




Intersectionality as a content of historical education

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Is it necessary to incorporate studies on intersectionality into the teaching and learning process? Which curriculum subjects are capable of addressing this content? Can the high school History discipline promote the themes and rationalities provided by intersectionality for guidance in everyday practical life? Collins and Bilge (2021) argue that critical education aligns with the critical investigation and praxis of intersectionality. According to the authors, contemporary expressions of intersectionality and critical education have not only emerged within the same set of social relations but have also influenced each other. They emphasize the classic work “Pedagogy of the Oppressed”:

Paulo Freire rejects analyses of power relations based solely on class, advocating for a more robust and power-laden language of the ‘oppressed’. The oppressed, as defined by Paulo Freire in 20th-century Brazil, are analogous to those of today: the homeless, landless individuals, women, the poor, Black individuals, sexual minorities, indigenous people, undocumented immigrants, individuals in incarceration, religious minorities, youth, and individuals with disabilities. Paulo Freire’s use of the terms ‘oppression’ and ‘oppressed’ evokes intersecting inequalities of class, race, ethnicity, age, religion, and citizenship. Through this choice of words, he links the needs of oppressed individuals to calls for social justice (Collins; Bilge, 2021, p. 212).

In a panoramic view, we identify common objectives presented by thinkers concerning autonomous critical consciousness for intervention in the world. Paulo Freire, when addressing the relationship between humans and reality, speaks of the need for a constant critical attitude, “...the only way in which man will fulfill his natural vocation to integrate himself, overcoming the attitude of mere adjustment or accommodation” (Freire, 2018, p. 61).

The historian Jörn Rüsen presents a curriculum framework that moves history education from addressing practical life’s deficiencies, through specialized science with various interpretative perspectives, methods, and forms, and returns as temporal guidance in practical life, with historical knowledge providing complexity and greater refinement to individual historical consciousness (Rüsen, 2010a).

The specificity of historical thinking lies in its temporal dimension. Everyone possesses historical consciousness. Rüsen distinguishes four types of historical consciousness: traditional (acceptance of traditions as stabilizing guidelines for practical life), exemplary (temporal experiences as general rules), critical (the capacity to deny the personal and social identity of the asserted historical model), and genetic (temporal

orientation of one's own practical life through the productive use of the asymmetry between past experience and future expectation) (Rüsen, 2010b).

The process of education through historical learning should provide a genetic historical consciousness, integrating three dimensions: past (experience), present (interpretation), and future (orientation) (Rüsen, 2010c). According to Professor Tânia Braga Garcia, adopting the concept of historical consciousness, as conceived by Rüsen, as an articulating category for analyzing the results of historical learning, allowed for “an alignment with the ideas developed by the Brazilian educator Paulo Freire, especially regarding the transition from naive consciousness to critical consciousness” (Garcia, 2008, p. 130).

The references to Paulo Freire indicate points of convergence between intersectionality and Historical Education. From the perspective of incorporating intersectionality as school content in Historical Education, this article is divided into three parts. The first part discusses intersectionality and interculturality. The second part focuses on Historical Education and interculturality. Finally, the third part problematizes official history curricula, particularly the Paranaense Curriculum Framework for High School (2021), and presents legitimate possibilities for intersectional content in History Education.

Intersectionality and Interculturality

The history of intersectionality cannot be precisely organized into periods or geographical points. The 1960s to the early 1980s was a period of social activism in the United States that catalyzed the key ideas of intersectionality, such as colonialism, racism, sexism, militarism, and capitalist exploitation, in a context where women of color created autonomous movements. Collins and Bilge (2021) disagree with the view that intersectionality began with the coining of the term in Kimberlé Crenshaw's article published in 1991. The movements of the 1960s and 1970s were crucial in developing the central ideas of intersectionality, with expressions from African-American women in political pamphlets, poetry, essays, periodicals, anthologies, and the arts.

Among other works, the authors mention Toni Cade's anthology “The Black Woman”, which addresses oppressions of race, class, and gender; Frances Beal's essay “Double Jeopardy: To Be Black and Female”, with a dual critique of patriarchy and racism, without excluding capitalism; and the “Black Feminist Statement”, written in

1977 by the Combahee River Collective (CRC), which focuses on the intertwining systemic oppressions of racism, patriarchy, and capitalism. Despite the “coining” and institutionalization of the term “intersectionality” occurring in the 1990s, one must not forget the writings and activities of many individuals that preceded Crenshaw (Collins; Bilge, 2021).

Kimberlé Crenshaw coined the term “intersectionality”, stating, “(...) intersectionality is a conceptualization of the problem that seeks to capture the structural and dynamic consequences of the interaction between two or more axes of subordination” (Crenshaw, 2002, p. 177). As a law professor, Crenshaw argued for intersectionality within the legal context. In one of her writings, she observes: “All the facts that traditionally make juries believe victims do not work when it comes to African American women. This is a product of an intersection” (Crenshaw, 2004, p. 13).

Perhaps the most discussed intersection is the double one, which identifies racial and gender discrimination operating together, positioning intersectionality as a bridge to incorporate racial issues into gender and human rights debates and include gender issues in discussions of race and human rights. Intersectionality addresses differences within differences. There are instances of racism specifically related to gender. These are not distinct discriminations but rather overlapping ones (Crenshaw, 2004). It is essential to acknowledge, multiply, and even quadruple the qualification of intersectional prejudice.

Improving the identification of what happens when various forms of discrimination combine is crucial. Using an analogy with streets, the intersecting axes would be the deep grooves created by policies and practices over time. “Intersectionality offers an opportunity to make all our policies and practices effectively inclusive and productive”, as stated by Crenshaw (2004, p. 16).

In a new direction within black feminism, Kimberlé Crenshaw introduced the concept of intersectional discrimination, where biases have a stronger impact on Black and Brown women. “Apart from feminisms, intersectional discrimination is systemic in Brazil and unacceptably affects pedagogical practices”, as pointed out by Rauen (2020, p. 286). This leads society to reproduce cultures of violence. “It is a sociopolitical process with cognitive and psychosocial ramifications as if those socialized in white patriarchy needed to awaken from a deep slumber”, as further emphasized by Rauen (2020, p. 287).

Collins and Bilge (2021) highlight three distinct cases to illustrate the different uses of intersectionality as an analytical tool: the FIFA World Cup, the movement of Black women in Brazil, and the growing recognition of economic inequality as a global

social issue. In the latter case, the use of intersectionality as an analytical tool reshapes the way we think about employment, income, and wealth, as it prompts reflection on wealth disparity. Wealth disparity is simultaneously related to gender and race. Intersectional analyses propose a more sophisticated map of social inequality that goes beyond just class, which is a fundamental category for explaining economic inequality, but also reveals how race, gender, sexuality, age, and other factors intersect to produce economic inequalities.

The use of intersectionality further reveals how differential public policies of nation-states contribute to either reducing or exacerbating the growing global inequality. The way intersectional analysis sheds light on the differential effects of public policies in the production of economic inequality is by offering spaces for alternative analyses of phenomena that do not derive from the worldviews of academic elites or public functionalism. Instead, it demonstrates how Black people, women, the poor, LGBT individuals, and ethnic and religious minorities never fully enjoy the benefits of full citizenship (Collins; Bilge, 2021).

Intersectionality can take on various forms, and both research and praxis are central to its use as an analytical tool. Bringing these two organizational principles together reveals a synergy. The authors begin to use the term “intersectionality” as an abbreviation of this synergy, which lies in intersectionality as an analytical tool: it seeks to understand the lives, experiences, and struggles of people deprived of their rights, connects theory to practice, and can aid in empowering communities and individuals (Collins; Bilge, 2021).

In Brazil, Vera Candau analyzes the relationships between schools and intercultural practices and sees ongoing professional development as necessary in this process, with a focus on multiple identities.

The recognition of the significance of culture in social interactions is a commendable pedagogical goal. Developing ‘literacy’ to understand intercultural situations and the power differences they entail can facilitate education for critical consciousness (Collins; Bilge, 2021, p. 237).

The incorporation of an intercultural perspective into everyday school life is essential. Candau considers it fundamental to “reinvent the school”, as she does not believe in uniform curricula and emphasizes that there are alternative ways to practice the teaching profession.

We believe in the potential of educators to build collective and plural educational proposals. It is time to innovate, dare to conduct pedagogical experiments based on ‘alternative’ educational paradigms, and mobilize educational communities to construct politically and pedagogically relevant projects for each context. In this regard, the intercultural perspective can offer especially meaningful contributions (Candau, 2016, p. 807).

Three statements are central to the perspective of delving deeper into the theme of interculturality in educational contexts. The first concerns the relationship between cultural differences and human rights, addressing issues of justice, overcoming inequalities, and democratizing opportunities. The second relates to the relationship between multiculturalism and interculturality, proposing an open and interactive multiculturalism that emphasizes interculturality. The third point pertains to school education and the “formats” of schooling (Candau, 2016).

Candau adopts the perspective of critical interculturality, which: promotes deliberate interrelation among different individuals and sociocultural groups; conceives culture as a continuous process of construction, destabilization, and reconstruction; understands that cultural hybridization processes are intense and contribute to the development of open identities; assumes that cultures are neither pure nor static; recognizes the power mechanisms that permeate cultural relations, characterized by prejudice and discrimination against certain social groups; and links issues of difference and inequality (Candau, 2016).

Based on the view of critical interculturality, Candau presents a concept of intercultural education:

Intercultural Education begins with the assertion that difference is a source of richness. It promotes systematic processes of dialogue among diverse individuals - both individually and collectively - knowledge, and practices with the perspective of affirming justice - social, economic, cognitive, and cultural - as well as the construction of egalitarian relations among sociocultural groups and the democratization of society. This is achieved through policies that articulate rights of both equality and difference (Candau, 2014 *apud* Candau, 2016, p. 809).

The author recognizes that incorporating an intercultural perspective into practices is not a simple task. Educators are under pressure due to working conditions, and schools often appear to be deeply entrenched in their ways. However, it is essential to work on changing one’s perspective to develop a different view of everyday school life. Overcoming “cultural colorblindness”, which promotes the monocultural nature of school culture, is necessary. “Cultural colorblindness” tends to not recognize ethnic, gender, and sexual differences from various regional and community backgrounds, or it fails to

highlight them in the classroom for various reasons (Candau, 2016, p. 816). We cannot live with multiculturalism daily and silence it.

Having the ‘rainbow of cultures’ in educational practices entails a process of deconstructing naturalized and ingrained practices in teaching work to become educators capable of creating new ways to position ourselves and intervene in the daily life of our schools and classrooms (Candau, 2016, p. 817-818).

“It is not about denying common elements that permeate the educational system but rather thinking of participatory strategies for their construction while also recognizing and valuing cultural differences as a common principle” (Candau, 2016, p. 818). A fundamental pedagogical characteristic of education for critical consciousness is the centrality of dialogue among differences in experience and power to create knowledge. “The dialogical didactics of critical education provide a useful path for intersectionality to navigate through differences” (Collins; Bilge, 2021, p. 220). This process requires a more participatory and democratic methodology. Intersectionality entails that differences are negotiated in a relational process.

When diversity policies become visible, they create potential alliances among young people who view the world not only through the explanations inherited from their families and formal school curriculum but also through the interconnectedness of their heterogeneous experiences (Collins; Bilge, 2021, p. 240).

Critical education and interculturality are essential for the development of intersectional content in schools. Let’s now explore how these issues can be integrated into the History curriculum.

Historical Education and Interculturality

Historical Education is a research field consolidating itself in research lines of postgraduate courses, experiences, publications, and events. It has its roots in the 1960s, a period in which a curriculum restructuring occurred in the United Kingdom, during which research in History teaching included the experiences of teachers who sought to establish a dialogue between the science of History and the practical demands of its teaching. Historical Education is grounded in the field of History, rather than in Education, Pedagogy, or Psychology. The theoretical and methodological foundation lies in the epistemology of History, the methodology of Social Sciences Research, and

Historiography. It starts from the assumption that there is a unique cognition in History (Schmidt; Urban, 2018).

The tradition of dialogue between the science of History and its teaching practice includes important ideas in two dimensions. On one hand, there is an emphasis on the development and cultivation of historical thinking, and understanding historical learning as a tool for social change, which necessitates working with specific cognitive competencies such as evidence, narrative, and empathy. On the other hand, it involves the acquisition of specific historical content (Schmidt; Urban, 2018).

Research in Historical Education encompasses a set of focuses that can be summarized into three core areas: (a) analyses of second-order ideas, which involve issues related to historical reasoning and logic; (b) analyses related to substantive ideas, encompassing general notions such as revolution, immigration, and various specific notions concerning particular contexts in space and time, such as national, regional, and local histories, for example; (c) reflections on the use of historical knowledge, its significance, and its role in everyday life, citizenship, and justice (Germinari, 2011).

An important project for Historical Education took place in the 1980s in England, coordinated by Peter Lee, Rosalyn Ashby, and Alary Dickinson, known as “Concepts of History and Teaching Approaches – CHATA”. “The project investigated the influence of teaching methods on understandings of the past, anchored in the idea that learning History meant learning to think about the past historically” (Schmidt; Urban, 2018, p. 10). Lee’s research on the relationships between substantive concepts and second-order ideas laid the foundation for the development of the category of historical literacy, aimed at fostering a more complex historical consciousness.

In this perspective, progress in historical learning involves reflecting on how to combine historical understanding (second-order concepts) with substantive knowledge of the past. To make this relationship happen, according to Lee (2006), an applicable notion of historical literacy is necessary. This concept refers to the set of skills for interpreting and understanding the past that enables one to read the world historically. In this sense, historical competence involves grasping epistemological elements of historical knowledge (Germinari, 2011, p. 59).

According to Peter Lee, a primary requirement of historical literacy is for students to understand what History is, as a “commitment to inquiry”, with its own marks of identification, characteristic ideas organized, and a specialized vocabulary of expressions with meaning. “Historical considerations are constructions and not copies of the past” (Lee, 2006, p. 140). There can be various interpretations of substantive content. It is considered that having an advanced historical consciousness implies acquiring a certain

sense of what History is as an academic discipline, mastering historiographical skills, constructing a consistent narrative of the human condition, and reflecting in line with the mental framework that each person dynamically forms (Barca, 2007).

Also in the 1980s, in Germany, historians like Jörn Rüsen and Klaus Bergmann initiated reflections on History Didactics, adding to the studies on teaching and learning practices elements dedicated to the theoretical understanding of the processes and functions of historical consciousness (Schmidt; Urban, 2018). Geysso Germinari clarifies that research on young people's historical consciousness originated in Germany in the context of the unification of the German Democratic Republic (GDR) and the Federal Republic of Germany (FRG). Faced with different ideological perspectives on how to unify education, the concept of historical consciousness emerged as a relatively indeterminate category. "The convergence between history educators from the former GDR and FRG was characterized by the widespread acceptance of the category 'historical consciousness' to the detriment of the concept of national identity" (Germinari, 2011, p. 62). The discussions generated in Germany had an impact on various countries, especially in England, from where they radiated to countries such as the United States, Canada, Portugal, Spain, and Brazil (Schmidt; Urban, 2018).

The goal is a critical-genetic consciousness, where the relationship between the present and the past is based on more complex narratives that serve as temporal guidance for the present life, grounded in principles such as freedom, democracy, and human rights (Schmidt; Urban, 2018, p. 27).

"Historical Education assigns a utility and social meaning to historical knowledge, which is the formation of historical consciousness" (Ramos; Cainelli, 2015, p. 13). Therefore, Historical Education investigates historical consciousness, specifically in the school environment, researching how students and/or teachers think, act, and experience their daily school life (Ramos; Cainelli, 2015).

Historical Education, as a field of knowledge, by addressing the epistemological issue of situated historical cognition that prioritizes the construction of individuals' thinking based on the concepts of the nature of historical knowledge, is paving the way to the development of a new paradigm for history teaching and for dealing with the past (Ramos; Cainelli, 2015, p. 13).

For Rüsen, the orientation toward the future of cultural memory and historical

thinking has not yet been intensely explored and researched. The author questions what modes of understanding a historical past of such negative experiences and their processes can contribute to moving away from that past toward a different future. Values and norms are used in the inculcation of master narratives of traditional positivist political histories, which are often patriarchal, white, ethnocentric, and androcentric. One common way to make these values and norms from master narratives acceptable is through ethnocentrism. “In summary, ethnocentrism means inscribing positive values in the historical image of oneself and negative or less positive values in the image of others” (Rüsen, 2012, p. 284).

Ethnocentrism is a cultural strategy widely employed in master narratives to establish collective identity by distinguishing one’s people from others. The logic behind this distinction can be defined in a triadic manner: (a) values: good and evil, where otherness is a mirrored image of ourselves, with positive values inherent in ourselves and negative values attributed to others; (b) teleological continuity: the idea of history in master narratives, tracing origins over time; (c) monocentric world: the perspective that where we live is the center of the world, and the farther away, the more foreign and “monstrous”.

Corresponding to these three principles of ethnocentrism, there are three principles for overcoming ethnocentrism: (a) instead of unequal evaluation, the “principle of equity”, which involves mutual recognition of differences, a balanced interrelationship with normative quality attribution. There is a need to integrate negative historical experiences into the master narrative of our own group; (b) concerning teleological continuity, the alternative is the reconstruction of the temporal chain of conditions of possibility, emphasizing elements of contingency, rupture, and discontinuity in historical experience; (c) for non-ethnocentric spatial perspectives, the alternative is multi perspectivity and polycentrism (Rüsen, 2009).

To address the issue of multiperspectivity and multiculturalism, the author suggests a “principle of humanity” as the solution, which should include the value of equity and may lead to the general rule of mutual recognition of differences. High levels of reflexivity are needed to systematize otherness. Considering that cultural specificities are produced by different constellations of the same elements, Rüsen argues that we need an organizing parameter in the process of recognizing others. The intercultural composition of cultural issues is a delicate matter. Rüsen proposes a method of theoretical conceptualization that avoids ethnocentrism: (a) presents otherness as a mirror for better self-awareness; (b) does not exclude otherness from a specific conceived culture; (c)

enables a balanced interrelationship between cultures. Comparison should focus on a level of historical discourse that can be described as meta-historical (Rüsen, 2009).

Today, many processes of migration and globalization are producing new arrangements of intercultural communication. Rüsen believes that mutual consensus between alterity and identity in historical self-realization can be achieved, requiring continuous effort to position ourselves historically for understanding the self-understanding of others.

For the problem of the trauma of negative historical experiences, the author works with the example of the Holocaust, which challenged all cultural strategies developed to make sense of the past. Trauma exceeds any words. But it is in the realm of language that those involved need to deal with such events: if people cannot speak, they become disturbed. History can be therapeutic. “Historicization” is a cultural strategy to overcome the disturbing consequences of traumatic experiences. Trauma finds a place in the temporal chain of events. There, it makes sense and thus loses its power to destroy meaning. “Destraumatization through historicization” can be brought about through different strategies of placing traumatic events in a historical context. Meta-historical reflection allows the painful factualness of traumatic events to evaporate into the air of abstraction. The traumatic flow of time, experienced in the chain of events, can continue to flow uninterrupted and fit into the orientation patterns of present life. These are procedures known to psychoanalysts, who extradite the past beyond the border. Historical studies, by their logic, are a cultural practice of de-traumatization. Therefore, History must cause secondary traumatization. The horrors and screams cannot be hidden. The disturbance needs to be expressed within the scope of methodical interpretation procedures as well as in the narrative procedures of representation, so that catastrophes do not happen again, to give meaning to the senseless. Meta-historical reflection can cause secondary traumatization and prevent dehumanization from moving forward (Rüsen, 2009).

History is a means of dealing with identity and difference, of combating ethnocentrism. “The essential problem of intercultural philosophy is cultural difference. In the era of rapid communication intensified between different countries, intercultural communication has become a matter of many dimensions of human life” (Rüsen, 2012, p. 282).

The solution to universally accepted values across all cultures carries two difficulties. First, “The normative essence of unity has a universalistic implication, and it

is this implication that renders ethnocentrism so bitter and laden with violence” (Rüsen, 2012, p. 286). Second, this system of universal values brings forth the cultural difference in perspective, as “such universalism is always contextualized by a specific culture, and this context cannot be disregarded when the set of values is applied to intercultural relations” (Rüsen, 2012, p. 287).

Historical Education contends that the universalities of master narratives need to be contextualized, critically reflected upon by each historical consciousness, and engaged in dialogue with others according to the practical life demands. “The History Curriculum Standards (DCE) in the State of Paraná, published in 2008, are grounded in new theoretical and methodological assumptions based on Historical Education” (Dias; Cainelli, 2020, p. 4).

From this perspective, criteria for making historical sense, research, verification, classification, and scientific confrontation are necessary. It is important to consider that the socio-historical structure is interconnected with actions, thoughts, feelings, representations, and imaginations, all from the perspective of the constant transformation of cultural, social, and political structures. The methodological approach suggests the use of concepts such as process, change, continuity, rupture, simultaneity, transformation, discontinuity, displacement, and recurrence (Paraná, 2008).

Historical Education does not engage with outdated, Eurocentric, patriarchal, and androcentric content. Instead, it strives for interculturality to combat ethnocentrism.

Intersectional content as historical content

According to Collins; Bilge (2021), in the United States, there has been a weakening of attention to distinct forms of inequality, partly due to the variable understanding of diversity within higher education. Being culturally competent aligns with the neoliberal agenda of measurement and quantification. This weakening trend can also be observed in the Brazilian National Common Curriculum Base (*BNCC - Base Nacional Curricular Comum*), which places a strong emphasis on competence.

The *BNCC* had a formulation process that was, at the very least, controversial. There were three versions before the approval of the High School stage by the Brazilian National Council of Education (*CNE - Conselho Nacional de Educação*) and its endorsement by the Brazilian Ministry of Education (*MEC - Ministério da Educação*) in December 2018. *CNE* council members raised concerns about the rushed nature of the

process, as well as its incompleteness and limitations (Aguar; Dourado, 2018).

Broadly speaking, the *BNCC* is positioned as the common core for equity and advocates for the development of ten general competencies in Basic Education. Formative pathways can be structured “with a focus on a knowledge area, technical and professional training, or even the mobilization of competencies and skills from different areas, composing integrated pathways” (Brasil, 2018, p. 477).

In the field of Human and Social Sciences (*CHS - Ciências Humanas e Sociais*), which includes History, Geography, Philosophy, and Sociology, six specific competencies are presented. For each specific competency, four to six skills are indicated. The analyses provided are superficial.

The work *A BNCC na contramão do PNE 2014-2024: Avaliação e perspectivas* (“The *BNCC* in Opposition to the PNE 2014-2024: Evaluation and Perspectives” freely translated) presents eight articles with substantial criticisms. According to Elizabeth Macedo, the *BNCC* is not a curriculum but rather a listing of competencies, which compromises its implementation because an active curriculum requires its counterpart, the formal curriculum (Macedo, 2018).

On the other hand, Alice Casemiro Lopes argues against curricular centralization: “It is not necessary for all schools to have the same curriculum” (Lopes, 2018, p. 25), and “The curriculum can’t be the same” (Lopes, 2018, p. 25).

Monica Ribeiro da Silva argues that there is a resurgence of a dated discourse, highlighting that the emphasis on competencies has already been widely criticized. The determination of competencies as the core of curricular prescriptions was facilitated in the context of the curriculum reform of the 1990s due to its proximity to the ideas of competition and competitiveness, aligning with market demands. “(...) it does not allow for learning and the exercise of reflection with the depth that cultural education demands” (Silva, 2018, p. 11).

Comparing Resolutions N°. 02/2015 and N°. 02/2019, which define the National Curricular Guidelines for Initial Teacher Education for Basic Education, it is evident that the words “sex” and “gender” were omitted in the 2019 Resolution, whereas in the 2015 text, they were mentioned 6 and 7 times, respectively. The erasure of issues related to racial and gender diversity hinders anti-racist and anti-sexist teacher training (Oliveira; Rauen, 2021).

There is a noticeable silence and/or invisibility of knowledge related to cultural diversity, especially those that could lead to appropriate policies for teacher

training compatible with the goal of minimizing racial and gender violence, issues that education should not ignore (Oliveira; Rauen, 2021, p. 3).

However, “the criterion of cultural diversity is clearly stated in the ninth competency of Basic Education in the *Base Nacional Curricular Comum (BNCC)*” (Rauen, 2020, p. 287). More than ever, in these times when “God” and “Family” are placed above “everything and everyone”, education cannot regress. Achieved progress must be expanded, not the other way around. “(...) there are indeed alternatives, but they require active teacher participation in adapting content and teaching resources” (Rauen, 2020, p. 289).

The exclusion of women in the androcentric history reverberates in the curriculum, but it can be mitigated if teachers embrace a transformative attitude and seek alternative sources through research in supplementary bibliographic and webographic resources (Rauen, 2020, p. 291).

Margarida Rauen presents considerations as a starting point for the repositioning of teachers “regarding the identity implications of the readings they use and the consequences of their pedagogical stance in the face of non-inclusive curricula” (Rauen, 2020, p. 291). In times of the advancement of neoliberalism and far-right ideologies in various countries, the process of education, particularly in public institutions, has the primary task of assisting in the empowerment of individuals and communities. Part of this task would be enhanced by increasing the diversity of reference authors in curricula, programs, teaching materials, and other resources.

Teachers can take action. When considering the practice of prescriptions, Michel De Certeau opens up a realm of action for the individual that is not limited to surveillance or pre-programming. He seeks to find ways to “distinguish ways of doing” and to think about “styles of action” (Certeau, 1994). The presence and circulation of a representation like the *BNCC* do not indicate in any way how it will behave in teaching practice. According to the author, a strategy “(...) postulates a place that can be circumscribed as its own and, therefore, capable of serving as a basis for managing its relations with a distinct exteriority” (Certeau, 1994, p. 46), such as the scientific institution or the school.

In the research by Jeferson Rodrigo da Silva (2012), strategy is what is admitted, authorized, and institutionalized. In contrast, tactics are “a calculation that cannot rely on its own, and therefore, it cannot rely on a boundary that distinguishes the other as a visible totality” (Certeau, 1994, p. 46-47). Teachers create while they practice, they are resourceful, and they make deviations as they go along.

In this line of thought, Tomaz Tadeu da Silva supports the idea that the practice of signification cannot be fully controlled. “The disseminating and productive practice of meaning, of culture, however, cannot be completely stopped. Even if contained, it splashes, overflows, exceeds, rebels, revolts, and spreads uncontrollably” (Silva, 2003, p. 15). The State of Paraná, through its Curricular Reference for Paraná for High School Education (Referencial Curricular Paranaense para o Ensino Médio – RCP, 2021), continues to propose Historical Education for the discipline of History.

Here, briefly, some assumptions are presented that link the teaching-learning process of the history component to the specificities of historical practice. As presented by Schmidt and Urban (2016), historical knowledge is the starting point for the realization of learning processes based on the formation of historical consciousness (Paraná, 2021, p. 647).

Considering that it is essential for students to understand the problems caused by discrimination in schools and become more conscious and humane individuals, working with intersectionality in high school, even though it is a concept coined in the legal realm, requires incorporating notions of law. This includes addressing international laws like the United Nations Charter and the Universal Declaration of Human Rights, as well as national laws like the Constitution of the Federative Republic of Brazil. It is also important to provide an understanding of state and municipal legislation and clarify the relationship between the three branches of government – executive, legislative, and judicial. School education should aim to foster effective participatory democracy.

The selection of content must be linked to students’ problems and their lives within their social and cultural context. Let’s see how the Curricular Reference for High School History (*RCP*) addresses this issue. In this document, for the Humanities and Social Sciences (*CHS*) area, there is an emphasis on applying content in real-life situations. The specific competencies in the CHS area are considered learning rights, and there are six of them, as defined in the *BNCC*. The *RCP* provides tables with corresponding skills and knowledge objects, as well as content recommendations.

Let’s consider Specific Competency 2 as an example:

To analyze the formation of territories and borders in different times and spaces, by understanding the social, political, economic, and cultural processes that generate conflict and negotiation, inequality and equality, exclusion and inclusion, and situations involving the arbitrary exercise of power (Paraná, 2021, p. 579).

This competency involves Skill code EM13CHS201, which states, “Analyze and characterize population dynamics, (...) human groups, and peoples, based on natural, political, economic, social, and cultural events” (Paraná, 2021, p. 579). It encompasses the Knowledge Object “Brazilian Republic and the formation of the Brazilian people” (Paraná, 2021, p. 579). In the specific part of History, it appears as Thematic Unit 2: “Technology, Alterity Relations, and Diversity” (Paraná, 2021, p. 651). However, Skill EM13CHS201 does not appear in the specific part of this thematic unit. In this Thematic Unit, the content suggested does not extensively cover contemporary topics, stopping at the 19th century. However, based on the mentioned skill, suitable content to use could be “The Movement of Black Women in Brazil”.

According to Collins and Bilge (2021), Brazilian national politics officially claimed not to recognize “races” or black people as a socially recognized “racial” group. The myth of national identity constructed a philosophy in which being Brazilian replaced other identities. Thus, the national discourse of racial democracy eliminated the language that could describe inequalities. This erasure of “blackness” as a political category allowed manifestations of discriminatory practices to occur in areas such as education and employment. Even though various stereotypes related to black women relied on beliefs about their sexuality, Brazil argued that racism was nonexistent. In a country with approximately 50% of the population of African descent, those who claimed a black identity seemed to contradict the national identity. “Black women challenged these historical interconnections between ideas of race and Brazil’s nation-building project as a backdrop for the erasure of Afro-Brazilian women” (Collins; Bilge, 2021, p. 40), and the Movements of Black Women in Brazil grew and multiplied.

In the general orientation of the CHS (Humanities and Social Sciences) area, for Specific Competency 4, which is “Analyze the production, capital, and labor relations in different territories, contexts, and cultures, discussing the role of these relations in the construction, consolidation, and transformation of societies” (Paraná, 2021, p. 582), under Skill EM13CHS404, “Identify and discuss the multiple aspects of work...” (Paraná, 2021, p. 583), the Learning Objects include “Democracy and Citizenship” and “The violation of civil and individual liberties and Human Rights”. In the specific part of History, there is Thematic Unit 4, “Production, capital, and labor relations in different territories, contexts, and cultures” (Paraná, 2021, p. 660), with content suggestions for Skill EM13CHS404, including “Indigenous and African slave labor in Brazil”, “Wage workers: organization of labor and the struggle for rights”, “Women workers and the

struggle for rights”, and “Brazil in the New Republic (1989 - ...)”. The content about the history of the legal case brought by black women against General Motors, as presented by Crenshaw, is educational for teaching intersectionality and the struggle for labor rights.

There were no employment opportunities for African-American women, who filed a lawsuit claiming they were experiencing racial and gender discrimination. The court separated the discriminations, as the company hired white women (secretaries) and black men. It concluded that since there were women, there was no gender bias, and since there were black employees, there was no racial bias. “We must, therefore, better identify what happens when various forms of discrimination intersect” (Crenshaw, 2004, p. 11).

For Specific Competency 5, which is “Recognize and combat various forms of inequality and violence, adopting ethical, democratic, inclusive, and solidarity principles, and respecting Human Rights” (Paraná, 2021, p. 583), there are four Skills (EM13CHS501, EM13CHS502, EM13CHS503, EM13CHS504), which point to two Knowledge Objects: “Ethnic-racial prejudice; Social inequalities and struggles for equal rights” (Paraná, 2021, p. 583–584). In the specific part of History, we find Thematic Unit 5, “Citizenship and Human Rights: Combating injustice, prejudice, and violence” (Paraná, 2021, p. 663). “This thematic unit aims to minimize the relationships of violence and discrimination that permeate contemporary society” (Paraná, 2021, p. 663).

For the Knowledge Object “Ethnic-racial prejudice”, there are three content suggestions: “Myth of racial democracy; Black movement in the United States; Abolitionist trajectory and resistance of the Black Movement in Brazil” (Paraná, 2021, p. 664). And for the Knowledge Object “Social inequalities and struggles for equal rights”, there are seven content suggestions: “Land Law of 1850; Life of newly freed individuals after the abolition of slavery; Feminist movement; LGBTQIA+ movement; Contemporary indigenous issues; Counterculture and the hippie movement; Socio-political movements for land and housing access” (Paraná, 2021, p. 664).

In addition to the Brazilian and U.S. contexts and their respective movements, it is important to teach in schools about intersectional situations from other parts of the world, which sadly illustrate that the history of violence is not confined to a distant past. Content with the potential for intersectional historical reflection is that of Dalit women in India who attempt to accuse their rapists and often struggle to have their cases brought to trial due to an intersection of gender and class (Crenshaw, 2002). It is necessary to address cases of rape, which are sometimes fueled by racist or sexist advertising. It is important that the movements of Indian women, for example, be included in the curriculum when

discussing “feminist movements”.

Specific Competency 6 addresses participatory citizenship:

Participate personally and collectively in public debate consciously and with qualification, respecting different positions, in order to enable choices aligned with the exercise of citizenship and one’s life project, with freedom, autonomy, critical awareness, and responsibility (Paraná, 2021, p. 584).

The competency mentioned above includes Skill EM13CHS601, which states: “Relate the political, social, and cultural demands of Indigenous and Afro-descendants (...) to the context of exclusion and precarious inclusion of these groups in the current social and economic order” (Paraná, 2021, p. 584). It is associated with the following Knowledge Objects: “Indigenous and African slave labor in Brazil; Abolitionist process” (Paraná, 2021, p. 584). In other skills within this competency, you’ll find the Knowledge Objects “Democracy and Citizenship” and “Violation of civil and individual liberties and Human Rights”. However, in the History section, Thematic Unit 6, “Individual and Society: Political Participation in Public Debate” (Paraná, 2021, p. 665), does not include Skill EM13CHS601 or the corresponding Knowledge Objects.

The RCP (Referential Curricular Paranaense) also includes in-depth texts on Formative Pathways. The in-depth study in the CHS (Humanities and Social Sciences) area presents the Thematic Unit “Structural Racism, Cultural Industry, and Social Exclusion in Contemporary Society”, which indicates working with intersectionality concerning Carla Akotirene. “Another way to initiate the discussion about prejudice and diversity is to ground it in the concept of intersectionality, as a theoretical category that focuses on multiple systems of oppression, specifically articulating race, gender, and class” (Brasil, 2021, p. 1016).

Collins and Bilge (2021) emphasize various themes, such as environmental justice, considering that climate events disproportionately affect groups with multiple disadvantages, and reproductive justice, associated with health, aiming for the well-being of women, children, and families. There are many possibilities for studying intersectionality from a historical perspective.

Final Remarks

Intersectionality requires intercultural practices. Intercultural practices are recommended by Historical Education. Therefore, intersectionality is a content of

Historical Education. Considering formal education as a means to alleviate inequality and reduce violence, school curricula gain the potential to guide students when they are simultaneously intersectional and historical.

Despite the connectivity issues between the Skills indicated by the CHS area and those indicated by the specific part of History, we can see that the RCP suggests intersectionality. In this case, the content should be developed in harmony with the meaning of the concept of intersectionality, as per Historical Education. In the fight against ethnocentrism, these contents should provide students with the opportunity to reflect on how historical narratives are constructed.

A historical reading of intersectional issues is crucial. Intersectional historical content encompasses the universality of the need for intercultural practices in education and the particularity of cultural diversity. Education should promote students' reflection on content concerning their historical consciousness and facilitate dialogue among students about their understanding of content construction. Intersectional historical content is one of the possible starting points for interculturality in schools.

The intention is for teachers to be the builders of their teaching plans and for the relative importance of textbooks, but the structure of the work constrains teachers' time, and governments seem to be reducing the demand for the creation of lessons by providing ready-made lessons.

Many individuals sell content online aligned with the *BNCC*, with the coding of Skills appearing as a “magic” solution, giving importance to materials that are meant to be merely reproduced. However, we cannot become complacent. Intersectionality needs to have a more prominent place in teacher education, and there is a need for continuous professional development courses to promote it in schools, from the perspective of critical teachers who plan their own lessons.

Understanding of intersectionality needs to grow in schools because historically, marginalized groups such as Black people, women, and LGBT+ individuals have experienced a lack of rights, exclusion, persecution, violence, rape, and enslavement. History has left traces and consequences, and there are reproductions of discrimination in new forms, with prejudiced violence still present. Acknowledging the negative weight of history and combating intersectional discrimination is a primary task for educational systems.

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