

Didactics and methodologies applied to the teaching of ethnic-racial relations in Brazil

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ABSTRACT

Teacher training, in its scope, dispenses with the methodological understanding of pedagogical practices, with regard to transversal themes such as gender, race and ethnicity, pointing out the diversity and differences present in human beings, so that the exchange of knowledge in and beyond the school space, occurs in order to strengthen the exercise of citizenship in the perspective of an inclusive educational model. Diversity for this formation requires knowledge of the history of composition of the Brazilian territory by African, Afro-Brazilian and indigenous peoples, respect for the culture and organization that these ethnic groups establish socially, and how they were agglutinated from their colonizing processes.

Keywords: Pedagogical practices, Inclusive education, Ethnic-racial relations.

INTRODUCTION

Teacher training, in its scope, dispenses with the methodological understanding of pedagogical practices, with regard to transversal themes such as gender, race and ethnicity, pointing out the diversity and differences present in human beings, so that the exchange of knowledge in and beyond the school space, occurs in order to strengthen the exercise of citizenship in the perspective of an inclusive educational model. Diversity for this formation requires knowledge of the history of composition of the Brazilian territory by African, Afro-Brazilian and indigenous peoples, respect for the culture and organization that these ethnic groups establish socially, and how they were agglutinated from their colonizing processes.

This sociocultural demand existing in the spaces of dissemination of knowledge led to ethical, epistemological and pedagogical requirements triggered by the implementation of the National Curriculum Guidelines for the Teaching of Afro-Brazilian and African History and Culture. Prior to this, Law No. 10,639/2003, amends Law No. 9,394, of December 20, 1996, which establishes the guidelines and bases of national education, to include in the official curriculum of the Education Network the mandatory theme "Afro-Brazilian History and Culture", giving new measures for the development of activities with the school community.

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Given this scenario, how to approach such an old and, at the same time, new topic within the school? Beyond the physical space, how to break the paradigms usually set? Are teachers prepared to break with their own (pre)concepts, based on the sociocultural realities of each student who enters their space of dissemination of knowledge, loaded with stories and experiences based on their ethnic-racial origin? In what parameters are teachers based for reflective practice permeated by engendered stories of violence and submission of race and class based on their phenotype?

According to Barbosa and De Freitas (2015), if we start from a didactic perspective, throughout the history of education, the perception that the teaching-learning process is composed of inseparable practices and theories is visible. The discourse on the rupture of the existing duality between practice and theory then becomes indisputable. Silva (2007) points out that learning-teaching-learning is a process by which men and women, throughout their lives, make and remake ways of being, living and thinking, involving exchanges of meanings with people from different segments around age, gender, social and ethnic-racial groups. Thus, dealing with ways of teaching and learning is dealing with identities, knowledge that is situated in cultural contexts, clashes and sharing between ways of being and living, and power relations.

At the heart of the educational process, when thinking about basic education, up to higher education, ethnic-racial issues permeate all moments and stages of it, pointing out the unequal forms of treatment suffered by African, Afro-descendant and indigenous peoples, in the face of the enslavement imposed on these groups, as a work model, which served to feed the accumulation of wealth by European colonizing agents.

It should be noted that one of the objectives of the school is to expand the knowledge of its social actors (students and teachers), and should be a space for the production of knowledge, questioning and deepening of any and all guiding principles for the citizenship formation of students. As for the students, they need to understand their social narrative, through the history of the Brazilian territory, the space where their identity is constructed (CASTELLS, 1997), through individuality and collectivity.

Professor Gomes (2001) who, in addition to teaching, is a political activist of the Brazilian black movement, when discussing citizen education, ethnicity and race, announces the complexity of this tripartite relationship and invites us to reflect on the dynamics of the school space, based on race, what implications arise in the daily life of black children who are not respected and their phenotypes, experiencing discrimination against their hair and skin color, linking these human characteristics to the condition of inferiority of thought and learning capacity.



Observing the engendering of the race category, within the social realities of the participants in the school spaces, all the vulnerabilities that encompass these categories and their relationships will point to factors that lead to the exclusion of children and adolescents. The abandonment of attending the school space, to the detriment of economic conditions, due to the discrimination of the students themselves, who are not educated in a respectful way towards differences, is a consequence that generates the non-advancement of schooling and deficiency in the future labor market, demanded by the vulnerability of other social markers.

From this perspective, pedagogical training from the perspective of an education for ethnic-racial relations is extremely relevant, with regard to the knowledge of the law and its transversal applicability, associating the contents on the history of African, Afro-descendant and indigenous peoples with different themes and didactic materials, when using images of individuals from these ethnic groups and their potentialities. The Eurocentric image reproduced for centuries about these populations as soulless human beings, who need catechization for worshipping demons and whose workforce must be flogged to present significant results for the plantation owners (VAINFAS, 2022), must be undone because it signals prejudiced untruths in the social and cultural formation of our society.

OBJECTIVE

From a theoretical survey, it was sought to contribute within the methodological perspective and problematize how teachers can contribute, through teaching practice, to the recognition of the value and importance of African and Afro-descendant culture in the construction of our Brazil.

METHODOLOGY

In order to plan methodologically, it is necessary to address certain theoretical points, and one of them is didactics, which has been defended and studied for centuries by different theorists, scholars and authors who sought to identify and discuss the various techniques and models of existing educational methodologies, which would have as their sole purpose the improvement of education (Barbosa and De Freitas, 2015).

However, in order to approach a theme didactically, it is necessary to know it. In this sense, in order to work with ethnic-racial issues, Gomes and Bezerra (2013) consider that it is necessary for teachers to know the obligation of the Law so that they can act in the school context in a rational way in favor of the affirmation of the cultural diversity present in the Brazilian state, referring to its composition, providing a real meaning and effectiveness of their pedagogical practice aimed at an education for ethnic-racial relations.



Oral history (AMADO and FERREIRA, 2006), the source that feeds the existence of communities of native peoples in the Brazilian territory, stimulates storytelling, as an instrument to remember the narratives of these peoples about the formation and composition of spaces, inserting their dynamics both in readings and textual understanding, their community organization of handling the land, among other community practices in a transversal way in the various disciplines and content.

For these reasons, methodologically the teaching of ethnic-racial relations is permissive. It is up to the teachers to identify relevant points to be addressed and sequentially explained, strengthening the exercise of human rights and the appreciation of cultural differences. In view of this, we open parentheses to explain the cadence of a practice according to Munanga Kabengele (2006):

1. The development of the theme brings the historicity of black people in Brazil.
2. Approach to Brazilian territories and the presence of black Africans in the conservation of customs.
3. Slave labor.
4. Religious traditions of African origin.
5. Music, dance and black Brazilian resistance.

As forceful and necessary as these historical reconstructions are, as Kabengele points out, and as much as they advocate in favor as a form of recognition, assimilation, understanding and overcoming prejudices and discrimination that permeate curricula and didactic procedures, Cruz (2005) emphasizes that the introduction of themes and contents about the educational trajectories of Afro-Brazilians can contribute to the training of teachers in the face of socio-educational demands, preparing them in a position to deal with the cultural diversity of Brazil.

DEVELOPMENT

In the teaching of ethnic-racial relations, this premise is applied very well, based on breaking with prejudice structured, often by the absence of correct information and on racism rooted over time, according to sociocultural practices and policies of minimization of culture by the nations that colonized Brazil. Law 13.005, of June 25, 2014, brings in its scope statements that solidify this interdisciplinary character necessary for the studies and practices of and for the spaces of dissemination of knowledge:

The National Education Plan (PNE), Law No. 13,005/2014, is a planning instrument of our democratic rule of law that guides the execution and improvement of public policies in the sector. (BRASIL, 2014, p.7).

As a theoretical model for action, or method for its rationalization, planning involves a methodical and conscious effort in selecting and guiding the means and strategies to achieve the previously defined ends, with the objective of bringing reality closer to the ideal expressed by the model.



Basic priorities and procedures for action must be established in order to promote interaction and coordination between the various sectors of the administration for a coherent process of intervention in reality, in order to avoid imponderability and avoid critical situations. (BRASIL, 2014, p.10).

Nevertheless, the teaching of ethnic-racial relations points to this character of stability along with the actions that can be applied with teachers and students in the advancement of knowledge and breaking prejudice. However, the educational mode or educational model requires adaptations to the current world and its transformations, in order not to allow stagnation, however, the teacher is required to have a dynamic position in the educational process. Thus, the teacher has to be aware of his reflection as an educator and of his updating on the content learned and transmitted, needing to remain in a constant state of learning to improve his skills both as a professional in his teaching methodology, as well as in his discursive and/or social practices. According to Libâneo (2001):

It is certain, therefore, that the task of teaching how to think requires teachers to know teaching strategies and to develop their own thinking skills. If the teacher does not have thinking skills, if he does not know how to "learn to learn", if he is unable to organize and regulate his own learning activities, it will be impossible to help students to enhance their cognitive capacities (p. 36).

Corroborating with the legislation and from this is that the teaching of ethnic-racial relations demands the full understanding of the LDB in its Title I, namely:

TITLE I: Education

Art. 1 Education encompasses the formative processes that take place in family life, in human coexistence, at work, in teaching and research institutions, in social movements and civil society organizations, and in cultural manifestations.

Paragraph 1 - This Law regulates school education, which is predominantly developed through teaching, in its own institutions.

Paragraph 2 - School education must be linked to the world of work and social practice. (BRASIL, 2005, p.7).

It is evident that one of the mechanisms for the transmission of content is through the use of a liberating progressive pedagogy, which has its origin directly linked to Paulo Freire's method of literacy, where human beings are considered beings situated in a material, concrete, economic, social and ideologically determined world, endowed with the capacity for transformation. Here, to defend such a perspective is to recognize that this model of progressive pedagogy designates inclinations that, based on critical analyses of social realities, give sustainability underlying the sociopolitical purposes of education.

In this sense, the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture establishes:

Art. 3 The Education of Ethnic-Racial Relations and the study of Afro-Brazilian History and Culture, and African History and Culture will be developed through contents, competencies, attitudes and values, to be established by the educational institutions and their teachers, with the support and supervision of the education systems, sponsoring entities and pedagogical



coordinations, in compliance with the indications, recommendations and guidelines explained in Opinion CNE/CP 003/2004 (DCN-s, 2004, p. 32).

In view of this, Vieira *et al.* (2012) affirm the importance of teachers thinking about their craft and self-criticism of their practice. To this end, it is up to him to reflect on his posture as a teacher and what he expects from his work in the classroom. It is in this sense that the authors point to the importance of addressing sociocultural themes in the school environment, aiming at the construction of the identity of the black student and the recognition of the African people.

According to Schramm (2012), the school should be valued as an instrument of struggle of the popular classes, providing access to the knowledge historically accumulated by humanity, but reevaluating the social reality in which the student is inserted. In this context, education is dialectically related to society, and can be an important instrument in the process of transforming society. Its main function is to raise the level of awareness of the learner about the world around him, in order to make him capable of acting in the sense of seeking his economic, political, social and cultural emancipation.

In this sense, we agree with Sacristán (1999):

Educational practice is something more than an expression of the teachers' craft, it is something that does not belong to them entirely, but a shared cultural trait, just as the physician does not have the mastery of all actions to favor health, but shares them with other agents, sometimes in a relationship of complementarity and collaboration, and in others, in relation to attributions. Educational practice has its agency in other practices that interact with the school system, in addition, it is indebted to itself, to its past. These are characteristics that can help us understand the reasons for the transformations that are produced and do not happen. (p. 91).

However, from the perspective of teaching and learning in ethnic-racial relations, it does not circumscribe actions, within the learning-teaching relationship, only in formal school spaces. This eminently pedagogical practice goes beyond these walls. It reaches the domestic, community, religious and civil society organization spaces with a view to constituting the field of education, attributing to it the formal and non-formal aspect as recommended by the public policy of the state.

FINAL CONSIDERATIONS

Despite the significant advances to avoid prejudice and other misunderstandings, in the National Curriculum Parameters, which have a chapter dedicated to cultural pluralism emphasizing the "imperative need for teacher training on the subject" (Brasil, Ministério da Educação, 1997, p. 4), we observe that our educational model requires adaptations to the current world and its transformations, demanding from the teacher a more reflective position in the educational process.

Although affirmative actions within the school walls represent a considerable advance since they are met, even if they are disjointed, the legal provisions, whether in the Law of Guidelines and Bases of



National Education (LDB) or in the PCN'S or even based on the Constitution, are still reticent in their methodological proposals in the face of ethnic-racial issues within the school and little designed and disseminated among teachers.

Considering that the change begins in a reflective process of acceptance by teachers and managers, it is necessary to have prior and substantial knowledge of them so that they can assimilate in their contemporaneity the African and Afro-descendant culture so that practices of discrimination are not established, as well as strip themselves of prejudiced discourses, so that the effectiveness of their practice produces a meaning for the student, because there is no point in having affirmative actions if the teacher does not know how to deal adequately with the issue. A proposal for continuing education and/or training of teachers to work with the theme is launched here.



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