

The afro-descendant body-childhood: Systematization of an experience

*El cuerpo-infancia afrodescendiente:
Sistematización de una experiencia*

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Abstract

In the present work, emerged from a Scientific Initiation research from Salesian University Center of São Paulo/Americana/Brazil, it was sought to analyze and systematize an educational proposal in Africanities from Early Childhood Education, identifying elements of Afro-descendant body-childhood expression. The Systematization of Experiences methodology was used (Jara, 2006) in the following times: starting point; initial questions; recovery of the lived process/background reflection and arrival points. The activities developed for two years with approximately 300 children, between 05 and 06 years old, show that it is possible to build alternatives in the school institution itself, with enormous potential in terms of its ability to give meaning to children's experiences, developing creativity, valuing diversity and, above all, awakening their corporeal-historical-cultural consciousness. It must be recognized and promoted educational initiatives that dialogue with emancipatory processes when it comes to studies on the racial issue. Furthermore, the school community needs to review racist thoughts that carry myths of white superiority. Studies that lead to the knowledge and power decolonization in Brazil and in Latin America should be part of teacher education. Its incorporation into curricula and pedagogical processes in general has particular importance for the construction of a more human, equitable and receptive society in face of diversity.

Keywords

Body, childhood, ethnic-racial relations, child education, cultural diversity, black identity.

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Resumen

En el presente trabajo, emergido de investigación de Iniciación Científica del Centro Universitario Salesiano de São Paulo/Americana/ Brasil, se buscó analizar y sistematizar una propuesta de educación en africanidades desde la Educación Infantil, identificando elementos de expresión del cuerpo-infancia afro descendiente. Se utilizó la metodología de Sistematización de Experiencias (Jara, 2006) en los siguientes tiempos: punto de partida; preguntas iniciales; recuperación del proceso vivido/reflexión de fondo y puntos de llegada. Las actividades desarrolladas por dos años con aproximadamente 300 niños, entre 05 y 06 años, demuestran que es posible construir alternativas en la propia institución escolar, con enorme potencial en lo que se refiere a su capacidad de dar significado a las vivencias de los niños, desarrollando la creatividad, valorando la diversidad y, sobre todo, despertando su conciencia corpóreo-histórico-cultural. Creemos que hay que reconocer y potenciar iniciativas educativas que dialogan con procesos emancipatorios cuando se trata de estudios sobre la cuestión racial. Para que esto ocurra la comunidad escolar necesita revisar pensamientos racistas que cargan mitos de superioridad blanca. Los estudios que lleven a la descolonización del saber y del poder en Brasil y en América Latina deben formar parte de los procesos de formación docente. Su incorporación en los currículos y en los procesos pedagógicos de manera general es de gran importancia para la construcción de una sociedad más humana, equitativa y receptiva frente a las diversidades.

Palabras clave

Cuerpo, infancia, relaciones étnico-raciales, educación infantil, diversidad cultural, identidad negra.

Introduction

If white is intelligent and I am black, then I am not black (...). If white is beautiful and I am black, then I am not black. If white is discreet and sober and I am black, then I am not black. If white is inherently good and I am black, then I am not black. Hence the denial of identity, of race, of color. So I'm not black, but I'm not white. I am the subject of no place ... (Silva, 2007).

The difference identifies, the inequality deforms (Bakhtin, 1992)

According to Quijano (2005), the basis of modernity rests on two pillars: the notion of race and capital. Under the idea of race, the dominant ones called themselves “white” and, from a supposed superiority, justified domination, exploitation, expropriation and enslavement, looking towards

the accumulation of capital. For the author, with the arrival of the colonizers in the Americas, the concepts of race and racial identity were established as instruments of basic social classification of the population. The black people were, in the colonial period, not only the most important exploited, since the main part of the economy depended on their work. They were, above all, the most important colonized race, since most of the indigenous peoples of Latin America were not part of that colonial society. The marks of that history that remain until today are called by Quijano as coloniality, and against those marks is that we understand that we must fight.

The initial reflections that structure the present work share a pedagogical position seeking to bring aspects that denounce that colonial and racist legacy, more specifically in Brazil, which is still demonstrated today in different forms of sociability. The central focus of the research is based on ethno-racial relationships that are established from the earliest childhood, from the Early Childhood Education.

The perception with which children begin their experiences in schools is part of their process of construction of subjectivity, which tends to be built in the molds of coloniality, legitimizing and justifying forms of silencing, exclusion and identity denial. Western modernity had a powerful ally in science in the production and printing of images and memories regarded as “universal”, these mainly based on the Eurocentric vision. The body, time, subjectivity and knowledge were appropriated in such a way by the hegemonic thought that led many and many of us not to identify in them different epistemologies. This perspective of science constructed ways of enclosing those bodies, times and subjectivities in the framework of a logic that leads to control, to the ways of organization and determination, to the valorization of cultural elite, which became power and produced a representation static of the world (Sennet, 1997).

The construction of scientific thought brings significant influences for education, from the Cartesian positivism, showing and valuing only the aspects brought by the colonizers, imposing their truths and placing them in a place of superiority over the other, in this case, the native peoples Latinos and African peoples.

In Brazil, as in all of Latin America, the vast majority of black people belong to the subaltern classes and do not fit into the pattern imposed by the sociocentric and ethnocentric model. The mechanism that produces a

standard image became the hegemonic vision of the world, reducing to a minimum the alternatives of reading life, as affirmed by Chauí (2000).

It is in this model that most curricula and school practices are prescribed. The way of thinking learned and apprehended by children in the school context is configured in a knowledge assumed to be universal, unique, in which the ethnic and cultural aspects are, in most cases, neglected, denied and silenced. It is also known that in the memory bodies, the symbols of difference are inscribed, the markers of identity that the dominant logic resignified transforming them into classificatory marks, arguments to justify segregations.

It is in the body that I proved, by myself, the deepest meaning that each of us spontaneously gives to the verb to exist, that is, to be here, to manifest. It is for the body and only for him that I can be here and manifest myself (Sivadon & Zoila, 1988, p. 75).

The body, therefore, is a strong representation that never ceases to find new means to express itself; the new languages, new values and ideals, in such a way that “the more it seems to be something else, the more it is the repetition of itself” (Chauí, 2000, p 9). In other words, however large a new form of representation seems to be creative, it will always be rooted in that cultural and experiential memory that ends up permeating our attitudes.

Each of us, consciously or unconsciously, brings into the body the marks that overlap, interlacing, adding, rewriting. So deep that we forget them and repeat them without thinking. Mauss (2003) calls “corporal techniques” the ways in which human beings, society by society, and traditionally, use their bodies.

The human sciences seek to know this human being insofar as he lives, speaks, produces and reproduces. Because it has a language, it can constitute for itself a symbolic universe, in whose interior, it is related to its past, to things, to others, and from which a knowledge can be constructed. The object of the human sciences is that being that expresses corporally its representation of the world.

For Barbosa (2001, p. 22): “Our bodies [...] are also sets of signs, fields of meanings. They are also texts. Texts that we need to read between the lines. Texts to be interpreted.”

In bodies, in addition, symbols of difference are also inscribed, respected, reinforced or deformed in institutions, formal or not. According to Novaes (1993), the formation of the hegemonic body-image is formed

from superpositions, interlacing and rewriting the educational spaces-times in which we are formed.

The search for standardization, hidden in the pedagogical/educational discourse of equality, produces corporal images and knowledge that are rooted in the ideal of the student. In this sense, Chauí (2000, p. 87) affirms that: “They are threads that weave the series, the classifications and that subject the human being to a standardized organization based on models constituted in the formalized school environment”.

The principle of discipline and hierarchy still dominates much of the formal school spaces interpreted as a rule to follow and what diverges from that principle, is considered as disorder, deviation.

We agree with the studies of Cavalleiro (2003) that clarifies that racial and social inequalities are not natural and historically constructed, and that carelessness and negligence about this problem, in general, at school or in the family, can help for the formation of prejudiced and discriminating individuals.

Assis e Canen (2004) affirm that the school has a fundamental role in this construction, contributing to increase prejudices and stigmas, leading some black children to not feel part of the school community. Others constantly struggle to be accepted trying, alone, to reaffirm themselves as black; others show that they prefer not to be part of any group and not to resemble the people around them; others, still, yearn to appear with their white friends, who are invested with social representations linked to beauty and intelligence, to the “eyes” of the school.

It is the role of the school, civil society and governments to collaborate so that the entire education system and educational institutions comply with legal determinations in order to face the multiple forms of prejudice, racism and discrimination, to guarantee the right to learn and educational equity for all children, in order to promote a more just and egalitarian society (Brazil, 2009, p. 22).

It is in this sense that the premises of Popular Education can contribute to a greater reflection on the role of education, both at school and outside of it. According to Vasconcelos & Oliveira (2009, p. 136):

Our understanding of Popular Education is that of education as a process of humanization, a political act, of knowledge and creation, which occurs in the dialogue between human beings, subjects of their lives, and who, in so-

lidity, make and remake the world. When speaking of Popular Education, we are not referring to the education of the popular classes, but to education with the popular classes, with them committed and with them realized, through dialogue.

According to Gomes (2010), the political and pedagogical insertion of the racial issue in schools must encompass much more than the reading of books and informative manuals: it must represent the search for altering values, dynamics, logic, time, the pace and structure of those institutions. It is not enough just to wish or claim daily that no initiative has been taken: the school and the educators have to mobilize in the struggle to transform that oppressive reality, as Freire (1977) would say.

This article relates a research proposal that was conducted within this frame of reference, based on the budgets of the anthropology of the body and the movement, as well as studies for the education of ethno-racial relations. In this study, the Afro-descendant body-childhood is taken as a social category that, when expressed, vivifies memories. The body that, when manifested becomes a victim of prejudice and consequent exclusions.

In this way, we do not intend to point victims or guilty of disregard and disrespect to ethnic diversity, especially Afro-descendant, but to capture elements, from a project in Africanities, in Early Childhood Education, that can discuss the limitations, the resistance forces, in differentiated teaching processes and the transforming forces that seek respect for subjectivity.

The project chosen for analysis and systematization is called “Ubuntu Project”, and was carried out in a School of Early Childhood Education in the city of Americana/SP/Brazil, with approximately 300 children from 05 to 06 years, between 2016 and 2017, with the intention of valuing different cultures, affirming their history and their influences for the formation of Brazil and the Brazilian people. The search, in that project, was for a resignification of the modes of production of a different pedagogy in the school context, in a critical and in-depth manner.

The role of early childhood education is significant for human development, for the formation of personality and learning. In the first years of life, the collective educational spaces to which the young child frequents are privileged to promote the elimination of all forms of prejudice, discrimination and racism. Children should be stimulated from very young to become involved in activities that know, recognize, and value the

importance of different ethnic-racial groups in the construction of Brazilian history and culture (Brazil, MEC, 2003).

Under these references, the research objectives were:

- Analyze a proposal of education in Africanities (Ubuntu Project) carried out in a school of infant education.
- Identify elements of Afro-descendant body-childhood expression in children's education (clothing, dressings, gestures, verbalization, among others).
- Systematize the results of this experience.

Methodology

The methodological procedures were based on the assumption that Latino-Afro-descendent child-school bodies add knowledge that refers to their ethnic, cultural and social identity. Thus, we consider essential the use of participant observation, from which the “reading” of the expressions, behaviors, feelings, impressions, self-images, silences, verbalizations, among so many other manifestations of the children during the activities carried out during the Ubuntu project.

All the participants in the educational process of the chosen institution were considered relevant for this study proposal. We focus our attention on the teachers and students of the mentioned school unit, as the main subjects of the research.

The research methodology was based on the Systematization of Experiences, recommended by Jara (2006). The systematized experience was the project “Ubuntu: Knowing Africa - I am just who I am because we are all of us”, seeking to identify some forms of expression of the afro-descendant body-childhood and to reveal the perceptions of participating children about racism, prejudice, among others.

The systematization of experience, according to Jara (2006, p. 24):

[...] is that critical interpretation of one or several experiences that, from its ordering and reconstruction, discover or explain the logic of the lived process, the factors that intervened in that process, how they related to each other and why they did it in that way.

For this critical interpretation, a distancing of the actions carried out is necessary, once the systematization “makes us objectify what we have lived”, making a stop to take a distance “from what we experience experientially and thus convert our own experience into an object of study and theoretical interpretation and, at the same time, as an object of transformation “(Jara, 2006, p. 25).

The author proposes that the systematization of experiences, as a methodological proposal, be carried out in five periods, which are:

- A. The starting point
 - a1. Have participated in the experience.
 - a2. Have the record of experiences.
- B. The initial questions:
 - b1. What do we want? (Define the goal)
 - b2. What experience (s) do we want to systematize? (Delimit the object to be systematized)
 - b3. What central aspects of this experience are we interested in systematizing? (Define a systematization axis).
- C. Recovery of the lived process:
 - c1. Rebuild the story.
 - c2. Sort and classify the information.
- D. The background reflection: Why did what happened happen?
 - d1. Analyze, synthesize and critically interpret the process
- E. Arrival points:
 - e1. Formulate conclusions
 - e2. Communicate learning (Jara, 2006, p. 73)

The analysis of the results will be presented in four times of the investigation, since the recovery of the lived process and the reflection of the background were analyzed together.

Analysis and results

Actually, to the extent that, leaving the Dar es Salaam airport (Tanzania), five years ago, to the university campus, I was crossing the city, she was unfolding before me as something that I laughed and in which finds me again. From that moment on, the smallest things - old acquaintances - began to speak to me, about me. The color of the sky, the blue green of the sea, the

coconut trees, the hoses, the perfume of their flowers, the smell of the earth; bananas, among them my well-loved banana-apple; fish to coconut milk; the locusts jumping on the creeping grass; the balance of people's bodies walking in the streets, their smile available to life; the drums playing at the bottom of the nights; the bodies dancing and, in doing so, 'drawing the world', the presence, among the popular masses, of the expression of their culture that the colonizers could not kill, no matter how hard they tried to do it, all of this took everything and He made me perceive that I was more African than I thought (Freire, 1977, p. 13)

First moment-starting point: Educational actions in dialogues with children

The starting point, according to Jara (2006), which is the practice itself, should be based on participation in the experience. The participants, in addition to being subjects of the experience, elaborate and have access to all the collectively constructed records. One of the authors of this article was coordinator of the Ubuntu Project and participated in all the phases (preparation, application and evaluation) from May 2016 to November 2017. The second author was the guide of the research. It should be noted that, despite the systematization being developed from a scientific initiation proposal, the work was shown all the time, plural.

The investigation took as analytical data the following material: reports, photographic records, drawings, exchanges of stories, memories, among others, all produced jointly during the project.

Second moment-initial questions

The initial questions: In agreement not Jara (2006) in the second time should be (re) defined the objective of the research looking for the delimitation of the object to be systematized.

In the case of the research reported here, the initial questions were: What activities were developed? What emerged from those activities? What is good and beautiful for children? What is the perception of children about racial differences? Did the activities contribute (or not) to the positivity of the Afro-descendant body-childhood? How? Among others.

Third moment-recollection of the lived process/ background reflection

They chose, among the many activities carried out for approximately two years, some pedagogical practices that privileged African expression and the current Afro-Brazilian reality.

According to the above, the Ubuntu project was carried out with approximately 300 boys and girls of 05 and 06 years old students of the two periods of a nursery school, with the support of teachers, teachers, mothers, fathers, students, students, in addition to the community.

The main objective of the project was the human development of the child, with expressions such as: corporeity, orality, sociability, musicality, rhythm; and the understanding of the importance of the African continent in relation to the formation of the Brazilian people.

The previous planning of the activities was intended to prepare the space and some proposed activities. The project was previously authorized by the current board of the school so that meetings with the children occurred at least four times a week (Monday, Tuesday, Wednesday, Friday and Friday). The teachers gave close to one hour of their classes for the concretion of the meetings, which was very important and significant, demonstrating generosity, detachment, complicity and exchange of both parties. Within the proposal, we thematized the Afro-Brazilian and African question with different ludic activities, of which some were chosen for a deeper reflection, among them:

1. Conversation round: The first step to start the project was a conversation with the intention of knowing the level of knowledge of participating children on the subject, understanding that the child is a carrier of knowledge and emphasizing its importance to initiate from that significant prior knowledge. Through this conversation wheel we could perceive that the emerged knowledge had as main reference some African animals such as: lion, zebra, giraffe, hippopotamus, lemur, meerkat, among others. This perception, probably, comes from children's films transmitted by the mainstream media, among them: *Lion King*, *Madagascar*, the *Niño lobo*, *Tarzan*, among others. In all of them Africa is represented as "savage continent", "primitive" and "backward". In addition, animals are represented in a "humanized" way - they talk, they walk on two feet, they are "good" or "bad". In the cases of *El niño lobo* and *Tarzan*, the white bodies were

“animalized”. In the rare animations in which the black body appears, this is also shown as savage, primitive and backward.

2. African Mural: To problematize the African context, the school environment was prepared with paintings and murals with African themes, pointing out its beauties, colors, customs and flavors, in a joint activity with children, teachers, and other collaborators. This mural was exposed throughout the course of the project and, from that stimulus, the children brought different issues. From its construction the contents of all the activities were emerging

3. Readings for evaluation: For Freire, the reading of the world precedes the reading of the word. To expand the reading of children’s world, we chose to present some books, mainly using an “Abayomi” collection (Hilckner, 2016). Processarily the children were understanding that such stories, although fictional or invented, are not false, since they occur in a similar way in the context of their own personal experiences. In the problematizations made collectively, we were finding possibilities to positivize the identity differences.

We used referentials whose emphasis is black beauty and its predicates, such as: “*A casa da Dona Biá*”, “*Jango*”, “*As Tranças de Bintou*”, among others. These readings promoted broad reflections on the ethnic, racial and cultural question as a character that shaped Afro-Brazilianism. For Oliva (2003, p 431).

Beyond bad school education, it is true to say that the racist and discriminatory interpretations elaborated on Africa and incorporated by Brazilians are the result of the marriage of actions and thoughts of the past and the present. In this case, it is perceived that the distorted representations on the African continent are not a Brazilian exclusivity... The distortions, simplifications and generalizations of its history and its populations are common to various parts and times of the Western world. In this way, if we continue reproducing readings and words [distorted], it is very likely that the imaginary of our future generations on Africa does not suffer significant modifications.

In these moments of reading the children had access to the History of the Blacks in Brazil, as was the trajectory in some slave ships, their sufferings, privations, struggles and resistance. They also knew the concept of enslavement in the face of slavery - once no one is born a slave, but yes,

as a result of perversion, it can be enslaved, as were the black populations that were dragged into the Americas.

4. “Abayomi” doll/”Ayo” doll: A workshop was proposed to teach children how to make the black doll Abayomi, whose name means “precious encounter”. During the course of the proposal, they learned about Abayomi’s story and were able to take those dolls home and tell the story to their relatives.

The doll “Ayo” (“Happiness” in Nigerian) was proposed in another workshop, which proposed the making of “Ayo”, black doll that had the name chosen by the students, to appropriate and create an emotional bond with our doll of happiness. As planned, that really happened with most of it. Ayo became very popular with children and every day she participated in the daily life of one of them. Obeying the presence lists of the classes, all the children had the opportunity to take our Ayo home and spend a fun day with her.

Image 1
Girl with Ayo doll



Personal archive

The following day a record was made of the day the child walked with Ayo, asking many questions: Did you like to take Ayo home? Do you know who comes from Africa? What do you know about Africa? What did they do together? Did someone else play with you? What did you like most about that day that happened with Ayo?

In spite of the immense receptivity, from the field records we found that 35% of the relatives related the color of the doll with “voodoo” or in a pejorative way related the wrist to “witchcraft”; 15% of the children said they did not want to sleep with the doll because she was black and scary; 10% of the relatives did not let the doll enter their residence because they related the wrist to something of the malignant.

The data demonstrates the importance of the UBUNTU project in the school. With it we hope to have fostered, for many, a more attentive look at the Afro-descendant body-childhood, revealing attitudes of prejudice and resistance, seeking that the different ethnic groups, races and corporal manifestations be valued precisely for their diversity. We also think that this project helped to build, together with the participants, possibilities to rethink the role of the school in the face of racial and cultural diversity as sources of minimization of the reproduction and maintenance of the hegemonic culture imposed by modernity.

According to Freire (1996), to teach is, therefore, to search, to investigate, to verify, to intervene, and to educate. The act of teaching requires knowledge and, consequently, the exchange of knowledge. It presupposes the presence of individuals who, together, exchange experiences of new acquired information, also respecting the knowledge of common sense and the creative capacity of each one.

5. “Canton Ubuntu”. To assess the knowledge that the children had about the African continent, we suggested organizing a space prepared with fantasies of African animals - from which some activities related to the subject were proposed: exchange knowledge with their colleagues, emitting animal sounds, like the roar of a lion, imitating the trunk of an elephant, pointing out its physical and environmental characteristics; make masks of their favorite African animal; produce thier preferred animal in rubber; exhibit their artistic works; among others.

Image 2
Researcher with children-animals



Personal archive

6. Afro parade Highlighting the importance of the appreciation of the Afro-Brazilian culture, of the black body, of its culture stamped on its costumes, with many colors, another proposed moment for the children was a parade. In these actions, the identity of the black child was greatly reinforced, contributing to the development of a positive self-image.

7. Capoeira. The “capoeira” was also a resource used in that project. The children had access to the history of the “capoeira”, they stayed knowing the instruments used, entered the wheel and participated in the whole ritual of that genuinely Afro-Brazilian art-dance-fight. It was a very important moment in the school, because the participation was massive and, in addition, we noticed

a strong feeling of cultural belonging moved by the *batuques*, *cantigas* and movements, which involved and mobilized all those present.

Capoeira is a content that can be contemplated in school by its multiple approaches, which make possible the struggle, dance and art, folklore, sports, education, leisure and play. It must be taught globally, allowing the student to identify with the aspects that best suit him (Souza & Oliveira, 2011, p. 44).

8. African flavors. With the help of the community, a “feijoada” fairy was elaborated with the children, with the purpose of reinforcing how Afro culture is present in Brazilian palates. The cocada was also a recipe that was very successful among children. During the classes we worked on the recipes in order to strengthen interdisciplinarity in the kindergarten, bringing to the classroom the relationship between the concepts of cooking, mathematics, history and Portuguese. In that activity they spontaneously involved several people from the community, who sent various African recipes that were part of their own families’ history. We believe that this movement occurred in function of the children having their activities at school, which moved some of their relatives.

9. Dances Another constant action was to point out to these children what the influences of Africa on the Brazilian cultural formation. We invited an Afro-Brazilian music dancer who socialized moments of learning and rhythm, evidencing the presence of that culture in the expression of our own bodies. The children also knew the “Makulelê”, its origin, representation and expression. Later we rehearsed the “Makulelê” for many weeks. Two presentations were made for the parents, one in the morning period and another in the afternoon.

10. African games. We present a proposal with the African games, with their subjectivities, differences and similarities, pointing once again to the contributions of the African peoples coming to Brazil. The games were: African Rayuela; Slave of human Job (with bodily movements); Mbuke mbuke (kind of blind snake from the country of Ghana); Cat crib; Elastic suit; Pion; Jump the rope; Take the cane; Earth / sea - game with the same characteristics of the dead / alive; Mamba (grabs-grabs, but one goes sticking in the other forming a snake). All the games were accompanied by conversations and a lot of music, characteristic of the playful in Africa.

Fourth moment-Arrival points/conclusions

From the systematization of the education proposal in Africanities (Project UBUNTU) we had the opportunity to collectively learn ways of building and valuing empathy.

The black children were able to identify forms of expression of the afro-descendant body-childhood itself, having valued the costumes, dressings, gestures, verbalization, among other brands coming from the African continent. The white children could perceive equality among so many differences, and that the difference can more unite us than to separate us.

Some perceptions of these children indicated that racism still persists, many times in a veiled and other more explicit way. For example, when “skin color” pencils are requested, it is usually the “pink” or “beige” that will represent a skin that often does not exist.

We believe that the project contributed to the recognition of the role of the school and the community in the sense of ensuring an effective work of insertion of Afro-descendant body-childhood, its culture, its history (African and Afro-Brazilian), so neglected in our country.

In addition, a challenge that arises for all of us, from formal institutions or not, as well as for researchers of ethnic-racial relationships, is the need to reflect on the social construction of difference, with specific views for the body-childhood afro-descendant who, when expressing himself, agency memories and should be valued in his diversity in antagonism to patterns of uniqueness that imprisoned such rich and beautiful cultures.

Further, it is essential that the school seek other methodologies and ways of educating as those represented by the Ubuntu Project, among many others, evidencing the importance of the black people in the construction of our country and valuing their influences.

Racism causes serious effects and affects people from early childhood. Law no. 10.639 / 2003 (which establishes the guidelines and bases of national education, to include in the official curriculum of the Teaching Network the obligatory nature of the subject “Afro-Brazilian History and Culture”, and provides other measures) is an important advance for the processes of positive constructions of the identity of the black child.

However, she needs to be applied and valued, looking for new looks for educational doing. In the absence of a transformative and multiracial pedagogy, the educator and the educator, instead of contributing to the

formation of students, can reinforce more prejudices and stereotypes. Taking the words of Vasconcelos & Oliveira (2009, p. 144):

In the incompleteness that characterizes human beings, the concretizers of Popular Education have a long way to go; they cannot be content with knowing only what is already known, but they need to be involved in research and consistent work in order to know and know much more. Critical awareness is not thought or directed only to the popular sectors, but to all those who share this project. We want, with the discussion presented here, to launch to the reader the challenge of asking questions to themselves and to others, and looking for echoes, of putting oneself in a critical and creative position and reiterating the great challenge of committing oneself to the processes of humanization.

In the work proposal analyzed and systematized here, we started from the principle that the subject needs to be understood from its concrete existential referential, that is, as a manifestation of a historical-social-cultural totality, that is, as an object and subject of its own story.

In this sense, being people cultural subjects, inserted in specific social contexts, manifest corporally a vision of the world that integrates present and past and projects dynamically within this totality. Hence, their body is the record of the relationship with itself, with their peers and with the world, within a certain period of time, at a given historical moment. That's how we are, all humans. Let us fight for the inalienable right to be, or as Freire would say, to be More.

Final considerations

In Brazil, a recent study by Denzin (2018) demonstrates the importance and relevance of research under the theme of education for ethnic-racial relations, whether in schools (Souza, 2016; Gomes, 2017; Meinerz, 2017), either in the broader contexts (Silva & Tobias, 2016); in adult education (Rosa, 2017), or even reflecting on the implementation of public policies (Silva & Santiago, 2016, Araújo, 2017, Cruz, 2017, Oliveira, 2017).

With the analysis and systematization of this experience, we seek to join efforts in the sense of deepening research and expanding discussions on the subject. In addition, we believe that it is fundamental to reinforce the importance of working with Africanities, wherever that may be, once we

say Africanities, as Silva teaches in his numerous writings, to the African legacy, to the legacy left to Latin American peoples by women and men enslaved. These people were alienated from their nations, from their families, taken for objects of use and domination. In their history, they learned to resist, to stay alive, physically and morally, fleeing, organizing themselves in “quilombos”, inventing a way to be African in Brazil, in the midst of oppression and contempt, suffering for what they had most genuine: the color of their skin and their culture (Silva, 1995, p. 2).

As indicated by Munanga and Gomes (2016), in any action that envisions the strengthening of ethnic-racial relations, we must attempt to:

a) the existence of racism in our society, producing and disseminating a negative view of the Negro. [...] b) ignorance of a large part of Brazilian society, including intellectuals, about the processes of struggle and organization of enslaved Africans and their descendants during the slave regime. [...] c) lack of disclosure of research and books that recall the history of the Brazilian black, highlighting him as an active subject and not as a victim of slavery and the slavery past. [...] d) the belief that in Brazil there is no racism and that the different ethno-racial groups that exist here, in which the black segment is included, experienced a softer situation of exploitation and slavery when compared with the reality of other countries (Munanga & Gomes, 2016, pp. 67-68).

Recover the historicity of these people and their continent, is to take the Ubuntu philosophy as a pedagogical project, as a human project. According to Tutu (2012, p. 41), in the Ubuntu philosophy: “A person is a person through other people.” For the author, all human beings need each other to learn, precisely, to be human, which means imparting spiritual attributes such as generosity, hospitality, compassion and dedication, among others.

In this sense, it is necessary to recognize and promote educational initiatives that dialogue with transformative processes when dealing with the racial question. For this to happen, the school and the educational community need to be open to changing racist thoughts that carry myths of a white superiority. Studies that lead to a decolonization of knowledge and power must be part of the teacher training processes. Its incorporation into the curricula and pedagogical processes of teacher training are of fundamental importance for a more humane and equitable formation that is receptive to diversities (Gomes, 2007).

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