

ETHNIC-RACIAL DISCUSSION IN HISTORY COURSES: CURRICULAR
DECOLONIAL PERSPECTIVES

*A DISCUSSÃO ÉTNICO-RACIAL NOS CURSOS DE HISTÓRIA: PERSPECTIVAS
DECOLONIAIS CURRICULARES*

*LA DISCUSIÓN ÉTNICO-RACIAL EN LOS CURSOS DE HISTORIA: PERSPECTIVAS
CURRICULARES DECOLONIALES*



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ABSTRACT: Laws 10,639/2003 and 11,645/2008 contributed with relevant implications for the basic and higher education curriculum by defining education for ethnic-racial relations as a subject of mandatory education (Brasil, 2003; 2008). Considering this context, this case study, with a qualitative and documentary approach, aimed to analyze how the ethnic-racial discussion is contained in the curricula of 8 Degrees in History, offered by 7 federal public universities that obtained the best evaluation in ENADE and IGC. The critical analysis of the syllabuses of each selected course was supported by IRAMUTEQ software. From this, it was identified that of the 250 syllabuses analyzed, 13% of the total contained content related to the education of ethnic-racial relations. These data point to a significant advance, considering the historical context of omissions in the Brazilian educational system, regarding the discussion of the topic in teaching degrees and in the construction of anti-racist curriculum.

KEYWORDS: Anti-Racist education. Degrees in history. Curriculum. Universities.

RESUMO: As leis 10.639/2003 e 11.645/2008 contribuíram com relevantes implicações no currículo da educação básica e superior ao definir educação para as relações étnico-raciais como tema de ensino obrigatório (Brasil, 2003; 2008). Considerando esse contexto, este estudo de abordagem qualitativa e documental teve o objetivo de analisar como a discussão étnico-racial está contida nos currículos de 8 Licenciaturas em História, ofertadas por 7 universidades públicas federais que obtiveram melhor avaliação no ENADE e IGC. A análise crítica das ementas de cada curso selecionado foi realizada com o suporte do software IRAMUTEQ. A partir disso, identificou-se que das 250 ementas analisadas, 13% do total contém conteúdos relacionados à educação para as relações étnico-raciais. Esses dados apontam um avanço significativo, considerando o contexto histórico de omissões no sistema educacional brasileiro, quanto à discussão do tema nas licenciaturas e na construção de currículos antirracistas.

PALAVRAS-CHAVE: Educação antirracista. Licenciaturas. História. Currículo. Universidades.

RESUMEN: Las leyes 10.639/2003 y 11.645/2008 contribuyeron con implicaciones relevantes para el currículo de la educación básica y superior al definir la educación para las relaciones étnico-raciales como una materia de educación obligatoria (Brasil, 2003; 2008). Considerando este contexto, este estudio con un enfoque cualitativo y documental, tuvo como objetivo analizar cómo la discusión étnico-racial está contenida en los planes de estudio de 8 Licenciaturas en Historia, ofrecidas por 7 universidades públicas federales que obtuvieron la mejor evaluación en ENADE y CIG. El análisis crítico de los programas de cada curso seleccionado se realizó con el apoyo del software IRAMUTEQ. A partir de eso, se identificó que, de los 250 programas analizados, el 13% del total contenía contenidos relacionados con la educación para las relaciones étnico-raciales. Estos datos apuntan a un avance significativo, considerando el contexto histórico de omisiones en el sistema educativo brasileño, en la discusión del tema en las carreras de enseñanza y en la construcción de currículos antirracistas.

PALABRAS CLAVE: Educación antirracista. Grados. Historia. Currículo. Universidades.

Introduction

The concept of race, created to maintain hierarchy between people over the years, was used by science as a justification for natural inferiority, as it stratified white people as a model of perfection and other ethnicities (or races) as inferior beings. Racism can, from this perspective, be considered a system of oppression historically rooted in modernity (Quijano, 2002). That said, it is necessary to highlight that since the beginning of Brazilian society, original peoples and other non-European ethnicities, especially indigenous people and black people, have had their basic human rights denied (Quijano, 2002). This form of power can be defined as coloniality of knowledge, which according to Quijano (2002), involves the devaluation of other non-European forms of knowledge production, reducing its producing peoples and ethnic groups to the category of primitive and irrational. In this way, this phenomenon resulted in the inferiority of these “other” groups, from the points of view of the production of the division of labor, salary, cultural production and their knowledge (Oliveira, 2018).

Historically, we observed that the dissemination of information (mainly the educational apparatus) was the responsibility of those in power, who formulated the country's concepts, weapons and values (Nascimento, 2016). For Rossato and Gesser (2001), school curricula, especially science and biology courses, were great vehicles used to transmit values that maintained that there could be a standard breed, which would justify superiority among the others. In the history of the world and of Brazil, non-white people (we include blacks, indigenous people, Asians, etc.) had no place in the curriculum. They were portrayed as inferior human beings, useful only to be enslaved. In statistics, they appear as the majority among criminals, illiterate and susceptible to infectious diseases without any consideration regarding the deprivations of rights they suffered during the period of slavery (Woodson, 2021). Corroborating these ideas, we adopt the perspective here that all knowledge is always the result of collective construction. Knowledge and social action are, therefore, inseparable. While knowledge is the product of social relations, it also opens or prevents certain types of social relations (Iñiguez, 2002).

In this context, education, understood as a cultural system (Sodré, 2012), has established, over time, a fundamental role in proliferating advances in social spaces, especially urban ones. Given this, the idea of class domination and subjugation became an integral part of this context, since this movement has always been directly linked to the unrestricted production

of capital. Thus, as development emerged, so did the separations of classes organized within and outside this same context.

Separatist social practices have historically established access and belonging, even within training spaces, differentiating those who were involved in intellectual activities (the bourgeoisie) and those who were involved in manual activities (the proletariat). In the midst of this system, different maintenance actions strengthened these positions with clear discourses of power, domination and silencing, especially through public policies whose main function is to guide these same systems. Among the many possible paths to universities that are more inclusive and articulated with social needs, there is the proper inclusion of decoloniality in the curricula. This presents itself as an efficient strategy for integrating knowledge that goes beyond European epistemology, impregnated and universalized in Western higher education practices.

We can mention Law 10,639/2003 (Brazil, 2003) which amended the Law of Guidelines and Bases (Brazil, 1996), determining the mandatory inclusion of “Afro-Brazilian History and Culture” in basic education. Subsequently, Law 11,645/2008 (Brazil, 2008) was published with the aim of adding to the first the history and culture of the indigenous population. Another highlight of singular relevance in the context of educational policies were the National Curricular Guidelines (DCN) for: a. Education of Ethnic-Racial Relations for Teaching Afro-Brazilian and African History and Culture in 2004 (Brazil, 2004b); B. Indigenous School Education in Basic Education (Brazil, 2012) and; c. Training of Indigenous Teachers in Higher Education and Secondary Education courses (Brazil, 2015).

From now on, it becomes mandatory to include in basic education the discussion about African and indigenous culture disconnected from the enslavement process, valuing their main contributions to Brazilian cultural and linguistic diversity. This movement is not restricted to basic education, as it also encompasses higher education, as teachers and managers will be responsible for applying this new perspective in everyday educational life. Emphasis is given in Law 10,639/2003 to history, arts and literature courses (Brazil, 2003).

It is in this institutional context that the question arises: How is the ethnic-racial discussion being conducted in the history courses best evaluated by the Ministry of Education in Brazil? The objective of this study is, therefore, to analyze how ethnic-racial discussion is contained in the curricula of the best-rated history courses in Brazil.

Decolonizing CVs

Any analysis that involves discussing social relations and their different forms of constitution must necessarily consider the educational system and its function for the maintenance, reproduction or transformation of structures of power and inequality. Education is the main means by which forms of life and coexistence are created and recreated, with educational institutions being one of those responsible for systematizing and making it official in curriculum and training, defining what and how should be taught and learned. These institutions and the ways in which they are organized and managed can contribute to maintaining power or confronting it, as well as directly correlating with the mechanisms that lead people to access economic and cultural resources (Apple, 2008). It is understood that education is the salutary social institute for the transformation of these structures and the way in which history is told through educational mechanisms defines the direction of society.

The forces of State action and regulation on education are conflicting aspects presented by Apple (2008), considering the extent to which the State can be seriously committed and organized to promote benefits to the population. In Brazil, some normative devices were implemented through social conflicts, with the aim of defining the State's responsibility in organizing Brazilian education, including specific criteria in the field of curriculum. Considering the democratic and republican political system, it is up to the state to finance, regulate and define how education should be, according to the wishes of citizens, but also to evaluate how educational institutions incorporate official educational parameters into their curricular organization.

With regard to higher education, the instrument for assessing the quality of undergraduate courses (Brasil, 2017) is one of the mechanisms that defines which quality indicators must be present in the Course Pedagogical Projects (PPC) and its absence directly impacts on the result of this assessment. In this instrument, the Federal Executive Branch included in part the inclusion policy set out in Law 12,228/2010 (Brazil, 2010), considering that the approach to content pertinent to education policies on ethnic-racial relations and teaching is a quality indicator of Afro-Brazilian, African, and indigenous history and culture at the PPC.

It is understood that anti-racist training contributes to the development of future professionals who will be able to critically reflect on the socio-cultural and political reality of the country and the world, whose knowledge produced throughout their training allows them to understand and problematize social reality and become anti-racist educators. Degrees need

to encompass a conception of education that promotes the development of critical subjects, both through citizenship training and through the healthy social role that graduates will perform professionally.

Santomé (2013) draws attention to the strong presence of hegemonic cultures in the content explicitly produced by most educational institutions and which is emphasized in the curricula. On the other hand, this same author denounces that: “The cultures or voices of minority and/or marginalized social groups that do not have important power structures are usually silenced, if not stereotyped and deformed, to nullify their possibilities of reaction” (Santomé, 2013, p. 157). For this reason, it is necessary for educational institutions to stop being the space for the mere reproduction of dominant culture, as the knowledge that is constructed and developed “in classrooms represents one of the ways of constructing meanings, reinforcing and shaping social interests, forms of power, of experience, which always have a cultural and political meaning” (Santomé, 2013, p. 161). Furthermore, the Law of Guidelines and Bases of National Education (Law No. 9,394/96) provides that universities are characterized, among other attributes, by their “institutionalized intellectual production, through the systematic study of the most relevant themes and problems, both from the scientific and cultural point of view, as well as regional and national” as provided in art. 52, I, as well as articles 26, 26 A and 79 B of the same Law, which also seek to ensure the right to equality, citizenship, Brazilian histories and cultures (Brasil, 1996).

To initiate a paradigm shift that overcomes curricula, which are historically disconnected from the racial and inclusive debate, Moraes (2010) highlights that it is necessary to reaffirm the relevance of otherness and the recognition of differences, which will result in intersubjective and multi-referential curricula. It is necessary to overcome traditional curricula and propose new ways of teaching and learning, that is, “looking for alternatives to break with the traditional curricular model is also to open space for cultural differences and for the inclusion of social demands historically omitted in the curriculum” (Silva, 2020, p. 22). A favorable path for this rupture is the curricular mainstreaming of education for ethnic-racial relations, from early childhood education to higher education.

Another decision-making issue is the emphasis given to each training, as all the elements that make up the curriculum are produced by the individuals who are involved in its construction and they are the ones who select the contents that they consider important and hide those that they consider less relevant to academic training. Such choices, according to Moreira and Silva (2022, p. 8), indicate that curricula are constituted from power relations, from multiple

visions and that they are particular to each individual or group involved in this production. It can either be an instrument of alienation and denial of certain knowledge, or it can be politically engaged with social demands, especially for the critical and intellectual emancipation of graduates, as well as for the transformation of power relations (Moreira; Silva, 2002).

The curricular approach to transversal themes with an emphasis on an anti-racist decolonial formation still needs greater expressiveness in higher education, for example, degree courses in history lack updating in their curricular guidelines, which are silent on knowledge and content for an education anti-racist. For this reason, it is necessary to reflect on the curriculum considering the different educational, economic and sociocultural perspectives, including taking a critical look at legislation and other educational regulations that, according to Lopes (2006), impose state decisions in this field.

Brazil has made some commitments in the construction of public policies. In this sense, Opinion CNE/CP 3/2004, defines that the National Curricular Guidelines for the Education of Ethnic-Racial Relations (DCN/ERER), is part of the policy of reparation, recognition and appreciation of the culture, history and identity of the Afro-descendant population, considering that the DCN/ERER are part of a curricular policy with a socio-historical and anthropological foundation, whose dimensions encompass the Brazilian reality and the fight against racism and other forms of discrimination (Brasil, 2004a).

The positive pedagogical impacts of these policies can be the most diverse to be achieved, from the initial and continuing training of teachers, managers, in the production of teaching material, to actions extended to the community. Its effects must correspond not only to the inclusion of content that revolves around themes such as racism and discrimination, but also lead to the strengthening of identities and rights, highlighting the historicity denied or distorted throughout the teaching of general and Brazilian history, the break with negative images against black and indigenous people, the expansion of access to information about diversities and differences that constitute the Brazilian nation and the recreation of identities, arising from ethnic-racial relations (Brasil, 2004a, p. 10). It is also necessary to question the public authorities about creating objective conditions that collaborate with teaching activities and training, through devices that make anti-racist education possible.

With regard to higher education institutions, it is essential that decolonial principles and concepts are present in the Institutional Development Plans (PDI) and Pedagogical Course Projects (PPC), with repercussions on the subject programs and teaching-learning plans of teachers. The knowledge, content, attitudes, values, and practices that make up these documents

need to reflect the processes of decoloniality of knowledge, starting from a critical theory, which is not restricted to Eurocentric knowledge (Messias; Silveira, 2018), so that the decolonization of curricula become effective.

Method

This work consists of the result of a collective case study, with a qualitative approach. We chose this methodological perspective because, as Gil (2008) explains, it allows the exploration, description and explanation of different everyday situations in which the limits are not clearly defined and which do not allow the use of surveys and experiments as a result. Added to this is the contribution of Yin (2001), stating that the difference in this method is its potential to deal with a wide variety of evidence, including the use of documents and interviews. For Stake (1995), the case study is defined as collective when the researcher chooses different cases to study because they have the same particularity. Based on all this, it is believed that this method is the most appropriate for the present analysis proposal, given the significant relevance of researching the unique characteristics of the problem in the best evaluated history courses in Brazil.

The investigation, in this study, was based on documentary research, considering the fact that the documents present themselves as raw data to the researcher and their analysis has the purpose of giving them a relevant meaning in relation to a research problem (Cellard, 2012).

The documents to be analyzed were the syllabuses of the disciplines of the political pedagogical projects of the 8 face-to-face degree courses in history offered at 7 Brazilian federal universities: Federal University of Minas Gerais (UFMG), Federal University of Paraná (UFPR), Federal University of Santa Catarina (UFSC), University of Brasília (UNB), State University of Campinas (UNICAMP), Federal University of São Paulo (UNIFESP) and Federal University of Rio Grande do Sul (UFRGS). These courses were selected through the E-MEC Registry, the official database of courses and Higher Education Institutions, through a search for the General Course Index (IGC) and the National Student Performance Exam (ENADE) with grade 5, considering the most recent evaluation carried out in 2021 by the National Institute of Educational Research Anísio Teixeira (INEP), for undergraduate history courses. Therefore, these are the best evaluated History courses in Brazil by the Ministry of Education, considering student performance.

The Pedagogical Political Projects and the syllabuses of these degree courses were accessed on the respective public and unrestricted access websites of the mentioned institutions. UNB offers the History course in day and night shifts, with two courses being counted in this case. In total, 250 menus were analyzed. Of these, 53 had ethnic-racial discussion. The classified subjects were then organized into two groups: direct approach and indirect approach. To this end, those that included themes presented directly in the texts of the Guidelines and/or Laws used as references were considered direct. Meanwhile, those subjects that in the text of the syllabus presented the approach of related themes or even if they did not present themes in the text, in the references used, it was possible to identify works that included/address elements of education for ethnic-racial relations were considered indirect.

Data analysis

To assist in the process of processing textual data, the software IRAMUTEQ (Interface de R pour Analyzes Multidimensionnelles de Textes et de Questionnaires) was used. From it, it is possible to develop different types of statistical analyzes of data, both textual and in tables. Such analyzes can range from basic lexicography, involving lemmatization and word frequency calculation, to multivariate analyses. (Camargo; Justo, 2013).

Also, according to Camargo and Justo (2013), the software enables lexical analysis: Statistics, Descending Hierarchical Classification (CHD), Post-factorial Correspondence Analysis, Similarity Analysis and Word Cloud. Therefore, the results of this research will be presented through the word cloud and similarity analysis to present the lexicographic analyzes developed in an organized, simple and easy to understand way.

The word cloud can be considered a simpler form of textual analysis, but it is quite interesting. Through it, it is possible to present in an easy-to-view diagram the most prominent words in the analyzed *corpus* depending on their frequency. Similarity analysis, in turn, also considers frequency and is based on graph theory. From there, it organizes the words in a diagram, conventionally called a “similitude tree”, according to their degree of co-occurrence. By applying the appropriate settings in Iramuteq, it was possible to group sets of words into communities of colored halos, making their visualization even more didactic. (Camargo; Justo, 2013)

In this way, a similarity tree was generated for each university analyzed. The set of syllabuses selected in each curriculum constituted a different textual *corpus*. For the word

cloud, however, the textual *corpus* created for each of the universities analyzed was combined, creating a general *corpus* to highlight the main terms used in the syllabuses of all disciplines with ethnic-racial content identified in this study.

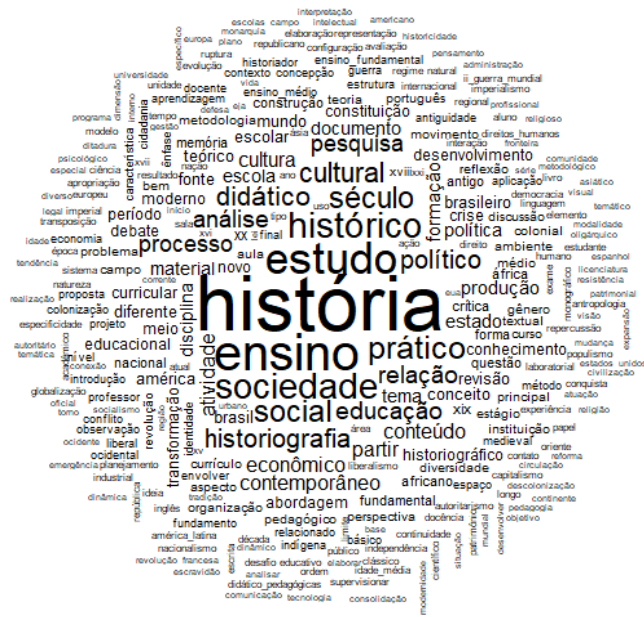
Results and discussion

Figure 1, below, shows the word cloud generated in Iramuteq. It is noticeable that the most prominent word, and therefore, most frequent, was “history”. Considering that this was the course analyzed and that all content is related to history in general, this highlight is understandable. Regarding specific themes for anti-racist education, it was based on Laws n. 10,639/2003 and n. 11.645/2008 that the study of the History of Africa, Afro-Brazilian Culture and the History of Indigenous Peoples began to promote important implications for higher and basic education curricula (Brasil, 2003; 2008). In addition, it was from 2012 onwards that the Ministry of Education began to incorporate the Education of Ethnic-racial Relations and the Teaching of Afro-Brazilian and Indigenous History and Culture as a quality indicator in the evaluation processes of undergraduate courses (Brasil, 2012), a factor that may characterize the little evidence of the topics in the curricula of these courses, if they were not updated after these regulations came into force.

Other terms that were evident in the *corpus* were: teaching, study, society, practical, historical, century, social, didactic, cultural, process, political, analysis, research, historiography, relationship and education. The prevalence of these terms denotes a relationship between terms linked to pedagogical training and technical training, which may mean that didactic-pedagogical training is not seen as secondary knowledge for teachers, being more conducive for future graduates to develop their teaching professionalism. In view of this, Nóvoa (2019) says that teacher training is intrinsically linked to the teaching profession, as there is no strong profession if this training is not given due value and if it is reduced to pedagogical techniques.

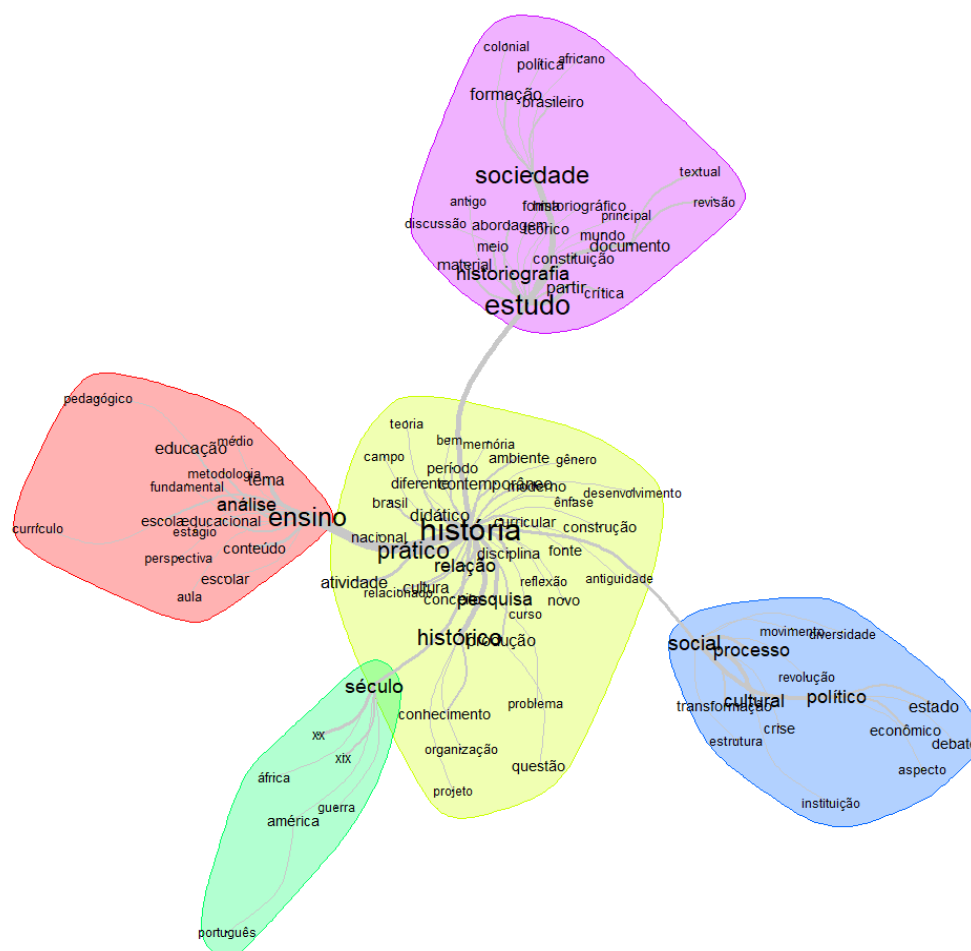
In addition to these, many other elements made up the cloud, demonstrating the variety of vocabulary used. However, this highlighted set elucidates some of the main findings of the study that will be discussed later in each university: the approach to Education for Ethnic-Racial Relations in the analyzed history curricula involves the study, analysis and understanding of historical facts and their implications for social, political, economic and cultural context of the time and up to the present day.

Figure 1 – Word cloud of the general corpus.



Source: Prepared by the authors with support from Iramuteq software.

Considering this, it is understood that universities are the spaces that have notorious knowledge to act in the training of basic education professionals and bring together those who are occupied and concerned with this training integrated with teaching, research and extension and its implications for public school. Pursuant to articles 52 and 53 and sections of the LDB - Law 9,394/96, universities have didactic-pedagogical autonomy to develop their curricula and produce studies on issues that are relevant based on scientific and cultural criteria, at a regional and national (Brazil, 1996). Among themes of social relevance, it is up to universities to include ethnic-racial discussion as an integral part of the curricular matrix of their courses, mainly in the degrees they offer. This inclusion can be through the inclusion of content in curricular components (subjects and activities) of these courses, as explained by Resolution CNE/CP 01/2004 (Brazil, 2004b). In this way, we sought to identify in the syllabi of each course researched the terms that corresponded to the theme, aligned with the principles, objectives and contents present in the previously mentioned normative rules. The analysis made it possible to find the results presented in the similarity tree below.

Figure 2 – Similarity Tree of the general *corpus*.

Source: Prepared by the authors with support from Iramuteq software.

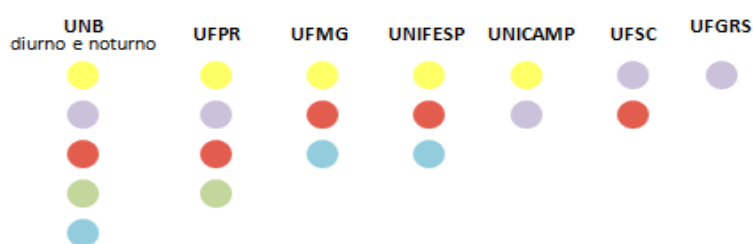
This graphic representation comprises all 250 syllabuses analyzed, of the 8 undergraduate courses in history analyzed (UNB - daytime, with 37 syllabuses analyzed and evening), Unicamp, UFPR, UFMG, UFSC, UNIFESP and UFRGS). The general *corpus* gave rise to a similarity tree composed of 5 halos, distinguished by colors: yellow, green, blue, lilac and red. Based on graph theory, it is possible to highlight the words that appear most and their relationships with the entire text. The greater the thickness of the halo, the greater the relationship between the terms that connect them.

In general, these lexical findings lead to inferring extremely relevant data when it comes to building multi-reference curricula, since curricula are devices that direct the training of present and future generations and the performance of undergraduate students with the public of basic school also implies interactions that will contribute to the formation of identities, which may or may not be referenced from decolonial logic.

Iñiguez (2001) says that in the experiential dimension of identity, what is relevant is to consider it in the social context of our relationships and exchanges with others. In these relationships, an identification with those around us occurs as a strict differentiation from them. Identification guarantees us the security of knowing who we are and differentiation prevents us from being confused with others. The claims of specificity, both at the individual and collective level, are a faithful reflection of this paradox. (Iñiguez, 2001, our translation). This is why the perpetuation of silencing in the curriculum and its implications in daily school life cannot be accepted, as it is essential to give visibility and value to issues involving the black and indigenous population, so that the school is not an environment that reproduces racial and still poignant social issues.

In this context, we sought to identify, through the analysis of the similarity tree, the terms that appear most frequently in each of their halos and correlate them with Degrees in History, classifying them by university researched, as represented below:

Figure 3 – Presence of terms in each halo by university/course.



Source: Prepared by the authors.

The nucleus of this similarity tree is in the yellow halo, in which the History degree courses offered by UNB, UFPR, UFMG, Unifesp and Unicamp are represented. The terms highlighted are: history, practical and teaching, with history being the central axis. The term “didactic” also appears in this connection. It is inferred that they are related to teaching practice, theoretical-practical content, pedagogical practice, practices related to the teaching-learning process, the main objective of degrees and a preponderant factor for the initiation of graduates into teaching. The terms “different”, “contemporary”, “curricular”, “historical”, “research”, “gender”, “culture”, among others, also stand out from this halo. More specifically, the yellow halo highlighted the presence in the curricula of themes surrounding the study of the concept of history and the main theories and concepts that underlie historical knowledge and allow its development. In addition, teaching practices, as mentioned, but also research and knowledge

production. And also, the inclusion of issues of gender, sexuality, race and culture in history teaching.

In sequence, there are four halos with close correlation with the main halo. Thus, the lilac halo is identified with a greater incidence of the terms “society”, “study”, “historiography”, “education”, “Brazilian”, “politics”, “African”, “colonial” and others. It represents the Degrees in History offered by UFSC, UFGRS, UNB, UFPR and Unicamp. In this halo, it is evident that one of the focuses of the analyzed curricula is the study of the constitution and main characteristics of different societies throughout history, including some on the African continent, using documents as the main source of information and promoting a critical review of the historiography of the different periods, highlighting the political aspects of this context.

The third halo, red, with a thicker connection with the central halo, focuses mostly on didactic-pedagogical issues, considering the most frequent terms: “teaching”, “analysis”, “education”, “methodology”, “pedagogical”, “curriculum”, “school/school”, “internship”, “class”. In this halo it was possible to identify the terms present in the Degrees in History offered by UNB, UFPR, UFMG, Unifesp and UFSC. The red halo elucidates a focus on understanding and analyzing the main themes and curricular content aimed at teaching history in basic education - elementary and secondary education - regarding Ancient history, Medieval, Modern, Contemporary history, Africa, the Americas and the Brazil and the most appropriate methodologies for this purpose. As well as the inclusion of this in the school’s pedagogical project.

In the fourth halo, blue, are concentrated “process”, “political”, “cultural”, “social”, “university”, “state”, “institution”, “crisis”, “transformation”, “diversity”, among others, whose terms appear in the syllabuses of Degrees in History offered by UNB, UFMG and Unifesp. The blue halo, in turn, highlighted the study of historical, political, civilization and industrialization processes that marked societies in history. Highlighting its social structures and its economic, political, cultural aspects, in addition to the main social, political and economic movements that promoted important global revolutionary processes, in the face of crisis situations. Examples include the French, Russian and English Revolutions and the revolutions that culminated in the formation of nation-states on the African and Asian continents. The importance of cultural diversity for education for ethnic-racial relations is also discussed.

The fifth halo, green, contains the terms “19th and 20th century”, “Africa”, “America”, “war” and concentrates the terms present in the Degrees in History offered by UNB and UFPR. Finally, in the green halo there was a focus on the study of historical facts that marked the 19th

and 20th centuries, especially the world wars and their implications for African states. Furthermore, the study of connections between Africa and Portuguese America also stood out, considering elements of colonization and its sociopolitical structures.

The close connection between these terms denotes the presence of content that addresses diversity and ethnic-racial issues, the colonization process that caused profound social transformations, its historical contextualization, but also reflections on school dynamics, teaching strategies and curriculum. The inclusion of such content with the intention of training teachers capable of producing decolonial pedagogical actions can lead students to learn attitudes, postures and values regarding ethnic-racial plurality, develop skills that lead them to interact and negotiate objectives of mutual interest, the exercise of rights and the valorization of identity, which is so essential for citizenship formation and consequently, for strengthening Brazilian democracy (Brasil, 2004a).

The idea of subversion in higher education is related to thinking about teaching practices that prioritize resources that distance themselves from colonialist rhetoric that is always alien to the needs of students (Santos, 2011). To this end, there must not be a new methodological perspective, but rather one that is aligned with the need to reframe the perspective given to changes in postures and discourses that exclude and massify individuals in their different spaces. From the struggles for liberation and emancipation, mainly led by the black population, the concept of race was redefined and revived (Gomes, 2019). Discussing the politically resignified concept of race implies a process of decolonization of knowledge and the subjects who produce it. It is, therefore, a complex and powerful process (Gomes, 2019, p. 243).

Initial teacher training must be organized in such a way as to decolonize curricula, so that it can contribute to the implementation of the principles and objectives of current legislation. Training future teachers in history, which in basic education, is one of the ways in which the Brazilian educational management system can act positively on the self-esteem and formation of identities of “a segment of the child and youth population already weakened by centuries of domination” (Nascimento *apud* Brasil, 2011, p. 2).

Final remarks

The curricula that contain content on education for ethnic-racial relations in their composition indicate the intention of training future teachers from a decolonial and anti-racist perspective. It is believed that the curricular inclusion of this topic can promote the development of teachers capable of understanding and applying in their professional experiences the provisions of the National Curricular Guidelines for the Education of Ethnic-Racial Relations and Laws 10,639/2003 and 11,645/2008 (Brasil, 2003; 2008).

The analysis found 250 menus; of these, 53 contained some term related to the education of ethnic-racial relations, which corresponds to 13% of the total subjects analyzed. It is considered a significant advance in the discussion of the topic in undergraduate courses and that this is a path of no return, towards increasingly anti-racist curricula. From the curricular omissions and options, whether arising from laws or higher education institutions, it is inferred that they are choices that denote what legislative and pedagogical actors elect as relevant to the curriculum, and such decisions will impact the professional profile of the student. However, it is also considered that universities, by implementing curricula centered on anti-racist education, position themselves politically and begin to strengthen the fight against discrimination, exclusion and violations of rights.

The limitations of the research are linked to the documents used as a source, that is, the pedagogical projects made available by the universities researched, considering that the analysis of prescribed curricula does not reach all the dimensions that manifest themselves in the daily classroom and academic context. Another limiting factor was the lack of publication of menus and content in some of them.

It is concluded that the curriculum is a socio-educational construction, which must be supported through democratic debate and the pluridiverse contributions of actors and actresses involved in the development and evaluation of course pedagogical projects.

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