

EXAMINING INCLUSIVE EDUCATION IN A PUBLIC SCHOOL IN CURITIBA
THROUGH THE LENS OF AFFIRMATIVE ACTION LAWS AND POLICIES IN
BRAZILIAN CURRICULUM GUIDELINES

by

Larissa Xavier de Oliveira

Copyright © Larissa Xavier de Oliveira 2023

A Thesis Submitted to the Faculty of the

CENTER FOR LATIN AMERICAN STUDIES

In Partial Fulfillment of the Requirements

For the Degree of

MASTER OF ARTS

In the Graduate College

THE UNIVERSITY OF ARIZONA

2023

THE UNIVERSITY OF ARIZONA
GRADUATE COLLEGE

As members of the Master's Committee, we certify that we have read the thesis prepared by: Larissa Xavier de Oliveira
titled:

EXAMINING INCLUSIVE EDUCATION IN A PUBLIC SCHOOL IN CURITIBA THROUGH THE LENS OF AFFIRMATIVE ACTION LAWS AND POLICIES
IN BRAZILIAN CURRICULUM GUIDELINES

and recommend that it be accepted as fulfilling the thesis requirement for the Master's Degree.

Antonio J Bacelar da Silva

Antonio J Bacelar da Silva

Date: May 9, 2023

Katia Bezerra

Katia Bezerra

Date: May 9, 2023

Moira Ozias

Moira Ozias (May 10, 2023 09:42 PDT)

Moira Ozias

Date: May 10, 2023

Final approval and acceptance of this thesis is contingent upon the candidate's submission of the final copies of the thesis to the Graduate College.

I hereby certify that I have read this thesis prepared under my direction and recommend that it be accepted as fulfilling the Master's requirement.

Antonio J Bacelar da Silva

Antonio J Bacelar da Silva

Thesis Committee Chair

Center for Latin American Studies

Date: May 9, 2023

Acknowledgment

This project would not be possible without the support from my family and loved ones. I could not have undertaken this journey without the unconditional love of my parents. Special thanks to my sisters Amanda and Mariana for inspiring me. I am extremely grateful to my husband, Leonardo, for being so understanding and compassionate. Also, I would like to express my deepest gratitude to my advisor, Dr. Bacelar da Silva, who has motivated me to pursue the Master's in Latin American Studies at the University of Arizona. I am deeply indebted to Colin along with the center for Latin American Studies for providing me with all the bureaucratic support as well as financial support when I first applied for the Master's in Latin American Studies. A big thank you to Dr. Carvalho and Dr. Bezerra for giving me the opportunity to teach Portuguese in the Department of Spanish and Portuguese so that I could have funding to study at the University of Arizona. Thanks should also go to the Tinker Foundation which granted me the opportunity to go back to Brazil to conduct my field research. Many thanks to the teachers and coordinators who accepted to take part in this research. Last, but not least, I would like to thank Dr. Ozias and Dr. Bezerra for being part of my committee. Muito obrigada!

TABLE OF CONTENTS

List of acronyms	6
Abstract	7
Chapter 1 Introduction	8
1. The creation of the Racial Democracy Myth	12
3. Dystopia and Willful Defiance in Brazil	18
4. Methodology	24
5. Positionality	28
6. Thesis Overview	29
Chapter 2 Progressive Dystopia in a Public School of Curitiba	30
1. Dystopian anti-racist Training Courses	33
2. Dystopian anti-racist Interventions	39
3. Dystopian Inclusion	42
4. Dystopian Inclusion in The Workplace	52
Chapter 3 Dystopia on Textbooks	59
1. Multiverse Collection	68
1.1 Time, Space and Globalization	68
1.3 Work and Technology	74
1.4 Ethics and Culture	77
1.5 Politics and Conflicts	79
2. Conclusion	82
Chapter 4 Conclusion	84
Appendix	87
Appendix A	87
Appendix B	87
Appendix C	88
Appendix D	88
Appendix F	90
Appendix I	92
Appendix J	92
Appendix M	94
Appendix O	96
Appendix P	96
Appendix Q	97
Appendix R	98
Appendix S	98
Appendix T	99

Appendix U	99
Appendix V	100
Appendix X	101
Appendix Y	102
References	104

List of acronyms

BNCC	<i>Base Nacional Comum Curricular</i> (Common Core Curriculum)
(CC BY-NC)	Creative Commons Attribution-Noncommercial license
CONSED	Council of State Secretaries of Education
CNE	National Education Council
IBGE	<i>Instituto Brasileiro de Geografia e Estatística</i> (Brazilian Institute of Geography and Statistics)
PCNs	Parâmetros Curriculares Nacionais (National Curriculum guidelines)
PNLD	<i>Programa Nacional do Livro Didático</i> (National Textbook Program)
PSS	<i>Processo Seletivo Simplificado do Paraná</i> (Simplified Examination of Paraná)
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNDIME	<i>União Nacional dos Dirigentes Municipais de Educação</i> (National Union of Municipal Education Secretaries)

Abstract

The purpose of this study is to understand the challenges and possibilities of implementing affirmative actions policies in the schooling system of Curitiba which is in Brazil. Affirmative actions are public policies aimed at groups that suffer ethnic, racial, gender and religious discrimination. These policies aim to promote the socioeconomic inclusion of populations historically deprived of access to opportunities. Given the fact that affirmative actions are overlooked in Paraná, investigating, and challenging the educational system of Curitiba can be a way of disrupting institutional racism and culture intolerance which are deeply ingrained in Brazilian society. By doing so, educators could teach students to think critically about Paraná's history and society. Considering this scenario, I argue there is a progressive dystopia in the school investigated. To gather my data, I conducted field research which was supported by the University of Arizona and the Tinker grant, in 2022. After interviewing the teachers in a public school in Curitiba and analyzing five textbooks, I concluded that due to a progressive dystopia, the implementation of law 10.639 occurred partially. The dystopia found were, respectively: the lack of anti-racist continuing education, the lack of anti-racist intervention for students, the teacher's lack of knowledge to handle racist situations in school, racism in the school workplace, prejudice against African religions and disarticulation between inclusive and updated textbooks and outdated content taught by the teachers. Therefore, evidence showed that even though there are progressive laws, and materials to be used in the classroom regarding racism, most teachers were not aware of how to implement an anti-racist approach in the school setting. In conclusion, anti-racist theory/laws and practice are not in alignment.

Keywords: Dystopia, Brazilian education, anti-racist education, anti-Blackness in the classroom, Racial inequality

Chapter 1| Introduction

In Brazil, evidence shows that racial disparities in education can be found in Brazilian public schools. In 2019, a survey conducted by the United Nations International Children's Emergency Fund indicated that in Brazilian public schools, the number of Black students who fail school is twice that of White students (Moreno 2019). According to the data gathered by the Brazilian Institute of Geography and Statistics (IBGE), school dropout rates are higher among Afro-Brazilian youth. In 2019, 44% of Black men aged between 19 and 24 had not completed high school. Among Black women, the rate is up to 33% (Redação RBA 2019). Similarly, the educational data collected by the movement "Education for Everybody" revealed that education for Whites and Blacks is unequal in Brazil, given that Whites are the population that goes to school the most. They also account for the best scores in national assessments (Tokarnia 2016). Therefore, even before the COVID-19 disruption set in, Black Brazilians were most likely to drop out, skip college, and end up unemployed. The disproportionate impact of COVID-19 on Black people has widened education gaps.

In May 2020, 79% of White students had access to the internet, while only 70% of Black people had connectivity. Regarding connectivity, data from 2021 suggests that Black students from low-income families are four times less likely to have a computer with internet access at home in comparison to a White student from a middle-class family. Only 21% of poor Black students had access to the internet, as opposed to 86% of White students, respectively. In addition to this, 50% of low-income Black students were at risk of dropping out of school between May 2020 and September 2021. The process of reopening schools, which began in the second semester of 2021, has also affected groups unevenly. In September 2021, 74% of White

students had their schools open, compared to 63% of Blacks. That scenario, in turn, will have long-term implications for the Black community (Boehm 2021). As it is possible to see, the traumas faced during the pandemic, as well as financial hardship, have led many Black students to be disengaged and unmotivated to continue studying.

The evidence shows there is a racial disparity in the Brazilian school system. Consequently, Black students who are struggling or have struggled with those issues are more likely to have poor performance at school. Taking those disparities into consideration, on January 9th, 2003, the Law 10.639 established that the discussion of History and Afro-Brazilian and African Culture would be compulsory in public schools, especially in the subjects of Arts, Literature, and Brazilian History. The Brazilian curriculum guidelines for basic education give particular emphasis to Cultural Plurality, and aim to foster critical thinking on race, ethnicity, and culture. This topic comprises the knowledge and appreciation of the ethnic and cultural characteristics of the different social groups that live in the national territory.

Affirmative action policies are public policies aimed at groups that suffer ethnic, racial, gender, and religious discrimination. These policies promote the socioeconomic inclusion of populations historically deprived of access to opportunities. Given debates over the fact that Brazil is racially stratified, the Brazilian Black Movement pushed innovation in Brazilian education. Nevertheless, in spite of a decade of implementation of affirmative action laws, there are many challenges and issues related to the promotion of minority groups' cultures and the disruption of racism. One of these challenges is related to the fact that many educators still believe in the myth of racial democracy. I argue that the non-effective implementation of Law 10.639 is due to progressive dystopia.

The concept, which was coined by Shange (2019), claims that the progressive promise framework is utopian. The author employs this notion to represent what happens when the progressive promise of inclusion does not lead to liberation. The author asserts that there are other ways to envision the past and future. In this way, by referring to a dystopian society, remodeling the present cultural, political, and social changes can be more tangible. Based on abolitionist anthropology, the researcher looks for answers in the quotidian, everyday facts of being Black and how Black people and allies work against, and beyond the State to achieve collective emancipation. Shange (2019) describes that abolitionist anthropology exposes Blacks' symbolic death in society and the strategies used by them to survive. By attempting to reconnect the past and current generations of African Americans, this type of anthropology aims to repair and rethink social norms.

Although the progressive dystopia challenges the North American progressive promises in the education system of San Francisco, there are not many preparatory measures being taken to bridge the gap between White people and people of color in Brazil. Hence, despite the progressive laws which have expanded from the White working class to include the Black underclass, Brazil is still a continuously colonized place that is centered on European values. Therefore, throughout this thesis, I exemplify how the notion of progressive dystopia can be incorporated in the Brazilian schooling system.

Once that, the Black community, along with its allies, fought racism in Brazilian education, in order to provide students with more opportunities, I also lean on the concept of willful defiance. The notion covers how Black people fight the carceral progressivism system and adapt to the incoherent dystopia of the system (Shange 2019). The anthropologist suggests that deliberate defiance is a Black refusal that rejects the status quo and opposes the State's

legitimacy and impact. Through willful defiance, the Black community prioritizes the necessary over the possible. By discrediting civic disobedience, the Black community creates a language for a society beyond the State and escapes the progressive dystopia (Shange 2019). Hence, even though law 10.639 has not been fully implemented, the fact that it was created indicates the importance of Black movements and allies who are constantly fighting oppression and structural racism that has kept systemic inequality.

The evidence presented in the introduction of this thesis attests to Shange's (2019) progressive dystopia and willful defiance concepts. As stated previously, the failure and dropout rates are greater among Black Brazilian students, the teachers lack training to teach anti-racist anti-racist strategies, the educational guidelines do not incorporate minoritized communities in a meaningful way, and so on. Given the historical context of Brazil, I am convinced that the country remains Eurocentric, therefore, dystopic. Considering this scenario, the importance of this master's thesis relies on the fact that the present study sheds light on how racial myths have been shaping the way in which classes are taught in the south of Brazil. Besides, this research could benefit educators who are interested in challenging the myth of racial democracy. By doing so, they could teach students to think critically about Brazilian society. The purpose of this study is to understand how teachers are using the Brazilian Curriculum Guidelines in the context of recent social and political changes (e.g., affirmative action laws and policies) in a public school in Curitiba, the capital of Paraná. My main research question is, "What is the impact of the current laws, policies, and public options regarding anti-racism and affirmative action on schooling in Curitiba?".

1. The creation of the Racial Democracy Myth

According to Shange (2019) progressive dystopia occurs because the racist society does not attribute progress to Black people. Therefore, only the White community is deemed important for society's growth. This colonial way of thinking dates back to the colonization period. However, nowadays, in order to disguise this fact, the racial democracy myth was created. For this reason, in this section, I reflect on slavery and the creation of the racial democracy myth.

Throughout time, many nations have created founding myths to unite people and have them believe in the "heroic" way in which their nation came into being. As a result, the narratives of the marginalized groups that have also contributed to the progress of a given nation are silenced. As Marilena Chauí (2001) describes, the foundation myth of Latin America is based on Nature, Religion and the divine right of kings. Economically speaking, great navigation and exploration were valuable as they brought in expensive products. Symbolically speaking, the navigation was meant to expand European territory by finding the Garden of Eden. Catholicism holds that God created a paradise called the Garden of Eden. In this place was the Tree of Life, which could give eternal life to the person who ate its fruits. Taking this into consideration, Chauí (2001) affirms that the New World corresponds to the Myth of the Garden of Eden.

The New World contained prosperity and perfection as opposed to the Old World, which was in decay. Consequently, the Brazilian territory is considered the New World imagined by Europeans. Given that there were non-Christian indigenous communities in the New World, the Europeans came to the conclusion that God had sent the explorers to colonize the continent in accordance with God's values. Because of the objective right, God was the legislator. Nevertheless, by means of the subjective right, he had assigned the most intelligent and rational men to designate hierarchical orders. In this scenario, the King was at the top of the hierarchy as

he had been assigned by God to be the legislator on earth. Once the Indigenous were not considered rational, they could not have the right to the New World but should be enslaved and work for rational and Christian men.

However, given the fact indigenous communities knew the land well, they would constantly escape. In the European's interpretation, as the indigenous communities used their free will to resist slavery, the Black people should be enslaved, as the "natural order" perceived them as inferior. Unlike the Indigenous people, who had been enslaved because of the Natural order, the Blacks were enslaved because they had lost battles in Africa. For the Europeans, the Black community was also a good fit to be enslaved because they had "natural skills" to work on the land. For Chauí (2001), native and Black slavery represented the fight between God and the Devil, who both wanted to rule paradise.

The community itself still continues to spread these discourses. Given this context, even after 133 years since the abolition of slavery, racial disparities can still be found in Brazil (Silva 2014). Understanding these concepts makes it possible to critically analyze the organizations of Brazilian society that were shaped by the racist project implemented by the State and the Church. For 350 years slavery was the heart of Brazil's economy. Out of 10 million slaves, 40 percent were brought to Brazilian lands to cultivate coffee and sugarcane. In comparison to the United States, seven times as many slaves were brought to Brazil (Telles 2009). In 1882, 1.5 million people living in Brazil were enslaved, while 2 million were White or Indigenous. Whilst the United States stopped importing enslaved Africans in 1808, Brazil continued to do so (Marques, 2016). For this reason, four million individuals were carried to Brazil after Slavery was abolished. Even though slavery was officially abolished in 1888, "[...] there was already a large

free Black population when slavery was abolished, and both this population and newly freed slaves received little or no assistance from the Brazilian Government [...]" (Araujo 2015).

Thus, the Brazilian Government neither provided distribution of land nor education to the freed enslaved people. For this reason, patterns of wealth, privilege, and racial hierarchy continue to thrive in the country (Araujo 2015). Nevertheless, the author stated that, at the same time, the institution of power continued to encourage European immigration so that the enslaved African workforce could be replaced. Believing that a great number of Europeans would "Whiten" the population, the Brazilian Government invested in Whitening policies and advertisements to attract European immigrants.

When slavery was abolished, most Brazilians were Black or mixed race (Telles 2009). Given the fact that Brazil had never had segregation laws, at the beginning of the 20th century, most of the population was mixed-race. Consequently, the drop of Black blood concept would not be effective. According to this myth, Indigenous Brazilians, Europeans, and African had found a way to live harmoniously (Araujo, 2015). In comparison to the North American and South African patterns of race relations — in which segregation and apartheid took place, respectively — the Brazilian pattern has been considered “cordial”, in other words, “non-racist” (Rosemberg; Bazilli; Silva 2003).

For many years, sociologists such as Gilberto Freyre defended the idea that there was a social distance as the result of class differences and that Brazilians had found a way of getting along with each other. According to Costa (1985) for Freyre, there was not a Black consciousness in Brazil. Also, people who did not have Black phenotypes were considered White. The combination of these factors led to the Black and White miscegenation and the disappearance of Blacks. Costa (1985) goes on to explain that Brazilian intellectuals of the

nineteenth and twentieth centuries both created the Racial Democracy myth and debunked it. Costa (1985) contends that there are three reasons why intellectuals were colorblind. The first one relates to the fact that social scientists were not aware that the industrial and capitalist systems highlighted racism because they were more interested in analyzing the modern trends in Brazilian society. The second one refers to the dominant narrative, which was used to disguise forms of oppression and maintain political hegemony. The third one, the myth of racial democracy, was an attempt to "accommodate racist ideas" (Costa 1985, 237) originated in the second half of the nineteenth century in Europe. The ideas revolved around White supremacy and White washing through miscegenation. Nevertheless, in the sixties, intellectuals realized that prejudice and discrimination were a result of racial conflicts. Costa (1985) explains that social scientists began to challenge the myth of racial democracy.

According to Silva (2019), nowadays, the idea that Brazil is a non-racialized nation is supported by the fact that Afro-Brazilian Culture is partially promoted. "Afro-Brazilian culture was advertised as Brazil's *Alma Brasileira* (Brazilian soul), giving Blackness some cultural value" (Silva 2019 4). Despite this, anti-Blackness is still shaping the history of Brazilian culture. To put it simply, while Afro-Brazilian food, dance, and music are praised, Afro-Brazilian religion as well as other traditions are demonized because of the European gaze. This hegemonic position was challenged by Black movements in the 1960s and 1970s. However, these racial discussions were censored because of the Brazilian dictatorship. After the end of the dictatorship in 1985, insurgent groups led by Black feminists and other anti-racist movement communities protested the military regime and fought against racial discrimination in Brazil (Ferreira 2011). Consequently, in 1985, the United Nations Educational, Scientific and Cultural Organization (UNESCO) documented the prevalence of racial discrimination in Brazil which would debunk

the myth of Racial Democracy (Rosemberg; Bazilli; Silva 2003). Hence, by means of willful defiance, Black feminists and other anti-racist movement communities defied the hegemonic belief that Brazilians live in harmony by challenging and exposing anti-Blackness.

The Fable of Racial Democracy is a monologic force that has been used to spread a hegemonic narrative about Brazilians. The monologic discourse stands for the single story that claims Brazilians are cordial and non-racist, but due to racism, there are many race disparities in Brazil (Silva 2014). To fight this monologic force, the Black movement shares voices from multiple Black communities so that their voices are heard. This can be defined as a heteroglossic force that disrupts dominant ideologies by exposing the voices which have been silenced in Brazil.

In addition to this, considering the concept of willful defiance, the discussion on race/ethnicity became more acute because of the centenary of the abolition of slavery in 1988, the social movement for a new Brazilian constitution (1988) and the implementation of the Brazilian Curricular Guidelines for Education (PCNs) in 1994 (Ferreira 2011). The creation of the Racial Democracy Myth has had many impacts in the way Black people are perceived in Brazil as this section showed. However, each day Afro-Brazilians are exposing the injustices which are hidden by the Racial Democracy belief in order to thrive and be seen. One of the Brazilian regions affected by this thinking is located in the South.

Regarding the South of Brazil, the European immigrants' contributions are conceived as a central element of its identity. Consequently, the denial and silencing of Black Culture had most of the population believe that Afro-Brazilians and Indigenous communities were not part of Paraná's progress (Felipe 2018) which contributes to the progressive dystopia. Despite the fact that the hegemonic narrative neglects the contributions and existence of Black and Indigenous

people, the identity of Paraná has also been shaped by those minoritized groups. Due to time constraints, this thesis will focus only on the Black community. In the following section, I discuss the concept of Paranismo and how it affected Black Paranaenses.

2. Paranismo

Currently, although only 19% of the population of the city of Curitiba accounts for the Black community, which is the capital city of Paraná, they lead in rates of incarceration, police confrontation, and lack of access to education and housing (Rohden; Schramm 2017).

“Paranismo”, was a central element in the management of Paraná's identity. A Paranaense was not necessarily a person who had been born in Paraná. Rather, it was the one who had contributed to the progress of the State. Because of structural racism, the Black population was not regarded as Paranaense. However, the concept included the mass of European immigrants who arrived in Paraná in the second half of the 19th century. As a result, the collective memory of this State conceives that the State of Paraná was only formed by immigrants. In other words, the Government encouraged the invisibility of Afro-Brazilians and indigenous groups in the region (Felipe 2018).

According to Tatiane Valéria Rogério de Carvalho (2016) when the identity of the State of Paraná was created, three founding myths were made. They were, respectively, *Viagem pela Comarca de Curitiba* (Trip through the Region of Curitiba), by Auguste de Saint-Hilaire (1851); *História do Paraná* (Paraná's history), written by Romário Martins (1899); e *Um Brasil Diferente* (A Different Brazil), by Wilson Martins (1955). Carvalho (2016) argues that the first myth was created by Auguste de Saint-Hilaire. He described Curitiba right after Paraná became a province (Carvalho 2016). As Saint-Hilaire was French, he gave a foreign gaze to Paraná with

the purpose of inviting Europeans to migrate to the South of Brazil (Carvalho, 2016). In this way, the European immigrant was deemed as the solution for a future of progress in the State. In regard to the second founding myth, in Martins' piece, a more contemporary view of Paraná is given. Born and raised in the capital city of Paraná, Romário Martins, who was a member of the Paranist Movement, subscribed to an ideal of White supremacy (Carvalho 2016). In this context, the European immigrants were superior to the descendants of enslaved Africans (Carvalho 2016). In the third founding myth, the work of Wilson Martins, who is from São Paulo, reinforces an image of Whitening and denial of Black people in Curitiba (Carvalho 2016).

These three selected works make the constitutive interpretation of the human type of the newly formed State as they project an ideal of the same type, highlighting positive and desirable traits and erasing those considered undesirable. In conclusion, in Paraná, the concept of Paranism served as a foundation for the dystopian society Paranaenses live in nowadays. The erasure of the Black community can be linked to progressive dystopia which welcomed White immigrants while neglecting the Black community. Therefore, researching anti-racist education in Curitiba is paramount.

3. Dystopia and Willful Defiance in Brazil

In this section, I present the theoretical framework. The main fields of this project are progressive dystopia, willful defiance, critical race theory, Brazilian Education and Ethnography/Historiography research. I argue that there is a progressive dystopia in the Brazilian schooling system which can be connected to the perpetuation of anti-Blackness. Given that the Government has encouraged the invisibility of Afro-Brazilians in Paraná (Felipe 2018), it is important to reflect on how anti-racist practices could be taught in a racialized environment in

which there has been a denial of the Black presence as well as structural racism and racial disparities. Steward et al (in press) argue that Blackness should not only be discussed by Black people.

For Ferreira (2008), there is an imperative need for universities and textbooks to address the fact that various ethnic groups are accountable for maintaining and reinforcing racism and anti-Blackness. Given that White supremacy is the root of oppression, besides taking into account the need for reframing textbooks, the way in which teachers are being prepared to teach about race and racism should also be considered in their curricula and in their political and pedagogical projects, so that teachers can be more critical and aware of their invaluable role in the classroom (Ferreira 2008). As evidence suggests, many Brazilian textbooks and pedagogical approaches are dystopian as they have indicators of White Supremacy and anti-Blackness. This can be linked to the lack of alliance with the Black community in the Brazilian Curriculum Guidelines for Education PCNs. The PCNs are based on interdisciplinary themes in the following subjects: Portuguese, History, Geography, Mathematics, Natural science, Arts and Physical Education. Created in 1997, it served as a guide for the creation of curricular policies and when they were ready, it was sent to more than 400 educators who were not part of the Black Brazilian community(Canen 2000). The approach followed by these schools was disconnected from reality and dystopian. As a result, one of the criticisms leveled at PCNs is that the voices of the communities (teachers, families, and children) were muffled when the PCNs were developed. Besides that, many scholars have indicated that PCNs were formulated by means of international educational documents instead of focusing on the Brazilian reality (Ferreira 2011). Textbooks and Brazilian curricular guidelines in Brazil were not based on the voices of the Black movement groups. Rather, they were designed by teachers who were not experts on anti-racist practices.

The National Curriculum Parameters are colorblind and do not foster an anti-racist community. Consequently, although in 2003, the teaching of Afro-Brazilian and African history became compulsory. Instead of following a bottom-up approach, the guidelines favor top-down policymaking (Canen 2000).

In light of this, Black movements demanded equality, and as a response, the Government added a multicultural topic to PCNs. Nevertheless, this addition was extremely broad (Ferreira 2011). The guideline was not capable of providing teachers with detailed information on how to put theory into practice. According to Steward et al (in press) and Anthias (2018), the multicultural framework is often complicit with neoliberal and Marxist agendas. The neoliberal agenda is focused on market-oriented reform policies which aim at privatizing the State and having more control in the economy, while the Marxist one is related to legitimizing and reproducing class inequalities by preparing children of the capitalist ruling class for positions of power. The education system is based on exploitation and oppression. Offering a critique of neoliberalism, Bell (1980) affirms that although the neoliberalist perspective states that everyone is free, this structure only allows marginalized groups to promote civil rights changes when their interests converge with the marginalized ones. As a consequence, disarticulating racism by incorporating anti-racist practices can be difficult.

As Stuart Hall (1980) contends, historiography cannot reduce ethnic relations to economic ones. Rather, one should demonstrate how various political and cultural structures have been articulated to disable Black people and establish a racist social formation. Due to these racist interpellations, one should understand that these formations foster uneven relations between class and race and indicate that class relations are structured by race. Hall (1980) argues that "one needs to know how different racial and ethnic groups were inserted historically and the

relations which have tended to erode and transform or to preserve these distinctions through time" (Hall 1980, 214). Hall (1980) also highlights the need to complement this critical analysis with the fact that racism functions ideologically. Bonilla (1997) points out, the study of race has historically been based on simplistic theories. Likewise, the author reiterates that since racism is assumed to be self-evident, educators do not define it.

The ideological and cultural processes which perpetuate racist practices must be discussed in class so that the systemic roots which racially segregate society are challenged (Bonilla, 1997). Bonilla's central argument is that racism is not only a set of beliefs in which individuals can be differentiated by racial supremacy. He affirms that, after a society becomes racialized, racialization develops a life of its own. For this reason, social analysts should trace cultural, political, economic, social, and psychological racial phenomena to the racial organization of society so that the systemic roots of racism could be eliminated. Put simply, the viewpoint of rationalization should be followed in the classroom because the concept of race has been constituted according to the process of racialization.

By following a dystopian multicultural perspective, the school and the State apparatuses fail to problematize social injustice and continue to exclude Black people. This exclusion can happen by means of textbooks. In Brazil, the textbook is still one of the pedagogical materials most commonly used by teachers, mainly in public schools. Regardless of that, those didactic materials carry out stereotypes that reinforce negative representations of Blacks and positive representations of Whites. As pointed out by Ferreira (2011), Brazilian educators often focus on teaching about the role of enslaved people during colonization instead of giving emphasis to the history of Black people after the abolition of slavery. For this reason, many educators do not discuss race, economic inequality, or racial disparities in the education system (Ferreira 2011).

By following a "naive" and simplistic point of view, Ferreira (2011) argues that educators neutralize cultural differences and reinforce the proposition that native Indians, White and Black people live harmoniously.

Thus, centering the narrative on the marginalized and showing students about those narratives could be a way to disarticulate the dystopia. Ferreira (2011) recommends that educators debunk the myth of racial democracy by teaching about cultural pluralism and fostering an anti-racist community. Therefore, the racialization approach could stand a chance to challenge the Brazilian myth of racial democracy which translates to willful defiance. As mentioned before, instead of following a bottom-up approach, the guidelines emphasize top-down policymaking. The lack of an alliance fosters a multicultural environment, which fosters dystopia. In this multicultural scenario, only macrostructures are analyzed, while microstructures are neglected. By following this approach, anti-Blackness narratives are propagated. Similarly, Ladson-Billings and Tate (1995) contend that multiculturalism paradigms are problematic because they typically reduce multiculturalism to "trivial examples and artifacts of cultures such as eating ethnic or cultural foods, singing songs or dancing, reading folktales, and other less than scholarly pursuits of fundamentally different conceptions of knowledge or quests for social justice"(Ladson-Billings and Tate 1995, 24). The authors claim that current multicultural reforms reinforce neoliberal ideologies, which are focused on color blindness and meritocracy, as opposed to creating radically new multicultural paradigms to ensure justice.

Taking this into consideration, a willful defiance in the classroom would be the use of Critical Race Theory (CRT) in the classroom. This 40-year-old academic topic examines how legislation, social and political activities, and the media shape and are shaped by social perceptions of race and ethnicity. It asserts that racial prejudice is ingrained in many aspects of

western society, particularly its legal and social institutions, because they were primarily designed for and executed by White people. Critical race theorists are committed to utilizing their knowledge of the institutional or structural nature of racism towards the elimination of all racial and other unfair hierarchies. Critical Race Theory fosters counter-storytelling, which “[...] reclaims, recovers, and provides a space for the voices of disenfranchised people.[...]” (Alemán Jr; Alemán 2010, 3). Apart from this, CRT provides intersectional critiques, which take into consideration that race is only one of the forces that marginalize certain individuals. For this reason, CRT can be considered a socially transformative theory that combines interdisciplinary fields of study to situate race and racism socio historically and foster anti-racist social practices.

Emerging from the perspective of historically marginalized groups. Critical Race Theory is a counter-narrative that stands a chance to dismantle and expose the contradictions of colorblind structures which segregate people not only based on class, but also based on race and gender. Given that racism is heavily ingrained in society, quoting Bell, Delgado, and Alemán Jr; Alemán (2010), claim that people of color need to acknowledge that they are still subordinate to White people. The scholars contend that people of color would be able to envision more strategies to reclaim their civil rights if they were aware of the way in which racism materializes (Alemán Jr; Alemán 2010).

By following this approach, anti-Blackness narratives are propagated (Steward et al, In press). For Ferreira (2011), Rosemberg; Bazilli and Silva (2003) the production of didactic materials is rarely articulated with the realities of teachers and students. Textbook production often ignores the narrative of Black movements by omitting the importance of these groups. Contrary to what the Black Movement demands, African history is not integrated into the

Brazilian curriculum and is rarely discussed in class. Consequently, students neither learn about Africa's great achievements nor about the tools used by institutions of power to maintain racism.

The didactic material found both in Brazil has indicators of White Supremacy and anti-Blackness. According to Ladson-Billings and Tate (1995), "the voice" component of Critical Race Theory "provides a way to communicate the oppressed experience and realities. For the entire community to know about racial inequities in the school system, it is imperative that the voices of teachers, parents, administrators, students, and community members of color be heard (Ladson-Billings; Tate 1995). Thus, the authenticity of the voices of people of color is paramount for the building of an anti-racist environment. Given those pedagogical challenges, Silva (2014) argues that there is a need for educators to further understand what anti-racism means in terms of pedagogy. By engaging the community in an anti-racist education across Brazil, both teachers and students would be able to foster a willful defiance in society.

4. Methodology

This thesis is the product of my fieldwork in Curitiba which was supported by the Tinker Foundation Grant in 2022. It is based on insights from 21 key informant interviews. The site of my research was a public school in Curitiba. Located in a middle-class neighborhood, most of its students were from lower- and middle-income families. In addition, this study was conducted under the supervision of Dr. Antonio José Bacelar da Silva at the University of Arizona in the Center for Latin American Studies. Since my research occurred in a school, my target participants were elementary school teachers and coordinators. I recruited teachers in person in the teachers' room during their free time. In addition, I emailed the consent letter to the educators. Participants were recruited for 30- to 1-hour semi-structured interviews. The in-person

meetings took place in the school's teachers' office during their break. In the beginning of the interview, I presented the elements of informed consent orally to the interviewees and recorded them. All the interviews were conducted in person, but one of them occurred virtually through Zoom.

Before conducting the field work, I wanted to analyze two groups. The first one were those who worked for a public school, and the second one were those who worked for a private one. However, when I arrived in Curitiba, I faced many challenges contacting the private school. The coordinator told me I could not visit the school anymore because of Festa Junina (June Festival). According to her, all the teachers were quite busy and could not talk to me. I only went to the school one day before the teacher's three-week break. Consequently, I was only able to interview the coordinator of the private school. Even though she had allowed me to recruit the teachers, none of them answered my emails. It is important to point out that the coordinator followed me while I was trying to recruit teachers.

As for the public school, they were extremely participative. For this reason, I was able to interview 19 public school teachers. I interviewed most of them during their breaks. I would like to point out that in public institutions, teachers usually have more office hours throughout their week than teachers in private schools. Probably because of that, the coordinator of the private school did not allow me to stay in the school to interview the teachers. Besides, given that teachers in Brazil commonly overwork, when they get home, most of them do not have time to participate in research. For this reason, out of 21 teachers/coordinators whom I interviewed, 20 wanted to take part in the study either during their break or office hours.

To help answer my main question, I developed a variety of sub-questions, including: What is the impact of current affirmative action policies on education? What is your opinion on

the implementation of the topic "Cultural Plurality" in the Brazilian National Curricular Parameters (PCNs) in 1998? Regarding the theme of "Cultural Plurality", what has changed in the content of the teaching materials over the years? How do you perceive race and ethnicity? How do you feel about the teaching of gender and sexuality at school? How do you feel about the use of inclusive pronouns and nouns? What kind of continuing education on issues of race, racism, gender, and sexuality have you received? What kind of teaching materials are you using to promote gender and racial equality? What strategies are you using to address racial and gender inequality and injustice? What do your coworkers say about these issues?

For the purpose of answering these questions, I drew from the responsive interview method (Rubin; Rubin 2012). I attempted to establish a conversational partnership with the participants so that I could understand their words and stories in a meaningful way. My goal was to conduct one-on-one, focused group interviews. I believed that that was the best method because it would allow me to get in-depth, detailed, and rich information. In addition to this, I distributed a preliminary survey to both teachers and coordinators that would consist of a few sample questions like age, time worked in the educational field, their perceptions on race and ethnicity issues, and whether they use inclusive teaching strategies. Once I collected this preliminary data, I expected to know what the participants knew, and what biases they could have so that I could figure out how to modify my questions to match their backgrounds. By doing so, I intended to learn how different concepts and themes mentioned in the interviews related to one another. Nevertheless, none of the teachers filled out the preliminary survey. Because of time constraints, I decided not to require that anymore.

In order to both understand how teachers were using the Brazilian curriculum guidelines to foster an antiracist environment in a racially segregated place and contribute to the anti-racist teaching, I used both primary and secondary sources. During this project, I:

- Observed (Portuguese, History, Geography, Mathematics, Natural science, Arts and physical Education) classes as well as the school during eight weeks.
- Conducted recorded interviews and online surveys with the teachers, and coordinators.
- Examined the school's instructional materials (textbooks and lesson plans);

After collecting all the data, I: Used the theoretical framework to analyze the data collected.

My main point is that there is a dystopia in public schools because most interviewees were aware of racism but would perpetuate racist ideologies through their discourse. Besides, two of the teachers, who were Black, told me they had suffered racism from other teachers before. Therefore, most educators failed to acknowledge structural racism and could not acknowledge that they may have also been responsible for reinforcing racist practices. At the same time, educators acknowledged that Afro-American religions are still stigmatized by evangelical students and families, who make up most of that school's student body. According to most interviewees, the State would rarely promote projects on racial awareness. given the multicultural approach followed in the schooling system. Educators would only be allowed to hold events about those issues on special occasions and superficially. Likewise, the textbooks analyzed reflected Brazil's refusal to reckon with slavery in a deep way and Black achievements in different subjects.

5. Positionality

As a Black Brazilian who was born and raised in Curitiba, I understand what it is like to live in a racialized society that looks up to European culture to the detriment of the Black one. Because of my skin tone, I was constantly questioned about my identity as a child. After those experiences, I started to wonder who would be considered a Curitibaano and why. When I went to a private school in Curitiba, my twin and I were the only Black students. When I was in 6th grade, I learned about slavery for the first time. As the class was conducted in a simplistic way, thinking that enslaved Africans were not intelligent and had not resisted slavery, I could not help, but feel ashamed of my ancestry. Only when I got to the university and took an elective about African culture did I learn about the achievements and importance of the Black population. Also, I was introduced to the concept of structural racism.

I often had the experience of being the only minority in the room. As a Black woman I was doubly marginalized and othered. With the support of my family, I was able to navigate this difficult dynamic. Personally, I wanted to conduct this research not only because of my background but also over the past four years, new affirmative action policies for Black, Brown, and Indigenous Brazilians have been dismantled under the Bolsonaro administration. "Bolsonaro is effectively denying the ways everyday race-based discrimination shapes the experiences of millions of Afro-Brazilians" (Silva; Larkins 2019, 894). With the rise of the far-right, Jair Bolsonaro, who was elected President of Brazil on October 28, 2018, has fostered expressions of anti-Blackness. In addition, his hate speech extends to most women, the LGBTQI+ community, and Indigenous Brazilians. Since I would not have enough time to cover all the minoritized groups who are constantly under attack, I decided to look at racism in Brazilian education. In

terms of education, I wonder how the current administration is handling this issue if the left wing was unable to bring about a significant anti-racist change.

6. Thesis Overview

The purpose of this master's thesis is to contribute to anti-racist debates in Brazilian education by evaluating educators' teaching practices as well as the limitations and potential of Brazilian textbooks. In order to do so, Chapter 2 builds on dystopia and disability theories to examine the interviews. Based on the analysis of five textbooks which are currently being used in public schools in Brazil, Chapter 3 covers the dystopia in more depth. Finally, in Chapter 4, the conclusions are made. This study also attests to the fact that everyday discrimination, marginalization, exclusion, and problematization against Black people are daily expressed, reproduced, and reinforced in the Brazilian schooling system through discourse and social practices.

Chapter 2 | Progressive Dystopia in a Public School of Curitiba

This chapter builds on dystopia and disability theories to examine the interviews. I draw from Shange's (2019) concept of dystopia school to show how the education system fails its students and the community by being complicit with anti-Blackness. Specifically, I examine the interviews conducted in a public school of Curitiba to sustain my main argument. The goal of the interview was to understand how teachers and coordinators perceived racial issues in Brazil. Based on the concepts of progressive dystopia and willful defiance, I dive into the dystopia found in the Brazilian schooling system. I explore the tensions between the teachers and coordinators anti-racist strategies they believe they have built versus the anti-Blackness in their discourse and behavior. I tackle five tensions I have found. The first one is related to the lack of anti-racist training. The second one is about the lack of anti-racist intervention for students. The third one refers to the teacher's lack of knowledge to handle racist situations at school. The fourth tension, accounts for the fact that the Black teachers suffered racism from their own coworkers in the school in which I was investigating. The fifth example of dystopia found is that African religions were still villainized at the school.

I extracted the excerpts from the interviews, only one of them was not recorded. The main points of the excerpts came from the following questions: What is your opinion on the implementation of the topic "Cultural Plurality" in the Brazilian National Curricular Parameters (PCNs) in 1998? How do you perceive race and ethnicity? What kind of continuing education on issues of race and racism, gender, and sexuality have you received? What kind of teaching materials are you using to promote gender and racial equality? What strategies are you using to

address racial and gender inequality and injustice? What do your coworkers say about these issues?

As there were many teachers being interviewed. I selected the most significant answers given by the interviewees related to race and racism. Therefore, I selected the answers that stood out for fostering anti-Blackness or anti-racist ideas. As I mentioned in the introduction section, I interviewed 21 educators. In order to protect their identities, I changed their names. Here is a table with their information:

Name	Subject	Teaching Experience	Substitute Teacher	Ethnicity	Level
José	Physical Education	4 years	Yes	White	Elementary School
Pedro	History, Ex-coordinator	19 years	No	White	Elementary School
Cristina	Mathematics	10 years	Yes	White	Elementary School
Alison	Physical Education	12 years	No	White	High School
Bárbara	Biology	2 years	Yes	White	Elementary School
André	Portuguese	5 years	Yes	White	Elementary School
Joaquim	Mathematics	2 years	Yes	White	Elementary School
Nicolas	Physics	5 years	Yes	White	High School
Giovana	English	32 years	No	Black	Elementary School
Leonardo	Sociology	3 years	Yes	White	Elementary School and

					High School
Andressa	Portuguese/ High school coordinator	21 years	No	White	High School
Paola	Geography/ Elementary school coordinator	20 years	No	White	Elementary School
Lucila	English/ Private school coordinator	35 years	Private	White	High School
Leandro	Biology	20 years	No	White	Elementary and High School
Regina	Pedagogy	20 years	No	Black	Elementary and High School
Nívea	Pedagogy	25 years	No	White	Elementary and High School
Rebeca	Chemistry	1 year	Yes	White	High School
Bruna	Portuguese	1 year	Yes	White	Elementary School
Ligia	History	5 years	Yes	Black	Elementary
Miguel	Priest	1 year	Volunteer	White	Elementary/ High School
Júnior	Philosophy	10 years	Yes	White	High School

There were: two physical education teachers; two who were history teachers; two mathematics teachers; two biology teachers, one chemistry teacher, one physics teacher; three Portuguese teachers; three coordinators, and one ex-coordinator; two of them had a college

degree in pedagogy and one in philosophy. It is important to note that the majority of the teachers I interviewed had not undergone a civil service examination. In order to be a permanent teacher in a public school, the candidates must apply for a written examination, take practical examinations and present their academic degrees if they pass the entrance exam. The candidates are classified according to their final grades. Therefore, out of the 19 teachers interviewed, only 8 had a permanent contract. To put simply, most of them were substitute teachers. Consequently, given the fact that the Government only offers financial support for permanent teachers who take continuing education courses, the substitute ones would not receive any salary raise. In addition, out of 19 teachers, only Ligia's interview was not recorded. I also interviewed the priest who was volunteering at the public school and the coordinator of the private school.

1. Dystopian anti-racist Training Courses

The first dystopia is characterized by the absence of State-sponsored anti-racist interventions. In this context, the educators stated that they were unaware of any anti-racism training courses and clarified that the State would hire instructors who lacked anti-racism education expertise to teach the continuing education course. A minority of educators agreed that the State's anti-racism efforts were adequate. In regard to anti-racist teaching, 10 educators stated that they were unaware of any anti-racist continuing education courses. The question regarding racist continuing education courses revealed that most educators were coming into the classroom without being fully prepared to teach students of color. Some would think it was not their role to be teaching about racism, as they could not comprehend how to incorporate anti-racist teaching into their teaching practices. Because of that, researching the matter became something optional that would vary according to the educator's interests.

Three of the teachers agreed that the State's anti-racist actions were sufficient. However, all the educators pointed out that racism still exists. Even so, only two teachers were taking the course, and the three coordinators interviewed were not fully aware of anti-racist training courses. Those two educators among the teachers who believed the State offered good anti-racist courses were later accused of mistreating one of the Black teachers. It is important to highlight that these teachers were also public servants, which means that, in the long run, they would receive a salary raise while the ones who were substitute teachers would not. Tuono and Vaz (2017) contend that teachers' efforts to combat racism in schools have been ineffective because, in spite of the orientations given by the State, those educators actively normalize and institutionalize racism through their pedagogical approaches, discourses, and educational endeavors.

As it was possible to see, the lack of prepared instruction was also the reason why some teachers were not taking training courses. For this reason, anti-racist interventions would mainly motivate the students and the teachers who were already progressive. If educators and other school personnel were more motivated and supervised, the decolonization of the curricula would likely progress beyond the dystopian pandemonium portrayed by Shange (2019) and exist in the real world. Yet, as Melo (2017) and Shange (2019) assert, there have been considerable modifications to the school curriculum and regulations. However, as both authors point out, the adjustments were not undertaken in an abolitionist and decolonizing manner, but rather in accordance with Eurocentric colonial ideals.

José commented that in the 12 years he had been teaching, he had never seen any anti-racist training courses being offered by the State. The physical education teacher shared that usually the school would issue a statement describing new protocols and procedures which

educators should follow, but that was superficial. The teacher claimed that in the practice of teaching the instructions were not followed as demonstrated by Tuono and Vaz (2017), since the majority of teachers do not comprehend how structural racism operates, it is imperative that they spend time researching this topic (Melo 2017). However, along with Coelho and Padinha (2011), I believe that the State should invest in promoting anti-racist practices in order for educators to realize their moral and legal responsibilities to bring about social change. In contrast to the physical education teacher, who was unaware of any training courses, the two teachers responsible for the inclusion of disabled students, Regina and Nivea, stated that they were familiar with anti-racist training courses as they were always being offered.

It is possible to see a dystopian scenario as some educators were not aware of training courses while others were. The two teachers who knew about the training courses, had been teaching longer than the ones who did not. It seemed Regina and Nivea were satisfied with the courses that the State offered. In spite of that, they could not tell me what they had learned from the courses they had taken which indicates that they did not have critical thinking about the matter. Similarly, Pedro claimed the Government offered courses, but the history teacher contended there is a chronic problem of anti-racist training in public schools given the courses are superficial, and teachers are not interested in taking the courses. Moreover, the teacher highlighted that as an undergraduate student, there was never a topic about anti-racist strategies in his courses (see Appendix A).

Different from Regina and Nivea who romanticized the anti-racist training courses, André was critical of it and acknowledged he did not have training on anti-racist strategies. He pointed out that during his undergraduate course he did not have classes about anti-racist topics.

Tackling the lack of interest of teachers in regards to anti-racist training, André explained that his frustration gravitated towards the fact that, besides being offered in the evening or on weekends, the anti-racist training courses were extremely superficial that it turned into a joke. He reported that one time the instructor did not know how to conduct the course (see Appendix B).

Also, the Portuguese teacher went on to explain that he was a substitute teacher known as PSS (Processo Seletivo Simplificado do Paraná) which in English stands for a substitute teacher who did a Simplified Examination in order to work for the State. Those types of teachers do not have the same benefits as the ones who went through the normal examination. Also, they have temporary contracts while the permanent teachers have an everlasting one. According to the Portuguese teacher, his salary would not rise for taking these courses. As mentioned previously, the Government only offers cash incentives to educators who have passed the civil service examination. However, substitute instructors would not receive any financial incentives, career advancement, or additional time to complete anti-racism courses. Since substitute instructors comprised the majority of educators, they felt unmotivated and neglected by the state.

Similarly, Nicolas acknowledged the existence of affirmative action training courses. Likewise, the physics teacher was suspicious about the courses offered by the State because the instructors assigned lacked training. The teacher observed that it is necessary that the State hire instructors who have expertise in anti-racist teaching so that educators can be more interested in taking part in anti-racist projects (see Appendix C). Along with Nicolas, Leonardo mentioned not only the poor quality of the anti-racist training courses, but also the fact that the interventions were designed to meet the requirements regarding anti-racist teaching. In other words, the sociology teacher truly believed the course was a marketing strategy that deluded him into thinking that by taking the course, they would comprehend racism (see Appendix D).

Leandro observed that anti-racist education was required to meet the guidelines, but that the State would not instruct teachers on how to discuss racial issues with students. The biology instructor was perplexed by the State's lack of instructions because, as Leonardo pointed out, schools typically only want to appear to be meeting the requirements when they are not. He asserts that topics such as racism were required, but the State did not demonstrate alternatives for implementing affirmative policy rights-related interventions. This issue also indicates a dystopia given the fact the State is not effectively implementing the law and including students. Therefore, the anti-racist law is not respected because it is not enforced strictly and sincerely in the schooling system. Consequently, the anti-Blackness scenario is maintained. Although the Brazilian Education System claims to be moving in a progressive path, it is only partially moving in this way (see Appendix E).

Giovana, the English teacher who admitted to having insufficient anti-racist training, also acknowledged this difficulty. As a result, she felt uneasy when discussing race or racism. The English teacher asserted that she includes topics such as racism in her lessons. In addition, the English instructor stated that she would strive to implement anti-racist intervention in the classroom whenever a racist incident occurred. Nevertheless, any efforts would be superficial. Also, she was uncertain as to whether affirmative rights courses were available, and she feared that the courses may not be adequate (see Appendix F).

Likewise, Rebeca reported that she felt uncomfortable voicing anti-racist concerns not only because she had never taken any anti-racist courses but also because she was White. The teacher affirmed that if she was supposed to give a lecture, she would not feel confident because she lacked knowledge on the matter (see Appendix G). As opposed to the English instructor, the coordinator of the public school had a positive perspective regarding the anti-racist course

supplied by the Government. The coordinator assured me that the State collaborated with educators in order for them to be anti-racist. In this context, she revealed that teachers had formed a multidisciplinary conversation group to explore affirmative action (see Appendix H).

The coordinator also felt that even though anti-racist training was offered, some teachers were not open-minded enough to take the courses and understand their importance. In her opinion, given that some teachers were not supporting the anti-racist initiatives provided by the State, they did not have a strong foundation to deconstruct racism. While the coordinator of the elementary school was familiar with some anti-racist initiatives, Lucila the high school coordinator, initially, was not aware of any anti-racist training courses (see Appendix I). Realizing that, in fact, in the past, a multidisciplinary course was created in order to bridge the gap between anti-racism education theory and practice, the high school coordinator seemed confused about the new anti-racism courses that were being offered. As a result, she recognized the significance of spreading information about anti-racist education. It is important to note that coordinators have their own classes to teach at the State school. Paola and Andressa were geography and Portuguese teachers, respectively, in addition to being coordinators. When I spoke with Lucila, the coordinator of the private school, she, too, was unaware of any anti-racist courses available to private school teachers. Nevertheless, she only worked as a coordinator.

Evidence suggests that there is a lack of anti-racist knowledge regarding the Brazilian state's training program. From the interviewees' perspective, the key problems with anti-racist policies in the educational system concern the poor quality of teacher preparation and the failure to incorporate training concepts into lesson plans. Faria Tuono and Taras Vaz (2017) argue that this framework is crucial for planning educational activities and putting techniques into practice for any educational content, not just those dealing with racial and ethnic issues. They assert that

the inability to test hypotheses, offer theoretical support for educators, connect, and share scientific data in the educational system, as well as explain racism, prejudice, and discrimination against people of color, results in the absence of a theoretical-methodological understanding of these issues. In addition, anti-racist learning and instruction should be done in a meaningful way in order to encourage critical thinking, as opposed to being only a formality. Otherwise, the Black community will continue to be marginalized and neglected.

2. Dystopian anti-racist Interventions

The second issue revolves around the school only promoting anti-racist awareness on some specific days instead of promoting long-term projects. The educators were aware of that, but since they needed to follow the schedule provided by the State, they were unable to deviate from the teaching guidelines. The incorporation of the Black studies theme into elementary and secondary school curricula, as well as an increase in written works shows that significant advances have been made in the fields of ethnic and racial studies, as well as African and Afro-Brazilian history and culture. However, the actions on racism by the teachers as well as the school are insufficient if they are limited to certain dates on the calendar. Tuono and Vaz (2017) argue that the educational activity is an integration of theory and practice, they recognize that it is essential for professors to remain current on the subject, whether through continuing education courses or independent study. By doing so, they could have the chance to contribute to the creation of assignments in the classroom aimed at defeating racist discourse and actions.

Melo (2017) assures that progress must be proportionate, and that educators must fight to keep teacher preparation programs and course curricula current. Therefore, prior to rethinking the content, educators should stop to consider that schooling, education, and assessment of

educational structure still have their roots in the centuries-old European model. Decolonizing curriculum, school models, and assessment models is a challenge in education since curricula are inflexible, content-based, and do not encourage dialogue (Melo 2017). It is essential for the voices of educators and minoritized groups to be heard and be part of the debate. The public school that I researched aspires to promote social change in the classroom and be progressive but is not fully committed to building a coalition. In a school that values inclusiveness, discussions about race and culture should occur. In the absence of these scenarios, students are compelled to assume negative assumptions about other races. Without an egalitarian curriculum that covers all angles, equitable teaching is impossible. By promoting the notion that Black history is a crucial component of world history, the education system could support the argument that Black history and, thereby, Black people are integral parts of Brazil's development. In this way, a sense of unity could be fostered, and divisive racial ideologies could be eradicated in the future.

For Leandro, the biology teacher, there is no specific instruction on how to teach about racism. For this reason, each teacher should decide how to cover the topic during one week of the year (see Appendix J). The teacher also stated that these classes are likely to be ineffective given the fact they are not well structured. As a consequence, both students and teachers feel lost. For the sociology teacher, the school anti-racist continuing education course is based on the illusion that after a few isolated interventions, racism will end. Along with the biology teacher, the sociology one firmly believed that, in reality, deregulating racism is not as easy as it seems. From his perspective, the fact that people live in an anti-Blackness society makes it difficult to deconstruct racism in a superficial class in which the teacher does not have a deep understanding of how to teach about anti-racism (see Appendix K). When teachers are not well prepared and

follow a very optimistic superficial material, the students may take the anti-racist intervention as a joke.

As the teacher was recollecting his memories about his interventions, I could see he was very frustrated. Especially, because, in his opinion, students would constantly not take the anti-racist classes seriously, which would lead the teacher to be embarrassed and unmotivated during anti-racist interventions. Also, the teacher was curious to understand why some kids were making jokes about being White. It was interesting to see that, throughout those classes, some students would make racist jokes about Baianos. In Brazil, the most prestigious Brazilians are concentrated in the Southeast and South regions because of Eurocentrism and economic factors. As a consequence, Brazilians in the Northeast are usually disregarded for being Black and Indigenous and not interested in economic progress.

Since the Government was already promoting anti-racism, as shown in the previous subsection, the responsibility of putting theory into practice rested on the educator's shoulders. As opposed to other teachers, in both coordinators' opinions, teaching about racism during Black Awareness Week was sufficient. The coordinator was proud to say that there was multidisciplinary work during the Black awareness intervention (see Appendix L). Apparently, the other teachers were not aware of the intervention which indicates one more dystopian scenario. Even 20 years after the inclusion law, 10.639, was enacted, the public school I investigated has not yet implemented an anti-racist strategy that includes both teachers and students.

3. Dystopian Inclusion

The Government's refusal to provide training in anti-racist strategies has probably led to the third dystopia. In this way, when presented with racist views, educators tried to ineffectively address the issues due to a lack of knowledge. Some educators felt lost and uninspired, while others believed they did not need to enroll in any courses because racism did not occur frequently and, when it did, they were prepared to manage it. The Physical Education Teacher, José, claimed that he made an effort to modify his teaching methods to fit the environment in which he found himself. He claimed that he had never attended a government-provided course on affirmative action when questioned about the training programs. He felt his undergraduate course's training was sufficient (see Appendix M). Therefore, José argues that racist slurs were harmless jokes spoken in a friendly environment. Hence, he would not call the students out. Similarly, the mathematics teacher, with ten years of experience, believed that racial slurs indicated the friendly bond that the students had among themselves (see Appendix N).

Later, after describing the circumstance with the word *negão*, which has a similar meaning to the "N" word, the teacher admitted that it is inappropriate to refer to someone in that way. But, instead of explaining to the class the connotations of calling someone *negão*, which she likely did not completely get, she helped promote the notion that the word was a compliment and not a technique to otherize Black people. This thinking is indicative of racism. However, Cristina seemed more concerned about the White individual who was being referred to as a *negão* because he did not possess the right characteristics to be called that. The instructor was unaware that the same reason Black people are termed *negão* is because they are marginalized and devalued. As for the chemistry teacher, she noted that she had never witnessed any racism at

school. The educator's jokes focus primarily on physical issues. Rebeca observed that skin tone is irrelevant to students.

Given that students' interactions and relationships reflect their worldviews, attitudes, and preconceptions, ideals which are deeply ingrained in society are challenging to be altered (Paula; Branco 2022). Therefore, it becomes difficult to incorporate new teaching methods into schools without undermining the vertical and monotheistic pedagogical paradigm (Paula; Branco 2022). As a result, the researchers emphasize that educators should consider inclusive teaching values and beliefs when in the classroom. Otherwise, they face the danger of conveying ambiguous and contradictory messages that are inconsistent with their daily conduct such as the ones shown in the previous paragraphs.

Regarding mitigating racism, Leandro, the biology teacher, believed Black students were the ones who reinforced racism. He reported that not many Black students would see themselves as Black. The biology instructor stated that it is impossible to address racism when Black students themselves are complicit in it and frequently make racist jokes. The educator remarked that during his twenty years of teaching, he rarely encountered Black students. Even though he stated that Black students are the ones that perpetuate racism, he also stated that Black students in high school are the ones who suffer the most due to their skin color. Then he remarks that Black students have low self-esteem and view themselves as inferior. The professor illustrates the issue by discussing a Black student whose father is an alcoholic and who is destitute.

This youngster, according to his teacher, was chronically unmotivated and believes he will fail in life. To encourage the student, Leandro assured him that he was just as capable as everyone else and that being Black has nothing to do with life's difficulties. The instructor reminded the Black student that his ability to excel in his academics and future career is the only

factor that will decide his success or failure. To stimulate a student who has been marginalized by society, the biology teacher employs a colorblind method based on meritocracy. In this way, the educator would compare these Black pupils to non-Black students in order to support the claim that people of all races face challenges. The biology instructor admits that despite never hearing any discrimination towards this particular Black student, he continues to view himself as a victim. It is important to note that this educator informed me that he does not feel the need to take anti-racism classes since he is able to deal with anti-Blackness.

In contrast to the physical education, mathematics, chemistry, and biology teachers, the physics teacher remarked that although there are many Black students at the school, many of the students are unaware that they contribute to the school's racist climate (see appendix O). In this regard, the physics Instructor was aware that jokes can be a sign of racism in a school atmosphere. In light of this, Nicolas asserted he would educate their students about racism anytime he observed children making racist comments about their classmates. Clearly, the teacher was irritated because he thought the school's Black community was vital, yet students were propagating anti-Blackness. Along with the physics teacher, the English one believed that Black children had a more difficult life (see Appendix P). As it is possible to see for the English teacher, some students make degrading jokes about racism without considering their repercussions and implications. As a consequence, they use racist terms without understanding their meaning, such as *preto*, which is similar to the N-word. Similarly, the history teacher acknowledged that racism remained a reality at the school (see Appendix Q).

According to the history teacher, he would not see students openly being racist. For the teacher, sexual jokes were more common than racist ones. Nonetheless, the history teacher noted that some of the students responsible for making racist jokes were, in fact, Black. It

appears that Black students who made fun of themselves were coping with racism. Simply put, he was able to identify microaggressions in school settings that are perpetuated through jokes and comments. In his opinion, racism in the schooling system occurs in a hidden way.

Furthermore, the teacher affirms that more and more teachers are addressing racist awareness topics because it is required. In this regard, the history teacher viewed the changes as positive. As a result of his upbringing, the history teacher admitted to unwittingly reinforcing racism, and he speculated that other educators may have done the same. Given that his father was racist and homophobic, the teacher claimed to be deeply ingrained with a racist and homophobic mindset. Similarly, the Portuguese teachers were adamant that the obstacles Black students faced were neither random nor coincidental. When he was in elementary school, he witnessed a very racist reality. As there are laws protecting Black people, he experiences less prejudice nowadays. The history teacher described an incident in which two students called a Haitian girl a monkey and made fun of her Afro hair. He reported speaking with the students to resolve the issue (see Appendix R). The physics instructor had a similar experience, he saw students referring to Black students as monkeys (see appendix S).

The sociology instructor draws attention to the fact that students resort to making racial jokes and refer to their classmates using names such as monkeys. The instructor assured me that he would never disregard jokes like that and would always make an effort to bring the students' attention to the fact that what they were doing was inappropriate. When the students were in the middle of a sentence, he would occasionally interrupt them before they could finish. In addition, he polices himself so that he does not foster any kind of racist mentality and avoids becoming a poor example for children. On the other hand, Leonardo pointed out that his anti-racist interventions are not always successful because some students are incredibly racist but are

unaware that they are acting in a racist manner. When the jokes escalate into something more hostile, Leonardo reported that it is difficult for the instructor to maintain control of the classroom. In this way, the sociology instructor is adamant that it is essential for the teacher to be aware that combating racism will not occur all of a sudden. On the other hand, the children who are the victims of racism are not aware that they are receiving racist treatment. According to him, there must be a method that places equal emphasis on the bully and the victim, with the goal of educating the victims on how to defend themselves against racist assaults (see Appendix T). Regina, who is African-American, remarked that there is still a great deal of racism at the school and that racism has not ended. Even though Black kids were included by law, the instructor in pedagogy stated that it was highly unlikely that racism would be reversed. The inclusion educator asserted that she would hear racist remarks regularly in and outside of school. If the children were in school, she would speak with them; otherwise, she would not.

The coordinator of the elementary school did not share the teacher's belief that kids perpetuated racism through jokes. Paola informed me that she had not witnessed any racist activity on school grounds in a very long time. According to her, such practices were more prevalent in the past, but she is extremely unlikely to encounter racism today. She said that race was not a significant factor among kids because they were buddies. In her geography lessons, she described a similar pattern of friendliness. According to the teacher, students would use racist language without fully considering what they were saying. In other words, ignorance determined the manner in which pupils communicated. The educator and coordinator assured me that she would always endeavor to reduce racism-related issues, while acknowledging that doing so is not always simple. Yet, as a result of easy access to information, the educator believed she did not need to intervene as much because the students were more knowledgeable

than in the past. The fact that both educators and kids had access to information regarding racism calmed her.

Nivea, an educator responsible for including kids with mental conditions, went on to explain that racism used to be a major issue, but it does not appear to be one any longer. From her perspective, racism is less prevalent today. She noted that students are typically more concerned with body issues. The educator's technique, according to her, is to demonstrate to kids that everyone is the same, regardless of appearance, because appearance is not everything. She desires to teach children that what is truly important is who they are on the inside, not their physical appearance.

Bruna, a Portuguese educator, recounts how kids trivialize racism despite the school's anti-Blackness efforts. In general, the Portuguese instructor observes that her students consistently hold prejudice against any minority group. Since many students originate from lower-class backgrounds, they make fun of their origins. Brunna feels that family issues are also related to pupils being targeted and bullied, as students are raised in extremely racist and classist conservative families. The Portuguese educator asserts that her kids have no idea what racism is. She mentions that there was once a student who frequently discussed reverse racism. Most times, he would just use the word without fully comprehending its meaning. In this way, anytime a teacher scolded the student, he would claim that the school was targeting him because he was White.

Reflecting on how the meaning of miscegenation has changed and been integrated into Brazilian identity, Silva (2022) argues that colorism and the way a Brazilian dresses can affect the way they are perceived in Brazilian society. This person can be victimized, villainized, and excluded the more Black they are. The author claims that anti-Blackness is ingrained in miscegenation ideologies. According to Silva (2022), anti-Blackness originated from systemic

racism and is marked by an 'unconscious bias' mindset based on slavery ideology. This way of thinking oppressed and marginalized black people in Brazil. For that reason, the scholar believes that Afro-Brazilians are constantly neglected and disenfranchised.

Likewise, for Shange (2019), disenfranchisement and disability occur because, in general, the Black community is still considered uncivil and against progress. From this perspective, it is possible to see that because of their gestures, Black people are discredited and disabled. Similarly, Rodríguez (2014) discusses that Black and queer gestures are associated with perversity and pleasure while being disassociated from a family-oriented idea. The author explores the social and sexual aspects of gestures so that she can discuss social injustices in depth. Rodríguez (2014) defines gestures as "literal — actual body movements — or figurative, gestures that reach out to manipulate how energy and matter flow in the world." (Rodríguez 2014, 4). The author notes that every person is perceived in a certain way because of their gestures. Despite the fact that gestures are easy to observe, their meanings will vary according to social norms, culture, and space. Hence, those meanings are more difficult to decipher. While some subjects, such as queers and people of color, are criminalized, sexualized, and racialized, others are privileged (Rodríguez 2014).

Rodríguez (2014) contends that the perception of gestures is political because it reveals "[...] the inscription of social and cultural laws" (Rodríguez 2014, 5) as well as relations of power. Also, given the social scrutiny that happens, each individual is ascribed a certain behavior/gesture. Social behaviors are responsible for influencing people; as a result, one's memory and feelings are "[...] enacted and transformed through bodily/cultural practices" (Rodríguez 2014, 5). In this perspective, the gestures of Black people are highly devalued. Thus, their gestures are usually associated with criminality and promiscuity (Rodríguez 2014). The intersections of gender, income, and race ascribe roles that each person should play. As

long as the social actor plays their respective role, they will be "accepted" by society. In this perspective, as mentioned in the introduction, because of the racist project implemented by the State, the gestures of Black people are belittled.

According to Silva (2022) in terms of racism in Brazil, the relationship with Blackness should be defined by the new anti-racist meanings of Blackness created to deconstruct racism. The author brings to light how Afro-Brazilians can form coalitions at various levels of discourse. In other words, by listening to the multiple voices of marginalized communities, each individual can derail the dominant discourse. The interview revealed that teachers who were aware of racism employed a dialogical approach to deconstruct racism and form coalitions with the Black community. Simply put, educators would have conversations with students about their racist behavior in order to promote an anti-racist environment. Silva (2022) asserts, with reference to Paschel (2016), that the way Brazilians perceive society is becoming more decentralized and multi voiced as a result of reforms in education, politics, and employment. As the scholar explains, minority groups have begun to question the roles and identities imposed on them by society. The author illuminates how Afro-Brazilians can form coalitions at various levels of discourse. Dialogism could be considered willful defiance, as described by Shange (2019) once activists and some educators have researched it in an effort to defy and dismantle the progressive dystopia.

In accordance with Silva (2022), Paula and Branco (2022) advocate dialogic activities and interpersonal interactions as a means of igniting values and preconceptions by listening to, respecting, and considering the ideas, perspectives, and values of others. In contrast to expository lectures, Paula and Branco (2022) explain how dialectical practice can be utilized to identify, investigate, and deconstruct racist beliefs. Because values and preconceptions are deeply intertwined with the affective dimension, and require practices and procedures that may

activate stimulated emotions as well as reflection and resignification processes, dialogically analyzing and discussing these topics with students facilitates the deconstruction of prejudices and the development of democratic experience.

Bakhtin (2015) asserts, in his dialogical approach, that signs/statements are constructed from the speech of the other, as they orient and embody themselves among the previously established. Dialogism results from an established interaction between the subjects and the constant exchange and crossing of statements. Consequently, the dialogical concept relates to the social positions of subjects that are structured by the social-historical relationships of a community. According to Bakhtin (2015), voices manifest themselves through oral and written statements. As distinct discursive practices, these statements reflect an individual's worldview and values and serve a purpose in the social environment. In this instance, although the statements are individual, each social sphere (with its own language of usage) requires relatively stable groups of statements.

Educators and the community would be able to construct more democratic institutions that promote respect, equity, and justice if they followed a dialogical approach and considered the various human voices in their experiences. Consistency and coherence between discourse and practice are essential to aiding instructors in fostering an atmosphere of trust by fostering respect, community, and diversity in the classroom. According to Paula and Branco (2022), dialogical practices include discussion groups and support networks for mutual learning. In a related manner, Freire (1987) asserts that when leaders do not act dialogically, they may only manipulate the group. Neither these leaders nor anyone else would be liberated. Instead, they would only oppress other individuals (Freire, 1987). Since the ideologies of the Global North are linked to oppression, social change will only occur when the values of the Global South are adopted, according to Freire (1987). Thus, I am convinced that education is the most effective

tool for combating oppression, as it is a type of willful defiance. Currently, schooling focuses on disciplinary control and primarily promotes civic, political, and moral practice. Following an oppressive pedagogy, according to Freire (1987), could be an opportunity to empower students. The oppressed can only be liberated, according to the author, if they have access to reflective or problem-posing education. Otherwise, oppressed individuals can become oppressors.

Both students and teachers may not have an in-depth understanding of race and culture if they do not take anti-racist courses. If anti-racist education were integrated into the entire school year's curriculum, students would probably be able to explore Black history from multiple perspectives. Nevertheless, given the fact that the State does not offer an intensive anti-racist project, all the teachers had difficulties handling racist situations. Half of the teachers admitted to having difficulties coping with racist situations, and the other half could not realize they had witnessed anti-Blackness and used colorist statements to downplay racism.

Therefore, it is essential that educators comprehend the legal and social obligations that are embedded in education, as only by doing so will they be able to plan and build approaches to teaching about African history in the classroom as opposed to simply following the school agenda. For Tuono and Vaz (2017), all vulnerable segments of society must strive for social justice and equal rights since education is not the social regenerator, but a possibility for socially transformational action. Policies that invest in the training of experts in African and Afro-Brazilian history are needed to help students establish their identities while respecting Brazil's cultural diversity. (Tuono; Vaz 2017). The authors highlight that, in order to teach about African and Afro-descendent cultures, teachers and administrators must stop discriminating and reject preconceived conceptions. Thus, they must study African American history and culture to engage students and reflect on Brazilian culture.

As opposed to that, my interview revealed that because of students' "funny" way of being racist, many teachers could not see the racism ingrained in each joke. With the utopian belief that all students interact in harmony because racism is uncommon nowadays, some teachers turned a blind eye to racist issues which occur on a daily basis at school. Controversially, they acknowledge there is still racism, but they cannot see how they are helping perpetuate it. In this perspective, not only the Black students suffer, but also the Black teachers do. In the next subsection, I discuss the fourth dystopia which is about the fact that Black teachers can suffer racism in the workplace.

4. Dystopian Inclusion in The Workplace

The fourth dystopia stems from the fact that, despite the fact that all instructors claimed to be anti-racist allies, some of them were racist toward Black teachers. Two of the three Black teachers reported experiencing racism in the workplace. Bárbara, the Biology teacher, complained that the inclusion teachers, Nivea and Regina, were being racist against the history instructor. According to her, they would constantly criticize Ligia's hair and physique. When Ligia wore hair extensions, Nivea and Regina were rude and questioned the Black History professor about her hairstyle. Bruna, the Portuguese teacher, told me that Nivea and Regina were also disappointed because Ligia's body was not as curvaceous as they expected it to be considering her race. Bruna believes that the educators did not intentionally target Ligia because they were biased. Bruna continued by explaining that racism is embedded in many teachers, making it difficult for them to abandon it. The Portuguese educator feels that among all prejudices, racism is the most difficult to eradicate from the school's employees since they do not even comprehend what racism is (see Appendix U).

Ligia described that she constantly felt belittled in the workplace. She mentioned being sabotaged by some of her coworkers, including the Black teacher who graduated in Pedagogy who was also Black. The history teacher told me that often Regina would make school-related arrangements with her, and all of a sudden, she would tell the coordinator, Ligia was not collaborating. There were times the history teacher wanted to quit working at the school but given family issues she had to cope with the anti-Blackness of her coworkers. The history teacher described that quite often, older educators were closed-minded and racists. By means of jokes, those educators would humiliate their Black coworkers. Also, she noted that, many times, while she was in the teacher's office, White educators used the expression "bad hair" which is a word used to offend people who have afro hair. It is important to notice that while I was observing Ligia's class in which I had 30 minutes to participate as a guest, Regina, who was in the classroom tutoring a student with a mental health disorder, wanted to know why I wore my natural hair while Ligia wore "fake hair". To answer her question, I told her people were free to do whatever they wanted with their hair. Touching on the topic of hair, Giovana claimed that even though she was positive that racial inclusion is happening, she recalled being discriminated against in the workplace, just like Ligia. The English teacher noticed her hair type made people uncomfortable. In the past, Giovana resorted to being angry, however, nowadays she does not. The English teacher said the workplace used to value straight hair (see Appendix V).

As Paola and Pedro already indicated, many of the teachers were raised in a conservative environment. As a result, they wind up propagating anti-Blackness without much reflection. It is intriguing to note that, despite the fact that all educators recognize racism, a minority considered themselves accountable, if unwittingly, for preserving prejudice. They failed to acknowledge they are also complicit with the racist project of the State. Therefore, some educators were

constraining their Black coworkers because of how society, generally, perceives Black people, even a Black teacher was reinforcing racism which is replicated by the State. Foucault (1977) points out that the State, which is always vigilant, influences the spaces occupied by each citizen and constrain them. In order to do so, control mechanisms are used by the institutions of power, so that individuals are always disciplined. Given that, bodies are controlled by political and economic factors, by means of norms and surveillance, the institution of power keeps society organized and ensures that the rules are followed. As these norms are influenced by the dominant Ideology, the institution of power defends the interests of hegemony and disciplines people. The discipline separates, analyses and differentiates one person from another (Foucault 1977).

Foucault (1977) also theorizes about panopticism. According to the author, the panoptic mechanism arranges spatial units to constantly view and recognize them instantaneously. Thus, in this structure, the institutions of power have a broad view of citizens from the center, and since they cannot be seen, they establish order for individuals. Institutions of power increasingly aim to support, promote, and control life, rather than predicting their power by threatening to take it away. Coining the concept of bio-power, Foucault (1977) describes that the power over life treats individuals as members of a biological species and is strongly linked to the rise of capitalism and its processes of production. Considering the discursive formation of Brazil, the control over bodies, and bio-power, it is possible to observe that State apparatuses express themselves in a manner that is reinforced by the local community. Consequently, Black people are excluded and villainized by their own community and the progressive dystopia is maintained. As a result, educators, like students, are therefore likely to hold racial biases. These biases can show in all educational interventions. Currently, the disparity between those who identify as anti-racist teachers and those who receive training demonstrates the need for more explicit teaching in this

sensitive field. The teachers who promoted more anti-Blackness were the ones who stated they appreciated the anti-racist training supplied by the State, as well as those who did not feel the need to take such a course. The disparity between those who self-identify as anti-racist teachers and those who received training to be one demonstrates the need for more explicit education in this sensitive field. In the following section, I describe the final dystopian work that focuses on anti-Blackness in terms of culture.

5. Dystopian Multiculturalism

The African religion is still forbidden on school property, according to educators, despite the school's openly declared pluralism with regard to religion. Due to this, this problem points to the fifth dystopia, which is concerned with dystopian multiculturalism. In other words, it alludes to the school's failure to promote an equal atmosphere through its insufficient treatment of Afro-religious themes and preference for Catholicism over marginalized religions.

As the physics teacher disclosed his deep ties to Afro-religions, the physics instructor became very agitated. The instructor was horrified to learn that students continued to make fun of Afro-American religions. He noted that his life had changed since he began to practice Umbanda. He assured me that sharing his religion with his students did not bother him. Despite his best efforts, the physics teacher was troubled by the fact that his students did not fear harboring hostility toward Umbandistas (Appendix W). According to Leandro, the sociology instructor, the majority of students today are Catholic and Evangelical. Nevertheless, the teacher noted that many evangelicals have more followers than the catholic one. These students typically reject any other faith. The teacher, on the other hand, observed that many kids lack any form of religion and lean toward progressivism (see Appendix X).

According to Paola, she scolds students anytime she notices any form of discrimination. One day, the teacher was discussing religion when a student remarked that Afro religion was terrible. The teacher then interrogated the students to help her understand why she had taught that way when she had no knowledge of Afro religion. The youngster then informed her that she had overheard negative remarks about African faith in church. The coordinator claimed that when she asked her student why she disliked Afro religion, the kid responded that it was because of fake news. According to Paola, the student had an epiphany and realized she was terrified of other cultures. By demonstrating how the perspective of hegemony culture shapes prejudice, the geography teacher attempted to deconstruct racism towards Afro-religions (see Appendix Y).

Regarding Afro-religion lessons, Ligia told me that parents frequently complained about the teaching of Afro-religion. The history teacher stated that as a result, students frequently utilized Afro-religious elements to offend or demean others. Ligia reported that satanism is still related to African religions. Parents fear that their children will be indoctrinated and thus lose their souls and decent morals. In this setting, coalition building becomes difficult. When witnessing the history class, I noticed that there was religious tension since a girl was making fun of another student by calling her "Macumbeira," which is commonly misunderstood as a witch's name but actually refers to the blend of Afro-religion, Catholicism, and spiritualism. Pedro, the history instructor, explains that while racism is manifested through microaggressions, prejudice against African religions is more overt. Simply put, students have no reservations about expressing harsh opinions on African religions (see Appendix Z).

Whereas African religions are stigmatized and discriminated against in the school, the Catholic priest was accepted, and whenever a student had a problem, teachers would take them to the priest, who probably enforced his Christian values on the youngsters. It is essential to remember that the school was secular due to its public status. Regarding the right of students,

teachers, and other school workers to follow their own religion at school, I feel there is little debate. Religion-related conflicts in schools are not uncommon in Brazil, as, in the past, all kids had to pray for God at the beginning of classes. Apparently, as long as the religion encompassed by the school is Christian, very few people believe that religious dogma cannot be taught at school or that teachers cannot lead kids in prayer.

As well as Chauí (2000), Bilheiro (2008) claims that the racist project against Black people originates from Catholicism. For Bilheiro (2008), there are three founding myths created by the Church to validate slavery and racism. The first one refers to the narrative that Black people were conceived as the result of Adam and Eve's sin. Another perspective is that Africans were descended from Cain, the first murderer in history. After killing his brother, God left a scar on Cain. According to the Church apparatus, this resulted in African Blackness. The third myth disseminated by the Church is that, as a result of being descended from the first murderer, the Blacks must pay penance. As a divine punishment to restore divine order, according to the Church, God selected slavery for the black population (Bilheiro 2008). Thus, the racist project had a severe impact on African religions. Due to long-standing enslavement and racist language, it is difficult to eradicate racism from Brazilian society. Even though the law has deregulated many colonial ideals, many Brazilians still adhere to and accept the discriminatory mindset that has permeated the nation. Hence, Black gestures continue to be devalued and seen with mistrust. In the subsequent part, a conclusion will be drawn.

6. Conclusion

The five dystopias discovered revealed a deep divide in the school staff; some are unaware of racism while others are aware of it. However, due to a lack of knowledge, none of them knew precisely how to deal with racism. When children assigned negative characteristics to the Black

race and culture, it was difficult for some of them to recognize that differences and ignorance about the Black culture led to bias. Instead, discussing racial identity and prejudice became taboo and was treated superficially because it did not fit the curriculum for the entire year. Students are therefore deprived of the opportunity to comprehend that the world is not colorblind. In response to the new laws, the school made only superficial adjustments, which are insufficient. By taking training courses in order to know how to promote social justice, and using Dialogism in the classroom, activists and educators could combat the progressive dystopia. In addition, they could escape the monolithic language that is still being propagated. Given the previously discussed topics, it will be possible to conduct an in-depth analysis of school textbooks in the following chapter.

Chapter 3| Dystopia on Textbooks

In the previous chapter, I explored the dystopian scenarios in the public school that I conducted my research. As I mentioned, based on the concept coined by Shange (2019), I argue that there is a progressive dystopia in the Brazilian education system because, in Brazil, even though the political narrative has expanded from the White working class to include the Black underclass, there are not many preparatory measures being taken to bridge the gap between White people and people of color. The dystopian progressivism described by Shange (2019) occurs due to the fact Black people do not meet the progressive standards embedded within the racist liberal logic rooted in meritocracy. For Shange (2019), this is an indicator of a continuously colonized place. Consequently, as the author notes, the school's leftist movement promotes racial inclusion while ignoring the Black community. Based on the analysis of five textbooks that were developed to be used in public schools in Brazil, I argue, the new version of the high school textbooks is progressive and promotes antiracism lessons; however, due to the dystopian setting of the public school under investigation, there is no connection between anti racist theory and practice.

I examine textbooks from high school in order to understand if their content brings discussion about Black intellectuals/scholars whose theories/ work represent a variety of disciplines. Also, I reflect on my interview findings regarding the incorporation of Black culture and studies into the school curriculum. As mentioned before, the research targeted elementary school teachers and coordinators and recruited them for 30- to 1-hour semi-structured interviews. All interviews were conducted in person, but one of them occurred virtually through Zoom. Public school teachers were more participative than private school teachers, and 21 wanted to take part in the study either during their break or office hours. Finally, I compare and contrast both the selected textbooks and the teacher's answers to the matter. Regarding the coverage of

race and inclusion in textbooks, all teachers acknowledge that there have been positive changes to the textbooks over the years. They claimed that in the past, textbooks would depict Black people in a misleading way. Therefore, racist ideas endured for generations in educational materials in Brazil. The omission of systemic racism was probably not an accidental feature as White Supremacy could guarantee non-critical thinking on racial inequality.

During the interviews, Andressa, who was in charge of the high school and also taught Portuguese, talked about how uncomfortable she felt with the Government's old textbooks. She mentioned that there were some texts that were racist and sexist, although she could not explain any of the disturbing contents she had found. According to her, if she could work with those materials again, she would problematize them. Pedro, the history teacher, reported that when he started teaching, changes in the textbooks were happening. In comparison to when he was a student, nowadays, history textbooks are concerned with racial issues. In the beginning of his teaching career, he recalled that textbooks would only cover slavery and racism in the colonial era. Besides, in Pedro's opinion textbooks would often not cover the work of Black theorists, which has led more to a European way of thinking.

Nicolas, the physics teacher, illustrated that his students had many difficulties trying to find Black scholars because this type of information is not often shared in Brazil. It was interesting that the teacher recalled a day in which a student asked whether there were Black inventors in Brazil. Nicolas went on to say that the student was surprised when the teacher told him about Engenheiro Rebouças's brothers. Nicolas explained that those Black brothers were the only ones who could design challenging constructions, including the route of a well-known tourist site that starts in Curitiba and ends in Paranaguá. According to Nicolas, in the 19th century, many engineers declined constructing the train route because it was too difficult; however, the Rebouça's brothers decided to accept the challenge and built a transportation

system in the mountains that is still used today. Despite the fact that their accomplishments were extremely important for the economy of Paraná, most people do not know they were Black. This erasure of Black culture irritates the teacher, who admits that more Black inventions could have been attributed to the White community. Regarding the recent changes in the physics textbook, the teacher noted that even though academia attempts to update and decolonize textbooks, for political reasons those changes are being delayed.

The history instructor also noted that textbooks rarely include Black intellectuals. She informed me that little is known about the first Black Brazilian women in engineering. Enedina Alves Marques graduated from the Federal University of Paraná in 1945 at the age of 32. Despite being ahead of her time, this knowledge about the civil engineer is not covered in textbooks. According to the historian, Black women in technology-related professions should be inspired by Enedina's pioneering initiative. In order to overcome racial bias in textbooks, it is vital not only to discuss slavery but also to highlight the silenced voices of Black people who have occupied spaces not intended for them. The history professor feels that the Government is not concerned with social justice since territorial and industrial expansion are driven by exploitation. In other words, it can be advantageous for the Government to continue teaching social bias and misconceptions about the Black community. It is difficult to combat racial bias in history texts and curricula. It is necessary to confront racism in history textbooks and curriculum in order to address racial gaps in education today. There used to be an omission and minimization of the Black communities' lives, however, nowadays, with the implementation of the *Base Nacional Comum Curricular* also known as Common Core Curriculum (BNCC), Brazilian education is supposed to be inclusive.

Costin and Pontual (2020) describe that in June 2015, the Ministry of Education began working on the BNCC's first version under Dilma Rousseff's orientation. The authors state that,

at the time Renato Janine Ribeiro, a renowned Brazilian philosopher and scholar, was her education minister. In order to assess the Brazilian background, a 116-member commission from universities prepared the document, which was originally done in collaboration with the State and Cities Secretaries of Education. To promote equality, the Brazilian administration decided to open a first public consultation from September 2015 to March 2016. Besides, the Government hired 90 experts to analyze and systematize the document. Along with the two million teachers who registered with the 90 experts, the writers created the second version of BNCC. On March 3rd, 2016, the second version was published, and days later, Dilma Rousseff was impeached. When Michel Temer took office, the new education minister, Maria Helena Guimarães de Castro, ensured the continuity of the BNCC reform. In August 2016, after being granted a budget from the private non-profit foundation named Vanzoline which is run by São Paulo University Foundation, the Government launched the second version of the BNCC for school systems in cities and states. In partnership with the State and Municipalities, the second version was edited in 26 states. The third version of the BNCC (without the upper secondary education part) was sent to the National Education Council (CNE) for deliberation in April 2017 (Costin and Pontual 2020).

The authors described that, from June to September, 1707 people attended the hearings. Nevertheless, Costin and Pontual (2020), exposed that the Government's conservative base eliminated any allusions to gender identification from the version provided to the CNE as religious groups criticized the BNCC's "gender ideology" during the public hearings. As a result, the left party criticized the BNCC for not mentioning gender concerns sufficiently. To solve the issue, the CNE Resolution required the CNE to present sexual orientation norms in a separate document. On December 20, 2017, the education minister approved the fourth and final edition of the BNCC, which included revisions to Portuguese language skills and competencies, with 20

votes in favor and 3 against. The final paper was attached to the CNE Resolution, which outlines methods and dates for BNCC implementation. In August 2017, CNE members of the National Council of State Secretaries of Education (CONSED) and the National Union of Municipal Education Secretaries (UNDIME) collaborated with Movimento pela Base to establish a BNCC implementation guide for cities and states. This non-governmental and independent network of organizations supports the development and effective implementation of the BNCC.

It makes use of significant educational policies that collectively aid in reducing disparities and ensuring learning rights. It is important to keep in mind that the BNCC is far more comprehensive than the rules put in place today. As a result, a number of fronts need to be reconsidered and modified in accordance with the document's recommendations. Despite the changes, Nicolas, the physics teacher, said that he does not find any Black physicists cited in the textbook. For this reason, whenever he has the chance, Nicolas has students research Afroscientists so that they do not have the mentality that only White people can be scientists. The teacher shared that, after the new education reform, since physics, chemistry, and biology have been condensed into only one short book, it has been even more difficult to decolonize the textbook. Nicolas reported that this intersection is a result of BNCC. For the physics teacher, initially, the document might have been generated with good intentions; however, due to changes in Governments, teams, and evaluating professors, the textbook is extremely superficial. Nicolas claimed that this is the consequence of not including the numerous suggestions made by knowledgeable professors in the textbooks. The teacher went on to explain that the Government had contacted the professors, himself included, to address the issue, but when it came time to publish what they had requested, this did not occur.

Along with the Physics teacher, Leonardo pointed out that as the current books have been condensed, they are even more superficial. For this reason, for the teacher, that could negatively

impact the teaching of race. He went on to explain that, in 2018, human sciences were combined into one textbook. As Leonardo did not want to use that new textbook, he did not know if the new textbooks strived to fight injustice. Bruna, the Portuguese teacher, agreed that the textbooks had not significantly changed and had not fully contributed to anti-racist actions, awareness, class, and gender inequality. From her perspective, the superficial debates are disconnected from the students' realities. As a result, students may not be able to understand the implications of social injustice in their everyday lives. Bruna also points out that, depending on the professor's point of view, he may be unable to work with race. Hence, it could even occasionally be found in a textbook, but the lecturer, according to his beliefs, is unable to apply, feel, or work with race. Nonetheless, I believe that instructional books continue to be very shallow.

On the same note, André, the Portuguese teacher, highlighted that even though the Portuguese textbooks offered in the public school are good in terms of content, they should take into consideration the realities of each Brazilian region. According to the Portuguese teacher, given the fact that the Brazilian Government does not do that, there is often a learning gap. There is a disparity between what a student has actually mastered and what is expected at their particular grade level. For the Portuguese teacher, most public school students may have a learning gap across their whole education. Because of that, the Portuguese teacher does not believe textbooks have improved much. In regards to his subject, André claimed that many of his students cannot read, let alone think critically about a text. He reported that many of his students have never read an entire book because, in their homes, they are not used to doing that. André noted that, despite the fact that students usually cannot comprehend the content of the books, the school library has several books about different topics.

Pedro, the history teacher, also believes that, currently, the textbooks reflect more in depth the African culture and its peoples. Nevertheless, the teacher pointed out that history

textbooks still do not deconstruct topics on African religions and Islamism which are disregarded in school. He noted that as a teacher, he tried to bridge the gap between the lack of critical thinking in the textbook and the misconceptions students may have on topics of religion. Also, Pedro noticed that the topic of sexuality is still taboo. Even though the history teacher criticizes the textbook, he acknowledges that the Indigenous as well as Black religions are at least introduced, even if superficially. Pedro described that textbooks have not been updated since 2017, so he thinks that the textbooks might be better in the future. In contrast, Cristina, the mathematics teacher, sees the education reform as something positive. She explained that she has noticed that current textbooks create math problems using social issues such as racism and the Black community. However, when I asked what type of mathematicians were in the textbooks, she realized that they were mostly White and male. Similarly, Alison, the physical education teacher, firmly believes that the BNCC contributed to Black awareness and multiculturalism in physical education classes. He holds that opinion because in his classes he can cover the evolution of physical activities in different parts of the world in an inclusive way.

Likewise, according to José, the other physical education teacher, as his subject involves mostly people who come from troubled backgrounds, it is possible that students reflect on social injustice. By following the BNCC, Alison claimed that he was able to encompass Greek sports and Indigenous and African cultures. In his opinion, all subjects could teach about African culture while providing the given content. The teacher added that by means of physical activities such as dance and sports, he teaches about slavery and brings to light Indigenous culture in terms of physical activities. Alison also touched on gender injustice regarding women. The teacher explained that he would explain to students that in the past, women could not play some sports. Besides that, there were also teachers who were aware of the benefits of BNCC but were not fully positive about whether it was effective. In terms of social inclusion, Giovana, the English

teacher, believes that English textbooks are quite updated. She acknowledged that those textbooks needed in-depth analysis, though. The fact that some teachers believe textbooks should be revised by experts who know about racial issues can be connected with the dystopia found in Brazilian schools, especially because many teachers have been indicating that there is a lack of anti-racist approach and inclusion. Similarly, in regard to the teaching of racism in philosophy, Ricardo acknowledges that there is still room for improvement. However, he sees that at least textbooks cover race even if it is superficial. When I asked him if he knew or taught about any Black philosophers, the teacher told me that he had never learned anything about Black philosophers. In his opinion, philosophy is dominated by the western gaze, which makes it difficult to decolonize that subject. For this reason, the philosophy teacher said that sometimes he would forget to do research and provide extra content for his students on the matter. Paola, who is both a geography teacher and a coordinator, does not believe the didactic materials changed so much in her subject. The teacher added that one topic that is being discussed more is immigration. Therefore, Paola sometimes criticizes how European immigration is more valued than African or Haitian immigration. The teacher pointed out that in the classes she also motivates students to think critically about gender problems and class issues.

Among the teachers who were either uncertain or suspicious of the changes in education guidelines, there were also teachers such as Barbara, the biology teacher, who affirmed that she had never seen any type of material about affirmative action topics in the school. However, she recalled that for her final project, she had analyzed biology textbooks and found out that while covering topics in biology, they would also cover racist matters, gender issues, and abortion. Rodrigo, the biology teacher, claimed that in the past 20 years he had not noticed any topic on racism in biology textbooks. For the teacher, there is little evidence that contemporary biology textbooks cover stereotypical racial beliefs that are based on biological thinking. Therefore,

biology textbook curricula directly challenge problematic and unscientific racial beliefs to increase understanding of human genetic variation and decrease racial beliefs associated with prejudice. For the teacher, the modern biology curriculum may be a place where such beliefs about race are perpetuated unwittingly. The coordinator of the private school was very proud to say that at the school she worked for, they strived for inclusion. She focused on women's issues and said that students often researched women in academia. When I asked her if the textbooks were more inclusive in terms of race, she was not sure but said she believed so because racist topics are part of everyday discussions.

Clearly, there is a dystopia between what the BNCC promotes and what most teachers believe. Consequently, despite the establishment of new guidelines to promote equality, the majority of teachers were either suspicious of them or unaware of their existence. Even the coordinators did not know much about the new textbooks the school has. During my observations at the school, I observed numerous textbooks piling up because they had not been distributed to the students. Unless their teachers objected, students in elementary and secondary schools would be required to use out-of-date textbooks. Consequently, the absence of a coalition between teachers and the Government resulted in increased confusion and denial. Due to the changes in Government, the far-right party has been attempting to diminish the significance of Critical Race Theory in public schools, which has led to increased criticism from educators. Although the interviews were quite controversial, as previously stated, educators could see that textbook authors have become increasingly inclusive in terms of race. Nonetheless, as shared by a few teachers, Black students are undervalued and become extra material when the teacher recalls this essential topic. Taking this into consideration, I will examine five textbooks to determine if the dystopia found is maintained.

1. Multiverse Collection

Brazil's Programa Nacional do Livro Didático (PNLD) is one of the world's largest textbook programs (PNLD). Annually, the project invests in curriculum, textbooks, and digital teacher tools for elementary and high schools. Since 2019, it has invested more than \$400 million and has an open license for teachers across Brazil and the world (Ministério da educação 2018). PNLD makes available supplementary resources for textbooks, such as lesson plans, images, and assessments, under a Creative Commons Attribution-Noncommercial (CC BY-NC) license. This new strategy generated a plethora of open educational resources for Brazilian and foreign teachers to download, update, and share in order to better serve their students. Furthermore, it promotes open textbook licensing in Brazil.

According to the PNLD website, the Multiverse of Human Sciences collection comprises six textbooks that invite students to interpret, understand, and act in the world (Ministério da educação 2018). All of the BNCC's competencies and skills for the area in high school are met in this proposal, which integrates knowledge without diluting the accumulations of history, geography, sociology, and philosophy. The author states that the content was selected in the practice of citizenship and the pursuit of a more equitable and less unequal society. Each textbook consists of six chapters that are divided into two units. In the following subsection, the first textbook will be analyzed.

1.1 Time, Space and Globalization

The first book I analyzed from this collection was Human Sciences: Time, Space and Globalization. On chapter one which is about globalization and its consequences, besides sharing the positives sides of globalization, it also touches on racism, European far-right nationalist movement and anti-immigration movements. The textbook's main objectives are: examine the

phenomenon of globalization and comprehend its effects on the present world; study the effects of globalization on economic production processes; contextualize political and social issues coming from this multidimensional process; problematize the expansion of the Brazilian occupation's borders over the 20th century; compare and contrast the establishment and performance of states with the concepts of nation and nationalism; examine the complexities of the Mayan, Mexican, and Inca histories and cultures; to understand the Indigenous religious beliefs.

On page 22, Boulos Júnior, Silva and Furquim (2020) mention briefly that the process of globalization can be negative for some cultures given political reasons. In addition, on page 44, when discussing globalization and identity the author exposes that the identities of women, Blacks, Indigenous peoples and immigrants, are usually discredited. Boulos (2020), affirms that the minoritized groups are devalued because of their gestures. On page 45, the scholar introduces a photo of women who belong to a Quilombola community and have built a coalition. The author exposes that in Brazil, there is violence and injustice against blacks that span several generations. On page 45, it deals with xenophobia against Black and Asian communities and the economic crises they face. Across the five chapters only one is more focused on racism, the other delves into Indigenous social problems and philosophy.

In chapter two which is about territories and territorialities the authors show that in Brazil, Indigenous and Quilombola communities are examples of groups whose identities are linked to territory and territoriality. Touching on the ancestry of Indigenous and Black communities, the authors note that for those groups, the land is not just a provider of food, but a place marked by rituals and habits that refer to their ancestors. On page 47, in order to dive deep into racism, Boulos Júnior, Silva and Furquim (2020), went on to explain multiculturalism through the lens of cultural appropriation. The scholars also tackle the fact that multiculturalism

is not necessarily harmonious as it can reveal political problems. Still on page 47, the authors describe the Reception of Theory which revolves around the fact that many messages are encoded into media texts by their creators and subsequently decoded by their consumers.

The authors quote Hall to talk about how different cultures are perceived and appropriated. To illustrate, the authors consider that Brazilian rap music is the result of appropriation because hip hop has a connection with North American rap. Boulos Júnior, Silva and Furquim (2020) posit that people can absorb the ideologies present in different types of cultures, adapt to them, or resist them. The scholars also mention Brazilian funk music. Brazilian funk started in the 1970s and was influenced by American funk. In the United States, Funk originated in African American communities and is a mixture of soul, bebop/hard bop, and R & B. In Brazil, funk discusses different topics and is a hip-hop subgenre. The first textbook analyzed reflects on racism and Blackness as much as possible. The authors are quite critical of globalization and highlight social inequality by not romanticizing the consequences of globalization and multiculturalism. The textbook contains many pictures of Black people performing different activities which shows that it is in alignment with the education reform in Brazil. Also, it focuses on Indigenous matters so that students can take into account that the social hierarchies we have seen today were built centuries ago. Moreover, the textbook brings to light the Quilombolas' community philosophy and coalition. Quilombo is a term used to describe the slave-fighting Black communities in Brazil.

Enslaved people who escaped to unrestricted, remote areas later founded Quilombos. Other means of obtaining freedom were inheritance, gifts, and land earnings. Both during and after slavery, land acquisitions took place. The quilombo was known for its independence and resistance. From the Amazon to the south, there are 3,495 Quilombola settlements, according to the Brazilian Government. The fact that Boulos Júnior, Silva and Furquim (2020) mention Stuart

Hall's work is also very positive given that the Black Sociologist was a British sociologist, cultural theorist, and political activist who was born in Jamaica. He arrived in the UK in the 1950s after being born in Kingston and eventually earned the moniker "godfather of multiculturalism" for his contributions to sociology. Stuart Hall pioneered work that changed how individuals perceive and comprehend modern society. His views upended preexisting notions of culture and sparked discussions about the interplay of culture and power at all societal levels. By showing funk and rap music, which are commonly associated with the Black community, the authors support the different aspects of daily life in the black community and the countless acts of everyday resistance in the Black community.

1.2. Populations, Territories and Borders, Society and Nature

The next textbook is about Populations, Territories and Borders. The textbook aims to analyze Otherness, diversity, and cultural relativism and reject Darwin's socialist, ethnocentric and racist theories. Besides, it aims to introduce multiculturalism and interculturality by relating colonial policies to the creation of modern policies. It also aims to analyze and reflect on Asia and African struggles and independence and study Blackness and Pan-Africanism to understand African freedom movements, maps and refugees and migrants.

In chapter one, in order to promote the idea of Otherness the authors go on to point out the importance of being different and respecting other people. On page 17, Boulos Júnior, Silva and Furquim (2020) introduce the concepts of Social Darwinism and Racism. They describe that Darwin's theory was appropriated, re-elaborated and applied in the area of Human Sciences to foster racism. According to this theory, the human race and other species also undergo a long evolution, during which natural selection takes place and only the fittest survive. For this reason,

it was conceived that Black people were inferior and White people superior (Boulos Júnior, Silva and Furquim 2020). In this context the “superior races” would dominate the inferior ones. In this section the authors attempt to deconstruct social Darwinism that affected Blacks and Asians as much as possible in a direct way.

On page 19, the authors highlight that, biologically, just one human race exists. For them, racism, which is the turning of difference into inequity, derives from the classification and discrimination of people based on race. Later, they give a few definitions of racism. To summarize their explanation, Boulos Júnior, Silva and Furquim (2020) describe that racism as the belief that a person's inherited physical traits affect their personality, IQ, and culture; the idea that some races are superior or inferior; the premise that there are races followed by the biogenetic description of purely social and cultural occurrences. The scholars add that racist theories are based on our species' morphological differences. On page 19, Boulos Júnior, Silva and Furquim (2020) discuss ethnocentrism, which is when someone says one group is better than another. For the author, this concept revolves around comparing people, cultures, and countries and saying one is better than the other.

Touching on evolution, on page 22, the authors explain that throughout the end of the 19th century and the beginning of the 20th century, it was widely believed that cultures improved over time, beginning in a primitive condition, and progressing to a civilized one. Moreover, the scholars pointed out that anthropologists who conducted ethnology, which is the study of peoples based on records and descriptions of their social and cultural organization, began to dispute this classification of human societies as primitive and civilized leading to more discrimination. Building upon ethnocentrism to talk about multiculturalism and interculturality, Boulos Júnior, Silva and Furquim (2020) claim that currently, anthropological studies have evolved, but in civil society and the establishment of states, the notion that there is a "right" pattern of culture and

conduct based on European society still predominates. As a result of this perspective, bias, discrimination, and segregation can be experienced to this day. This time, without pointing out the controversy around multiculturalism, the authors state that, multiculturalism is one of the sociological notions used to combat the ethnocentric outlook of a portion of current society. This philosophy holds that humanity is composed of various races and civilizations, none of which can be deemed superior to the others.

In addition, page 45 (Chapter two), Boulos Júnior, Silva and Furquim (2020) reflect that Africa was viewed, described, and evaluated through a European lens. The European gaze has been deconstructed, because historians specializing in Africa on both sides of the Atlantic have published numerous works on instances of African resistance to European imperialism, including the Bailundo Revolt and the Bambata Revolt (Boulos Júnior, Silva and Furquim 2020). The authors also discuss Africans' campaigns for independence in this chapter. The authors also discuss Africans' campaigns for independence in this chapter.

In chapter three, after arguing that imperialism was based on racist theories that defended the superiority of White Europeans in relation to other peoples that resonate to this day, the authors show that counter-narrative movements exist; therefore, at the end of the discussion on African and Asian independence, the textbook presents the transcript of the written part of Grada Kilomba's Desire Project to foster critical thinking. The interdisciplinary artist and writer is a Portuguese whose works critically examine memory, trauma, gender, racism and post-colonialism.

In chapter five which is about migrations, nationalism and xenophobia, Boulos Júnior, Silva and Furquim (2020) articulate the idea that there has been an increase in the presence of immigrants and refugees in other countries and expose that there have been several episodes of prejudice and the strengthening of extreme right parties that preach an anti-immigration

discourse. On page 138, they discuss the color of inequality. Then, the authors unpack the notion of structural racism and bring to light that the Black Movement has been fighting to dismantle racism, especially in the last two decades. On page 150, Boulos Júnior, Silva and Furquim (2020), share the story of Isabelle Cristina, a Black girl who decided to create the project "Black Girls" in order to assist and transform the lives of Black girls aged 12 to 24. After the text about Isabelle, the authors came up with three discussion questions about the text.

Once more, the writers make an effort to debunk anti-Blackness movements by illuminating the pervasive influence that Western beliefs have had on the rest of the globe and the ways in which the Black community has fought back against Western exploitation and structural racism. As a result, they explain how Western thinking is related to power relations as well as large-scale global dynamics. The authors want the students to understand that a lack of knowledge about those dynamics reinforces racism. In order to bring attention to Black intellectuals, Boulos Júnior, Silva and Furquim (2020), not only mention Black theorists and scholars, but also share the work of Black Brazilian activists such as the one done in the project "Black Girls".

1.3 Work and Technology

The fourth textbook attempts to familiarize students with the primary issues of the modern workplace; present employment as an essential pillar of adulthood, contextualize the many forms of forced, servile, and slave labor, expose modern slavery, compare the efficiency of industrial production to the new models of capitalist production, such as Fordism, Taylorism, and Toyotism. The Brazilian laws surrounding child labor (Boulos Júnior, Silva and Furquim 2020). On page 39, entitled "Work on Time and Space, the authors contextualize modern-day slavery, which spans from the 15th to the 18th century. Describing that after the introduction of

Europeans on the African coast, slavery intensified dramatically, Boulos Júnior, Silva and Furquim (2020) went on to explain that armed Whites captured African slaves off the coast of Africa and sold the enslaved Africans to the United States, European traffickers, Africans, and Portuguese and Spaniards.

On page 40, the scholars give more insight into Brazilian slavery. According to them, slaves throughout Brazil's territory had many occupations. They did everything from seeding cane to sugar quality control at the mill. Slaves labored 18 hours a day during harvest (cane cutting and processing) and 5–6 hours during planting. Later, on page 42, the authors deepen students' understanding of modern slavery by affirming that over the 18th and 19th centuries, modern slavery and salaried work coexisted worldwide and sharing the difficulties the enslaved people had to go through. On the discussion section on page 49, it was brought up the artwork *The Redemption of Khan* and by others as *The Mark of Cain* by Modesto Brocos y Gomez. The painting is an oil on canvas from 1895 which had students examine how Whitewashing theories operated in Brazil. At the end of the first unit there is a discussion section called young black protagonists in which the textbook shows the social initiatives carried out by Black youngsters who are entrepreneurs.

Unit 2 revolves around work, social indicators and social differences and inequalities. On page 84, the authors go on to explain that social indicators guide our understanding of the world situation and help people understand what a rich or poor country is. The scholars describe a disparity between the Global North and the Global South. They claim that the Global South is strongly linked to the colonial past, since practically all the colonizing countries of the past are the richest countries today, while the former colonies, with few exceptions, make up almost the entire group of poor or developing countries. It taps into the fact that the organization of contemporary world space reflects strong inequality built over the centuries. Boulos Júnior, Silva

and Furquim (2020), examine the creation of the United Nations (UN) to fight against poverty and inequality. The authors also explain how Brazil measures the poverty of its citizens. The authors link poverty to color tones and argue that studies reveal extreme poverty and inequality within communities of people of color.

In chapter 6, which is about production, capital, and labor, they indicate that the largest production volume on the planet is concentrated on the American continent. On page 137, the author focuses on Africa and labor production. Boulos Júnior, Silva and Furquim (2020), reiterate that because of colonization and exploitation Africa has become the poorest of the continents over the last few centuries. Tackling the consequences of intense exploitation, the authors discuss nationalism and xenophobia. The scholars reinforce that the increasing presence of immigrants and refugees in other countries, especially in Europe and the United States, has produced the increase in cases of xenophobia. This can largely be seen by the growth in the number of episodes of prejudice and the strengthening of extreme right parties that preach an anti-immigration discourse and go on to explain that Black, Brown and Indigenous population are the most affected by racism even though they account for the majority of Brazilians. (Boulos Júnior, Silva and Furquim 2020).

The fourth textbook not only touches on slavery, but also on its aftermath. The inequalities faced in Brazil are brought into perspective in a contextualized way. Thus, students can establish a connection between slavery and current social inequality. The authors also discuss slavery and exploitation as reasons why the global north consists of the wealthiest countries with the most advanced technology and resources, whereas the global south consists of countries with less money and resources, whose citizens are therefore more likely to be impoverished. Consequently, the textbook is progressive.

1.4 Ethics and Culture

The themes proposed in the volume "Ethics and Culture" aim to provide different paths so that students can reflect on the world around them based on ethical principles. The studies proposed in this textbook aim at clarifying the notion of ethics, understanding the different ways in which the principles governing human conduct are formulated; analyzing the differences and similarities between Indigenous ethics and Ubuntu ethics; understanding the different ethical conceptions developed during the Middle Ages and the Renaissance as well as the formation of the concept of human rights and its relevance to guaranteeing citizenship and ethics in contemporary society. Besides, the textbook analyzes the origins and current demands of the LGBTQI+ and sexual diversity movements.

In chapter 3, entitled *The Non Universal Universality*, the textbook creators tackle representativeness and rights; female voices in the French Revolution, women's rights yesterday and today, feminism, patriarchy, racial inequality and Black rights, Haiti, *The Black Reason*, racial inequality, the right to life today; and Black mortality in Brazil and *Homosexuality: past and present*. On page 13, the author discusses Ubuntu Ethics and origins. They claim Ubuntu is an African ethics and philosophy that proposes a model of a more humane and solidary society, and is used as a solution to ethical problems. It aims to restore humanity and change reality through African ancestors' knowledge and ethics. According to Boulos Júnior, Silva and Furquim (2020), Ubuntu ethics and philosophy are based on the principle that "I am because we are"; that is, the existence of one individual is closely linked to that of the other and of collectivity. They go on to establish connections between Ubuntu and manifestations of African origin, such as capoeira and samba. The extras form a circle and are called samba circles, capoeira circles, jongo circles, etc.

They went on to explain that the Ubuntu philosophy is also evident in arranging community gatherings, sports tournaments, and collective efforts to help a neighbor build a house or get clothes, school materials, and wheelchairs to the local Emergency Care Unit. The textbook creators highlighted that women with community leadership and respect organize most of these actions. Boulos Júnior, Silva and Furquim (2020) emphasize that this philosophy was brought by the enslaved Africans who were dehumanized by the Europeans. In the discussion section, they quote the Congolese philosopher Jean Bosco Kakozi Kashindi to present the dimension of Ubuntu as an African consciousness.

It is indeed interesting to note that, despite the philosophy teacher's claim that he had never seen a textbook that addressed African philosophy, the ethics and culture textbook does do that. This is also a sign of dystopia in the Brazilian educational system. On page 70, the authors go on to expose what racism is like nowadays. Boulos Júnior, Silva and Furquim (2020) reiterate that, like women, Black people worldwide battled for rights and recognition. On page 72, by presenting Achille Mbembe's decolonization thinking, they bring into discussion the criticism over the position of African and Afro-descendant peoples in the modern world. Like Mbembe, the textbook creators believe there can only be a community if those who were enslaved and stolen from their homes can return to their homes and receive what they lost. Then, they go on to explain what Black Lives Matter is, reflect on police brutality and discuss George Floyd's death. He was a North American Black man murdered by the police in 2020.

On page 75, linking Racism across the world, Boulos Júnior, Silva and Furquim (2020) reinforce that through the movement Black Lives Matter is possible to see that police harass, intimidate, and kill Blacks more than Whites; there were racial disparity kills when COVID-19 hit and that, in Brazil, the rates show that Blacks are more likely to be killed and have neonatal deaths.

This textbook discusses the fundamentals of ethics in different times and societies, expanding its repertoire on racial issues. The student is able to analyze and reflect not only on the past but also on the present. Therefore, the student can reflect on important historical events in which ethical problems were very present, such as the processes of domination of some people over others, social injustice, social equality, injustices and the different forms of violence in today's world. The textbook constantly highlights that the Black community faces many disparities and has been treated with no ethics.

1.5 Politics and Conflicts

This volume aims to teach responsibility to students. The authors describe how they want students to be socially responsible and understand that it is vital to know and reflect on some historical and political processes, knowing how past and present have shaped Brazilian society and the world. Besides, the authors show how our society works in its political spheres. Thus, they dive into the processes of exclusion of certain social groups and their leading role in defending their rights; the formation of authoritarian governments and civil resistance to them; the role of international organizations in human rights defense; and mapping the current Brazilian reality to provide tools that can stimulate reflection and build positivity.

Throughout chapter 1, the authors present Brazil's colonization and resistance and acknowledge Afro-descendant and Indigenous demands. Therefore, the textbook creators acknowledge that Afro-descendants and Indigenous peoples in Brazil face political and cultural obstacles. Throughout the chapter, the author provides not only information about the fact that Blacks were enslaved, but also showed there was much resistance. On page 24, one more time, the authors describe quilombos more in depth. On page 29, the textbook creators discuss how Black people were perceived after the abolishment of slavery. In 1809, a Black journalist brought

racism to the forefront of political discourse by advocating for equal rights for all Brazilians, regardless of background or race. On page 30, the authors share that in the 1940s, the Democrats Committee was founded by Afro-descendants who sought redemocratization. Its tenets revolved around the following goals: freedom of the spoken word; freedom to worship Afro-Brazilian faiths; and punishment of corporations that practiced color selection. On page 31, the textbook creators refer to racism in theaters. To illustrate, they mentioned the fact that, in the 1940s, the Brazilian playwright Nelson Rodrigues cast black activist Abdias do Nascimento in the major role of a script written in the Black Brazilian Drama. Nevertheless, the Government censored and banned the play for over two years. Nelson Rodrigues agreed to have a grease-painted White actor play the black character to get the play released. Government censorship banned the play for over two years. On page 32, there is a reflection on democratic black resistance. Therefore, it dives into the dictatorship that happened between 1964 and 1985. Also, the textbook discusses the origin of Black Awareness Day in Brazil which happens every 20th of November. According to the textbook creators, those achievements can be attributed to the Black movements, along with the movements for democracy. The authors state that those movements improved living conditions as they motivated Afro-Brazilians to be more involved in politics. As a result, the Black community would denounce racism, and rigorously criticize the idea that Brazil was a racial democracy (Boulos Júnior; Silva and Furquim 2020).

On Page 33, the topic is about the Afro-Brazilian political, social, and cultural milieu. The textbook claims that more political representation of Blacks continues to be one of the most important demands of the Brazilian Black population today. The authors mention the work of the Black sociologist Thaddeus Kacula who gave data in April 2018 on the low Black representation in the country's sphere of power. According to the Brazilian Institute of Geography and Statistics (IBGE), inequality between Whites, Blacks, and mixed-race Brazilians is further exacerbated in

the workplace. For the discussion sections, on page 34, an anthropology professor at Universidade de São Paulo, Kabengele Munanga is referred to in the discussion section. On page 35 there is another discussion text that exposes the fact that Blacks are ten times more likely to develop hypertension, because of genetics and socioeconomic reasons. On the following page many other Black intellectuals are cited.

On pages 36 and 37, Boulos Júnior, Silva and Furquim (2020) focus on Black culture and assure there is more participation and visibility of Black professionals in theater, film, and television. The textbook briefly shows that many Black Brazilian artists have fought prejudice in Brazil. On page 40, Boulos Júnior, Silva and Furquim (2020), use a text to foster discussion about structural racism. Written by professor Silvio Luiz Almeida, who is a Black scholar and, currently, the Minister of Human Rights and Citizenship, the excerpt describes structural racism and promotes a discussion at the end of the chapter. At the end of the first unit, in the section Young Protagonist, the topic revolves around combating racism and identifying inspiring deeds carried out by young people. The authors had the students review an article regarding the project *Cacheadas* which is about ethnic identity for curly and braided girls from Maracanã. They went on to reflect that racism is a form of structural oppression in Brazil. The textbook creators point out that the school environment can also promote racism, as it is a place where actions that propagate racism routinely occur, either involving students or educators and other education professionals. Then, Boulos Júnior, Silva and Furquim (2020) racist acts prompted a group of Black girls from the Municipal School of Early Childhood Education and Elementary Education Building Knowledge in Maracanã to initiate a life-changing project that has altered their lives. The project involves the construction of a dance performance, a photographic exhibition, two publications detailing the group's activities, conversation circles, and school lectures. For instance, the *Florescer* (bloom) photo essay contains forty images of black students. In chapter

five, the textbook focuses on the African continent, apartheid and neocolonialism. In chapter six, the textbook discusses the various facets of inequality in Brazilian Education. When reflecting on illiteracy and schooling, the textbook creators show a graphic representation of the matter. Therefore, on page 132, it is possible to see that social inequality is linked to race as people of color account for more of the number of illiterate Brazilians.

As in previous multiverse textbooks, the authors invite Black intellectuals to discuss not only race-related but also cultural topics. The fact that I learned about Black culture and theater while reading this textbook demonstrates how inclusive the Multiverse collection is. By discussing the resistance of the Black and Indigenous communities, Boulos Junior, Silva, and Furquim (2020) refute meritocracy claims and expose social inequality in Brazil as a result of political conflicts and strategies. Therefore, the authors argue that the cultural and political environment demands action and ethical responsibility from students.

2. Conclusion

In accordance with the BNCC education reform, high school textbooks address racism, inclusion, diversity, and representation. PNLD indicates that all new textbooks have been revised. In addition, instructors are able to familiarize themselves with the subject because each of the evaluated textbooks contains a teacher's guide. However, only the physics instructor reported using the new textbooks when interviewed. The other teachers were skeptical of the purported changes that the new textbooks would bring.

The third textbook in the collection, *Society and Nature* (Boulos Junior, Silva, and Furquim 2020), does not focus on racial issues, whereas the other textbooks in the collection rely heavily on racial discussions. Consequently, its primary objective was to investigate the production-consumption-environment nexus, establish the link between resource exploitation

and economic development, and investigate production utilizing natural resources. Given that the state does not conduct workshops in which educators are taught about new antiracist ideas and instructional techniques, it appears that the majority of teachers have not altered their practice as a result of their education. As a result, educators demonstrated a lack of interest and motivation to replace the old textbooks with the new ones. Once the State did not provide educators with an effective training course that would assist them in navigating newly established guidelines and incorporating them into their lesson plans, the majority of teachers were not interested in understanding the new textbook that was available.

Due to time constraints, I was unable to read through the elementary textbooks, but when I visited the school, most updated textbooks were piled up and had not been distributed to students. This means that elementary school teachers may be missing out on the chance to use more current and inclusive materials. As for the teachers who were aware of the changes, they grew frustrated because the new high school textbooks combined multiple subjects and were less comprehensive than the previous editions. Nevertheless, those teachers missed out on the chance to use the revised textbooks that combat anti-Blackness. The textbooks contained African philosophy, Black intellectuals and historical factors about Black Brazilians that went beyond the content about slavery that is usually taught. If teachers received ongoing instruction in a new technique over time, they could likely implement the anti-racism training program.

Chapter 4| Conclusion

The research aimed to determine how Curitiba public school instructors use the Brazilian Curriculum Guidelines in considering affirmative action laws and policies. I argued that there is progressive dystopia in the Brazilian school I investigated. I identified six dystopias using the progressive dystopia and willful defiance concepts. While the progressive dystopia revolves around the fact that the anti-racist laws are created, but not fully implemented so that the anti-Blackness system can be maintained, the willful defiance describes how the community creates a language for a society beyond the State in order to escape the progressive dystopia. (Shange 2019). The issues found were, respectively, related to the lack of anti-racist continuing education, the lack of anti-racist intervention for students, the teacher's lack of knowledge to handle racist situations in school, and the fact that Black teachers experienced racism from their own coworkers. The fifth dystopia discovered was that African religions were still portrayed negatively at school. The sixth dystopia refers to a textbook-based dystopia. It was quite surprising to discover that the examined textbooks did not emphasize multiculturalism. The authors' immersion in cultural aspects of Afro-Brazilian culture and their intellectual output demonstrated the effectiveness of affirmative action. Nonetheless, my research revealed that most teachers do not participate in continuing education, despite the fact that affirmation law policies have increased teachers' awareness of prejudice. Many educators did not know how to address prejudice in the classroom, nor could they see that the textbooks had been updated to be more inclusive as a result of BNCC. Not only were teachers unaware of anti-racist strategies, but so were coordinators, who lacked knowledge of continuing anti-racism courses and were quite pleased with the school's handling of racial issues. While some teachers could observe

anti-Blackness in the school setting, others believed in the fiction of racial democracy, despite the fact that racism has not been eradicated. Consequently, it was seemingly more difficult for the majority of teachers interviewed to recognize racism in the classroom than it was to classify Brazil as racist. In order to dismantle progressive dystopia and structural racism, some educators would talk to the students so they could recognize racist signals in their student's behavior and speech. This willful defiance would likely be simpler to accomplish if all teachers received more Government support.

Another issue I found during my research concerns the teaching of gender and sexuality. Many teachers believed that there was no need to do so in schools because it was the obligation of parents to educate their children on gender and sexuality topics. Other educators, on the other hand, sensed a lack of support from parents and the State on this matter. Therefore, they would avoid discussing such topics with students. According to them, the State would support initiatives on racism awareness, gender, and sexuality very infrequently. Educators would only be permitted to conduct superficial events regarding these issues on rare occasions.

In comparison to outdated textbooks, the five textbooks I analyzed depicted marginalized groups in a more positive light, as mentioned. However, when I analyzed the textbook they were using, I discovered that the majority of them did not cover LGBTQ+ topics. Nevertheless, the history, Portuguese, and geography textbooks would cover prejudice as well as Afro-American and Indigenous cultures. When asked about the use of inclusive pronouns, only the youngest teachers had heard of them, and they admitted that they did not comprehend how to implement them in their daily work. According to most teachers, students were too immature to comprehend their sexuality, so the use of neutral pronouns was unnecessary. As for the strategies used to mitigate discrimination, the majority of educators told me that whenever a student had problems

regarding their sexuality or other issues, they would take the student to the school's volunteer Catholic priest, and if necessary, the student would be taken to their coordinator. Educators told me that, compared to their own school experiences, children were already immersed in a more inclusive environment. A few lesbian couples, but no homosexual couples, were present at the school. Additionally, there was a student whose parents permitted the use of social identities. Only Leandro, the biology teacher, refused to call a student by his social name. He asserted that adolescents were too immature to comprehend their sexuality.

Even though many educators were aware of racism, gender inequality, and homophobia, they did not comprehend how to foster an inclusive environment for students. Since racism was criminalized, I have observed that educators and curricula have addressed racist topics, albeit superficially. On the other hand, LGBTQ+ rights remain taboo in schools, and neither teachers nor the textbooks I analyzed addressed this topic. In the future, more research could be conducted on this matter.

Appendix

Appendix A

André - History teacher:

Portuguese version: "Hoje em dia eu tenho uma série de formações aí, mas tantas informações assim, muito rasas, superficiais e assim, muitas vezes os professores muitas vezes acabam nem se interessando e acabam fazendo mais coisas."

English version: "Currently, I have access to a lot of continuing training, however there is a ton of information that is really brief and superficial, and frequently the lecturers wind up losing interest and doing other things instead."

Appendix B

André - History teacher:

Portuguese Version: Sobre os professores? O problema ou problema maior em relação a cursos de formação continuada para os cursos são fraquíssimos e ridículos, eu diria. Eu fiz alguns já no passado e você não tem retorno. Você faz o curso o ano inteiro, você faz o curso à noite, quando precisa de trabalho. [...] Como é que eu vou fazer curso? Então eu não vou fazer curso porque eu vou parar de dar atenção à minha família já que eu trabalho o dia inteiro e vou fazer um curso que não vai me trazer nada.

English version: "Regarding the lecturers? I would argue that the main issue with continuing education programs for courses is that they are so poor and ridiculous. I've already taken some

action in the past, but it was not worth it. The course is offered year-round. When you need to work, you take the course at night. [...] How will I enroll in a course? Therefore, I won't enroll in a course that won't benefit me in any way and will cause me to neglect my family."

Appendix C

Nicolas - Physics teacher:

Portuguese version: Eu acho que eu acho que eles oferecem, mas eu não vejo, não vejo muita, não vejo com bons olhos a princípio. Porque os cursos que eu fiz de formadores eu notava que era mais assim, uma conversa, pessoas querendo aprender e que caíram de pára-quadras na profissão e que ainda estão ainda se descobrindo. Então eu acho que precisaria ser uma coisa se tivesse mais um retorno até para você motivar e você selecionar melhor quem vai dar os cursos de formação.

English version: I believe they offer it, but I get suspicious. Due to the fact that the continuing education courses I did were more like a dialogue, I realized that those who wanted to learn but entered the field by accident are still coming to terms with who they are in their professions. So, in order for teachers to be inspired, the Government needs to select knowledgeable instructors to teach in this continuing course.

Appendix D

Leonardo, Sociology teacher:

Portuguese version: Há quem diga sim, mas não temos muitos cursos de formação. Não tenho participado de nenhum curso e como tratar o racismo. Mas quando tem essas coisas de formação, normalmente não é bom... A pessoa meio iludida, tipo vamos fazer tal coisa, vamos dar certo,

vamos fazer um grupo com os alunos em casa, fazer um curso diferente, fazer marketing. Aí, tipo, você parece animador de palco. A solução é isso, vamos fazer uma conversa, você faz roda de conversa, pra mim é meio assim, vira animador de palco. É isso aí, tá resolvido.

English version: Some respond "sure," but the continuing education courses are limited. I've never taken a course or learned how to deal with racism. So generally speaking, the continuing education courses are not good. The teacher is a little deceived; they think they can make it work, form a group of students at home, enroll in a new course, and engage in marketing. Then, you resemble a performer on a stage. The answer is to engage in discussion, participate in a conversation circle, or, as it were, become a stage performer. The issue has been resolved.

Appendix E

Leandro, Biology teacher:

Portuguese version: Agora tem algumas coisas que é obrigatório trabalhar durante o ano. Só que assim, eu também gostaria de trabalhar, mas não te mostram alternativas de como fazer isso, então fica muito superficial. Vai ficar baseado em setembro, um dia do mês vamos trabalhar com racismo, mas como? de que forma? E fica uma coisa muito superficial que você não se envolve direito, você não sabe o que está fazendo.

English version: There are currently various topics that must be covered throughout the year. However, they are really shallow because they do not offer you any alternate methods. We will deal with racism only in September or one day during that month. How? Because you do not know what you are doing, you should not get involved in anything so trivial.

Appendix F

Giovana, English teacher:

Portuguese version: Quando nós temos as nossas áreas, os nossos cursos, as nossas atividades de preparação como professor e esses assuntos são abordados, mas não tão minuciosamente, lá eles são abordados, mais a gente conversa, debate, a gente tem as trocas com os colegas, mas eu não sinto que seja assim, eu não me sinto preparada 100%. Então o governo não dá muitos cursos de formação continuada para entender essas questões, racismo, identidade de gênero. E nós temos na verdade esses cursos, mas eu não creio que eles são tão nem tão direcionados só pra isso.

English version: When we teach our subjects, prepare our classes, those topics are covered superficially. We communicate, argue, and interact with colleagues as teachers, nevertheless, I do not feel fully prepared to teach about racism. In order to grasp these concerns, racism, and gender identity, the Government does not offer many continuing education classes. We do have these continuing education courses, but I do not believe they are specifically designed for that purpose.

Appendix G

Rebeca, Chemistry teacher:

Portuguese version: Eu não fiz nenhum curso e não me sinto muito capacitada pra falar a respeito disso, até porque, no caso, seria um padrão nessa mulher branca e sou heterossexual, então talvez eu não consiga falar a respeito disso por talvez não sofrer na minha pele.

English version: I didn't take any classes, I don't feel particularly competent to talk about it, especially because I am a straight White woman. Maybe I should not talk about it because I don't feel comfortable.

Appendix H

Paola, the Coordinator:

Portuguese version: O governo oferece. O governo está não apenas fazendo essas diretrizes, mas ajudando também auxiliando os professores, coordenadores e a escola. Eu penso que assim a gente tem. Alguns anos atrás a gente começou a agir, começou a ter uma equipe multidisciplinar na escola. A gente começou lá em 2012, por aí. Começamos a ter essas discussões em sala, em sala. Não teve essas discussões entre nós, professores pra aprender como lidar, como orientar os Alunos e ter mais discussões, até que eu percebo que tem de ser não necessariamente vindo da mantenedora. Algumas coisas não são necessariamente, por exemplo, a gente tem algumas ações, como por exemplo. E eu percebo assim, nós temos que apoiar isso. Temos algumas coisas, sei lá. Mas eu acho que depende mais do professor se não, não adianta ter o curso. O professor não está aberto. Ele mesmo sabe.

English version: Along with creating these regulations, the Government aids the school, coordinators, and teachers. That's how things are, in my opinion. We began to take action and establish a multidisciplinary team at the school a few years ago. About that time, in 2012, we first began having these discussions in the classroom. Until I realized that it must be coming from somewhere other than the Government, there were no such talks amongst us as teachers to learn how to cope with, how to guide the students, and to have more dialogues. Some things are more optional than others, like some of the activities we take. In light of that, I understand that we must support that. I'm not sure, but we have some things. But in my opinion, the professor plays a bigger role; if not, there is no use in enrolling in the course. The teachers are not open minded. They know that.

Appendix I

Lucila, the High School Coordinator:

Portuguese version: Acho que não. Eu não, não, não me lembro. Não posso afirmar que não. Também não. Provavelmente deve ter sido ofertado. Mas eu acho que deveria ser mais divulgado assim, sem ter ou quem sabe mais ter mais. Porque às vezes é assim. Eles lançam um eu num horário x, então deveriam ter vários horários e a gente poder participar. Eu lembro de alguma discussão que a gente fez sim, e que era isso, eu não estou enganada. Numa semana pedagógica. Lembro também que foi sim, foi comentado, foi criada uma equipe multidisciplinar. Então esses professores que participavam desse convívio, desse grupo, faziam esses cursos.

English version: In my opinion, no. I can't remember, I really can't. I'm not sure if there are classes for continuous education. It should most likely be provided, but I believe it needs more publicity. Because occasionally things work like this: They start a continuing education course at a specific time, and we ought to be able to take part in it. If I'm not mistaken, I recall a conversation we had during a pedagogical week. I also recall the formation of a multidisciplinary team. So, these teachers who took part in this group's conviviality also enrolled in these courses.

Appendix J

Leandro, the Biology teacher:

Portuguese version: Olha, a gente só tem um momento que fala especificamente sobre o racismo aqui e quando tem lá o Dia da Consciência Negra. Aí cada professor trabalha de um jeito diferente, mas não tem assim uma ideia central, digamos, um jeito específico que a escola vai

abordar, uma postura oficial da escola. Cada professor vai fazer do seu jeito e aí eu não sei como fica cada abordagem de cada um.

English version: We just have a brief window of time to discuss racism in this context. Often, it occurs on Black Awareness Day. Then, while each teacher approaches their profession in a unique way, there is no overarching concept or, to use an official term, a school's official attitude. As every teacher will approach it differently, I am unsure of how effective any strategy will be.

Appendix L

Leonardo, Sociology Teacher:

Portuguese version: Falar é uma estratégia, já que não depende que você esteja controlando a fala, controlando a ideia. Se você muda a disposição deles, a recepção às suas ideias muda também. Você vai ter que ver o objetivo e às vezes parece coisa muito fácil bonitinho. Parece que eles vão aceitar tudo que você tá falando. [...] Eu acho bom ter o projeto, mas sinto falta de algo a mais. Parece-me que nada ajuda, mas reforça aqueles que são progressistas mesmo. Reforça o pessoal que já é e que não é convertido. Continua interessante porque parte de um lado que é bom, mas quem não é convertido não se converte também não. Não tem essa virada de chave. Na escola oficialmente a gente tem a Semana da Consciência Negra. Então, acho que é esse o momento mais excepcional que é tratado. E em outros momentos tá meio sumido. Esse debate aí só é nas disciplinas de humanas.

English version: Talking is a strategy because it does not rely on you controlling the speech or the idea. When you change their mood, their reaction to your ideas changes as well. You'll have to look at the goal, which sometimes appears to be a simple sweet thing. It appears that they will accept everything you say. [...] I believe the project is beneficial, but I am missing something.

Nothing seems to help, but only reinforces those who are truly progressive. It reinforces those who are already converted and those who are not. It's still interesting because it begins on a positive note, but those who aren't converted don't convert either. It lacks that crucial turn. We are officially celebrating Black Consciousness Week at school. So, I believe this is the most exceptional moment dealt with. At times, it's completely gone. This debate is limited to the humanities.

Appendix L

The Coordinator of the Elementary School:

Portuguese version: Eu acho que por mais que tenham as ações, por mais que tenha, a gente tem as atividades. Por exemplo, novembro com o Dia da Consciência Negra, vamos trabalhar, a gente trabalha mesmo, não só a questão de folclore que a gente trabalha, a questão social, a questão da moradia, artes. Toda essa questão.

English version: I believe that we have as many activities as there are actions. In November, for example, there is Black Awareness Day. We really work, not just on folklore, but also on social issues, housing issues, and the arts. All of it.

Appendix M

José, Physical Education teacher:

Portuguese version: Quando eu percebo alguma coisa, eu vejo que é mais da intimidade deles mesmo. Enfim, essas brincadeiras de adolescente e mais nada sem consentimento.

English version: When I see something, I see more of how close they are to each other. Anyway, teens agree to play these games.

Appendix N

Cristina, Mathematics teacher:

Portuguese version: Olha, eu percebi, está bem. E mudou muito desde quando eu comecei a dar aula mesmo. Eles estão muito mais amigáveis e respeitosos e defensores um do outro. Eu acho que mudou bastante. Ainda tem pouca coisa assim, mas melhorou muito, eu acredito, estou olhando o copo meio cheio. [...] Aqui tem um menino lá que todo mundo chama ele de *negão* e é super tranquilo pra ele. E daí ele não gostou. Acho que eu chamei ele pelo nome e ele falou pra gente olha, pode me chamar de *negão* também, eu gosto de eu falei então tá bom *amigão*, tem o que a gente chama pelo nome. E é ele que pediu que tudo bem pra ele. Daí o outro falou eu também quero ser chamado de *negão* e falei pra ele que não é legal porque ele era moreno clarinho e ele não, mas eu me sinto legal. Mas aí eles começaram a falar, né? Porque você é um tom a mais que eu. Ah, eu sou mais clara, eu sou mais escuro e daí nessa situação ser mais escuro foi mais legal.

English version: I believe everything is in order. Things have changed dramatically since I began teaching. Students are much more friendly, respectful, and encouraging of one another. There is still some of that, but I believe it has greatly improved; I see the glass as half full. [...] There's a young man there who everyone refers to as "*negão*" and he enjoys it. Once, I addressed him by his given name, and he responded, "Look, you can call me negro too, I like it. He was the one who asked for permission. Then the other one said, "I also want to be called "*negão*". I told him it was not cool because he was not Black. But then they started talking, didn't they? Because you're a tone darker than I am. Oh, I'm lighter, I'm darker, and being darker was cooler in this situation.

Appendix O

Nicolas, Physics teacher:

Portuguese version: Eu acho que pelo menos aqui pelos alunos, eu vejo que falta muita conscientização hoje. Muito. Então eu já tive alguns embates sobre isso, porque eu vejo muitos alunos levando na brincadeira. Então é assim, um colégio que a comunidade negra é muito grande, é muito presente. Então eu acho isso assustador, porque eles não têm consciência que é uma brincadeira geral com os alunos. Eles brincam com o tema. Eu acho que o termo precisa ser reforçado e eu busco muito fazer isso aí.

English version: I think that, at least among the students, there is a lack of awareness today. Due to the fact that I observe numerous students taking this as a joke, I have already had a few disagreements over it. So, it is a school where the Black community is extremely vast and prominent. Therefore, I find it frightening that the students are unaware that it is a common joke among them. They make fun of the subject. I believe the term should be emphasized, and I strive to do so here.

Appendix P

Giovana, English teacher:

Portuguese version: Olha, eu sinto assim que os que são de pele mais negra, eles têm certas dificuldades. Sim, eu sinto a dificuldade e às vezes a gente tem que fazer uma parada na aula. Ela é uma certa conversa, porque eles usam termos que às vezes são diminutivos ligados à raça, e que para eles também, às vezes não parecem ter nenhuma consequência. Não parece ser agressivo, entendeu? Mas eles usam termos tipo preto, uma coisa que eles usam sim, e não é muito frequente, mas a gente ouve.

English version: Look, I think people with darker skin face particular challenges. Certainly, I can relate to the issue, and occasionally the class has to be stopped. They use terminology that is sometimes racially derogatory and for them, sometimes seem to have no repercussions, so I feel like it's an important debate. You know, it doesn't seem to be hostile. Yet, they do use words like "preto". It's not very often, but we hear it.

Appendix Q

Pedro, History teacher:

Portuguese version: Tipo assim, aqui na escola, tipo eu, eu assim, nunca presenciei assim, coisas assim abertas assim. Sabe quando a relação a questão do afrodescendente, né? Nunca vi nada disso, mas a gente vê assim que são questões que são questões assim, muitas vezes e veladas, ou assim, brincadeiras, comentários, sabe? A gente sempre vê algo, a gente vê alguma coisa, muitas vezes das próprias pessoas. Muitas vezes a pessoa está fazendo uma brincadeira da própria condição da pessoa e ela tá tirando sarro lá de alguém que tem algumas características assim físicas, que lembram o indígena. Então, essa pessoa também tem essa característica e muitas vezes ela está ali fazendo a brincadeira, tirando um sarro de algo que ele também tem essa característica.

English version: I have never seen anything like this, open like that, at school. I've never seen anything like it, but we see that these are issues that are often veiled, or like that, jokes, comments, you know? We always see something, and it is often people themselves. Many times, the person is making a joke about their own condition, and they are making fun of someone who resembles an Indigenous person in some way. And, this person has this characteristic as well, and many times they are there making a joke of something that they also are.

Appendix R

André, Portuguese teacher:

Portuguese version: Há racismo estrutural no país. Estrutural. Então, querendo ou não, você encontra aqui ou ali. Eu diria que quando eu era mais criança, quando era criança, eu estudava no ensino fundamental. A gente tinha um país em que a coisa era mais feia ainda, porque você não tinha, mas tinha o politicamente correto que hoje em dia às vezes exagera, mas que é necessário. Ainda assim, vi poucas vezes aqui no colégio. Eu estava subindo as escadas de minhas composições, algumas escadas e temos uma aluna que é do Haiti. E uma aluna subiu e estava comentando sobre ela. Passou correndo. Ela disse "essa macaca de cabelo pixaim fica passando, correndo para matar a gente". Aí eu fui tipo, eu conversei com ela e com o outro aluno.

English version: There is racism built into the way the country works. Structural. So, whether you like it or not, you can find it somewhere. I would say that I went to elementary school when I was younger, when I was a child. We used to live in a country where things were even worse because there was no political correctness, which is sometimes overdone these days but is still important. Still, I have seen it here at school a few times. I was going up some stairs in my compositions class when I saw a Haitian student. And a female student came up and was commenting on her. The Haitian girl ran past. The other girl said, "this monkey with kinky hair keeps passing by, running to kill us". Then I was like, I talked to her and the other student.

Appendix S

Nicolas, Physics teacher:

Portuguese version: O que eu faço é o seguinte...o que eu fiz no começo do ano, muito depois disso eu não tive problema mais... mas os alunos, por exemplo, brincavam muito, um chamando

o outro de macaco e imitando o macaco de forma pejorativa mesmo ...e a gente conversava sobre isso.

English version: What I do is the following... what I did at the beginning of the year, long after that I didn't have a problem anymore... But the students, for example, joked a lot, one calling the other a monkey and imitating a monkey in a pejorative way. ...and we talked about it.

Appendix T

Leonardo, Sociology teacher:

Portuguese version: Então, quando a gente não trata, normalmente, a gente ouve a discussão entre eles. Eles usam a questão racial e de brincadeira, no sentido, vou pegar um exemplo que os meninos já falaram, começou a coisa bobinha de macaco, mas nunca direcionado de uma forma generalizada. Eles estão lá de bobeira, brincando.

English version: So, when we don't treat, normally, we hear the discussion between them. They use the racial issue as a joke, in the sense, I'll take an example that the boys have already mentioned, the silly monkey thing started, but never directed in a generalized way. They are just making fun, joking.

Appendix U

Bruna, Portuguese teacher:

Portuguese version: Sou branca. Entre os professores a gente teve uma questão. Uma das professoras aqui esses tempos atrás, não sei se ela não está aqui agora, mas uma vez um comentário, não sei se ela falou, foi no mesmo nível das outras pessoas. Não sei se eu posso falar isso [...], mas ela nem percebe assim. São vários comentários de pessoas com vários tipos de

preconceitos diferentes. E dessa vez ela disse que uma professora negra, que trabalha aqui, deveria ter um corpo sexy. Enfim, mas é a única vez que eu vi uma questão desse tipo entre os professores e isso foi...bem...fiquei bem chocada. Aconteceu. Entre outras micro agressões assim. [...] E entre os preconceitos que existem? Eu acho que esse é o que eles estão mais atrasados assim, sabem? Porque eles são bem ativos em querer lutar contra vários tipos de preconceito. Mas racismo eu acho que é o que eles menos entendem e sinto que eles mais acabam falando, falando sem saber e por isso até as pessoas que são negras aqui da escola fazem brincadeiras assim, sem entender direito o que elas estão falando.

English teacher: My race is Caucasian. Among the instructors, there was an issue. I'm not sure if she's still here, but one of the teachers made a remark that other individuals were on the same level. I'm not sure if I can say [...] But she doesn't even realize it. There are numerous remarks from individuals with various prejudices. This time, she stated that a black teacher, who works here should have a sensual physique. Anyway, this is the first time I have witnessed such a problem among instructors, and it was... I was very surprised. It occurred. Among other similar microaggressions. [...] And among the existing prejudices? I believe that is the one they support the most, if you know what I mean. Because they are extremely motivated to combat various forms of prejudice. But I believe racism is what they understand the least, and I have the impression that they end up talking more, talking without knowing it. This is why even black students at my school make jokes like this without comprehending what they are saying.

Appendix V

Giovana, English teacher:

Portuguese version: Sabe com certeza o que que a gente sente que a uma maior inclusão com certeza não é. Eu mesmo já me senti discriminada em ambiente de trabalho no passado e por conta do meu cabelo, num período em que as pessoas alisavam o cabelo, que era moda, todo mundo tinha que ter cabelo liso e eu não alisar o meu cabelo. Então eu senti discriminação. Já senti raiva.

English version: You already know what we firmly believe greater inclusion is not. In the past, I have experienced discrimination in the workplace due to the fact that I did not straighten my hair during a time when straightening your hair was fashionable and everyone was expected to have it. Then, I felt prejudice. I was already furious.

Appendix W

Nicolas, Physics teacher:

Portuguese version: Isso me incomoda muito profundamente, porque essa é a minha fé e a minha crença, não gosto que falem mal, não gosto de escutar. Se eu falasse que a Umbanda salvou a minha vida. Foi um Terreiro de Umbanda que eu frequento, então pra mim isso e isso eu não aceito. Muito revoltado por que, como? Como assim eu fui? Eu fui salvo por um Terreiro de Umbanda, de Terreiro, de uma religião afro.

English version: This is my faith and my belief, so I don't like being talked down to, and I don't like listening. If I said that Umbanda saved my life, I would be lying. It was in an Umbanda Terreiro that I participated in, so I cannot accept it. I become extremely enraged because how can this be? I was rescued by a Terreiro from Umbanda, an Afro-religious Terreiro.

Appendix X

Leandro, Sociology teacher:

Portuguese version: Então a questão da inclusão na escola está passando pela mais, pela parte da religião que eles assumem na nossa forma de ver o mundo deles e qualquer coisa que não seja eles repelem, principalmente o pessoal evangélico, não é isso. Tem uma morfologia, digamos, da escola interessante, como tem um grande número de evangélicos. Católicos são minorias que até um tempo atrás eram a religião oficial e da sabedoria e ao mesmo tempo que tem muito progressista, realmente não tem religião. É um fenômeno bem curioso assim, que não surpreende assim.

English version: As a result, the issue of school inclusion is receiving more attention, as is the portion of religion that they presume to be a part of our way of viewing their world, as well as anything that does not repulse them, especially evangelicals. It has, shall we say, an interesting morphology of the school, as it contains a significant number of evangelicals. Catholics are minorities who, until a short time ago, were the official and wisest religion; however, despite being very progressive, they have no religion whatsoever. It is an extremely peculiar occurrence, which is not unusual.

Appendix Y

The Coordinator claimed:

Portuguese version: Eu me lembro dessa situação 2014, 2015 e agora a gente está recebendo, o povo recebendo e recebemos alguns refugiados ucranianos. [...] E daí entrou na questão da religião e daí trouxe. Ela comentou alguma coisa assim da base, religiões de origem afro. E falando aqui tipo ah, porque eles são do mal. Pausa. Vamos conversar. Por quê? Por que você disse? Você conhece? Você já esteve lá? Você já não participou? Olha só. O simples fato de a gente denominar, achar que a outra religião, por ser diferente, ela é do mal, é preconceito,

entendem?. E falou assim. Nossa professora. Eu só estou reproduzindo o que eu ouvi na igreja. Como uma epifania. Ela disse que nunca tinha parado para pensar.

English version: I recall this circumstance from 2014 and 2015, and now we, the people receiving, and we have received Ukrainian refugees. [...] And then I brought up the issue of religion when it arose. She made similar remarks about religions of African origin as her point of departure. And speaking in this manner because they are malevolent. Break. Let's discuss. Why? Why did you say that? You see? Have you ever visited that place? Have you not yet participated in any event of that religion? The mere fact that we believe the other religion is evil because it is different is prejudice, do you comprehend? The student said he was simply repeating what he had heard at church. Like an epiphany the student got my point.

Appendix Z

Pedro, History teacher:

Portuguese version: A questão da religião já é uma coisa muito presente. Há muita coisa aí. Se a gente for ver assim, qual você vê? Mais preconceito, você vê que a religião é o que mais é o que está mais escancarado, tá mais escancarado.

English version: The issue of religion is already extremely current. There is much there. You see religion for what it truly is: that which is most transparent and most confronted by people.

References

- Alemán, Jr, E., Alemán, S. M. (2010) 'Do Latin@ interests always have to "converge" with White interests?':(Re) claiming racial realism and interest-convergence in critical race theory praxis". *Race Ethnicity and Education*.13(1), 1-21.
- Anthias, F. (2018). "Identity and Belonging: Conceptualizations and Reframings through a Translational Lens." *Contested Belonging: Spaces, Practices, Biographies*. Ed. Kathy Davis, H. G., Smets, P. (2018). *Bingley: Emerald Publishing*, 2018. 137-159.
- Araujo, A. L. (2015). The mythology of racial democracy in Brazil. *Open Democracy Free Thinking World*. Retrieved from: <https://www.opendemocracy.net/en/beyond-trafficking-and-slavery/mythology-of-racial-democracy-in-brazil/>
- Bell, D.(1980). "Brown v. Board and the interest-convergence dilemma". *Harvard Law Review*. 93 (3), pp. 518-533.
- Bilheiro, I. (2008). A Legitimação Teológica do Sistema de Escravidão Negra no Brasil: Congruências com o Estado para uma Ideologia Escravocrata. *Ces Revista, Juiz de Fora*, v. 22, n. 1, p.91-101. Semestral.
- Boehm, C. 2021. Pesquisa mostra que estudantes negros foram mais afetados na pandemia. *Agência Brasil*. São Paulo. Retrieved from:<https://agenciabrasil.ebc.com.br/educacao/noticia/2021-11/pesquisa-mostra-que-estudantes-negros-foram-mais-afetados-na-pandemia>
- Bonilla- Silva, E. (1997). Rethinking racism: Toward a structural interpretation. *American Sociological Review*, 62 (3), 465-480.
- Boulos Júnior A., Silva, E. A. C., Furquim, L. 2020. Multiversos: ciências humanas: globalização, tempo e espaço: ensino médio. ISBN 978-65-5742-101-7 (Student) ISBN 978-65-5742-102-4 (Teacher). -- 1. ed. -- São Paulo: FTD.
- Boulos Júnior A., Silva, E. A. C., Furquim, L. (2020). Multiversos: ciências humanas populações, territórios e fronteiras: ensino médio. ISBN 978-65-5742-103-1 (Student) ISBN 978-65-5742-104-8 (Teacher). -- 1. ed. -- São Paulo: FTD.
- Boulos Júnior A., Silva, E. A. C., Furquim, L. (2020). Multiversos: ciências humanas: trabalho, tecnologia e desigualdade: ensino médio. ISBN 978-65-5742-107-9 (Student) ISBN 978-65-5742-108-6 (Teacher). -- 1. ed. -- São Paulo: FTD.
- Boulos Júnior A., Silva, E. A. C., Furquim, L. (2020). Multiversos: ciências humanas, ética,

cultura e direitos: ensino médio. ISBN 978-65-5742-109-3 (*Student*) ISBN 978-65-5742-110-9 (*Teacher*). -- 1. ed. -- São Paulo: FTD.

- Carvalho, T. V. R. (2016). O silêncio sobre o negro na construção da identidade de Curitiba: memória e esquecimento. *Tese de Doutorado*. Universidade Federal do Paraná.
- Canen, A. (2000). Educação Multicultural, Identidade nacional, pluralidade cultural: tensões e implicações curriculares. *Cadernos de Pesquisa*, no 111,135-149
- Chauí, M. (2001) "O mito fundador." Brasil: Mito fundador e sociedade autoritária. São Paulo: *Editora Fundação Perseu Abramo*, 57-87.
- Chizzotti, A. Pesquisa em ciências humanas e sociais. 8. ed. São Paulo: Cortez, 2006.
- Ferreira, A. J. (2010). Histórias de professores de línguas e experiências com racismo: uma reflexão para a formação de professores. *Revista Espéculo*, v. 43, nov. Retrieved from: <<http://www.ucm.es/info/especulo/numero42/racismo.html>>.
- Coelho, W. de N. B., & Padinha, M. do S. R. (2011). Formação de professores e conhecimento teórico-metodológico sobre racismo, preconceito e discriminação racial no Ensino Fundamental. *Políticas Culturais Em Revista*, 4(1). <https://doi.org/10.9771/1983-3717pcr.v4i1.5319>
- Costa, E. V. (1985). The Brazilian Empire. The myth of Racial Democracy a Legacy of the Empire. *The Brazilian Empire*. 234- 248.
- Costin, C, Pontual T. (2020). Curriculum Reform in Brazil to Develop Skills for the Twenty-First Century©F. M. Reimers (ed.), *Audacious Education Purposes*, https://doi.org/10.1007/978-3-030-41882-3_2
- Silva, Antonio José Bacelar. "Exu is not Satan – the dialogics of memory and resistance among Afro-Brazilians". *African and Black Diaspora: An International Journal*. (2020): 13:1, 54-67, DOI: 10.1080/17528631.2019.1637143.
- Silva, Antonio José Bacelar. (2014). "Dialogism as Antiracist Education: Engaging with Competing Racial Ideologies in Brazil". *Anthropology & Education Quarterly*. (2014): 45. 10.1111/aeq.12073.
- Silva, A. J. B. (2022). *Between Brown and Black : anti-racist Activism in Brazil*. New Brunswick, NJ : Rutgers University Press. ISBN 9781978808522
- Silva, A., Larkins, E. (2019). The Bolsonaro Election, Antiblackness, and Changing Race Relations in Brazil. *The Journal of Latin American and Caribbean Anthropology*, 24(4), 893-913.

- Connections [Blog Post]*. Retrieved from:
<http://blog.yalebooks.com/2016/11/21/slave-trade-u-s-brazil-comparisons-connections/>
- Melo, W. R. S. (2013). Análise de 10 anos de implementação e aplicabilidade da lei no. 10.639/03: conquistas, desafios e perspectivas na formação do professor. In: *VI Congresso Internacional de História, Maringá*. Retrieved from: <
http://www.cih.uem.br/anais/2013/trabalhos/438_trabalho.pdf>.
- Minayo, Maria Cecília de Souza. (2001). *Ciência, técnica e arte: o desafio da pesquisa social*. In: _____. (Org.). *Pesquisa social: teoria, método e criatividade*. 19. ed. Petrópolis: Vozes. p. 9-30.
- Ministério da Educação (2018). PNLD. Retrieved from:
<http://portal.mec.gov.br/component/content/article?id=12391:pnld>
- Narloch, L. (2020, Jul 30). MEC reprova livros didáticos por ver racismo e machismo em imagens cotidianas: *Coleção de ciências ficou de fora do Programa Nacional do Livro Didático por incluir imagens de mulheres, negros e indianos em problemas sociais*. Retrieved from: <https://veja.abril.com.br/blog/cacador-de-mitos/mec-reprova-livros-didaticos-por-ver-racismo-e-machismo-em-imagens-cotidianas/>
- Rosemberg, F., Bazilli, C., & Silva, P. V. B. da. (2003). Racismo em livros didáticos brasileiros e seu combate: uma revisão da literatura. *Educação E Pesquisa*, 29(1), 125-146.
<https://doi.org/10.1590/S1517-97022003000100010>
- Paula, L. D., & Branco, A. U. (2022). Desconstrução de preconceitos na escola: o papel das práticas dialógicas. *Estudos de Psicologia (Campinas)*, 39, e 200216.
<https://doi.org/10.1590/1982-0275202039e200216>
- PÊCHEUX, M. (1995) *Semântica e Discurso: uma crítica à afirmação do óbvio*. 2ª ed. Campinas, SP: Editora da Unicamp, 1995. Capítulo III – Discurso e Ideologia(s)
- Rodríguez, J. M. (2014). *Sexual Futures, Queer Gestures, and Other Longings*, New York: New York University Press.
- Rohden, S. (2021). Especial 20 de novembro. *Dados confirmam desigualdade entre negros e brancos no PR*. Retrieved from:
<https://www.brasildefatopr.com.br/2017/11/03/dados-mostram-a-desigualdade-entre-negros-e-brancos-no-parana>
- Rubin H. and Rubin I. (2012). *Qualitative Interviewing. The Art of Hearing Data, Third Edition*, Thousand Oaks: Sage Publications.
- Shange, S. (2019). *Progressive Dystopia: abolition, antiblackness, + schooling in San Francisco*.

Duke University Press.

Stewart^{1*}†. T.J; Whitehead, M.V; Williams Q.S. & Quaye, S.J. CritNoir: Reframing the Black/White Paradigm toward Implicating Non-Black People of Color in Anti-Black Racism.

Telles, E. UN Chronicle. Racial Discrimination and Miscegenation: *The Experience in Brazil*.

Retrieved from:

<https://www.un.org/en/chronicle/article/racial-discrimination-and-miscegenation-experience-brazil>