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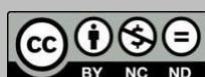
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RECONTEXTUALIZATION OF THE PRINCIPLES OF COUNTRYSIDE, INDIGENOUS AND QUILOMBOLA SCHOOL EDUCATION IN RESEARCH

ABSTRACT

The text is the result of a doctoral research, in which we present an overview of educational research regarding the themes: Recontextualization; Didactic Textbook (LD), Countryside, Indigenous and Quilombola School Education. The analyses, through the Epistemologies of the South, indicated that research on Didactic Textbooks addressed their use in subjects and/or contents. Those that dealt with Recontextualization sought to understand how it's practiced in schools. Those that dealt with Countryside, Indigenous, and Quilombola School Education evidenced the silencing and resistance for recognition, valorization and specific and differentiated politics.

Keywords: Recontextualization. Indigenous, Countryside and Quilombola School Education. Textbook.

RECONTEXTUALIZAÇÃO DOS PRINCÍPIOS DA EDUCAÇÃO ESCOLAR DO CAMPO, INDÍGENA E QUILOMBOLA NAS PESQUISAS

RESUMO

O texto resulta de uma pesquisa de doutorado, nele apresentamos um panorama da pesquisa em educação referente às temáticas: Recontextualização; Livro Didático (LD), Educação Escolar do campo, Indígena e Quilombola. As análises, por meio das Epistemologias do Sul indicaram que as pesquisas sobre LD abordaram o seu uso nas disciplinas e/ou conteúdos. Já as que trataram da Recontextualização buscaram compreender como é praticada nas escolas. As que versaram sobre à Educação Escolar do Campo, Indígena e Quilombola evidenciaram os silenciamentos e as resistências pelo reconhecimento, valorização e políticas específicas e diferenciadas.

Palavras-chave: Recontextualização. Educação Escolar Indígena, do Campo e Quilombola. Livro didático.

RECONTEXTUALIZACIÓN DE LOS PRINCIPIOS DE LA EDUCACIÓN ESCOLAR RURAL, INDÍGENA Y QUILOMBOLA EN LA INVESTIGACIÓN

RESUMEN

El texto es resultado de una investigación doctoral, en la cual presentamos un panorama de las investigaciones en educación sobre los siguientes temas: Recontextualización; Libro de Texto (LD), Campo, Educación Indígena y Escuela Quilombola. Los análisis, a través de las Epistemologías del Sur, indicaron que las investigaciones sobre Libro de Texto abordaron su uso en asignaturas y/o contenidos. Las que trataron de Recontextualización buscaron comprender cómo se practica en las escuelas. Las que abordaron la Educación Escolar de Campo, Indígena y Quilombola destacaron el silenciamiento y la resistencia para el reconocimiento, la valorización y las políticas específicas y diferenciadas.

Palabras Clave: Recontextualización. Educación Escolar Indígena, Campo y Quilombola. Libro de texto.

1. INTRODUCTION

In this article¹, we present the mapping of academic productions that address the themes: Recontextualization; Textbook (LD), Rural School Education, Indigenous School Education and Quilombola School Education, in two scientific dissemination environments, one national and one local. To this end, we take as a theoretical-methodological lens the epistemologies of the South (SANTOS, 2010), mainly, the dialogue between Postcolonial Studies and Decolonial Feminism. The organization and treatment of the data were developed through Content Analysis, in which we considered a range of criteria and selection rules concerning Thematic Analysis (BARDIN, 2011).

To achieve the desired objective we trace the following path: a) definition of research places; b) productions that dialogue with the object of the research; c) context of the productions. We highlight that the mapped scientific productions refer us to a small portion of the production of existing local and national academic knowledge. Thus, more than pointing out gaps we intend to understand the object “Recontextualization of the principles of School Education of Rural, Indigenous and Quilombola Education”.

Given this undertaking, we demarcated two spaces for the dissemination of scientific productions in education, they are: the website of the institutional repository of the Federal University of Pernambuco (*Universidade Federal de Pernambuco - UFPE*), specifically, the research produced in the Graduate Program in Education (*Programa de Pós-Graduação em Educação - PPGEdU / UFPE*) and the site of the Annual Meetings (*Reuniões Anuais - RA*) of the National Association of Graduate Studies and Research in Education (*Associação Nacional de Pós-graduação e Pesquisa em Educação - Anped*). The choice of these databases was constituted through the adherence of two criteria, they are: a) to present the production of research in education at the local level (PPGEdU); b) to present the production of educational research in the national sphere (Anped).

For the selection of these databases we take the rule of representativeness (BARDIN, 2011). In relation to PPGEdU it's representative because it's an epistemic *locus* of doctoral research, of which this article is a part. In addition to this aspect, it's necessary to emphasize the academic relevance of the Program, considered one of the Programs of excellence and importance in the development and production of master's and doctoral research, especially in Pernambuco and the Northeast. As representative of the national scope, Anped has relevance in the area of education, in the socialization of the results of

¹It's a clipping of doctoral research.

academic research developed throughout the national territory through its National Scientific Meetings, debated biannually in its 23 (twenty-three) Working Groups.

To make the survey viable, we established the time frame from 2003 to 2018. During this period, Law 10,639 and the Operational Guidelines for Basic Education in Rural Schools were approved, as well as the construction and expansion, in subsequent years, of policies aimed at repairing the historical debt with black, poor and rural people of the country, especially indigenous peoples and quilombolas. Given the established criteria, we started to look for works that contained in their title and/or keywords the following descriptors: Recontextualization; Textbook (LD), Rural School Education, Indigenous School Education and Quilombola School Education. Next, we selected the surveys and read the abstracts.

Given the established criteria, we adopted the rule of homogeneity (BARDIN, 2011) to analyze the selected texts; We identified elements that we considered structuring the researches, namely: a) research object; (b) place of production; c) theoretical-methodological approach and d) results. The preference for these elements refers to the need to understand what the academic productions were about, but also to indicate the contexts of research production.

By way of organization, this article has, in addition to the abstract, the introduction and the final considerations, three sections. The 1st brings the discussion of the Epistemologies of the South, in it we list concepts that were primordial for the realization of the analyses of the survey of the scientific productions in question. The 2nd presents the findings of the survey of the local scope, the repository of theses and dissertations of the PPGEdu. The 3rd discusses the research found in 5 GT elected on the Anped website, which will be presented in a specific section, in both sections the analyses take place through the elected theoretical lens.

2. EPISTEMOLOGIES OF THE SOUTH: WEAVING OTHER EPISTEMIC THREADS

In this section, we interweave the threads of resistance in the stitching of a decolonial social fabric in the field of scientific productions in education. We infer that the Epistemologies of the South are questioning and propositional to the Euro-North paradigm, because they are politically and epistemologically situated on the margins of the abyssal line, that is, the demarcation carried out by modern thought (abyssal thought), focused on

a system of visible and invisible differentiations, the latter being the former (SANTOS, 2007). Invisible differentiations are determined through the radicalization of dividing lines that segment the social context into two distinct spheres: the “on this side of the line” and the “other side of the line”. This division stems from the disappearance of the “other side of the line” as reality, it becomes non-existent and is produced as such. Thus, we situate ourselves on the other side of the line, on the side of the invisible, in constant conflicting dialogues with the visible side.

The original peoples of the Abya Yala² and the peoples of the African diaspora were located on the other side of the line, on the side of the nonexistent, the precarious, the savage, the irrational, the illiterate, the uncultured, the unknowledgeable, leaving them with salvation through conversion to subaltern “civility”. That is, by “accepting” subhumanity because they are socially, politically, and culturally different, difference has been converted into inferiority.

These oppressive power relations have as elementary pillars the rationalization and racialization of society (QUIJANO, 2005). The 1st establishes hierarchies between knowledge and non-knowledge, starting from the idea that only Europeans (men) have knowledge, since they are beings of reason.

In this direction, the pillar of rationalization was/is used as a justification to invalidate the other knowledge produced, in particular, by the indigenous peoples, quilombolas and peasants, since they are not beings considered as rational and their “irrationality” justifies the attempt to annihilate these peoples both in the colonial period and after colonization and currently.

In this wake of oppression, the constant attacks suffered by rural peoples, indigenous people and quilombolas in our country and in Latin America is the revealing image that coloniality articulated with rationalization continues to operate for the maintenance of the patriarchal-racist-military-capitalist-colonial-modern system. In Brazil, we have witnessed constant attacks against these peoples; the murder of rural leaders, indigenous and quilombolas is a portrait of how the action founded on colonial thought acts from hierarchies that seek to justify the violent action of annihilation deferred against the converts into inferiors and irrationals.

This conversion is linked to the racialization of society in the construction of the idea of superior race and inferior races. Race as a mental construction (QUIJANO, 2005) classifies and hierarchizes peoples, adopts as a reference their racial belonging

²In the language of the Kuna people it means “mature land”, synonymous with America.

constituted in an arbitrary way. Before the process of colonialism and colonization there were no racial classifications among the peoples of the Abya Yala and among the peoples of Africa. There were no blacks and Indians but different peoples with their worldviews that inhabited and disputed these territories, race was not taken as a criterion of dispute.

Thus, “la idea de raza, es decir, una supuesta diferente estructura biológica que ubicaba a los unos en situación natural de inferioridade respecto de los otros” (QUIJANO, 2005, p. 202). By the biological structure, by the phenotypic traits the hierarchies between people were established and disseminated as a parameter of greater or lesser humanity, the more distant from the reference metric (white race) the less human they would be. We understand that racialization has expanded to all spheres of society, beyond race and ethnicity. Work, gender, social class, education, territory have also been racialized, that is, there is a racialization of existence situated at the intersection of oppressions.

This time, the system of world domination/exploitation of labor (capitalism) feeds on the reinforcement and permanence of the racialization of the population that expands to other spheres of life, such as: gender, territory, education, among others. The racialization of the population founded on the idea of race enshrined the world standard of power both in the colonial period and after that period, as people of color still carry colonial heritages that dehumanize them.

Thus, the end of the colonial period did not represent the end of the colonial ideology. The end of formal colonization and the achievement of the economic and political independence of the colonies did not cease the imaginary and oppressive practices legacy of colonization. The survival of the colonial apparatus and all that it encompasses continues to pulse vigorously through coloniality. It's the guarantee that the world pattern of power founded and disseminated with the “Discovery” of the “new world” endures in the globalized world, since it's the link between past and present, it's the guarantee of the continuity of the oppressive and nefarious system established with the colonial/modern enterprise.

Coloniality acts, almost completely, in all spheres of existence because it's diluted in the following axes: power; of knowledge; of being (QUIJANO, 2000). These axes of coloniality are interwoven in a complex way and interwoven in the maintenance of the Euro-North centric power pattern, preserving its existence.

The coloniality of power classifies and hierarchizes people from the idea of superior race and inferior races, imposing who are the civilized peoples, therefore, superior and the uncivilized, therefore, inferior, determining the ordering and domination of the work of the subalternized peoples worldwide. In determining who is inferior and who is superior the

coloniality of power moves/moves in with the coloniality of knowledge, because superior peoples have rationality, language, culture, knowledge, education and, therefore, can classify and hierarchize all those who are inferior in their eyes.

The expropriation of the human condition of the original peoples also resulted in the expropriation of their epistemes. Through the coloniality of knowledge, there was the negation, declassification, and demonization of knowledge and the forms of its production of the original peoples and the African diaspora, resulting in an attempt to make them irrational beings, and therefore backward. This effort to deny knowledge, subjects and places of production and propagation of knowledge resulted in incessant attempts at epistemicide (SANTOS, 2010), since it legitimized only the reason of the man/white/heterosexual/Christian/Eurocentric who has language and produces a neutral and universal knowledge.

The imbrication between the coloniality of power and knowledge forged the coloniality of being (MIGNOLO, 2003). This power-language-knowledge union was based on the imposition of modes and forms of subalternization from a white-male-heterosexual-patriarchal-racist reference being that formed the identity of the superior being (colonizer) and, concomitantly, the identity of the inferior Indian and black beings (colonized), since they did not approach the reference of being hegemonic and hegemonic knowledge. The subjects made inferior begin to internalize the inferiorizations pointed out by the subject of reference, resulting in the negation of being, this negation encompasses not only the forms of being different, as well as traditions, cultures, ancestry, knowledge, that is, everything that constitute the other subjects.

It's important to emphasize that indigenous peoples and quilombolas, since the period of colonialism and colonization, face the processes of denial and subalternization of their traditions, languages, ways of knowing, of producing knowledge, of their cultures. By way of illustration, the struggle for a specific and differentiated education of the indigenous, rural and quilombola peoples is one of the forms of confrontation and resistance to the onslaughts of the colonial heritage (coloniality) in its distinct and intertwined threads that make up the fabric of the pattern of world power of oppression, such as school education.

In this wake of thought, gender, race, ethnicity, sexuality, social class and territory are important elements in the maintenance of subjectivities and subaltern bodies, as well as revealing other ways of thinking-seeing gender, race, ethnicity, sexuality, social class and territory, driven by resistance.

Resistances refer, then, to “the tension between subjectification (formation/information of the subject) and active subjectivity, that minimum notion of

agency necessary for the relationship of oppression and resistance to be active, without appeal to the sense of maximum agency of the modern subject” (LUGONES, 2014, p. 940).

In this sense, the resistances reveal that the subjects inferiorized by the pattern of power are also subjects whose subjectivity is inhabited by complexities constituted by cultures, histories, memories and relations other than those defined by capitalism, for example. Thus, the School Education of the Countryside, Indigenous and Quilombola inhabit the fractured *locus*, that is, the space time of colonial difference (MIGNOLO, 2008; 2011). The colonial difference is the fractured place of constant disputes and enunciation in which the other subjects recognize themselves as subjects of law and evidence their place as *locus* of epistemological, political, cultural and educational enunciation, opposing the ties of domination imposed by the invader.

The threads that weave the colonial difference create “conditions for the development of dialogical situations in which a fractured enunciation is represented from the subaltern perspective as a response to the discourse and the hegemonic perspective” (MIGNOLO, 2011, p. 9). In the space of colonial difference there is no purity, the conflicting dialogue on the border of the abyssal line resonates between the colonial margin and the subalternized margin. It’s in the conflictive dialogue that the subaltern deeds restore their worldviews, their ways of being, in turn with each restitution and reinvention cracks are opened in the colonial fabric in which the knowledge of the subalternized peoples emerge, enabling a different tessitura anchored in the ancestries and traditions pillars of support, but not of fixation, of the colonized peoples.

Therefore, the struggle for a Rural, Indigenous and Quilombola School Education is made and remade in the space of colonial difference. There is no purity of knowledge, since these peoples weave resistance to the system of domination while proposing other forms of thought, of being and being in the world, configuring the thought of the frontier, that is, the epistemic retaliation of the invisible side of the abyssal line.

For Mignolo, “the thought of a strong frontier arises from the disinherited from pain, and from the fury of the fracture of their stories, of their memories, of their subjectivities, of their biography” (2011, p. 28). The subjects made inferior have always resisted the colonial impositions, the fractured *locus* of coloniality is the cradle of the frontier thought that emerges with the suffering-resistance of the colonized peoples.

The frontier thought is gestated along with the civil and epistemic disobedience (MIGNOLO, 2008) of the peoples made subhuman/subaltern. Civil disobedience stems from resistance to colonial power, constituting itself as a possibility of rupture with the

constant attempts to annihilate difference, it acts, preponderantly, in the plane of practical actions to confront coloniality, seeking to guarantee the right to difference. The political, practical, educational retaliation of peasant, indigenous and quilombola peoples is an example of the materialization of civil disobedience.

Epistemic disobedience stems from denunciation and rupture with the single knowledge and with the single history (ADICHIE, 2019). Disobeying Euro-North centric rationality means detaching oneself from the postulates of modern knowledge, from the hierarchies established between scientific and non-scientific knowledge. In this sense, we seek the resumption of the epistemic condition of peoples marked by the coloniality of knowledge (indigenous, quilombolas, rural peoples, among others) generating other knowledge in parity with modern-colonial thought.

Several struggles were/are waged by these peoples rooted in civil and epistemic disobedience that translated into land demarcations, recognition of quilombola communities, as well as promulgation of the Operational Guidelines for Basic Education in Rural Schools (*Diretrizes Operacionais para a Educação Básica nas Escolas do Campo*) (2002), National Curriculum Guidelines for Quilombola School Education (*Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola*) (2012), National Curriculum Guidelines for Indigenous School Education in Basic Education (*Diretrizes Curriculares Nacionais para a Educação Escolar Indígena na Educação Básica*) and the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the teaching of Afro-Brazilian and African history and culture (*Diretrizes curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o ensino de história e cultura afro-brasileira e africana*) (2003). All these legislative milestones were conquered in the terrain of frontier thought intertwined with civil disobedience and epistemic disobedience, so there is no purity, that is, these legislations are constituted of the hybrid, of the plural result of disputes and conflicts from their formulations to their promulgation.

Because of this, black/black, indigenous, quilombolas et cetera, women and men claim their *loci* of knowledge production as a support in the development of other epistemologies in the struggle for the decolonization of knowledge, power and being. To do so, they rely on identity in politics that, for Mignolo (2008), is the only possibility of decolonial thinking, of building decolonial projects, that is, identity in politics displaces the geopolitics of knowledge to the fractured *locus* of colonial difference, as well as unveils the plurality of peoples hidden under the identities of Indian and black, among others. Identity in politics lays bare the alleged idea of cultural, epistemic and neutral homogenization

defended by the homogenizing policies offered by the State, committed to modern equality and inclusion.

Identity in politics starts from the other, collective, plural identities of the populations marked by coloniality, in the constant movement of confrontation, resistance and other propositions aligned with their identities, knowledge, other worldviews. It's in the daily struggles waged by the unequal peoples - blacks, indigenous, peasants, non-white women and men - structured in disobedience, civil, epistemic and identity in politics that decolonial projects are being woven. By detaching from the colonial-modern narrative there is the possibility of constructing and recreating equitable societal projects without one overlapping the other, without the idea of superior and inferior race being the metric to determine who is human and who is not.

Plural coexistence happens via (re)existence and conflictive dialogue between the different worldviews of the different peoples that make up planet earth. Interculturality, as a mechanism of dialogue and other ways of living and being in the world, proposes the right to difference, breaking with discrimination and the fragmentation of life.

According to Walsh (2010), critical interculturality is still under construction, because it's a political, social, ethical and epistemic project, presupposes the urgency of transforming not only the relations, as well as the structures and devices of power - world standard of power - that sustain inequalities, inferiorizations, racializations - gender, race, territory, class, among others and discriminations, for example the colonizing legislations.

Therefore, the struggles of peasant, indigenous and quilombola peoples for access to schooled education are not restricted to access only, but to what of access. In this direction, critical interculturality does not conform to the recognition and tolerance granted by the so-called possessors of the only valid and universal reason - Euro-North-centric. This perspective of interculturality is constructed daily in the propositional dialogue between cultures, hegemonic knowledge and non-hegemonic cultures and knowledge. The idea is of transformation of global power structures, there is no pretense of denying the contributions of Euro-North American thought but of collapsing with the epistemic hierarchies constructed to deny the other epistemes.

In this line of thought, we understand the importance of developing research that takes as themes Recontextualization, Textbook, Rural School Education, Indigenous and Quilombola in the strengthening of other knowledge, breaking with the hierarchies inherited from coloniality. In this direction, we present in the following sections the findings of the survey of scientific productions in PPGEduc and Anped, analyzed through the theoretical lens of the Epistemologies of the South.

3. MAPPING OF THE SCIENTIFIC PRODUCTIONS OF THE PPGEDU/UFPE

The mapping carried out in PPGEdU/UFPE took place on the website of the Digital Library of Theses and Dissertations of the Federal University of Pernambuco (*Universidade Federal de Pernambuco*) (BDTD/UFPE) that makes available the theses and dissertations defended in all the graduate programs of this university, the site can be accessed through the electronic address: www.repositorio.ufpe.br. As presented, we selected dissertations and theses that included the descriptors: Recontextualization; Textbook (LD), Rural School Education, Indigenous School Education and Quilombola School Education. Let's look at the findings.

Table 1 presents, in general, the survey of PPGEdU theses and dissertations available at BDTD/UFPE and the quantity of research that met the selection criteria.

Table 1 - Dissertations and Theses identified and selected in the PPGEDU/UFPE

YEAR	DISSERTATIONS		THESES	
	Identified	Selected	Identified	Selected
2003	34	1	-	-
2004	25	3	-	-
2005	35	1	-	-
2006	37	4	6	-
2007	28	2	16	1
2008	37	3	12	4
2009	51	4	17	3
2010	46	4	17	-
2011	45	-	17	-
2012	27	1	19	2
2013	56	3	7	-
2014	32	3	16	-
2015	48	1	20	1
2016	44	-	27	-
2017	49	3	28	3
2018	27	2	23	1
Total/%	621	35 (5,6%)	225	15 (6,6%)

Source: www.repositorio.ufpe.br

Table 1 presents the mapped researches, totaling 621 dissertations and 225 theses defended at PPGEdU/UFPE in the period analyzed. We emphasize that we only located the theses in the BDT/UFPE from the year 2006, the year in which the 1st doctoral class defended their theses. Of the number of dissertations, 35 contained in their title and/or keywords the aforementioned descriptors and in relation to the theses 15 met the criteria, added up to 12.2%. In our view, despite the extensive production identified in the chosen time frame, the themes listed are still derisory in the scientific productions of the PPGEdU,

in view of the history of struggles of the rural, indigenous and quilombola peoples for the right to specific and differentiated schooled education. Below we present the distribution of the themes in the dissertations and theses, see Chart 1:

Chart 1 - Distribution of Dissertations and Theses by Theme

Thematic	Dissertations	Theses
Recontextualization	2	6
Textbook	27	4
Rural School Education	3	3
Indigenous School Education	2	1
Quilombola School Education	1	1
Total	35	15

Source: www.repositorio.ufpe.br

According to the data shown in Chart 1 and with regard to the predominance of the themes in the mapped researches, we identified that, in their majority, they dealt with Textbooks (demonstrating to be a consolidated theme in the field of academic research). Then we identified the discussion on Recontextualization and, in a lesser recurrence, we found the themes of Rural School Education, Indigenous and Quilombola. It should be noted that we located two dissertations that contemplated, simultaneously, the themes Textbook and Rural School Education.

The quantitative data reveal a timid presence in dealing with the School Education of the Rural, Indigenous and Quilombola peoples, suggesting silencing of the subjects and objects that inhabit the space of colonial difference (MIGNOLO, 2008), which historically were on the margins of the epistemic territory of the university.

However, if we look beyond the quantitative data, we highlight that the presence of research that took the School Education of the Field, Indigenous and Quilombola as research themes represents openings of cracks in the epistemic territory of modern science, that is, the university. These openings tension and break, gradually, with the walls erected by the modern-patriarchal-racist rationality on the production of knowledge other inhabitants of externality.

Given these data, we continue with the analyses, evidencing the discussions that guide the nuclei of meaning, that is, the elements that constitute the themes (BARDIN, 2011) under analysis. Thus, the researches that deal with the theme Recontextualization have the following nuclei of meaning: a) curricular and evaluation policy; b) reception and effects in the field of curricular practice and practice. With regard to the theme Textbook, the researches resort to the following nuclei of meaning: a) specific contents in curricular

component; (b) methods of use; c) teaching of certain contents; d) images in textbooks; e) the black in the textbook.

As for the theme of Rural School Education, the nuclei correspond to: a) fundamentals and conceptions; b) curricular policies and practices; c) materialization of rural education. With regard to the theme of Indigenous School Education, we located the following nuclei of meaning: a) intercultural curriculum; b) interculturality in the curriculum of indigenous teacher education and knowledge of practice. And in the theme Quilombola School Education the researches resort to the following nuclei of meaning: a) school management and Education for Ethnic-Racial Relations; b) epistemic references and curricular practices.

From the nuclei of meaning identified, the analyses point out that the objects of investigation of the selected researches share elements in common, such as those related to the epistemological foundations, the educational policies and the materialization of these in practice. This data indicates that the objects of the analyzed research are crossed by disputes that cover both the field of epistemic and political production and the field of practice, demonstrating the arrangements established in the contexts of influences (production and materialization).

The 1st group of nuclei of meaning of the theme Recontextualization follows the treadmill of understanding the curricular and evaluative policies, aiming to identify the processes of resignifications both from one policy to another and those that occurred in practice. The 2nd group directs the gaze, specifically, to the field of practice and curricular practice, seeks to perceive the reception and the effects on this field of practice through the subjects.

In relation to the theme Textbook, the nuclei of meaning, in the 1st group, present research that seeks to understand the treatment given to certain content in different curricular components, using, mainly, the documentary analysis of the LD. In the 2nd group are the researches that make a counterpoint between the orientations of the LD and adoption in the classroom by the teachers. The 3rd group moves in the direction of understanding certain contents present in the LD. The 4th group was concerned with analyzing the images present in the LD, especially those of black women and the 5th group walked in the direction of perceiving how blacks are treated in the textbook from the Law 10,639 of 2003.

As for the theme of Rural School Education, the 1st group of nuclei of meaning addresses research that moves towards the understanding of the fundamentals and conceptions that sustain rural education, demonstrating a historical course of legal and

epistemic struggles and achievements linked to civil and epistemic disobedience (MIGNOLO, 2008/0. The 2nd group comprises research that follows the direction of understanding the policies directed to rural education and curricular practices on the ground of rural schools. The last group aggregates research that is dedicated to analyzing the effectiveness of rural education on the school floor through the curriculum and the validation of peasant knowledge, approaching identity in politics (MIGNOLO, 2008). That is, the subjects of the field self-identify as subjects of rights and knowledge, so they need a specific and differentiated education.

With regard to the theme of Indigenous School Education, the nuclei of meaning of the 1st group presents research that evidences the epistemic struggles of indigenous peoples in the construction of an indigenous intercultural curriculum in the face of the statehood of Indigenous School Education³. The 2nd group focuses on the discussion on interculturality in the curriculum of indigenous teacher education and the knowledge and practices of these teachers.

The 1st group of nuclei of meaning, which make up the theme Quilombola School Education, deals with research that seeks to understand the importance of school management in the construction of Education for Ethnic-Racial Relations based on the local socio-political-historical context of a given quilombola community. The 2nd group presents research that mapped the epistemic references that feed the curricular practices of quilombola schools.

Both researches, which compose the nuclei of identified meanings, evidence the search for decolonial epistemic retribution, that is, they project to collapse with the hierarchies founded on the idea of superior race (white) and inferior race (black, indigenous et cetera), of valuable and non-valuable knowledge. Thus, they approach the decolonization of power, being and knowledge. Of power by questioning such hierarchies as constructs produced for the domination of the original peoples and the kidnapped of Africa; of being by valuing their ancestry and of knowledge by mapping the knowledge of the quilombola population that historically has been on the margins of schools.

With regard to the places of development of the research in question, we conducted a search to identify them in the texts of dissertations and theses, of the 50 researches 52% do not present as a field of research a physical *locus*, because they analyze documents, such as: national educational and curricular policies and those of local educational institutions and LD. While 48% chose a research field/territory.

³Process in which municipal indigenous schools became state schools, thus the responsibility of the State. We emphasize that in Pernambuco this was a claim of the indigenous peoples.

The data revealed a concentration of research that takes as empirical field the Metropolitan Region of Recife equivalent to 60.9% of all mapped surveys, the backwoods (*Agreste*) with 26%, Zona da Mata and Sertão with 8.7% and 4.4%, respectively⁴. The concentration of research in the Metropolitan Region, especially in Recife, both with regard to theses and dissertations, in our view, comes from the location of PPGEduc and also because it was for a long time the only existing Graduate Program in the area of education in the state. Another possible interpretation is the fact that it has been a little over a decade since the university was internalized. With the internalization people were able to have access to the higher level of education and with the opening of the post-graduations it was/is possible to carry out research about their region.

However, it's important to highlight that the concentration of research in the Metropolitan region also indicates that, to a certain extent, the interior of the state has not yet been configured as an empirical field of research developed in the PPGEduc. Supported by the epistemologies of the South, we link these data to colonial legacies intertwined with the hierarchies that classify the places and subjects capable of producing epistemes and those who are not capable.

The interior of the state, historically, was/is seen as a place of little development associated, generally, with the rural, the backward, heritage of coloniality, so it would not be a *locus* capable of producing so-called scientific knowledge. This reality began to be modified, in the state of Pernambuco, from 2006 with the internalization of UFPE. And, later, with the postgraduate courses that were being opened, among them, the Contemporary Education in 2011 at the *Agreste Campus* of UFPE, for example. Thus, it's perceptive the importance of the internalization of federal universities in the period of the Lula and Dilma government in the advancement of research, or rather, in the internalization of the same.

We perceive, by the data, a process of opening to the research objects present in the interior of the state, still little expressive if compared with the quantity of research developed in the Metropolitan region, but significant if we consider that the interior, mainly, the backwoods (*Agreste*) is configuring itself as an important place of scientific production.

The growing number of researches that take as object and epistemic/geographical territory the interior of the state reveals fractures in the territorial hierarchies of knowledge construction. We evidence the frontier thinking (MIGINOLO, 2008) in these cracks caused by researchers who promote an inverted asymmetry in the production of knowledge,

⁴It should be noted that one research has the empirical field in Rio Grande do Norte and that three present more than one empirical field.

privileging the places that have been on the margins of the production of scientific knowledge.

Regarding the adoption of theoretical-methodological approaches to the researches analyzed, we identified that of the total of 50 mapped researches, as already mentioned, only 35 of them announce their affiliation, being 22 dissertations and 13 theses. Regarding master's research, 62.8% indicate their theoretical-methodological affiliations and doctoral research presents 86.6%. Through these data and the analysis of the abstracts of the researches, we identified that there is a greater concern in the dissertations in presenting the methodological path of the researches than the epistemic discussion that sustains them, for example, the researches that use the discourse analysis treats it within the methodology, as a technique of research development. On the other hand, the theses present a greater clarity regarding the theoretical-methodological relationship.

We highlight that we located a thesis that does not name the theoretical-methodological approach, but indicates the use of the formulations proposed by the author Boaventura de Souza Santos. We emphasize that, despite the multiple theoretical-methodological approaches located, mostly, they are located in the *locus* of Euro-North centric production, both geographical and epistemic, corroborating the geopolitics of modern-colonial knowledge, in which it locates the global north as the cradle of valid knowledge and therefore a reference in the construction of valid knowledge.

This data, in our view, also reveals colonial legacies of epistemic dependence with the global north and may indicate a certain silencing of knowledge located in other geopolitics of non-privileged knowledge, that is, in the global south, for example: in Latin America, Africa, among others. Despite the predominance of Eurocentric theoretical-methodological approaches, we also located research that is based on epistemologies produced from the global south, namely: Postcolonial Studies, Afrocentric Thought, Decolonial Thought, Latin American Feminism, Latin American Black Feminism (*Estudos Pós-Coloniais, Pensamento Afrocêntrico, Pensamento Decolonial, Feminismo Latino-Americano, Feminismo Negro Latino-americano*).

It should be noted that this finding does not point to a critique but to a reflection on the urgency of considering the epistemologies woven in the epistemic territories of the global south. In our understanding, the epistemicides (SANTOS, 2010) provoked by the process of colonialism-colonization shaped the idea that only in the global north is knowledge produced, generating hierarchies between the places and subjects that develop knowledge and those that only reproduce it.

Thus, the value of the knowledge woven in the countries considered as developed was given value, represented, mostly, by hegemonic Europe and the United States. However, it's important to emphasize a significant advance in the insertion of theoretical-methodological approaches that take the subjects made inferior, from the process of colonialism-colonization, in the research developed in the PPGEduc, indicating the making of an epistemic turn woven in the space of colonial difference, in the next section we present the findings of the survey conducted on the Anped website.

4. SURVEY OF SCIENTIFIC PRODUCTIONS IN 5 WORKING GROUPS OF ANPED

The survey conducted at Anped was made on the association's own digital portal (www.anped.org.br), in which the annals with papers presented in the RA from the 23rd meeting are made available. The works are of different natures, such as: oral communications, posters, commissioned works, surplus works and short courses. We opted for oral communication papers, since one of the submission criteria in this modality is to present partial or final results of academic research.

We analyze the works of the GTs: 02 - History of Education; 03 - Subject Social Movements and Educational Processes; 04 - Didactics; 12 - Curriculum and; 21 - Education and Ethnic-Racial Relations. We chose GT 02 due to the vast history of research that takes the history of education intertwined with the LD, thus, we understand that this GT could be configured as a space for socialization of research aimed at the analysis of images in the LD, among them photographs. The choice for GT 03 was due to the understanding that Rural, Indigenous and Quilombola Education are linked to the struggles of social movements. GT 04 was selected because it brings a discussion that refers directly to the teacher's doing, so we assume that this is a space that could evidence research that is concerned with the use of LD in the classroom. GT 12, in our view, is relevant for research because it highlights the various faces of the curriculum. This implies affirming that there are discussions aimed at understanding the movements of curricular recontextualizations in the photographs of the LD because we understand that the textbooks are curricular texts (SILVA, 2010). Regarding GT 21, we highlight its importance in this survey since it brings specific discussions about the inequalities and resistance faced, especially by indigenous and black peoples.

For the selection of the texts we performed readings of the titles and keywords of the works, we selected those that contemplated the pre-established descriptors, we went through the reading of the abstracts of the selected works. We used the same search elements of the mapping of dissertations and theses of PPGEdu - object of research, place of production, theoretical-methodological approach and results. Having outlined the methodological choices of this mapping, we constructed Table 2, which presents an initial overview of the total number of studies identified in the RA and the total number of studies pertinent to the analysis.

Table 2 - Works Identified and Selected in the RA of Anped

YEAR/RA	GT 02 History of Education		GT 03 Social Movements, Subjects and Educational Processes		GT 04 Didactic		GT 12 Curriculum		GT 21 Education and Ethnic- Racial Relations	
	Total	Selected	Total	Selected	Total	Selected	Total	Selected	Total	Selected
2003/26 ^a	12	-	11	-	10	-	13	-	9	-
2004/27 ^a	14	-	15	1	14	-	12	-	9	-
2005/28 ^a	20	1	19	1	13	1	18	4	24	1
2006/29 ^a	11	1	11	1	11	-	10	1	11	1
2007/30 ^a	17	-	9	1	16	-	15	-	6	-
2008/31 ^a	12	-	12	2	18	-	17	1	11	-
2009/32 ^a	13	-	7	1	12	-	18	1	9	-
2010/33 ^a	-	-	-	-	-	-	-	-	-	-
2011/34 ^a	15	1	17	2	13	-	24	2	30	4
2012/35 ^a	11	-	15	-	21	2	15	1	22	1
2013/36 ^a	15	-	8	1	9	-	18	1	18	4
2015/37 ^a	18	3	21	2	15	-	27	1	29	1
2017/38 ^a	10	-	21	1	14	-	20	1	23	1
Total (%)	158	06 (3,8%)	166	13 (7,9%)	166	03 (1,8%)	207	13 (6,3%)	201	13 (6,5%)

Source: www.anped.org.br

Table 2 illustrates the number of oral communication papers presented in thirteen RA of Anped. It should be noted that we could not access the 33rd RA, because at the time of this survey the online page of the referred RA was not active, we also emphasize that from 2013 the RA are held biennially. We located 898 studies in the oral communication modality, from this total we selected 48 equivalent to 5.4% of all the works presented in the RA on screen. We consider the amount of works, within the universe analyzed, that deal with the themes Recontextualization, LD and School Education of the Field, Indigenous and Quilombola, evidencing the urgency of expanding research that contemplates them and thus occupy the spaces-times of production of academic knowledge. We go through the analysis of the presence of the themes by GT, let's see Chart 2.

Chart 2 - Distribution of Works by Theme

Thematic	GT 02	GT 03	GT 04	GT 12	GT 21	TOTAL
Recontextualization		-	-	07	-	07
Textbook	04	-	03	04	06	17
Rural School Education	01	9	-	-	-	10
Indigenous School Education	01	04	-	02	01	08
Quilombola School Education	-	-	-	-	06	06

Source: www.anped.org.br

The theme Textbook stands out in relation to the other themes, we identified seventeen works, we also found the presence of the theme in four of the five GT, evidencing that the LD have a greater mobility within the analyzed GT and presents itself as an object of consolidated knowledge, consistent with the findings of the survey of the PPGEdu.

The theme Recontextualization was predominantly located in GT 12 according to the discussions present in that GT. In relation to the theme School Education of the Field, it's predominant in GT 03. As for the theme of Indigenous School Education, it was found in four of the GTs on screen, evidencing that it's a discussion that starts to be inserted within other GTs beyond GT 03 and with this we perceive processes of ruptures and occupation of other territories of knowledge approaching epistemic disobedience (MIGNOLO, 2008).

The theme Quilombola School Education was found only in GT 21, in our view, this data reveals the need to expand the *locus* of exhibition and discussion of research related to the aforementioned theme to the other GTs, in order to enter the GTs that, historically, have consolidated themselves as hegemonic within the RA and break with possible epistemic ghettos.

We continue with the analyses, presenting the discussions that outline the nuclei of meanings of each theme. The researches that address the theme Recontextualization indicate the following nuclei of meaning: a) epistemological foundations; b) reception and effects of policies in the field of practice. With regard to the theme of the Textbook, the researches resort to the following nuclei of meaning: a) circulation of LD in nineteenth-century Brazil; b) LD and gender relations; c) LD in the normal school at the beginning of the Republic; d) autonomy of the teacher in relation to the school manual; e) LD graphic design and production; (f) methods of use of LDs; g) specific content in the LD; h) LD and curricular policies; i) LD and race relations.

In relation to the theme of Rural School Education, the following are the nuclei of meanings identified: a) educational practices interfaces between Rural Education and

Agroecology; b) trajectory of constitution of the Movement for Rural Education; c) legal disputes in favor of the materialization of Rural Education.

Regarding the theme of Indigenous School Education, we located the following nuclei of meaning: a) Schooling process and the right to indigenous school education; b) conceptions of schools and social movements of indigenous peoples; c) research and education instruments of struggle; d) production and circulation of indigenous culture in schools.

In the theme Quilombola School Education, the research uses the following nuclei of meaning: a) implementation of Quilombola School Education; b) epistemology of resistance dialogues with the school curriculum; c) tensions between rural education and quilombola.

The 1st group of nuclei of meaning of the theme Recontextualization is composed of work that seeks to theorize about the tensions between hybridity and Recontextualization, evidencing the possibility of a fruitful articulation for the development of research that takes as object the curricular policies.

The 2nd group, composed of most of the analyzed works, presents research that deals with the recontextualizing processes in the field of practice, especially in schools, evidencing the movements of the different subjects in the interpretation of educational policies, such as curricular ones, which are contaminated by local contexts while seeking to implement policies.

The LD theme presents in the 1st group a work that outlines the historical course of the LD in 19th century Brazil, evidences the criteria used to judge and distinguishes the good LD from the bad, evidencing the strategies that the authors used for the LD to be elected. The 2nd presents a work that sought to understand the presence of gender relations in LD through images, pointing out LD as emitters of behavioral patterns, fixing girls to the domestic space. The 3rd consists of a work that makes a historical rescue of the LD in the normal school at the beginning of the republic, evidencing the influences of Europe in these LD. The 4th was concerned with understanding how teachers use LD in the classroom, pointing out the urgency of a critical reading of the school manual by teachers. The 5th group dealt with work that was dedicated to understanding the LD through its design and graphic production, to understand the context in which it was produced. The 6th encompasses the debate on the use of LD by physics teachers. The 7th group comprises the discussion on the treatment of certain contents in the LD. The 8th group presents the relationship between LD and curricular policies, approaching the object

of this research. Finally, the 9th group brings six works that discuss race relations in LD related to the presence of black subjects in LD.

In relation to the theme of Rural School Education, the 1st group presents works related to educational practices, highlights Agroecology and the Pedagogy of Alternation as foundations of educational practices in peasant schools, rehearsing movements that approach the decolonization of knowledge. By evidencing the existence of other epistemologies, they provoke the urgency of dialogues between different knowledges, breaking with epistemic hierarchies.

The 2nd group exposes the trajectory of constitution of the Movement for a Rural Education, mainly through the history of educational policies. This movement is constituted in the space of colonial difference (MIGNOLO, 2011), feeds and constructs frontier thoughts (MIGNOLO, 2011) in which distinct epistemologies coexist and are transformed into other knowledge. The rural peoples put on the scene the knowledge they consider important for the formation of children, young people and adults of the communities in dialogue with the knowledge belonging to the urban territory.

The 3rd group integrates the works that deal with the legal disputes surrounding the implementation of Rural Education. These disputes are the result of civil and epistemic disobedience, the driving forces of the rural peoples in the struggle for a specific and differentiated education of the countryside, of and in the countryside. The movements of the rural peoples were protagonists in the elaboration of laws that guaranteed the right to education of and in the countryside for the populations of the different peasant territories, breaking with the coloniality of knowledge (QUIJANO, 2005).

The theme Indigenous School Education brings in the 1st group works that discuss the process of schooling and the right to indigenous school education, unveiling the coloniality of knowledge and being that denied a specific, differentiated, intercultural and bilingual education for indigenous peoples. The 2nd group deals with the conceptions of indigenous schools of indigenous social movements, approaching the decolonization of knowledge. The 3rd group presents work that elects research and education as instruments of struggle in favor of indigenous peoples, evidencing the construction of frontier thoughts and knowledge based on critical interculturality. The 4th group highlights the processes of production and circulation of indigenous culture in schools.

Finally, the theme Quilombola School Education evidences in the 1st group the process of implementation of Quilombola School Education. The 2nd presents the possibility of articulating the epistemology of resistance with the curriculum, building a path to decolonize curriculum (GOMES, 2012) and build decolonial curriculum. The last group

addresses the tensions between rural and quilombola education, in which quilombola education reveals silencing of its specificities in rural education.

Regarding the geographical location of the universities to which the selected works are linked, we noticed that, notably, they are centralized in public universities in the South and Southeast regions, historically these regions have been consecrated as epistemic territories of reference in the production of scientific knowledge of the country, as well as economic development.

Immediately, we noticed asymmetries in the distribution of the works presented in the RA of Anped in which 79.2% of all analyzed production comes from the Southeast and South regions, corroborating with the social imaginary that these regions are references in scientific, technological and economic development for the other regions of Brazil, feeding the epistemic hierarchies.

We emphasize that these data are close to the data mapped in the PPGEdU/UFPE in relation to the concentration of academic research in privileged epistemic *loci* that replicate the hierarchical logic between center and periphery. In the case of the research developed in the PPGEdU, this relationship occurs through the concentration and overvaluation of the places of knowledge production located in the capital and in the metropolitan region of the state.

We conclude the survey of the works of the RA describing the theoretical-methodological approaches that guided the texts selected in Anped, of the total of 48 works elected 52% did not declare adoption of theoretical-methodological approach. It should be noted that the studies that did not mention their theoretical-methodological affiliations are mostly those of the themes of Rural, Indigenous and Quilombola School Education and in a smaller number those of the LD theme.

This data caught our attention and we wondered why the research that deals with these themes does not indicate their theoretical affiliations. We do not intend to answer this question, because we know the limitations of this survey, but we assume that these are themes that are still consolidating within universities, as well as their objects that distance themselves and challenge the academic metric. It's worth mentioning that the works that deal with the theme Recontextualization were unanimous in declaring the theoretical-methodological adoption of the researches.

We perceive in the course of the analysis a certain balance between the works that declare their theoretical affiliations and those that do not. In the same way as the PPGEdU/UFPE survey, the theoretical-methodological approaches of the works are epistemically located in the global north, except for one work that claims the use of

Postcolonial Theory. Another similar data refers to the use of qualitative research as a theoretical-methodological approach when in the reading of the work we realize that the term qualitative is related to the nature of the research and the procedures and techniques used and not exactly the production of knowledge from a set of concepts that help us in reading the object of investigation.

Following this direction, we located a work that announces the participant-research as a theoretical-methodological approach, but only expresses the methodological procedures that were developed in the course of the research. It should be evidenced that the approaches, in general, analyze the asymmetric power relations that cross the subjects and that are fed through culture and knowledge production.

With the completion of the analyses of the theses, dissertations of the PPGEDu and the works presented at Anped, we understand that despite the colonial heritage, there are decolonial movements within the universities, tensioning for ruptures with the abyssal thought, crossing the borders and producing knowledge from the other subjects. These subjects are claiming their existence within a decolonial project that involves valuing their knowledge, ways of life and being in the production of knowledge through academic research.

Thus, the researches are woven from the colonial exteriority, fracturing the privileged *locus* of modern science (university). This fracture is possible due to the epistemic retaliations marked on civil and epistemic disobedience woven in the space of colonial difference, gestating frontier thoughts. In this sense, they envision other possibilities of thoughts in which different theoretical-methodological threads intersect and construct other, plural, intercultural and perhaps decolonial knowledge.

5. Final considerations

As we announced, this text aimed to present the result of the survey of scientific productions in PPGEDu/UFPE and Anped, electing the themes, Recontextualization, LD, Rural School Education, Indigenous and Quilombola. For this, we use rules of selection and organization of data from the interpretative lens of Southern Epistemologies and Content Analysis.

We noticed that the research on Recontextualization was concerned with understanding how policies are recontextualized in practice, especially on the classroom floor. On the other hand, the research on LD was mostly interested in the ways of its use

and with the treatment given to certain disciplines and contents, approaching the idea of Recontextualization of the knowledge present in the LD in the teaching practice. In relation to the themes of Rural Education, Indigenous and Quilombola, the researches demonstrated approximations regarding the research objects, respecting the specificities of each one.

The approximations took place, mainly, through the denunciations referring to the denial of the right to specific and differentiated education, to the land/territory, to the recognition and appreciation of their ways of life and their knowledge. While denouncing the unequal power relations, the research also evidenced the processes of resistance woven through educational processes rooted in the life projects of these peoples. In these processes, the struggle for policies aimed at meeting the demands of the rural, indigenous and quilombola peoples were a constant.

Moreover, the survey evidenced the urgency of a decolonial epistemic turn in order to insert objects and theoretical-methodological approaches that can modify the ego-body and geopolitics of knowledge, still endorsed in Euro-north-centered knowledge, in the spaces of scientific production, as well as to research objects outside the Eurocentric canon from other epistemologies woven in the space of colonial difference vis à vis with the modern episteme.

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