

History Teacher Training from Decolonial Curriculum Practices to Combat Racism at UniProjeção in the Federal District — A Secondary Publication

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Abstract: This article aims to understand the training process of history undergraduates, to see if there are decolonial curricular practices to combat racism at the Centro Universitário e Faculdade Projeção (UniProjeção) in the Federal District, to understand how coloniality has corroborated the exclusion of different epistemologies and the erasure of different cultures, and how this exclusionary process of coloniality interferes in the training of history teachers. In order to combat this practice, we are looking for alternatives that can break these suppressions carried out by Europeans. In this way, we turn to decolonial ideas that aim to break with the logic of coloniality. We can conclude that these practices are poorly developed in the institution, so we proposed active problem-based methodology and music as a didactic resource. As playful educational tools that strengthen the teaching-learning process, they are active agents in the decolonial work of combating racism, and it is essential to train responsible and ethical teachers in the fight against racism and any form of oppression.

Keywords: Coloniality; Decoloniality; Education; Curriculum practices; Racism

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1. Initial considerations

The aim of this article is to analyze and understand the process of training history teachers at the Centro Universitário e Faculdade Projeção (UniProjeção) based on decolonial curricular practices to confront racism. This investigation seeks to understand the importance and influence of decolonial curricular practices to confront racism in the training of history teachers in the Federal District (FD).

Using as a methodology, the theoretical references most commonly used in discussions on the topic are proposed. This article is therefore exploratory and qualitative in nature. Given that, we carried out a data collection on the subject in question and highlighted the concepts that permeate this work. In the theoretical discussion, we used theorists such as Quijano ^[1], Mignolo ^[2,3], Ballestrin ^[4], and Oliveira and Candau ^[5].

The article is divided into three chapters. In the first chapter, we aim to understand historical teacher training in Brazil and the discussion on decoloniality in the field of historiography, understanding and differentiating some concepts such as decoloniality, coloniality, and imperialism. In the second chapter, we sought to understand the training of history teachers at UniProjeção, observe history teacher training at UniProjeção, observe how the institution organizes itself in terms of these issues through the curricular and the Political Pedagogical Project of the History course and its analysis from a decolonial theory, and analyze the Pedagogical Project and decolonial projects to combat racism. Lastly, in the third chapter, we suggest a didactic activity using active methodology, using music for didactic work.

The debate on racism has been growing in recent years, due to various events against the black population, such as police violence, racist offenses, and devaluation of religions, as well as the racial inequality that exists in the country. For these reasons, the debate against racism is put into practice by the history teacher.

Based on decolonial education, the history teacher goes into basic education schools trained to hold decolonial antiracist discussions. History teachers have broad critical and reflective citizens capable of transforming the environment in which they live. For this reason, it is extremely important for this professional to be trained with a decolonial education in higher education to combat racism.

Lastly, we present a proposal for an active problem-based methodology using the following songs as didactic proposals, including “Palmares 1999” and “AmarElo,” so that the teacher can best work on these curricular practices of confronting racism through songs that value black epistemologies and culture.

2. The history of teacher training in Brazil

Over the years, teacher training has undergone different transformations, and each of these has different social, economic, political, and ideological interests because there is no such thing as a neutral education.

It is necessary to analyze teacher training in order to understand how this instruction implies how these future teachers positioned themselves in relation to the problems that are emerging in contemporary times, such as racism.

From this perspective, we can say that the teaching profession in Brazil is entirely associated with the Portuguese colonizers. Teacher training in Brazil is based on the characteristics of Portugal and we need to emphasize that the Portuguese form of education was the catholic church, precisely with the Jesuit order.

The Society of Jesus had one of the objectives of the practice of evangelization and the transmission of religious knowledge, a good example of Jesuit education was the catechesis of the native peoples of Brazil. We know that during this process, there was an attempt to suppress indigenous culture, especially with regard to religious beliefs.

The Society of Jesus emerged in Brazil as an active organization and mentor of early education in the Portuguese colonies. In this sense, since this period, teaching has been understood as a romanticized profession from the perspective that it was a gift, a talent, or that the individual was already born with the propensity to be a teacher, a concept that still pervades today's society.

In the 19th century, the teaching profession began to have more qualified individuals, however, the training of teachers was still lacking in degrees and universities. Primary education in the imperial period, at least for the first 50 years, was terrible.

In the imperial period, secondary education ran along the lines of the Pedro II school, located in the city of Rio de Janeiro, the program was uniform for all the schools that were in the same category in Brazil. Most of the teachers at the Pedro II high school were bachelor's degree graduates in courses that administered similar

apprenticeships, not with specific training.

The contents and subjects in the humanities were taught by bachelors in law or Catholic priests and bishops. Most of the instruction included philosophy and theology. It is important to note that in the imperial period, Brazil was not a secular country, but one dominated by the Catholic religion. Consequently, education linked components of religious history with themes from general and local history.

The lack of degrees aimed at training teachers to teach in secondary schools and high schools only made gradual progress in the middle of the twentieth century. It is worth registering as another component that defines the initial form of teacher training in Brazil, making clear the lack of educational preparation of teachers, with their training being disassociated from the field of learning in which they will exercise their profession.

At a time when there was a shortage of higher education courses focused on teacher training, teachers were practiced in the classroom itself, in an environment where the teacher was the authority in the room and the students owed obedience, so parents taught their children about these issues at home.

When undergraduate teaching degrees began to emerge, the curricular projects aimed at an initial period of specific teaching in the selected area, and later, pedagogical studies and teaching practice, the latter of which could be an internship or residency. This triad became known as 3 + 1. Thus, there are 3 years of theoretical instruction in the chosen discipline and a further year focused on pedagogical training. Upon completion, the students would already be prepared to teach.

In democracy, after the Vargas era, known as the Estado Novo (1937–1945) and before the military dictatorship (1964–1985), Brazil consolidated this model of training teachers 3 + 1.

With the military in power, the curriculum model was redefined. There was a university reform in 1968 and the theory associated with practice was not changed, however, segregation was established in the institutional spaces in universities. Internship practices were transferred to the universities of education and pedagogy, which led to a separation between theory and practice, only contributed negatively, generating a prejudice against pedagogy subjects.

In this sense, they believed that the pedagogical area could contribute nothing to the training of a historian, geographer, and philosopher. If we analyze the historical context, we can see the legacies left by the military period in terms of prejudice towards the degree.

From this point of view, graduating with a degree was just a way of doing one's job, in the case of history, just to be a teacher who transmits historical knowledge without any didactics, authoritarian, the center of the process, who does not value the student's knowledge and considers them to be a blank slate that must be a storehouse of knowledge, and pedagogy would be left in the background after the training.

With Law No. 5.692 ^[6], of August 11, 1971, the subject of history was included in the curriculum from secondary school onwards. However, in primary school, it was replaced by the subjects of Moral and Civic Education, a condition that interfered with the training of history teachers since an abundance of teachers had to be trained. In this way, training took place more quickly because of the need, as a result, the degree courses began to be frowned upon, as the training of these teachers was questioned.

With the end of the civilian-military dictatorship and with the conquests secured after re-democratization, we can bring the 1988 constitution as the beginning of the conquest of various political, civil, and social rights, which in the latter we have education.

As far as education is concerned, the 1988 Federal Constitution ^[7] symbolized a step forward in terms of guaranteeing rights to education and improving the quality of teaching, as well as making the state responsible for guaranteeing adequate education for all Brazilians.

Still for the debate, it is necessary to understand the changes in education since the Law of Directives and

Bases of Education (LDB) was created in 1996^[8], which is responsible for regulating the Brazilian educational system, both public and private, and the National Common Core Curriculum (BNCC) created in 2014 and approved in 2017, which regulates the fundamental general and specific knowledge to be worked on.

The 1996 LDB was implemented to succeed the option that was in force and created in 1971 during the period of the military dictatorship, unlike the one created by the military, the one that was implemented in 1996 was produced from a broad debate by educators in a democratic manner. The first version of the LDB was not approved, as it was seen as too demanding, but the second, designed by Darcy Ribeiro, was approved.

There was disharmony at the time in the formation of the LDB about teacher training, as some believed that all teachers should have a university degree. However, colleges were still not accessible to everyone, so the academic environment was rather elitist. The course was more widespread than pedagogy or degree courses, but this situation was gradually changing.

The BNCC began to be discussed in 2014 and it was approved for teacher training in 2017. The BNCC aims to guide a language that is general for teachers, with the central objective that all the guidelines for undergraduate courses focus on classroom “praxis” and are in line with the BNCC.

Teacher training has therefore begun to be guided by the rules of the BNCC. Teachers have achieved general and specific skills and competencies, pointing out that initial and continuing training must be based on principles: knowledge, practice, and engagement.

From this brief historical overview of teacher training, we can see how many changes were made from the colonial period to the present day, and we can see that education has always been geared towards the interests of certain political groups. In this way, we cannot say that education in Brazil is neutral or impartial, because political, economic, and ideological issues will always hover over educational issues.

3. The discussion of Decolonial Theory in History teacher training

Studies on decoloniality in Brazil are still a fairly recent discussion, as there are still not many Brazilian scholars in this field. However, we will do our utmost to valorize the epistemologies of the discussion on decoloniality in teacher training.

In order to discuss decoloniality, it is important to conceptualize the word and understand the difference between coloniality and colonialism, so that we can differentiate between the terms “decolonial” and “descolonial.” To continue this discussion, we will start by pointing out that both colonialism and coloniality were and are forms of domination.

Colonialism is a form of control over a certain area, this form of domination was used by great powers to exert political, economic, and cultural power over a certain country. The great powers resorted to these procedures to benefit themselves, exploiting the wealth of these countries, and expanding their territories and becoming rich. For example, the relationship between Brazil and Portugal from 1500 to 1815.

When Brazil gained its independence in 1822, the process that took place was called decolonization. The concept of “descolonial” is an opposition to the term colonialism, when colonized countries ceased to be colonies.

Something very close to colonialism was the imperialism of the 19th and 20th centuries, in which European countries justified their domination on the basis of racial theories such as social Darwinism and eugenics. These racial theories are reflected in the construction of the racism we know today. Imperialism affected countries on the African and Asian continents in a more abrupt manner, some of the objectives were the search for cheap labor and raw materials, and the establishment of armies in the controlled countries. Coloniality, on the other

hand, transcends colonialism, referring to modern forms of domination and is related to the colonization of Latin American countries.

According to Mignolo ^[3], it is impossible to work on the subject of coloniality without highlighting modernity, the period that began the process of colonization of the American continent, it was only in the period of modernity did slavery by color emerge, because in ancient times, in the medieval period, the individual became a slave through debt or war. Therefore, with the invention of modernity, the so-called black slavery or modern slavery emerged, which is intrinsically related to colonization, when the African slave trade emerged, that is, in other “historical periods,” slavery had nothing to do with racial issues.

The basic thesis—in the specific universe of discourse as specified—is the following: “modernity” is a complex narrative, whose point of origin was Europe, a narrative which constructs Western civilization by celebrating its achievements while at the same time hiding its darker side, “coloniality.” Coloniality, in other words, is constitutive of modernity, there is no modernity without coloniality. This is why the common expression of “global modernities” implies “global colonialities” in the exact sense that MCP is shared and disputed by many contenders: if there can be no modernity without coloniality, there can also be no global modernities without global colonialities ^[3].

Coloniality is much more perverse than colonialism, since it does not need the physical colonies established in the dominated countries. Domination takes place through new mechanisms and power relations, based on racism, patriarchy, and capitalist exploitation, with these issues happening in a veiled way. Coloniality is the maintenance of colonialism and Eurocentric powers, but using new tools.

In this sense, we can understand that colonialism was a visible form of exploitation, oppression, and segregation. In coloniality, all these forms of domination occur implicitly, hierarchizing and categorizing races, epistemologies, aesthetics, religions, sexuality, genders, discourses, etc., implanted in mentalities and subjectivities.

[...] in the rhetoric of modernity to hide the reorganization of the logic of coloniality: the new forms of control and exploitation of the sector of the world labeled Third World and underdeveloped countries. The racial matrix of power is a mechanism by which not only people but languages and religions, knowledge, and regions of the planet are racialized [...] ^[2].

According to Quijano ^[1], it was in modern times that the white European colonizers began to establish standards and classifications for America and the people who were colonized by them.

Quijano ^[1] points out that when the Europeans colonized America, they began by categorizing and removing the singularities of the people, suppressing the identities of the groups that lived in America before colonization. The author goes on to point out that Europeans categorized America based on racial precepts.

The idea of race, in its modern sense, has no known history before America. Perhaps it originated as a reference to phenotypical differences between conquerors and conquered, but what matters is that from a very early stage, it was constructed as a reference to supposedly differential biological ^[1].

According to Oliveira and Candau ^[5], the concept of decoloniality is an opposition to coloniality. Therefore, the idea of coloniality means the perpetuation of the European system of domination that uses the domination of subjectivities and mentalities as a tool. In this sense, decoloniality aims at extinguishing this system of domination.

In the mid-1990s, the debate on decoloniality began with a group of Latin American thinkers, among whom we can see in **Table 1**.

Table 1. Researchers on decoloniality ^[4]

Integrand	Area	Nationality	Teaching university
Aníbal Quijano	Sociology	Peruvian	National University of San Marcos, Peru
Enrique Dussel	Philosophy	Argentina	National Autonomous University of Mexico
Walter Mignolo	Semiotics	Argentina	Duke University, EUA
Immanuel Wallerstein	Sociology	American	Duke University, EUA
Santiago Castro-Gómez	Philosophy	Colombian	Yale University, EUA
Nelson Maldonado-Torres	Philosophy	Puerto Rican	Pontificia Universidad Javeriana, Colombia
Ramón Grosfoguel	Sociology	Puerto Rican	University of California, Berkeley, EUA
Edgardo Lander	Sociology	Venezuelan	University of California, Berkeley, EUA
Arthuro Escobar	Anthropology	Colombian	University of North Carolina, EUA
Fernando Coronil*	Anthropology	Venezuelan	University of New York, EUA
Catherine Walsh	Linguistics	American	Universidad Andina Simón Bolívar, Ecuador
Boaventura Santos	Law	Portuguese	University of Coimbra, Portugal
Zulma Palermo	Semiotics	Argentina	National University of Salta, Argentina

According to Ballestrin ^[4], these intellectuals are part of the modernity/coloniality (M/C) group. These scholars are proposing a decolonial turn, a term coined by Nelson Maldonado-Torres, whose aim is to be a group of theoretical, political, and epistemological resistance, in other words, the group that goes against the impositions of coloniality.

Based on historiographical reviews and problematizations of the concepts implemented by European colonizers, these intellectuals suggest a decolonial epistemological, theoretical, and political option, so that we can understand and resist the society that has been determined by the maintenance of coloniality in various aspects.

The purpose of decoloniality is to break with the logic of coloniality, overcoming the maintenance of Eurocentric powers over the countries of Latin America. The European countries believed that they were people chosen by God, and were therefore superior. Colonial colonialism ended and coloniality was born out of the rejection, silencing, repression, violence, and invisibilization of black and indigenous epistemologies and the denial of religious beliefs, knowledge production, and the knowledge and culture of non-European people, this process of denying all of the others is characterized as epistemic violence.

For many centuries, the only valid knowledge, customs, and religions were produced by Europeans, while the knowledge of Latin American people was rejected.

The intellectuals of the decolonial turn group denounce Eurocentrism, i.e. the valorization of the politics, economy, and culture of European politics, economy, and culture of European people, as if all the elements produced on the European continent were superior to the rest, and that all other countries not belonging to Europe need interference from European countries. Eurocentrism is intrinsically linked to the coloniality of power, knowledge, and being.

Decoloniality stems from the need to break with these Eurocentric paradigms that come from coloniality. Decoloniality proposes the re-edification of the history of people who have been silenced, excluded, and subalternized by the colonizers, so that these people can narrate their history based on their own experiences and not just on the gaze and conception of the history. In accordance with Santos and Meneses ^[9], it is necessary

to value the epistemologies of the South.

The aim of decoloniality is to profoundly reconstruct being, knowledge, and power, in other words, to give back to Latin American people what was repressed, erased, stolen, denied, and silenced by European colonizers, so that they can value and show that the people of Latin America are producers of knowledge, culture, and epistemology.

In addition, decoloniality wants colonized people to express the marks left by the colonizers, allowing blacks, indigenous people, women, and the poor to reveal the history that the colonizers did not allow to be told.

Decoloniality demands that groups that have been silenced be given a voice and proposes an escape from history. According to Oliveira and Candau ^[5], “decoloniality represents a strategy that goes beyond the transformation of decolonization, in other words, it also involves construction and creation. Its goal is the radical reconstruction of being, power, and knowledge.”

4. History teacher training at Centro Universitário e Faculdade Projeção

The Centro Universitário e Faculdade Projeção (UniProjeção) has a democratic teaching and learning project that strives to be constantly changing so that the teaching and learning process does not take place based on a set methodology. Schools encourage interdisciplinarity, multidisciplinary, and transdisciplinary, as this is very important in order to train students who are prepared, competent, and capable of being more flexible with the pluralities that exist in society and in the school environment, which will be the spaces in which these teachers will act as teachers in the future ^[10].

In addition, these issues are important for training professionals who know how to think, act, and integrate theory and practice, from the simplest to the most profound issues. In general, the aim is that learning is meaningful and expressive for the student.

The Teacher Training School (EPROF) is made up of a group of teachers and managers committed to organizing the entire training process and concentrating on the institution’s administrative, academic, and pedagogical issues. These professionals aim to provide quality training for the future teachers who will graduate from UniProjeção.

According to the History Course Pedagogical Project 2016, the teacher training school assumes responsibility for teaching theory combined with practice, since it is a degree course and is training students for the job market. It also trains these citizens to be active subjects in society and trains teachers based on active action and methodologies for emancipation.

EPROF also aims to be a benchmark institution in teacher training missions, it has values such as training students who are ethical, respectful, committed, and responsible with society and the school community and also for carrying out their work. The training of history teachers requires critical thinking so that in the future they can teach their students to be critical citizens in society ^[10].

Being a teacher, especially of history, goes far beyond mastering the content or being a transmitter of content. The student has to be a stimulator of change so that he or she can provoke the criticality of students to be agents of transformation in society, and this starts in the classroom, with the teacher mediating knowledge.

The teacher is not the holder of knowledge, so a good relationship between student and teacher is necessary. This will make the teaching and learning process more effective and meaningful. In this way, the EPROF group aims to train teachers who foster these demands.

5. The curricular matrix and the Pedagogical Project of the History Course and its analysis based on decolonial theory

To support our dialog about the Curriculum Matrix and the Pedagogical Course Project (PPC) at UniProjeção, we will start with a brief explanation of what each one is and understand the importance of both for undergraduate courses.

The Curriculum Matrix is a document that guides schools and universities in the pedagogical planning of the institutions, in addition, the Curriculum Matrix will determine the curricular components that will be taught in university academies. The Curriculum Matrix is an integral part of the PPC of the teaching centers and is based on the deliberations of the National Education Guidelines and Bases Law (LDBEN), articles 26, 27, 35, and 36, Law No. 9394/96, and the National Education Council (CNE) resolution of January 2, 2012 ^[10].

It is important to note that since the introduction of the Common National Curriculum Base, there has been some restructuring ordered by the Ministry of Education (MEC) in 2018 ^[11]. The Ministry of Education is responsible for the decisions and deliberations in higher education that will guide and assist in the construction of each institution's Curriculum Matrix and, consequently, in the formation of the curricular of each course, which must be structured according to the reality of each institution.

The Curriculum Matrix will provide a basis for choosing the content that will be taught and, also for determining the competencies and skills that the institution wants to be developed in students. The Matrix guides the practices that will be worked on, so that the learning and development objectives are met.

The information needed to structure a Curriculum Matrix must include the areas of knowledge, curricular components, workload, and legal documentation, as well as having a theoretical basis, a history of the subjects that will be taught, the contents that will be learning objectives, competencies and skills, didactic guidelines, and the references that will be used. There is also the diversified part of the curriculum, which integrates the curricular components that enhance teaching practices and, consequently, should comprise the Curriculum Matrix.

The themes for curriculum development and enrichment that should be prepared and developed throughout the school year in the various areas of knowledge should also be part of the curriculum matrix. These contents must be interdisciplinary and contextualized.

The course coordinator is primarily responsible for monitoring, supervising, leading, drafting, and implementing this document, both the course's Curriculum Matrix and the PPC. However, it must do its utmost to build this document on the basis of democratic management and with the participation of the entire school community.

Coordination is fundamental to the proper development of the practice of these documents, as it is the coordinator who is responsible for organizing and distributing workloads, offering subjects, class numbers, and syllabi, in order to form the course curriculum.

The Curriculum Matrix of the History degree course at UniProjeção is made up of 42 subjects: 19 subjects specific to the History course; 14 subjects focused on educational practices; and 7 general subjects for all the institution's courses. The duration of an undergraduate degree in History is four years, with a total of 80 hours of classes, including complementary hours and supervised internship I and II, which have a workload of 200 hours. All these subjects are part of the Curricular Matrix of the history course, which totals 3,800 hours.

The PPC is a document that will guide the construction of undergraduate teaching projects. UniProjeção works with the PPC, supported by official documents from the Presidency of the Republic, the Ministry of Education, the National Education Council, and the Chamber of Higher Education, which guide and govern the proposal for history degree courses.

According to Uniprojeção's PPC ^[10], interdisciplinarity and transversality are very important for students' emancipation and are also fundamental for students to be able to debate and dialog issues that are urgent in society, although the National Curriculum Parameters (PCNs) are not essential, they do provide guidance on cross-curricular issues and are aimed at commitment to diversity. The PCNs offer six themes: cultural plurality, health, sex education, the environment, work, and consumption ^[12].

Cross-cutting themes run throughout the curriculum and are considered to be of relevant interest to the student and usually stem from emerging empirical or theoretical problems. The possibility of adopting cross-cutting themes is explained by the need for there to be important subjects in academic and professional training that are of interest to more than one subject, more than one discipline, or more than one semester, from an interdisciplinary perspective ^[10].

We would like to highlight the subject of Cultural Plurality, which is of the utmost importance in helping to train citizens and should have a focus on all subjects, as this content encompasses African and indigenous cultures. In this way, we no longer focus only on the culture of white European colonizers and highlight the blacks who built and formed the identity of Brazilian society.

We need to praise the efforts and struggles of black movements and representations and leaders in the process of shaping the curriculum and the PCNs. This only occurred due to the re-democratization, where groups were able to dialogue and debate without the censorship of the 1964–1985 military dictatorship.

[...] with the growth of the movement during the process of re-democratization in the 1980s—especially since 1988, the year of the centenary of the abolition of slavery, when hundreds of demonstrations were held by black movement organizations across the country—many leaders were formed, and the mobilizations and political articulations built by the black movement in different spheres (with trade unions, political parties, public institutions, and State bodies at municipal, state, and even federal levels, with representatives in the Legislative Branch, etc.) have made it possible for the black movement to conquer a new “political and social place” ^[12].

In addition, the subject of Afro-Brazilian and Indigenous History and Culture, was authenticated on January 9, 2003 by Law No. 10.639 ^[13], of January 9, 2003, when it became compulsory in all schools in Brazil. The main reason this law was sanctioned was due to the struggles, movements, and political relations of the social movement, which was fundamental in winning various rights for black people in Brazil.

In 2008, Law No. 11.645/2008 was passed ^[14], with which the content of indigenous people was implemented, Law No. 10.639/2003 was amended to Afro-Brazilian and Indigenous History and Cultures that coloniality had silenced and suppressed for years, became law and gained a narrow space in education. Although it is a short space, we can consider it a victory, thus taking it as an incentive to continue the struggle and broaden the horizons.

Amends Law No. 9.394, of December 20, 1996, as amended by Law No. 10.639, of January 9, 2003, to include in the official curriculum of 2003, which establishes the guidelines and foundations of national education, to include the subject of “Afro-Brazilian and Indigenous History and Culture” ^[6].

It is essential that we take the time to contextualize the devaluation of African and Afro-Brazilian culture, highlighting the racial theories of the 19th century. These conjectures were developed by European and North American scientists, and served to build Brazil's history based on the exclusion of black and indigenous peoples. Despite the fact that Brazil has invested in racial theories to depreciate the history of black peoples and to legitimize slavery, these theories developed in Europe had the justifying colonization with the discourse of civilizational superiority.

European countries, for many years, justified that Brazil was an inferior country because of its social

mainly due to miscegenation. Europeans claimed that miscegenation was the cause of Brazil's, so there were many Brazilian scholars who agreed with these ideas, such as Sílvio Romero and Nina Rodrigues, and in opposition to these conceptions, we have Manoel Bonfim, a writer who was disowned and forgotten by history, precisely because he did not agree with the opinions prevailing at the time. Bonfim ^[15] pointed out that the reason Brazil was not developed was due to parasitic elite rulers who did not invest in education, and that education was fundamental for a country to develop.

The Brazilian Historical Geographic Institute (IHGB) had a project to build a national history, which was to write a history with the Brazilian identity. Although it was a brilliant idea to think of Brazilian history in a more methodical way, historiography was intended to write the history of the Brazilian nation. However, the ideas did not depart from the themes of the Portuguese metropolis, but rather from the opposite side, because the Brazilian nation was understood in these writings as a continuation of a civilizing mission established by Portuguese colonization ^[16].

Pointing out that 75% of the funds received by the IHGB came from the Portuguese empire and the intellectuals exalted the Portuguese crown, blacks and indigenous people were excluded from the project because they were not understood as people with a sense of civility and argued this exclusion based on pseudo-scientific racial theories ^[16].

It should be emphasized that this history was written by elitist, white Catholic intellectual men, such as Francisco Adolfo Varnhagem, who for many years was considered the father of Brazilian historiography, as he believed that white men were the bearers of progress.

[...] it is not possible to know the history of Brazil without knowing the history of the people who gave rise to the Brazilian nation. This is an important argument in favor of making the teaching of African history compulsory, based on the fact that it is impossible to understand history correctly without knowledge of the history of African, indigenous, and European people and actors ^[17].

This erasure of black culture in Brazil has led to the perpetuation of racism and the demonization and devaluation of black culture. Today, these marks can be seen in the invisibilization and discrimination that these groups have suffered and are constantly suffering.

Law No. 10.639/03 is an affirmative action policy that proposes reparation and valorization of the history of the African and Afro-Brazilian cultures. The implementation of this law has been complicated because Brazil is a structurally racist country. Law No. 10.639/03 calls for the telling of the story that white European man silenced and denied for years.

6. Analysis of the Pedagogical Course Project and decolonial projects to combat racism

We can consider universities in Brazil to be recent, so we believe that UniProjeção is in the process of development and the history course is very recent. According to UniProjeção's PPC ^[10], the undergraduate degree in history was only authorized at UniProjeção in December 2001 by ordinance 2875, and the course was only recognized in January 2006 by ordinance 315.

We understand that the history degree course is new at UniProjeção and we recognize from the analysis of the PPC that there is still a lot of work to be done, especially on the themes of racism and decoloniality, since there is little research or dissertation on the subject, especially in historiography.

It is important to bear in mind that a course project should always be under constant review ideally, this project should be redone every year, so that teaching does not become plastered and is able to encompass the emerging discussions taking place in society. A democratic discussion is therefore necessary in order to

understand the needs of society and implement them in the PPC.

With the intention of discussing “racism” in the subject of Afro-Brazilian and Indigenous History and Culture, it is required in the competence of the subject that students, at the end of the course, know how to recognize the importance and the historical and cultural contributions of African and indigenous people to the formation of Brazil, in order to combating all forms of discrimination.

Skills: Recognizing the roots (indigenous and African) of the historical, social, and cultural formation of Brazil, with a view to combating any form of prejudice and/or discrimination, based on the curricular practice of the Ethnic-Racial Relations Education modality ^[10].

In the basic bibliographical reviews of UniProjeção’s History PPC ^[10], there is only one on antiracist practice in education, and that is by Eliane Cavalleiro in her book *Racism and Antiracism in Education: Rethinking Our School* from 2001. In this sense, it can be seen that the only action aimed at antiracist action is based on the compulsory nature of Law No. 10.639/03 and the subject of Afro-Brazilian and Indigenous History and Culture.

Although the analysis of UniProjeção’s History PPC shows that the projection group and the school of teachers value respect, diversity, pluralities, and differences, preaching religious tolerance, ethnic and racial equality and tolerance, and participating in the racial quota policy based on Law No. 12.711 ^[18], of August 29, 2012. With this proposal as a goal and a primary value, in practice, they still leave a number of unresolved issues when it comes to tackling racism.

Obviously, we need to highlight the individual efforts of UniProjeção’s undergraduate history teachers, who encourage the fight for an antiracist society and work hard to train ethical and qualified teachers to combat racism, especially in the classroom, as this will be the working environment of these future professionals.

Knowing that the subject of decoloniality is still quite recent, especially in history, there are still studies on this subject. A reflection of this is the lack of bibliographies related to decolonial issues, which leads to a delay in information and actions in history undergraduate courses to break down the barriers of coloniality.

There is an urgent need to include literature that breaks away from the colonial model imposed by positivist historiography of the civilizing and superior white man, in order to decolonize knowledge and learn new experiences, representations and perspectives.

Decolonial education values other epistemologies, other knowledges, different historical subjects, new experiences and no longer puts the colonial perspective first, the colonizer in relation to the colonized and stop telling only the story that was imposed by the civilizing white Christian man, because history has to be heterogeneous, emphasizing that black people, women and indigenous people were and are part of Brazil’s formation and history.

History cannot be silenced in the face of these erasures, which are spearheaded by structural racism. It is essential to have these discussions and not just debate, but to fight racism in practice, and this confrontation begins in the training of history teachers with decolonial curricular practices to combat racism.

7. Didactic activities proposed to work on decolonization in the History course

Lastly, we present a pedagogical proposal so that teachers can work in the best way possible on these decolonial curricular practices of confronting racism in the classroom, using two songs that propose reflections on racial issues and the theme of decoloniality. It is essential that the two songs are worked on in an articulated way so that one integrates the other.

Music is an important pedagogical material to help in the teaching-learning process. Songs in the classroom

stimulate, encourage, and arouse students' interest in the content being taught, because teaching becomes more enjoyable, pleasurable and fun. In the field of history, music corroborates in the critical sense, interpretations, writing, creativity, and reasoning, as well as enhancing culture.

When used in the classroom as a teaching resource, the analysis of the lyrics of popular songs that deal with scientific themes does not seem to be a limiting factor in helping the teaching-learning process. On the contrary, it is a strategy that motivates young people and can be used in an interdisciplinary way ^[19].

The songs we are going to analyze invoke students to reflect on how historiography discusses Afro-Brazilian culture, and consequently about racism. We will start with the song "Palmares 1999" by Natiruts, whose composer and performer is Alexandre Carlo, a black man from Brasília with life experience, as he has lived through several cases of overt and veiled racism, which puts him in a place to talk about the subject.

The song "Palmares 1999" highlights the erasure and silencing of Afro-Brazilian and African culture and knowledge. It also shows how Europeans have praised their own history, claiming to be people civilizers and excluding other people. In the lyrics of the song, it is possible to analyze the issue of religious racism and structural racism.

But you wrote the books
Who knows if Palmares surrendered?
Who guarantees that you killed Zumbi?
Persecuted without rights or schools
How could they record their glories?
Our memory was told by you
And is judged as true as the law itself
That's why we're recorded in all of history
A mere fraction of our victories
That's why we don't have soup on our spoon
And we have little angels to tell us that candomblé is the bad side
But energy comes from the heart
And the soul doesn't give in
Energy comes from the heart
The influence of good men has let us all see
That total omission or not
Leaves your values far behind
So despise the Zulu flower
Dreaming of being "pop" in the south zone
Please don't take it that way
Find your worth or you'll be finished
That's why you run around the world without ever finding yourself
You look for the ways of the past in the mirror, but you don't see
That even though you created the agogô beat
You're left out of the Salvador carnival strings ^[20]

We can also provoke a discussion on decoloniality based on the song "AmarElo" by singer-songwriter Emicida. The song features Majur and Pablo Vittar, artists who bring representation of citizens who have suffered and are suffering from prejudice, racism, homophobia, and transphobia. A union of these three musicians demonstrates the diversity and plurality of the Brazilian people.

In the stanza requested for analysis, the singers ask that minorities be allowed to express themselves, let the groups that were silenced and erased from history by the colonizers tell their narrative.

Let me speak, not my scars
They're supporting actors, no, rather, extras
That shouldn't even be here
Let me speak, not my scars
So much pain steals our voice, do you know what's left of us?
Targets walking around
Let me speak, not my scars
If this is about living, to reduce me to survival
Is to steal some of the good I've experienced
Finally, allow me to speak, not my scars
To think that these ailments define me is the worst crime of all
It's giving the trophy to our tormentor and making us disappear^[21]

Analyzing this stanza, we could enter into a deeper debate and express the issue of intersectionality, because it allows us to understand how the system of oppression works by class, gender, sexuality, color, and sexual orientation. It was therefore satisfying to see and hear the voice of these three artists encouraging people to stand up against any kind of oppression and asking people not to silence the voices that have been suppressed for years.

In order to discuss and work on these two songs, we propose the application of the active methodology, where students will be asked to form pairs and each pair will have a song. The student who has the "Palmares 1999" should do an analysis of the song and present it to their peers, trying to find in the song a relationship with racism and the erasure of black culture and epistemology, while the other student in the pair must find in the song "AmarElo" a way of confronting racism through a decolonial action.

The students presented their work and the debate was open to the whole class, so that their positions could be exposed. The teacher mediated the discussion, as the teacher should be the mediator and not the center of the teaching-learning process.

In this sense, the aim is to carry out a project using active problem-based methodology (ABP), providing effective learning and leading students to learn in practice, so that they are not just mere recipients of knowledge, but active subjects in the teaching-learning process. An education that limits the student has the characteristic of coloniality.

As Freire^[22] argues, education needs to enable emancipation, but it will only achieve freedom by discarding banking education. Freire^[22] developed the concepts of liberating pedagogy and banking education, with the aim of forming critical, autonomous, and reflective citizens in society, not only in basic education but also in higher education.

The proposed application of the active problem-based learning methodology project is to be applied with students in the sixth year of the history degree course, in the subject of Brazilian historiography, which can be carried out in an interdisciplinary way with the subject of Afro-Brazilian and Indigenous History and Culture. These two subjects have a workload of 80 hours each, equivalent to 20 meetings in the semester and 4 hours each meeting, with the class having 20 students.

The evaluation will be carried out by the two teachers responsible for the "Afro-Brazilian and Indigenous Culture" and "Brazilian Historiography" subjects, the projects that meet with the approval of the students will be selected and taken to the workshop proposed by the institution. The solution of the problem will be presented

by the students to the responsible teachers of the disciplines, who will be the project's evaluators.

The problem-based learning (PBL) project will be carried out in four instances (**Figure 1**):

- (1) Classroom discussion with the sixth-year history degree course groups enrolled in the subjects “Brazilian Historiography” and “Afro-Brazilian and Indigenous Culture.”
- (2) The groups should continue and develop the project in a hybrid way, with one week at the University Center and the other week in their homes.
- (3) Presentation to course leaders and students in the class.
- (4) The selected groups must present their problem-solving project at the UniProjeção workshop.

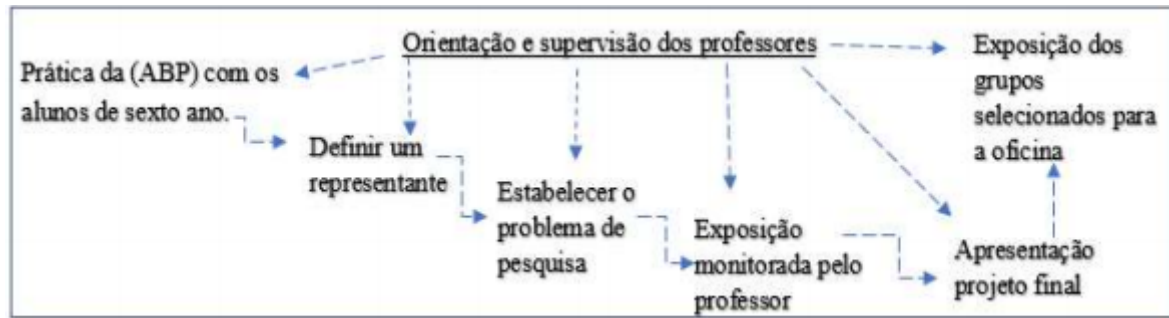


Figure 1. Application of problem-based methodologies

The organization of the applicability of the problem-based learning project will take place as follows:

- (1) Separating the class into groups of 4.
- (2) Defining a person in charge who will lead the progress of the tasks and carry out a written self-assessment during the week.
- (3) Establishing the research problem.
- (4) Preparation and supervision by the teachers responsible for the subjects.
- (5) Presentation of the final project.
- (6) Exhibition of the groups selected for the UniProjeção workshop.

8. Final considerations

The article on the training of history teachers based on decolonial curricular practices of racism at UniProjeção in the Federal District aimed to identify the decolonial curricular practices of racism developed in the history degree course at UniProjeção. However, it was identified that there is no work with the decolonial perspective of combating racism at the institution.

We note that decolonial studies are rarely produced by historians, since decolonial theories are recent. Therefore, in historiography, bibliographies on the subject are hardly found, and for this reason, the theme proposed in this article is significant for history degrees and historiography.

Producing an article whose theme focuses on two important concepts, racism being an emerging subject for discussion and decoloniality as something few discussed, this study can contribute to the antiracist education of students so that they are citizens who collaborate in the construction of a society attentive to social issues, in addition to corroborating the training of students when they are teaching in basic education, so that they can hold decolonial antiracist discussions.

Proposing this work using music as a teaching resource and the active problem-based methodology, makes

students learn to put into practice what they have been taught in a playful and enjoyable way.

Decolonial theories propose that different cultures and epistemologies be valued, so that by carrying out a project that brings together different musical styles, recognizing other people, and suggesting that the students work in groups, strengthens their sense of otherness, and this is what we aim to achieve with this work.

Disclosure statement

The authors declare no conflict of interest.

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