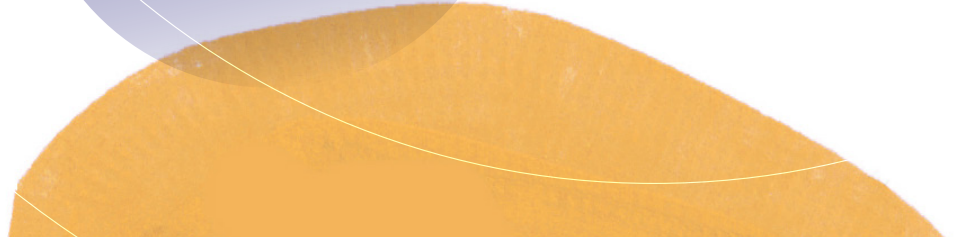
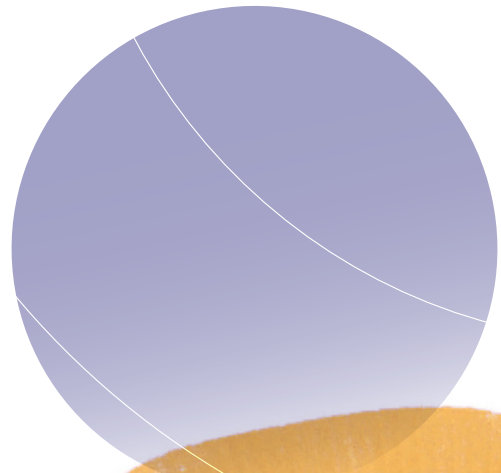
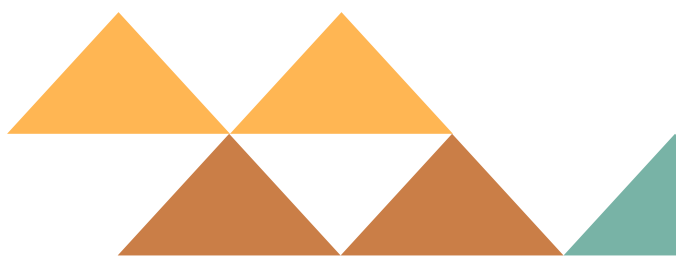
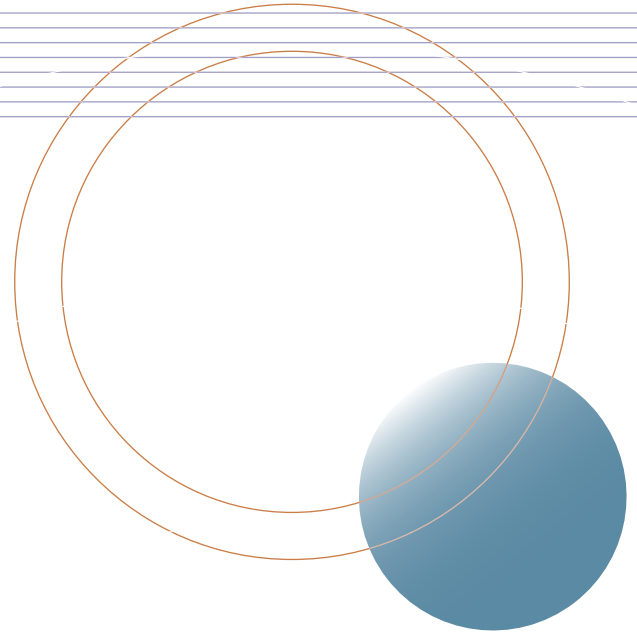
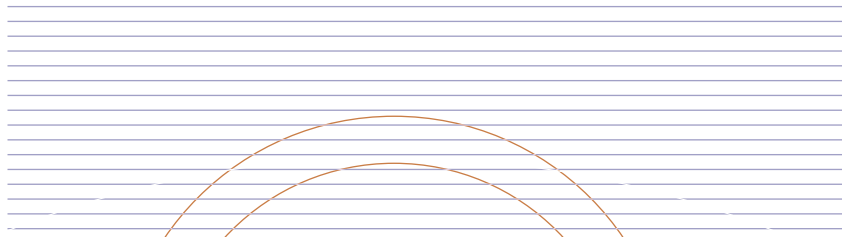
24.



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