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ABSTRACT

This article was presented at the "I Jornada Histórico: Conflitos Teóricas Lutas e Lugars" – Table 2: "Professor Historian: Strategies of Teaching", proposed by the Academic Center of History of the History Course of the Vale do Acaraú State University (UVA) held in May 2022. The questions addressed were thought from the reflections made with students of the first semester in the classes of "Methodology of Scientific Work" when it was reflected on the problems and solutions that modern science has posed to humanity, and how this "humanity" represented here by some

personalities who expressed their dissatisfactions publicly, therefore, how this humanity tensions changes in political paradigms, social, cultural and consequently scientific. The teaching of History stands out for being one of the fields of investigation that presents itself as a social and state problem, to deal with collective memory. It was sought, in this way, through research in critical bibliography, to understand how the science of History produces historical consciousness and for whom it produces. It is concluded that science is present in society, but most people are not attentive to the scientific and cultural production that it represents while proposing a different way of dealing with the university and school curriculum.

Keywords: Modern science, Social memory, Interdisciplinary Curriculum.

1 INTRODUCTION

In this article we will bring some reflections regarding the teaching of history and how the school sciences, in general, are placed in the school curriculum without connection with human experiences, nor between them; above all, without connection with human needs in time, as if the sciences had arisen by the will of the gods. On the other hand, without reflecting on the reasons why not all people complete basic school and become interested in science, and why women are absent in much of the scientific time, and in this sense, science presents itself with color, privileged social class, and sex, even if there are wonderful exceptions. Therefore, as if science were a matter of metaphysics or the exceptionalities of the brain.

We are left wondering, why does the school suffer from this disconnect? Perhaps because it was considered, or rather, was it transformed into a reproducer and not a producer of knowledge? And what problem does that cause? We believe that one of the problems is that science ceases to be attractive as it should be, to be important in everyday school life as it should be, since children and young people are not taught to ask questions and investigate the answers, only to admire, so to speak, those who have gone through university learning to reproduce this system of waste that has been the public school.

This is an idea that has already been the subject of analysis since the renovation proposals that the New School brought. I do not intend to enter into its theoretical and practical framework, nor can I in this very introductory text. I've just been trying to reflect on it, from the perspective of finding a place at the table of colleagues in basic education for the outlets we are all looking for.

We had the opportunity to discuss these issues with the Methodology of Scientific Work classes in 2022 when we sought to dialogue about how society perceives science or how it is perceived in everyday social life.

2 THE PROBLEM

Considering the reflections of Santos in the work "A Discourse on the Sciences", when this author defends a new scientific paradigm

In the emerging paradigm, the autobiographical and self-referential character of science is fully assumed. Modern science has bequeathed to us a functional knowledge of the world that has greatly broadened our prospects for survival. Today it is not so much about surviving as knowing how to live. For this, we need another form of knowledge, a comprehensive and intimate knowledge that does not separate us but unites us personally to what we study. The uncertainty of knowledge, which modern science has always seen as a technical limitation destined to successive overcoming, becomes the key to understanding a world that more than controlled has to be contemplated. [...] The science of the emerging paradigm is more contemplative than active. The quality of knowledge is measured less by what it controls or makes work in the outside world than by the personal satisfaction it gives to those who access and share it. (SANTOS, 2008, p. 85-86).

The question posed to the students as if it were new was: how does modern science appear in our lives? This a question that can be considered even puerile because there is a very visible materiality, quite palpable concerning the products of modern science. After all, when observing engineering, pharmacy, medicine, psychology, pedagogy, political science, and architecture, there is materiality in scientific production, regarding the result of research in the various areas of knowledge that covers not only the requirements of industry or economics, of biopolitics,¹ however, it mainly covers social needs.

However, what about social recognition, how does society perceive science, perceive scientific production?

About everyday things that we all know without needing many explanations such as the medications purchased in pharmacies, especially those that need a prescription, or medical therapies, vaccinations, what is taught in schools, food diets, how industry and people pollute the environment, or the production of engineering with calculations that move vehicles either in the air, or on earth. The products we use in building our homes, how TV, film, and the Internet enter our homes, how are all these things that need experts perceived socially?

¹ We remember Foucault in *The Birth of Biopolitics*: course given at the Collège de France (1978-1979) (2008)

To bring a more common example, let's look at the construction techniques that a mason uses. Are they practices assimilated in the experience and daily experimentations of the long duration passed down by the generations of masons, or do they derive from orientations and courses given by engineers in the constructions where they work?

And concerning the types of bricks, tiles, and mortar, are revealing of the modern technological changes of research or the work of masons and building servants, of what they tested, observed, and accomplished, reverberating in changes in their practical-professional life and the construction industry? Are the masons aware of the studies that have been carried out that have transformed wooden bridges into concrete bridges and that have taken from the millennial artisan the authorship of the technologies of civil construction?

What has changed in the essence of the brick produced in potteries that are still manufactured by Brazilian rural areas with that produced in modern brick factories? What are the chemical compositions of the two? How long did it take to make thousands of handmade bricks, how many people did it employ, and how were they transported? Were the buildings more or less safe when they only had this technology? What other technologies are being forgotten and which new ones are being acquired?

And what is known about this professional, the bricklayer, how he keeps working without often having completed elementary school? Or worse, without often earning enough so that you can free up your children for the necessary schooling? Is this a question of modern science? Is it possible to make a relationship between modern scientific production and urban poverty? ² How has science collaborated with the multiplication of populations³ versus urban poverty? What is the relationship between scientific knowledge and its technologies with school dropout?

And a farmer? Subsistence agriculture largely sustains the Brazilian urban population according to the IBGE, with a technology perhaps prehistoric because it comprises a family organization that includes even children in some cases, while it is observed, for example, in the northern region of Ceará a successful monoculture of coconut, cashew nuts, among other products for export. However, concerning subsistence agriculture it is not very clear what kind of technical-scientific intervention it undergoes when the people involved choose seeds, prepare the land, plant, maintain the gardens, control pests, harvest and store before and after taking to the fairs.

By the instruments and ways of doing throughout the process, the impression it leaves is that this intervention has been modernized almost imperceptibly. The techniques and technologies used by

² For the concept of poverty, we think of the issues raised by Milton Santos in "Urban Poverty" (2009)

³ I am referring to all living populations of all species that cannot be mistreated.

farmers come more from the customs and experience of generations of farmers, than from the propositions of agronomy, for example.

Despite this, it is possible to say that science and new technologies are present everywhere revolutionizing customs and social practices, and consequently, consumer desires, to the point of no longer believing that one lived in Brazilian cities of the twentieth century, using as a water filter a cotton cloth placed in the mouth of a pot⁴. Therefore, water that did not arrive through the pipes directly to the residences came from some water tank with use standardized by a municipal secretariat,⁵ however, arrived through the heads of people and water loads carried out by jegues trains, extracted from cacimbas of rivers, streams and ponds in the rainy season, and in the summer, from the cacimbões kept on the lands of farmers or in the backyards of those who could build them.

If we think about scientific production we can accept the idea that modern science and its technologies have revolutionized the world as already highlighted, to the point of no longer believing that medicine has already used techniques today transformed into granny recipes. For anywhere in the Western world it was common for doctors to suggest for the cure of tuberculosis, for example, rest, to withdraw from urban life and strengthening oneself with fresh air, milk, soups, and teas, which sometimes even relieved the symptoms depending on the advance of the disease, however, until the vaccine and penicillin were invented, and mass vaccination, This therapy offered no chance of recovery to the patients. People continue to die of tuberculosis, however, not for the same reasons.

So, if the products of modern science are palpable, concrete, consolidated, why do they still cause doubts and denial like the one we are experiencing with the covid-19 epidemic? What is the role of the school with its curriculum that has been transformed into the main vehicle of popularization of some modern scientific fields?

In the present Brazil, there is the "universalization" of admission to elementary school and the eradication of illiteracy for children and adolescents, although there is a high percentage of almost 5% that is out of school and that, on average, only 25% of young people who entered elementary school reach public high school⁶. The results of assessments such as those of the Programme for International Student Assessment (PISA) present strong indications of how much the school has been somewhat at odds with modern science.⁷ A very complex issue that we will not be able to explore here.

⁴ Cf. the dictionary of Porto Editora online, "Large clay vessel intended to contain liquids". Available at: <<https://www.portoeditora.pt/apps/app-dlp>>. Accessed Apr. 2022.

⁵ See the chapter "The city is Transformed" of the book "The Paths of the Sun: crossing paths in the city darkens in Sight (rural-city migration) (Adrião, 2017).

⁶ Cf. the National Curriculum Parameters – High School, part 1 – legal bases, published by MEC in 2000.

⁷ See the article STRANDS ON LARGE-SCALE EVALUATION AND EDUCATIONAL POLICY: POSSIBLE GAPS TO BE FILLED by Emilly Gonzales Jolandek et al., published in *Valore Magazine*, Volta Redonda, 3 (Special Edition): 390-402., 2018.

3 THE PLACE OF MEMORY

In our specific case, the science of history, what is the tangible product of the science of history or what does it produce of visible, solid, respectable, that deserves social recognition? More clearly, what produces history?

It is good to remember that this question has already been asked and answered. To quote Certeau in the article "The Historical Operation" we see the following: "What manufactures the historian when he 'makes history'? What do you work on? What does it produce? [...] Going out into the street, one wonders: what is this work? I wonder about the enigmatic relationship I establish with present society and with death, through the mediation of technical activities. (Id., 1995, p. 17).

Does this relationship that we establish with society in historiographic production collaborate with the preservation of memory? What memory? Or perhaps the question is: does the relationship that society establishes with itself and with memory guide the production of historical knowledge? How has historical knowledge dialogued with social identities? If we were to vaccinate people against the virus of forgetfulness, what would be on the agenda? What mutations would the virus undergo?

Marquez in "One Hundred Years of Solitude" reflects on living with the forgetfulness caused by the "disease of insomnia". In this sense, he proposed some solutions or "formulas" for living with this dangerous disease: first, writing the name of objects and people and everything that was part of their meanings, then making it clear that it was a very difficult resource of continuity due to the lack of objectivity that kept names and meanings, not to mention that if all people lost their memory, At some point she would also be oblivion. The solution would be the "memory machine." (MARQUEZ, 2019, p. 46) Could we interpret history as this serious illness that he proposes to forget with his writing?

⁸ We cannot delve into this debate at this time, but we must agree that the writing of history is a place of oblivion rather than remembrance.

Certeau (1995, p. 22) argued that: "In history, every 'doctrine' that rejects its relationship with society is abstract. In so doing, it disowns that in function of what it is elaborated upon. It suffers, then, the effects of distortion due to the elimination of what situates it [...]". In this perspective, can it be said that history has refused a more complex relationship with society because it has been constituted in a narrative of rulers and their interests?

Cunha (2001, p. 6) draws attention to the fact that: "Although it appears in the determining equation of Brazil, both cultural and the constitution of the people, the idea of the three races, strangely, only one appears located as possessor and depository of civilizing process." If we consider that the

⁸ Cf. NORA, Pierre. *Between Memory and History: the problematic of Places*. Trad. Yara Aun Khoury. History Project. St. Paul, vol. 10, p. 7-28, dec. 1993.

Brazilian historiographic parameters were also propositions of the colonizers, how could our historical writing have been made different and insured to give way to the diversity of memory?

However, Nascimento (1980, p. 45-46) quoting Diop reminded us "that a system of human or historical science for Africa" cannot start from the ways of doing science in and of the West. He radicalizes by arguing that "the most important thing is never to start from the existing scientific path", because: "The reasons for this a scientism are obvious, since much of 'science' has proven itself only as an instrument of distortion, oppression, and alienation." He advocates, therefore, that we can see science in another orientation than that of the Westerners, because

[...] it is appropriate to insist on this point: African cultures, in addition to containing their intrinsic and valuable science, also offer a variety of necessary wisdom pertinent to our organic and historical existence. The least that can be said is that it would be a waste to refuse the valid foundations of our ancestors. They are the spirit and substance of our tomorrow [...]. (BIRTH, 1980, p. 46).

A circumstance affects not only African and Afro-descendant peoples, however, it is also a problem of the original peoples who are still under colonialism. It is a problem of the various indigenous peoples who resist not only defending their bodies united to the other bodies that make up the Earth, but with one of the most important elements that constitute us as people, memory.

We highlight in this sense this well-known account of Krenak (2018, p. 7)

The first time I landed at Lisbon airport, I had a strange feeling. For more than fifty years, I avoided crossing the ocean for emotional and historical reasons. I didn't think I had much to talk about with the Portuguese—not that this was a big deal, but it was something I avoided. When it was five hundred years since the crossing of Cabral and Company, I refused an invitation to come to Portugal. I said, 'This is a typical Portuguese party, you are going to celebrate the invasion of my corner of the world. I won't, no.' But I didn't turn it into a brawl and think, 'Let's see what happens in the future.'

It can be said that the historical consciousness of the indigenous peoples represented here in this excerpt from the book "Ideas to Postpone the End of the World" did not allow itself to be colonized. The indigenous know that their survival also depends on the preservation of their memories.

And why is this issue important? Because we would like to highlight the historical consciousness defended by Nascimento above, of the choices that are made from this consciousness and its relationship with the science of history.

Can it be said that Krenak's historical consciousness comes from the historical science taught in schools or from university research? To some extent perhaps because after all, he had his dose of schooling. Nevertheless, his biographers place him as an environmentalist, philosopher, writer, journalist, and poet, in this way, his historical consciousness has several sources, and possibilities that add to the struggle to which he inserts himself in defense of his people.

Now, let's look at Jesus (2014, p. 121)

September 14.... Today is the day of the Passover of Moysés. The God of the Jews. That freed the Jews to this day. Black is persecuted because its skin is the color of the night. And the Jew because he is intelligent. Moyses when he saw the Jews barefoot and rotten prayed for God to give them comfort and riches. That's why Jews are almost all rich.
We blacks did not have a prophet to pray for us.

This is an excerpt from the book "Quarto de Despejo: diário de uma favelada" by Carolina Maria de Jesus, writer, poet, paper collector, resident of the city of São Paulo who was "discovered" by the journalist Audálio Dantas while reporting in the "favela of Canindé", located on the banks of the Tietê in this city. When this journalist came across Jesus and learned his written accounts in diary form about his experiences in São Paulo, but especially in the favela where he lived, he raised his diary in 1960 to one of the most read books in the world published in 13 languages. Possibility that, anyone who has read the book knows that it was one of her goals, she wanted the discrimination she suffered to be known through the publication of her book.

Can it be said that the historical consciousness of this author so original comes from the school studying History? His biographers point out that his school career was only 2 years. In this sense, their historical consciousness cannot be compared with that acquired in the school pews. Not even if she had studied enough, because the consciousness that is acquired in school is of another order, according to Rüsen "one can resort to typological differentiations of historical learning in the scope of didactics, and, with this, elaborate a typology of the forms of historical learning, which can be used as an ideal-typical instrument for the analysis and interpretation of concrete learning processes." (Id., 2011, p. 45)

The studies of this author at first appear as a formula to be followed, a method that would easily find its objectives, as if historical consciousness could be quantified, as if we were all talking about the same place, with the same past, with the same present, in turn, with the same perspective of the future in a time that would obey a material order.

However, before he points out

As such appropriation occurs through interactions, historical knowledge, hypothetically pre-delineated and empirically acquired, must still be formatted, making it questionable and negotiable intersubjectively, to finally become, in this way, an element of a discourse, in which the historical identity of the subjects who interact with each other is constructed. (Id., 2011, p. 44).

Therefore, for Rüsen

In the form of learning of genetic construction of the meaning of temporal experience will be employed temporal experiences in temporalizations of the very orientation of actions. The subjects learn, in the productive acquisition of historical experience, to consider their self-relation as dynamic and temporal. They understand their identity as 'development' or as 'formation', and at the same time, with this, they learn to temporally orient their own practical

life in such a way that they can productively employ the characteristic asymmetry between experience of the past and expectation of the future for the modern world in the directional determinations of practical life itself. (*Ibid.*, p. 46).

This author poses important and necessary problems for us to think about the production of the science of history, since part of this production happens in the classroom in the educational action that follows a curricular and cultural order, in the type of positive or negative identification that the teaching of history can provide. However, many other parts happen outside of it, as he points out.

Thus, perhaps the main issue to be reflected when reading the problem posed by this author and the aforementioned authors is to understand that the teaching of history is not the only teaching in school where historical consciousness is elaborated and relates to human actions in time. Added to the historical knowledge are the other knowledge taught in school and the knowledge that comes from experiences and that, therefore, corroborate with historical consciousness and memory. Knowledge that comes as already considered with the accounts of Krenak and Jesus, from the most dissimilar sources, which, the historian circumscribed to the texts, will never reach.

However, what if we start to put this everyday mathematics as a real problem in the daily life of school classes to learn to read, interpret, multiply, divide? We believe that mathematics brought from social experience or official policy could perhaps solve the longed-for proficiency in mathematics. Because it can be a good way to understand how the historical consciousness of those who have not complied with school time happens, after all, it can be a wonderful exercise to form sets with what we lack: people, things, places, cultures, territories. What mathematics made up a black territory in colonial Brazil, what mathematics compose them in the present?

Social time is an incredibly interesting mathematical problem. To speak of time is to speak of simultaneities, of relations, of who is inside, of who is outside, or of who has stayed inside, of who has been outside. Of how many sets we can form with what constitutes our past, our present, is to speak of what has been lived or lived, felt, dreamed, imagined also, therefore, is to speak of inclusion and exclusion of possibilities both material and immaterial. What is being formulated at the same time is math problems, although here it is day and there it is night, even more so. How to explain these relationships and quantify them within diverse and adverse contexts?

I conclude that studying history goes through human mathematics in time, by what it adds or subtracts, just as it passes through other sciences.

In this sense, if human experiences are presented between numbers that subtract and numbers that add up, numbers that divide and numbers that multiply, numbers that clarify and numbers that confuse, even numbers and odd numbers, numbers that equate, relativize, devalue, overvalue, that, in this way, place human experiences in their times, while leaving traces, fragments of memories which we do not need to dig too deep for the shards to jump to the eyes and turn into numbers, places,

positions, government and personal projects as well. For the fragments are representative of circumstances of the past, they prove in which culture or contexts they were immersed: age, place, technique, technology, factory, industry, social and cultural values, or the goal that highlights the political enterprise.

Determinate or indeterminate equation problems? Who names, clarifies, conceptualizes, erases, silences the numbers of the lives that matter or those that can be subtracted and made remains? Lives of cities, nations, number of living, number of dead, children, youth, adults. Biopolicies and investments of governments, where it is left, where it is lacking; statistics? We can perceive it this way, where the numbers seem to play with pain or joy, when they play with jumping from houses and eating the remaining stones at once.

Nevertheless, mathematicians simplify the understanding or do not even seek the contexts of the problems, of the numbers in which the products are implicated. Products represent other numbers that are presented only as results of calculations. Mathematicians are not required to understand that the results are aligned with the social, historical, cultural consciousness of their time and that the past time is "respected", that the past is not judged. No "beware" of resentments is required when mathematicians analyze quantities that should be understood in the course of history, especially those that are left, lacked, or those who have won and those who have lost, those who have been excluded and those who have been included. No one asks the scholars of mathematics on which side they stand when they present negative numbers as if they were positive, no matter how the deaths, losses, gains, equations of wars, colonizations, migrations, epidemics, extermination policies are presented, it is up to historians.

Numbers that remake historical memory, states, geography, societies, politics, economics. Indeed, if it remains for history to investigate, to reflect, to make it understood, is this our product, the product of the science of history? What about the other sciences present in the school?

How to deal with a knowledge that proposes the construction of identities from numbers that only interested one side? We need to conclude that if there is a methodological error, it lies in not knowing how to deal with the natural interdisciplinarity that the sciences present so that "situations – problems" linked to the ⁹ contexts present in everyday mathematics that would collaborate with the conceptual understanding of the students arise.

A teaching of history in dialogue with the teaching of mathematics could still work the feelings, how much were the feelings of enslaved peoples worth? At the time nothing, and today, what value do

⁹ Núñez and other authors argued agreeing with the psychology of learning developed by P. Ya. Galperin that knowledge happens by the formation of concepts that in turn is facilitated when the teacher or the teacher gets the students to develop problem-situations with the concepts apprehended in the learning process that is not natural, is to happen with the planning of the teaching work that must accompany the phases of learning.

we give them, what value do they give their descendants? I am curious to know how one can measure longing, the joy of victory, the sadness of defeat? Joy, sadness, anger, horror, revulsion, having for example political actions as interlocutors? A more reflective historical awareness of the past, or the present, would probably be ensured.

Therefore, if we start to work in an interdisciplinary way I would propose a dialogue with mathematicians. We need to objectively understand how sums enter our lives. The subtractions, the divisions, multiplications, equations. How many important sources of memory they produce, mean, mediate, so that they can be used so that school education becomes more interesting, for those who have in their past the mark of geographical, mathematical, historical, artistic, philosophical, biological subtraction, may perhaps stop evading school.

In this sense, we can ask, what is a social, political, economic set? Thus, if we use the concepts that make up the sets, if we use the language of sets, or the language of conjunction and even the conjugation of things, people, places, events, goals, desires, tensions, projects, dreams, what kind of result would we obtain in learning to read and write, for example? How do immaterial things add up, how can we measure them? How do the disjunctions of sets that have made or make opposite paths happen although in the same direction, with the mathematical objective of stopping in the same territory?

How many mathematical equations could result in the kidnapping of Africans to Brazil in the centuries following the arrival of the modern colonial enterprise? How many combinations of numbers could we take? Sorry, but this topic interests us. So who stayed out, who stayed in, how many died on the way? How much did the colonial enterprise cost the sets and subsets that formed as the centuries went by? How many embarked on the African coast, how many arrived on the Brazilian coast? How many intersections, fractions, equations have you derived in reviewing losses and gains? How many conjunctions and disjunctions can be analyzed from the first slave ship that docked in Brazil when compared to what remained on May 13, 1888?

Santos (2022) in a class entitled "Decolonizing History", transmitted by the Center for Social Studies of the University of Coimbra through Youtube, presented some propositions and criticisms for the writing of history, pointing out that the writing of history ends up being little socially relevant in the sense of who it represents. In this way, he argued that: "in addition to many other things that divide us and unite us, societies are divided between two poles or groups of people: those who do not want to remember and those who cannot forget."

"The first group looks at the past and says, it's true, there was a lot of violence, a lot of suffering, but in the end it was worth it, we're fine, we just have to look to the future." For him this group already lives the future because it experiences the advantages of the achievements of the past and does not care

about the negative numbers, since it benefits from them. However, "the second group, the vanquished group, has the past as something that cannot be forgotten. It is a past that was experienced together, in common with the winning group, however, in a very different way", it is not about the same memory, nor the same past, it is another temporality. Redundando, "the past for those who have been plundered, humiliated, defeated, cannot be seen in the same way, cannot be simply forgotten" (SANTOS, 2022)

See how we have an interesting math problem to solve! For Santos the past of those who represent the "winners" begins to naturalize the problems that arise, it is a naturalized past because it is a past that justifies the present and present that in turn justifies the past. Because this group argues that things happened as they did because there was no way they could be otherwise. Here we have again a mathematical parable for: how could a situation that subjects entire populations to the ditch of the wounded and dead occur any differently? It can be an exercise in literature too!

Therefore, for Santos (2022) the past of the segments "defeated by history" cannot be simply forgotten. He is not dead, memory is not dead. This memory is renewed, its function is not to let us forget the injustices, the losses, the dead, even because, in the Brazilian case, we live the very harsh consequences of this past. Thus, this author points out, "for those who stayed away from the distribution of the riches and glories of the past, this cannot be forgotten because it has not passed, it is present in the lives of the survivors."

Remembering that we are talking about diverse experiences that constitute social memory, however, it is not possible to put in the same equation this memory, it forms different sets. Although memory becomes often confused fragments in the relation of alterity with time, however, the defeated groups lived in a certain way a non-relation of alterity with time, in the face of displacements, expropriations and silencing.¹⁰

The historical consciousness of this part of history, taking as an example the two mentioned above Krenak and Jesus, necessarily moves in such a way as to make clear its dissatisfaction with the past. Not that the historical consciousness or the memory of the groups that have been silenced does not suffer from inconsistencies, perhaps seeking a truth or a memory that favors them in the face of a reality always very complex and always renewed by the present, another issue addressed by Santos (2022) in the referred class transmitted we repeat, by YouTube. However, these ambiguities are collaborated by the struggle against silencing, undoubtedly in the colonial enterprise cited as an example by the author, considering here, the representative narratives that we mentioned before, which passed into history as if they had no right to memory, the records are mostly exogenous, therefore, from outside their experiences and punctual.

¹⁰ About seeing Franz Fanon's "Black Skin, White Masks".

The materiality of memory in our case, celebrates the winners, communicates their vision, their perspective. The material memory of the peoples expropriated by the colonial enterprise suffered from dispossession, because in some cases it was not produced, it remained only in the desire and in the struggle carried out for the dead, in the way they passed into history.

Nevertheless, we are talking about the historical consciousness that represents those who have been silenced circumstantially, who know that they need to fight so that the past is not repeated, so that "the end of the world is postponed", warned by Krenak, because for those who consider this a nonsense, it is necessary to remember that the end of the world has been postponed a few times for the subalternized peoples to make clear their place in the world and their struggle. In any case, we must not forget that there is a historical debt, of the production of the writing of history that reverberates in the school curriculum with these peoples.

Yesterday Professor Gleidiane Ferreira reminded us about this possibility, of the criticism that has been made to the militants of oral history, for example, because they came out defending the possibility of "giving voice to the vanquished", in the face of the difficulties of reconstituting the past concerning some groups, or in the face of the difficulty of the materiality of their memories. That's because the teacher reminded us "that we don't have to give anyone a voice, people can seek to put themselves the way they want to put themselves; And so you have done it?"

I ask, and in doing so are these people or peoples securing their place in the writing of history and the school curriculum, and therefore that one studies their past and their present?

It is important to remember that it is not so simple, unless they can write their books, because only then do they have the opportunity to include, however, directed to their historical knowledge, in their schools, a solution practiced even in Brazil. The Brazilian ¹¹ curricular policy, especially concerning historical studies for the basic school permeates the governmental interests to the point of being the only curricular topic that deserves to be highlighted in the LDB/1996, because in article 26 paragraph 4 it underlines: "The teaching of the History of Brazil will take into account the contributions of the different cultures and ethnicities for the formation of the Brazilian people, especially of the indigenous, African and European matrices." (BRAZIL, 2017, P. 20).

However, as already pointed out above, this recurrent defense did not serve to guide research so that indigenous, African and Afro-descendant people were in an equation of inequality in the writing of history and, in turn, in school and university curricula.

Without an epistemological review outside the historiographical scope as proposed by the aforementioned Nascimento (1980); Cunha (2001); Boaventura (2020; 2022), without guaranteeing

¹¹ Regarding see the article by Henrique Cunha Jr. Africanity, Afro-descent Education. Important research of SILVA, Adriane Costa da. Didactic Versions of Indigenous History (1870-1950). Master's Thesis. (Graduate Program Faculty of Education) University of São Paulo, São Paulo, 200, 153p.

curricular autonomy, even with the curricular guidelines expressed in laws 10,639/200 and 11,645/2008, we will probably not see substantial changes in curricula anytime soon, because we are also talking about disputes over historical memory.

In this perspective, the history curriculum, both university and basic school is in correlation with the choices of research that are the autonomy of researchers and researchers, but on the other hand, schools depend on some technologies to function as textbooks, in this are emerging other interlocutions such as the companies producing textbooks, external evaluations etc.

In this perspective, we must not forget these complexities that constitute the Brazilian educational and scientific policy.

4 ABOUT WHAT THE STORY PRODUCES

Yesterday we heard our colleagues highlight that those who study history need to assume a critical posture of action, of intervention in society. If we agree with this proposition, and there is no reason not to agree, what would this intervention look like? It can't stay in discursive abstraction.

When Rüsen (2011) points out as already mentioned above that "such appropriation occurs by interactions, historical knowledge, must still be formatted, making questionable and negotiable intersubjectively, to finally become, in this way, an element of a discourse, in which the historical identity of the subjects who interact with each other is constructed," he is reminding us that there are different types of historical consciousness depending, therefore, from what Santos (2022) pointed out in the class alluded to, when it is perceived that the consciousness of the winning groups is on one side and the consciousness of the subalternized groups is on the other.

For Rüsen (2011) thinking about historical practice in teaching and research is fundamental because we can find the key with which we can complete our goal, what we do and how we do it. However, if we think about social inequalities, social inequities, the problem remains. If historical consciousness is one of the trump cards of historical science, it is necessary to rethink how we have worked because this consciousness does not seem imbued with revolutionary principles as Professor Karnal warned in one of his public lectures posted on Youtube on the teaching of history, when he points out that we have done exactly the opposite.

According to Cara (2019) in an article entitled *Against barbarism, the right to education*

[...] it is possible to affirm that Education is the appropriation of culture, of everything that the human being has created and creates beyond nature. Communities, societies, states, languages, languages, values, religions, arts, sciences, sports, democracy (or why not regimes and political practices?) and all other forms of deliberation and organization of public administration and power; in short, everything that is created by human beings can be called culture and are living expressions of the history of a people, of some peoples, of many peoples and, in some cases, of all humanity. (CARA, 2019, p. 26).

In this sense, in agreeing with this author, we are pointing out that "everything that is created by humans and humans can be called culture and are living expressions of the history of a people, or many peoples." That said, can we ask what we have studied and what have we taught that goes in this perspective? If we go further and remember that this cultural production is temporal, in this way, what the peoples produced in the past tense was changing, we will easily understand that we have studied very little of what humanity has produced up to the present.

It can be deduced that the things produced by humanity are so many, there were so many that one cannot study everything that was produced in the past, except everything that is produced in the present, one must make choices. Therefore, not all things thought and accomplished by humanity fit in the school and university curricula, in the specific case of history, not everything fits in the history programs either of the basic school or the university.

However, if we think of curricula as fruits of choices of educational authorities, we will easily conclude that we are dealing with a system of choices that involves the curricular guidelines coming from the Ministry of Education and education departments, plus the teaching choices. Moreover, it can be considered that the curricular proposal is mainly a teacher choice. As Arroyo reminds us, it's about

The same logic that has been operating, sacrificing for centuries the different collectives thought of as deficient. The construction of the civilized, cultured, literate, modern nation demanded sacrificing the collectives thought uneducated, primitive, illiterate, backward (inurban). How many exterminations justified in defense of civilization and education. (2013, p. 65).

To better situate the issue, we are dealing with a system of power that chooses what one should learn, why one should learn, and even more, how one should learn. Remembering that, it is with the teaching of history since it was implemented with the creation of the Pedro II College in 1837, that the defenses of what to teach and to whom begin, aiming to institute Brazilian civility.

We are dealing with a powerful system of choices, which involves us all because one of the devices of power that it mobilizes, is the naturalization of these choices. Why teach this and not that, why study this and not that, and therefore why research this and not that?

Imagine if the school stopped teaching about Greek democracy, about the disputes in the Greek city-states, about Alexander's empire, the Roman empire, the barbarian invasions, about the Byzantine empire, imagine if children can fail to learn about how far the Portuguese empire went, the Spanish domination, about the Enlightenment, the Protestant Reformation, about the English revolution, the French revolution, the European industrial revolution, about how the world became Christian, capitalism, socialism, the empire of Brazil, even empires are invented?

But someone will say, this criticism is overcome because one no longer studies how the "scholastic men"¹² are other paradigms. We will say, yes, we still study like the "men of escol" and we still learn this colonizing framework, and we still teach this "universal" curriculum, and for this we use various justifications, some of which are unintelligible because the reforms cannot even think of removing European problems from the history curriculum. Recently I heard from a teacher as justification "that this is our field of action, if we do not defend it who will do it?"

I ask, why is this our field of action and action, of curricular political choice? Why do the history curriculum and history studies need to carry this cultural and civilizing affiliation? Let's look at us here, what is our research? Why can't we teach and learn more about what we research and about what our students want to learn, to research?

Fanon in his book *Black Skin, White Masks* (2008) drew attention to racism that can be read as a language, in turn, can history be read as a language? And as a language what does it teach us? What does the past teach us? What does human movement in time put us in? What does the historiographical movement teach us? Why do we fear our learning? Why don't we stand up for what we've learned, what we've concluded from our research?

5 CONSIDERATIONS FOR OTHER REFLECTIONS

If today we could suggest a curriculum, we would ask like Pacheco, "What do you want to learn?" If we were asked this question we would answer: everything that is outside the traditional scope, when there would be no lack of government policy and social struggle.

We would also have to suggest that the Vale do Acaraú State University to which we affiliate needs a decolonized epistemological change.

UVA could be a prominent university if it had an identity of its own. I ask, why do Brazilian universities need to defend standardized curricula? Why can't UVA organize its lines of research to respond to local interests, while adding national and international propositions as well? Why do history courses, in our specific case, need to defend the same curriculum? What could the History course at UVA add or learn from the history courses located in Fortaleza and the other regions of Ceará, and from the history courses in other regions of the country and the world?

You see, UVA is located in the city of Sobral which is located in the Vale do Acaraú region, a region that comprises dozens of municipalities and at the same time is located in the northwest region of Ceará, what does this mean? What do we know about this Brazilian territory? Who lived in these lands, who remains living? What are its human, physiographic, historical, cultural, economic,

¹² In this regard, see the article The teaching of history in Brazil: from Colégio Pedro II to Ivan A. Manoel's National Curricular Parameters.

educational characteristics? What is there on this side of Brazil that is not in the São Francisco valley, in the Rio Negro valley, or the Paraíba valley?

What do we know of the colonial, monarchical, republican population movement of this region, of the occupation of the vacant lands? What do we know about the surviving indigenous nations? Regarding the quilombista movement before and after abolition? ¹³ A key of regional discourse linked the migration of peasants to the issue of climate and unemployment, consequently, to other regions of the country, another key also relates the latifundia to the unemployment of the population without possessions and in turn, to the migration to the urban centers of this region and other Brazilian regions, which changed in the intermunicipal migratory movement, interregional, seasonal? The policies of damming and irrigation on the one hand, and the other, of industrialization promoted by Sudene¹⁴ have managed changes in the economic, social and cultural development of Ceará, of what kind? What can be said 50 years later? Concerning the schooling and qualification of the population, what is the contribution of UVA?

Therefore, what is the balance that is made of the creation of Sudene, of Embrapa? What did Sudene allied with Dnocs¹⁵ promote? What about Embrapa? ¹⁶ What is the social purpose of two surveys?

5.1 WHAT ABOUT OUR BIOME?

We are not stating that there is no individualized research on the subject, however, UVA could create an interdisciplinary graduate program so that it contemplates some research axes, with guaranteed funding would be even better. Program that could attract researchers/researchers from inside and outside to investigate problems that combine these issues with others of interest to the populations living in this region, their knowledge and knowledge as well.

It can be assumed that UVA is interested in studying these and other issues such as clean energy, since we are in a region with a lot of sun practically the whole year and a very resistant plant biome. UVA in this sense could offer courses with new objects of study that could be added to the existing ones at the graduate level in dialogue with the local society and its needs.

Recalling that "critical interculturality" has the objective according to Salinas and Núñez to question naturalized power relations, therefore, to reflect "on the differences and inequalities built

¹³ Cf. Abdias do Nascimento: O Quilombismo: uma alternativa política afro-brasileira. Afrodiáspora, ano 3, n.6-7, 19-41, 1985.

¹⁴ About it check out the creation of Sudene in FURTADO, Celso. A Fantasia Desfeita. 3 ed. São Paulo: Paz e Terra 1989.

¹⁵ National Department of Works Against Droughts (DNOCS).

¹⁶ Brazilian Agricultural Research Corporation (Embrapa).

throughout history between different sociocultural, ethnic-racial, gender and sexual orientation groups, among others." (2020, p. 14).

In this perspective

It starts from the statement that interculturality points to the construction of societies that assume differences as constitutive of democracy but are capable of building new, in fact egalitarian, relations between the various sociocultural groups, in which it is supposed to incorporate issues that were historically considered inferior. (*Id.*, 2020, p. 14).

Therefore, it is a question of creating conditions for knowledge outside the scope of the dictate of modern science, or at least, of incorporating into studies the problems bequeathed to us by colonization and coloniality at the local level and their relationship with other contexts.

Although I agree with the criticism that authors such as Ibuquerque Junior make on the issue of "regional identity", however, we are not proposing that UVA become a regional university legitimizing the dominant political power, the proposal is exactly the opposite, is to transform ourselves into a regional reference of intercultural dialogue aimed at saving the future.

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