

## **Formação docente na perspectiva da educação para as relações étnico-raciais: a insurgência contemporânea de uma aprendizagem da docência antirracista<sup>1</sup>**

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### **Resumo**

Este artigo objetiva compreender os fundamentos epistemológicos, culturais, educacionais e políticos do Curso de Pedagogia da Universidade da Integração Internacional da Lusofonia Afro-brasileira (Unilab) e sua contribuição para uma aprendizagem da docência em uma perspectiva antirracista. O estudo de abordagem qualitativa foi realizado em 2022 e está fundamentado nos estudos decoloniais (GONÇALVES; SILVA, 2000; QUIJANO, 2002; GOMES, 2018; MIGNOLO, 2019). Adotou-se a pesquisa narrativa para a análise de aspectos de uma trajetória formativa no curso. Evidencia-se que, na formação inicial, se comprometida com outras perspectivas epistemológicas e culturais, como no caso da afrocentricidade como base formadora, é possível um pensar contra-hegemônico e descolonizante do aprender e da ação docente, constituindo um percurso para uma aprendizagem da docência em perspectiva antirracista.

**Palavras-chave:** Educação antirracista. Curso de Pedagogia. Formação de professores. Aprendizagem da docência. Relações Étnico-raciais.

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# **Teacher education from the perspective of education for ethnic-racial relations: the contemporary insurgence of an anti-racist teaching apprenticeship**

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## **Abstract**

This article aims to understand the epistemological, cultural, educational and political foundations of the Pedagogy Course at the Universidade da Integração Internacional da Lusofonia Afro-brasileira (Unilab) and its contribution to teaching learning from an anti-racist perspective. The qualitative approach study was carried out in 2022 and is based on decolonial studies (GONÇALVES; SILVA, 2000; QUIJANO, 2002; GOMES, 2018; MIGNOLO, 2019). Narrative research was adopted to analyze aspects of a formative trajectory in the course. It is evident that, in initial training, if committed to other epistemological and cultural perspectives, as in the case of Afrocentricity as a formative basis, it is possible to think counter-hegemonic and decolonizing of learning and teaching action, constituting a path for learning the teaching from an anti-racist perspective.

**Keywords:** Anti-racist education. Pedagogy Course. Teacher education. Teaching learning. Ethnic-racial relations.

# **La formación docente desde la perspectiva de la educación para las relaciones étnicas y raciales: la insurgencia contemporánea del aprendizaje de la enseñanza antirracista**

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## **Resumen**

Este artículo tiene como objetivo comprender los fundamentos epistemológicos, culturales, educativos y políticos del Curso de Pedagogía de la Universidade da Integração Internacional da Lusofonia Afro-brasileira (Unilab) y su contribución a la enseñanza del aprendizaje desde una perspectiva antirracista. El estudio de enfoque cualitativo se realizó en 2022 y se basa en estudios decoloniales (GONÇALVES; SILVA, 2000; QUIJANO, 2002; GOMES, 2018; MIGNOLO, 2019). Se adoptó la investigación narrativa para analizar aspectos de una trayectoria formativa en el curso. Es evidente que, en la formación inicial, si comprometida con otras perspectivas epistemológicas y culturales, como en el caso de la afrocentricidad como base formativa, es posible pensar la acción contrahegemónica y descolonizadora del aprendizaje y la enseñanza, constituyendo un camino para el aprendizaje de la enseñanza desde una perspectiva antirracista.

**Palabras clave:** Educación antirracista. Curso de Pedagogía. Formación de profesores. Aprendizaje de la enseñanza. Relaciones étnico-raciales.

## Introduction

In the current global context, debates surrounding ethnic-racial themes have gained prominence in the media, politics, universities, and schools. In the realm of teacher education, particularly in undergraduate programs, education for ethnic-racial relations is presented as a formative dimension aimed at addressing the long histories of violence from colonization against Black culture and its populations. Within this context, understanding the perspective of teacher training in the Pedagogy Program at the University of International Integration of Afro-Brazilian Lusophony (Unilab), Palmares Campus, in Brazil, specifically in the state of Ceará, becomes a privileged *locus* for comprehending the processes of learning and becoming a teacher from an anticolonial perspective—a theme central to studies on teaching.

In the field of educational research, we have observed discussions on topics related to teacher training, including initial and ongoing teacher education, professional identity, didactic training, the learning of teaching, aspects of pedagogical practice in Basic Education and Higher Education, among others. It is only more recently, in the transition from the late 20th century to the 21st century, that Brazilian discussions have emerged around ethnic-racial and cultural issues of African, Indigenous, and Afro-Brazilian populations, and how these are represented in school curricula, textbooks, and pedagogical practices.

According to Gomes (2018), it was through the struggle of social movements, especially the Black Movement, that ancestral knowledge, African and Afro-Brazilian culture began to be demanded as mandatory content in school curricula, a situation that has led to changes in various educational spheres, scenarios, and contexts.

Thus, during the transition to President Lula's government (2003-2010), on January 9, 2003, Federal Law No. 10.639/2003 (BRASIL, 2003) was enacted, amending the Law of Guidelines and Bases of National Education (LDBEN) (BRASIL, 1996) by including Articles 26-A and 79-B, making it mandatory in Basic Education, both public and private, to teach Afro-Brazilian and African History and Culture. Years later, with the advancement of racial equality policies (RIBEIRO, 2014), Federal Law No. 11.645/2008 (BRASIL, 2008) was enacted, also making it mandatory to teach Indigenous Culture and History. In this context, it became necessary to modify the structures and organization of curricula from university to school to recognize the relevance of these elements for the formation and constitution of Brazilian identity, as well as for the history, development, and formation of Brazil.

Unilab, as a product of racial equality policies and an important social structure for producing counter-hegemonic knowledge, stands out among Brazilian universities for its unique character, which contributes to the integration between Brazil and other member countries of the Community of Portuguese Language Countries (CPLP), especially African countries. This Brazil-Africa relationship aims to establish a South-South international cooperation to strengthen cultural, political, and social dynamics, overcoming colonial exploitation as a common point linking both continental territories.

And in the meantime, the training curriculum for undergraduate and postgraduate courses is geared towards privileging the production of knowledge based on the different cultures that make up this universe, which we believe is still a long way from actually materializing. However, we have observed that of the 25 face-to-face undergraduate courses, the Pedagogy Course has taken an important step towards valuing and disseminating the cultures that make up the institution, as it favours teacher training based on the aforementioned laws, and furthermore, calls its work a proposal that aims to be critical, creative, anti-racist, anti-sexist, decolonizing and inter-religious, encompassing aspects of the countries of integration: Angola, Brazil, Cape Verde, Guinea-Bissau, Mozambique, São Tomé and Príncipe and Timor-Leste in Asia (UNILAB/PPC/PEDAGOGIA, 2016, p. 16).

Thus, in light of the considerations made so far, we question: How do the epistemological, cultural, and political foundations of Unilab's Pedagogy course contribute to a teaching-learning process from an anti-racist perspective? This study is justified by the fact that contemporary epistemological diversity places education for ethnic-racial relations into debate within the educational field. According to Gomes (2012), this process affects curricula by promoting changes in teacher training and the school environment regarding Africa and Afro-Brazilians. Thus, there arises the need to train reflective teachers on denied and silenced cultures as one possible path toward the decolonization of curricula. Furthermore, as Ribeiro (2014) emphasizes, education for ethnic-racial relations is an important tool for building rights, justice, and democracy.

Based on the curricular proposal described as decolonizing in relation to colonial structures that have persisted for over five centuries, and recognizing that education is no exception, this study aims to understand the epistemological, cultural, and political foundations of Unilab's Pedagogy Course and its contribution to teacher learning from an anti-racist perspective.

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In the following section, we present the methodology of the text. Subsequently, in the section dedicated to the theoretical foundation of this study, we discuss the persistence of coloniality in contemporary times and the Pedagogy Course from a counter-hegemonic perspective. As a result, we offer a narrative of the experiences with this training and its contributions to a decolonizing mindset, as well as an initial conception of learning for teaching from an anti-racist perspective. Finally, we outline the questions that remain for further exploration and development in future studies.

### **Methodological Aspects of the Study**

The study is part of a broader project developed within a Graduate Program in Education located in Ceará. The goal of the ongoing work is to understand perspectives on teacher education with respect to cultural diversity, emphasizing African, Afro-Brazilian, and Indigenous cultures, using the category of teacher learning as the focal point of discussion.

As a subset of the research, we aim to discuss aspects of the Pedagogy Program at Unilab - Ceará, which, according to its Pedagogical Project Curriculum (PPC), gives "special attention" to Laws 10.639/2003 (BRASIL, 2003) and 11.645/2008 (BRASIL, 2008) (UNILAB/PPC/PEDAGOGIA, 2016). We explore how this focus influences the process of teacher learning to be anti-racist, by prioritizing education for ethnic-racial relations as a foundational element in teacher education.

Thus, the study, conducted in 2022, employs a qualitative approach, which allows for an interpretation of facts based on lived experience (CRESWELL, 2010). We began with a mapping of research and authors to establish the theoretical framework, which was conducted using the Scielo platform<sup>4</sup> through the categories: *teacher learning and education for ethnic-racial relations*. Additionally, a search was conducted in the Institutional Repository of Unilab<sup>5</sup>, as it is the main channel for academic productions by students of this educational institution, specifically from the Pedagogy Program/Ceará.

For the search of articles, specifically in the first database, we referred to the State of the Question (EQ), which, according to Nóbrega-Therrien and Therrien (2004, p. 8), involves the objectives, procedures, and results of this search methodology:

Delimit and characterize the specific object of the researcher's investigation and the subsequent identification and definition of the central categories of the theoretical-methodological approach; Conduct a selective bibliographic survey to identify,

<sup>4</sup> We selected the Scielo platform, considering the presence of major national and international scientific journals within the Qualis evaluation system of the Coordination for the Improvement of Higher Education Personnel (CAPES).

<sup>5</sup> Available at: <https://repositorio.unilab.edu.br/jspui/>. Accessed on: May 30, 2022.

locate, and define the object of investigation and the categories of analysis; Clarify and delineate the study's original contribution to the scientific field.

Thus, in the individual search of the categories, on the Scielo database, we applied several filters to find texts most aligned with the study's objective. The following table presents these details:

**Table 1** - Quantitative of Articles Mapped in Journals from the Scielo Platform After Application of Automated Filters.

| Category                              | Articles without filter | 1st filter: Language | 2nd filter: Country | 3rd filter: Period (2003-2021) | 4th filter: Thematic Area | 5th filter: Articles | 6th filter: Journals | Title Reading | Abstract Reading |
|---------------------------------------|-------------------------|----------------------|---------------------|--------------------------------|---------------------------|----------------------|----------------------|---------------|------------------|
| Learning of teaching                  | 221                     | 115                  | 96                  | 93                             | 76                        | 71                   | 71                   | 32            | 9                |
| Education for Ethnic-Racial Relations | 67                      | 67                   | 60                  | 56                             | 53                        | 49                   | 49                   | 33            | 24               |

Source: prepared by the authors (2022).

We selected Portuguese as the language, Brazilian publications, the period from 2003 to 2021—justified by the promulgation of Law No. 10.639/2003 (BRASIL, 2003), which has impacted academic productions on the subject since then—and chose Humanities as the thematic area, which includes education. The last two filters were used to narrow down the titles. Reading the abstracts was crucial to select only those publications closely aligned with the objective of this article.

Based on Table 02, we then conducted a search in the repository using the same categories as the previous database.

**Table 2** - Quantity of works mapped in the UNILAB institutional repository based on the categories "teacher learning" and "education for ethnic-racial relations"

| Category                              | In the entire repository | Title reading | Abstract reading |
|---------------------------------------|--------------------------|---------------|------------------|
| Learning of teaching                  | 0                        | 0             | 0                |
| Education for Ethnic-Racial Relations | 15                       | 3             | 1                |

Source: prepared by the authors (2022).



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In the repository search, we identified that the number of works is not updated considering the existence of the Pedagogy Course since 2014<sup>6</sup>. We highlight, as a preliminary finding, the need for an update of the studies produced by students, as a collective aiming to decolonize. Not sharing and publicizing what has been scientifically studied is going against this goal. We need to use scientific contributions to legitimize the decolonization of bodies, minds, and curricula, as our critique must be grounded in epistemological foundation<sup>7</sup>.

We adopted narrative research, where the researcher can also be the subject narrating their life story and intersections with the historical-social context (PAIVA, 2008), being just one possibility among various uses of the method. In this sense, for Jardelino,

Narrative research aims to capture in the subjects' stories the knowledge about their formation, sensations, and experiences. The use of narratives as a source is intrinsically linked to a main dimension: the Human Being tells stories all the time, communicates their life, and, in doing so, narrates their experiences and learns from them. In short, narrative is a part of everyday life. (FARIAS; SILVA; CASTRO, 2021, p. 12-23).

Thus, we used the articles found as presented to discuss the elements that intersect with teacher education, emphasizing the Unilab course proposal. This allows us to make initial connections with what we can consider an antiracist teacher education, presented from a perspective of epistemological rupture with coloniality, in a counter-hegemonic path of teacher formation.

## **Complex Tentacles of Coloniality: Federal Laws 10,639/2003 and 11,645/2008 in the Pathways of Implementing an Antiracist Curriculum Proposal**

Indeed, we cannot deny that our historical roots include the colonization of the Americas by the Portuguese and other European peoples, which constitutes a significant part of the official narrative told by the colonizers themselves. Colonization introduced a violent process of domination/subordination of so-called “uncivilized” populations, such as the invasion of African and Indigenous lands, a situation referred to in this country as “discovery.” However, in Brazilian lands, the indigenous peoples were already inhabiting the territory, victims of cultural erasure and

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<sup>6</sup> Upon following the search path and accessing the Institute of Humanities (IH), we reached the Pedagogy Course section, and in the “article” category, we did not find any published work specifically on the page. However, in the “monograph” category, we found only two titles, one of which addresses supervised internships and ethnic-racial relations.

<sup>7</sup> However, it is important to mention that this reduction applies specifically to this database, as Unilab, through its scientific production disseminated in national and international journals, as well as through the experiences of its teaching, research, and extension activities, was ranked as the second-best university in Ceará, only behind the Federal University of Ceará (UFC), according to the General Index of Courses (IGC), an indicator that assesses the quality of educational institutions in the country (O POVO, 2020).



acculturation, with many having been decimated. But as in any process of conflict, there were those who managed to resist, preserve their practices and cultural expressions, and guided by ancestry and oral tradition, passed on their knowledge and wisdom to future generations, which remain alive today.

As we know, with the forced and brutal removal of Africans from their territories to the Americas on slave ships for over three centuries (1500 - 1800), many died en route. Due to slave labor, enslaved people were considered the primary tool for generating capital, and as a result of forced labor, they were relegated to a condition of inferiority. According to Reis (2000, p. 2), “Brazilian slavery reached its peak in the 19th century, as it was widespread throughout the national territory and across various sectors of the economy, shaping practically all social institutions, especially the family.”

It is important to emphasize that these individuals, at that time, had their own ways of life, culture, and spiritual belonging, which, based on African philosophy, manifested in different ways among various ethnic groups (LOPES; SIMAS, 2020). All these forms of existence were denied during the colonization process and the imposition of a single cultural standard shaped by the civilizing experience of white Europeans. However, even with the constant attempts to erase these roots, the African presence remains a part of our Brazilian identity. In this regard, Reis (2000, p. 2) states, “[...] enslaved people profoundly influenced customs, imagination, culture, and, through intense miscegenation, the very ethnic-racial profile of our population.

That said, there is no doubt that enslavement was one of the most violent moments in world and Brazilian history, and its repercussions are evident in formal and intentional education, which has historically been and still is denied—today in a different social structure—to Black populations. Despite advances in equality policies, racism continues to operate, denying these individuals their rights (GONÇALVES; SILVA, 2000). To provide better context, for example, during the imperial period, what was supposed to be liberation became a condition for the social exclusion of freed Black individuals.

According to Gonçalves and Silva (2000), the 19th century was a period of deep inequalities, where Black people were largely denied access to education, especially when schools existed, and were barred from medium and higher education. This period, marked by profound transformations due to the modern societal project under European ideals, saw “[...] Indians and Blacks considered a significant obstacle to the country's modernity” (GONÇALVES; SILVA, 2000, p. 135). This is sustained by the legitimacy of the church and white-Euro-Christian scientificity to this day.

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In Brazil, the Black population—comprising both Black and mixed-race individuals—represents over 53% of the general population (GOMES, 2018). Despite the purported abolition of slavery in 1888, Black individuals were left without access to the basic essential rights already enjoyed by the elite of the time. This logic was perpetuated by the exclusion/subordination patterns of European coloniality, which remain the primary structure of maintenance and domination in the Western world. Thus, as a result of numerous resistance processes, which were not peaceful, by the end of the 20th century, these efforts emerged as a pathway to the construction of more robust and effective public and educational policies for racial equality. It was only from the year 2000 that this discussion gained momentum in political decision-making spheres.

Despite this, we cannot deny that we are still far from overcoming the colonial structures entrenched in the social fabric, which resonate in socially constructed values, family patterns, heteronormativity, schools, the logic of knowledge production, etc. All of this is rooted in what is now presented in the complex tentacles of coloniality (MIGNOLO, 2019).

In this assertion, power is considered the main element in maintaining the political, cultural, economic, and pedagogical ideals rooted in the idea of the inferiority of the domination/subordination pattern of Indigenous peoples, Black individuals, and other socially disadvantaged groups. This global pattern, which remains quite current, can be understood from Quijano's (2002) perspective in the articulation among:

- 1) The coloniality of power, that is, the idea of “race” as the foundation of the universal standard for basic social classification and social domination; 2) capitalism as the universal standard of social exploitation; 3) the state as the central universal form of collective authority control and the modern nation-state as its hegemonic variant; 4) eurocentrism as the hegemonic form of controlling subjectivity/intersubjectivity, particularly in the way of producing knowledge. (QUIJANO, 2002, p. 1).

In this context, education as a social phenomenon is permeated by all these elements that make up the basis of the domination system. Breaking away from this logic is not an activity that will happen overnight. It will take considerable time to minimally fracture coloniality, given that its project remains active even after we recognize in various sectors of society that in Brazil there was more invasion than discovery.

In this sense, European colonialism also emerges as the most successful process within a relation of domination/subordination. They managed to implement their dominant language, way of life, culture, and therefore, their hegemony in a singular worldview.

In this context, the notion of power employed can be understood as “[...] a type of social relation constituted by the permanent co-presence of three elements: domination, exploitation, and conflict” (QUIJANO, 2002, p. 2), with these elements representing the possible synthesis from colonization to the maintenance of coloniality in modern society.

However, in contrast to this worldview, social movements emerge as actors advocating for paradigm shifts and the guarantee of essential rights historically denied. In the Brazilian reality, with the successive struggles of the Black Movement, as Gomes (2018) notes, the tense recognition of cultural and ethnic-racial diversity began to be on the educational agenda by the end of the 20th century. According to Gomes (2018), if it weren't for the successive struggles of the Black Movement, much of what is known today about cultural diversity from the Afro-Brazilian and African perspectives, racial issues, and the fight against racism would not have happened. Thus, this is an indispensable theme in the training of educators and their work in Basic Education and other contexts that require teaching knowledge.

As part of this debate, the year 2003 marks the enactment of Law No. 10.639/2003 (BRASIL, 2003), which amended the LDBEN of 1996 (BRASIL, 1996), establishing the teaching of African and Afro-Brazilian History and Culture in Basic Education schools. This law has national implications, given the limited scope of these contents in students' educational formation. In this context, we recognize the numerous curricular, social, educational, and political transformations since its implementation as an educational policy. This, in turn, is reflected in the scientific work of various Black intellectuals (SILVA, 2007; GOMES, 2018; RIBEIRO, 2014; MUNANGA, 2015), as well as other researchers committed to antiracist educational issues and a more just society. We emphasize that the law does not only change the school curriculum; it impacts the constitution of a national identity, challenges the field of ethnic-racial relations, unsettles those who advocate for education based on hegemonic white colonial principles, and also opens a discussion in the field of teacher training.

In 2004, to ensure the implementation of the law, the National Curriculum Guidelines for Education of Ethnic-Racial Relations (DCNERER) were approved. According to Silva (2007, p. 490), the advent of DCNERER (BRASIL, 2004) “[...] by guiding the execution of the aforementioned determinations, placed at the core of the positions, recommendations, and regulations, the education of ethnic-racial relations.” Silva further describes it as a

[...] curricular policy that touches the core of interactions, exchanges, and confrontations in which Brazilians of different ethnic-racial origins, particularly

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descendants of Africans and Europeans, have been educated, with clear disadvantages for the former (SILVA, 2007, p. 490).

In this context, Law No. 11.645/2008 also emerges as a form of historical reparation for indigenous peoples. According to Ribeiro (2014), education for ethnic-racial relations is a crucial formative dimension for the construction of rights, justice, and democracy in a society historically marked by various and recurring social inequalities.

Despite the strength of the law, we continue to see the daily reproduction of racism and prejudices embedded in the social imagination about the cultural expressions of Black populations. This situation calls for further research in this context and actions to combat these practices, particularly in formal school education.

Racism is understood here from the perspective of Grada Kilomba (2020), who argues that emphasizing the narratives of Black women highlights the worst form of silencing and denial of existence. This involves the intertwining of patriarchy, sexism, and white male dominance, which are structures of domination that reverberate through social organization dynamics. Thus,

Racism is revealed on a structural level, as Black people and People of Color are excluded from most social and political structures. Official structures operate in a way that overtly privileges white individuals, placing members of other racialized groups at a visible disadvantage, outside of dominant structures. This is referred to as structural racism (KILOMBA, 2022, p. 77, author's emphasis).

In this context, aiming to overcome this logic, the Pedagogy Course at Unilab boldly presents itself as a counter-hegemonic proposal, diverging from an imposed global societal project. It emphasizes the knowledge, traditions, and experiences of African, Afro-Brazilian, and Indigenous cultural manifestations, grounded in Afro-civilizational values.

The implementation of this antiracist curricular proposal for teacher education has not been and is not happening harmoniously. There are tense processes of (re)recognition and disputes in knowledge production that traverse the curriculum structure and the lives of Brazilian and African individuals within the Unilab universe. Recognizing the curriculum as a mechanism of power and control is the first step to understanding the dimensions of cultural conflicts and the hierarchy of what should be taught or not, according to the dominant logic (APPLE, 2006). Considering social structures, and within these, institutions as sites of disputes, tensions, and conflicts, it is essential to question "why," "how," and "for whom" these so-called "universal" knowledge frameworks are included in the teacher education curriculum.

Thus, we believe that considering cultures important for recognizing national identity, such as

African, Afro-Brazilian, and Indigenous cultures, is relevant in the contemporary context where cultural, ethnic-racial, and political identities are increasingly asserting themselves in the struggle for recognition and social equity (ARROYO, 2012). This raises the issue of education for ethnic-racial relations. These are the issues we will discuss next, conceptualizing teacher education and the learning of teaching through a personal and professional narrative that demonstrates how the curriculum directly impacts the constitution of the professional identity of individuals, pedagogical teaching conception, and professional practice.

### **Approaches to Anti-Racist Teaching Learning: Aspects Traversing a Teacher Education Path**

So far, we have discussed how the logic of coloniality persists today, consolidated in a pattern of power, domination, and exploitation. This has highlighted an epistemological and cultural foundation that legitimizes what should or should not be learned within the curricular structures that guide and legislate education from the university to basic education. However, from a counter-hegemonic perspective, the Pedagogy Course at Unilab has proven to be a possible path for the creation of alternative epistemological, cultural, political, educational, and social narratives, though this does not mean that such a process is without conflict.

With the expansion and internalization of public universities during the leftist governments in Brazil (2003-2016), marking a significant advance in access to and rights in education, Unilab was established in 2010 with the mission of promoting internalization, internationalization, and integration among Portuguese-speaking countries (BRASIL, 2010). In recent years, it has significantly contributed to the economic, educational, social, political, and cultural development of Ceará and Bahia (Malês Campus), and has also sought to reduce socioeconomic and political inequalities in Lusophone countries, as can be seen in the collection of works in Volume I of the book *“Unilab 10 anos: Experiência, desafios e perspectivas de uma Universidade Internacional com a África e Timor-Leste no interior da Bahia e Ceará”* (Unilab 10 Years: Experience, Challenges, and Perspectives of an International University with Africa and Timor-Leste in the Interior of Bahia and Ceará) (CANDÉ MONTEIRO; LIMA, 2021).

Given its proposal, the cultural diversity present in the university's corridors, scientific activities, classrooms, and in the everyday expressions observed in the surrounding cities enriches the education process for those students willing to learn from others, including the different cultural

Teacher education from the perspective of education for ethnic-racial relations: the contemporary insurgence of an anti-racist teaching apprenticeship manifestations expressed in African ethnicities, indigenous identities, and quilombolas. In a Unilab classroom, one can observe a plurality of presences of African, Brazilian, indigenous, and quilombola bodies. These subjectivities intertwine with the content taught by university professors, which influences both theoretical discussions and practical perspectives, emphasizing the need to reposition these subjects, their knowledge, and experiences within the educational agenda.

However, it is important to note that within this context, there are both estrangements and connections. Social issues such as racist practices, sexism, machismo, homophobia, and other discriminatory practices against different identities are not absent from this reality. On the contrary, racism can even be intensified, as evidenced by the article written by African students, who report experiencing "Brazilian racism" both inside and outside the university (QUIJILA et al., 2021). In other words, despite Unilab's multicultural and decolonial proposal in some courses, it is still working towards effectively integrating the different cultures within this environment. There is a significant estrangement between African and Brazilian communities, primarily due to socially constituted values in different nationalities. The debate on gender, racial, and identity issues affecting these communities is complex and merits further study.

Similarly, according to the aforementioned authors, despite recognizing the institution's perspective of integration and internationalization in its Institutional Development Plan (PDI), they regard it as a utopia from the perspective of the materiality of daily relationships established among communities (QUIJILA et al., 2021). This is because there is still much to be done to overcome mechanisms of exclusion and the inferiorization of black individuals legitimized by the concept of "race," which, despite being ostensibly overcome, is still used to justify this notion under the guise of the myth of racial democracy (MUNANGA, 2015).

According to the Unilab Portal in Numbers (UNILAB EM NÚMEROS, 2022), out of 4,295 enrollments in undergraduate programs, 3,034 are Brazilian and 1,261 are international students. This discrepancy highlights the need to strengthen international cooperation. Another important and significant data for the institution's project is that its student profile is predominantly composed of black individuals. The black racial/ethnic identity (including both black and brown) represents 46.31%, while those identifying as brown account for 39.65% (according to IBGE, the black population includes black and brown). In this context, the indigenous population accounts for a total of 87 enrollments (2.03%), with the white population represented by only 8.10%, which translates to 348 enrollments. (UNILAB EM NÚMEROS, 2022).



The general profile of the university shows that the Pedagogy Program has 375 enrollments, with 178 in Bahia (152 Brazilian and 26 international students) and 197 in Ceará (169 Brazilian and 28 international students). In Ceará, 53.30% (105) of the students are self-declared browns, and 26.40% (52) are blacks. There is also a presence of indigenous students, representing 6.09% (12 enrollments), which already facilitates intercultural exchanges and learning within the educational context. However, this number is still not sufficient to address the historical denial of access to education. In this scenario, the white population represents 7.61% of the total number of students, with some students not disclosing their racial identity. Finally, the countries involved in intercultural exchanges within the course are Brazil, Guinea-Bissau, and Angola, based on the enrolled students in the Ceará campus (UNILAB EM NÚMEROS, 2022).

We must consider that Brazilian educational policy, shaped by social, cultural, and political dynamics, determines the organization and functioning of education. In this context, the establishment of the Guidelines for Basic Education Teacher Training (BRASIL, 2002) outlined principles, foundations, and procedures to be followed in the institutional and curricular organization of educational spaces (Art. 1º). Thus, teacher training requires students to recognize the aspects involved in educational foundations and policies, alongside a solid theoretical, cultural, and practical education. This is a complex task that involves the education of children, adolescents, and adults in the school learning process (GATTI, 2020). Furthermore:

Learning a profession, therefore, involves a set of mental processes that are not innate in their development; rather, they are mediated by all the opportunities that the learner experiences throughout their personal and professional life, which allow them to expand, review, reframe, update, and renew their thinking and actions (FARIAS; SILVA; CASTRO, 2021, p. 19).

In this sense, training to work in Basic Education requires extensive pedagogical preparation, as professionals in Education can work in Early Childhood Education, Elementary School, Youth and Adult Education, and also in the management of educational systems and institutions (BRASIL, 2006). In other words, a variety of competencies, knowledge, and skills are required of this professional, as the theory surrounding each stage must align with the practices that will be implemented in the classroom.

It is evident that the curricular structure adopts definitions and standards of expected training, following a competency-based logic. With Resolution CNE/CP No. 1, dated May 15, 2006 (BRASIL, 2006), the principles, teaching and learning conditions, as well as the procedures to be observed in



Teacher education from the perspective of education for ethnic-racial relations: the contemporary insurgence of an anti-racist teaching apprenticeship the planning and evaluation of teacher training in Pedagogy courses in Brazil, were established, as presented in Article 2, Paragraph 1:

Teaching is understood as an educational action and methodical and intentional pedagogical process, constructed within social, ethnic-racial, and productive relations, which influence the concepts, principles, and objectives of Pedagogy. It develops through the articulation of scientific and cultural knowledge, ethical and aesthetic values inherent to processes of learning, socialization, and knowledge construction, within the dialogue between different worldviews (BRASIL, 2006, p. 1, our emphasis).

Thus, there is no doubt that, in the face of the current debates on education for ethnic-racial relations, universities, as agents of teacher training, and schools play a crucial role in overcoming racism, which remains far from being effectively achieved in our view.

It is worth noting that since the late 20th century, and especially at the beginning of the 21st century, numerous questions have been raised about the legitimacy of viewing the dominant cultural standard of knowledge production as the sole alternative. This perspective has been gradually destabilized. However, as Mignolo (2019) mentioned, coloniality is still far from being overcome.

On the other hand, in the Ceará context, the Pedagogy course at Unilab has played a significant role in disrupting the complex tentacles of coloniality (MIGNOLO, 2019). It bases its teacher training on an Afrocentric perspective, privileging Afrocentricity (ASANTE, 2009) as a transformative epistemology. This approach places African subjects and their global diasporic manifestations at the core of the content, bridging theory and practice, and teaching and learning processes in teacher education. Afrocentricity is seen as a pathway to knowledge from the Global South.

According to Nascimento (2009), the concept was coined by Molefi Asante and understood as an academic paradigm at the end of the 20th century. For her,

For millennia, classical African civilizations were among the leading contributors to human knowledge. A recent mission of the Afrocentric approach is to uncover and study this production, which has been denied and obscured by a Western world that has claimed sole ownership of science. Another mission is to uncover, study, and articulate the theoretical and epistemological foundations of contemporary expressions of the African knowledge matrix, such as traditional religious philosophy. The main characteristic of both missions is the central focus on the agency of Africans in their own narrative (NASCIMENTO, 2009, p. 41-42).

In this perspective, according to Asante (2009, p. 93), “[...] Afrocentricity is a type of thinking, practice, and perspective that perceives Africans as subjects and agents of phenomena about their own cultural image and according to their own human interests.” The author further states,

[...] within the Afrocentric proposal, there are no closed systems; that is, there are no ideas considered absolutely beyond the limits of discussion and debate. Thus, the use of Afrocentricity in analysis or critique paves the way for examining all systems related to the African world (ASANTE, 2009, p. 95).

The world viewed from an Eurocentric perspective, which legitimizes the scientific production of the global North, disregards the Global South as a cultural and thus knowledge producer. This relationship mirrors the historical process of European colonization of the Americas and Africa. In the logic of maintaining coloniality, which perpetuates domination over other cultures and populations, such as Africans and Afro-Brazilians, this project remains current in our society, with its main structure of domination being the legitimization of structural, scientific, cultural, and institutional racism and its multiple nuances. This issue is pervasive. It is our responsibility, if we are committed to a more just, plural, and democratic society, to combat it.

Over the nearly nine years of the program's existence, efforts have been made to implement a curriculum that prioritizes African and Afro-Brazilian knowledge for teacher education (UNILAB/PPC/PEDAGOGIA, 2016). This does not mean that other knowledge areas are not explored; on the contrary, to critically address the hegemonic cultural and educational conception, we must thoroughly understand its foundations in order to also validate our own production and achieve micro educational revolutions.

As a colonized country, many cultural practices are present in our daily lives. The imposition of a white beauty standard, the normativity of sexuality and gender identities, patriarchy as a historical structure standardizing family relations, and everything that deviates from the norm being considered subject to social exclusion (GOMES, 2018) all contribute to the factors that characterize our social and, consequently, educational structures.

The curriculum as a contested territory (ARROYO, 2014) presents itself as a tool of control that legitimizes the contents privileged for teaching and transmission from generation to generation, from children to adults. The curriculum can be considered the axis of the education system, in which we understand that:

Different socioeconomic, political, and cultural factors contribute to the curriculum being understood as: a) the content to be taught and learned; b) the school learning experiences to be experienced by students; c) the pedagogical plans developed by teachers, schools, and educational systems; d) the objectives to be achieved through the teaching process; e) the evaluation process, which ultimately influences the content and procedures selected at different levels of education. (MOREIRA; CANDAU, 2017, p. 17-18).

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It is well known among those of us in the field of education, concerned with a more democratic educational and societal project, that without the effective historical action of the Black Movement, a series of legislations enabling marginalized populations primarily Black people to access schools, universities, and education would not have been possible. We cannot deny that this policy was only feasible due to the openness and dialogue of a left-wing government with less privileged populations in the historical context of the formation of Brazilian national identity (GOMES, 2018).

Given these considerations, in light of the proposed curriculum from a decolonization perspective, we will discuss some aspects that traverse a trajectory of teacher training, marked by the set of curricular components experienced. This discussion will allow us to infer, even if still very subtly, a connection with a conception of learning for teaching from an antiracist perspective, as indicated in the subsection title.

### **A conception of learning for teaching from an antiracist perspective<sup>8</sup>**

As we have discussed, the tentacles of coloniality operate to determine the social, political, economic, educational, and cultural place of populations globally. We know that diversity is an undeniably present factor in the constitution of societies since the dawn of humanity. The principle of equality revolves around the idea of the "civilized" human being, a concept deliberately produced by white culture, which does not represent reality for those who do not fit this standard of humanity. We are diverse beings in cultures, ethnic-racial belonging, and identity.

Given the points mentioned, in this specific case, racial classifications have always been a socially constituted mechanism of power to distinguish human beings. We cannot therefore ignore that:

Humanism became the project that aimed to humanize people on the planet who were previously understood as less human (indigenous peoples, immigrants, refugees). Now the fiction has been revealed. The hegemonic narratives that defined a vast portion of the world's population as less human (due to ethnicity, skin color, blood, gender and sexual preference, language, nationality, or religion) are reflected in today's narratives of barbarism: not because there are ontological barbarians, but because the authors of these narratives are indeed barbarians in the act of inventing differences to classify equal living beings as less human (MIGNOLO, 2019, p. 11).

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<sup>8</sup> At a certain point in the development of this topic, the narrative is presented based on the lived experience of the first author. This clearly expresses their trajectory and learnings.

As diverse subjects, we should not bow to imprudent, illegitimate determinations that disrespect human rights and diversity imposed by others. Cultural diversity is affirmed when minority social collectives in motion assert and recognize their existence (ARROYO, 2012).

As a result of this process of recognition, the tension generated is a key factor in analyzing cultural diversity in teacher training, considering that within the curricular logic, this space of maintaining coloniality is not without processes of disputes and conflicts, which can be a catalyst for transforming this often imposed and socially accepted structure. It is up to us to question it. Thus, it is important to state: “Breaking away from foreign control over lives goes hand in hand with actions to reconstruct and (re)exist under new conditions and ways of being” (MIGNOLO, 2019, p. 12).

In this way, as shown in the following table, from the set of 55 curricular components<sup>9</sup> of the Pedagogy Course at Unilab, we have selected only 5 mandatory ones, as we believe these are the most relevant at this initial stage for raising discussions about anti-racist teaching perspectives. We focus on aspects such as nomenclature, workload, and syllabus.

As we can see, their syllabi and nomenclature are connected to Afro-civilizational values, which, in the African diaspora, contribute to the formation of various cultural elements that permeate Brazilian identity, such as African-rooted religions, capoeira and its manifestations, Afro-Brazilian dance, musicality, traditional foods, etc.

**Table 3:** Mandatory Curricular Components of the Pedagogy Course at Unilab that Emphasize Afro-Civilizational Values in Teacher Training

| Component                                                                                | Workload | Status    |
|------------------------------------------------------------------------------------------|----------|-----------|
| PHILOSOPHY OF ANCESTRY AND EDUCATION                                                     | 60h      | Mandatory |
| CURRICULAR EDUCATIONAL POLICIES AND DECOLONIZATION OF CURRICULA IN INTEGRATION COUNTRIES | 60h      | Mandatory |
| RELIGIOSITIES, ANCESTRY, AND INTOLERANCES AGAINST BLACK CULTURE IN EDUCATION             | 90h      | Mandatory |
|                                                                                          |          |           |

<sup>9</sup> Considering the limitations of this study and the importance of discussing this topic, for everyone's information, the Pedagogical Project Curriculum (UNILAB, 2016) includes all the curricular components, their syllabi, and the texts that underpin this degree program. You can find this information at the following link: [https://unilab.edu.br/wp-content/uploads/2016/01/Projeto-Pedag%C3%B3gico-Curricular-do-Curso-de-Licenciatura-em-Pedagogia-Campi-Liberdade-e-Palmares.pdf?\\_ga=2.126000973.1515249235.1657652372-806150075.1654625849](https://unilab.edu.br/wp-content/uploads/2016/01/Projeto-Pedag%C3%B3gico-Curricular-do-Curso-de-Licenciatura-em-Pedagogia-Campi-Liberdade-e-Palmares.pdf?_ga=2.126000973.1515249235.1657652372-806150075.1654625849). Accessed on: June 13, 2022..

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|                                                                                                                           |     |           |
|---------------------------------------------------------------------------------------------------------------------------|-----|-----------|
| EDUCATION AND BLACK LITERATURE: PEDAGOGICAL POTENTIALS IN AFRICAN AND AFRO-BRAZILIAN NARRATIVES, MYTHS, FABLES, AND TALES | 60h | Mandatory |
| AFRICAN AND AFRO-BRAZILIAN ART IN EARLY CHILDHOOD EDUCATION AND ELEMENTARY EDUCATION IN THE INTEGRATION COUNTRIES         | 90h | Mandatory |

**Source:** prepared by the authors (2022).

In addition to these components, the others also address, to some extent, the pedagogical formation considering the cultural plurality that encompasses Unilab's project and formative guidelines. For this reason, most of the components include the term "in the countries of integration," as we are a group of seven Portuguese-speaking countries. However, as pointed out by Quijila et al. (2021), the curriculum shaped by the Brazilian educational legislation still does not fully address the complexity of African knowledge and wisdom. This does not mean that specific approaches do not exist; they are just not sufficiently significant from the perspective of the university's institutional proposal when analyzing the curriculum matrix of the course.

These components, certainly, form part of the initial formation trajectory of students, which impacts the professional identity of future educators. It is important to recall that the course curriculum is implemented from the perspective of Afrocentricity (Asante, 2009; Nascimento, 2009); that is, African and Afro-Brazilian content is not only explored in one or another component. In the case of Unilab's Pedagogy program, this epistemological foundation permeates the entire curriculum, from the first semester to the final stage of the Supervised Internships, emphasizing the handling and valuing of education for ethnic-racial relations in the pedagogical practices developed by interns, as highlighted by Lima (2019).

Based on the personal narrative and the learnings from the process in "Philosophy of Ancestry and Education," essential concepts for understanding the African worldview are addressed, which differ in various aspects from Western philosophy. The notions of body, myth, rite, time, and ancestry are highlighted in the proposed theoretical discussions. They also encompass the importance of community relations, with the land and all its elements, both visible and invisible, being the matrices that sustain humanity and affect the ongoing civilizational project. In this context, the debate deepens regarding the need to promote the decolonization of minds and bodies, questioning the diversity of cultures, genders, ethnic-racial belonging, and classes. All of this is the task of education: to raise critical and creative reflections.

In this complexity, it is necessary to highlight that in the book “The Spirit of Intimacy: Ancient African Teachings on Ways of Relating,” Somé (2007) teaches about the life of the Dagara people from a non-Western tradition perspective, presenting alternative perceptions of community, family, economy, and politics. This encompasses aspects of the African worldview, allowing us to see that the so-called Western civilizational project still has much to learn from this way of perceiving the world and preserving nature, which is being consumed day by day by rampant capitalism. In light of other worldviews, it is important to highlight a significant passage from the book:

In West Africa, children who have moved to the cities are already distant from the daily life connected to the spirit. This happens because they live far from the village. When they go to school, they do not learn about the spirit or work on their connection with it. They do not learn about their traditions. They go to schools to learn things that are not based on the spirit and to forget the traditional way of life (SOMÉ, 2007, p. 31).

As we can see, valuing these ancestral elements is fundamental for perceiving an education that respects the past, nature, tradition, and even notions of ancestry and self-recognition as individuals with a history, memory, and place. Indeed, the Pedagogy Course at Unilab carries out a remarkably unique and powerful work in teacher training.

In this sense, considering educational policy and its implications for teacher training and the organization of education from the perspective of Afrocentric teacher education means identifying gaps in current legislation and norms that ensure racial equality policies, attempting to find ways to promote some processes of curricular decolonization at different educational levels.

In a recent study, Freitas and Oliveira (2020), analyzing the performance of students in the Pedagogy course through the Institutional Scholarship Program for Teaching Initiation (PIBID) and Pedagogical Residency (RP), identified that the students:

[...] indicated that their initial training, based on the perspective of Afrocentric education, has contributed to their pedagogical experiences by bringing discussions about African and Afro-Brazilian issues into the school context, thus promoting a broader discussion on crucial themes such as the need to address racism. (FREITAS; OLIVEIRA, 2020, p. 153).

Based on this perception, studies on curriculum theories, culture, and society are viewed from two perspectives: the hegemonic curricular conception that standardizes so-called universal knowledge, deemed essential for education and citizenship, and the critical perspective, which sees the curriculum as an element of power and control. When questioning its structure, we can visualize potential transformations for the decolonization of educational content that shapes children, youth, and adults.



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Through training focused on ethnic-racial relations, for the authors (2020), teachers in professional teacher learning:

[...] while working in decolonizing practices, do not cease to act as teachers. In other words, the knowledge necessary for teaching is present in decolonizing practices. Ultimately, it is clear that curriculum decolonization is both possible and urgent for building a society free from racism that values rather than discriminates. Therefore, teacher education is one of the fundamental tools [...] (FREITAS; OLIVEIRA, 2020, p. 160).

Being a teacher requires specialized knowledge that impacts our pedagogical practices, which are currently being or will be developed in schools or higher education. This training may be oriented towards university teaching and should take into account the various aspects of the cultures that form the social fabric.

Black literature, especially when it addresses the feminine and the religiosity expressed in African and Afro-Brazilian traditions, represents delicate topics in the school context but are emphasized in this initial training path. Recognizing them as potential strengths for the education of children is both relevant and necessary in this course. Both Black aesthetics and religiosity expressed in Candomblé, Umbanda, and other practices are cultural elements often viewed negatively in our racist and prejudiced society. However, when depicted correctly, they reveal valuable elements of our culture. There remains a belief that anything related to Black culture, under the guise of the universal white cultural standard, is subject to exclusion (GONÇALVES; SILVA, 2000).

Thus, drawing on the available Black literature, which is still insufficiently emphasized in teacher training programs, we can recognize the pedagogical potential of various expressions of historical, cultural, and social narratives through elements of African, Afro-Brazilian, and Indigenous cultures. In this process, generally with the support of a self-identified Black teacher, students engage with authors such as bell hooks (1952-2021), Conceição Evaristo (1946), Patricia Hill Collins (1948), and Sueli Carneiro (1950), among others. This is something that not all white teachers may do. These Black female authors offer crucial insights on concepts of love, nuclear and extended family notions, patriarchal relationships, intersectional issues between race, gender, and class, education, and many other topics that permeate their lives as Black women. We believe there is still much to learn from each of them!

Furthermore, considering art from the perspective of African and Afro-Brazilian art, both for Early Childhood Education and the early years of Elementary School, is undeniably a challenging task. The curriculum analysis suggests that the training should address: “The symbolic and spiritual



values, the materials, the myths, the sacred, and the utilitarian-community art in bodies, ceramics, basketry, masks, casting, griot storytelling, dance, music, performance, and street parades” (UNILAB/PPC/PEDAGOGIA, 2016, p. 95). In other words, it breaks away from the art perspective rooted in European colonial matrices, which, for example, places Paris as the center of modern contemporary art production in the world. Through this experience, we validate traditional knowledge, the use of clay, natural pigments made from earth elements, and embrace African practices and dances, capoeira in Brazil, and Indigenous rituals as expressions that are lived experiences in the process of becoming a teacher and are present in our material and immaterial cultural manifestations.

Based on the points discussed, we venture to say that it is not common in universities to have a significant number of Black individuals circulating, especially international students. Another aspect we would like to highlight, based on lived experience, is that during undergraduate studies, the presence of Black faculty members, both Brazilian and African, though still limited, represents the power of learning from instructors who, through their Black lived experiences and subjective identities, offer students alternative understandings of cultural, educational, political, and social phenomena. After all, the body also speaks.

Silenced bodies, when entering the space of power that is the university and the dominant structure of knowledge production, challenge historical silences (ARROYO, 2012). However, despite this, Black bodies, for instance, are not exempt from the violence of racism in its various forms.

In a single classroom, we may find Black bodies (both Brazilian and African), Indigenous, quilombola, white, transgender, and transvestite individuals (with a notably small population at Unilab), all of whom, generally considered peripheral, assert their presence and claim their subjectivities and identity assertions within institutional spaces and the very curriculum of their education.

The relationships established transcend geographical boundaries. Brazil and Unilab become meeting places. The dimension of the African continent often only allows for the approximation of nationalities when on Brazilian soil. For us Brazilians, this contact is almost unimaginable without the international cooperation project of this institution. Coupled with this, we generally experience an educational formation shaped by the colonizer's standard. Although much has changed, textbooks still rarely discuss African and Afro-Brazilian culture and history, as well as Indigenous culture, and when they do, it is often in a highly stereotypical manner.

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In this assertion, such a formation appears weak, as it fails to promote a positive perception of Black identity, particularly when considering the teaching practices based on these discussed principles. Historically, due to the roots of colonization, social exclusion was often the only condition afforded to these individuals.

Unilab, in its scientific productions, has challenged the Eurocentric worldview. Our work, especially in the field of humanities, aims to demonstrate the contrary. We start from a perspective of valuing, recognizing that as a Brazilian society, our historical debt to the Black population remains far from adequately addressed.

Currently, there is a consideration of revising and reformulating the Pedagogical Political Project (PPC) of the course, as we need to align with cultural, economic, political, and social transformations. Therefore, the perspective of Afrocentricity will continue to be the foundational basis of the course, reflecting the identity of both the course and the individuals graduating as educators from this institution professionals with Afro-referenced backgrounds.

In this context, a critical and creative approach has been sought, which allows for reflection on personal narratives and subjectivities, viewing teaching practices as a means to promote curricular decolonization processes. Education should continue to be valued as a practice of freedom (FREIRE, 1967), seeing pedagogy as a formative space for recognizing cultural diversities and implementing pedagogical practices that encompass different worldviews.

We are individuals who participate in social life and, therefore, need to be attentive to the structures that regulate our behaviors, including educational legislations that define our rights and duties. Equipped with knowledge and a critical perspective, we can drive the social transformations we aspire to when we reach decision-making spaces.

Change should not be pursued solely for personal benefit but primarily to improve the spaces we occupy for those who, like us often members of the working class and socially excluded from educational structures can experience less unequal processes. It is crucial to reflect on the issues presented here within the scope of higher education initial training to create a more democratic university for those currently in formation and for future generations.

The question to ask is: What educational project do you want to leave for the world? What proposals can strengthen an initial training and teaching learning project with an antiracist perspective?

## Questions That Remain

We have reached this point aware that coloniality is a determinant of social structures that permeate knowledge production and reflect in teacher education curricula at universities, even those that claim to be different, such as Unilab. The colonial political project, which was meticulously crafted by white cultural hegemony under the idea of universal civility originating from Europe, is still far from being overcome. However, we are finding cracks in historically established social structures. Through struggle and resistance, we are legitimizing other possible epistemologies, such as afrocentricity in education.

The international university project with Portuguese-speaking countries, which we presented, is bold and faces, as discussed, many structural challenges: expansion, consolidation of guidelines for integration and internationalization with Portuguese-speaking countries, sociability between different cultures, among others. On the other hand, Portuguese is not the only dimension that unites us, as we must consider the diverse cultural manifestations, traditions, ancestral knowledge, and religiosity in the diaspora. These are elements that permeate the constitution of Afro-Brazilian identity. This underscores the need to question the role of education in ethnic-racial relations and the appreciation of Black culture in intentional and systematic education, especially with the support of racial equality policies in Brazilian society.

The Pedagogy Program at Unilab, in the analyzed context, has taken a significant step towards addressing Brazil's historical debt with the Black population, whose existence has been continuously denied since the violent process of enslavement. The tentacles of coloniality attempt to justify themselves through the pernicious operation of structural racism, which, as demonstrated, systematically privileges white people across multiple social contexts at the expense of racialized groups.

In light of this, the differentiated curricular proposal, which in theory is antiracist and anticolonial, shows how a formative base can be structured based on Afro-civilizational values. It illustrates which contents can be prioritized in the curriculum and how other Pedagogy programs might follow similar paths to provide a teaching learning experience that, at a minimum, offers elements to consider antiracist pedagogical practices in schools and higher education institutions, embracing cultural diversity.

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Therefore, we consider that learning to teach from an antiracist perspective, within the described context, occurs both inside and outside the classroom. At Unilab, interactions with students from different nationalities, particularly Black students, shape our development as educators. Beyond classroom exchanges, scientific activities, and university extension work, the diverse cultural and ethnic expressions present in this environment serve as an invitation to engage with the realities and cultures of others. Here, the "other" should not be viewed as inferior but as a significant presence. Such learning is not limited to mere interaction; it also emerges from in-depth study of cultural diversity, subjectivity, ethnic-racial relations, Black literature, and other fields. These studies enable us to understand different worldviews and teach us to appreciate cultural differences rather than to discriminate.

Additionally, we highlight the need for research to examine how different bodies and cultures whether African, Afro-Brazilian, or Indigenous assert their silenced knowledge and experiences when they enter initial training spaces. This study should explore how these claims of knowledge challenge and reshape the curriculum, treating it as a contested space where these diverse perspectives seek recognition and integration.

To affirm our perspective and epistemological approach, it is essential to understand better the perspective of those primarily white, heterosexual men who dictate who we are and where we can go. We must not accept the status quo without the possibility of questioning it. Nothing is neutral; there is always an intentionality behind it. Social phenomena, like words, have meaning and are socially constructed by the subjects involved. What has been said has been said, and what remains unsaid must be brought to light. Therefore, we cannot deny our African roots and Afro-Brazilian identity. Valuing our history and culture is a fundamental commitment necessary for Brazilian education. Despite its importance, this issue is still inadequately addressed in teacher training programs, making it crucial for it to be integrated into the curricula of Brazilian undergraduate programs, as exemplified by the Pedagogy course at Unilab.

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