

A FORMATIVE EXPERIENCE IN THE PEDAGOGICAL INTERNSHIP: BLACK FEMALE HISTORICAL REPRESENTATION IN A CARD GAME

UMA EXPERIÊNCIA FORMATIVA NA RESIDÊNCIA PEDAGÓGICA: REPRESENTAÇÃO HISTÓRICA FEMININA NEGRA EM UM JOGO DE CARTAS

UNA EXPERIENCIA FORMATIVA EN LA RESIDENCIA PEDAGÓGICA: REPRESENTACIÓN HISTÓRICA FEMENINA NEGRA EN UN JUEGO DE CARTAS

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ABSTRACT: This paper analyzed how the teacher can use the representativeness of women from Brazilian history as a methodological strategy, aiming to contribute to minimizing the impacts caused by ethnic and racial prejudices and limitations of gender roles. The hypothesis was that, taking female representativeness to the school environment, inequalities between genders can be minimized with the recognition and identification of female protagonism in important Brazilian historical moments, commonly related only to the male gender. The methodology used approached the story of historical characters portrayed in a book by means of a cards game with audio resources and field observations, reaching the qualitative result of improving students' self-esteem, self-image, and school performance, concluding that prejudice, coupled with gender-limiting roles, and low self-esteem can be factors associated with poor school performance and body image disorders.

KEYWORDS: Representativeness. Card game. Pedagogical internship.

RESUMO: *Este artigo analisa como o docente pode utilizar a representatividade de mulheres da história brasileira como estratégia metodológica objetivando contribuir para minimizar os impactos causados pelos preconceitos étnicos e raciais e limitações dos papéis de gênero. A hipótese foi de que levando a representatividade feminina ao ambiente escolar, as desigualdades entre os gêneros podem ser minimizadas com o reconhecimento e a identificação do protagonismo feminino em importantes momentos históricos brasileiros, comumente relacionados apenas ao gênero masculino. A metodologia utilizada aborda a história de personagens históricas retratadas em um livro, por meio de um jogo de cartas com recurso de áudio e observações de campo, chegando-se ao resultado qualitativo de melhoria da autoestima, autoimagem, e desempenho escolar dos alunos, concluindo que o preconceito, aliado aos papéis limitantes de gênero e a baixa autoestima podem ser fatores associados ao baixo desempenho escolar e a distúrbios de imagem corporal.*

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PALAVRAS-CHAVE: *Representatividade. Jogo de cartas. Residência pedagógica.*

RESUMEN: *Este artículo analizó cómo el docente puede utilizar la representatividad de mujeres de la historia brasileña como estrategia metodológica para contribuir con la minimización de los impactos causados por los prejuicios étnicos y raciales, así como por las limitaciones de los roles de género. La hipótesis fue que llevando la representatividad femenina al ambiente escolar las desigualdades entre los géneros pueden ser minimizadas con el reconocimiento y la identificación del protagonismo femenino en importantes momentos históricos brasileños, comúnmente relacionados sólo con el género masculino. La metodología utilizada abordó la historia de personajes históricos representados en un libro, por medio de un juego de cartas con recurso de audio y observaciones de campo, llegando al resultado cualitativo de mejora de la autoestima, autoimagen, y desempeño escolar de los alumnos, concluyendo que el prejuicio, unido a los roles limitantes de género y la baja autoestima pueden ser factores asociados al bajo desempeño escolar y a alteraciones de la imagen corporal.*

PALABRAS CLAVE: *Representatividade. Juego de cartas. Residencia pedagógica.*

Introduction

This study arose from the need that educators may have to identify gender and racial stereotypes and prejudices in the school environment and address this theme where they have voice to positively strengthen the construction of students' identity, especially black girls, as well as strengthen also, your self-esteem and self-image.

According to Adichie (2017), we must teach girls that gender roles are totally absurd and that we should not be told to do or stop doing something because they are girls. Because "you are a girl" is never the reason for anything. Discuss, shed light on the darkness of unequal conditions to make us understand and face racism, so we take another step towards equity, as it is not enough for the teacher not to be racist, he also needs to combat racism within his school and auxiliary context black girls to be proud of their cultural heritage and the history of their people.

According to Ferreira (2020), the concepts of teaching knowledge and diversity are thematic axes that are articulated in education, and in this same line of thought, Amaral (2019) says that it is necessary to introduce practices and knowledge of Afro-descendants in the content to be addressed in school. Therefore, the teacher must include positive models of representativeness within the school context so that, in the collective, the black child can develop an Afro-descendant identity. Thus, the school space should enable cultural values that respect their ancestry, the singularities and the expressions of their ethnic-racial identity. Thus,

there is a need to think in relation to social development by valuing cultural diversity in order to overcome barriers and prejudices of humans in relation to others and to oneself.

According to Aquino (2015), the presence of black women in public spaces has been the object of study by researchers in the area of education in order to better understand how gender relations are processed.

In view of this problem, this article addresses the question of ethnic-racial gender of black women who are protagonists of Brazilian history, and their participation in historical contexts, for the most part, is overshadowed, not to say silenced, and this lack of representation it is important to be researched as it is a valuable factor for the construction of self and the identity of the Brazilian people.

In this way, this work was developed within the scope of Elementary Education, in which to ensure the ethical principles of the research, the anonymity of all participants involved will be maintained, since the understanding of being black in Brazil changes from region to region. Thus, 53% of the population in the Southeast, 23% in the South, 77% in the North and 74% in the Northeast are considered black or mixed race, and realize that black women are at the base of exclusion statistics in social indicators, due to problems in Brazilian education pointed out by Guimarães and Vieira (2019) defend the institutionalization of the Work-Education discipline in teacher education policies, Brazil is a country that has a significant number of domestic workers, 80% clean Brazilian homes, of this total 92% are black women and the vast majority are not guaranteed by labor laws, as they are informal workers (IBGE, 2018).

Pnad data (IBGE, 2016) pointed out that in Brazil the number of black children and adolescents who worked (1.38 million, or 57.5%) exceeded the number of non-blacks (1.01 million, or 42%) and although the majority is related to boys, one must consider the underreported cases of girls who are sexually exploited or work in domestic work. These girls are also exposed and vulnerable to physical violence and child sexual abuse. For Silva (2018), these violence are forms of oppression, whether verbal, physical, sexual or psychological, and according to the epidemiological bulletin published by the Ministry of Health (BRASIL, 2017) 184,524 cases of sexual violence in the country were reported, of which 58,037 (31.5%) against children and 83,068 (45.0%) against adolescents and among these victims 55.5% of children and adolescents aged 10 to 14 years and 45% of children aged 1 to 5 years were black.

In Brazil, there has been an important advance in the teaching of Afro-Brazilian and African Cultures since Law 10.639, of 9 January 2003, was established, which makes the inclusion of this teaching in school curricula mandatory. The approach to this story, considering

the contribution and role of different social and ethnic groups, demanded the reinvention of pedagogical practices and the search for teaching materials that brought other perspectives. Another important point in this matter was the establishment of Law No. 12,288, of 20 July 2010, which instituted the Racial Equality Statute and promoted the racial quotas policy, which guarantees the entry of black people in public universities. In this perspective, Martins and Santos (2019) affirm that these affirmative actions should not only provide for positive discrimination under a single bias, which in the case of quotas for higher education aims only at the question of access, without guaranteeing adequate conditions of permanence.

Beauvoir (1967) cited by Santos (2011), says that "one is not born a woman, one becomes a woman", elucidating that many questions arise in this construction, with generalizations and restrictive rules that dictate what is socially expected for this woman, allocating them to social stereotypes. Butler (2017) demonstrates that there are existential conditions, factors of inequality and stigmas, which also make the process of becoming a woman different among girls and, according to Lima *et al.* (2017), sexist education contributes so that men and women (re)produce different social places from the attribution of social gender roles.

In Brazil, many cultural and scientific productions bring up ethnic-racial relations from the Eurocentric point of view, where the white author uses the black people as a field of study and speaks for them. This work puts the teacher where they can be heard and combat racism and gender stereotypes, making the school environment and the classroom a place for the construction of students' identities and values. Therefore, in the school environment, social and affective development must be aimed at the child's full development, considering the diversity, interests and singularities of the group in which the child is established, so that learning and development do not suffer negative interference by prejudices, racism, sexism or inequalities, ensuring that during the schooling process the child develops all its potentialities, in all human, cognitive and emotional dimensions. Self-esteem is a descriptive knowledge that the subject has about himself and the factor of low self-esteem certainly interferes with the child's full human, psychological and social development, and for this purpose this work aimed to contribute to minimize the impacts caused by ethnic and racial prejudices and limitations gender roles in students through the playfulness of relating the attenuation of gender inequalities, the historical figure of the empowered, intelligent and courageous black woman, aiming to increase the self-esteem of black girls and, consequently, contributing to a positive formation of self-image and ethnic-racial identity.

Methodology

This article arises from problems previously raised during an observation stage in which it was found the need that educators have to work stereotypes and prejudices expressly, or vehemently manifested against genders and black people in the school environment and address this issue within their place of speech to positively strengthen the construction of the identity of their students, especially black girls, as well as to strengthen their self-esteem and self-image. This research paid attention to ethical principles and did not expose any participant to situations of vulnerability, seeking, among others, to preserve the anonymity of all participants, fully ensuring the confidentiality of the information obtained. All participants were informed of the study's intentions and that all data obtained would be used solely and exclusively for the elaboration of the research.

Study environment: The prototype of this work consisted in the construction of a card game, reading, and recording the string to apply to the audio resource of the cards, resulting in a card game entitled *Heroínas Negras Brasileiras* (Brazilian Black Heroines). This strategy goes against Fortunato (2018) who states that games and play can act as a relationship strategy between recreation and Psychology.

The final version of the prototype of the game was tested in a private school of confessional education located in the north of São Paulo, as an activity to work on the Black Conscience day.

The study data were collected in a municipal elementary school located in São Miguel Paulista, east of the city of São Paulo. This work was developed in a project for conducting classes that was put into practice in the 4th year of elementary school, in the Pedagogical Residency program that integrated the undergraduate course of Pedagogy at the São Paulo State University “Júlio de Mesquita Filho” (UNESP).

Participants: 35 students from the 4th year of elementary school II participated in this study, 16 girls and 19 boys, between 8 and 10 years old and a tutor teacher responsible for the class and for the supervision of university students in the pedagogical residency process.

The final version of the game was tested with 12 students - 7 boys and 5 girls - from the other school shift who were between 9 and 14 years old and studying at a private confessional school located in the north of São Paulo.

For this article, were qualitatively selected together with the researchers and the class teacher, 3 students, a 10-year-old boy, black, illiterate, a 9-year-old girl, black, illiterate and a

9-year-old girl, black, literate and victim of bullying and racism in the classroom, which were the case reports presented in the results.

Materials: As a material resource, a set of 20 letters was constructed with images from the book by author Jarid Arraes (2017) with illustrations by Gabriela Pires. This situation confirms what Gonçalves (2020) says, that drawings can serve to develop reflections on socio-cultural and moral issues. In this perspective, 15 action cards were built with points of skills, defense and attack and 5 cards of special powers.

The black heroines cited by the author are: Antonieta de Barros, Aqualtune, Carolina Maria de Jesus, Dandara dos Palmares, Esperança Garcia, Eva Maria Bonsucesso, Laudelina de Campos, Luísa Mahin, Maria Felipa, Maria Firmina dos Reis, Mariana Crioula, Na Agontimé, Tereza de Benguela, Tia Ciata and Zacimba Gaba.

Figure 1 – Cards example⁴



Source: Authors' database

The Action Cards represent the Black Heroines, their special characteristics and abilities, which can be: abolitionism, politics, social engagement, art and literature. They have skill, attack and defense values.

⁴ We read on the image: Left card from top to bottom – LAUDELINA DE CAMPOS / Abolitionism / Politics / Social Engagement / Arts and Literature / **SOcial ENGAGEMENT** - She founded the first association of domestic workers in Brazil, fought in the Black Brazilian Front and founded what is now the first union of domestic workers in Brazil. | Right card from top to bottom – FREEDOM / Liberation - The shackles, a symbol of oppression and cruelty, have been broken! You won this round and you can keep your opponent's card

It is important to demonstrate that these protagonists had different performances and stood out for their multiple special abilities that involve strength, intelligence, leadership, communication, knowledge, persuasion, among others. Therefore, valuing their differences, each one receives a score on a scale of up to 10 stars.

Special Cards are those that can adjust the values of the characteristics of the action cards, add an effect or action to the game, having flexible rules to develop cooperative skills with the class.

All cards were developed digitally and printed on A4 Couche paper. As an extra resource, an *Android* application in Java language was developed, which was installed on the teacher and students' cell phone, which reads QR Codes, generated through the website <https://www.the-qr-code-generator.com>, where it is possible to listen to audio files, with an excerpt from the reading of the *Cordel* literature that represents the heroine of the letter, and the audio emitted was narrated by black women.

The application file was transferred via Bluetooth, from the author's cell phone to the teacher and students.

It is interesting to bring this digital resource to the classroom, because when worked properly, it is possible to make the smartphone, so present in the students' daily lives, an ally of the learning process in the school environment and this technology makes it possible to adapt the cards for students with visual impairment, as it is possible for the student to hear the characteristics of the cards through a headset.

The involvement of students in the construction and playfulness of the game favors their motivation for the theoretical deepening of the base book, "*Heroínas Brasileiras em 15 Cordéis*" (Brazilian Heroines in 15 *Cordéis*) (ARRAES, 2017), arousing curiosity for researching the theme and creating a favorable environment for discussion and critical positioning of the subject, as the book presents Brazilian historical facts with the protagonism and the black female representation through the use of the typical Brazilian poetic language of *cordel* literature, which in 2018 received the title of Brazilian Intangible Cultural Heritage through the Institute's Advisory Council of Historical and Artistic and National Heritage (Iphan), which, like the female gender and black people, is a style that also suffers from prejudice in the literary environment.

The activity proposal can go beyond playing cards, with critical discussions and complementary activities that give new meaning to female blackness, enabling an incredible moment of learning, discoveries, observing with the students the narratives that are in the cards, in which the fifteen women mentioned above help in research and understanding of the history

of Brazil from a point of view different from that used by official history, as they direct the look at specific subjects, their struggles and the way in which state policies and social relations affected their lives.

Procedures: The final version of the prototype of the game was tested at a private school located in the north of São Paulo, in November 2018, as an activity to work on the date of black conscience. After approval and positive feedback from students, the game was included in the pedagogical residency program.

Through the *cordéis* present in the book *Heroínas Negras Brasileiras em 15 Cordéis*, by author Jarrid Arraes (2017) and the card game built, it was possible to promote a historical rescue of great heroines, strong and intelligent, in their diversity of being a woman and black through play among students, who played and heard the narratives through the audios inserted in the cards.

During the classes, the objective was to deconstruct the stereotyped female image using as a resource the figurative construction of the princesses through drawings, before and after reading the *cordéis*, deconstructing the Eurocentric image of fragile princesses and seeking to reference in the stories the princesses who fought with bravery, intelligence, leadership and played a role in important historical moments in Brazil. The use of *cordel* literature, from the book *Heroínas Brasileiras em 15 Cordéis*, as a resource to promote the fight against ethnic-racial and gender prejudices; conversation circles, elaboration of verbal and written texts (letter) and artistic activities collaborated significantly with the research and one of the methodological resources was the writing of letters to Queen Diambi Kabatusuila, who received them in Brazil.

Analysis of information: Before the game was applied, students were asked to draw a princess according to their previous knowledge without the interference of the teacher. And after the application of the card game, and dialogues about the princesses demonstrated in the cards, the students were asked to draw the figure of a princess again. In this way, the information can be compared before and after the application of the game for a qualitative analysis of the changes in the conception of the idea of princess.

In addition to these drawings, students were asked to write a letter to Queen Diambi Kabatusuila Mukalenga Mukaji of Nkashama (Queen of the Order of the Leopard) who coincidentally was on an official visit to Brazil, and these letters were personally delivered to the Queen and were analyzed qualitatively by the researchers.

Concomitantly with this collection of information mentioned above, an interview was conducted with the teacher of the class of participating students requesting qualitative feedback on how the activity was developed. This information, combined with the researchers'

observation, were the variables used for the analysis of the information reaching final considerations through case reports.

Results

Case report 1 - Strengthening the identity and self-esteem of a black student

Representativeness to minimize inequality between genders and representativeness to strengthen the self-esteem of black girls emerges as a study interest after the conclusion of an inclusion project in the pedagogy degree that used a card game as a methodological resource, aiming to bring visibility and empowerment of black women in different fields of activity throughout Brazilian history.

After applying the project in a private school in São Paulo, to test the final prototype, the teacher responsible for the class was interviewed and her perception on the topic was addressed. As for her understanding, there was a significant behavioral change pointed out in one student:

Well, student Julia (10 years old) she is a student that is very dedicated to her studies, she tries to do everything very well, but what always caught my attention every time she drew characters and even herself she always used the pink pencil to paint the skin tone and hair of all the characters, and hers too, they were always straight hair and I realized that she was based a lot on her friends, she thought the friends were all very beautiful and it seems that many times she annulled herself. I once asked her about the color of the pencil she used to paint her skin and told her that it wasn't a skin color that it was a light pink and asked her to test other pencils, she didn't identify with other pencils, even brown mixed with yellow to make it lighter, but still she did not identify herself and said that the drawing was ugly. In another moment, in swimming, the children leave with wet hair and I wanted her to let her hair loose to dry better and she refused to let her hair loose, she said that she doesn't like her hair at all, that her hair should be tied, and then I could identify that she denied her curly hair, while all the girls let their hair down, to dry better, she made sure to tie hers.

We started doing the work with the heroines, with the cards, and she was very interested, I caught her often listening to the cordéis with the black heroines and it was really cool to present all the stories of these women to her, because there was no reference to her.

And the interesting thing is that after the project was over I asked the class to make a self-portrait in a random activity, without saying the reason for the activity and to my surprise Julia ended up drawing herself as she really is, with curly hair, with darker skin, and it was a really cool moment, it was nice to see that maybe she started to recognize herself at that moment (KARINA, teacher, 38 years, our translation).

Figure 2 – Self-portrait of a participating student



Source: Authors' database

In this way, it becomes evident the importance of perceiving the need to re-signify the role of this woman in society for the formation of the students' identity, a way of reviewing history, their contributions, how history was built with some data of emancipations, resistance, activism, struggles, conquests and segregations lived and carried out by African and Afro-descendant women from the 17th century to the 21st century.

Case report 2 - Contributions of the Game Black Heroines during the Pedagogical Residency program - Case report

The present practice report aims to present the results obtained in a project for conducting classes that was put into practice in the 4th year of elementary school of a municipal public school in São Paulo, in twenty class hours, in the Pedagogical Probation program that integrated the graduation from the Pedagogy course at UNESP, class of 2019, and arises from problems previously raised during the observation stage, in which it was found the need that educators present to work the stereotypes and prejudices expressed or veiled against genders and blacks in the environment school and address this theme within the place where their voice can be heard to positively strengthen the construction of the identity of its students, especially black girls, as well as strengthen their self-esteem and self-image.

The practical action made possible during the Pedagogical Probation made it possible to have a critical and sensitive view of the student, which otherwise would not be possible only with the internship and the theoretical content of the undergraduate course. This context allowed this project to be applied to a class where, through the observation stage, it was diagnosed that

black students were victims of racial prejudice, one of them being an illiterate student. Therefore, it was decided to use the card game of the Brazilian Black Heroines, which was a prototype of the pedagogy graduation course, as a methodological resource in a class project for this class, going against Mello *et al.* (2020) who mention the importance of experiences that help the student to understand his profession in a reflexive way and that allows him to create conditions to change the conceptions of teaching and learning and resignify the roles of the student and the teacher.

This game highlighted the importance of respecting and valuing the inherent differences of our society, broadening the vision in relation to female historical protagonism, bringing important reflections on naturalized narratives, retelling stories with inclusion and diversity, mediating students to resignify through diversity integrating ancestry and traditions.

This study aimed to reframe the stereotyped female gender of princesses, using illustrations in a didactic sequence as a resource, sketching drawings before and after reading the texts, resignifying the fragile image that students express in their productions through new references in the stories of the princesses who fought with bravery, intelligence, leadership and took part in important historical moments in Brazil.

The first proposed activity aimed to deconstruct the image of the stereotyped princess. It was proposed to the students to freely draw the figure of a princess and after reading the cordéis of the African princesses, protagonists of the card game, to draw the princess according to the new knowledge and new constructions.

In this proposed activity, most students produced drawings reconstructing the princess figure, however a production stands out, where a black student, who was the main victim of racial prejudice in the classroom, did not draw the black princess Aqualtune, when questioned why, she replied that she doesn't believe there are real black princesses.

Figure 3 – Graphic representation of the princess



Source: Authors' database

Intending to bring to the current historical context, where, coincidentally, the monarch Diambi Kabatusuila Mukalenga Mukaji of Nkashama (Queen of the Order of the Leopard), of the Democratic Republic of Congo, was in Brazil. We talked with students about, how should the sovereign of a country located on the African continent be received in our country? After the dialogue, we instructed the students to write letters of welcome to Diambi, who received them with affection and said that she would respond by e-mail.

Final considerations

In this work, the students, reported in the results, showed motivation and anxiety for the delivery of the letters. In general, many apologized for the past of slavery and showed that they were honored to write for a Queen, but a production stands out, where a black student, not literate and excellent copyist, with aggressive behavior and difficult to socialize with colleagues, asked to teach him how to write, because he wanted to talk to her. This student showed a lot of sensitivity in his words, surprising the teacher responsible for the class and his colleagues. After this attempt at writing, the student allowed the pedagogical interns and the teacher to start the literacy process, gradually became more sociable and interactive with the collective activities and at the end of the pedagogical residency program he was literate. Like him, after sending the letter to the monarch, the second illiterate student also showed interest and openness to literacy. At the end of the project, this student was also literate and constantly recalled the courage and intelligence of black heroines of the past, demonstrating the importance of valuing differences and naturally including in the children daily lives positive historical references for gender and race as a methodological strategy to reduce stereotypes and

prejudices, assertively corresponding to the objectives mentioned in this research, as it demonstrates to have played in a playful way with the ethnic and racial resignifications and gender roles of the female historical figures presented, positively impacting self-image and ethnic-racial identity, self-esteem of these students.

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