




Presentation of the Dossier "History teaching: ethnicity and racial relations"

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The dossier titled “History Teaching: Ethnicity and Racial Relations” presents a collection of texts that problematize pedagogical practices fostered by Laws 10,639/2003 and 11,645/2008. The teaching of African and Afro-Brazilian history and culture, as well as indigenous history, had already been established by Article 26 A of the Guidelines and Bases of National Education Law of 1996 (LDB). Despite being a country rich in indigenous, African, and Afro-indigenous heritage, Brazil still grapples with the issues generated by Eurocentrism, racism, and colonial mentality. These laws have guided the study of Afro-Brazilian and indigenous history and culture in classrooms throughout the country, as well as influenced the curricula of history courses. Research conducted prior to these legislations indicated that many courses, with a Eurocentric foundation, “did not offer future teachers curriculum components related to African and indigenous history” (Guimarães, 2022, p. 10).

In other words, we believe it is time to make substantial political changes in choosing the subjects of historical narratives, highlighting the contributions of African peoples and their diasporas, as well as the contributions of indigenous peoples to general history. How can we address the major social issues of the contemporary world without understanding the history of Africa and Asia? On the other hand, we also believe in the political action of teachers, who should further dedicate themselves to mapping and creating anti-racist educational practices rather than just denouncing racism and asserting the lack of teaching materials. Thus, our intention to discuss anti-racist pedagogical practices remains necessary and urgent in a country deeply marked by social inequalities and upholding the myth of Brazilian racial democracy.

From this standpoint, we advocate for the presentation of research and pedagogical practices carried out by teachers and researchers from Basic Education to Higher Education, based on proactive practices present in both education and society. We faced difficulties in gathering a broader set of articles that problematize these issues, as we find ourselves greatly affected by the context of Covid-19 and exhausted from the numerous demands as teachers and researchers, whether in Basic Education or Higher Education. Moving forward, we understand that in this context of setbacks in public policies for education at all levels in Brazil, it is necessary and urgent to continue investing in teacher training courses for Ethnic-Racial Relations Education, whether in

stricto sensu or *lato sensu* mode, in dialogue with the local, regional, and national cultural experts.

With this in mind, we believe that the University should not close itself off to dialogue with masters of traditional peoples, often referred to as indigenous, *quilombolas*, *pajés* (shamans), religious leaders, *babalorixás*, *ialorixás*, artisans, fishermen, and shellfish gatherers. We recall that the Brazilian Association of Black Researchers (ABPN), through the centers for Afro-Brazilian studies (NEAB-CONNEABS) and their related nuclei, has been promoting training courses for the Teaching of African and Afro-Indigenous History in almost every corner of Brazil. In the recent past, we have had the UNIAFRO Call for Proposals (Affirmative Action Policy in Higher Education), which supported us in offering training courses for Basic Education teachers. From the experiences of specializations and extension courses, centered on teaching for Ethnic-Racial Relations Education, graduate programs with this approach were created. Professors who are part of the Association of Black Researchers also belong to other research associations, such as Anped (National Association of Graduate Education and Teaching), Anpocs (National Association of Graduate Studies and Research in Social Sciences), Anpuh (National Association of University History Professors). From 1996 onwards, Anped, for example, has seen the presence of Black and non-Black intellectuals concerned with ethnic-racial epistemological foundations.

In the featured dossier, we have four articles. The first one is titled “A Racialized and Gendered Reading of Maria Lídia Magliani’s Art.” In this article, historian Maria Aparecida de Oliveira Lopes analyzes some works and the trajectory of the artist Maria Lídia Magliani, a Brazilian Black artist born in Rio Grande do Sul. The article explores Magliani’s legacy and provides an overview of the forces that influenced the Brazilian art scene during the tumultuous 1960s, 70s, 80s, and 90s of the 20th century. This article allows us to ponder how the intersection of gender and race is being studied in the history of art. The issue of the training process for Black female artists based on what the Brazilian public education system offers is another important aspect for educational reflection highlighted in the text.

The second article, titled “Intersectionality as Content in Historical Education”, by historian André Luiz da Silva Cazula, discusses an approach to intercultural practices in history teaching and problematizes the State Curriculum Guidelines of the State of Paraná from 2008, as well as the Paraná State Curricular Reference for the New High School, from 2021. In other words, the article presents a foundation of theoretical and

methodological assumptions based on Historical Education.

The third text, titled “Creating African Unity Through History: The Question of the Origin of the Ancient Egyptians in Cheikh Anta Diop's Pan-Africanist Historiography”, is by researcher Luciana Dias. In this article, the author presents a set of cultural factors that have been shared by African civilizations from antiquity to the present day. Among the sources analyzed by Dias, the focus is on the “Origin of Negro Civilizations”, a text presented by Diop in a 1974 Unesco Colloquium, and “Negro Nations and Culture”, a book published in 1955.

Lastly, the fourth article, titled “Teaching the History of Afro-Brazilian and Indigenous Culture in Public Schools in the Municipality of Palmeira dos Índios – AL”, is the result of a portion of Dehon Cavalcante's master's dissertation presented to PPGH/UFAL. In this article, Cavalcante analyzes the teaching of the history of Afro-Brazilian and Indigenous culture in regular public schools in the state of Alagoas, specifically focusing on some pedagogical practices of teachers in the municipality of Palmeira dos Índios. Ultimately, the text aims to broaden the discussion and stimulate debates about the importance of ethnic-racial knowledge in the state of Alagoas for a teaching practice aligned with the social issues of our time, reaffirming the role of public schools in the construction of scientific knowledge and in the pursuit of human liberation, in the Freirean sense of the term.

Enjoy your reading!

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