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AFFIRMATIVE ACTIONS AND SCHOOL EVASION: INTERMULTICULTURALISM AS A PEDAGOGICAL PROPOSAL IN A BRAZILIAN FEDERAL EDUCATIONAL INSTITUTION

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Abstract: This article is part of research for the Master's dissertation in Administration Consulting, through the interinstitutional partnership IFRO/IPP/ISCAP in the 2018/2019 class, which consisted of a case study carried out at the Federal Institute of Rondônia - Vilhena campus, fundamentally through bibliographic and documentary research. The main objective of which was to investigate possible causes that may have led to school dropout in this educational institution, specifically among students belonging to affirmative action's/racial and social quotas in the category AF/PPI - Affirmative Action's Black, brown and Indigenous people entering in 2016. The documentary research carried out revealed the high rates of dropout students and the main reasons that led them to drop out. In this study, we also sought to propose actions to reduce this evasion, such as the implementation of a training course for teachers with a focus on interculturality, capable of promoting the heterogeneous vision that enables the interrelationships necessary for academic success.

Keywords: Affirmative Actions. Racial/ Social Quotas. School Dropout. Intermulticulturalism.

INTRODUCTION

Affirmative Actions - AFs in Brazil are considered public policies that aim to benefit people belonging to social groups marginalized in society due to socioeconomic and sociocultural exclusion (in the past or currently), seeking above all to repair historical inequalities and reduce discrimination and prejudice.

In the scope of professional and technological education, the AFs aim to reserve a percentage of places for students from public schools classified as black, brown and indigenous "races", aiming at the inclusion of historically marginalized ethnic groups in Brazilian society.

This policy was created based on law number: 12,711 of August 29, 2012, which "provides for entry into federal universities and federal secondary-level technical education institutions and provides other provisions". The understanding is that the racial quotas provided for in this law are actions that seek to reduce discrimination and inequality that plague certain social groups resulting from their social condition. However, despite quotas allowing access to public education institutions, many quota students end up dropping out. From this perspective, this research seeks to analyze the affirmative policy of social quotas in professional education with the main purpose of investigating the reasons that led quota students to AF/PPI

– Affirmative Action's/Blacks, Browns and Indigenous people enrolled in technical courses integrated into high school, admitted in 2016, at IFRO – Instituto Federal de Rondônia - Vilhena campus, to evade.

CONTEXTUALIZATION AND CONCEPTS

BLACK, BROWN AND INDIGENOUS PEOPLE IN BRAZILIAN HISTORY: WHO ARE THEY? WHAT IS THE ORIGIN? HOW DID THEY GET HERE?

Fausto (1996), talking about the indigenous population that lived here (when the Portuguese arrived here), he divides it into two large blocks: the Tupis-Guaranis[1] and the Tapuias[2]. According to the author, the first group extended across almost the entire Brazilian coast, from at least Ceará to Lagoa dos Patos, in the extreme south; the second

1. Tupi-Guarani is spoken together, given the similarity of culture and language, Fausto (1996).

2. These populations were called tapuias, a generic word used by the Tupi-Guaranis to designate Indians who spoke another language, Fausto (1996).

group was located in specific points of the Brazilian territory, interrupting the presence of the Tupi-Guaranis, for example, the Goitacases at the mouth of the Paraíba River, the Aimorés in the south of Bahia and in the north of Espírito Santo, and the Tremembés in the range between Ceará and Maranhão.

However, Schwartz (1988) says that there was the enslavement of Indians mainly in the production of sugar cane: "Faced with the needs of the nascent sugar cane culture, implemented to accelerate the economic development of Brazilian territory, the colonists began to adopt the use of indigenous slave labor" (p.56). However, when they were enslaved and taken to the plantations, the Indians could not stand the work and, whenever they could, they fled the sugarcane fields.

According to Rediker (2011), in addition to the indigenous people found in these lands, the Portuguese later, through the slave trade, introduced a new race to Brazilian lands: Africans - around the 1690s, when the regions of Angola and Costa da Mina began to supply slaves to Brazil. The author reports an estimate of 3.5 million black slaves trafficked to Brazil during the 20th century. XVIII. Adding more than 5 million exports between the 18th and 19th centuries, Africa reached the mark of being the largest supplier of captives in history in a short period of time.

According to Petruccelli & Saboia (2013), the ethnic result of the mixture between the various peoples (Europeans, Indians and blacks) was the emergence of a new category of color or race: brown people. "A brown person is an individual who identifies himself as such and is a descendant of mixed race or any mixture of Indian, white and black (...)" (p.101).

The term ``brown`` is officially used in Brazil to classify color/race by IBGE. It was adopted in the official Brazilian national censuses since the first, in 1872. It was replaced by 'mestizo' in the 1890 census, returning in the 1940 census and remaining until the present day.

DISCRIMINATION AND PREJUDICE IN BRAZIL FROM SLAVERY TO THE PRESENT DAY: WHY DID AFFIRMATIVE ACTIONS/RACIAL AND SOCIAL QUOTAS ARISE?

The milestone of the abolition of slavery in Brazil[3], according to Souza (2008), it did not necessarily bring the expected ideals of freedom, nor did it remove prejudice and discrimination based on race or color from the imagination of the dominant classes, that is, it did not bring with it significant social and economic changes. On the contrary, it produced more inequalities.

Carneiro (2003) goes so far as to say that the abolition of slavery was just an illusion for former slaves (Indians or blacks), as the life of freedmen was almost worse than before - since they did not have the same social and economic rights as white people and could not enjoy the same places and environments even if they were public.

Almeida (2018) says that, unlike the racial divisions observed in other nations, in Brazil racism is something that was apparently hidden among the mixtures and miscegenations between races. However, it gave rise to what is today called structural racism[4] which permeates all spheres of social life, in culture, in institutions, in politics, in the job market, in educational training.

3. According to Souza (2008), the abolition of slave labor in Brazil occurred through the Áurea Law, approved on May 13, 1888 with the signature of the regent of Brazil, Princess Isabel. The author points out that the abolition of slavery was one of the most significant events in the history of Brazil and determined the end of the enslavement of black people in Brazil.

4. According to Almeida (2018), structural racism is a result of the social structure itself, that is, the "normal" way in which political, economic, legal and even family relationships are constituted. For the author, individual and/or institutional behavior reveals a society whose racism is the rule and not the exception, that is, structural.

In other words, racial inequality in Brazil today is caused by an incomplete transition to freedom, as it did not provide the means for the autonomy of former slaves, as can be seen in the table below:

Job market by color or race		
Management positions held	**Black or Brown[5]**	**White**
	29,9%	68,6%
Underutilized workforce	29%	18,8%
Informal Occupation	47,3%	34,6%
Average monthly income	R$ 1.608,00	R$ 2.796,00
Legislative representation (federal deputies)	24,4%	75,6%
Illiteracy	9,1%	3,9%
Housing Conditions		
Living in households without garbage collection	12,5%	6,0%
Living in households without water supply from a general network	17,9%	11,5%
Living in homes without sewage systems	42,8%	26,5%
Homicide rate per 100 thousand inhabitants		
Young people between 15 and 29 years old	98,5%	34,0 %

Table 1: Socioeconomic situation of the Brazilian population by color or race

Source: IBGE – 2018

EMERGENCE OF AFFIRMATIVE ACTIONS/RACIAL AND SOCIAL QUOTAS IN BRAZIL AND IMPLEMENTATION IN FEDERAL EDUCATIONAL INSTITUTIONS

According to Tobias (2010), the emergence of Affirmative Actions/Racial and Social Quotas in Brazil, in a more effective way, dates back to around 2001, when the III World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance was held, event sponsored by the United Nations (UN), called the Durban Conference.

However, in the period between the end of the 1990s and approximately the second half of the 2000s, Santos (2003) reports that fifty-six relevant initiatives were presented, including bills, laws, provisional measures, decrees and ordinances., which dealt with the reservation of places or quotas for minorities (ethnic, women and those with low income) in selection processes in educational institutions, both at the federal and state levels.

The author considers that the survey carried out did not cover all AF proposals in that period, but listed the main initiatives proposed by different parties, both from the Legislative and Executive branches, and which culminated in PLC 180/2008 - which brought together several projects that addressed related themes and, in 2012, it became Law Number: 12,711, of August 29th.

With regard to secondary technical education, art. 4 states: "Federal secondary-level technical education institutions will reserve, in each selection competition for admission to each course, per shift, at least 50% (fifty percent) of their places for students who have completed primary education in schools public", and, of this percentage, must be filled with students who declare themselves black, brown or indigenous, in a proportion at least equal to the number of black, brown and indigenous people in the population of the Federation unit where the institution is located, according to the last census from the Brazilian Institute of Geography and Statistics (IBGE).

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5. Furthermore, even though they are the majority in Brazil (around 56.10% of the Brazilian population), this group represented in 2018 only 27.7% of people with the highest income; however, the group with the lowest income comprises 75.2% of individuals.

THE HISTORY OF BRAZILIAN EDUCATION: INCLUSION OR EXCLUSION?

According to Hilsdorf (2003), the Brazilian educational system has been exclusionary from the beginning: in the Colonial period to meet the economic interests of the time and up to the present moment to meet capitalist interests.

From this perspective, the author argues that the marginalization of Indians, blacks and browns from the educational process completely banned them from the educational scene, a problem that to this day has repercussions and consequences in the promotion of their citizenship and sociability due to racial discrimination and stigmatization.

There was a time, in the history of Brazilian education, when formal education was even prohibited for certain social groups - as can be seen in the provincial laws of 1837, which exclusively prescribed public education: "[...] they are prohibited from attending public schools: 1st - people suffering from contagious diseases, 2nd - slaves, blacks and Indians, whether free or free." (Gomes, 2001 p. 4).

THE HISTORY OF EDUCATION IN BRAZIL AND THE SCHOOL DROPOUT OF QUOTA STUDENTS IN TECHNICAL COURSES AT THE FEDERAL INSTITUTES OF EDUCATION: PERSPECTIVES AND POSSIBILITIES FOR INTERVENTION

The Federal Institutes of Education, Science and Technology are present in all Brazilian states, covering approximately 80% of the country's micro-regions. However, despite providing thousands of vacancies in the country, especially in regions lacking educational policies, it has considerable dropout rates.

Resende (2012), in his master's thesis on Evasion at IFSULDEMINAS - Machado campus - in the period from 2010 to 2011, considers that the dropout rate at the aforementioned Campus was 23.6% and 23.2%, respectively, in Technical courses Integrated into High School.

According to what Meira (2015) proposes in a study carried out at the Federal Institute of Espírito Santo, Cariacácia campus, the relationship between basic education and technical education is one of the most significant contexts of research on dropout rates in technical education in Brazil.

> (...) Many students are not prepared to absorb the content of professional education because basic education was not efficient, and in some cases, the selection process for entry into professional education was not able to assess whether the student has the necessary knowledge to enter the course. professional (Meira, 2015, p. 69).

Felicetti and Morosini (2009), discussing aspects related to school dropout among students from classes considered disadvantaged, consider that:

> (...) the knowledge conditions of students graduating from public education are a relevant aspect, that is, are the bases and structures of prior knowledge solid enough for these students to be able to cope with the natural difficulties presented during the transition from a teaching phase to another (whether from primary to secondary or technical secondary education, or from secondary to higher education) (p.21).

The authors question whether the education system, in the technical medium modality, for example, is prepared to receive quota students from public elementary education, and whether it allows them to overcome the difficulties brought about, that is, the equity offered for admission will resolve the inequity of public elementary education, since the quota students who come from it

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seem to have less knowledge than those who don't come from it?

In this regard, Tavares (2012) says that students from the most vulnerable social classes tend not to adapt to school formalities. Thus, the student's lack of adaptation coupled with the schools' teaching method are largely responsible for school failure, and that: "(...) the big problem is that traditional methods, from a pedagogical point of view, encourage non-learning, due to the low level of subject-object interaction of knowledge-reality" (p.55).

Andres (2003) already pointed in this direction when he said that it is necessary to develop "(...) a type of teacher different from the monocultural teacher, where cultural color blindness is absent and ethno-social knowledge, combined with the capacity for criticism, are part of his equipment - he is a critical research teacher: the intermulticultural teacher" (p.63).

The author talks about the need for an intermulticultural teacher in a school context that favors selective and meritocratic pedagogical practices. Since this school model is segregating, in the figure of the monocultural teacher who "(...) is culturally colorblind, as he does not identify the heterogeneity of the sociocultural groups with which he works. As such, this type of teacher does not see any need for change in their pedagogical practices (...)" (Andrês, 2003, p.61).

Canen & Oliveira (2002), in a study on teacher training, argue that questions about intermulticultural education appear very little in teacher preparation courses, and that "(...) reflections on intermulticulturalism in Brazil were not accompanied by effective changes in the relationships between teaching and cultural diversity experienced by schools" (p.45).

METHODOLOGICAL COURSE

In order to support the proposed study, the methodology used has characteristics of a case study with the combination of bibiographical and documentary research in a predominantly quantitative approach, with qualitative features based on non-participant observation in the context of an indigenous village.

To support this study on the evasion of AF/PPI racial quota students, it was necessary to make intense use of bibliographical research, with dedication to bibliographies that made it possible to understand and critically analyze the issues on the subject, contributing to its understanding. In reference to this type of research, Gil (2011) argues that "(...) practically all academic research requires at some point the carrying out of work that can be characterized as bibliographical research".

As for (documentary) research, Fonseca (2002) argues that it has characteristics that are similar to bibliographical research, being that:

> (...)bibliographic research uses Sources made up of already prepared material, basically made up of books and scientific articles located in libraries. Documentary research uses more diverse and dispersed Sources, without analytical treatment, such as: statistical tables, newspapers, magazines, reports, official documents, letters, films, photographs, paintings, tapestries, company reports, videos from television programs, etc. (Fonseca, 2002, p. 32).

From this perspective, the documentary nature of the study was based on the survey and analysis of documents, made available by the Academic Registration Coordination (CRA), SGA-Academic Management System and on the IFRO website, with the aim of verifying the situation of AF quota students / PPI who entered in 2016 and are expected to graduate in 2018 (course duration).

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To carry out data collection, at CRA, it was necessary for the researcher to request authorization from the Education Department of the IFRO campus Vilhena through SEI process nº 23243.003973/2021-86. After authorization, through order 9/2021/VLH – DE, data collection in physical documents (individual folder for each student in each class) was carried out during the month of March 2021, three days a week (Monday, Wednesday and Thursday) in the afternoon.

This procedure was necessary, because no data had been recorded in the Academic Management System (SGA) that identified who the students admitted through quotas were, nor the reasons that led them to drop out. This information was only recorded in the physical documents. This year (2021), the SUAP-Unified Public Administration System was implemented, a system in which all information regarding students will be recorded, from entry to exit from the institution (due to training or dropout). This will facilitate the work of other researchers who are interested in the topic.

From this documentary research, a general request was found where students request to leave the institution, and this document contains the reason why the student says why they are asking to leave (in the "observations/justifications" field).

In addition to document collection, and in a complementary manner, non-participant observation was also carried out in an indigenous village. This instrument was important to collect some impressions of the daily lives of these people in comparison to the school environment.

For Gil (2011), non-participant observation "(...) consists of observing, directly or indirectly, the phenomena that are being analyzed. It is interesting because the data are perceived directly in the reality being investigated, without any intervention from third parties (...)" (p.28). For the author, this is a research technique that consists of collecting information without the researcher getting involved with the fact or social group to be addressed.

RESULTS PRESENTATION

This topic seeks to present documentary research, comparing the results with studies carried out by other authors who provided a theoretical basis for this work.

According to research data, since the implementation of the quota/affirmative action program at IFRO Campus Vilhena, in 2014 until 2016, there was a high percentage of dropouts among these students admitted through quotas/affirmative action – AF/PPI, compared to students admitted through Broad Competition – AC, as can be seen in the table below.

In 2016, 40 students entered the IFRO Campus Vilhena in the Electromechanical course, 29 of which were enrolled through broad competition/other modalities and 11 in the places reserved for black, mixed race and indigenous people - AF/PPI.

In the IT course, in the same year, 80 students enrolled, of this total, 61 enrolled through broad competition/other modalities and 19 through quotas reserved for black and brown people and indigenous people - AF/PPI.

However, 45 students enrolled in the Buildings course, 33 of which were enrolled through broad competition/other modalities and 12 through quotas reserved for black, mixed race and indigenous people - AF/PPI.

Course	Year of entry/evasion percentage					
	2014		2015		2016	
	Shareholder	AC	Shareholder	AC	Shareholder	AC
Electromechanics	58,33%	45,28%	71%	40,62%	72%	37,93%
Building	36,36%	25%	35,29%	26,08%	41,66%	20,03%
Computer	62,5%	42,18%	52%	32,07%	66,6%	27,86%

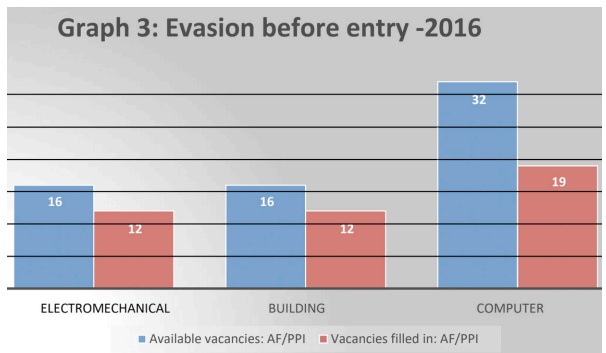Table 2: Dropout percentage by year of entry from 2014 to 2016

Source: CRA-IFRO Vilhena Campus (Survey carried out by the researcher)

Graph 1: Students of technical courses integrated into the high school admission in 2016
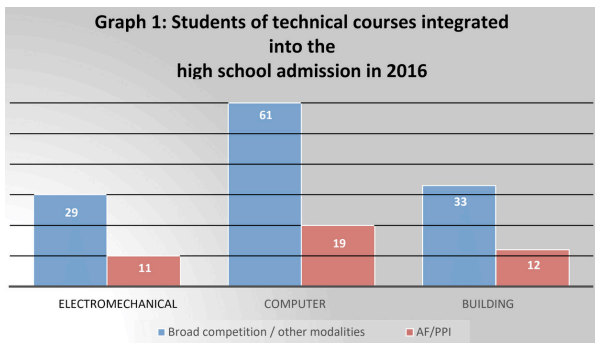
Graph 1: Students of technical courses integrated into thehigh school admission in 2016

Source: CRA-IFRO Campus Vilhena (Survey carried out by the researcher).

The data that made it possible to identify the evasion of quota students at IFRO Campus Vilhena was based on the institution's academic records, according to the categories: black, mixed race and indigenous. In the following graph, the data is presented for the group of quota holders in each course in which the students were or were enrolled.

Graph 2: Quota Holders: Dropout by Course in

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Source: CRA-IFRO Campus Vilhena (Survey carried out by the researcher).

In addition to the dropout of students who entered through quotas (black, brown and indigenous), there is also dropout prior to entering the institution. In 2016, 64 places were made available for AF/PPI and only 42 students enrolled, that is, only 65% of the available places were filled. Let's see in the following graph:
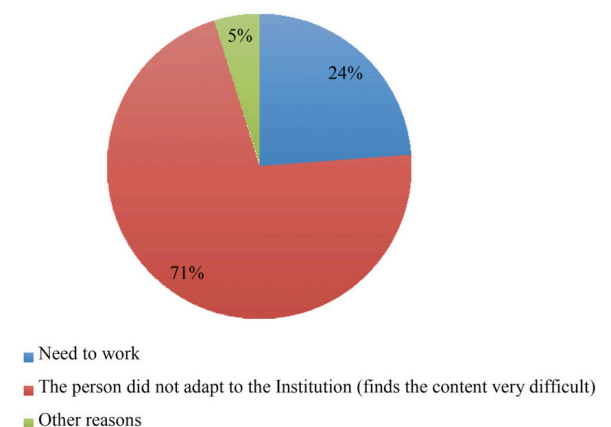
Graph 3: Evasion before entry -2016

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Source: CRA-IFRO Vilhena Campus (Survey carried out by the researcher).

During the data collection, a request was detected in which the student requests to leave the institution. In this document there is a field where the reason/justification for the student is dropping out of the institution is asked. It is an open question where the student can write what they want.
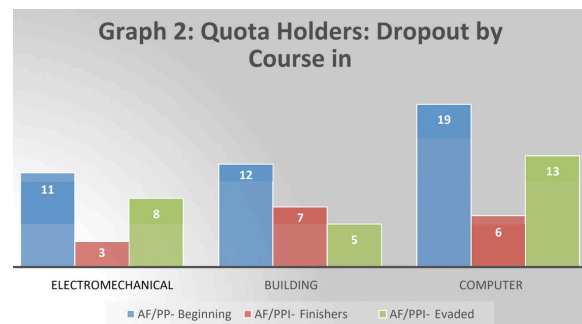
The most recurrent answers in the researched files of AF quota students (black, mixed race and indigenous) were: they left because they started working, or because they didn't adapt to the institution (they find the content very difficult).

Graph 4: Reasons for evasion

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Source: CRA-IFRO Campus Vilhena (Survey carried out by the researcher).

ANALYSIS AND DISCUSSION OF RESULTS

The data from the documentary research allows us to problematize the reasons for evasion at the IFRO campus Vilhena, taking into consideration, the two factors with higher percentages among quota holders, namely: they left because they started working, or because they did not adapt to the institution (they think it is too content difficult). In addition to considering the evasion of AF/PPI quota holders prior to entry, evidenced in the documentary research, a percentage of 35% of available vacancies were not filled.

SCHOOL DROPOUT OF AF/PPI RACIAL AND SOCIAL QUOTA STUDENTS AT IFRO CAMPUS VILHENA: THE WORK FACTOR

As we saw in the theoretical framework, the working classes, where the majority of technical course students come from, have their trajectory marked by urgency and material pressures, which can lead them to opt for work instead of study.

This research is ratified when we realize that in previous studies a similar reason for dropping out of technical courses was identified, for example, the study by Meira (2015) who conducted interviews with students who dropped out of three different classes of the same course in three semesters 2011/2, 2012/1 and 2012/2 respectively, demonstrates that the incompatibility of studies with work emerges as the biggest problem for dropout students.

At the IFRO Vilhena campus, the evasion of AF/PPI quota students seems to be in line with the data revealed in these studies cited as, of the 42 students who dropped out in 2016, 10 students (24%) revealed that the reason for leaving was related to difficulty in reconciling work with studies at the institution.

This motivational factor highlighted by evaded quota students corroborates what Felicetti & Morosini (2009) argue in their study on evasion "(...) school evasion in many cases is related to the needs of young people to work to help with the family's income, making with an increasing number of adolescents who leave classrooms every day" (p.35).

SCHOOL DROPOUT OF AF/PPI RACIAL AND SOCIAL QUOTA STUDENTS AT THE IFRO CAMPUS VILHENA: THE ADAPTATION FACTOR AND THE DIFFICULTY IN ASSIMILATING THE CONTENT

Regarding the issue of not adapting to the institution because you find the content very difficult, it is necessary to understand why this was so recurrent in the responses. Note that the student who enters the integrated technical courses at the IFRO campus Vilhena comes from a reality, in terms of academic content, very different from that which he finds at the institution.

According to SEDUC - State Department of Education of Rondônia -, in elementary school, from which the student comes, the curriculum has ten (10) subjects in the last five (05) years prior to joining the IFRO Vilhena campus. However, upon entering the IFRO Vilhena campus, the student is faced with an extensive curriculum, between fifteen (15) and sixteen (16) subjects in the 1st year of integrated technical high school, depending on the course chosen.

This issue is a reason for institutional reflection, as, according to data from the CRA, 50% of racial quota students who dropped out who entered in 2016 - from the electromechanics course, for example - dropped out in the same year, and the other 50% they escaped at the beginning of the following year.

Course	Dropout of racial quota students per year – Class/2016		
	2016	**2017**	**2018**
Building	40%	60%	0%
Electromechanics	50%	50%	0%
Computer	38,46%	38,46%	23,07%

Table 3: Dropout percentage of quota students per year – class of 2016

Source: CRA-IFRO Campus Vilhena (Survey carried out by the researcher).

The occurrence of dropouts in the first year and, at the latest, at the beginning of the second year, says a lot about the reasons given by these students when asking to leave school. Because, according to data collected from the SGA and the CRA, the majority of them had very low grades or failed or passed with the minimum required grades. This way, many left before the end of the first year to avoid failing, and others left at the beginning of the second year after failing.

From this perspective, the data presented are similar to the results obtained by Resende (2012), in his dissertation on "School dropout in the first year of integrated high school at IFSULDEMINAS - Campus Machado", revealed that the excess of subjects is a determining factor for the high rate of students dropping out after the first bimonthly assessments.

Grades and low performance frustrate students who are left with the impression of failure and do not see the possibility of recovery "(...) and decide to return to their original school where they report that they have a greater chance of recovery and approval. Almost everyone, from a state public school, states that teaching at the Federal Institute is very difficult and that they are not used to studying" (Resende, 2012, p.90).

At IFRO this becomes more evident when, in the Strategic Plan for Permanence and Success, (2016), referring to the qualitative indicators on the factors of evasion and failure detected through investigation with students, teachers and other employees in technical and undergraduate courses of IFRO, there are three (03) categories: 1- Internal Factors to IFRO; 2 - Factors External to IFRO and 3 - Individual Student Factors.

We highlight, from this institutional document, some of the reasons relating to the Internal Factors to IFRO and the Individual Factors of the Students that greatly corroborate the research results regarding the reasons for evasion. Regarding Internal Factors, we have: low performance of first-year students; learning difficulties (gaps in primary and secondary education); lack of pedagogical knowledge, teaching methodologies, and appropriate pedagogical tendencies, on the part of some teachers, especially those with a bachelor's degree.

Regarding Individual Factors, the institution's strategic planning identified, in 2016, the following problems that directly influenced the evasion of agreements with the actors involved: difficulty in adapting to the large number of disciplines; difficulty in adapting students to professional education; difficulty in the technical course – exact subjects; difficulty regarding the teaching method of some teachers; basic learning difficulties in subjects such as Mathematics, Physics, Chemistry and poor grades.

From this information, it is possible to see that the justification given by AF/PPI quota students for leaving the institution "did not adapt to the institution (finds the content very difficult)" reflects and is a summary of what the Strategic Plan for Permanence and Success of IFRO identified, in 2016, as some of the factors that lead to general student dropout, including quota students studying.

SCHOOL DROPOUT OF AF/PPI RACIAL AND SOCIAL QUOTA STUDENTS AT IFRO CAMPUS VILHENA BEFORE ENTRY

Another factor that the research highlighted is that, of the total vacancies available for AF/PPI quota students, in 2016, only 65% were filled and, of this percentage, no indigenous people entered, and the number of black people who joined is low and disproportionate to the number of vacancies. What it seems to us, according to the literature discussed in the theoretical framework, is that the school model that the IFRO campus Vilhena represents does not attract the attention of quota students, especially indigenous people – a group that, due to its cultural particularities, is not seen attracted to this environment.

The school has often offered repetitive, uninvolving and monotonous activities with an extensive curriculum of content, and with teachers who act as repositories of knowledge, disregarding the knowledge that students bring. The absence of teaching activities that involve them in the desire for learning, instead of attracting them, tends to push them away.

With regard to indigenous students, this seems obvious to me because, as a Social Worker at the IFRO campus Vilhena since 2013, I have had experiences that allow me to give my opinion on these issues that involve dropout, with the difficulties that students encounter in remaining at the institution, or even realizing that the institution does not fit into the way of life of some quota groups – in this case the indigenous people – not attracting them to join.

Throughout my work trajectory, I was able to notice, whether by listening or observing, that the few indigenous students who enter the IFRO campus Vilhena experience many difficulties in fitting into the school context of this Eurocentric model. Although we have several indigenous ethnicities close to the IFRO campus Vilhena, few participate in the selection process.

On a recent visit, in August 2021, to an indigenous village for professional intervention for a student who was underperforming and which also involved socioeconomic issues, I observed in detail some factors that caught my attention. In this context and within the scope of my intervention as a professional, I spent a good amount of time in the village also observing its dynamics.

I saw very young children (perhaps aged 3 to 4) with the freedom and autonomy to play and run through the trees and into the forest, as well as bathe in the river with dexterity incomparable to any non-indigenous child of the same age.

The culture is different. In the village, among the trees, forests and forests, they play and run, seeming as if there is nothing other than this free way of living. However, as students and away from this environment, they are shy. They barely speak. That's the problem. Because, due to the pedagogical training that teachers receive in their degrees, they tend to treat all students equally, when they must treat them differently, providing more opportunities for intercultural interaction.

I realized that indigenous people, children and teenagers, in the village have all the time to play and study at a different pace. However, the traditional school (in this case the IFRO campus Vilhena) has its own conventions in a Western concept, within its own space, with its own linear desks, rites and times. The experiences they lived in the village, where the times, ways and rites are typical of their worldview and, based on this, they build their science in their process of reading the world.

FINAL CONSIDERATIONS

School dropout is a serious and national problem, and is present in almost all educational institutions in the country. And in secondary technical professional education it is no different: although the number of places has expanded in recent years, this has been the target of the phenomenon of school dropout.

The research indicates that the Vilhena campus recorded an average dropout rate of quota students in the three courses surveyed of 60.08% in the classes that entered in 2016 and, analyzing each of the technical courses, it is possible to take a numerical survey of the specific dropout rate for each course - in which it was possible to verify that one of the technical courses (electromechanics) reached a 72% dropout rate.

And unfortunately, these significant cases of evasion due to "not adapting to the institution because they find the content difficult" on the part of this public can translate into silence in dealing with ethnic-racial diversity in education or, as Andres (2003) says, cultural color blindness by many teachers. This occurs when these actors involved in the teaching-learning process do not see the differences that exist between students, treating them with an equality that effectively does not exist. There is, perhaps, only in the imagination that there is an ideal student, a student who has no learning difficulties, no socioeconomic or sociocultural issues involved.

Therefore, we leave as an intervention proposal some ideas that can be implemented to reduce dropout rates among AF/PPI quota students, namely:

THE SCHOOL AND THE INTERMULTICULTURAL TEACHER: PROPOSAL FOR TEACHER TRAINING:

The IFRO Vilhena campus could promote a continuing education course for its teachers with a focus on intermulticulturalism, so that this is not perceived merely as an intervention of a welfare nature, or even as a set of activities permeated with "academicism" and dissociated from school and the actual teacher for whom they are intended. In this sense, we defend, from an intermulticultural perspective, the continued training of teachers, valuing different identities.

To this end, we suggest that this training is not mandatory for teachers and that it is capable of inserting teachers as active actors in the teaching and learning process, taking into consideration, their identities and the cultural diversity in which they are inserted with the intention of transforming them. them also in continuous researchers of the reality of their students.

The curricular structure of this training needs to prioritize reflection by educators on their identity, on specific local knowledge and, also, on how language can act as a factor in silencing minority and local cultures, seeking to understand the relationships between school knowledge, culture and language.

SPACE FOR DIALOGUE TO CREATE THE CURRICULUM FOR TECHNICAL COURSES INTEGRATED INTO SECONDARY EDUCATION AT IFRO CAMPUS: VILHENA:

The IFRO Vilhena campus can open up space for intermulticultural dialogue with the entire academic community, listening to parents, students, teachers, administrative technicians, directors and coordinators about the formation of the school curriculum - so

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that the institution becomes a social space, sensitive to history and to local culture, as well as an environment very close to the students' daily reality.

RECONCILING WORK AND SCHOOL:

The IFRO Vilhena campus can rethink the daily class schedule, looking for ways to alleviate the difficulties faced by students who need to combine work and study, including increasing the duration of the course could be an option that makes it possible to include these students.

It is also possible to think about reevaluating the course offering shift, because the courses are offered during the day, when a large part of the students need to work and, possibly, the night shift could be a strategy that the IFRO campus Vilhena could consider, if seek to understand the reality of this student in order to understand it better.

These actions can be fundamental from the perspective of a school that includes, that listens to and values diversity, and that wants to learn how to work with everyone in a heterogeneous way, as each quota student who enters the IFRO campus Vilhena has their own history in their own context and single.

According to the results presented in the research, if the IFRO campus Vilhena allows itself to carry out self-reflection and truly intend to be an inclusive school, it is necessary, according to Andrês (2003, p.59), "(...) consider the diversity of the school population by looking for ways to work with all students (...)".

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