

Anti-racist education through the activism of the channels Spartakus Santiago and Papo de Preta

Educação antirracista pelos ativismos dos canais Spartakus Santiago e Papo de Preta

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Abstract

This study investigates the possibility of the youtube channels Spartakus Santiago (2007) and Papo de Preta (2015) becoming learning environments for anti-racist education, with possible repercussions in the state of Mato Grosso. Using a qualitative approach and methods of documentary research, the investigation employs the thematic analysis technique, which is part of the content analysis method. The results reveal that these channels, due to their political configurations, promote learning and function as learning environments. This is due to the fact that they align themselves with the main documents that govern education for ethnic-racial relations in Brazil.

Keywords: cyberactivism; school; identity; law 10,639/2003; black youtubers.

Resumo

O estudo investiga a possibilidade de os canais Spartakus Santiago (2007) e Papo de Preta (2015) se tornarem ambientes formativos para a educação antirracista, com possíveis repercussões no estado de Mato Grosso. Utilizando uma abordagem qualitativa e métodos de pesquisa documental, a investigação emprega a técnica de análise temática, que faz parte do método de análise de conteúdo. Os resultados revelam que esses canais, devido às suas configurações políticas, promovem a aprendizagem e funcionam como ambientes formativos. Isso se deve ao fato de se alinharem com os principais documentos que regem a educação para as relações étnico-raciais no Brasil.

Palavras-chave: ciberativismo; escola; identidade; lei 10.639/2003; *youtubers* negros.

INTRODUCTION

Education can only be considered democratic if it is also anti-racist. Ignoring this premise represents a violation of the Law 9,394/1996, which establishes the guidelines and basis of Brazilian national education. Gomes (2023) argues that education is inherently political, guided by choices and actions which promote the well-being and learning of all, with no discrimination based on race, skin color, sex or other forms of prejudice. In this sense, the author emphasizes that the political-pedagogical project and school curriculum must place it as a central axis, guiding all of school education according to democratic principles. Legally, anti-racist education is supported and guided by the Brazilian Federal Constitution, by the *Lei de Diretrizes e Bases* (Law of Guidelines and Basis) (LDB), by the *Plano Nacional de Educação* (National Education Plan) (PNE), by the Law No. 10,639/2003, by the *Parecer 03/04* (Ruling 04/03), by the *Resolução 01/04* (Resolution 04/01) and by the *Conselho Nacional de Educação* (National Council of Education), which establish the *National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and*

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*Culture*¹, through the National Plan of Implementation of the Guidelines² and the *Estatuto da Igualdade Racial* (Statute of Racial Equality) (Law No. 12,288/2010).

We understand that the option of ignoring anti-racism means to be complicit with racial inequality, which creates distance between black and white people in the access and permanence in education. It also represents denying the important role of providing a positive transformation in the lives of the students, in order to revert the effects of colonization which took place for hundreds of years in Brazil.

Currently, mobile interfaces and the access to internet at school make the classroom a hybrid space of learning, as a result, social media may be thought of as learning spaces. For Santos (2015, p. 40), learning environments are learnings developed in hybrid spaces, involving physical spaces, virtual spaces, and social media. These environments allow the energization of classes by associating them to digital culture and the reality of the students which is increasingly connected. In this way, we question: could the contents shared by black youtubers who engage with anti-racist struggle contribute to democratic education?

Thus emerged the aim of this research: to investigate the possibility of the channels Spartakus Santiago (2007) and *Papo de Preta* (Black Girl Chat) (2015) forming learning environments aiming to contribute to the perspective of anti-racist education in the state of Mato Grosso.

The analysis of this theme is justified, given that the development of researches concerning this subject matter may impact, positively, on the implementation of the Law 10,639/2003 in the schools, to the extent that it allows for thinking of new learning spaces of education for ethnic-racial relations within the context of digital culture.

METHODOLOGY

To achieve the aim of the investigation, we employed a qualitative approach, given that, according to Denzin and Lincoln (2006, p. 17), it is composed of material and interpretative practices, which positions the observer when providing visibility to the world. With regard to the procedures, we opted for documentary research, which, according to Lima Junior et al. (2021, p. 38), allows for the examination and understanding of documents such as laws, photos, images, magazines, newspapers, movies, videos, posts and social media, amongst others, aiming to obtain information relevant to the goals of the research.

Intending to analyze the data originating from the research, we employed the categorical or thematic technique, which is a part of the set of techniques that make up the method of content analysis, given that, according to Laurence Bardin (1977, p. 31-46), they are applicable to any kind of communication, when there is an intent to manipulate messages to highlight indicators which allow to infer a reality that is not given in the statements.

By virtue of this, we proceeded with the following methodological stages: In the 1st stage, we carried out the pre-analysis of the raw material, which is a preliminary evaluation of the videos, analyzing their historical context, authors, and interests. In the 2nd stage, we organized the exploration of the materials from the transcription of the content. We also employed floating reading and established the research corpus.

In the 3rd stage, we developed the data analysis through the selection of seven units of context, which are, according to Bardin (1977, p. 107), segments of the messages, such as paragraphs, ideas or themes that interest the research.

As for the choice of the channels, we preferred to have a black creator, either male or female, who was a creator of content with more than 3 years of experience, and with a prominent position in the national scene. And regarding the selection of the videos, besides being published in the *Papo de Preta* (2015) and *Spartakus Santiago* (2007) channels, must have been publicized within the time frame of 2020 and contemplate anti-racist education.

The choice for the contents shared in the year of 2020 came because it is constituted as an intense year for anti-racist movements in the world, also a reaction to the murder of George Floyd, 40, by a white police officer in Minnesota, United States, on the 25th of May, 2020. The action, repudiated internationally, also stimulated the engagement with anti-racist contents in the Youtube platform in Brazil. **Chart 1** illustrates the selection of the channels and videos.

¹ Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira e Africana

² Plano Nacional de Implementação das Diretrizes

To investigate the videos, we sought to analyze if the contents shared by the youtubers were aligned to the main documents that regulate anti-racist education in the country.

Chart 1. Channels and videos selected for the research.

Name of the video	Name of the YouTube channel
Racism in literature ³	Papo de Preta (2015)
The most racist Disney movies ⁴	Papo de Preta (2015)
Has the time for speaking of racism in Brazil already passed by? ⁵	Papo de Preta (2015)
How did Marielle Franco think? - Black consciousness ⁶ special ⁷	Spartakus Santiago (2007)
Why was Princess Isabel not 'woke'? - the truth about abolition of slaves and Lei Áurea ^{8,9}	Spartakus Santiago (2007)
The other side of representation - About the series on Marielle and the place of speech ^{10,11}	Spartakus Santiago (2007)

Source: Elaborated by the authors (2022).

ANTI-RACIST EDUCATION: HISTORY, MEMORY AND ACTIVISMS

When dealing with anti-racist education it is essential to understand the African diaspora, which is a process that was initiated by the migration imposed to men and women, going through the Atlantic Ocean and reaching several parts of the world, including Brazil. For Gilroy (2001, p. 25), this context allows the observation of several forms of life interlinked by different geographic, cultural, linguistic ties which cross each other and transform. What Hall (2006, p. 91-97) calls fusion of cultures or cultural hybridity.

Cultural hybridity is not static, because it is always in transformation in face with several forms of life. Contrary to this culture, there is, in the country, an attempt to create a national identity, which occurs when one group is selected to be at the top of the social, cultural, political, economic and ethnic pyramid, becoming a reference in relation to the other peoples.

Hall (2006, p. 59-61) argues that national identity is a structure of power which disregards the cultural, class, gender, race differences to fulfill the purpose of unifying them around generalized cultural identities, a method which becomes effective through a violent process of domination and suppression of the cultures.

In order for a national identity to survive, it is necessary to reinforce it by means of selection of the history, dance, music, religion, tradition, symbols and other elements that will be registered on collective memory. In these circumstances, the other identities suffer the attempts of oblivion and annihilation.

Ricœur (2007, p. 425-435) explains that oblivion occurs through the erasure of traces of memory, which include documentary records, the writings and the psychic marks left by the significant events in the people's lives. According to the author, there is a dynamic between memory and history, in which human manipulation, by means of mechanisms of power, influences the collective memory to select the historic narrative to be told.

Memory is a powerful instrument in the construction and representation of identities, and therefore, the control over it deeply influences the formation of contemporary identities. For

³ Racismo na literatura

⁴ Os filmes mais racistas da Disney

⁵ Já passou a época de se falar em racismo no Brasil?

⁶ In Brazil, Dia da Consciência Negra (Black Consciousness Day) is a national holiday that takes place every 20th of November, to celebrate black people's regained sense of worth and their contribution to the country.

⁷ Como pensava Marielle Franco? - Especial consciência negra

⁸ Lei Áurea, which can be translated to Golden Law, was the law that declared the abolition of slavery in Brazil, signed in 1888.

⁹ Porque Isabel não era fada sensata? - a verdade sobre a abolição e a lei áurea

¹⁰ Lugar de fala, or place of speech, is a concept developed by Brazilian Black feminist, philosopher and journalist Djamilia Ribeiro, and refers to the idea that everyone comes from a specific sociological place in the world and their speeches will reflect this position, which we should be conscious of when listening to others.

¹¹ O outro lado da representatividade - Sobre a série de Marielle e lugar de fala

example, when a population is repeatedly depicted in a negative light, this may legitimize the actions of privileged groups who seek to erase and eliminate the oppressed groups.

In this context, Bhabha (2005, p. 24) argues that a homogenous and continuous culture, transmitted from generation to generation, is in constant process of redefinition and isolation. To reach this homogeneity, it is necessary to promote symbolic and literal death of the differences.

In this arena of dispute, Brazilian Black Movements are the main agents of social transformation in what refers to the struggle to secure the rights of the black population. According to Gomes (2017, p. 364), it is a political actor which educates society and the State, producing new knowledge on the education for the ethnic-racial relations. Under these circumstances, the laws are also important elements for the assurance of equal rights, opportunities and fight against discrimination, enabling the democratic state.

In the field of education, in 2003, Law 10,639 altered the *Lei de Diretrizes e Bases da Educação* (Law of Guidelines and Basis) (LDB), No. 9,394/1996 and made the teaching on Afro-Brazilian History and Culture obligatory in all of the educational establishments. To make the teaching regulated by the Law effective, the *Ministério da Educação e Cultura* (Ministry of Education and Culture) (Mec) and the *Secretaria de Políticas de Promoção da Igualdade Racial* (Secretariat of Policies of Promotion of Racial Equality) (SEPPIR) created, in 2009, the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture, and the National Plan of Implementation of Implementation of the Guidelines.

Currently, *YouTube* is the largest video platform on the planet, whereas Brazil occupies the 4th place in largest public in the world, with an audience of 138 million users. With such a reach, there may be the possibility that some groups contribute to the education of ethnic-racial relations in Mato Grosso. With that in mind, we have sought to investigate if the channels Spartakus Santiago (2007) and Papo de Preta (2015) could constitute a learning environment under the perspective of anti-racist education.

The study has no pretense of resolving the issues regarding the implementation of the Law 10,639/2003 in the State, for it seeks to investigate the possibility of the channels Spartakus Santiago (2007) and Papo de Preta (2015) constituting learning environments that aim to contribute to the perspective of anti-racist education.

The channel *Spartakus Santiago*³ was created on October 13th, 2007 by Spartakus Santiago Fernandes Francisco, born in Itabuna-Bahia, on May 15th, 1994.

Spartakus is a content creator, publicist, bachelor of Communication by the *Universidade Federal Fluminense* (Fluminense Federal University) (UFF). On his website⁴, Spartakus describes himself as a gay black man from the Brazilian Northeast region who loves pop culture and seeks to use art in a political manner to transform culture and educate. As for the channel *Papo de Preta*⁵, on *YouTube*, emerges based on concerns of Maristela Rosa and Natália Romualdo while still studying at the *Universidade Federal de Juiz de Fora* (Federal University of Juiz de Fora) (UFJF).

Papo de Preta (2015) was registered on the platform on September 27th, 2015, and by accessing the channel, viewers can observe the information that this space is defined by the word *representation*, and exists to give time and voice to black women, addressing, through the perspective of two black women, pop culture, daily life, beauty and society.

RESULTS AND DISCUSSION

The analysis of the content of the videos from Spartakus Santiago (2007) and Papo de Preta (2015) revealed seven units of context which allow to think of them as learning environments aiming to contribute to the perspective of anti-racist education, by virtue of aligning themselves to the main laws governing education for ethnic-racial relations.

Thus, this section has been dedicated to the presentation and discussion of these units of registry, beginning with the main code that comprises communication, the content of the videos, which is the lead factor of engagement, therefore, it is worth demonstrating which of them attracted the viewers the most. Of the three videos selected from the channel Spartakus Santiago (2007), one in particular attracted the attention of the public the most. **Chart 2** aims to complement this information.

³ Available at: https://www.youtube.com/channel/UC34UfLmI_CZ72VW7Y4Vibww. Accessed on: April 3rd, 2023.

⁴ Available at: <https://spartakus.com.br/> Accessed on: April 3rd, 2023.

⁵ Available at: <https://www.youtube.com/@PapodePreta/about>. Accessed on: April 3rd, 2023.

Chart 2. Metrics of the videos on the channel *Spartakus Santiago*.

METRICS OF THE VIDEOS ON THE CHANNEL SPARTAKUS SANTIAGO				
Name of the video	Year of posting	Number of visualizations/viewings on the date Apr 30th, 2023	Length	Number of Comments on the date Apr 30th, 2023
The other side of representation - About the series on Marielle and the place of speech	Mar 12th, 2020	14,563	9min 20s	85
Why was Princess Isabel not 'woke'? - the truth about abolition of slaves and Lei Áurea	May 13th, 2020	77,458	6min 31s	959
How did Marielle Franco think? - Black consciousness special	Nov 10th, 2020	16,051	6min 10s	39

Source: Elaborated by the authors based on the data originating from the channel Spartakus Santiago (2007).

As observed on the chart above, the video *Why was Princess Isabel not woke?* was, notoriously, the content which caught the most attention of the general public, both in regards to the viewings and the number of comments. In this video, the youtuber discusses that there is the building of an idealized image of a white redeemer, that in an act of kindness, freed the enslaved people. According to Spartakus, what happened actually involved internal pressure, marked by the revolts of the enslaved people and the abolitionists, as well as external pressure, coming from England. Spartakus Santiago (2007) argues that, in reality, what should have represented freedom marked the beginning of an inhumane process of racial and social inequality.

The first unit of context takes place when Santiago's content regarding the subject matter helps the promotion of anti-racist pedagogic practices, in virtue of exposing a narrative about the date of May 13th, as an update on the ways of exploring the black population. Conversely, it highlights November 20th as the date of the death of Zumbi (Zombie), the leader of the Palmares quilombo⁶, which, according to the youtuber, was able to free more people than the Lei Áurea.

The theme involves what is proposed by Brasil (2004, p. 22) when it states that teaching will have the aim to disclose the history of Brazil and the participation of black people in the social, economic and cultural fields. It also addresses the provisions of the Law 10,639/2003 when it establishes, on Art. 79-B., that the date of November 20th will be included in the school calendar as the National Black Consciousness Day.

On the channel Papo de Preta (2015), the video *The most racist Disney movies had the largest engagement*. **Chart 3** intends to illustrate the data.

Chart 3. Metrics of the videos on the channel *Papo de Preta*.

METRICS OF THE VIDEOS ON THE CHANNEL PAPO DE PRETA				
Name of the video	Year of posting	Number of visualizations/viewings on the date Apr 30th, 2023	Length	Number of Comments on the date Apr 30th, 2023
Racism in literature	Oct 28th, 2020	9,967	14min34s	361
The most racist Disney movies	Aug 19th, 2020	48,520	16min 29s	971
Has the time for speaking of racism in Brazil already passed by?	Jul 10th, 2020	6,023	7min56s	191

Source: Elaborated by the authors based on the data originating from the channel Papo de Preta (2015).

⁶ Quilombos are autonomous communities in Brazil, created during the Colonial Times by enslaved people as a means of social and cultural resistance.

The content that caught so much attention from the followers is developed by Natália Romualdo's analysis and critique of the Disney Movies that expressed racism in their content, stereotyping the non-white population. According to the creator, Walt Disney Company launched the streaming service subscription platform Disney+ Brazil, where most of its creations, even the racist ones, such as *Song of the South* (1946), *Fantasia* (1940), *Dumbo* (1941), *Pocahontas* (1995) and *The Princess and the Frog* (2009) were made available. Natália details each scene of explicit racism in them and reveals that the only warning for racist content is the following sentence: "this program is shown as created originally and may contain outdated cultural portrayals".

This content presented by the Creator is the second unit of context, related to the goal described on the 2nd Article of the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Cultures, given that it corroborated with the promotion of education for active and conscious citizens, heading for the construction of a democratic society, since it displaces the negative representations on the Disney movies.

The content of the video relates to what Hall (2006, p. 47-57) exemplified concerning national identities. They are imagined, not born with people, they are formed throughout life by means of representation, symbols and speeches. This way of building meaning influences the actions and the way one sees oneself.

Concerning the video *The Other side of representation- About the Marielle series* and the place of speech, from Spartakus Santiago (2007), it criticizes a series that portrayed Marielle Franco, but did not employ black people on the direction or authorship of the work. The creator questions if this is in fact a positive representation or merely a strategy to simulate anti-racist attitudes.

In 2010, the Law number 12,288/2010 established the *Estatuto da Igualdade Racial* (Statute of Racial Equality) which publishes the guidelines intended for the assurance of effectiveness of equality of opportunities, the defense of individual, collective and diffuse ethnic rights, and the fight against discrimination and other forms of ethnic intolerance to the black population. In its chapter Six, article 43 deals with means of communication and regulates the organization and functioning of the productions of movies and television shows so that equal opportunities are granted, prohibiting any form of discrimination.

Given this, we noted the third unit of context, in which the young Spartakus not only makes a criticism, his content is provocative, sounding more like a complaint of an irregular and discriminatory practice against black directors. It portrays the notion of symbolic representation, which manifests itself, among other ways, in the way in which Brazilian companies use the image of black people in their publicities, but do not employ them in leadership roles. The youtuber calls this phenomenon performance, a product of the media which empties the anti-racist struggle and aims to disguise the maintenance of the subordination of black people.

Representation means to employ the language to present, describe, portray, in other words, build an image of the world to someone. This presentation may generate a positive or negative meaning, depending on the interests of the individual or the institution which holds the power to represent the members of a culture (Hall, 2016, p. 31-33).

As for the video *How did Marielle Franco think? - Black consciousness special*, Spartakus Santiago shares the file of a thesis called *UPP - a redução da favela a três letras: uma análise da política de segurança pública do Estado do Rio de Janeiro* (UPP- the reduction of the *favelas*⁷ to three letters: an analysis of the policies of public safety in the State of Rio de Janeiro). The publicist explains briefly how the *Unidade de Polícia Pacificadora* (Units of Pacifying Police) (UPPs) strengthen the Criminal State and delimits the poor and black population to the ghettos and prisons.

The content presented by Spartakus Santiago on the video *How did Marielle Franco think? - Black consciousness special*, in which he shares the story of Marielle Franco, Brazilian sociologist, activist and politician, an international symbol of the fight for equal rights and combating violence against the black population is the fourth unit of context.

It is consistent to what is proposed on the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture

⁷ *Favela* is a term for impoverished neighborhoods in Brazil, similar to slums or ghettos. They were mostly formed due to rural exodus during the 1970s, when impoverished people came to cities but found no place to live, building their own places.

(Brasil, 2004, p. 22) in which it is explained that the teaching will be carried out by different means, aimed towards the spread and study of the participation of the africans and their descendents in episodes of Brazilian history, in the economic, social and cultural construction of the nation, highlighting the role of black people in different fields of knowledge, professional performance, technological and artistic creation, and social struggle.

As for the video Racism in literature, which is available on the channel Papo de Preta, is presented by Natália Romualdo and brings for debate the stereotypes present in classics of Brazilian literature, given that many of them, according to the youtuber, are a part of the High School Curriculum. The influencer mentions the following works and authors: *Sítio do Picapau Amarelo* (*The Yellow Woodpecker Ranch*) (Monteiro Lobato), *Selected Poems*⁸ (Fernando Pessoa), *The Masters and the Slaves*⁹ (Gilberto Freyre), *Isaura, the Slave Girl*¹⁰ (Bernardo Guimarães) and *The Slum*¹¹ (Aluísio Azevedo). According to the journalist, in addition to carrying out the readings of these authors, it is also necessary to deconstruct these racist narratives alongside the students, seeking for a literature which represents, in a positive light, black and indigenous populations.

For Bhabha (2005), the speech of the colonizer sets otherness in an immutable, disordered, continuous and demonical representation. The colonized are shown as degenerates based on his phenotypic traits, justifying the domination and exploration. Intervention in this game of interests and power must be shifted from the act of recognizing positive or negative images to the understanding of the processes of subjectivity made possible by the discourse of the stereotype.

These labels are created and socially perpetuated by means of the language, being transmitted from generation to generation. Thereby, black students are often represented by stereotypes which inferiorize them, whilst white students are portrayed as superior. This process contributes to the reproduction of racism and discrimination. Thus, discussing these works is essential in approaching both the past and the present, for it allows for the questioning of the representations of otherness and for analyzing the exercise of colonial power.

The present is formed by a complex web which begins in the past, thus, this historical dive becomes inevitable. We noticed, in this video, the fifth unit of context, given that, according to Brasil (2004, p. 20), the teaching of Afro-Brazilian and African History and Culture, avoiding distortions, will involve articulations between past, present and future within the framework of experiences, constructions and thoughts produced under different circumstances.

There is a strong relationship between past and present in regards to the classics mentioned by Natália Romualdo in the video Racism in literature, given that the books are a part of school archives and are works recommended by standardized testings, therefore these passages of the books directly affect all of the students.

Still on the same video, we have pointed out the sixth unit of context, for the channel Papo de Preta (2015) promotes cultural plurality by encouraging the reading of black authors, a practice which aligns itself to what is proposed by the Law 10,639/2003 in the article A, which makes the teaching of Afro-Brazilian History and Culture mandatory in middle and high school establishments, and adds, in paragraph 2nd, that the contents shall be ministered within the framework of all school curriculum, especially Literature.

Literature is a strategy of the black writers of confronting forms of rationality which support themselves in the systematic terror of the past to manage political, cultural, and economical power. The change that is happening, promoted by the social movements, heading towards hybridity and memories of racism, have a legitimate value, in the sense of facilitating a new kind of politics, in which the core will no longer be the racial question, but the fair and sustainable development as a strong response to the absolutist power (Gilroy, 2001, p. 406 - 415).

The channel Papo de Preta (2015) explores the relations of power in literature and media, highlighting how white hegemony determined how much of the subject matter of racism is approached. In the seventh unit of context, Maristela Rosa, in the video Has the time for speaking of racism in Brazil already gone by?, criticizes the action of individuals, traditional media and social media which, guided by eurocentrism, often neglect racism in Brazil. However, after the tragic murder of George Floyd on May 25th, 2020, these same means sought after black people to discuss the issue.

Recognizing the importance of dealing with the subject matter is sparse, disregarding the constant lack of visibility and opportunity of these groups, as well as the frequent genocide

⁸ Original title: *Fragmentos escritos*

⁹ Original title: *Casa Grande e Senzala*

¹⁰ Original title: *A Escrava Isaura*

¹¹ Original title: *O Cortiço*

of the black population in the country. The approach taken by the Brazilian media is more compromised with increasing its audience in specific moments, than with effective responsibility with the anti-racist cause.

When youtubers stimulate changes in perception on the understanding of racial relations unequal in power, they create spaces of informal learning environments in their channels, contributing to anti-racist education in school environments. According to Santos (2015, p. 38), we understand learning environment as the knowledge acquired in collaborative processes, which surpass frontiers of time and physical space of in-person and digital classrooms, of social networks like Youtube.

The analyzed videos seek to deconstruct the myth of racial democracy, an idea that denies the existence of racism in Brazil, for that, usually, they do not cite the laws that regulate anti-racist education, do not go theoretically deeper into the theme, but bring elements capable of assisting in the understanding of racial relations of power that act in the maintenance of Brazilian racism.

Learning environments like the channels Spartakus Santiago (2007) and Papo de Preta (2015), in addition to portraying reality, bring elements of analysis that, many times, do not circulate in classrooms. The politicized gaze of the youtubers reveal hierarchies, relations of power which have been ensuring the maintenance of racism, therefore, their interpretations favor new readings on ethnic-racial relations.

The activism of these channels is carefully planned and intentional, from the definition of aims to communication strategies, with the purpose of making the content accessible, fast and simple. This work is guided and evaluated based on the metrics supplied by the Youtube platform, which help to determine which strategies generate the greatest engagement. The combination of these resources and tools resonates well with the young public, for the videos are dynamic, short, and straight to the point, in contrast with formal classes, which tend to be longer and centered on the figure of the educator as the main communicator.

The videos promoted by the youtubers create a learning dimension by being planned specifically to converse with the young public. Each element of communication, body language, visuals, sound and duration of the videos, is strategically elaborated for this public. These factors may be harnessed to support educational practices of teachers dedicated to the implementation of Law 10,639/2003 and the promotion of emancipation of the youth by means of democratic and anti-racist education.

It is worth noting that the content of these channels does not replace a formal class, which, according to the legislation, must be administered by a teacher with a teaching degree. Formal education follows an organized and systematic set of contents, planned by the school community, and according to the documents that govern the education institutions According to Law No. 9,394, of December 20th, 1996, education encompasses the formative processes that take place in the home life, social life, work, teaching and research institutions, social movements, civil society organizations and in cultural manifestations. On the other hand, school education is developed predominantly by means of formal education in specialized institutions.

As such, the videos of the channels selected for this research have a significant learning value by complementing and stimulating reflections on education for ethnic-racial relations, creating a high engagement level amongst the viewers. However, they do not replace the role of the educators in the implementation of Law 10,639/2003 and in the promotion of an anti-racist education within education institutions.

This research identified two important gaps which hinder the access to the analyzed videos. Firstly, digital exclusion represents a significant obstacle. Data from Instituto Brasileiro de Geografia e Estatística (2022, p. 10) indicate that, in 2021, 15.3% of the population of 10 or more years old in Brazil did not have access to the internet. Amongst the students, there are 3.6 millions of people with no access to the internet for several reasons, the main one being the lack of financial condition to bear the cost of the service.

The second point is racist algorithms. According to Silva (2019, p. 02-03), algorithms operate by means of invisible processes, like automatized resources, facial recognition and image processing. In this context, the algorithms' lack of neutrality reinforces an eurocentric worldview, perpetuating unequal relations of powers. Beyond that, since algorithms influence the suggestion and definition of content, and considering that the youtubers Papo de Preta (2015) and Spartakus Santiago (2007) are of black origin, there is a possibility that they are not widely known by many educators.

REGIONAL RESONANCES: THE STUDY IN MATO GROSSO

Mato Grosso is a state located in Brazil's Center-West region. According to the 2022 Demographic Census of the *Instituto Brasileiro de Geografia e Estatística* (Brazilian Institute of Geography and Statistics) (IBGE), the state's population reached 3,658,649 this year. Amongst these inhabitants, 56% self-declare as being of mixed race and 9.86% self-declare as black, totaling 65.86% of the population as black and brown people. These data suggest that anti-racist studies have a significant potential to resonate in the region, influencing the perceptions on the theme.

In this sense, the channels Spartakus Santiago (2007) and Papo de Preta (2015) may represent valuable learning environments for democratic anti-racist education. This is aligned with what Mato Grosso (2018, p. 74) emphasizes when stating that the promotion of Education of Ethnic-Racial Relations must be implemented through the contents established by the Law 10,639/03. In addition, this promotion must encompass all steps and modalities of teaching, being integrated to all curricular components and fields of knowledge.

By dialoguing with the *Documentos de Referência Curricular para Mato Grosso* (Curricular Reference Documents for Mato Grosso) (DRC-MT), the analyzed channels have the potential to enrich the curricula and promote more dynamic pedagogic practices. This may contribute to the effective implementation of the established norms and highlight the need for reformulation in the formation of anti-racist education. In addition, the communication strategies employed by the youtubers may inspire other influencers to address the regional differences of the state and stimulate the debate on relations of power related to the racial issue.

Part of the reflections here presented were matured in the environment of the *Grupo de Pesquisa sobre Ação Afirmativa e Temas da Educação Básica e Superior* (Affirmative Action and Themes of Basic and Higher Education Research Group) (Grafite/CNPq) and of a research developed in the Programa de Pós-graduação em Educação da Universidade do Estado de Mato Grosso (Education Postgraduate Program at the State University of Mato Grosso). Having as subjects of research students of the *Escola Estadual José Alves Bezerra* (José Alves Bezerra State School), located at the district of Porto dos Gaúchos/MT.

Corroborating the hypotheses expressed throughout this paper, the research indicated that, having as a reference the aforementioned public school in Mato Grosso, it seems to be accurate to state that,

The results of the analyzes of the channels revealed that the political configuration of the channels Spartakus Santiago (2007) e Papo de Preta (2015) on the Youtube platform are aligned to anti-racist education in two aspects: first, for the commitment with what is provided under the 1st article of the Federal Constitution, which deals with the fundamental principles of the citizenship and dignity of the human person [...] And second, by stimulating the formation of a democratic, and therefore, anti-racist, society, by means of content creation for the reeducation for ethnic-racial relations¹² (Nascimento, 2023: p. 156).

We start from the premise that the researcher's reach needs to be broadened, however, it is important to consider that, even for a public school, located in the countryside of Mato Grosso, in a district with less than 10,000 (ten thousand) inhabitants, it is possible to realize that, besides the mishaps for the full implementation of Law 10.639/03 (Brasil, 2003), the agency of the Black Movement by contributing to the change of course in the agenda of the national politics for education, makes of the education for ethnic-racial relationships and of the anti-racism transformative and impactful elements in the educational realities, be that of Mato Grosso or the entire country.

FINAL THOUGHTS

Brazil is not a racial paradise, where all ethnic groups live in harmony, for there is a strong dispute around collective memory, history, culture and identity. Such clashes are present in the classroom and impact, directly, on the teaching and learning of the students. Conscious of it, black movements, engaged with and committed to the rights of the population, seek to assure a set of laws that govern democratic and anti-racist education in the country.

¹² Os resultados da análise dos canais revelaram que a configuração política dos canais de Spartakus Santiago (2007) e Papo de Preta (2015) na plataforma do Youtube estão alinhados à educação antirracista em dois aspectos: primeiro, pelo compromisso com o previsto no artigo 1º da Constituição Federal, que trata dos princípios fundamentais da cidadania e da dignidade da pessoa humana [...] E segundo, por estimular a formação de uma sociedade democrática, logo, antirracista, por meio da criação de conteúdo para a reeducação para as relações étnico-raciais

By considering the importance of legislation for the education of ethnic-racial relations and the reach of the YouTube platform, we have developed a documentary analysis to investigate if the channels Spartakus Santiago (2007) and Papo de Preta (2015) could constitute learning environments under the perspective of anti-racist education.

The analysis of the contents of the videos revealed seven units of context which allowed to think of them as learning environments, aiming to contribute to the perspective of anti-racist education, in virtue of aligning themselves with the main documents that govern anti-racist education, such as the Brazilian Federal Constitution, the *Lei de Diretrizes e Bases* (Law of Guidelines and Basis) (LDB), by the *Plano Nacional de Educação* (National Education Plan) (PNE), by the Law No. 10,639/2003, by the *Parecer 03/04* (Ruling 04/03), by the *Resolução 01/04* (Resolution 04/01) and by the *Conselho Nacional de Educação* (National Council of Education), which establish the *National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture*¹³, through the *Plano Nacional de Implementação das Diretrizes* (National Plan of Implementation of the Guidelines) and the *Estatuto da Igualdade Racial* (Statute of Racial Equality) (Law No. 12,288/2010).

Both of the channels are managed by young creators who have graduated in communication and with experience in the creation of digital content, besides being guided by a politicized perspective on education of ethnic-racial relations. These characteristics make them valuable elements to complement anti-racist pedagogic practices.

They plan their speeches to connect the present with the past, promoting new readings on the racial issue. Thus, these channels function as learning environments which favor democratic educational practices, encouraging the questioning of racial relations of power and the fight against racism, which contributes to the emancipation of the black population.

These creators have the potential of influencing the construction of identities and differences, which are molded by great social disputes. This impact occurs when these channels disrupt and denaturalize racial hierarchies, subvert and question relations of power, and stimulate the production and representation of new identitarian and cultural meanings.

However, it is important to highlight that the political and educational activity of the youtubers does not replace the role of the formal educators, given that it does not involve the formal organization of the educational system. The school must follow the principles and fundamentals established by *Parecer 03/04* (Ruling 04/03), which institutes the National Curricular Guidelines for the Education of Ethnic-Racial Relations, with the aim of planning, executing and evaluating the pedagogic activities.

In Mato Grosso, the use of these channels may enrich the school curriculum, highlight the need for reformulation of the training of teachers for the implementation of the *Diretrizes Curriculares de Mato Grosso* (Curricular Guidelines of Mato Grosso) (DRC-MT), and stimulate the engagement of influencers on the subject matter. In addition, it may foster the discussion on racial relations, promoting a wider and more relevant debate.

This research identifies two limitations for the use of the videos as support in the implementation of the legislation and guidelines for anti-racist education: digital inequality and racist algorithms. Both represent areas that merit a future discussion, for the black population is amongst the groups most affected by these problems.

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¹³ Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira e Africana

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Authors contribution

SSN: Assessment of production, Documentary research, Data collection, Analysis and discussion, Writing and writing review. AFM: Assessment of production, Data collection, Analysis and discussion, Writing and writing review. PAVS: Bibliographical research, Writing and writing review, Academic formatting, Elaboration of the methodology, Analysis and discussion of the data originated from the research.

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