SOCIAL INEQUALITY AND RACIAL INEQUALITY FOR THE PRACTICE OF ANTI-RACIST EDUCATION

DESIGUALDADE SOCIAL E A DESIGUALDADE RACIAL PARA A PRÁTICA DE UMA EDUCAÇÃO ANTIRRACISTA

DESIGUALDAD SOCIAL Y DESIGUALDAD RACIAL PARA LA PRÁCTICA DE LA EDUCACIÓN ANTIRACISTA

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ABSTRACT

This study aims to highlight the need to discuss Antiracist Education (EE), essentially, the historical process and the schools' silence regarding the dynamics of perpetuating or overcoming racism. The study's general objective is to analyze the difficulties and possibilities faced by teachers in implementing Antiracist Education. The specific objectives are: to reflect on EE; to identify cultural difficulties in relation to structural racism; and to understand the limits and possibilities of addressing the issue. The defined objectives will enable us to answer the question: What are the difficulties and possibilities for pedagogical practice from an antiracist perspective? The method used is exploratory and descriptive research through a bibliographic process of authors and publications that emphasize the topic. The bibliographic searches were conducted between May and August 2024, using academic directories in the Web of Science databases of the Institute for Scientific Information (ISI), SciELO, and Google Scholar, using the time period 2000 to 2024. Texts whose focus did not align with the descriptors and the research context were disregarded. The discussion surrounding an Antiracist Educational Model has been gaining momentum in recent years. However, it is necessary to provide a historical overview of the topic of Ethnic-Racial Relations Education (ERER) in schools. Antiracist Education must be understood as a duty and policy of the State, requiring institutional commitments, and those of society as a whole. It is not enough to say no to prejudice; it is necessary to fight for free, high-quality, inclusive, and antiracist public education.

Keywords: Antiracist Education. Structural Racism. School.

RESUMO

O presente Estudo tem o propósito de apresentar a necessidade de discutir sobre uma Educação Antirracista (EA), essencialmente, o processo histórico e o silêncio da Escola sobre as dinâmicas de perpetuação ou superação do racismo. O Estudo tem por objetivo geral analisar quais as dificuldades e possibilidades enfrentadas no trabalho Docente para implementação de uma Educação Antirracista. Como objetivos específicos: refletir sobre a EA; identificar as dificuldades culturais em relação ao racismo estrutural; compreender os limites e as possibilidades de trabalhar a temática. Os objetivos definidos darão condições de responder à questão objeto do estudo: Quais as dificuldades e possibilidades para a

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prática pedagógico numa perspectiva antirracista? Tendo como método uma pesquisa de objetivo exploratório e descritivo através de um procedimento bibliográfico de autores e publicações que dão ênfase à temática. As buscas bibliográficas foram realizadas no período entre maio e agosto de 2024, junto aos diretórios acadêmicos nas bases Web of Science, do Institute for Scientific Information (ISI), SciELO e Google Scholar, tendo como corte temporal o período de 2000 a 2024. Os textos, em que o enfoque não se alinhava aos descritores e ao contexto da pesquisa foram desconsiderados. A discussão em torno de um Modelo Educacional Antirracista vem ganhando força nos últimos anos. Contudo, é necessário fazermos um panorama histórico com relação à temática da Educação das Relações Étnico-raciais (ERER), na Escola. A Educação Antirracista deve ser entendida como um dever e política de Estado. Compromissos institucionais, e de toda uma sociedade. Não basta dizer não aos preconceitos, é necessário lutar por uma Educação pública, gratuita, de qualidade, inclusiva e antirracista.

Palavras-chave: Educação Antirracista. Racismo Estrutural. Escola.

RESUMEN
Este estudio busca destacar la necesidad de discutir la Educación Antirracista (EA), esencialmente, el proceso histórico y el silencio de las escuelas respecto a las dinámicas de perpetuación o superación del racismo. El objetivo general del estudio es analizar las dificultades y posibilidades que enfrentan los docentes en la implementación de la Educación Antirracista. Los objetivos específicos son: reflexionar sobre la EA; identificar las dificultades culturales en relación con el racismo estructural; y comprender los límites y posibilidades de abordar el tema. Los objetivos definidos nos permitirán responder a la pregunta: ¿Cuáles son las dificultades y posibilidades para la práctica pedagógica desde una perspectiva antirracista? El método utilizado es una investigación exploratoria y descriptiva a través de un proceso bibliográfico de autores y publicaciones que enfatizan el tema. Las búsquedas bibliográficas se realizaron entre mayo y agosto de 2024, utilizando directorios académicos en las bases de datos Web of Science del Instituto para la Información Científica (ISI), SciELO y Google Académico, considerando el período de tiempo de 2000 a 2024. Se descartaron los textos cuyo enfoque no se alineó con los descriptores y el contexto de la investigación. El debate sobre un modelo educativo antirracista ha cobrado impulso en los últimos años. Sin embargo, es necesario ofrecer una visión histórica del tema de la Educación en Relaciones Étnico-Raciales (ERER) en las escuelas. La Educación Antirracista debe entenderse como un deber y una política del Estado, que requiere compromisos institucionales y de la sociedad en su conjunto. No basta con rechazar los prejuicios; es necesario luchar por una educación pública gratuita, de calidad, inclusiva y antirracista.

Palabras clave: Educación Antirracista. Racismo Estructural. Escuela.

1 INTRODUCTION

"No one is born hating another because of the color of their skin, or their origin, or their religion. To hate people need to learn and if they learn to hate. They can be taught to love." Nelson Mandela (1918-2023)

The discussion around an Anti-Racist Educational Model has been gaining strength in recent years. However, it is necessary to detail the historical panorama, in relation to the theme of Education of Ethnic-Racial Relations (ERER).

In the conception of Silva and Silva (2009), the practice of racism:

> While racialism is the study of different human races, racism is the practical application of these theories, which believes in superior races and creates social and political mechanisms to repress races considered inferior. Eugenic racialist thinkers did not tolerate racial difference and argued that the qualitative difference between races surpassed egalitarian theories that preached equality among all men. For them, each race had a determined place in the world, defined by the degree of importance on the evolutionary scale. And the superior race, chosen by natural selection to order the world, was the Caucasoid, that is, the white race (Silva; Silva, 2009, p. 348).

Therefore, the need to combat practices that strengthen this conception is evident. Based on the assumption, there is a direct relationship between social inequalities and racial inequalities, in line with Munanga (2005), who based on studies in educational anthropology makes a relationship between Teaching Practices that can perpetuate, or make it possible to overcome Racism in School. As a starting point of the study, it is necessary to understand that the School is inserted in society, where cultural, social and historical problems are reflected. Racism would not be apart, because in our Schools it is possible to observe several situations, in which racist attitudes stand out [either consciously or unconsciously].

Over the years, with the struggle of the Black Movement, initiatives to combat racism in schools have emerged. Among them, Law No. 10,639 (Brasil, 2003) stands out, which made the teaching of Afro-Brazilian History and Culture mandatory in elementary and high schools of Public and Private Schools of Basic Education. Subsequently, the National Curriculum Guidelines for the Education of Ethnic-Racial Relations (Brasil, 2004) were promulgated, addressing and complementing the approaches to the themes inherent to the theme. Important studies reflect the difficulties of its implementation.

It is necessary to reflect on what would be the attitudes and actions on the part of the Teacher, in the face of an episode of racism, in the classroom, on what happens to the emotional state of the child/student victim of racism. It is a fact that strategies need to

be developed in the classroom to combat this situation. Most of the time, the teacher talks to the "aggressor" asking him to apologize to the "attacked" and instructs the class to resume the routine in the classroom. It is certainly not enough, nor the right thing.

Some significant attitudes, according to Munanga (2005), must happen, the racist action must be dialogued with the students, explaining that respect for diversity is not a factor of superiority, but of complementation. Next, it would be necessary to help the victim student to be proud of his characteristics. Within the context presented, the research problem seeks to answer: What are the difficulties and possibilities for pedagogical practice from an anti-racist perspective? The general objective of the study is to analyze the difficulties and possibilities faced in the teaching practice for the implementation of an Anti-Racist Education. As specific objectives: to reflect on anti-racist education; identify cultural difficulties in relation to structural racism; understand the limits and possibilities of working on the theme. The methodology adopted consists of an exploratory and descriptive research, with the procedure of an integrative bibliographic review on the theme of ethnic-racial relations.

The research identifies the need for an Educational Model that addresses a Decolonialist vision, of an Anti-racist nature. Envisioning a change in society's consciousness. The struggle for an Anti-Racist Education came from the Brazilian Black Movement, where it presents an urgency for discussion, pedagogical practices and the search for awareness about the consequences of the theme, not only in the classroom, but in all educational stages.

2 MATERIAL AND METHODS

For the development of the research problem, a methodological process was used that contemplates the realization of a research with an exploratory objective, as it covers an area in which there is little accumulated and systematized knowledge (Vergara, 2009); and descriptive, as it presents a structured review of data collection in the literature (Gil, 2010), through what is recommended by a bibliographic procedure of the publications of the bibliographic portfolio analyzed, in books and articles by authors focused on the Training of the Teacher Researcher, in addition to publications in academic journals and directories, collected in the *Web of Science database, of the Institute for Scientific Information (ISI),* available on the Portal of CAPES - Coordination for the Improvement of Higher Education Personnel (Brasil, 1951), an agency of the Federal Government of Brazil, linked to the Ministry of Education, chosen because it is multidisciplinary, indexing

only the most cited journals in each area; *SciELO* - Online Scientific Electronic Library and *Google Scholar* - Online Research Platform, considering the period from 2000 to 2024 as a time cut.

With this leveling, it is possible to extract a critical view of the guiding aspects, in order to promote greater knowledge in the area of study, through bibliographies of authors who emphasize the issue and their contributions. Bibliographic searches were carried out between May and August 2024. The question that guided the search for research materials is presented: What are the difficulties and possibilities for pedagogical practice from an anti-racist perspective? The descriptors were chosen in order to fully represent the theme addressed and developed in the study. Texts in which the focus was not aligned with the context of the research were disregarded.

In the conception of Gil (2010):

> The bibliographic research is developed based on material already prepared, consisting mainly of books and scientific articles. Although in almost all studies some type of work of this nature is required, there are studies developed exclusively from bibliographic sources. A good part of exploratory studies can be defined as bibliographic research (Gil, 2010, p. 44).

As stated by Moran *et al.* (2010, p. 69), who affirm how important bibliometric analysis is: "[...] advancement of knowledge on the researched topic, [...] which makes it an important ally in the development of new ideas, concepts and perspectives of approaches [...]".

For Triviños (2008, p. 110): "[...] the descriptive study intends to accurately describe the facts and phenomena of a given reality", so that the descriptive study is used when the researcher's intention is to get to know a certain community, its characteristics, values and problems related to culture.

Concluding the reading of the researched materials, and relating them to the research objective, the subject was explained.

3 RESULTS AND DISCUSSION

It is important to record the historical context of the black population, the context of struggles, which ensured Anti-Racist legislation in Education, and the role played by the Black Movement was fundamental for this achievement. In this sense, some concepts addressed by Nilma Lino Gomes, Pedagogue, Former Minister and Researcher of Ethnic-Racial Relations, are mobilizing this contextualization. To understand the discussion

around racism in Brazilian society, it is necessary to revisit the history of the African and Afro-Brazilian population in our country. Starting with the colonization model to which the African population was subjected.

In the conception of Gomes (2010, p.61): "[...] the 'black', as a subordinate, inferior figure, is the *alter ego* (from the Latin *alter*: other; *ego*: 'I', *whose literal meaning is 'other self'*) of white reason, a space of domination and expansion of Western civilization through the mechanism of colonization".

The studies of Nilma Lino Gomes (2003; 2010; 2012; 2017) are dedicated to the need for a referenced Afro Curriculum and that such difficulties can be seen in the lack of commitment to comply with the Implementation Plan of Law No. 10,639 (Brasil, 2003), which assigned different functions to public managers.

In relation to Anti-Racist Education, Gomes (2017) points to a perspective for an Education that contemplates an Afro-referenced curriculum in the historical memory of the struggles of the black population and attitudes and postures to combat prejudice, discrimination and racist practices. The challenges are many: textbooks still repeat stereotypes; many schools only do some actions, on commemorative dates, such as May 13 (Day of the Abolition of Slavery in Brazil); the non-implementation of the Pedagogical Political Project (PPP) of the Schools; goals in the sense of transforming the curriculum from Eurocentric to Afroreferenced.

The author complements by pointing out the absence of a Continuing and Directed Training Policy for Teachers, according to the Curricular Guidelines (Brasil, 2004). A small movement occurred only on November 20th: National Day of Zumbi dos Palmares and Black Consciousness, in which the culmination of the results of the work should occur, and not only, isolated actions.

The Afroreferenced Curriculum, according to Petit (2016), conceives a dialogical plural curriculum with markers and ancestral worldview, whose cultural knowledge is now worked on horizontally. The very discourse that "equal rights are necessary" can become discriminatory, as it homogenizes practices and does not recognize diversities, especially differences in ethnic-racial belonging.

From the point of view of Cavalleiro (2006), the Curricular Guidelines (Brasil, 2004), for ERER - Education of Ethnic-Racial Relations are civilizing values and a social right. With the author's record, it is important to refer to Law No. 3,353, of May 13, 1888 (Brasil, 1888), the Golden Law, decreed and sanctioned by the Imperial Princess Regent Isabel:

The Imperial Princess Regent, in the name of His Majesty the Emperor, D. Pedro II, Informs all the subjects of the Empire that the General Assembly has decreed and sanctioned the following Law:

Art. 1 Slavery in Brazil is declared extinct from the date of this Law.

Art. 2 Provisions to the contrary are hereby repealed.

It therefore commands all the authorities, to whom the knowledge and execution of the

said Law to belong, that they comply with it and enforce and guard it as fully as it is contained therein.

The Secretary of State for Agriculture, Commerce and Public Works and

Acting Minister of Foreign Affairs, Bachelor Rodrigo Augusto da Silva, of the Council of His Majesty the Emperor, have it printed, published and run.

Given at the Palace of Rio de Janeiro, on May 13, 1888, the 67th anniversary of Independence and the Empire.

PRINCESS IMPERIAL REGENT

Rodrigo Augusto da Silva

Letter of Law, by which Your Imperial Highness orders the execution of the Decree of the General Assembly, which it has been deemed appropriate to sanction, declaring slavery extinct in Brazil, as it is declared therein.

For Your Imperial Highness to see.

Chancellaria-mór do Imperio. *Antonio Ferreira Vianna.*

He was transferred on May 13, 1888. - *José Júlio de Albuquerque Barros (Brazil, 1888,* 67th anniversary of Independence and Empire*).*

As Cavalleiro (2006) explains, who points out the colonialist heritage, in which the abolition of May 13, 1888 (Brasil, 1888) did not generate compensation, nor did the Brazilian State guarantee the legal guarantees of the right to land or social and cultural goods for the black population, thus establishing a series of barriers, which were enshrined and generated a constant in discriminatory practices.

From the point of view of Gomes (2012), who records the so-called "Myth of Racial Democracy" was responsible for a narrative that here everyone "was equal" and that in Brazil there were no racial conflicts of great proportions, as in the American Civil War, or Apartheid in South Africa. Romanticizing the racial conflicts in Brazil, which generated, in the post-abolition period, a large mass of unemployed and excluded from social goods, was the great outline of the so-called Structural Racism.

In Almeida's conception (2019, p. 53), structural racism is problematized by the Minister of Human Rights and Citizenship of Brazil (Mandate 2023-2026), Silvio Luiz de Almeida, stating that structural racism is disseminated in social structures, people and institutions: "A person is not born white or black, but becomes one from the moment their body and mind are connected to a whole network of collectively shared meanings, whose existence precedes the formation of its consciousness and its effects".

From the point of view of Gomes (2003), the concepts: racial prejudice, discrimination and racism have a similar context, but specific definitions. "Racial Prejudice" is understood by Gomes (2012, p. 54) as being: "[...] a negative and prior judgment of members of a racial group to which they belong, of an ethnicity or of a religion or of people who occupy another significant social role [...]".

The term "Discrimination" for Gomes (2012, p. 52-53) refers to the practice of racism and the realization of prejudice. And "Racism" as "the superiority of one racial group over another", as well as the belief that a certain group has "moral and intellectual defects that are proper to it". That is, the materiality of prejudiced and discriminatory processes, which can occur in a physical, institutional and structural way.

In the conception of Munanga (2005), the concept of racism is articulated with the "Theory of Races" itself and the process of hierarchy between a supposedly superior race, inferiorizing the others, and, therefore, exploiting and excluding them from their territories. It is a strategy of domination of the white race, in relation to the others. Gomes (2012) adds that this Eurocentrism is consolidated in the School Institution in several ways.

It is understood that the stigmas of inferiority addressed to black people originated from the colonization process. Over time, this vision expanded and became stronger in multicultural countries, such as Brazil.

In Brazil, this prejudiced and racist view of the black population is no different. Although we are one of the largest multiracial populations on the planet, we have not yet developed a critical awareness of our history and role in society.

As Gomes (2017) explains, which is based on the assumption that it is necessary to understand the Black Movement, as a black educator movement, protagonist and promoter of an Anti-Racist Education. On the one hand, the Black Movement has always been in the struggles for School Education, or Formal Education, because it believes that schooling defines processes of empowerment, as a power of the self, which becomes collective. Thus, when an individual with few opportunities to access Higher Education completes higher education, this impacts his life and that of his family as a whole.

In addition, the Black Movement fights to include in the curriculum the knowledge of the African Peoples, who arrived here, knowledge about different technologies and different types of knowledge, which caused an epistemicide. This term "epistemicide" was developed by the sociologist Boa Ventura Santos and, according to Gomes (2017),

represents the silencing, or cultural appropriation of knowledge coming from African peoples.

It is knowledge that was preserved by Quilombola Peoples, or through the orality of people who were enslaved. Examples abound: knowledge related to medicinal plants; in engineering; in metallurgy, among others. Many other knowledges that were being produced in Brazil, such as Capoeira and *Jongo*, keep the memory of the struggles and resistance of enslaved African and Afro-Brazilian people.

The research presents the need to discuss an Anti-Racist Education and reflect, essentially, on the historical process and the silence of the School on the dynamics of perpetuation or overcoming of racism.

In Freire's (2020) conception, implementing an Anti-Racist Education precedes an anti-racist practice in the School. And this practice will only be effective if we listen to the students' speeches. Their voices are imprisoned, so that they may be released and made possible as cries of a hope.

Therefore, bringing African representation through stories of black personalities, such as that of Carolina Maria de Jesus (1914-1977), who despite having only two years of formal study, became a writer and became nationally known, with the publication of her book "Quarto de Despejo: Diário de uma favelada" (Jesus, 2023), in which she reported her daily life in the Canindé favela, in the city of São Paulo, who saw writing as a way out of the social invisibility in which he found himself.

She is considered one of the most important black writers in Brazilian literature, where her work has relevance not only literary, but also political. In order for us to know, as Teachers, how much Education and Writing can be an instrument of liberation and autonomy of the subjects, let us take as a reference a transformative and fair look at all, black Brazilian Carolinas.

4 CONCLUSION

The present research aimed to answer what are the difficulties and possibilities for pedagogical work from an anti-racist perspective. The synthesis of the results points out that the difficulties are still numerous, from the challenge of implementing an Ethnic-racial Education that reflects contents, practices and attitudes, to the change of mentality in the face of structural racism that affects people and institutions. Relations of the "I with the other". The legislation conquered by the Black Movement to make the teaching of African and Afro-Brazilian history and culture mandatory, but it is not yet fully known,

disseminated and applied. Even less is it included in the curricula, programs and PPPs of the Schools.

Different strategies need to be elaborated, debated and worked with families and the educational community, with the purpose of creating Intervention Projects and the development of black consciousness.

We agree that this process is difficult, due to structural racism and that other actions can be added to the possible practices of an Anti-Racist Education. We experience daily contradictions, but it is part of the educational process to reflect on who we are, on our practices, to problematize our stories and those of our students. Anti-Racist Education must be understood as a duty and policy of the State. Institutional commitments, and of an entire society. It is not enough to say no to prejudice, it is necessary to fight for a free, quality, inclusive and anti-racist Public Education.

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