Teacher education and ethnic/racial content in ANPEd's journal *Revista Brasileira de Educação* from 1995 through 2015

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ABSTRACT

Our goal is to analyze the focus of studies on race, ethnicity and teacher formation published in Associação Nacional de Pós-Graduação e Pesquisa em Educação *Revista Brasileira de Educação*, from 1995 to 2015. By correlating bibliographic and documentary sources, the qualitative approach was the main path of research. The predominance of the race-related subject matters was evidenced in the analysis, followed by ethnics. Correlation between race, ethnicity and other social features that characterize exclusion processes also composed the sample. Another important aspect to be highlighted was that the creation of the Study Group 21 and the Working Group 21 of that association and approval of laws 10,639/2003 and 11,645/2008 seem to directly influence the expansion of publications about racial-ethnic issues in *Revista Brasileira de Educação*.

KEYWORDS

state of the art; race; ethnicity; education; *Revista Brasileira de Educação*.

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FORMAÇÃO DOCENTE E A TEMÁTICA ÉTNICO-RACIAL NA REVISTA BRASILEIRA DE EDUCAÇÃO DA ANPED (1995-2015)

RESUMO

Nosso objetivo é analisar o enfoque dos estudos sobre raça, etnia e formação docente na *Revista Brasileira de Educação* da Associação Nacional de Pós-Graduação e Pesquisa em Educação, no período de 1995 a 2015. Sob a correlação de fontes bibliográficas e documentais, a abordagem qualitativa consiste no trajeto preponderante da pesquisa. A predominância da questão de raça foi evidente nas análises, seguida da temática etnia. A correlação entre raça, etnia e outras configurações sociais que caracterizam processos de exclusão também compuseram a mostra. Outro aspecto destacado foi de que a criação do Grupo de Estudo 21 e do Grupo de Trabalho 21 da referida associação e a homologação das leis n. 10.639/2003 e n. 11.645/2008 parecem influenciar diretamente na ampliação de publicações sobre a questão étnico-racial na *Revista Brasileira de Educação*.

PALAVRAS-CHAVE

estado da arte; raça; etnia; educação; *Revista Brasileira de Educação*.

FORMACIÓN DOCENTE Y LA TEMÁTICA ÉTNICO-RACIAL EN LA REVISTA BRASILEIRA DE EDUCAÇÃO DE LA ANPED (1995-2015)

RESUMEN

El objetivo fue analizar el enfoque de los estudios sobre raza, etnia y formación docente en la *Revista Brasileira de Educação* de la Associação Nacional de Pós-Graduação e Pesquisa em Educação, de 1995 a 2015. Bajo la correlación de fuentes bibliográficas y documentales, el abordaje cualitativo consiste en el trayecto predominante. La predominancia de la cuestión de raza fue evidente en los análisis, seguida de la temática etnia. La correlación entre raza, etnia y otras configuraciones sociales que caracterizan procesos de exclusión también compusieron la muestra. Otro aspecto destacado fue de que la creación del Grupo de Estudio 21 y del Grupo de Trabajo 21 de dicha asociación y la homologación de las leyes n. 10.639/2003 y n. 11.645/2008, parecen influenciar directamente en la ampliación de publicaciones sobre la cuestión étnico-racial en la *Revista Brasileira de Educação*.

PALABRAS CLAVE

estado del arte; raza; etnia; educación; *Revista Brasileira de Educação*.

INTRODUCTION

Drawing on a methodological approach to "state-of-the-art/knowledge", this article analyzes manuscripts on ethnic/racial issues[1] that were published in the National Association of Post-Graduation and Research's (ANPEd) journal *Revista Brasileira de Educação* (*RBE*) from 1995 through 2015. It also seeks to assess whether the introduction of ethnic/racial discussions into the Brazilian Education framework by official policies and the establishment of research spaces focusing on ethnic/racial issues within ANPEd have led to potential quantitative and qualitative changes in how such discussions pervade *RBE*, especially when it comes to teacher Education.

A special initiative addressing race and ethnic groups is the National Curriculum Parameters (PCN, in its acronym in Portuguese), which was created in 1997 and, in its 10th issue, proposed "cultural plurality" as a transversal theme to be approached at schools (Brasil, 2000). Other special initiatives are act n. 10,639, as of 9 January 2003, which has a more stressed focus on racial issues, and act n. 11,645, as of 10 March 2008, which addresses teaching of indigenous cultures. One of the research spaces established within ANPEd is the Working Group (WG) "Education and Ethnic/Racial Relations."

This study predominantly adopts a qualitative approach to correlate documentary and bibliographical sources, but also resorts to some quantitative analyses wherever applicable. Qualitative research is a situated activity comprising theoretical, material and interpretive practices of meaning which locates the observer in the world and provides them with visibility to this world (Denzin and Lincoln, 2007). In this article, such practices draw on the state-of-the-art/knowledge in race and ethnic group-focused studies published in *RBE*.

ANPEd is a national association aimed at developing and promoting research and graduate studies on Education in Brazil. One of its epistemological approach is the teaching of African and African-Brazilian cultures in Basic Education, alongside the teaching of indigenous cultures. Such approach started in 2001, with the establishment of the Study Group (SG) 21, named "Racial/Ethnic Relations and Education", which achieved the status of Working Group (WG21) in 2003, by that name going by the name of "African-Americans and Education". The WG is currently known as "Education and Ethnic/Racial Relations."

Ahyas Siss and Iolanda de Oliveira (2007) suggest that three factors were crucial in establishing WG21. First, there had been no working groups embracing

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1   The term "ethnic/racial relations" and the idea of race used in this article differ from biological conceptions raised especially in the United States and in Europe over the 19th century and adapted to Brazil, which carry a wide range of classificatory and derogative markers in reference to black people. The value we assign to such a term is related to its power as an analytical premise of political, social and sociological nature to account for current asymmetries between individuals with different racial markers and, as such, to promote a distinguished understanding of black identities, as opposed to identity essentialism or determinism, in the approach to the dynamics of black cultures.

racial relations and Education of African-Brazilians as their primary focus. Second, the Ford Foundation-funded contest Negro e Educação (Black and Education) was created in 1999 to increase the number of researchers interested in racial/ethnic studies. Third, the Universidade do Estado do Rio de Janeiro (UERJ) Laboratory of Public Policies created its program Políticas da Cor (Policies of Color) in 2002 to select projects aimed at assuring the attendance of black students at university and invite them to participate in ANPEd as part of their political agenda.

ANPEd has found in *RBE* a reference platform to convey knowledge in the educational domain and thus promote academic exchange in Brazil and worldwide. The association's website provides access to all manuscripts published in *RBE* since its very first issue from 1995. The journal was selected for this study because it includes a number of publications of high theoretical level which take various approaches to Education. Drawing on Norma Ferreira (2002) and Marilia Morosini (2015), a state-of-the-art/knowledge study was carried out focusing on ethnic/racial research published in *RBE* from 1995 through 2015.

This type of study is bibliographical in nature (Ferreira, 2002). It takes the challenge of mapping and discussing academic productions such as master's thesis, PhD dissertations, articles, papers and communications, with a view to understanding the aspects and dimensions, times and places, ways and conditions that allow them to emerge.

> Studies of this kind usually adopt a descriptive, inventory-listing method to analyze academic and scientific production in the light of categories and angles established to understand a given phenomenon in each work and in the set of works. (Ferreira, 2002, p. 257, our translation)

A solid understanding of the scientific body of knowledge in the Education domain is still to be achieved in Brazil (Morosoni, 2015). However, increasing efforts have been made to produce "states of knowledge", as this approach includes identification, record and categorization methods that lead to a reflection on and summarization of the scientific production in a given area.

This article first provides a brief historical account of how ethnic/racial issues were incorporated into the Brazilian legal and Education frameworks. Then, it reports on a state-of-the-art/knowledge analysis of studies on ethnic/racial issues and Education published in *RBE*, with a view to answering the following research question: Has the establishment of a "cultural plurality" guideline in the PCN (1997), ANPEd's SG21 (2001) and WG21 (2003), and acts n. 10,639/2003 and 11,645/2008 led to qualitative and quantitative changes in the presence of ethnic/racial discussions in *RBE*? Finally, it describes and analyzes studies from *RBE* that focus on both teacher Education and ethnic/racial issues.

ANTI-RACIST STRUGGLE IN EDUCATION

In the 1970s, black social movements elevated their pressure for policies that targeted the increasing asymmetries in racial relations in Brazil. They fought for

ethnic/racial citizenship and anti-racist Education. According to Carlos Hasenbalg (1987), the agenda for Education increased with the resurgence of black social movements in 1978, which made claims against racism and in favor of black culture, Education, work, black women, and international policies. Education-related claims included: no racial discrimination and no conveyance of racist ideas at school; improved access to Education by black people; improved school curricula to assign an adequate value to the role of black people in Brazilian History and to introduce contents such as African History and African languages; and participation of black people in the production of curricula at all school levels and in all educational departments.

Such claims inspired the National Convention of the Black for the Constituent Assembly in August 1986. The Convention gathered 63 Black Movement entities from 16 federated states, and they demanded that the 1987 National Constituent Assembly would conceive an educational process that should be respectful of all Brazilian cultures and include ethnic/racial issues as a priority content in school curricula.

This reflected on anti-racist clauses in the 1988 Federal Constitution, particularly in articles n. 5, 210, 206, 215, 216, and 242. Other legal frameworks include: act n. 8,069/1990, which establishes the Child and Adolescent Statute; act n. 10,172/2001, which establishes the National Education Plan (PNE, in its acronym in Portuguese); act n. 9,394/1996, which lays down the Guidelines and Foundations for the National Education (LDB, in its acronym in Portuguese), especially in its article n. 26-A; and the PCN-10/1997, which includes "cultural plurality" as a transversal theme (Brasil, 1988, 1990, 2000, 2001, 2010a).

The Third World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance, held in Durban, South Africa, in 2001, was another important political landmark in the establishment of anti-racist policies. The Conference resulted in the Durban Declaration and Program of Action, which recommended that the signatory countries implemented policies against racism in Education through affirmative actions. Brazil was the country with the largest number of delegates.

The intellectual support and the black movements' lobby in the Ministry of Education (MEC, in its acronym in Portuguese) set the grounds for ethnic/racial discussions and reflections to gain momentum and find their way into act n. 10,639/2003. It has established a new avenue for ethnic/racial relations in Education by making "African-Brazilian and African History and Culture" a required content in school curricula (Brasil, 2003).

To implement act n. 10,639/2003 and propose pedagogical actions, the National Council of Education (CNE, in its acronym in Portuguese) set forth its opinion n. 0003, as of 10 March 2004 (Brasil, 2004a) and resolution CNE/CP n. 01, as of 17 June 2004 (Brasil, 2004b). Both documents emphasize that it is necessary to assign adequate value to racial and ethnic identities and provide context for them in the school curricula. "Besides assuring positions to black people at school, this measure acknowledges it is necessary to hold esteem for their history

and culture, and to repair the damages caused to their identity and rights for five centuries" (Brasil, 2004a, p. 17, our translation).

The enforcement of this legal framework follows the Nacional Curriculum Guidelines (DCN, in its acronym in Portuguese), especially in the case of initial and continued teacher Education programs. In this framework, policy makers clearly seem to believe that the success of policies aimed at ethnic/racial relations is dependent upon the enforcement of aspects such as: favorable physical, material, intellectual and affective conditions for teaching and learning; re-education of relations established between black and white people; joint work and articulation of policies, social movements, and educational processes at school (Brasil, 2004a, 2004b).

As described by the CNE, teacher Education institutions play the crucial role of re-educating students, and as such, they are a democratic arena for knowledge production and dissemination. They are also supposed to encourage attitudes that contribute to a fairer society, including the elimination of all forms of discrimination and emancipation of minority groups. This implies the need to provide access to all kinds of cultural records as a means to promote the nations' full realization as democratic and egalitarian spaces which struggle to overcome racial discrimination. This is the duty of every educator, regardless of their ethnic/racial background, religious belief or political stance (Brasil, 2004a, 2004b).

This re-education process has encouraged new perspectives and also led to the reassessment of the indigenous condition in the institutionalization of ethnic/racial contents at school. As such, act n. 11,645/2008 was devoted to ensuring the rightful place of the indigenous culture in the curricula (Brasil, 2008a).

As a result, the wider indigenous fight started including a fight for top-quality school Education that was respectful and aware of the indigenous peoples' claim to territories, health care and sustainability. The challenges of the indigenous school thus integrated the more universal collective challenges. Both school and university were called upon to face a tough era of diffuse, confusing indigenous policy that threatens the indigenous peoples' rights (Luciano, 2013). The National Fund for Educational Development enacted resolution n. 14, as of 28 April 2008, to establish criteria and parameters for teacher Education, including textbooks on ethnic/racial diversity (Brasil, 2008b).

Resulting from movements and discussions intensified in the 20th century and especially in the 21st century, the frameworks above are indicative of how both black and indigenous identities have been belittled and derogated in the construction of the Brazilian nation. Their memories and histories have been made mute, invisible and misrepresented in the collective imaginary. Eventually, the wider ethnic/racial asymmetries and the black and indigenous fights against the negative imaginary of their existences also reached the State, especially in the area of teacher Education. The recent legislation emerges in response to their claims and conquests in the area of material and symbolic equality.

ETHNIC/RACIAL CONTENTS IN ANPED'S
JOURNAL *REVISTA BRASILEIRA DE EDUCAÇÃO*

In total, 63 issues of *RBE* were produced from 1995 through 2015. Table 1 provides the yearly numbers of studies on ethnic/racial issues in RBE in this period; it also distinguishes those concerned with teacher Education. The data were collected from the journal website from August 2015 through March 2016. The aim was to assess whether the enactment of official legislation (*i.e.*, the PCN, and acts n. 10,639/2003 and n. 11,645/2008) and the establishment of scientific spaces within ANPEd (SG21 in 2001, and WG21 in 2003) could be correlated with a quantitative change in the presence of ethnic/racial issues in *RBE*.

Table 1 – Ethnic/racial publications in ANPEd's journal (*RBE* 1995-2015)

Year	Race and Education	Ethnic groups and Education	Race, ethnic groups, Education, and other social configurations	Total	Teacher Education
1996	-	-	1	1	-
1998	1	-	-	1	-
1999	-	1	-	1	-
2000	2	2	-	4	1
2001	-	-	1	1	-
2002	1	1	1	3	-
2003	1	1	-	2	-
2004	1	-	-	1	-
2005	3	-	-	3	1
2007	2	-	-	2	1
2008	3	-	-	3	-
2009	1	-	-	1	-
2011	1	-	-	1	-
2012	1	-	1	2	2
2013	1	-	-	1	1
2014	3	2	-	5	1
2015	1	-	-	1	-
Total	22	7	4	33	-
%	66.7%	21.2%	12.1%	100%	-
Teacher Education	5	1	1	7	-

Source: *Revista Brasileira de Educação* (1995-2015).
Elaboration of the authors.

Table 1 shows the number of publications on ethnic/racial issues increased, albeit still incipiently, in the first 15 years of the 21st century as opposed to the early years of the journal. This seems to indicate that the introduction of such issues into ANPEd by means of SG21 and WG21 may have had a positive impact for the subject in *RBE*.

In total, 26 (78.8%) out of the 33 manuscripts were published from 2001, year when SG21 "Racial/Ethnic Relations and Education" was created. Four out of the seven remaining (21.2%) manuscripts were published in 2000, which seems to corroborate Siss and Oliveira's (2007) suggestion that the late 1990s may have been a herald of the mobilizations that led to the establishment of WG21 in 2003. This claim is also sustained by the fact that at least one study on race and/or ethnic groups were published in *RBE* from 1999 through 2003.

The highest yearly figures are found in 2014 (with five manuscripts on ethnic/racial issues), in 2000 (with four manuscripts), and in 2005 and 2008 (with three manuscripts each). As ANPEd's SG21 was created in 2001, four manuscripts in 2000 seem to point to a potential movement towards the creation of this study group. Likewise, the period from 2003 through 2008 represents a transition between acts n. 10,639/2003 and n. 11,645/2008, and therefore the activation of several analytical processes in this domain. This could possibly account for the three manuscripts published in 2005 and 2008 each.

However, these claims are only speculative, as for instance two manuscripts were published in the same year as act n. 10,639/2003, and two or three manuscripts were published in the three years preceding or following year 2003. Besides, no objective explanation could be found for year 2014, when five manuscripts were published in *RBE*. Nonetheless, as act n. 12,711 was enacted in 2012 addressing race-oriented affirmative actions at federal universities and institutions (Brasil, 2011), it might follow that this legislation has promoted a wider discussion of racial issues and Education within the society in general and the academia in particular.

Six manuscripts published from 2000 through 2011 refer to the PCN. Since such parameters were established in 1997, but no manuscripts addressed racial and ethnic issues in *RBE* in that year, it is not possible to assume that they had a direct impact on the discussions about such issues in the journal. The parameters are mentioned in one manuscript from 2000 and 2001 each, in two manuscripts from 2003, and in one manuscript from 2005 and 2011 each to support legitimacy claims regarding the introduction of ethnic/racial contents at school.

Act n. 10,639/2003 is mentioned in six manuscripts, and act n. 11,645/2008 is mentioned in three manuscripts; both of them are referred to in two of such articles. As the reference to such acts started in 2005, it was not possible to precisely account for their presence in the journal, but it was possible to notice that they sustain discussions about teacher Education processes. Therefore, such official documents seem to clearly play an important role in bringing momentum, justification and pressure for the introduction of dissenting themes into teacher Education processes.

The 33 manuscripts (32 articles and 1 book review) in *RBE* primarily address three different contexts within the ethnic/racial universe. The following categories seem to organize the data: "Race and Education," with 22 articles (66.7%); "Ethnic groups and Education," with 7 articles and one book review (22.2%); and "Race, ethnic groups, Education, and other social configurations," with 4 articles (12.1%).

The latter category was created to account for articles addressing racial and ethnic relations as intertwined or, rather, associated with other exclusion-inducing social configurations, such as gender, social class, and generation. Such data also prompted a further question: Could we possibly come up with teaching and learning strategies aimed at understanding and respecting human diversity in the contemporaneity by focusing on isolated socio-cultural categories such as race or ethnic groups instead of understanding them along with other exclusion-inducing social configurations?

This led to an understanding that thinking of race and ethnic groups as isolated processes does not allow for satisfactorily re-signifying and comprehending processes that are determinant of difference-based inequalities. To a certain extent, discussions need specific perspectives to delimitate their particular demands at certain moments. Nonetheless, the risk of implementing and struggling for human rights solely on the grounds of particular demands is that of reassuring hegemonic, dichotomizing processes in our society. Individuals are not black or white only, but also marked and affected by other dimensions such as gender, sexuality, age, and social class (Louro, 1999).

In the studies published in *RBE* from 1995 through 2015, a specific focus on the "Race and Education" relation prevailed in 22 articles. Chart 1 describes the manuscripts, their authors, and issue dates. It is followed by a brief account of their research approaches.

In general, all articles in Chart 1 address racism, Education, prejudice, school failure (more specifically in article 7), human rights, social and racial inequalities. Discussions related to education policies targeting the black population in "affirmative actions" that promote their access and attendance at school and discussions related to "quotas" for admission of various racial or ethnic groups to higher Education institutions are particularly relevant in articles 2, 3, 4, 8, 9, 10, 16, 19, 20, and 21. Accounts based on the historical backgrounds of the black people and their relations with Education are particularly relevant in articles 2, 12, 13, and 14.

These studies indicate that black children are usually more prone to school failure and low academic performance than any other children from poor classes. Consequently, they are the target of mockery, stereotypification, prejudice and discrimination because of the symbolic dimensions of racism (Paixão, 2008).

Articles 12, 15 and 22 provide accounts that differ from those of other manuscripts. Article 12 intertwine gender and sexuality in the establishment of black race. Article 15 reports forms of political engagement through hip-hop. Article 22 discuss the knowledge and meaning networks that are likely to be established in teaching and learning processes involving the African-Brazilian religion

Chart 1 – Race and Education

Article and author(s)	Year
1. Os movimentos negros no Brasil: construindo atores sociopolíticos Luiz A. O. Gonçalves	1998
2. Movimento negro e educação Luiz A. O. Gonçalves e Petronilha B. G. Silva	2000
3. Políticas de direita e branquidade: a presença ausente da raça nas reformas educacionais Michael W. Apple	2000
4. Os negros, a educação e as políticas de ação afirmativa Ana L. Valente	2002
5. Cultura negra e educação Nilma L. Gomes	2003
6. Multiculturalismo crítico, relações raciais e política curricular: a questão do hibridismo na Escola Sarã Ozerina V. Oliveira e Cláudia Miranda	2004
7. Quem é negro, quem é branco: desempenho escolar e classificação racial de alunos Marília Carvalho	2005
8. Ações afirmativas para negros no Brasil: o início de uma reparação histórica Petrônio Domingues	2005
9. Ação afirmativa, relações raciais e educação básica Ana L. Valente*	2005
10. Percepções de justiça social e atitudes de estudantes pré-vestibulandos e universitários sobre as cotas para negros e pardos nas universidades públicas Paulo S. C. Neves e Marcus E. O. Lima	2007
11. Só de corpo presente: o silêncio tácito sobre cor e relações raciais na formação de professoras no estado do Pará Wilma N. B. Coelho*	2007
12. O corpo do pai e a raça do filho: Noé, Schreber e a maldição do pacto William F. Pinar	2008
13. Escola pública para os negros e os pobres no Brasil: uma invenção imperial Cynthia G. Veiga	2008
14. Um "templo de luz": Frente Negra Brasileira (1931-1937) e a questão da educação Petrônio Domingues	2008
15. O engajamento político dos jovens no movimento hip-hop Rosângela C. Moreno e Ana Maria F. Almeida	2009
16. Pobreza, relações étnico-raciais e cotidiano escolar: narrativas do viver Andréa B. Medeiros	2011
17. Educação escolar quilombola em Minas Gerais: entre ausências e emergências Shirley A. Miranda*	2012
18. Concepções docentes sobre diferença no cotidiano de escolas do Rio de Janeiro Kelly Russo e Cinthia Araújo*	2013
19. Afro-colombianidade e outras narrativas a educação própria como agenda emergente Claudia Miranda	2014
20. Avanços e retrocessos da educação em Angola Ermelinda Liberato	2014
21. A implantação de cotas na universidade: paternalismo e ameaça à posição dos grupos dominantes Marcus E. O. Lima, Paulo S. C. Neves e Paula B. E. Silva	2014
22. Aprendendo *yorubá* nas redes educativas dos terreiros: história, culturas africanas e enfrentamento da intolerância nas escolas Stela G. Caputo	2015

*The articles focus on the relation between teacher Education and race.
Source: *Revista Brasileira de Educação* (1995-2015).
Elaboration of the authors.

"candomblé." If racial and ethnic issues are seen as dissenting contents within Education, the same holds true for gender, sexuality, African dance and religions. Such manifestations set forth unusual discussions of significant thinking value to reflect upon the difference.

Such studies touch on the importance of raising awareness of the several cultural interlacements that exist in the educational process when addressed from an intercultural perspective, as reminded by Vera Candau (2008). Our homogenizing, stereotyped vision of our own existence makes such interlacements invisible and prevents us from see the reality in a dynamic, contextualized, plural way. As Candau contends, we need to associate our pedagogical practices with other forms of human communication, such as body and artistic communication, and this is made explicit in articles 12, 15, and 22.

Besides the discussions mentioned above, articles 9, 11, 17 and 18 emphasize specificities in the teacher Education approach which will be reported further in this study. Chart 2 introduces the 6 articles and 1 book review in *RBE* that address the relation between ethnic groups and Education.

Two articles address the relation between ethnic groups and Education in immigrant-oriented school settings: one in Spanish schools for gypsies (article 23), and the other one in school practices in Brazil (article 24). Articles 25, 26, 28 and 29 discuss indigenous Education in Brazil, with articles 25 and 29 particularly addressing teacher Education processes.

Chart 2 – Ethnic groups and education

Article and author(s)	Year
23. Identidade étnica, condição marginal e papel da educação escolar na perspectiva dos ciganos espanhóis Márcia O. V. Ferreira	1999
24. Escolas comunitárias de imigrantes no Brasil: instâncias de coordenação e estruturas de apoio Lúcio Kreutz	2000
25. E agora, cara pálida? Educação e povos indígenas, 500 anos depois Nietta L. Monte[*]	2000
26. A questão da língua na escola indígena em aldeias Paresi de Tangará da Serra-MT Maria H. R. Paes	2002
27. Intercultura e educação Reinaldo M. Fleuri	2003
28. Participação e aprendizagem na educação da criança indígena Rogério C. Silva	2014
29. Povos indígenas e escolarização: discussões para se repensar novas epistemes nas sociedades latino-americanas Mariana Paladino e Gabriela Czarny (reviewed by Elizabet Coelho)*	2014

*The article and book review focus on the relation between teacher Education and ethnic groups.
Source: *Revista Brasileira de Educação* (1995-2015).
Elaboration of the authors.

Reinaldo Fleuri, in article 27, informs against the school's role in the colonization process, especially that of Latin America by North-American countries, while reporting the general context of ethnic relations and Education and emphasizing the intertwinement of historical, social and cultural dimensions. The author states:

> Education itself, particularly school Education, has played the role of mediating the relation between cultures with unequal powers (*e.g.*, colonizers vs. colonized, Western world vs. Eastern world, formal school knowledge vs. informal everyday knowledge, official national culture vs. local cultures). In doing so, it has contributed to maintaining and propagating certain bodies of knowledge as stronger than cultural forms regarded as limited, childish, erroneous or superstitious. Such conception has justified slavery and genocide of indigenous peoples during the colonization processes in the United States, Canada, Latin America and other continents. (Fleuri, 2003, p. 15, our translation)

Despite his focus on ethnic issues, the author draws our attention to the several issues that have currently involved the epistemological polysemy in theories known as "multiculturalism," "interculturalism," "transculturalism," etc. He stresses the impossibility of looking into exclusively one or some forms of social configurations in a society in which they are complexly and constantly interwoven. As such, "the conceptual axis around which emerging questions and reflections are situated in this domain, and which characterizes the toughest problems of our time, is that of the impossibility of *respecting differences and integrating them with a unit which does not conceal them*" (Terranova, 1997 *apud* Fleuri, 2003, p. 18, our translation, italics as in the original). As a result, inequalities of several orders and markers, as originated from the derogation or negation of the differences, have (re)produced and (re)signified material (economical) and immaterial (symbolic) injustices that exclude people, especially in the Education domain.

The last category encapsulating texts with an approach to ethnic and racial issues was established following Fleuri (2003). It included 4 articles, as shown in Chart 3, which addressed "Race, ethnic groups, Education, and other social configurations."

Chart 3 – Race, ethnic groups, Education, and other social configurations

Article and author(s)	Year
30. Os desiguais resultados das políticas igualitárias: classe, gênero e etnia na educação Mariano F. Enguita	1996
31. A recente produção científica sobre currículo e multiculturalismo no Brasil (1995-2000): avanços, desafios e tensões Antônio F. B. Moreira	2001
32. Multiculturalismo e currículo em ação: um estudo de caso Ana Canen e Ângela M. A. Oliveira	2002
33. Formação de professores, educação infantil e diversidade étnico-racial: saberes e fazeres nesse processo Lucimar R. Dias*	2012

*The article focuses on the relation between teacher Education, race, ethnic groups, and other social configurations.
Source: *Revista Brasileira de Educação* (1995-2015).
Elaboration of the authors

Articles 32 and 33 specifically address the relation between race and ethnic groups at school. Article 33, as detailed further in this study, focuses on teacher Education processes aimed at preparing female teachers for ethnic/racial discussions. Articles 30 and 31 take a wider approach to the ethnic/racial relations, and also correlate them with a wide range of social configurations, such as curriculum, gender, religion and social class. Candau (2008, p. 50, our translation) explains this matter as follows:

> There are groups, such as indigenous peoples, black people, gay people, individuals from certain geographic regions in the country or from other countries, and individuals from low-income classes and/or with low levels of Education, who are not granted the same access to certain services, goods and fundamental rights as the other social groups, usually consisting of white people from middle and upper classes with high levels of Education.

From a perspective similar to that of Fleuri (2003), Candau (2008, p. 47, our translation) claims the following about the right to affirming the differences and about the difficulties in respecting and experiencing the differences in our pedagogical practices in particular and social context in general:

> [...] the difference takes on special importance and becomes a right, not only the right of the different to be equal, but their right to affirm their difference. I personally tend to defend that it certainly implies a change of emphasis and articulation. It is not a matter of affirming a pole and denying another, but rather a matter of articulating them so that one reminds the other. Building on this basic assumption to guide the present reflections, I think it is fundamental that we inquire the relevance of the human rights in our context.

It is by drawing on our perception of the relevance of the human rights and their presence in our daily lives that we invest in the teacher Education process. This process may help us sensitize, organize and create measures to encourage strategies aimed at combating exclusion at school. The following section presents some remarks on how ethnic/racial issues have been addressed in the articles published in *RBE*.

TEACHER EDUCATION AND ETHNIC/RACIAL CONTENTS IN *REVISTA BRASILEIRA DE EDUCAÇÃO*

The central focus of this research was teacher Education and ethnic/racial issues. To tackle this subject, this section starts with a discussion of what this phenomenon is for the present purposes. Then, it reports the 7 publications in *RBE* that were devoted to this phenomenon, including their objectives, methods and conclusions. Following the categories used to organize data, the first category comprises four articles (9, 11, 17, and 18) targeting teacher Education and race. The second category consists of 2 manuscripts (article 25 and review 29) focused

on teacher Education and ethnic groups. The third category is composed of one article (33), which correlates teacher Education with race, ethnic groups, and other social configurations.

Reflecting upon teaching implies thinking of the human condition in which and for which it exists. Current studies seem to follow this assumption and place high value in looking into the daily reality upon which teaching is built. This is a space where historical, social, cultural and political dimensions intertwine, together with a set of human interactions established by teachers, students, parents, managers and other parties in this process.

Maurice Tardif and Claude Lessard (2005) see teaching as a profession grounded on human interaction, *i.e.*, teaching is working with/upon/for human beings. This is defined as the central problem of the teaching work and is key to understanding the current changes in the society. Teaching also involves acting in the absence of clear indications of the ends of a process, and therefore, requires that teachers have autonomy and responsibility to establish their objectives before accomplishing them.

In their everyday practice, teachers use practical knowledge acquired through experiences that goes beyond the school walls and resort to techniques that are not completely grounded on scientific knowledge, but rather on everyday knowledge, social knowledge, and natural language (Tardif and Lessard, 2005). This is similar to Gimeno Sacristan's (2002) claim that science alone does not help teachers think of their own practice. This is also evident in Bernard Charlot's (2002) claim that if the theory is addressing the practice and makes sense, then teachers are interested in the theory. A teaching practice that "makes sense" seems to be a key concern of studies published in *RBE* when they discuss racial and/or ethnic issues and their nuances in teacher Education.

Ana Valente (2005) reported the context of discussions about race and the legal frameworks that provided new perspectives to ethnic/racial issues in the educational domain. She highlighted the trajectory from the enactment of act n. 9,394/1996, through the establishment of the PCN in 1997, to the implementation of act n. 10,639/2003. This trajectory was reassured by the CNE/CP opinion n. 003/2004, which established the DCN for Education in ethnic/racial relations and for the Teaching of African Brazilian and African History and Culture (Brasil, 2004a). The author contends that legal frameworks may be in place, but challenges still prevent their full enforcement, and investing in teacher Education may be of essence for raising awareness about the matter (article n. 9).

Valente (2005) reported a teacher Education experience involving teachers, students and relatives which showed potential forms of intervention and solutions to some problems that may take place throughout the educational process. She drew on this experience to argue that the school usually denies support mechanisms for racial identity construction and negatively reinforces stereotypes that derogate the socializing process. She thus warns that discussing ethnic/racial issues at school requires strategies that go way beyond the "black specificity" and involve issues related to the white people as well.

Wilma Coelho (2007) investigated how the ethnic/racial issues was present in the teacher Education process at a normal school named *Instituto Estadual de Educação do Pará* (IEEP) from 1970 through 1989. She used documentary sources and interviews with female teachers that had studied at IEEP. Her document analysis targeted articles reporting the educational process in the State of Pará and 1,239 personal files of female students who had studied at IEEP in the period under scrutiny (article 11).

The author found out that the racial issues were absent in the teacher Education process at IEEP, despite the massive predominance of female students classified as black or "pardo" (roughly speaking, Brazilians of mixed ethnic ancestries). She also found racial prejudice and discrimination processes when it came to such factors as the students' studying period, social class, age of graduation, form of access to textbooks in each studying period, and the choices of delegates for fests on public holidays (flag bearer, queen of the games, etc.).

Her data corroborated that the lack of representativeness in the school demography has been persistent throughout history, thereby concealing racial/color issues in particular and wider race-related aspects in general. The author contends that miscegenation may be one of the elements that helped in building the Brazilian identity, but it has never been present in the discourses underlying the Education history.

Shyrley Miranda (2012) used bibliographical and documentary sources to investigate Education in "quilombos" (Brazilian hinterland settlement founded by people of African origin) in the State of Minas Gerais. Her study started from the indicators found in the school census and the Plan for Articulated Actions (PAR, in its acronym in Portuguese) in the municipalities in 2010 (article 17).

The author described the trajectory started with act n. 9,394/1994, which defined the Basic Education as a level of school Education encompassing varied teaching and learning modalities aimed at different audiences. Some of such modalities include youth and adult Education, Education for disabled people, Education for indigenous peoples, Education for rural people, and more recently Education in "quilombos."

In addition, she pointed out that the Education in "quilombos" has also been supported since 2009 by some components of the National Plan for Implementation (PNI, in its acronym in Portuguese) of act n. 10,639/2003. The current moving scenario has also witnessed Education in "quilombos" being included in resolution n. 4, as of 13 July 2010, which defined general DCN for Basic Education.

> Such process has incorporated the dynamics incited by identity-oriented social movements informed against the role of school Education in the expression, repercussion and reproduction of racism and sexism. This in turn has contributed to unveiling daily mechanisms of discrimination inscribed in the curriculum organization, in textbooks and in other devices. (Miranda, 2012, p. 371, our translation)

As a result of her research, the author identified that the State of Minas Gerais was placed third in number of registered "quilombos" by 2011. However, studies had pointed to 403 "quilombos," out of which only 145 had been certified and only one achieved ownership status. Furthermore, there were 140 state, municipal or private schools providing education to the "quilombos," but their precariousness was recurring in all levels of Education, resulting in consistently poor Education indicators. The fragility of the teacher Education process for those working in these spaces is another factor evinced in Miranda's (2012) study.

One of her most significant conclusions is that it is necessary to reconfigure the social function of school. She recommends that dissenting identity dialogues and their relations with the notions of territory, resistance and tradition should be incorporated into such a space to become a starting point in the development and implementation of adequate school Education in "quilombos."

Kelly Russo and Cinthia Araujo (2013) discussed cultural differences in the daily life at school. Their study reported a group of teachers in the city of Rio de Janeiro who dealt with cultural differences in the classroom. It was built on empirical material produced through focus groups with 22 teachers from a public school and 12 teachers from a private school. It drew on multiculturalism as a theoretical framework to support the discussions (article 18).

The study included discussions with the teachers about the lack of debates involving racial issues in their own Education process. It revealed that, like most schools, those under scrutiny were not capable of working with the difference, since they were following a stiff teaching standard or method, and they were not open to changes or re-structuring in their pedagogical practices. Several teachers considered it complicated to work with students seen as different, because their daily reality is different from the parameters such professionals use to establish their notions of world and subjects (Russo and Araujo, 2013).

Despite such limitations, the participants reported they did address ethnic/racial identity and African and African-Brazilian History, as established by act n. 11,645/2008. They also reported using pedagogical strategies that could contribute to their work with differences of cultural, social, ethnic nature and physical/mental disability in the classroom in particular and at school in general. These strategies were reportedly developed through projects or through the introduction of contents in the curriculum and were based on a belief that the school is a space for inclusion (Russo and Araujo, 2013).

As a conclusion, Russo and Araujo (2013) identified plurality and differences in the school's daily practice and showed it is possible to adopt strategies to change a trend of exclusions in the educational domain. In this sense, discussions in the focus groups were conceived of as an open window to new reflections on prejudice in a broad sense.

Nietta Monte (2000), in her analysis of teacher education and ethnic groups, described how the ethnic and social movements in Latin American claimed new Education guidelines by means of political propositions and demands. Her study focused on the historical and social contexts from late 1970s through year 2000 (article 25).

Monte showed the Education of indigenous teachers in Brazil and how some initiatives aimed to overcome the lack of curriculum practices oriented to this demographic. She also pointed to challenges in facing theoretical, pedagogical and political-institutional problems to implement bilingual and intercultural Education in Brazil. Her study placed special emphasis on the *Comissão Pró-Índio* (a commission in favor of indigenous peoples and communities living in "quilombos") in the State of Acre (CPI/Acre), which "was responsible for formulating, systematizing and regulating one of the first alternative curriculum proposals for indigenous schools while also respecting political demands and cultural and linguistic frameworks of the indigenous societies" (Monte, 2000, p. 127, our translation).

The author suggested that it took about five hundred years for the indigenous languages to find their way in the Brazilian Education. This was a victory triggered by debates, meetings, projects and programs for which some documents were crucial, such as the *National Guidelines for Indigenous Teacher Education* (Brasil, 1998). Briefly, ethnic and social movements in Latin America have made progress in the struggle for Education reforms in the social, political and legal dimensions. However,

> They now face the challenge of enforcing contemporary democratic rights in the tense realities, practices and social agendas in Latin America. Such complexity poses for us — Indigenous peoples or not — some hard-solving questions which still are representative of the indigenous school Education as part of wider social and political struggles in Brazil and other countries. (Monte, 2000, p. 132, our translation)

The implementation of education policies for the schooling of indigenous peoples in Brazil, Mexico and Argentina is the central subject of the book *Povos indígenas e escolarização: discussões para se repensar novas epistemes nas sociedades latino-americanas*, by Mariana Paladino and Gabriela Czarny (2014). In her review of the book, Elizabet Coelho (2014) contends it is as work that adds to the restricted national publications on the schooling of indigenous peoples (review 29).

The book evinces the "comings and goings of knowledge" around the production related to the so-called intercultural Education by drawing on empirical research carried out at different institutions. It targets experiences in "Mexico, with an indigenous school Education that has been institutionalized for decades; Brazil, which is going through its own institutionalization process; and Argentina, with an indigenous school Education in its early implementation stage" (Coelho, 2014, p. 802, our translation).

According to the reviewer, the book reports different national narratives that characterize these countries. It describes Mexico as a country dominated by mestizos, Brazil as a country influenced by the white, catholic culture, and Argentina as a country that follows European principles. It also shows that teachers have strong tendencies to shut their eyes to the specificities of their cultures because of a hegemonic perspective towards the teaching and learning relations.

Finally, Lucimar Dias (2012) had the closest approach to the category "race, ethnic groups, and other social configurations". Her discussions tried to widen the scope of teacher Education to include those who could be referred to as Education dissidents (article 33). Besides, the author assumed that child Education has not been the focus of research on ethnic/racial diversity in Brazilian Education, and therefore set out to investigate "how female teachers in early childhood Education use the body of knowledge they have acquired in continued Education programs aimed at introducing ethnic/racial diversity-oriented pedagogical practices" (Dias, 2012, p. 748, our translation).

The methodology consisted of field research correlated with bibliographical and documentary sources. The author analyzed the experiences in two teacher Education programs: one developed by the Mato Grosso do Sul State Department of Education in the Municipality of Campo Grande, and another one developed by the Campinas City Department of Education, in the State of São Paulo. The empirical material comprised semi-structured interviews with program managers and 10 female teachers or teacher assistants in child Education who were part of such projects.

The analyses were built on Roger Chartier's notion of appropriation of discourse and on Pierre Bourdieu's theory of cultural capital. As a major result, the participants reported they had gained a wider understanding of the area, which helped them use pedagogical strategies against forms of ethnic/racial discrimination and prejudice, most of which usually incorporated as "normal", daily situations. "Another important result of this Education process was that the teachers started asking their managers to purchase materials such as black dolls and books that portrayed black characters positively" (Dias, 2012, p. 673, our translation).

As described in the introduction to this section, the human interactions established by teachers, students, parents, mangers and other stakeholders define the historical, social and cultural structures taught and learnt at school. Part of the studies herein reported inform against the obstacles faced in an attempt to promote less excluding daily lives, especially when it comes to ethnic/racial controversies. The experiences reported by Monte (2000), Valente (2005), Coelho (2007) and Miranda (2012) highlight such obstacles, especially those posed by a hegemonic, Western perspective towards teaching and learning relations. Such a perspective hinders the sensitization about the difference, as shown by Coelho (2014).

According to Sacristan (2002) and Charlot (2002), the scientific knowledge produced for teachers usually do not "make sense" to them and therefore do not pave the way for potential resignification in their pedagogical practices. Continued teacher Education programs seem to hint at a "making sense" and may eventually arouse teachers' interest in ethnic/racial issues in their restructuring of their own teaching practices. This seems to be supported by the conclusions drawn by Monte (2000), Russo and Araujo (2013) and especially Dias (2012). The latter particularly described female teachers in child Education as individuals who saw themselves as subjects of exclusion when they reflected on their

own school histories. Those seem to be moments in which the theory reports to the practice and they eventually join forces to establish meaningful parameters for the human doings. Besides, those moments allow teachers to put themselves in the position of the other or, better yet, to identify themselves as an integral part of their historical, social and cultural dimensions.

In a broader sense, such studies distinguish human interaction as the locus for discussions about teacher Education. As such, when it comes to respecting the differences, teaching has no other way out but to understand them as a phenomenon that encompasses all relations established with/upon/for human beings (Tardif and Lessard, 2005). The publications described in this section are unanimous in arguing that this process has a long way ahead, and we are just taking the very first steps.

FINAL REMARKS

This article set out to investigate how studies focused on ethnic/racial issues pervaded journal *RBE* from 1995 through 2015. The results suggest that the creation of ANPEd's SG21 in 2001 and WG21 in 2003, as well as acts n. 10,639/2003 and n. 11,645/2008, collaborated to the quantitative and qualitative progress of such issues in the journal. There was a clearly increased number of annual publications from 2000 onwards when compared to the early issues, starting in 1995. In contrast, the establishment of the PCN seems to have not had an immediate impact on *RBE* in 1997, as they were mentioned for the first time in year 2000.

The results show that the publications did mention initial and/or continued teacher Education that were oriented to ethnic/racial issues, but not before year 2000. Out of the seven manuscripts in *RBE* involving teacher Education, 1 was published in 2000 and the remaining 6 were published from 2005 onwards, possibly influenced by acts n. 10,639/2003 and n. 11,645/2008.

Race was the predominant issue in most publications (*i.e.*, 22), possibly as a result of the persistent, continued political and pedagogical engagement of the black movements in Brazil. This suggests that it is only through pressures exerted by social movements upon the government that their demands find their way into the public policies, especially in the education policies in Brazil.

The study also reveals how frequently the categories race and ethnic groups intertwine with other social configurations (*e.g.*, class, gender, sexuality). This calls to mind that it is impossible to conceive of teaching and learning strategies by focusing on isolated socio-cultural configurations (*e.g.*, race or ethnic group) if they truly are to promote understanding of and respect to human diversity in contemporaneity.

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