


RACIAL LITERACY AND EDUCATION: EDUCATOR TRAINING FOR ANTI-RACIST PEDAGOGICAL PRACTICES WITH A FOCUS ON THE INTELLECTUAL PRODUCTION OF "LADINO-AMERICAN" AUTHORS

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ABSTRACT

This article analyzes racial literacy in Brazilian education, emphasizing the training of educators for anti-racist pedagogical practices based on the intellectual production of “Ladino-Amefrican” authors. Education in Brazil is initially contextualized as a space historically marked by inequalities, where access to knowledge and educational practices has been limited to certain social groups, reinforcing structures of power and exclusion. The research is qualitative (Minayo, 2016), descriptive, and bibliographic (Gil, 1999) and has a comprehensive bias (Weber, 2009). We start from the following question: how can teacher training be guided by the perspective of racial literacy, using the theoretical production of Ladino-Amefrican authors, to build anti-racist pedagogical practices? To answer this question, the theoretical framework used was the works of Lélia Gonzalez, entitled “For an Afro-Latin American Feminism”, Abdias do Nascimento with “The Genocide of the Brazilian Black”, and Sueli Carneiro through “The Construction of the Other as Non-Being as the Foundation of Being”, among others. These authors offer a critical basis for rethinking education as a space for resistance, emancipation, and recognition of cultural plurality. The research findings highlight the importance of integrating Ladino-Amefrican intellectual production into teacher training, promoting critical racial literacy that values the knowledge and experiences of students. In addition, they point to the need for methodologies that combine theory and practice, enabling educators to transform their classrooms into environments of dialogue and empowerment. Finally, the study reinforces that the implementation of anti-racist pedagogical practices requires an institutional

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commitment that transcends individual initiatives, becoming an effective and continuous educational policy.

Keywords: Racial Literacy. Anti-racist Education. Educator Training. Ladino-Amefrican Production.

INTRODUCTION

INTRODUCING: CHALLENGES FOR THE CONSTRUCTION OF ANTI-RACIST PEDAGOGICAL PRACTICES

The history of education in Brazil is deeply marked by structural inequalities that date back to colonization¹⁶. The indigenous and African peoples, who form the basis of the country's ethnic and cultural formation, had their knowledge and epistemological practices systematically marginalized by the colonizing project. As Carneiro (2005) points out, “[...] raciality operates as a device that produces the social and cultural subordination of racialized groups, promoting epistemicide as a strategy of domination” (p. 3). This denial of knowledge produced by indigenous and African peoples consolidated an educational model that privileges European knowledge to the detriment of local contributions, perpetuating white hegemony.

Epistemicide (our emphasis) is, in addition to the nullification and disqualification of the knowledge of subjugated peoples, a persistent process of producing cultural indigence: through the denial of access to education, especially quality education; through the production of intellectual inferiority; by the different mechanisms of delegitimization of black people as bearers and producers of knowledge and of lowering their cognitive capacity due to material deprivation and/or the compromise of self-esteem due to the effects of power associated with them (Carneiro, 2005, p. 97).

Brazilian education, therefore, was organized as a tool of social control and racial exclusion. As Nascimento (2016) states, “[...] the abolition of slavery did not mean the inclusion of black people in Brazilian society; on the contrary, it institutionalized a symbolic and cultural genocide” (p. 12). In this context, the silencing of the voices of racialized students not only compromises their school experience but also reinforces the power structures that exclude them.

¹⁶ The history of education in Brazil is deeply marked by structural inequalities that date back to the colonial period, when access to formal education was restricted to economic and racial elites, while the majority of the population, made up of indigenous people, enslaved blacks, and working-class people, was deliberately excluded from this right. Sueli Carneiro (2005), in *The Construction of the Other as Non-Being as the Foundation of Being*, points out that the Brazilian educational system was historically structured to reinforce power hierarchies, silencing and delegitimizing the knowledge of marginalized populations. This systematic exclusion was perpetuated through a Eurocentric curriculum and pedagogical practices that disregarded the country's cultural diversity. Abdias do Nascimento (2016), in *The Genocide of Black Brazilians: The Process of Masked Racism*, adds that education, by neglecting the history and contributions of Afro-descendant populations, has become an instrument for maintaining structural racism. Such reflections reinforce the need to rethink education as a space of resistance and transformation, promoting pedagogical practices that confront historical inequalities and value cultural plurality. See references.

The challenges for the decolonization of education are not only historical but also contemporary. Gonzalez (2020) argues that “[...] Amefricanidade is a political-cultural category that seeks to value the practices and knowledge of Afro-descendant peoples as a strategy of resistance to Eurocentrism” (p. 45). Thus, it is urgent to build educational practices that recognize and value Brazilian cultural diversity.

“Amefricanidade (our emphasis) as a political-cultural category, which, in his view, transcends territorial, linguistic, and ideological barriers, allows us to build a deeper understanding of the entire Americas, challenging the appropriation of the term to define only Americans. [...] The dynamics it deals with – adaptation, resistance, reinterpretation, and creation of new forms – is the hallmark of its thinking” (Gonzalez, 2020, p. 5).

Racial literacy emerges as an essential approach to anti-racist education. This concept refers to the ability to understand and criticize the racial dynamics that structure society, promoting the formation of subjects who are aware of their role in the fight for equality. Carneiro (2005) emphasizes that “[...] challenging epistemicide is essential for the construction of an education that promotes social justice” (p. 9). In this sense, authors such as Gonzalez, Nascimento, and Carneiro offer a crucial theoretical framework for rethinking the role of education.

For Gonzalez (2020), “[...] education must be a space for the construction of identity and resistance” (p. 38). This view reinforces the need to train educators who are capable of dialoguing with the experiences of their students, breaking with Eurocentric and exclusionary pedagogical practices. Furthermore, Nascimento (2016) emphasizes that “[...] the inclusion of Afro-Brazilian history and culture in curricula¹⁷ is a fundamental step towards combating racism” (p. 25).

Apesar das iniciativas legislativas como a Lei 10.639/2003¹⁸, the implementation of anti-racist education faces structural resistance. Large international corporations, such as

¹⁷ The inclusion of Afro-Brazilian history and culture in school curricula, as established by Law No. 10.639/2003, represents a fundamental step in the fight against racism and discrimination. By recognizing and valuing the contributions of Afro-descendant populations to the formation of Brazilian society, the law seeks to break with the historical erasure that characterizes Eurocentric pedagogies, promoting a more plural and inclusive education. This approach allows black students to see their stories and identities reflected in the school environment, strengthening their self-esteem and sense of belonging. In addition, it provides other students with a broader and more critical understanding of Brazilian cultural diversity, deconstructing prejudices and stereotypes that fuel racial inequalities. As an instrument of social transformation, the inclusion of Afro-Brazilian history and culture in the curriculum is essential to building a more equitable society committed to racial justice. See references.

¹⁸ Law No. 10.639 of January 9, 2003, amended the Law of Guidelines and Bases of National Education (Law No. 9.394/1996) to include, in the official curricula of the school system, the mandatory study of “Afro-Brazilian History and Culture”. This legislation determines that, in public and private elementary and high schools, topics related to the history of Africa and Africans, the struggle of black people in Brazil, Brazilian black culture and the participation of black people in the formation of national society must be addressed. In addition, the law

the World Bank¹⁹ and the International Monetary Fund (FMI)²⁰, promote market-oriented education models, which limits the inclusion of emancipatory practices. Antunes and Pinto (2017) highlight that “[...] the school-company transforms the educational process into a commodity, disconnecting it from its formative and critical aspects” (p. 67). This dynamic compromises the implementation of methodologies that value racial literacy and curricular diversification. Furthermore, political and social resistance to anti-racist education initiatives reflects a structural prejudice that minimizes the importance of diversity. As pointed out by Laval (2003), “[...] the commodification of education dehumanizes the pedagogical process and limits the possibilities for social transformation” (p. 92).

Therefore, the present study has as its object of analysis the training of educators for anti-racist pedagogical practices, with a focus on the intellectual production of Ladino-Amefrican authors. The main objective is to identify how racial literacy can be integrated into teacher training, contributing to the construction of a more inclusive and emancipatory education. The starting question is: how can the knowledge of authors such as Gonzalez, Nascimento, and Carneiro support the training of educators committed to the anti-racist struggle? This research is relevant to the black movement, as it strengthens the demands for an education that values Afro-Brazilian history and culture and promotes racial equity. By proposing an approach centered on racial literacy, one contributes to the construction of a more just and plural society. For Carneiro (2005, p. 114): Education is recognized as the most effective and safe instrument of social ascension in Brazil for the lower classes; the control and distribution of educational opportunities have been establishing a racially hierarchical social order. We believe that this way of managing educational opportunities

institutes the National Black Consciousness Day, celebrated on November 20, as part of the school calendar. The implementation of this law aims to promote the recognition and appreciation of the contribution of black people to Brazilian history and culture, combating racism and racial discrimination through education. See reference

¹⁹ The World Bank exerts significant influence on the education policies of peripheral countries, such as Brazil, guiding reforms that aim to align education systems with the demands of the global market. In the Brazilian context, especially since the 1990s, its recommendations have emphasized the need for efficiency, equity and quality in education, promoting structural adjustments that include administrative decentralization, performance evaluation and job-oriented training. Although these guidelines seek to improve the education system, critics point out that they can reinforce the commodification of education and do not necessarily meet local cultural and social specificities. See references.

²⁰ The International Monetary Fund (IMF) has exerted indirect influence on Brazilian education, especially through economic and fiscal constraints imposed on the country. Although the IMF does not directly influence education policy, its economic adjustments impact the financing and management of education. For example, during the 1980s, in the midst of the economic crisis, the World Bank, together with the IMF, took on the task of formulating and regulating Brazilian education policy, linking education to future productivity. These interventions can lead to budget cuts and reforms that prioritize economic efficiency, often to the detriment of quality and equity in access to education. Therefore, the IMF's influence, although indirect, has significant implications for Brazil's education policies..

has simultaneously promoted the racial exclusion of black people and the social promotion of white people from the lower classes, consolidating, over time, the whitening of power and income and the depoliticization of racial issues, while the same time preventing them from evolving into open conflict.

METHODOLOGICAL PATHS: QUALITATIVE ANALYSIS AND COMPREHENSIVE APPROACH TO ANTI-RACIST EDUCATION

Scientific research is essential to understanding and proposing solutions to social challenges, such as anti-racist education. Karl Popper emphasizes that “[...] science is an endless adventure in search of better explanations” (Popper, 2007, p. 23). From this perspective, scientific investigation is not just a method, but a continuous process of questioning and refinement. The search for answers involves methodological rigor and a willingness to revisit assumptions, elements that guarantee the reliability and applicability of the results (Popper, 2007).

The methodology adopted in this study is based on a qualitative approach, which, according to Minayo (2016), allows for a deeper understanding of social and cultural interactions. The author emphasizes that “[...] qualitative research favors the analysis of the meanings and values attributed by people to phenomena” (Minayo, 2016, p. 35). Thus, the choice of this method is justified by the need to interpret the meanings attributed by educators and the literature analyzed to the issue of racial literacy in teacher training. For Minayo (2016), “[...] qualitative methods make it possible to capture the complexity of social relations, which is fundamental to understanding educational phenomena” (p. 37).

Qualitative research answers very specific questions. Within the Social Sciences, it deals with the universe of meanings, motives, aspirations, beliefs, values, and attitudes. This set of human phenomena is understood here as part of social reality since human beings are distinguished not only by acting but also by thinking about what they do and by interpreting their actions within and based on the reality experienced and shared with their peers. The universe of human production that can be summarized in the world of relationships, representations, and intentionality and is the object of qualitative research can hardly be translated into numbers and quantitative indicators (Minayo, 2016, p. 20-21).

In addition, the bibliographic nature of the research offers a robust theoretical basis for analysis. Gil (1999) points out that “[...] bibliographic research is essential for the construction of any academic work, as it allows the researcher to situate himself about

what has already been produced” (p. 44). In this sense, the bibliographic survey included works by authors such as Lélia Gonzalez, Abdias Nascimento, and Sueli Carneiro, whose theoretical production is central to rethinking education as a space of resistance and emancipation. The bibliographic review also allows a critical analysis of how teacher training can be guided by theoretical references that value cultural diversity (Gil, 1999).

Bibliographic research is developed based on previously prepared material, consisting mainly of books and scientific articles. Although almost all studies require some type of work of this nature, there are studies developed exclusively from bibliographic sources. A large part of exploratory studies can be defined as bibliographic research, as can a certain number of studies developed using the content analysis technique (Gil, 2011, p. 44).

The steps to obtain empirical material involved identifying the starting question: how can teacher training be guided by the perspective of racial literacy, using the theoretical production of Ladino-Amefrican authors, to build anti-racist pedagogical practices? Based on this question, selected works by relevant authors were analyzed, seeking to understand their contributions to transformative educational practices.

Therefore, this study adopts the comprehensive bias, as highlighted by Max Weber. For Weber (2009), “[...] understanding is the central point of all social analysis since it is through understanding that the actions of subjects in their specific contexts are captured” (p. 122). This bias allows us to interpret the dynamics of power and exclusion present in Brazilian education, valuing the multiplicity of experiences and knowledge that make up the educational scenario.

TRAINING EDUCATORS FOR ANTI-RACIST PEDAGOGICAL PRACTICES WITH A FOCUS ON THE INTELLECTUAL PRODUCTION OF “LATINO AMERICANO”

AUTHORS

Racial literacy is an essential tool for training educators capable of promoting anti-racist pedagogical practices since it enables the confrontation of racial inequalities through critical and transformative education. Sueli Carneiro (2005) addresses the notion of epistemic-ide, highlighting how education has been one of the mechanisms for reproducing racial hierarchies²¹ by denying or silencing the knowledge of black populations. For

²¹ Sueli Carneiro (2005) addresses the concept of epistemicide as one of the pillars for understanding the reproduction of racial hierarchies in Brazilian education. For the author, epistemicide refers to the systematic exclusion of the knowledge and epistemological practices of black and indigenous populations, sustaining the hegemony of Eurocentric knowledge. Carneiro highlights that formal education, by ignoring or marginalizing the intellectual contribution of these populations, reinforces racially exclusionary power structures, making it impossible to recognize and value cultural and epistemological diversity. In this context, the author points to the need for pedagogical practices that not only include Afro-Brazilian content, but that transform the educational system into a space of resistance and emancipation, breaking with the cycle of historical exclusion.

Carneiro, by recognizing these dynamics, space is opened for pedagogical practices that promote resistance and value historically marginalized knowledge. This perspective is essential to train educators who understand the implications of structural racism in Brazilian society and can build inclusive and equitable school environments. Furthermore, Abdias Nascimento's (2016) analysis reinforces the need for a pedagogy that deconstructs racial stereotypes and combats what he called the cultural genocide of the black population, highlighting the urgency of teacher training that integrates the contributions of Afro-Brazilian history and culture into the school curriculum.

The denial of access to education, especially quality education, produces intellectual inferiority, while different mechanisms delegitimize black people as bearers and producers of knowledge. This process, known as epistemicide, acts both to exclude black knowledge and to impose Eurocentric paradigms, sustaining racial hierarchies and making a plurality of perspectives in the educational environment unfeasible (Carneiro, 2005, p. 97).

In this sense, the inclusion of racial literacy in the training of educators is also a movement for historical justice, as it seeks to break with centuries of invisibility and subordination of black contributions. Lélia Gonzalez (1988) emphasizes the role of education as a field of resistance, proposing that teaching be capable of dialoguing with the experiences and stories of Afro-descendant populations. The author presents the concept of "Americanism" as a way of articulating the local and global knowledge of African and Afro-Latin cultures, connecting them to everyday school life in a meaningful way. For educators, this approach not only broadens students' cultural repertoire but also challenges the Eurocentric hegemony that permeates school content, providing a more plural and inclusive view of society. Furthermore, Gonzalez proposes an Afro-Latin American feminism that can be integrated into pedagogical practice, addressing the intersections of gender, race, and class, essential aspects for critical and transformative teacher training.

Education must be understood as a space of resistance, capable of valuing the stories, knowledge, and experiences of Afro-descendant populations. It is in this dialogue between local experiences and formal knowledge that a transformative pedagogical practice is constructed, which challenges the impositions of Eurocentrism and promotes the inclusion of the multiple voices that make up our society (Gonzalez, 1988, p. 78).

See: CARNEIRO, S. A construção do outro como não-ser como fundamento do ser. 2005. Dissertation (Doctorate in Education) – University of São Paulo, São Paulo, 2005.

The contribution of Ladino-Amefrican authors to racial literacy is a central element in this process. Lélia Gonzalez, when discussing the construction of black identity, explores the relationship between racism and sexism in Brazilian culture, highlighting how these elements reinforce the social exclusion of black women (Gonzalez, 1988). Her work points to the need for an educational practice that confronts these oppressive dynamics, valuing the plurality of voices and experiences. Abdias Nascimento, in turn, contributes with an in-depth analysis of the cultural and political resistance strategies of the black population, emphasizing the importance of culture as an instrument of struggle and emancipation (Nascimento, 2016). Both authors provide theoretical and practical bases for incorporating racial literacy into teacher training, promoting an education that recognizes and values diversity as a fundamental pillar of society. This perspective is essential for the construction of pedagogical practices that not only denounce racism but also act to transform social relations inside and outside the school. Sueli Carneiro, in her thesis, also highlights the educational dimension of racial literacy as a way of recovering the subjectivity and humanity of black populations, which are often denied by exclusionary pedagogical practices. Carneiro (2005) proposes that tackling racism in education should go beyond the simple inclusion of Afro-Brazilian content, promoting a critical reflection on the power structures that sustain inequalities. Her analysis of biopower applied to racial relations in Brazil highlights how education can be both an instrument of oppression and resistance, depending on how it is approached (Santos, et. al. 2024). Thus, by incorporating racial literacy into teacher training, space is opened for a pedagogical practice that transcends formal content, promoting the emancipation and valorization of all identities present in Brazilian society.

Education has been constituted, in an almost absolute way, for those who are racially inferior, as a source of multiple annihilation or subordination of reason. Dynamics and production that has been done due to the lowering of self-esteem that compromises the cover cognitive city and intellectual confidence, by denying black people the status of subjects of knowledge, in pedagogical instruments or in social relations in everyday school life, by delegitimizing black people's knowledge about themselves and the world, by devaluing, denying or hiding the contributions of the African Continent to the cultural heritage of humanity, by inducing or promoting cultural whitening (Carneiro, 2005, p. 325).

Sueli Carneiro, in her work “The construction of the other as non-being as the foundation of being”, presents an in-depth analysis of the raciality device and epistemicide, concepts that explain the social and cultural production of racial subordination and the

erasure of black knowledge. For Carneiro (2005), education plays a central role in this process by reinforcing power hierarchies through the curriculum and school practices that perpetuate white supremacy and the intellectual inferiority of black people. This perspective points to the urgency of a pedagogical practice that recognizes and values the knowledge of Afro-descendant populations, promoting resistance and reconfiguring the bases of school knowledge (Santos, et. al. 2024). The author also highlights that epistemicide is not just a historical phenomenon, but an active practice that continues to shape power relations in Brazilian society, with racial literacy being a fundamental path to combat this logic.

Carneiro (2005) explains that the raciality device, articulated with biopower, “[...] operates both through the control of life and through the production of symbolic and epistemological deaths” (p. 72). This mechanism is reflected in education, which often silences or delegitimizes the knowledge of Afro-descendant populations, reinforcing a hierarchical logic that privileges Eurocentric knowledge to the detriment of other epistemologies. Thus, Carneiro argues that education, as a tool for human development, is also a space for power struggle and must be reinterpreted to address structural inequalities.

The raciality device is linked to biopower in order to produce mechanisms that operate to control the epistemological life and death of the knowledge of black populations. Education is one of the main vectors of this dynamic, functioning as a space for legitimizing Eurocentric supremacy, denying black people the status of subjects of knowledge and promoting the erasure of their history and culture (Carneiro, 2005, p. 96).

The notion of epistemicide, central to Carneiro's analysis, reveals how education has historically contributed to the erasure of black knowledge. The author states that “[...] epistemicide is a systematic practice that aims to deny black people as subjects of knowledge, relegating them to the periphery of cultural and scientific production” (Carneiro, 2005, p. 96). This practice goes beyond curricular exclusion, directly impacting the identity formation and self-esteem of black populations, and perpetuating structural racism. By proposing an education that values the contributions of Afro-descendants and promotes resistance to these oppressive dynamics, Carneiro highlights the crucial role of racial literacy in teacher training.

According to Carneiro, education has the potential to be both an instrument of oppression and emancipation, depending on how it is approached. For the author, “[...] by

incorporating a critical perspective that includes the history and experiences of black populations, schools can become spaces of resistance against epistemicide” (Carneiro, 2005, p. 302). This requires a profound transformation in pedagogical practices, which must go beyond the mere inclusion of Afro-Brazilian content in the curriculum and promote a genuine dialogue with Afro-descendant histories and cultures. Thus, racial literacy emerges as an essential element for training educators capable of developing anti-racist and transformative pedagogical practices.

Education can simultaneously be a space of oppression and resistance, depending on the pedagogical practices that structure it. When the curriculum is limited to the superficial inclusion of Afro-Brazilian content, it reinforces exclusion by failing to promote an effective transformation in power relations. However, by critically integrating the experiences, stories and knowledge of black populations, the school becomes a space of resistance, capable of challenging and combating the epistemicide that has historically shaped our educational structures (Carneiro, 2005, p. 302).

In addition, the theorist emphasizes that confronting epistemicide requires a reconfiguration of the bases of school knowledge. She notes that “[...] the delegitimization of black knowledge is also a control strategy, which aims to maintain white supremacy and reproduce racial inequalities” (Carneiro, 2005, p. 98). Therefore, recognizing the validity and richness of Afro-descendant epistemologies is a fundamental step towards deconstructing the hierarchies imposed by structural racism. In this context, teacher training must include critical reflections on how the curriculum and pedagogical practices can be transformed to promote equity and inclusion.

Carneiro also highlights the importance of resistance in the educational field as an active response to the raciality device. She writes that “[...] pedagogical practices that value the knowledge of Afro-descendant populations not only confront epistemicide, but also strengthen the identity and self-esteem of black students, creating conditions for a truly inclusive education” (Carneiro, 2005, p. 277). Thus, the author proposes that racial literacy be incorporated not only as a curricular strategy, but as a fundamental principle of teacher training and school management.

Resistance in the educational field emerges as a necessary response to the dynamics of the raciality device. It is by valuing Afro-descendant knowledge that education can break with the structures that perpetuate epistemicide and structural racism. These pedagogical practices, by recovering black histories and cultures, have the potential to strengthen the self-esteem and identity of black students, offering them a sense of belonging and recognition. This valorization should not be

merely punctual or symbolic, but structural, integrated with the principles of teacher training and school management, so that inclusion and equity become fundamental pillars of education (Carneiro, 2005, p. 277).

As we can see, Sueli Carneiro's work brings valuable contributions to the understanding of the role of education in confronting structural racism. By proposing racial literacy as a way to combat epistemicide and reconfigure pedagogical practices, the author offers a transformative vision that recognizes and values the diversity of knowledge and experiences present in Brazilian society (Santos, et. al., 2024).

Abdias Nascimento, in "The Genocide of Black Brazilians," provides a strong critique of structural racism in Brazil, exposing how it manifests itself in the cultural, social, and political spheres. Nascimento (2016) uses the concept of cultural genocide to describe the systematic erasure of black contributions and identities, emphasizing the need for resistance through the valorization of Afro-Brazilian culture. For him, education should be a space for denunciation and transformation, breaking with what he describes as the hypocrisy of Brazilian racial democracy. By proposing an anti-racist pedagogy, Nascimento suggests that educators be prepared to critically address racism in the classroom, rescuing narratives and stories neglected by official discourse (Santos, et. al, 2024). This approach, according to the author, not only strengthens the identity of black students, but also promotes a less unjust society.

The cultural genocide of the black Brazilian population, as described by Abdias Nascimento, is a systematic process that aims not only at exclusion, but at the total erasure of their historical, cultural and intellectual contributions. He argues that 'education, far from being neutral, acts as an instrument of perpetuation of this logic, promoting a curriculum that glorifies Eurocentrism and renders Afro-Brazilian narratives invisible'. For Nascimento, it is essential to transform the school into a space of resistance, where neglected histories can be recovered and recognized, strengthening the identity of black students and challenging the hypocrisy of Brazilian racial democracy" (Nascimento, 2016, p. 102).

Nascimento (2016) highlights that cultural genocide is one of the most insidious forms of racial oppression, characterized by the erasure of black contributions and identities in favor of white hegemony. He states that "[...] cultural genocide is not only a strategy of exclusion, but also a method of control, as it erases the historical memory of a people and their capacity to resist" (Nascimento, 2016, p. 45). This perspective highlights the urgency of a pedagogical practice that directly confronts these dynamics, promoting the rescue of Afro-descendant narratives and the appreciation of Afro-Brazilian culture.

For the author, education plays a central role in the perpetuation of racial inequalities, but it also has the potential to be a space for social transformation. He argues that “[...] the Brazilian school, as it is structured, reflects and reinforces the social exclusion of black people. It is necessary to break with this structure, creating a curriculum that reflects diversity and combats racism” (Nascimento, 2016, p. 73). The strong criticism of the so-called Brazilian racial democracy, which he considers a facade to mask exclusion, reinforces the need for an anti-racist pedagogy. In this sense, he suggests that educators be eparate to critically address racism in the classroom, providing black students with the opportunity to recognize themselves as protagonists of their history.

The valorization of Afro-Brazilian culture is an essential strategy to combat cultural genocide and promote racial equality. Nascimento (2016) observes that “[...] cultural syncretism, often exalted as a characteristic of Brazil, has been used to folklorize and neutralize black contributions, diverting the focus from their historical and political relevance” (p. 102). Thus, he advocates that education include elements of African and Afro-Brazilian cultures in an authentic way, going beyond superficiality and addressing their complexities and resistances. For Nascimento, this not only strengthens the identity of black students, but also educates white students about the importance of diversity and social justice.

Brazilian cultural syncretism, often exalted as a positive element of our national identity, has served to disguise the dynamics of exclusion and erasure of black contributions. This syncretism, as Abdias Nascimento points out, “[...] is used to neutralize the political and historical power of Afro-Brazilian culture, reducing it to folklore devoid of transformative meaning.” He argues that “[...] the true appreciation of Afro-Brazilian culture must go beyond superficialities and include in the school curriculum the stories, struggles, and complexities of African and Afro-descendant cultures, promoting an education that is emancipatory for both blacks and whites, by educating about the importance of diversity as a pillar of social justice” (Nascimento, 2016, p. 102).

Another central point in Nascimento’s work is the need for educators to act as agents of social change. He states that “[...] the teacher must be more than a transmitter of knowledge; he must be a facilitator of critical discussions that challenge the status quo and inspire students to seek a more equitable society” (Nascimento, 2016, p. 145). This perspective reinforces the importance of teacher training that prepares educators to deal with issues of race and inequality in a competent and sensitive manner, contributing to the construction of a truly inclusive education.

The pedagogy proposed by Abdias Nascimento also emphasizes the importance of deconstructing racial stereotypes that perpetuate racism in the social imaginary. He suggests that “[...] pedagogical practices must dismantle racist narratives that associate black people with inferiority, replacing them with stories of resistance, creativity and protagonism” (Nascimento, 2016, p. 188). This approach not only empowers black students, but also challenges the prejudiced notions that sustain structural racism.

In this way, *The Genocide of the Brazilian Black* offers a powerful critique of structural racism in Brazil and presents education as a strategic field for resistance and transformation. The valorization of Afro-Brazilian culture, the recovery of neglected narratives, and the preparation of educators committed to social justice are central elements of the anti-racist pedagogy proposed by Nascimento. Her reflections remain relevant and essential for the fight for a less oppressive society.

Lélia Gonzalez, with her innovative approach to *Amefricanity*, offers a unique contribution to racial literacy and anti-racist pedagogical practice. Gonzalez (1988) articulates African, Afro-Latin, and Afro-Brazilian knowledge as central elements for an education that transcends Eurocentrism and values cultural plurality. The author also discusses the intersections of race, gender, and class, highlighting how these factors shape the experiences of black women and, consequently, the education of their children (Santos, et. al., 2024). For Gonzalez, pedagogical practice should be a space for dialogue and mutual recognition, in which popular language and academic scholarship can coexist and enrich the teaching-learning process. This perspective is essential for educators who seek to create an inclusive and transformative school environment, in which all voices are heard and respected.

Amefricanity, as a concept articulated by Lélia Gonzalez, proposes a break with Eurocentric narratives, bringing African, Afro-Latin and Afro-Brazilian knowledge as pillars for the construction of a plural and transformative education. Gonzalez states that “[...] pedagogical practice should be a space where dialogue between popular language and academic scholarship is fostered, allowing the experiences of black women, their stories of resistance and ancestral knowledge to be recognized and valued”. This approach, according to her, “[...] enables not only a transformation in the classroom, but also in the understanding of society on the intersectionalities of race, gender and class, which profoundly shape the reality of black populations in Brazil” (Gonzalez, 1988, p. 78).

The concept of *Amefricanity*, coined by Gonzalez, proposes an articulation between African, Afro-Latin and Afro-Brazilian knowledge, highlighting their historical connections and resistance. Gonzalez (1988) explains that “[...] *Amefricanity* is a space of

resignification, where African and Afro-descendant cultures are recognized as central to the construction of our identities, breaking with the Eurocentrism that permeates educational structures” (p. 45). This proposal suggests that the school curriculum should be reformulated to reflect cultural and historical diversity, promoting teaching that celebrates the multiple voices that make up Brazilian society. The author also discusses how the intersections of race, gender, and class shape the experiences of black women and directly influence the education of their children. Gonzalez (1988) argues that “[...] black women carry within themselves the marks of oppressions of race, gender, and class, but they are also bearers of ancestral knowledge that strengthens their communities and challenges oppressive power dynamics” (p. 78). By bringing this analysis to pedagogical practice, the author proposes that educators recognize and value the contributions of these women to education, both in the domestic environment and in formal institutions. This appreciation is essential to deconstruct stereotypes and promote a more democratic school environment.

Another central point in Gonzalez’s work is the valorization of popular language as a transformative element in the educational process. For the author, the coexistence between popular language and academic erudition is a powerful tool for creating a more democratic and accessible pedagogical practice. She writes that “[...] Portuguese, as a linguistic expression of the black Brazilian population, is a form of cultural resistance that should be valued in the school environment, as it reflects the creativity and strength of the African heritage” (Gonzalez, 1988, p. 112). Incorporating this linguistic diversity into the curriculum challenges the hegemony of formal Portuguese and promotes an education that engages with students’ experiences.

Gonzalez also criticizes the Eurocentrism that dominates the Brazilian school curriculum, pointing out that it not only makes the contributions of Afro-descendants invisible, but also reinforces a limited and exclusionary view of the world. The author emphasizes that “[...] education must be a space for breaking with epistemic colonialism, promoting knowledge as a collective and plural good” (Gonzalez, 1988, p. 94). This perspective points to the need for teacher training that is aligned with an anti-racist pedagogy, capable of transforming education into an instrument of social emancipation. According to Gonzalez, pedagogical practice should be a space for mutual recognition and dialogue between different types of knowledge. For the author, “[...] the classroom is a place where stories, cultures, and perspectives meet, and it is up to the educator to

mediate these interactions in a sensitive and critical way” (Gonzalez, 1988, p. 134). This approach requires that educators not only recognize diversity, but also value it as an essential element for learning. By promoting dialogue between academic knowledge and popular knowledge, pedagogical practice becomes a space for transformation and inclusion.

In this way, Lélia Gonzalez offers a unique contribution to racial literacy and anti-racist pedagogical practice by proposing Amefricanity as a central concept for rethinking education (Santos, et. al. 2024). Her analyses of the intersections of race, gender, and class, the valorization of popular language, and the critique of Eurocentrism in the curriculum highlight the importance of a pedagogy that recognizes and celebrates cultural diversity. These ideas are essential for the training of educators committed to building an anti-racist education. Lélia Gonzalez highlights the importance of recognizing and valuing Portuguese as a linguistic manifestation that conveys the resistance and creativity of black Brazilian populations. She writes:

Portuguese, more than a dialect or a variation, is an affirmation of the cultural and historical identity of black people. It is a reflection of our African heritage, adapted and reinterpreted in Brazilian lands. Incorporating it into the school curriculum is to recognize the plurality of experiences of black students, challenging the linguistic hegemony that sustains Eurocentrism in education. By doing so, we create a more democratic and representative educational space, where all voices are heard and respected (Gonzalez, 1988, p. 112).

CONCLUSION

Teacher training guided by the perspective of racial literacy emerges as a fundamental strategy for the construction of anti-racial pedagogical practices. This study, based on the analysis of the theoretical production of Ladino-Amefrican authors such as Sueli Carneiro, Abdias Nascimento and Lélia Gonzalez, shows that Brazilian education still reflects structural inequalities that exclude and marginalize black and indigenous populations. In this sense, racial literacy is not limited to the inclusion of content in the curriculum, but requires a profound transformation in the way educators understand and practice teaching, incorporating the knowledge and experiences of these populations as central elements in the educational process.

Sueli Carneiro's theoretical contribution, by exploring the concept of epistemicide, highlights how education has been a mechanism for reproducing racial hierarchies. Recognizing this dynamic is essential to reversing exclusionary pedagogical practices and

promoting a less exclusionary education. Likewise, Abdias Nascimento points to cultural genocide as a form of symbolic violence that needs to be addressed by authentically valuing Afro-Brazilian culture in the school environment. Her vision reinforces the need for a curriculum that rescues and celebrates the history and contributions of black populations, strengthening students' identity and challenging structural racism.

In turn, Lélia Gonzalez expands this discussion by proposing Amefricanity as a central axis for reconfiguring the educational process. Her approach highlights the importance of integrating African and Afro-Brazilian knowledge into teaching, articulating it critically and creatively with students' experiences. This perspective transcends the predominant Eurocentric logic, allowing education to become a space for resistance, recognition, and social transformation. For Gonzalez, pedagogical practice must be a place of genuine dialogue, where different voices can coexist and enrich learning.

The research findings also indicate that the implementation of anti-racist pedagogical practices requires structural changes in educational institutions. Although initiatives such as Law 10.639/2003 represent significant advances, political and social resistance to anti-racist education still limits its effectiveness. Furthermore, external pressures, such as educational policies promoted by institutions such as the World Bank and the IMF, often prioritize market-oriented models to the detriment of critical and emancipatory approaches. Overcoming these challenges requires ongoing institutional commitment and the training of educators prepared to work in a context marked by historical inequalities.

Therefore, the integration of racial literacy into teacher training is essential to transform education into an instrument of equity and social justice. By engaging with the theoretical contributions of Gonzalez, Nascimento and Carneiro, this study reinforces the importance of recognizing and valuing Brazilian cultural and historical diversity, promoting an education that transcends traditional teaching. Anti-racist education, by strengthening the autonomy and identity of students, directly contributes to the deconstruction of stereotypes and the creation of new possibilities for coexistence in the educational field..

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