


**ANTI-RACISM THROUGH IMAGES: STUDY OF THE PEDAGOGICAL DIDACTIC MATERIAL OF THE MUNICIPAL EDUCATION NETWORK OF SANTO ESTEVÃO-BA** <https://doi.org/10.56238/sevened2024.037-086>**Marcela Souza Macedo Smigura<sup>1</sup> and Glaucia Maria Costa Trinchão Paulo<sup>2</sup>****ABSTRACT**

In this text, the analysis of an image is presented, in this specific case, a comic strip that brings the discussion about the myth of reverse racism, it is part of the notebook of remote activities for elementary school final years (6th to 9th grade) in the municipality of Santo Estevão-Ba, specifically the edition notebook 3 The face of Racism in Brazil. These notebooks considered by the municipal school network of Santo Estevão-Ba, as a pedagogical didactic material, are objects of research by the author in the academic master's degree in education at the State University of Feira de Santana.

The object of analysis of this text is a comic strip that contains a dialogue between young people, the girl Niara, created by the cartoonist Aroeira, has been bringing a dialogue where the questioning of reverse racism appears.

As an imagetic resource, the comic strip analyzed has a discursive potential when dealing with the racial theme, as a paradox, a contradiction, using a sarcastic message in the content of the phrase "reverse racism there" [...], a simple and provocative reading for the student's understanding. The comic strip analyzed as an image demonstrates the intrinsic relationship between Education and Drawing, which should be valued in the field of didactic materials, and its discursiveness.

**Keywords:** Image Analysis. Discourse Analysis. Myth of Reverse Racism.

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## INTRODUCTION

The present work intends to bring a reflection on the use of images in a pedagogical didactic material built during the pandemic period, regarding the field of study of the education of ethnic-racial relations and images. These notebooks were part of the emergency actions of the municipality of Santo Estevão-Ba, when school activities were suspended in March 2020.

The qualitative and documentary research will take images in their pedagogical function to think about the Education of ethnic-racial relations and the importance of studies with racial cutouts through images, these as elements loaded with meanings will be discussed through the Discourse Analysis (DA) of the French line of Pêcheux.

For this text, the dimension of Education and Drawing will be explored, the latter understood as the construction of knowledge, Drawing as an image here in this study will be highlighted in the ideas of Joly (1994, p. 13), "it indicates something that, although it does not always refer to the visible, borrows some traits from the visual and, in any case, depends on the production of a subject: imaginary or concrete, the image passes through someone who produces and recognizes it".

In this study, which takes for analysis an image, exemplified in a comic strip, represented here as an imagetic element, it has a content that deals with reverse racism as a myth, a discussion that integrates the field of racial discussions in education. Within this prerogative, it is intended to discuss how the comic strip and the dialogue it contains is producing meanings, in the dialogical relationship of Discourse Analysis (DA) of the French line of Pêcheux, the image is understood as a discourse in movement within the understanding of problematizing the ways of reading, Orlandi (2000).

Bringing this study, a didactic production, elaborated by educators, has as its research objective, now in this textual cut, to analyze the discursive potential of the imagetic text through the comic strip as a didactic resource that brings a playful proposal to work on the racial theme, the myth of reverse racism.

## GETTING TO KNOW THE OBJECT OF STUDY: THE REMOTE ACTIVITIES NOTEBOOK THE FACE OF RACISM IN BRAZIL

For this study, the discussions are concentrated in the notebooks of issue number 3 intended for students in the 6th and 7th grades of the final years of Elementary School. The notebook is distributed by area of knowledge, Humanities, Exact Sciences and Languages, it is important to mention that unlike textbooks that are part of a government policy, the PNLD, this material has no commercial destination, it is not linked to publishers,

the questions were built by teachers from each area of knowledge (Humanities, Exact Sciences and Languages).

We can say that notebook 3 is crossed in contributing to the historical understanding of the past of blacks in Brazil, mainly because it portrays racial identity. For Gomes (2005), discussions about identities have their complexities, due to the additions that need to be made when specifying which identities one wants to discuss, while formations in their complexities, are added to it the "adjectives, personal, social, ethnic, black, gender, youth, professional" etc. (Gomes, 2005, p.40).

For Kabele Munanga (2005), the construction of black identity in Brazil should be understood in its political sense, as a:

awareness of an ethnic-racial segment excluded from participation in society, for which economically, as free labor as slaves, and also culturally, at all times in the history of Brazil. ( Munanga, 2005:187)

Reverse racism is not a concept to adjectivate any kind of discriminatory practice from blacks to whites, because they have not historically been judged due to their physical appearance, according to Gomes (2005), blacks were adjectivated by racist postures as "good" or "bad", such as Afro hair, being identified by racist postures as "hard hair".

Image 1: The Myth of Racism Reversal

**HUMANAS – HIST / GEO / AGRIC. / CULT. POP. 6º e 7º ANOS**

**A identidade racial no contexto brasileiro: quem somos? Quais nossas origens? Para onde vamos?**

“Que navio é esse que chegou agora? É um navio negro! com escravos de Angola!”

Trecho do caderno do capoeira no Brasil (enquanto os jogadores lutam no roda de capoeira, todos os outros cantam e fazem instrumentos).

**PART 1: O mito do racismo reverso**

**começo conversa**

Entende-se por **RACISMO REVERSO** as práticas de “insulto” de negros para com brancos, com relação ao preconceito de raça. Nos últimos anos, foram registradas muitas denúncias de pessoas brancas sobre atitudes racistas por parte de pessoas negras. Essas denúncias chamam essas práticas de **RACISMO REVERSO**. Ou melhor, racismo ao contrário. Mas como podem essas pessoas dizerem que sofrem de racismo se o sistema de escravidão no Brasil foi contra o negro? Em qual momento da História do Brasil o branco sofreu por conta do seu cor? Algum “navio branqueiro” atravessou o Oceano Atlântico trazendo futuros escravos brancos para trabalharem nas lavouras de cana de açúcar ou de café no Brasil? Pensemos!!!

El Miran: Fiquei pensando naquilo que você disse e...  
Diga só essa revista que encontra...

Maria Helena: Dama-me ver...  
Auto-ajuda: Não dá!

Parque será que esse navio incomodou tanto o meu pai? Será que tinha alguma coisa que veio é contra? Analise bem o tirinha e reflita sobre a ideia do **RACISMO REVERSO!**

1. De acordo com a tirinha, o racismo reverso = negros contra brancos, existe? Diga o porquê do seu resposta.
2. As mulheres negras sofrem opressão de gênero (pelo simples fato de ser mulher) e raça (por ser negra). Como os meios de comunicação, principalmente a TV, têm representado a mulher negra?
3. Você já presenciou ou já vivenciou alguma situação de racismo? Se SIM, conta pra nós como foi.

**HUMANAS 01 6º e 7º ANOS**

Source: Caderno A cara do Racismo no Brasil. (SANTO ESTEVÃO, 2020, p.1



The character of this comic is Niara, a character created by cartoonist Renato Aroeira, a black teenager full of reflections and who explains, in a didactic way, racial and social inequalities in Brazil, we point out a brief description of the elements of the image.

Exploring the colors, the cartoonist presents characters with young characteristics, such as Niara with orange hair and noticeable curly, black skin, all are in an environment outside the school space, on a sidewalk, the boy with brown hair, skin with a lighter shade than Niara's, brings in his hands a black women's fashion magazine and questions Niara on a subject that both have already discussed, the way the boy arrives with the magazine, it is as if he found something that was good for the girl to see, an interesting subject, Niara begins to read the magazine enthusiastically and checking the content, this reading is observed with strangeness, by the white character with yellow hair, with some indignation.

The indignation of the yellow-haired girl is noticed and characterized by the raised eyebrows, indicating a disgruntled expression, the white girl then questions the content of the magazine, as it is a magazine of black models, and states: "Our reverse racism there!". The image and reading of the comic strip provoke meanings about the place of being black in the construction of Brazilian history that permeate the exclusion of beauty media, stereotypes about the black body, structural racism and the invisibility of the role of whiteness in this social place that was projected for black men and women in Brazil.

According to Orlandi (2000), imagetic reading through DA allows the analyst to "displace the relationship between form and content, through the elaboration of the material form, putting in its place the subject/meaning relationship, thinking about meaning in its contradictory material dimension". (Orlandi, 2000, pg13).

When we combine image analysis with discourse analysis discussions, in the didactic material, we intend to demonstrate that the image being a language, this one loaded with meanings, it is soon noticeable that the author of the comic strip built through the image a sequence of reflections, that the ideology of racial superiority is present, based on white supremacy, which has a strong narcissistic component (Bento, 2003).

Following the dialogue of the strip, the white girl questions the place of the black woman in a beauty magazine, it is noted that Niara's pleasure is the result of the lack of protagonism of the black body in this place of beauty, in contrast to this, it arises to the negative interpellation of the white girl, demonstrating the ideology of whiteness in Brazil (Bento, 2003) for the white man to leave the place of normality in his eyes, is to leave the standard, hence the statement: "*reverse racism, that's it*" in the dialogue of the white girl.



## THE EMERGENCY INSTITUTIONAL PLAN: EDUCATION MOBILIZING A NETWORK OF KNOWLEDGE IN TIMES OF COVID-19

Brazilian education has faced a great challenge since March 2020, due to the Covid-19 Pandemic, due to the need for an almost instantaneous readaptation to virtual teaching models to continue the progress of the school year. States and municipalities continued in the struggle to create strategies to maintain education, even with all the impasses of this model. Thus, they created educational projects that, among other things, the production of new teaching materials.

In view of the public health emergency, the municipalities focused on the information and recommendations made available by official bodies such as: the World Health Organization (WHO), the Ministry of Health (MS), the Ministry of Education (MEC), the National Union of Municipal Education Directors (UNDIME) under the aegis of Provisional Measure 934, of April 1, 2020, establishes exceptional rules on the academic year of basic education and higher education resulting from the measures to face the public health emergency situation dealt with by Law No. 13,979, of February 6, 2020, in these terms the educational technical team of the city of Santo Estevão prepared the *Municipal Contingency Plan to face covid-19 for education*.

The plan was prepared in an expanded meeting with the participation of members of the Municipal Department of Education of Santo Estevão, Municipal Council of Education (CME) and School Feeding Council (CAE) and the Council for Monitoring and Social Control of FUNDEB (CACS-FUNDEB), whose purpose is to operationalize services of the Municipal Education System, with the objective of offering guidelines for the continuity of the functioning of education and ensuring the the right to education provided for in the Federal Constitution and in the Law of Guidelines and Bases of Education (LDB), taking into account the exceptional nature of the pandemic experienced by society due to the health problems caused by covid-19.

The work proposal for the Emergency Plan was then presented to the professionals of the municipal education network, and was institutionalized and standardized by the Official Gazette of the Municipality in 2020. Among the actions proposed by this plan is the preparation of notebooks with activities to be developed remotely. According to the Official Gazette, which regulates the notebooks as remote activities, says that:

The year 2020-2021 (curricular continuum) was made available to all students in the network. Groups were created in the whatsapp app for each class, with a teacher responsible for mediating and answering questions about the activities proposed in each notebook. After the delivery of the activities, the teacher corrects and prepares the student's descriptive opinion. (Santo Estevão, 2021)



The intention, then, is to replace face-to-face teaching in municipal schools to continue schooling, now remotely, thus mobilizing a network of knowledge in times of Covid-19, with one of the main objectives being to define strategies for the fulfillment of the 800-hour workload of the school year, taking into account the safety rules imposed by the pandemic.

In this way, the notebooks can be classified as didactic material with the purpose of evaluating the student and their learning while the pandemic lasts, and our purpose in this text is to discuss the pedagogical potential of the notebooks and the meanings produced about the black person in notebook number 3, The face of racism in Brazil.

In theory, the structure of the activities is innovative, notably because the proposal is for didactic material aimed at the school community, aiming to strengthen learning during the period of suspension of face-to-face teaching, at this time of pandemic.

The municipal school network of Santo Estevão in the public network serves students of different cultural belongings and who need to see themselves represented.

In view of the empirical material, we cannot fail to consider important issues, such as Education for Ethnic-Racial Relations (ERER), this knowledge must be present and worked on in all pedagogical activities and teaching materials, with a view to a citizenship and anti-racist formation, which guarantees an identity and cultural formation to students. In this aspect, the present study proposes the following problematization: What meanings do the images that are in the remote activity notebooks produce for an education of ethnic-racial relations?

To answer it, we rely on the theoretical-methodological device of Discourse Analysis (DA) of Peuceuxitian orientation in order to understand discourses that, together with the analysis of images (Panofisktinian) will give us subsidies to discuss the notions of subject, discourse and silencing (ORLANDI, 2007)

## EDUCATION FOR ETHNIC-RACIAL RELATIONS

Education for Ethnic-Racial Relations is a theme widely discussed by many theorists in the field of education, and also supported by laws nº 10.639/03,

"Art. 26-A. In elementary and secondary schools, official and private, the teaching of Afro-Brazilian History and Culture becomes mandatory.

§ 1 The syllabus referred to in the caput of this article will include the study of the History of Africa and Africans, the struggle of blacks in Brazil, black Brazilian culture and blacks in the formation of national society, rescuing the contribution of black people in the social, economic and political areas pertinent to the History of Brazil.

§ 2 The contents related to Afro-Brazilian History and Culture will be taught within the scope of the entire school curriculum, especially in the areas of Art Education and Brazilian Literature and History. (BRAZIL, 2003)



And 11.645/08, which amend the Law of Guidelines and Bases of National Education, including, the items:

§ 1 The syllabus referred to in this article will include various aspects of the history and culture that characterize the formation of the Brazilian population, based on these two ethnic groups, such as the study of the history of Africa and Africans, the struggle of blacks and indigenous peoples in Brazil, the black and indigenous Brazilian culture and the black and the Indian in the formation of national society, rescuing his contributions in the social, economic and political areas, pertinent to the history of Brazil.

§ 2 The contents referring to Afro-Brazilian history and culture and of Brazilian indigenous peoples will be taught within the scope of the entire school curriculum, especially in the areas of artistic education and Brazilian literature and history." (BRAZIL, 2008).

With this, the teaching of Afro-Brazilian, African and Indigenous History and Culture in Brazilian Basic Education becomes mandatory. This was one of the most important achievements of popular movements in favor of an anti-racist education, which affirms the relevance of its debate and approach in basic education, to overcome discriminatory actions that create an inferior social image of blacks and indigenous people.

When dealing with ethnic-racial relations in the curricular references of Elementary School Final Years in the municipality of Santo Estevão, we note, within the scope of this discussion, that there is the inclusion of the theme in question, highlighting the importance of ethnic-racial relations and the survey of reflections about this study in the document,

Every reference is a guide, not a recipe to be applied. Therefore, it is important to have knowledge about the population constitution. It is from it that the guiding cultural subsidies for the elaboration of the documents that guide the curricular proposal of the municipality and the schools will come, with attention to the knowledge produced that emerges in the daily life of the communities. In it, contradictions, inequalities and individual and collective issues marked by prejudices, stereotypes and structural racism in Brazilian society will appear. These moments of tension will serve as material for the elaboration of socially alive issues – that is, contextualized approaches to real and complex problems, which will lead to a critical formation of reality and should be treated in an interdisciplinary way, demanding integration between teachers and joint planning. (Santo Estevão, 2020, pg 37)

However, when we came into contact with this material, we observed that there was no in-depth study on the theme of black ethnicity, the focus of this study. Nor was Law 10.639/03, which aims to disseminate knowledge about the history of Africa and its descendants in the diaspora, with the intention of showing the historical contribution of blacks in the formation of our country and disseminating information that contributes to the elimination of inequalities and racial discrimination.



In this sense, in relation to the ethnic-racial perspective, the didactic material provided by the Municipality of Santo Estevão still needs to be deepened in the curricular issues that deal with the Education of Ethnic-Racial Relations for Elementary School Final Years. Hence the importance of advancing in the analysis of a didactic material built by the Municipal Education Network of Santo Estevão observing several aspects, and here we take as a specific object the discussions of image representations on Cultural and Racial Diversity. We reinforce to teachers the importance of studying and debating the construction of a didactic material consistent in the proposal of education for racial equality, considering that, since 1988, the Brazilian Constitution has enshrined the principle of equality or non-discrimination, in its article 5, according to which "everyone is equal before the law, without distinction of any nature"; and the crimes resulting from prejudice of race or color were defined by the Law 7.716/1989.

Significant advances also came in the wake of Decree 4.886/03 that enacts the National Policy for the Promotion of Racial Equality (BRASIL, 2003), with affirmative actions aimed at balancing inequalities associated with race and ethnicity, and with the Statute of Racial Equality - Law 12.288/2010, (BRASIL, 2010). These documents were guidelines for the guarantee and defense of individual, collective and diffuse rights and for combating discrimination and other forms of ethnic-racial and religious intolerance.

### **THE ANALYSIS OF THE IMAGE OF THE FRATERNITY CAMPAIGN**

About image 2, inserted in the language area notebook, which brings *Racism in Brazil as its* theme. The image is of a black child, the slogan of the 2010 campaign of the United Nations International Children's Emergency Fund (UNICEF), the national campaign for a childhood without racism.



Image 2- Racism in Brazil

*Leio, eu aprendo...*

### O RACISMO NO BRASIL

O racismo é a crença em que uma raça, etnia ou certas características físicas sejam superiores a outras. O racismo pode se manifestar tanto de forma individual, como através de políticas com a escravidão, o apartheid, o holocausto, o colonialismo, o imperialismo, dentre outros. Embora o racismo associe-se ao preconceito contra os negros, ele pode se manifestar contra qualquer raça ou etnia, sejam asiáticos, indígenas, etc. É importante lembrar que a prática do racismo no Brasil é considerado um crime inafiançável, com pena de até 3 anos de prisão.

#### VAMOS LER?

#### Por uma infância sem racismo

Campanha faz um alerta sobre os impactos do racismo na vida de milhões de crianças e adolescentes brasileiros e convida cada um a fazer uma ação por uma infância e adolescência sem racismo.

Na parte de baixo do cartaz, em letras pequenas, aparece o seguinte texto:

**“O Brasil tem 31 milhões de crianças negras e indígenas. A maioria sofre com a discriminação racial, sem ter acesso à educação, à saúde e ao desenvolvimento. Ajude a mudar essa realidade. Contribua para uma infância sem racismo.”**

1. Considerando-se as informações apresentadas nesse texto, é possível concluir que a menina do cartaz terá facilidade ou dificuldades em se tornar uma advogada? Justifique sua resposta.

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**LINGUAGENS**

**1**

**6º e 7º anos**

Source: Notebook 3, language section, pg.1

The section of the languages section begins the discussion on racism in Brazil, using a photo extracted from the campaign "In a World of Differences, See Equality" partnership between the MEC (Ministry of Education) and Unicef, objective of the campaign launched on November 29, 2010, to warn about the impact of racism in schools and promote initiatives to reduce inequalities (Black and Indigenous Children. Available at: <https://noticias.cancaonova.com/brasil/unicef-launches-campaign-to-end--prejudice-against-children/>, accessed on 25/08/2021).

It is noticeable that in every analysis of images, it is necessary to recognize their history, when we analyze photographs, paintings, we think about historical representations, as well as strips, cartoons, cartoons, open a tangle of possibilities, they offer elements capable of leading to various readings, being in fact a pertinent objective to recognize the intrinsic values, we then analyze this image of the language notebook as belonging to the third level, as explained by Panofsky (1986, p. 51)

Intrinsic meaning or content: it is apprehended by the determination of those underlying principles that reveal the basic attitude of a nation, of a period, of a social class, of a religious or philosophical belief – qualified by a personality and condensed into a work.



Next to the image of the black child there is a text alluding to the campaign with the title *for a childhood without racism*, being an example of how the reading of the image combined with the verbal text, allows us to understand the negative impact that racism brings when suffered in childhood, especially at school age.

The question proposed to fix the learning is as follows:

Question 1 - Considering the information presented in this text, is it possible to conclude that the girl in the poster will have ease or difficulties in becoming a lawyer? Justify your answer.

(Notebook 3, Humanities section, pg.1)

We observed that there is a complementation of information between the elements of the image of the black girl, the reading of the text and the proposed question, a form of contribution to an anti-racist Education. The slogan "In a world of differences, see Equality", complements the discussion and makes the student strengthen his black identity and the conception of the opportunity for growth through studies for black children.

To perceive the discourse of the symbolic as Pêcheux (1991, pg.119) says

To accept all these questions as serious, and not as folkloric or as "annexes to literature", means not to treat language as a mere medium, which allows us to describe these processes (a mirroring of these processes), but rather as a field of forces constitutive of these processes, through "language games", the metaphorical treading of meanings and the paradoxes of enunciation, that discursiveness works in and against the "bodies" of rules of each language.

We can conclude that if it is a campaign alluding to a government agency, talking about equality for black children, often submerged in the discourse with a certain naturalness, the correct thing would be to talk about equity, in the sense of fostering public policies and existing laws on the Education of ethnic-racial relations.

In this way, we can say that the questions proposed to the student demonstrate the lack of a political and ideological analysis of the image, which points us to the problem of working with these teachers to intentionally look at the images used in the didactic material.

We understand in this study that,

For educational practice, it is of great importance that visual resources are used as methodologies, in order to streamline the teaching-learning process. Thus, as pedagogical resources, the educational system makes use of didactic materials in which images appear in their various forms, such as painting, photography, drawing, virtual images, among others that are of great use for content learning (SOUZA, 2016, p. 107).



## FINAL CONSIDERATIONS

Most students in the public school system are an audience of black boys and girls, and it is opportune to use means such as visual language, such as comic strips to bring them closer to discussions such as the one posed by the activity of notebook 3 and analyzed here in this text. Reverse racism being placed as a myth, and exemplified through visual language, brings together and simplifies the understanding of this complexity, in a historical and social way.

To deny reverse racism is to contribute to the school as an institution going against this possible place of perpetuation of inequalities, because for a long time the absence of Afro-Brazilian, African and indigenous culture in school curricula has historically denied and/or repressed the values and traditions of Afro-Brazilians and other discriminated groups in Brazilian society.

In view of these considerations, we emphasize the importance of the imagetic representations about cultural diversity and ethnic-racial relations in the analyzed notebook and in the selected image, as the image that is dialoguing about the myth of reverse racism. Thus, we conclude that the remote activities notebook, *The face of racism in Brazil*, through the analyzed comic strip is a didactic material that, even in an incipient way, explores images and works on ethnic-racial relations, contributing to the discussion and enhancing the teacher's work with the confrontation of racism and ethnic issues.



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