

**REFLECTIONS ABOUT EDUCATION OF BLACK PEOPLE IN BRAZIL: AN
APPROACH FOR BLACK WOMEN**

***REFLEXÕES ACERCA DA EDUCAÇÃO DO NEGRO NO BRASIL: UM ENFOQUE
PARA A MULHER NEGRA***

***REFLEXIONES SOBRE LA EDUCACIÓN NEGRA EN BRASIL: UN ENFOQUE PARA
LAS MUJERES NEGRAS***

Adaíles Aguiar LIMA¹
Elivaldo Serrão CUSTÓDIO²

ABSTRACT: This study seeks to bring a brief reflection on the trajectory of education of black people in Brazil from colonial times to the present day, with a focus on black women. This is the preliminary result of an exploratory study of a qualitative nature. The results point to a trajectory of struggle for denied rights and a constant resistance to the adjustments of the dominant classes that solidified a society molded in the Eurocentric, hegemonic, racist thought, in which education, since the colonial period, was thought and directed to the Portuguese and, after that period, the dominant classes, always aiming at maintaining privileges, leaving the black population to domination and exploitation. In addition, the black woman was subjugated in a more painful way, as she suffered and still suffers prejudice and discrimination of color and gender.

KEYWORDS: Education. Decolonial. Ethnic-racial relations. Woman.

RESUMO: O referido estudo busca trazer breve reflexão acerca da trajetória da educação do negro no Brasil do período colonial aos dias atuais, com enfoque para a mulher negra. Trata-se de resultado preliminar de um estudo exploratório de natureza qualitativa. Os resultados apontam uma trajetória de luta pelos direitos negados e uma constante resistência aos ajustes das classes dominantes que solidificaram uma sociedade moldada no pensamento eurocêntrico, hegemônico, racista, em que a educação, desde o período colonial, foi pensada e direcionada aos portugueses e, após esse período, às classes dominantes, sempre visando a manutenção dos privilégios, restando à população negra a dominação e exploração. Além disso, a mulher negra foi subjugada de forma mais dolorosa, pois sofreu e ainda sofre preconceito e discriminação de cor e gênero.

PALAVRAS-CHAVE: Educação. Decolonial. Relações étnico-raciais. Mulher.

¹ Federal University of Amapá (UNIFAP), Macapá – AP – Brazil. Master's student in the Postgraduate Program in Education (PPGED/UNIFAP). ORCID: <http://orcid.org/0000-0002-6291-8891>. E-mail: adaileslima@gmail.com

² Federal University of Amapá (UNIFAP), Macapá – AP – Brazil. Permanent Professor in the Postgraduate Program in Education (PPGED/UNIFAP). Post-Doctorate in Education (UNIFAP). ORCID: <https://orcid.org/0000-0002-2947-5347>. E-mail: elivaldo.pa@hotmail.com

RESUMEN: *Este estudio busca traer una breve reflexión sobre la trayectoria de la educación negra en Brasil desde la época colonial hasta la actualidad, con un enfoque en las mujeres negras. Este es el resultado preliminar de un estudio exploratorio de carácter cualitativo. Los resultados apuntan a una trayectoria de lucha por los derechos negados y una constante resistencia a los ajustes de las clases dominantes que solidificaron una sociedad moldeada en el pensamiento eurocéntrico, hegemónico, racista, en el que la educación, desde la época colonial, fue pensada y dirigida a los portugueses y, después de ese período, las clases dominantes, siempre con el objetivo de mantener los privilegios, dejando a la población negra con dominación y explotación. Además, la mujer negra fue subyugada de una forma más dolorosa, ya que sufrió y sigue sufriendo prejuicios y discriminación de color y género.*

PALABRAS CLAVE: *Educación. Decolonial. Relaciones étnico-raciales. Mujer.*

Introduction

Paulo Freire (2018) emphasizes the need for a praxis that gives those involved in the teaching and learning process a constant dialogue because he understands that through dialogicity it is possible to promote an emancipatory pedagogy. That is, even in the face of a prejudiced and ethnocentric society is possible, and necessary, to implement pedagogical practices that contribute to the formation of personalities committed to the disruption of actions that oppress and exploit the less favored classes of our society.

Brazilian cultural diversity is a wealth that arouses the interest of scholars at all academic levels and, researching the educational trajectory of the black, highlighting the black woman, in a decolonial perspective, aims to problematize a theme that contributes to the overcoming of prejudice and discrimination that were based on the ethnocentrism that has shaped our society for centuries. This is the preliminary result of an exploratory study of a qualitative nature within the scope of the Dissertation Project of the Postgraduate Program in Education at the Federal University of Amapá.

In this context, the present study takes an approach going through the beginnings of education in Brazil, highlighting the path of legal, prohibitive and permissive norms, of Brazilian legislation, regarding the right of black people to education. Later on, it dialogues with authors who deal with the educational trajectory of black women, contextualizing it with educational practices that teach how to relearn the history of the black population, a decolonial perspective. Thus, it is pointed out that the various forms of prejudice existing in our society, in particular racial prejudice, are part of a historical process that denied the participation of black men and women as an active part of society, which imposes a rewriting of history, that is, a new historical process to break the vicious past.

Acculturation as an assumption of education

In Brazil, the colonization process comprised, in an articulated way, three elements: the possession of the land that aimed at the exploitation and the subjugation of the inhabitants, the education that took place in the form of acculturation and the catechesis that sought the conversion of the colonized. Interacting, these elements aimed at achieving the goals of colonization. Saviani (2013, p. 31, our translation) points out that “there is a close interaction between education and catechesis during the period of colonization in Brazil”, with the axis of catechetical work being of a pedagogical nature and materialized through institutional pedagogical practices and not institutional.

Based on the colonization model, colonial education took place through the Jesuit mission and had the purpose of converting the Gentiles to the Catholic faith, which is why schools, colleges and seminars were built and spread over several Brazilian regions. Saviani's studies (2013) assert that the history of Brazilian education begins in 1549 with the arrival of the first group of Jesuits to Brazil, being an education, whose methodological basis, aimed at acculturation in order to inculcate, in the colonized, the colonizer traditions and customs.

It is in this context that Western education was organized based on the *Ratio Studiorum*. Miranda (2009, p. 25) considers that the *Ratio Studiorum* “embodies the first form of institutionalization of a curriculum of studies”. According to the author, the Ratio was so impressive in the eastern and western world, considering that

The success of this model is because they associated *studia humanitatis* (and a concept of rhetoric that harmonizes the activity of thought with the respective expression) with the method they had found at the University of Paris, based on order and constant exercise, keywords of the *Ratio Studiorum*. Theologians, philosophers, astronomers, poets, playwrights, linguists, architects, painters, mathematicians, men of government, great ecclesiastics, men of intellectual and political intervention, all have been trained for centuries by this faculty without geographical, cultural or linguistic boundaries, in schools obeying the same principles, oriented to the same study plan, subject to the same regulation: the *Ratio Studiorum* (MIRANDA, 2009, p. 25, authors' highlights, our translation).

Miranda (2011), who also defines the teaching recommended by the *Ratio* as being non-utilitarian, non-professional, and specialized, considers that in the period when education was based on the *Ratio Studiorum*, “[...] it produced unquestionable fruits of culture and humanism, political science and civism” (MIRANDA, 2011, p. 489, our translation).

In contrast to the defenses found in the teachings of Miranda (2011) and other authors that a model of education that was beneficial, Saviani (2013) asserts that the educational ideology of *Ratio Studiorum* is configured in a pedagogical conception that

[...] is characterized by an essentialist view of man, that is, man is conceived as constituted by a universal and immutable essence. Education must shape the particular and real existence of each student to the universal and ideal essence that defines him as a human being (SAVIANI, 2013, p. 58, our translation).

For Saviani (2013), education aimed to shape the individual according to the colonizer interests, that is, disregarding the habits, customs and traditions of the Brazilian population at the time. And this conception of extirpating their culture from the inhabitant was extended, in a more violent way, to black men and women who entered the Brazilian lands in the condition of enslaved people from different regions of Africa.

In this context, the *Ratio Studiorum* implemented the beginnings of the Brazilian educational system, based on the principles of the Society of Jesus, remaining, as an educational guide, for almost two centuries, shaping a process of acculturation that only ended in 1759 when the Jesuits were expelled from Brazil.

Formal education in Brazil: a trajectory that brings marks of inequality

The Jesuits' departure from Brazil took place at a time when the world was undergoing great changes with the century of enlightenment, an intellectual and philosophical movement that dominated Europe during the 18th century. And, in this context, in Brazil, the first Constitution arises as a result of a political articulation of D. Pedro I who, dissolving the Constituent Assembly, granted the Constitution of 25 March 1824, which strengthened the imperial power.

About formal education, the 1824 Constitution provided for in art. 179, item XXXII, stating that "primary education is free for all Citizens", and is also included in art. 6th, item I, the "freedmen" in the list of "Brazilian Citizens", and citizenship was a privilege of free people. Soon, male and female slaves were prevented from receiving instruction. Furthermore, not even the freed blacks were included in the classrooms since decrees and laws limited or prohibited them from being literate.

With that, it is clear that the first Constitution of Brazil inaugurates the legalization of a historical process that, in addition to denying access to formal education to black men and

women victims of slavery, promoted the bases for the production of inequalities of color or race and of gender, present in our society, which has been fought over the centuries.

In this sense and following the same criteria of exclusion or inaccessibility, Law No. 1/1837 was promulgated before the 1891 Constitution, as well as Decree No. 15/1839, which maintained the prohibition of African slaves and blacks, even though they were free or freed, from attending public schools. Later, by Decree no. 13,331/1854, the prohibition for slaves was ratified by establishing, in its art. 60, § 3, that slaves would not be admitted to public schools in the country and the provision for the instruction of black adults depended on the availability of teachers and, in art. 69, provided that slaves were not allowed to apply for admission to enrollment, nor could they attend schools.

For Del Priori (2018), the slavery of the population of African origin meant a denial of access to any form of schooling. The education of black children took place in the violence at work and in the forms of struggle for survival and,

The successive laws, which were slowly loosening the bonds of slavery, did not bring, as a direct or immediate consequence, teaching opportunities for black people. Initiatives that proposed the acceptance of black children in isolated schools or classes - which will occur at the end of the century - are registered as exceptional and of philanthropic nature (DEL PRIORI, 2018, p. 445, authors' highlights, our translation)

Even though it is a claim contested by black men and women, slaves or freedmen, access to formal education was a demand that gained prominence and strength only after the approval of Law No. 2040/1871 - Free Womb Law, which, in its art. 1st, children born to slave women are free from that date. The proportion it had is due to the constant movements of struggle and resistance of the enslaved Africans, as well as, we cannot fail to consider, the pressure of England for the liberation of the slaves aiming at the promising market that was envisaged. It is still necessary to consider that slaveowners had already realized that the time would soon come to free blacks, given that in that period the slave trade was already banned in Brazil since 1850, with the Eusébio de Queirós Law.

However, with the advent of the Free Womb Law, free children would soon be of school age and it was necessary to think about the clientele that was being formed. Fonseca (2011) asserts that education, for blacks who were free, freed or coming from captivity, served as a conducting and adapting element in order to meet the continuity of serfdom, in other ways.

The essential thing is that in addition to moral and religious education, they take up a profession, even if they are farmers or agricultural workers; they will continue to serve there if it suits them, or will serve another, or establish

themselves; in any case, they learn a mechanical profession, a profession, from which they can draw resources to support themselves and their family, if they have one. Some may even be used in letters or in other professions, schools are open to them, as free as they will be by birth. Forcing the gentleman to send them to the schools is still a problem to be solved; mandatory or forced instruction is not allowed among us, not even for other free citizens. For this you must have prudent discretion, as parents are given in relation to their children (FONSECA, 2011, p. 233, our translation).

In 1879, through Decree no. 7,247/1879, the freedom of primary and secondary education for both sexes was established in the municipality of Corte and higher education throughout the Empire, however, there is no need to talk about advances for black men and women. This context was marked by major global economic and social transformations and Brazil suffered the reflexes of these changes that culminated in the abolition of slavery in 1888, ending, in theory, with slavery in Brazil. In fact, the liberation of the enslaved was the result of the struggle and resistance added to the need to adapt to the new social reality that was envisioned, in which the enslaved freedman was imperative for the production work.

Martins (2005) allows us to make a relationship between the colonization process of 1500 and the economic and social transformations that occurred between the 18th and 19th centuries, a period in which there is a continuity of the accentuated form of the use of state mechanisms aiming at submitting the subordinate classes to the interests of the dominant class, that is, “due to the common sense in force among the subordinates, the unjust order of the class society becomes something natural, justifying inequalities of all kinds” (MARTINS, 2005, p. 145-146, our translation).

In contrast, the demonstrations against the various forms of exploitation and discrimination have also become more pronounced. Almeida and Sanchez (2016, p. 238, our translation) report that

It was in this historical context that black intellectuals began, from 1889, their advocacy for the rights of the black population, in which education would always appear as a priority, a central claim. The first groups of the Brazilian Black Movement emerged which, even without a broader ideological and political project, were known at the time as an associative movement for men of color.

However, centuries of enslavement consolidated the process of educational exclusion and served as a basis for the consolidation of gender and color or race inequalities, which are hallmarks of Brazilian society. Shaped centuries ago, education was an appropriate mechanism for the colonial elite, which, leading to social hierarchy, maintained the exclusion and subordination of black men and women from slavery. However, Carneiro (2016) highlights the

capacity that education also has to counter differences and promote equal opportunities in social life and, for the author, education is “an important instrument to overcome inequalities, oppression and hierarchies that operate in society” (CARNEIRO, 2016, p. 123, our translation).

However, in the school environment, racial prejudice is still one of the most serious forms of discrimination affecting the black population. It is a trajectory governed by inequality, the denial of essential rights, an educational system that does not include everyone. However, the struggle comes from afar and all denial serves as a motivational force to seek educational proposals, propose effective and feasible public policies to combat the various disparaging and discriminatory manifestations to which the black population in Brazil is subjected daily.

Education is rather a mechanism of liberation, which does not erase the fact that the presence of a black woman or a black man in a classroom has always caused disgust and, staying in the school environment is a challenge for centuries, as racism was and remains a reality in Brazil. It is in this sense that the debates to confront racial prejudice culminated with the edition of the Law of Directives and Bases of National Education (LDB), Law No. 4,024/1961, which contemplated in its purposes the condemnation of “any unequal treatment due to conviction philosophical, political or religious, as well as any prejudices of class or race”, this wording being maintained in its other amendments.

The Constituent debates will ensure that the 1988 Constitution has in its art. 6th education as the first of social rights, maintaining throughout the text rules that must be implemented by the Union, states, and municipalities, aiming at the effective compliance with the Greater Law. Still, in art. 205 (CF, 1988, our translation), thus provides:

Art. 205. Education, the right of everyone and the duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work.

However, even the Magna Carta does not reach the entire population satisfactorily. The school environment itself is also a space that sometimes promotes inequality, making it difficult for the black population to remain. Studies have found the presence of themes with prejudiced approaches in textbooks, in the middle of the last century, which were only revised since 1993 by the National Textbook Program, to avoid the reproduction of discriminatory ideas regarding the black population, among other demands. It is noteworthy that the review came after a few decades of struggle and claims (BRASIL, 1988).

International debates have centralized discussions about the right to education with effective mechanisms that guarantee access and permanence, as well as aid in the fight against

racial and gender discrimination. In this context, Law no. 10,639/2003 amends the LDB to include in the official curriculum the mandatory teaching of African and Afro-Brazilian History and Culture. It is a significant achievement for the black population in the fight against prejudice, discrimination and, mainly, the silencing of its history that has lasted for centuries. Behold, the first paragraph of Art. 26-A, thus determines:

§ 1 The syllabus referred to in the caput of this article will include the study of the History of Africa and Africans, the struggle of black populations in Brazil, black Brazilian culture and black persons in the formation of national society, rescuing the contribution of black people in the social, economic and political areas pertinent to the History of Brazil (BRASIL, 2003, our translation).

Ribeiro (2019) emphasizes the importance of the true implementation of Law no. 10,639/2003 in schools, for the author it provides:

Education that values the various existences and that positively references the black population is beneficial for the whole society, as knowing African stories promotes another construction of the subjectivity of black people, in addition to breaking with the hierarchical view that white people have of black culture, leaving of white solipsism, that is, to stop seeing only humanity among its equals. Furthermore, they are actions that reduce inequalities (RIBEIRO, 2019, p. 41-42, our translation).

The inclusion in the official curriculum of the mandatory teaching of African and Afro-Brazilian History and Culture is considered a very important advance, the victory of a just and necessary election that allows the appropriation of knowledge of the culture of a people that contributed to the construction of the country. Certainly after almost twenty years of the law, there is no need to talk about effective implementation in national education, however, important debates and studies have been made in a demonstration that it is necessary and possible to propose pedagogical practices that contemplate black culture.

Considering that culture is also a link that connects men and women in their diverse manifestations of thinking, acting, dealing with daily life, among all the specifics that characterize a society, a group, the need for a different look at the relationship between black culture and education, since pedagogical practices must promote, in addition to the debate, the reconstruction of the hegemonic thought that shaped society from the colonial period.

Gomes (2003) corroborates the need for a true insertion of black culture in pedagogical practices, in the author's opinion,

[...] working with black culture, in education in general and in school in specific, is to consider the cultural conscience of the black people, that is, to

pay attention to the self-reflective use of this culture by the subjects. It means understanding how children, young people, adults and old black men and women build, live and reinvent their African-based cultural traditions in everyday life (GOMES, 2003, p. 79, our translation).

The debates are essential for the formalization and appropriation of a historical rescue that denied knowledge, values, way of thinking, of asserting and humanizing according to the colonial thought that obliterated cultural differences. That is why it is necessary to implement methodologies aimed at rescuing this historical, cultural, social and educational framework of the black population. In this perspective, Arroyo (2012) highlights black men and women, among others, as inserted in what was called, by the author, “other subjects” that throughout history have resisted time and that today, due to the trajectory of subjugation, are in number the recipients of social programs and educational policies whose real intention is to keep them invisible. However, the author points out that these social groups are present, visible, resistant and increasingly active in the search to rescue their values, as well as the due social insertion that was denied them through the various social mechanisms of manipulation and domination.

Advances are slow, achievements are gradual, but the important thing is that they are occurring. The legal norms of the colonial period either prohibited or prevented the access of blacks to schooling, in a line that endorsed the interests of the ruling classes. These mechanisms of segregation have perpetuated and can be perceived today through public social and educational policies that are either still insufficient or inefficient. In other words, the manipulation mechanisms that aim at the continuity of submission are alive and present in our society. However, the black population has come through the centuries and through struggle and resistance making its history, its presence in social spaces visible and in opposition to the Eurocentric thinking that tried to put it in anonymity.

Black women and education: gender and color as a manifestation of social inequalities

Eliminating inequalities is a historic struggle that, over the years, has been gaining space for discussion, debate, confrontation and achieving victories. However, much remains to be done until there is racial and gender equality in Brazil. And, the education bias is the most appropriate for the solidity of this search, adding to the practices of mobilization and confrontation actions, so striking in Brazilian society.

It is important to note that resistance has always been part of the daily life of black women, however, hegemonic society itself has always manipulated forms to make the struggle less important and invisible. Ribeiro (2019, p. 21, our translation) asserts that

since the slave period, and consequently with the production and performance of black feminists, this debate was already being made; the problem then, would be its lack of visibility.

In Brazil, the educational system was born with errors and vices that spread and disseminated inequality of opportunities. As for women, Stamatto (2002, p. 2, our translation) asserts that they “were excluded from the school system established in the colony. They could, at most, be educated in catechesis. They were destined for the home: marriage and housework, songs, prayers, control of parents and husbands”. As for black women, even religious education was not allowed, leaving them with slave labor and the ills of slavery. Therefore, the social, educational, economic, political and cultural inequality that is still present in the 21st century, is the result of a historical process that, from the beginning, insists on privileging some and subordinating others.

Formal education timidly reached women during the implementation of the Pombaline reforms, inaccessible, certainly, to black women since at that time black men and black women were the most profitable commodity through the slave trade. In this context, formal education was thought and planned with a certain destination: the white population, which with legal support, formulated rules that prohibited or prevented the access of black men and women to schooling. Stamatto (2002) emphasizes the officiality of access to women at school, as well as the prospect of insertion in the labor market through public teaching, since:

In 1755, the Portuguese government determined that the direction of the Jesuit settlements would pass to the regular clergy and that there should be two schools to teach reading and writing: one for boys and one for girls. [...] In 1772, the Pombaline administration undertook the reform of Minor Studies, creating the General Directorate of Studies, subordinate to the king, prohibiting private education without permission from this Directorate, controlling the content of teaching and textbooks, through the *Real Mesa Censória*, and creating the famous royal classes, paid for by the literary subsidy - tax also created in this reform - specially destined to the payment of teaching (STAMATTO, 2002, p. 3-4, our translation).

Social segregation processes are secular. Even after the abolition of slavery and the legal permission of black men and women to attend formal school, the mechanisms for maintaining subordination were only changed. According to Gonçalves and Silva (2000), the schooling of black women born in the beginning of the 20th century has already been processed in a dehumanizing way, because instead of going to the classrooms, they were sent

[...] to orphanages, where they were prepared to work as a maid or as a seamstress. Wealthy families adopted them, as teenagers, as foster daughters, which in fact meant unpaid domestic servants. This fact ended up, in a way,

stigmatizing the place of black women in the job market (GONÇALVES; SILVA, 2000, p. 140, our translation).

This reality would be more unequal if it were not for the endless confrontation and struggle of bodies and voices that, even though they were invisible, did not remain silent over the centuries. In the current context, the debates about the inequality of gender and race or color that mark our days reflect this struggle, because the black people never accepted the submission that was imposed on them. The dialogue that is already possible today was highlighted by Freire (2018, p. 109), considering it “an existential requirement”. Thus, one of the ways to combat inequalities is to turn them into daily challenges in all social spaces.

The goal is to transform the hegemonic and Eurocentric bases that have shaped Brazilian society and insist on maintaining the privileges guaranteed from the exploitation of the black people. It is in this context that social structures demonstrate that education is the most effective mechanism for this change and dialoguing in educational spaces and at all levels of education about inequalities, encouraging the fight against different types of exploitation and enslavement, is of fundamental importance. For Freire (2018, p. 108, authors' highlights, our translation):

Existence, because human, cannot be mute, silent, nor can it be nourished by false words, but by true words, with which men transform the world. To exist, humanly, is to pronounce the world, it is to modify it. The *pronounced* world, in turn, becomes problematic to the *pronouncing* subjects, demanding a new *pronouncement* from them.

The action starts from the perception of a society that brings a trajectory shaped by social inequalities with the purpose of perpetuating privileges that mark the dominant category in our country. Therefore, the presence of black men and women in school, since access to formal education was allowed, was and continues to be a cause for concern that generates different forms of prejudiced manifestations of race or color and gender. Not even social and educational public policies address the inequalities that have perpetrated for centuries, with the black population being the most affected when they enter and remain in school.

In the case of women and black, the condition is aggravated by the social stigma, still present, which dehumanizes the black female body in a manifestation of denial of the other, which prolongs the reality experienced in the period of slavery, since it is still in the last place of the Brazilian ranking on the social and educational scale, research shows that black women have a lower level of education, work more, but with lower income and are still few who manage to break the barrier of prejudice and racial discrimination and rise socially (IBGE,

2018). That is, different factors inhibit the reaction to fight discrimination to which black women are subjected. However, the struggles and resistance are also intense and constant and have been promoting changes whose visibility part of society insists on trying to maintain invisible.

Social inequalities by color or race in Brazil are ascertained by the Brazilian Institute of Geography and Statistics (IBGE) through data from the National Household Sample Survey (PNAD) which, in 2018, found growth in access to education for the black or brown population since childhood. This is an important factor that directly reflects on the future of this population that through education has the opportunity to break the vicious cycle of secular exploitation with concrete conditions for the possibility of reducing social inequalities.

PNAD data “Continuous 2016 - Gender Statistics: Social indicators of women in Brazil”, demonstrate that there has been an increase in women's education levels in the last decades, however, the degree of inequality between white and black or mixed race is still a reality to be overcome. Black or brown women, aged 15 to 17 years old, have a higher rate of school delay, with a percentage of 30.7% compared to 19.9% of white women, in a perfect demonstration of inequality.

The numbers of school delay for women of black or brown color reflect directly on the levels of education, and it was found that in the population aged 25 and over, “the percentage of white women with complete higher education is more than double that calculated for women black or brown, that is, 2.3 times greater” (PNAD, 2016, our translation).

In this journey of struggle, victories and defeats, black women have been building their trajectory over the centuries with many challenges for the achievement of schooling, as breaking the barriers of gender and race or color discrimination imposed by society is not an easy task. Even so, black women have been appropriating their rights and, consequently, occupying social spaces where the education bias was and continues to be the most appropriate in combating prejudice and economic, social, educational and cultural inequalities. Therefore, the struggle for respect and dignity is a daily exercise.

Decoloniality and education for ethnic-racial relations: The need to tackle social inequalities and racism

Transforming society's conceptions of different forms of oppression in the face of social groups that are underestimated by society is not an easy task, which is why it requires daily practices of detachment from practices that have exploited and discriminated against people

since the colonial period. It is to understand that any human being, regardless of race, has the right to life, and dignified life. Thus, the school presents itself as an instrument to promote problematizing pedagogical practices that address the racial issue in Brazil. Praxis is a “*sene qua non*” condition for overcoming the existing contradiction between different social and cultural groups, and racism in Brazil has been one of the most visible forms of oppression since the colonial period.

From the last decade of the last century, scholars have been engaged in debates about the Eurocentric vision of modernity that disregarded the history of colonized peoples and, consequently, subordinated, emphasizing the urgent need for liberation through educational proposals that:

extend emancipation to a broader level than merely legal-political, including economics, science, racial and gender equality, education and the creation of new forms of sociability and interaction with people, cultures and nature (MOTA NETO, 2018, p. 03, our translation).

In this context, decoloniality has been developed in a conception of coping and overcoming the social problems caused by colonization. That is why the decolonial conception is anti-colonial, non-Eurocentric, anti-racist, anti-patriarchal, anti-capitalist, that is, it manifests itself through critical confrontation against any and all forms of exclusion that originate in the colonial situation and its historical consequences. Mota Neto (2015, p. 49, our translation) proposes that the concept of decoloniality

[...] be understood, despite its diversity, as a radical questioning and a search for overcoming the most distinct forms of oppression perpetrated by modernity/coloniality against subaltern classes and social groups, especially from colonized and neo-colonized regions by Euro-American metropolises, in terms of human existence, social and economic relations, thought and education.

Walsh, Oliveira and Candau (2018) bring important discussions about pedagogical practices based on decolonial thinking that opposes “western epistemic logic, the racialization of the world and the maintenance of coloniality” (WALSH; OLIVEIRA; CANDAU, 2018, p. 05, our translation).

The decolonial pedagogical proposal is characterized, according to Walsh, Oliveira and Candau (2018), in educational practices that go beyond the classroom because they propose to:

[...] break the chains that are still in the minds, as the Afro-Colombian intellectual Manuel Zapata Olivella said; to free the enslaved minds, as Malcolm X said; and unlearning what was learned in order to return to

learning, as the grandfather of the Afro-Ecuadorian movement Juan García argues. A work that seeks to challenge and overthrow the social, political and epistemic structures of coloniality - structures that have hitherto been permanent - that maintain patterns of power rooted in racialization, Eurocentric knowledge and the inferiorization of some beings as less human (WALSH; OLIVEIRA; CANDAU, 2018, p. 05, our translation).

Studies show that racism, in its variations, is one of the greatest obstacles for the black population, which is why the school has been called upon to propose measures that promote the debate of themes that promote social awareness as a way of contributing to overcome inequalities and discrimination of race, gender, religious, sexual, among others, that the society that oppresses and humiliates reinvents to impose its domination (CARNEIRO, 2016; DEL PRIORI, 2018). However, the recognition and appreciation of differences are points of debate, of claims, of studies, which bring to the center the demands that were for centuries on the margins of society.

Munanga (1999) understands that Brazilian society and education have racism as one of their major problems, which requires, both from society and the educational system, recognition and transformation actions. For the author:

Here is the great challenge of education as a strategy in the fight against racism, as it is not enough the logic of scientific reason that says that biologically there are no higher and lower races, as it is not enough the Christian morality that says that before God we are all equal, so the heads of our students can automatically stop being prejudiced. As educators, we must know that although the logic of reason is important in the formative and informative processes, it does not in itself change the imagery and the negative collective representations that one has of the black and the indian in our society (MUNANGA, 1999, p. 14-15, our translation).

Fanon (2008, p. 85) asserts that “a society is racist or it is not”, this recognition is fundamental for social transformation. As long as its essence is not recognized, there is no way to promote change. For the author, the racism that was instilled in the population of the colonial period and that is perpetuated until the present day, does not differ from the other types of existing racisms. The author points out that “in the face of the white, black people have a past to value and a rematch to lead” (FANON, 2008, p. 186-187). According to the author, colonial racism is due to European civilization. Vehemently describing the feeling of inferiority to which black men and women are subjected, thus reporting:

In other words, I start to suffer for not being white, as the white man imposes discrimination on me, makes me a colonized, removes any value from me, any originality, he wants me to be a parasite in the world, that it is necessary that I follow the white world as quickly as possible, "that I am a wild beast, that

my people and I are walking manure, disgustingly a supplier of soft cane and silky cotton, that I have nothing to do in the world". So I will simply try to make myself white, that is, I will force white people to recognize my humanity (FANON, 2008, p. 94, our translation).

This feeling of inferiority instilled in the black population, has been combated and is gradually showing small, but significant, changes over the centuries, as the manifestations of the black population, the insertion in the educational and social and power spaces have been showing progress. The self-declaration itself in the surveys carried out by IBGE also constitutes a demonstration that the struggle and resistance generate positive fruits, since the black or brown population in Brazil, corresponded to 55.8%, according to data extracted from the "PNAD 2018 - Social Inequalities by Color or Race in Brazil" (PNAD, 2018). It is a fact that there is still much to be achieved, however, each victory deserves to be highlighted.

This is the reason why problematizing racism in the educational context is to seek to break the bonds of prejudice and all the problems inherited from the colonization process in Brazil. And the black woman wages this daily struggle in the fight for social and political rights. Fanon (2008) emphasizes that:

Sartre showed that the past, in line with an inauthentic attitude, massively "imprisons" and, solidly designed, informs the individual. It is the past transmuted into value. But I can also recover my past, value or condemn it, through my own successive options (FANON, 2008, p. 188, our translation).

This demonstrates the importance of education in the journey towards liberation of the black population or the continuity of dominance and exploitation of one human being in the face of another, considering skin color, hair type, among other stereotypes used by the racist mind. It is necessary to truly know the past to value it, so that we have a present devoid of prejudice and build a future free of colonial, Eurocentric thinking.

It is necessary to rescue and solidify the culture of the black population, employing its importance in the formation of Brazilian society, there is an urgent need to massify the pride of being black, as evidenced since the last century, as shown by Pinto (1987), by highlighting that:

[...] analyzing the rise of blacks and mulattos in the fifties as a result of the improvement and acquisition of stable means of gain, it already referred to a certain pride of black people in "being black", their aspiration to rise and while black, or their refusal to be treated as an exception (PINTO, 1987, p. 27, our translation).

Denying education to the black population contributed to the solidity of the feeling of inferiority that, since the beginning, has been widespread, not costing much for black women

and men to consider education as a goal that was not a priority, generating discomfort and concern with the access to school. Let us see what Pinto (1987) tells us about the concern of the black population in their insertion in the school environment, in view of the various forms of exclusion to which they were subjected, already after the abolition of slavery. According to the author:

Racial prejudice, for example, would be one of the responsible for not considering the school, for not placing education as a goal to be achieved, as it creates a passive and conformist attitude and a feeling of inferiority, which are configured as subjective barriers to their social ascension efforts (PINTO, 1987, p. 8, our translation).

Overcoming this feeling of inferiority must be a constant search, since colonial thought aimed to carve in the black population the conformism justified by incapacity, by unworthiness. It is not absurd to say that we envision social mechanisms that aim at maintaining thought today.

It is imperative to consider that the hegemonic conception spread in the beginnings of Brazilian society is present in all areas of current Brazil and to deny this existence is one of the mechanisms used to maintain the unequal, exploitative and discriminatory system disseminated in the colonial period. It is the role of education to promote educational proposals for daily confrontation not only with the prejudice of gender and race or color that black women and men suffer in Brazilian society, but with any type of discrimination that makes human beings inferior.

Freeing society from hegemonic, Eurocentric, patriarchal, machista, sexist thinking that discriminates and segregates is possible through education. Freire (2018) points out that the struggle for liberation must be carried out with the people through reflection on oppression and in overcoming the contradiction between those who oppress and those who are oppressed. He also emphasizes the need for a pedagogy that promotes constant dialogue in the search for emancipation, since dialogicity is the essence of education because it can promote the emancipation of the least favored, the exploited and dehumanized. According to the author: “if you say the word with which, in pronouncing the world, men transform it, dialogue is imposed as a way by which men gain meaning as men” (FREIRE, 2018, p. 109, our translation).

Final considerations

Black men and women in Brazil were subjugated in all aspects of the human being. The historical rescue of a population that contributed to the formation of the country is an imperative need that will only be possible based on the effectiveness of laws and public policies that

guarantee the access and permanence of this population in educational spaces, since childhood. It is through education that the black population has been rewriting their own history, surpassing what was told and written in textbooks in the Eurocentric perspective, now outdated.

The homogenizing character encircled the right of black men and women to education and the school environment, which must be a space for integration, but has historically been constituted as a place for manipulation and exclusion of the less favored groups in society, therefore, there is no interest in recognizing and respecting the cultural diversity that exists in our country. The current reality has not completely overcome this space that discriminates and dehumanizes, there are still many steps to be taken.

The sources consulted indicate a trajectory of struggle and resistance for the denied rights, since the adjustments of the dominant classes are reinvented according to the need to maintain the benefits from the exploitation of the black population. Therefore, formal education was a recurring claim, since the colonial system was the driver of prohibitions and/or impossibilities for blacks to access.

The black woman was subjugated in a more painful way, as she suffered and still suffers prejudice and discrimination of color and gender and her rights were denied for much longer. Education was only possible from 1879, when teaching was allowed for both sexes, however, permission was not synonymous with entering school, since it was necessary to overcome the barriers that denied their access. These are quite effective social mechanisms when it comes to hindering opportunities for personal growth, such as Decree no. 13,331/1854, which did not allow the admission of slaves to public schools in the country, but allowed the instruction of black adults depending on the availability of teachers, that shows a trajectory of true exclusion.

We went through a period in which the concerns of the black population have been gaining ground in national and international debates. Academic productions, or not, with themes that highlight the importance of history, the culture of the black population, others that emphasize the importance of combating discrimination and prejudice of gender and race, are in evidence. The considerable increase in discussions is the result of a struggle that comes from centuries of resistance and which is still far from overcoming the racial, social, economic, educational inequality that is a characteristic feature of Brazil. However, dialogue has been taking place and the society that was shaped by Eurocentric thinking is having the opportunity to know, recognize, and rewrite its history with the effective participation of the black population.

Statistics show a small advance in the fight against gender and color inequalities, however, the advances are important and must be ratified as a way to instill in the black

population their ability to overcome the obstacles that inhibit further growth. It is in this context that the black population has been building and rebuilding its trajectory, imposing on society the need to recognize and respect the other in its essence, promoting the daily fight against any type of discrimination and prejudice.

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