

EDUCATION FOR ETHNIC-RACIAL RELATIONS IN HIGH SCHOOL: A CHALLENGE FOR ANTI-RACIST EDUCATION

A EDUCAÇÃO PARA AS RELAÇÕES ÉTNICO-RACIAIS, NO ENSINO MÉDIO, UM DESAFIO PARA A EDUCAÇÃO ANTIRRACISTA

EDUCACIÓN PARA LAS RELACIONES ÉTNICO-RACIALES EN LA ESCUELA SECUNDARIA: UN DESAFÍO PARA LA EDUCACIÓN ANTIRRACISTA



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ABSTRACT

This study analyzes the implementation of education for ethnic-racial relations in high schools in Campo Grande-MS: challenges for anti-racist education. Our general objective is to analyze the implementation of the National Curriculum Guidelines for Ethnic-Racial Relations (DCNERE) in the high school curriculum, and our specific objectives are: to identify anti-racist pedagogical practices and to map school projects that strengthen education for ethnic-racial relations. The work is field-based, diagnostic, and qualitative. The methodology consists of mapping scientific productions from 2017 to 2024; conducting interviews through questionnaires; and analyzing educational documents from the State Department of Education of Mato Grosso do Sul. The study is based on education for ethnic-racial relations, through the valorization of the knowledge of African and Indigenous ancestries, according to the theoretical studies of (ALMEIDA, 2019), (BENTO, 2016), (GOMES, 2005-2008), among other intellectuals on the ethnic-racial theme.

Keywords: Education. ERER. High School.

RESUMO

O presente estudo analisa a implementação da educação para as relações étnico-raciais, no ensino médio das escolas estaduais de Campo Grande-MS: desafios para a educação antirracista. Temos como objetivo geral analisar a implementação das DCNERER, no currículo do Ensino Médio e objetivos específicos: identificar as práticas pedagógicas antirracistas e mapear projetos escolares que fortaleçam a ERER. O trabalho é de campo, diagnóstico e qualitativo. A metodologia consiste em realizar um mapeamento de produções científicas de 2017 a 2024; Promover entrevistas por meio de questionários; Analisar documentos educacionais, da Secretaria de Estado de Educação, de Mato Grosso do Sul. O estudo fundamenta-se na ERER, através da valorização dos saberes das ancestralidades

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africanas e indígenas, conforme os estudos teóricos de (ALMEIDA, 2019), (BENTO, 2016), (GOMES, 2005-2008), entre outros intelectuais da temática étnico-racial.

Palavras-chave: Educação. ERER. Ensino Médio.

RESUMEN

Este estudio analiza la implementación de la educación para las relaciones étnico-raciales en las escuelas secundarias de Campo Grande-MS: desafíos para la educación antirracista. Nuestro objetivo general es analizar la implementación de las Directrices Curriculares Nacionales para las Relaciones Étnico-raciales (DCNERE) en el currículo de la escuela secundaria, y nuestros objetivos específicos son: identificar prácticas pedagógicas antirracistas y mapear proyectos escolares que fortalezcan la educación para las relaciones étnico-raciales. El trabajo es de campo, diagnóstico y cualitativo. La metodología consiste en el mapeo de la producción científica de 2017 a 2024; la realización de entrevistas mediante cuestionarios; y el análisis de documentos educativos de la Secretaría de Educación del Estado de Mato Grosso do Sul. El estudio se basa en la educación para las relaciones étnico-raciales, a través de la valorización del conocimiento de las ascendencias africanas e indígenas, según los estudios teóricos de (ALMEIDA, 2019), (BENTO, 2016), (GOMES, 2005-2008), entre otros intelectuales sobre la temática étnico-racial.

Palabras clave: Educación. ERER. Escuela Secundaria.

1 INTRODUCTION

It is important to note that the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture/2004, presents to the Brazilian society, a reflection on this theme, that is, the importance of the responsibility of each Brazilian citizen in combating racist practices, not being an exclusive agenda of the black population. In this sense, the school has a unique responsibility in combating racism and racial discrimination, "[...] Legislation No. 10,636/2003 and No. 11,645/2008 contribute to the visibility of the culture of colonized peoples and provide another epistemology for the possible decolonization of the school curriculum , as well as for the otherness of these peoples in relation to Western society [...]" (MARQUES; CALDERONI, 2016, p. 312).

From this point of view, it is possible to perceive the need to rediscuss the issue of our colonization in the daily school life, not only from the point of view of Europeans, but also of indigenous and African peoples, in all stages of education, that is, from early childhood education to higher education, since throughout our educational training, We had a knowledge of the African peoples, only in the slave view, never about their history and culture, which was so important for the construction of our country. That is why it is essential to rediscuss educational background, cultural, political and economic trajectory, since we have not had the opportunity to study, dialogue or reflect on the role of enslaved blacks in the formation of national identity, nor of their history and culture. Denying high school students access to ERER is to contribute to the maintenance of structural and institutional racism, which for decades has prevented black students from having educational equity and better job opportunities, in addition to access and permanence in higher education, so paying attention to this stage of education is essential, to prevent data related to violence and school dropout, are increasingly alarming, if compared to black youth.

Gomes (2005) presents us with the following aspects:

When discussing the racial identity of black Brazilians, we cannot dissociate it from the historical process. The rescue of culture, the defense of social, economic and educational equality, with respect to differences, can only be carried out if accompanied by the proper contextualization of memory. (GOMES, 1995, p. 44)

We cannot forget that the ethnocentric and westernized vision tried to erase African and Afro-Brazilian history, by valuing only the European and Western process of knowledge, as fundamental for our formation, not taking into account the true construction of the identity of the Brazilian population, which is the set of other ethnic-racial representations.

"Overcoming the Eurocentric perspective of knowledge and the world becomes a challenge for the school, educators, the curriculum and teacher training." (GOMES, 2008, p. 527).

It is important to highlight that laws 10.639/03 and 11.645/08 establish the mandatory inclusion of African and Afro-Brazilian history and culture, as well as the history and culture of indigenous peoples, within the scope of the entire school curriculum, especially in the areas of Artistic Education and Brazilian Literature and History, in basic education, in public and private educational establishments, constitute an educational policy, in the implementation of public policies, for the education of ethnic-racial relations. "[...] These legislations provoke an epistemic shift in the hegemonic logic of a common Western-based culture, which challenges the adoption of pedagogical practices that have not been silent in the face of Eurocentric legacies that have hierarchized, subordinated, and dehumanized colonized subjects." (MARQUES; CALDERONI, 2016, p. 302).

In this context, it is evident that it is of fundamental importance that the school is aware of its applicability in the entire school context, in the problematization and resignification of monocultural curricula, through curricular components, such as history, African culture, Afro-Brazilian and indigenous culture, however, Brazilian education is constituted in a Eurocentric teaching, that is, with the production of contents that make the African presence unfeasible, that has prevented over the centuries the recognition and appreciation of African and Afro-Brazilian history and culture in public and private school curricula, that to this day, even with specific laws and guidelines, which guarantee the implementation and applicability of this theme in schools, it is still timidly seen its execution in school practices by education professionals, That is why it is still common, unfortunately, numerous news related to practices of racism in the school environment, which leaves deep marks on children, adolescents, young people and adults, victims of this plague, which crosses generations and culminates in numerous delays, which imply the quality of studies, learning, school advancement of the black population, self-esteem, in the issue of belonging, among other aspects related to the appreciation of black identity. Munanga (2008) points out that:

The black identity that black social movements and researchers of ethnic-racial issues have been trying to build and disseminate among the population, concerns several peculiarities. Among them his historical past, his situation and exclusion from command positions and his belonging to an ethnic-racial group that had its humanity denied. (MUNANGA, 2008, p. 14).

When the school denies an anti-racist education, a silence is evident that corroborates a terrible abyss in education, since it limits or excludes the right of black children, adolescents, young people and adults to have equal opportunities, during the teaching of basic education,

as whites of the same age group. "We come from an education that attributes to whites, to Europeans, the culture that they call classic, because it remains in time, ignoring the cultures of non-European peoples that have also remained in time [...]" (SILVA, 2007, p. 500). It is important to highlight that through African and Afro-Brazilian culture, it will be possible to discuss the issue of belonging, giving equal opportunities that everyone will have access to the most varied professions, whether technical or academic.

1.1 OBJECTIVES

The present study aims to analyze the implementation of the National Curriculum Guidelines for the Education of ethnic-racial relations in the high school curriculum of state schools in Campo Grande, from the perspective of an anti-racist education. As specific objectives, we intended to identify anti-racist pedagogical practices in everyday school life, mapping school projects, in order to develop projects for the education of ethnic-racial relations. It was also intended to verify the textbooks and paradidactic books, selected by the SED - State Department of Education, specific to High School contemplating EREER, with the objective of demonstrating who are the protagonists of EREER, in schools.

2 THEORETICAL FRAMEWORK

According to data from the IBGE – Brazilian Institute of Geography and Statistics, from 2012 to 2022, in a survey carried out by Todos Pela Educação, compared to white students, black and brown students are still a decade behind in completing high school. We know that this result is not only a problem of the school, but must be thought and rethought by the school, hence the importance of discussing this silence, this refusal to promote an anti-racist education, understanding the need to rebuild a curriculum so that black history and culture are present, not only in the month of November, Not only for black students, but for all students in general, because we live in a multiracial and multicultural country, where black culture and history belongs to all Brazilians. We have to think about citizen education, from a democratic point of view, that is, we have to think about the diversity of citizens who are present in school units, who bring in their baggage diversified elements of representation, such as in culture, history and formation of their identities, so dialogue, reflect and discuss, with the school community, on the valorization of a political and historical consciousness is fundamental for the school to find ways that will imply the fight against racism, as the studies of Marques and Calderoni point out:

To decolonize the curriculum is to oppose the logics of the colonality of power, of being and of knowledge, in the conception that there are other political experiences, other

cultural and economic experiences and knowledge production, which are essential for democratic, intercultural and decolonial education. In this sense, we defend the importance of an epistemic review in teacher training and the resignification of institutionalized political and pedagogical practices in schools, in order to problematize them in the sense of building different practices based on intercultural dialogue. (MARQUES and CALDERONI, 2016, p. 302)

By dialoguing from anti-racist education, through EREER it will be possible to know African and Afro-Brazilian civilizational values, because it is necessary that in the school daily life it is presented and reinforced that African peoples are bearers of knowledge, that they have values that have been incorporated into our culture since the process of enslavement, remaining in the social structure of Brazil, such as cooking, plantation, dance, music, religion, language, among others. "The role of the school is in a democratic way and committed to the promotion of the human being in its entirety, to stimulate the formation of values, habits and behaviors that respect the differences and characteristics of groups and minorities [...]" (DCN, 2004, p.7). Therefore, it is important that the school appropriates this knowledge and multiplies it with teachers and students, so that they can appropriate the knowledge and discuss its entire dimension, in actions that will aim to promote the recognition of the identity of blacks in Brazil. However, such a feat will only be successful if in fact the EREER legislation is presented and discussed to teachers, in training and pedagogical journeys, since many of these educators did not have in their training learning related to anti-racist education. It is not enough to present, it is necessary to provide means for the teacher to promote and incorporate in his pedagogical work actions that promote EREER.

According to the National Curriculum Guidelines:

It is important to highlight that it is not a matter of changing an ethnocentric focus markedly of European roots for an African one, but of broadening the focus of school curricula to Brazilian cultural, racial, social and economic diversity. In this perspective, it is up to schools to include in the context of studies and activities, which it provides on a daily basis, also the historical-cultural contributions of indigenous peoples and Asian descendants, in addition to those of African and European roots. It is necessary to be clear that Article 26-A added to Law No. 9,394/96 causes much more than the inclusion of new contents, it requires the rethinking of ethnic-racial, social, pedagogical relations, teaching procedures, conditions offered for learning, tacit and explicit objectives of the education offered by schools (BRASIL, 2004).

We cannot fail to mention that the teaching of education for ethnic-racial relations in school units has currently become more accessible to teachers, through media tools and with the acquisition of new literature, magazines, internet and articles related to ethnic-racial education, which are most often acquired by the PDDE (Direct Money at School Program). It is important to highlight that the Education Systems are preparing teaching professionals

through training days, as the legal framework determines, however, this preparation is still quite timid, compared to the growing cases of racism, which are registered daily in our country. "[...] we defend the importance of an epistemic revision in teacher training and the resignification of institutionalized political and pedagogical practices in schools, in order to problematize them in order to build different practices based on intercultural dialogue." (MARQUES; CALDERONI, 2016, p. 313). That is why it is important that white and black teachers are attentive, so that in the absence of public policies, for this purpose, they are agents of inspection and enforcement of the rights that the laws guarantee to Brazilian citizens in the school context.

At the same time, the following question remains: How many of us, professors, know the works of black researchers? It is challenging to broaden our worldview and seek to understand the African continent as a producer of knowledge, culture and politics. We know that in pedagogical training the racial issue generally does not find room for discussion, because whenever it arises, it does not gain the same visibility as other debated agendas, because it does not find due importance, a reflection of structural racism. "Racism, as a historical and political process, creates the social conditions so that, directly or indirectly, racialized groups are systematically discriminated against." (ALMEIDA 2019, p. 51)

We know that the school is the institution responsible for the construction and expansion of knowledge, however, it is necessary to ask the following questions: What knowledge does the school build? What knowledge does this school expand? What knowledge does this school offer? How did this knowledge come about over the centuries? In this sense, we need to make it explicit that the school denied the issue of the racial agenda for many years, since only Eurocentric values standardized our society, since they were considered universal. Law 10.639/2003 gave us freedom to explore the racial agenda, so it is important to address and discuss it within schools, employing all the historical and cultural diversity of Africa and Afro-Brazilian.

In this way,

[...] The proposal presented to the curricular component of History has as its primary objective to reinforce stereotyping and folklorized practices, since just talking about racism, contextualizing it in a Eurocentric, linear and evolutionary conception of History, or promoting situations of recognition of its presence, are not sufficient actions to effectively transform the reality of its conditioning factors (SANTOS, SANTOS; SANTOS, 2021, p. 146).

It is necessary that more and more Brazilian society understands that Brazil is a country with a black majority, that it knows the true history of the African peoples, who were

brought to Brazil in the holds of slave ships, in inhumane conditions being enslaved for more than three centuries. Here the African peoples built a large part of the wealth of this nation. Their descendants throughout a historical process were made invisible and placed on the margins of society. "[...] Building a positive black identity in a society that has historically taught blacks, from a very early age, that to be accepted it is necessary to deny oneself is a challenge faced by black Brazilians [...]", he says (GOMES, 2005, p.43). Therefore, when we think about education, the access and permanence of the black population in an education that values ethnic-racial differences is evident

We have in Brazil the constant denial of racism, this ends up being challenging for the school, since it deals all the time with subjects, who are most of the time victims of racism, despite the last demographic census showing a population of 55.5% black or brown, according to the IBGE – Brazilian Institute of Geography and Statistics of 2022. Even with the growth of people who declare themselves black or brown, racism is still rooted, which is constantly denied. "In fact, the legacy of slavery for whites is a subject that the country does not want to discuss, because whites came out of slavery with an extremely positive symbolic and concrete heritage [...]" (BENTO 2016, p. 30). Racism is camouflaged in Brazilian institutions, such as in public and private schools, that is, it is hidden by a false idea of racial and social equality, however the lack of opportunities for the black population is clear, which even though it is the majority in terms of population, ends up being a victim of the abandonment of the state, with regard to public policies, it is enough to analyze the rates of violence, crime, low education, lack of job opportunities in leadership or leadership positions, equal salaries for white people, low level of education, among others, so thinking and discussing the issue of ethnic-racial relations, from the BNCC – National Common Curricular Base is an important path for the school, who deals daily with students and families who are victims of structural racism.

According to Gomes (2005),

There is no denying that education is a broad and complex process of construction of cultural and social knowledge that is part of human happening. However, isn't it contradictory that so many educators agree with this statement and, at the same time, deny the role of the school in dealing with ethnic-racial diversity? How can we think of the Brazilian school, especially the public one, detached from the racial relations that are part of the historical, cultural and social construction of this country? And how can we think about race relations outside the set of social relations? (GOMES, 2005, p. 146 147).

From this point of view, the role of the school in Brazilian society is increasingly evident, from a perspective related to education for ethnic-racial relations, since sociocultural diversity

is intertwined in the school environment, "to understand that society is formed by people who belong to distinct ethnic-racial groups, who have their own culture and history, equally valuable, and that together build, in the Brazilian nation, its history" (BRASIL, 2018, p. 467), so actions aimed at an anti-racist education need to be discussed, planned and applied, in the daily life of school units, but it is necessary to prepare teachers, through pedagogical training and enrich school libraries with black literature.

An important aspect is that the teacher, as he has not received academic training or continuing education, to use actions focused on the racial theme in his pedagogical practice, this educator will not be able to have an anti-racist stance, in the promotion of practices that can show the potentiality of black people and the contribution of blacks in the construction of Brazil.

The National Curriculum Guidelines present:

Inclusion of discussion of the racial issue as an integral part of the curricular matrix, both in the licentiate courses for Early Childhood Education, the initial and final years of Elementary Education, Secondary Education, Youth and Adult Education, as well as in the processes of continuing education of teachers, including teachers in Higher Education (BRASIL, 2004).

On the other hand, it is essential to make it clear that the racial issue is not an exclusive agenda of black people, such an issue is an agenda of the entire Brazilian society, so the school needs to discuss the racial theme in the moments of pedagogical training and prepare teachers for the daily work with education for ethnic-racial relations. "(...) the school is capable of offering both young people and adults the possibility of questioning and deconstructing the myths of superiority and inferiority between human groups that have been introjected into them by the racist culture in which they have been socialized" as he states (MUNANGA, 2005, p. 17). It is necessary for the high school curriculum to present to students aspects related to ethnic-racial diversity, since there is still a curriculum, which in practice, still offers a Eurocentric education.

According to SANTOS, SANTOS; SANTOS:

Unlike previous educational documents, the BNCC does not present racism as a fundamental element of the Basic Education curriculum, restricting it only to the History curricular component in the 8th and 9th grades of Elementary School. We emphasize that the document addresses diversity and prejudice in a generalized way in the years preceding the eighth. (SANTOS, SANTOS; SANTOS, 2021, p. 141-142)

Soon the need for a curriculum that meets the demands of black students aged 15 to 17, enrolled in the last stage of basic education, who need to feel their belonging intertwined

in the daily contents, which are addressed by teachers, is perceived. However, it is necessary that this belonging be perceived, that is, it be explored by all areas of knowledge, especially the formative itineraries that make up high school, so that students feel valued in their cultural identity, while promoting an anti-racist education.

In Brazil, one of the great challenges in basic education is to contain school dropout, especially in high school, but this challenge becomes even greater when we refer to black students, who are mostly poor, miserable and peripheral. “[...] Regarding color or race, 61.8% of white persons had completed at least the basic educational cycle. Among black or brown persons, this percentage was 48.3%, a difference of 13.5 p.p. between the two groups analyzed. [...] (PNAD CONTINUA, 2023, p. 3), We know that school dropout in high school is directly linked to historical, cultural, and social factors, which are a legacy of structural racism present in power structures, in addition to the fragility in the implementation and execution of public policies, which can actually reduce school dropout, of this specific public in the short term, medium and long term.

According to a survey carried out by the Continuous National Household Sample Survey - PNAD

Taking into account the group of young people aged 14 to 29 in the country, 9.0 million did not complete high school, either because they dropped out of school before the end of this stage or because they had never attended it. Of these, 58.1% were men and 41.9% were women. Considering color or race, 27.4% were white and 71.6% were black or brown. (PNAD CONTINUA, 2023, p. 9)

We know that combating school dropout in high school is not an easy task and becomes even more challenging when we refer to black students, as we are constantly faced with structural racism and institutional racism, which hinder the actions of ethnic-racial relations in school, which are necessary to keep high school students until the completion of the basic stage of education. An important instrument that has been corroborating the reduction in the process of racial inequality in schools is Law No. 12,711, of 2011, known as the quota law, which was created to reserve at least 50% of vacancies in universities and federal institutes for students who attended all of high school in public schools.

According to BOANAFINA; MACIEL; LIMA

The Quota Law aims to establish an affirmative action of reserving vacancies, in all public HEIs, for self-declared black, brown and indigenous students, who come from families with an income equal to or less than one and a half minimum wages per capita, and/or who have attended high school in public schools (Brasil, 2012) [...] (BOANAFINA; MACIEL; LIMA, 2024, p. 11)

It is important to highlight that affirmative policies are essential for the access and permanence of public school students in high school, however they would not have positive effects if it were not for education for ethnic-racial relations, so it is important that public policies contemplate EREER. In addition to the quota law, the Lula government recently created the Pé de Meia Program, specific to high school, it is an important public policy, which aims to keep students in the three grades of high school, allowing them to enter and remain in this stage of education until its completion.

In Brazil, black students are in the majority in public schools, a portrait of a country where 56% of the population is black, according to IBGE data from 2022 "[...] The breakdowns by color, race and region show different realities. While 60.7% of white people aged at least 25 had finished high school, among black and brown people this rate was 47%. [...]" (BOANAFINA; MACIEL; LIMA, 2024, p. 14), so the creation and execution of this program legitimately corroborates the fight against social and racial inequalities, contributing to anti-racist education. This program, of course, is an important mechanism that aims to reduce school dropout in basic education, allowing young black students to enter a public university, through the quota policy, or a private institution, through PROUNI.

3 METHODOLOGY

The present study is characterized as a fieldwork, of a diagnostic and qualitative nature, and is configured as a study that makes use of some methodological procedures.

[...] the need arises to select ways to investigate this object. In Social Sciences, with qualitative research as a reference, fieldwork is presented as a possibility to achieve not only an approximation with what we want to know and study, but also to create knowledge, starting from the reality present in the field. (MINAYO, 1992, p.51).

It should be considered that the methodological contribution of the research contemplates, fundamentally, three investigative axes.

Firstly, it is an ongoing research that makes use of a survey of studies related to ethnic-racial relations, in public high schools, of the state education network of Campo Grande-MS, from the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture/2004. This whole process is important, as it strengthens the knowledge of the theme, implying a greater understanding and critical analysis of the researched object.

Of an empirical nature, the present research involves the analysis of documents and bibliographic references, varying the possibilities of sources consulted. "The documents also constitute a powerful source from which evidence can be drawn that substantiates the

researcher's assertions and statements. They also represent a "natural" source of information [...]". (LUDKE; ANDRÉ, 1986, p. 39). It is notorious that when using, in research, scientific and historical documents, the wealth of information should be a strong point to be explored, in the political and social fields, relating them to the racial issue in Brazil, so that we can discuss ERER, from a perspective of building an anti-racist education.

[...] The written document constitutes an extremely precious source for every researcher in the social sciences. It is, of course, irreplaceable in any reconstitution referring to a relatively distant past, since it is not uncommon for it to represent almost all the vestiges of human activity in certain epochs. In addition, very often, it remains as the only testimony of particular activities that occurred in the recent past (CELLARD, 2008, p. 295)

For Cellard, the concept of document is broad and all traces of the past must be considered, which serves as proof. Therefore, it is necessary to be judicious when consulting research sources, as it is a task that requires time, reading, analysis, understanding and interpretation of the data obtained. We cannot be in a hurry to disclose the data we find, so following the research schedule is essential for the implementation of the planned actions, with efficiency and responsibility.

Kripka, Scheller; Bonotto point out that:

The challenge to this research technique is the researcher's ability to select, treat and interpret information, in order to understand the interaction with its source. When this happens, there is an increase in details to the research and the data collected become more significant (KRIPKA; SCHELLER; BONOTTO, 2015, p. 57).

The investigations are being carried out in databases of the State Department of Education, of the high schools of Campo Grande-MS, of the state network of Mato Grosso do Sul and submitted to thematic content analysis from a qualitative perspective. "Qualitative studies are characterized as those that seek to understand a phenomenon in its natural environment, where they occur and of which they are part" (KRIPKA, SCHELLER; BONOTTO, 2015, p. 57).

The research consists of documentary analysis and also an interview in the google forms form, directed to ERER in the school context, specific for teaching professionals, according to the authorization of the SED – State Department of Education of Mato Grosso do Sul, who will answer a questionnaire through the institutional email, including the pedagogical coordination and the school manager. The present study, through this media tool, facilitates the understanding of data, since there are resources, such as comparative graphs, that allow greater clarity during the analysis of information, because "the advantage

of the interview over other techniques is that it allows us to immediately and stream the desired information, with practically any type of informant and on the most varied topics" (LÜDKE; ANDRÉ, 1986, p. 34).

The thematic content analysis is accompanied by procedures for exploring the material and identifying the central ideas and points that connect the discussion in relation to ethnic-racial processes in the school environment, based on the DCNs - National Curriculum Guidelines and the BNCC - National Common Curriculum Base.

A good understanding of the context is therefore crucial at all stages of documentary research, both at the time of elaborating a problem, choosing the clues to follow in order to discover the main archival databases, and at the time of the analysis itself. This knowledge must also be global, as one can never know in advance which elements of social life will be useful to know when the time comes to formulate interpretations and explanations (CELLARD, 2008, p. 300).

In this sense, we understand that the school is the space of ethnic-racial differences, which has the duty to promote an anti-racist education, especially in the fight against structural and institutional racism, corroborating the construction of a society that respects and values ethnic-racial groups, for the execution of EREER, in the high school of state public schools in Campo Grande-MS.

4 RESULTS AND DISCUSSIONS

The present research is in progress, so it is believed that it will contribute to the educational system and to society in general, since it will be an important source of consultation, in the databases of research related to education for ethnic-racial relations, in high school, in the teaching of the National Curriculum Guidelines, for EREER, in the high school curriculum of the state schools of Campo Grande, from the perspective of an anti-racist education, since it will be possible to verify the effectiveness of the high school curriculum, that is, how the school has been exploring African and Afro-Brazilian culture during the school year, undoing the idea of specific dates, such as May 13 and November 20.

It is challenging to debate and face ethnic-racial relations in the school environment, however it is necessary to take it to the classroom, as it is a challenge for teachers, researchers and all segments of society, as the road to be covered is long in a country that camouflages racism, leaving its marks in jokes, in figurative language, among other situations. Changes in speech, posture, gestures, expressions, jokes, among many other situations of inferiority against black people are necessary. In this sense, the school must be

prepared in the short, medium and long term, as determined by Law No. 10,639/03, as well as the DCNs/04.

The high school curriculum will be composed of the National Common Curricular Base and training itineraries, which should be organized through the offer of different curricular arrangements, according to the relevance to the local context and the possibility of the education systems, namely: I – languages and their technologies; II – mathematics and its technologies; III – natural sciences and their technologies; IV – applied human and social sciences; V – technical and professional training (LDB, Art. 36; emphasis added) (BRASIL, 2018, p. 468).

It is important to consider that the school curriculum, in its decolonization process, must make visible the black and indigenous population, which were previously erased in the country's educational institutions, so the elaboration of a curriculum that, in fact, is contemplating African and Afro-Brazilian history and culture, in the formative itineraries of the new high school, in the different areas of knowledge, inserting ERER, in the PPP – Pedagogical Political Project of the high school curriculum, enabling new discoveries according to the students' abilities, in a critical view, so that students can identify the camouflaged racism in society. “[...] the education of ethnic-racial relations, as a nucleus of the political-pedagogical projects of educational institutions of different levels and as one of the focuses of the procedures and instruments used for their evaluation and supervision [...]”. (SILVA, 2007, p. 490).

It is true that educational policies must occur according to school practices committed to the differences of the subjects, which must be recognized, valued and respected, in the social, political, historical and cultural aspects in the school environment.

The education of ethnic-racial relations aims at the formation of citizens, women and men committed to promoting conditions of equality in the exercise of social, political, economic rights, the rights to be, live, think, proper to the different ethnic-racial and social belongings. In other words, it pursues the main objective of triggering learning and teaching in which participation is effective in the public space. That is, in which men and women committed to and discussing issues of general interest are formed, being able to recognize and value worldviews, historical experiences, contributions of the different peoples that have formed the nation, as well as to negotiate priorities, coordinating different interests, purposes, desires, in addition to proposing policies that effectively contemplate everyone. (SILVA, 2007, p. 490)

In this context, it is necessary for black students to feel inserted in the educational process, to recognize their identity and their ancestry, because belonging is fundamental in the teaching and learning process, in education for ethnic-racial relations, from a perspective

of an anti-racist education, in the curriculum of high school, state schools, Campo Grande, in the state of Mato Grosso do Sul.

5 FINAL CONSIDERATIONS

In view of the above, the importance of laws No. 10,639/2003 and 11,645/2008 is evidenced, to institute the mandatory teaching of African history and Afro-Brazilian cultures and indigenous culture in the curricula of basic education in the education systems of the entire country, however, for us to reach this moment there was a long road marked by deprivation of freedom, resistance, struggles, suffering, union and determination of the black people, to leave the condition of inferiority, marked by a period of slavery and a post-abolitionism in which blacks were seen as merchandise, that is, exploitative bargaining chips and with the deprivation of basic fundamental rights for human dignity, such as: health, education, housing, employment, among others.

It is important to point out that education for ethnic-racial relations is the result of a long process of discussions and debates driven by black social movements, in a historical process of struggle and resistance of the Brazilian black population, against racism and racial discrimination. In this sense, EREER began with the advent of Law No. 10,639/2003, authored by the then federal deputy for the state of Mato Grosso do Sul, Ben-Hur Ferreira, with Professor Petronilha Beatriz Gonçalves Silva as rapporteur of the commission, responsible for the preparation of CNE/CP Opinion No. 3/2004, which established the national curriculum guidelines for the teaching of Afro-Brazilian and African history and culture in public and private schools throughout the country.

This law was sanctioned on January 9, 2003, by the President of the Republic Luiz Inácio Lula da Silva, providing legal and didactic support, so that the school and the teacher could enter into African, Afro-Brazilian and indigenous themes, without them being persecuted by racists or any other type of ideology, especially in contemporary times. with the advent of digital media.

Currently, there is a legal framework that provides legal support for education systems to ensure, in the school curriculum, throughout the school year, themes focused on African ancestry, rescuing values, knowledge, cuisine, dance, music, literature, beliefs, etc. However, even in the face of laws, legal opinions and resolutions, specific to the ethnic-racial issue in education, there are still education systems, school units and teachers that address EREER in a superficial way, for example only on thematic dates, such as Black Consciousness Day, or simply ignore it, not contemplating it in its daily contents, as determined by DCNERER.

In this panorama, we realize that the challenge faced by the black social movement, in search of an education that promotes equity, even before the abolition of slavery, extends to contemporaneity, showing how difficult it is to build an education that can actually contemplate the knowledge of African ancestry, since we have a racist society, which tends to hinder any attempt to break the structural racism rooted in the different sectors of the economy, education, security, leisure, among others.

From this point of view, the importance of EREER in confronting a Eurocentric curriculum is noted, that is, one that insists on remaining in the approach of European culture, in a policy of erasure of African and Afro-Brazilian history and identity, as occurred in previous decades. The DCNERER allow basic education teachers to have the freedom to include in their daily content the knowledge of Africanity, without, however, ceasing to work on the specific content of their discipline, so we highlight the importance of teachers as transforming agents of cultures of different knowledge, which can, from legal support, correct exaggerations and distortions related to blacks, in Brazil. However, the approach to themes directed by EREER is not mandatory only for black or brown teachers. It is a policy that must be adopted by the entire school community, regardless of whether they are white or yellow. Discussing the ethnic-racial issue and its applicability is the mission of all agents involved with school education, without taking into account color, race or credulity.

From this perspective, we perceive the role of EREER in high school, acting as a guiding instrument for teachers, in the construction of an education that can actually promote racial equity, in an increasingly democratic educational system, where black children, adolescents and young people can feel that they belong to the environment in which they are inserted, that is, that they have their Afro-Brazilian identity valued, through teachers, since there is direct contact with educators and students, who create bonds of affection. Therefore, the school must promote interaction between everyone, from the doorman, the lunch lady to the school principal, promoting, in addition to the content directed to EREER, lectures, training and discussions for the entire school community, in order to reduce and eliminate racial prejudice, promoting anti-racist attitudes within it.

The Brazilian educational system, together with political authorities and entities linked to education, need to think about an education that in the short, medium and long term is increasingly plural, that has in its PPP – Pedagogical Political Project education for ethnic-racial relations, from kindergarten to high school, that goes throughout the entire school trajectory of students building bonds of equity, respect and appreciation, so that in fact our country can establish a reparatory justice for the black population, which was enslaved, wronged, abandoned by the Brazilian political authorities, from the period of colonization, to

the present day, in an abandonment that culminates in social inequalities, which are externalized in violence, low education, unemployment, inferiority of race, among many other atrocities directed at the black population.

Under this bias, we see the importance of education as a transformer of opportunities, we have as an example affirmative policies, which are allowing more young black people to complete high school and enter universities in the country, so the implementation of public educational policies, with a focus on ERER, of high school, from an anti-racist perspective must be permanent, so that we have a more egalitarian and less cruel country, against the black population, especially black youth, constant victims of violence and school dropout.

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