

AFRICA AND ITS HISTORY: BETWEEN STEREOTYPING AND ESSENTIALIZATION IN BASIC EDUCATION



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ABSTRACT

This article seeks to reflect on the necessary paths of teaching African history in basic education. To this end, through a bibliographic review, it begins with an analysis of the social function of history for Africans, in counterpoint to the stereotyped and Eurocentric view of modern European philosophy. It seeks to understand colonial and imperialist domination, as well as the racial theories that built distorted images about the history of the African continent, however, in counterpoint, it shows the movements for the defense of Africa such as Pan-Africanism and Negritude that propose the reconstruction and positivization of the image of the black population and the history of Africa. Based on these

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parameters, the need not to create stereotypes or essentializations about the history of Africa is problematized, based on a teaching that conceives the totality and contradictions of the social formation of the African continent.

Keywords: Africa. Teaching of History. Basic Education. History.

INTRODUCTION

The image that the world population has about the African continent today is formed by several prejudices. Although there is a social, theoretical and even media movement that goes against a reconstruction of this image, it is still very small, both in relation to the space it occupies and the time it has in relation to the already consolidated image.

The Eurocentric imaginary about the African continent has been historically consolidated in two moments that are connected. The first was the colonization of America, where the main engine of production that would enrich Europe was the labor of enslaved Africans, who arrived incessantly through the slave trade, as lucrative as the sugar cane plantations. The other moment was the one that followed the end of the colonial period and the advent of imperialism on the African and Asian continents. European imperialism occupied and divided Africa, turning almost the entire continent into colonies of the main European nations.

This Eurocentric image consists of the idea that Africa and Africans have no history, no civilizations, no science, no barbarians and inferiors, therefore incapable of managing their own wealth, requiring European intervention, which would lead to the morals, religion and science of Western civilization. From the "[...] ideology, paradigm and/or discourse of European ethnocentrism" (Muryatan, 2008, p.46), which was a "[...] political and economic domination, becomes ontological" (Costa, 2006, p.88). On the other hand, in the second half of the twentieth century, a critical renewal in historiography began, and a growing European relativism in the face of its own values. As a result of these factors, there is a greater interest in the history of Africa, both on European and African soil. The history of Africa was not reduced to slavery and colonization, although these two events are fundamental parts of understanding African problems today. It is true that poverty exists everywhere in the world and that the African continent has great economic diversity, but the reality cannot be denied with speeches.

In basic education, the discussions that arose in relation to African history and culture, from Law No. 10,639/2002, have contributed to the deconstruction that is intended to be made of the continent. Stereotypes such as the idea of Africa being a great poor and backward country are being demystified, demonstrating that it is a vast continent, with a great cultural and social variety that is very rich. However, there are some imagery and theoretical problems that still arise within this process.

The first would be the very idea of Africanity. While the African continent is understood as formed by different nations; On the other hand, much is said about an African personality and a sense of cultural belonging that refers to the idea of unity. This refers directly to the second problem, which is related to the study and teaching of Africa: its idealization. The defense of Africa, its cultures and societies is often presented in a romantic way. That is, when fighting racism and colonialism, especially within education, one tends to praise Africa, Africans and their social formations, and omit, or leave to the background, the existing problems.

At the theoretical level, the question of idealization rises and becomes more complex. In the main project of historical reconstruction of Africa, the question of idealization appears without, however, losing its scientific character. It is the General History of Africa collection, a project funded by UNESCO, which had the participation of African researchers in most of its chapters. Muryatan Barbosa (2008) points out that an African perspective of thinking about the history of Africa emerges within the collection, in which the internal factors for the development of the continent's societies are evidenced. However, when it comes to the slave trade and colonization, the authors' choice to value external factors is noticeable.

The central question that arises is the following: In the teaching of African history, in Basic Education, how to escape from the stereotyped view, without falling into the romantic trap of essentializing the African continent?

We believe that the theoretical and political clash against Eurocentrism and imperialism cannot be based on essentialisms. More than idealizing the history of Africa, it is necessary to look at the continent as it is; that is, starting from social, political, economic, cultural, and ultimately historical relations and contradictions, to understand the processes that made it what it is today. It is necessary to analyze the slave trade and colonialism/imperialism, to understand the relations that were established between Africa and Europe and how this enabled the current configuration of the world system, as well as to see the protagonism of African subjects, the initiative both in commercial relations, in the slave trade itself, and in the anti-colonial struggle and in the independences that succeeded colonialism/imperialism.

Starting from the colonial process that sustained the imperialist process, we seek to think about the historical construction of this Africa, in the late nineteenth and early twentieth centuries, in which conjunctural domination began to be thought of – by

Europeans – as natural and ontological domination, which serves as an ideological basis for the constitution of the African colonial/imperial system. Finally, we discuss the place of Africa within the contexts of the era of total war and the cold war, in the midst of its liberation struggles, seeking to critically examine movements such as Pan-Africanism, blackness and the various anti-colonialisms as a vanguard in the national struggles for liberation and independence of the continent as a whole. but also as theoretical and practical supports for the struggles of the black populations of the diaspora. In view of these problematizations, we will reflect on the possibilities of teaching African History in basic education, beyond stereotypes and essentializations.

AFRICA HAS HISTORY: SOME REFLECTIONS

Much has been said and written about Africa, Africans and their relationship with the world and history. The philosopher Hegel wrote that in Africa man is in a raw state, that is, in a state of savagery and barbarism, in which there would be no history properly speaking. Thus, Africa would not be part of the historical world, as it shows neither movement nor development (Foé, 2011; 2013).

In fact, the model that was followed in the emergence of history itself as a science in the West did not privilege African societies, or rather, Africa and Africans did not fit into the conceptions and methodologies of history that predominated – and it is worth noting that it predominates to the present day. European "modernity" as a paradigm claims to be universal in its discourse, but is provincial in reality. History, when it appears in Europe as a science, is completely ethnocentric. Therefore, history was reduced to the experience of European peoples, when not, it was hierarchized and transformed into an evolutionary scheme, with Europe as its apex.

However, as Ki-Zerbo (2010, p.835) shows us, "It is because he was a faber (craftsman) that man became sapiens (intelligent)." In other words, the human being, while transforming nature to produce the means, to meet his needs and ensure his survival, transforms himself. While meeting these needs, new needs are produced, and so on. The wheel of history is turned by human beings themselves. The collectivity, the being for the other, the production of societies, has as its first function, social and historical, to guarantee human life itself. It is in this sense that the differences of one and the other social formation are produced, in the context of the production of local social relations and even these, with the relations they establish with other societies. They produce specific stories that are part

of a universal history and that will increasingly connect in time. But these connections do not annul the particularities of one society or another, at most, they add or absorb one or the other element. One of the differences that exists on both sides of the Mediterranean is precisely in what implies the negative affirmations of an Africa without history on the part of Western modernity: the relationship one has with time.

In Africa, time is not as linear and separate as in the European conception. In African societies, the past is very visible at work in the present, let's see:

Now, in general, traditional African time encompasses and integrates eternity in all senses. Past generations are not lost to the present time. In their own way, they always remain contemporary and as influential, if not more so, as they were during the time in which they lived. Thus causality acts in all directions: the past on the present and the present on the future, not only by the interpretation of facts and the weight of past events, but by a direct irruption that can be exerted in all directions. (Hama; Ki-Zerbo, 2010, p. 24).

It is a mythical and at the same time social time. The past, through the ancestors, helps to organize the present and project the future. Time is not divided, it is not linear. Time is not the individual's, its rhythm resides in the collectivity, in the social extension up to the ancestors. It turns out that humanity is diverse in several dimensions, including how it conceives time and develops its societies in temporality. Hegemonic historiography, that is, the Eurocentric conception of history, works like the *"bed of Procrustes"*, if it goes beyond its own measures, it amputates what does not belong to it, if it does not correspond to its reality, it does not understand it, because it therefore sees it as the lack of something. Which leads us to think again about the relationship between writing and history.

Orality proved to be a method as powerful as writing for the study of the history of the African continent. From the oral record, the emergence, lineages, and characters of African states such as Songhai and Mali came to our knowledge, which would be confirmed in crossings with other sources – endogenous and exogenous – such as writing and archaeology. Therefore, we agree with the statement of Amadou Hampâté Bâ (2010, p.169):

Oral tradition is the great scale of life, and from it recovers and relates all aspects. It may seem chaotic to those who do not reveal the secret and disconcert the Cartesian mentality accustomed to separating everything into well-defined categories. Within the oral tradition, in fact, the spiritual and the material are not dissociated. By passing from the esoteric to the exoteric, oral tradition is able to place itself within the reach of men, to speak to them according to human understanding, to reveal itself according to human aptitudes. It is at the same time religion, knowledge, natural science, initiation into art, history, amusement, and recreation, since every detail always allows us to go back to the primordial Unity.

What interests us here is not to tell a story of Africa, nor just to affirm that the African continent has a history. Our job here is to clear the land so that the house can be built. More than having history, Africans are historical beings and apprehend, record and focus on this history. As Boubou Hama and J. Ki Zerbo (2010, p.23) state:

Man is a historical animal. The African man does not escape this definition. As everywhere, he makes his history and has a conception of that history. [...] This history engendered in practice was, as a human project, conceived a priori. It is also reflected and internalized a posteriori by individuals and collectivities. It becomes, therefore, a pattern of thought and life: a "model".

However, the history of Africa has been denied in all its dimensions, and this has to do with the historical processes linked to slavery, imperialism and racial theories, gnawing at the African continent and bringing drastic consequences to our understanding, especially in basic education.

SLAVE TRADE, IMPERIALISM AND RACIAL THEORIES: THE GNAWING OF THE CONTINENT AND THE HISTORY OF AFRICA

Although each society has its internal movements that define the traces of its structures along with external relations, the societies of America, Europe and Africa, too, have their lines drawn by slavery. Slavery is to this day a perennial institution, that is, it has existed in different historical periods and exists to this day, with different forms and meanings. Antiquity, duration, transmissibility show us the opposite of what common sense says, especially in basic education, when the image that is commonly had of the enslaved is related to the black population, as if it had been the only people to go through the trauma of slavery. We also realize that wherever slavery existed, it passed through a system of regulation, therefore, the owner did not hold, in theory, absolute power over his slaves.

Lovejoy (2002, p.29-30) gives us a definition of this phenomenon:

Slavery was a form of exploitation. Its specific characteristics included the idea that slaves were property; that they were foreigners, alienated by origin or from whom, by judicial or other sanctions, the social inheritance that had fallen to them at birth had been withdrawn; that coercion could be used at will; that his labor force was at the complete disposal of a master; that they did not have the right to their own sexuality and, by extension, to their own reproductive capacities; and that the condition of slavery was inherited unless some measure was taken to change this situation.

From the end of the fifteenth century, there was a transformation that impacted life and production on the African continent. According to Lovejoy (2002, p.40) "[...] the

transformation of slavery from a marginal characteristic of society to a fundamental productive institution resulted in the consolidation of a mode of production based on slavery". This mode of production became the fundamental factor for production in America and the Caribbean and for the accumulation of wealth in European countries.

With the importance of production in the colonies, the importance and need to intensify the slave trade also grows, which generates an increase in demand for Europeans and demand for Africans. The transatlantic trade transformed local forms of slavery in Africa. About the evolution of slavery in Africa, we can observe that:

The growth and expansion of the European slave trade across the Atlantic Ocean had a decisive impact on the evolution of slavery from Africa, particularly in those areas of the Guinean coast where Islamic influence had been weak or nonexistent. Although the demand for slaves in the non-African regions of the Islamic world had a gradual more solid influence on the diffusion of Islamic ideas and practices in Africa, the impact of the European slave market was more intense over a shorter period of time, than distinct consequences derive. Slave exports grew gradually during the first 150 years of the Atlantic trade, reaching 409,000 slaves from 1,450 to 1,600. Subsequently, trade increased on a scale that surpassed all previous exports from Africa. The total volume for the Atlantic trade reached 11,313,000 slaves, a figure derived largely from the W.E.B. Du Bois database of slave ship voyages, which supplants the pioneering sense of Philip D. Curtin (Lovejoy, 2002, p.51).

Therefore, to meet the demand for more captives, enslaved people began to be produced. This transformed not only slavery on the continent, but also internal conflicts. The transatlantic trade became for Europeans a highly lucrative business, where they referred to the enslaved with parts, treated literally as commodities and as riches. The balance of Africa was to have been in debt. The institution of slavery was strengthened, political fragmentation and economic dependence on slavery became a problem. The mark left in this period lasted later, as Hebert S. Klein (2002, p.128) shows:

One lasting mark that remained in Africa of the slave trade was the growth of the domestic slave market. Although slavery on the African continent preceded and accompanied the Atlantic slave trade, it would become even more important once the sale of slaves to the West ended. It is estimated that, at the height of the slave trade, there were as many slaves in domestic work in Africa as in America – probably in the order of 3 to 5 million. With the decline of international slave trades, slave prices also declined and slavery within the African continent increased, to the point that, in 1850, there were more slaves in Africa than in America – probably reaching a number close to 10 million. Slaves were then used in Africa to produce new export goods, such as palm oil and rubber, for international markets. They also became a fundamental component of local agricultural production and an important element in the transport network, as porters on foot or in canoes. Although planters and free producers continued to be key players in local and export markets, slavery began to play a much more important role in the African economy, which happened even at the end of the nineteenth century.

At the end of the eighteenth century and the beginning of the nineteenth, under the cloak of a humanitarian discourse, Europe began to say that it should enter Africa to put an end to slavery, but its economic interest in the riches that it had not been able to obtain at another time, was what they really intended. Seeking raw materials and consumer markets for capitalism, the European powers turned to the colonial enterprise in Africa. It was one of the most abrupt moments in world history, where the configuration of an entire continent was transformed in a few years.

From 1880 to 1914 the European powers divided practically the entire African continent between them. If until the middle of the nineteenth century Europeans barely knew the interior of the African continent, staying only in the coastal regions, at the beginning of the twentieth century they had already subjected all pre-existing local power within their colonial structures, "[...] at that time, in fact, Africa was not only assaulted in its sovereignty and independence, but also in its cultural values" (Boahen, 2010, p.3). In just over twenty years, the European countries that accumulated their wealth with slavery, invaded and divided the African continent under the pretext of ending slavery. This episode marked and deeply marks the life of the African continent and the image that is held of this territory today, and which was widely reproduced in schools.

Through economics, culture, and science, Europeans sought to legitimize the domination of the "uncivilized" and "savages" of Africa and Asia. But more than possible, colonization became necessary for Europe. Through culture, they hierarchized and compared that of Africans and Asians to those of Europeans, the latter always being in a more advanced cultural stage of civilization, with a more complex and more developed culture, a high culture, and the former going through initial stages of development, these relations being more primitive, simpler, having a "tribal" culture.

The nineteenth century was an era of great novelties, we have the invention of the steam locomotive, the electric motor, the typewriter, incandescent lamp, refrigerator, automobile, machine gun, etc. Hobsbawm (1977, p.257) says: "[...] The bourgeois society of our period was confident and proud of its successes. In no other field of human life was this more evident than in the advancement of knowledge, of 'science'." The questions previously discussed and explained by religion and philosophy would now be explained, not only, but mainly by science. The importance that science took on in the nineteenth century made it possible for race to be discussed in the scientific sphere, which contributed to the very establishment of the concept of "race" and racism, which legitimized policies of

segregation, genocide and domination such as colonialism/imperialism in Africa. It is in this century that difference becomes natural and imbued with moral attributes, as Schwarcz (1993, p.85) shows us:

From this balance it can be seen that the perception of 'difference' is old, but its 'naturalization' is recent. In other words, it is only in the nineteenth century, with the theories of races, that the apprehension of 'differences' is transformed into a theoretical project of universal and globalizing pretension. 'Naturalizing differences' meant, at that time, the establishment of rigid correlations between physical characteristics and moral attributes. In the midst of this grandiose project, which intended to remove human diversity from the uncertain realm of culture to locate it in the safe dwelling of deterministic science of the nineteenth century, little room was left for the individual's will. From biology emerged the great models and from the laws of nature diversities were classified.

Armed with everything that the industrial revolution provided to the European continent, both materially and ideologically, the European nations turned to the African continent. "Under the argument that it was necessary to 'save the souls of the savages' and 'put an end' to the massacre of blacks', the idea of the conquest of Africa by Europe was hidden" (Hernandez, 2008, p. 53). The imaginary about Africa was fed by science fairs in Europe that reassembled, in a distorted way, entire villages; just as this imaginary was formed by reports of the existence of monsters, such as leopard men, pygmies, giants, etc. Which attributed to the explorers the image of great "adventurers" and "discoverers", an image that survives to the present day. However, the truth is that "what gave a decisive impetus to the exploration of the African continent was the search for major access axes to the interior, of the greatest importance for commercial interests, especially those of the British and French" (Hernandez, 2008, p. 55).

However, all this social scenario of economic and scientific development and the entry into the interior of the African continent, adding to the domination of important regions in the Middle East and Asia, did not build within the European continent a feeling of fraternity among European peoples. The capitalist system born of the accumulation of wealth in the colonial period entered a new phase, which would also develop through colonialism: imperialism. Imperialism presents a tendency to economic domination, but it also creates the need for territorial expansion, there is a "[...] intrinsic connection between expansionism and the conquest of the non-Western world, recognizing the economic dimension of this process" (Hernandez, 2008, p. 76 and 77).

Therefore, in order to maintain this expansion, the imperialist nations, in addition to dominating other regions territorially, also expand their culture, their way of thinking, trying

to suppress the culture and way of life of the dominated peoples. The truth is that imperialism in Africa did not dispense with violence and used it and murder as a form of coercion and control. This entire ideological and physical process meant a weakening of African social formations, strongly affecting their power of reaction in the first decades after the consolidation of colonialism. This reality would change completely in the course of the twentieth century.

PAN-AFRICANISM, BLACKNESS AND THE TEACHING OF AFRICAN HISTORY IN THE CONSTRUCTION OF A NEW IMAGE: UNDER THE GUIDANCE OF FINAL CONSIDERATIONS

In the twentieth century, the movements of negritude and pan-Africanism were important schools for African leaders who would become references in the struggle for independence on the continent. However, the history of both movements does not close to the borders of the seas that surround Africa, on the contrary, these waters that once served as a path for the forced trafficking of Africans to other continents, were also the trails for some children of the diaspora to return and, in this movement of bodies, ideas also circulated, initiatives and actions.

Even before the Second World War, in the so-called interwar period, the number of black students from the Caribbean and Africa in Europe had grown. These students, who mostly came from an artificially constructed black petty bourgeoisie, being part of the group of "assimilated", discovered far from their homelands that they were not part of the nation they believed they belonged to. All the colonial rhetoric about civilization used for domination began to fall apart in the face of the experience they lived in Europe. In reaction to the racism they suffered, students began to associate and denounce racist oppression in the metropolises. It is in this way that the movement of blackness will emerge from the 1930s and develop in the second half of the twentieth century.

Blackness, as a term, is polysemic, that is, there is no closed and single definition of such a concept, so it will also happen as a movement. The movement of blackness emerges as a literary movement, based on the reconstruction of a black identity with ways to combat racism, especially epistemic, however there is no program in the given movement, in fact it was not intended to have one. Although its main figures were involved with political parties and other anti-colonial organizations in Europe, America and Africa, Negritude was not intended to be a political organization – in the most orthodox sense of

the term – but rather an intellectual movement of a mainly literary and philosophical nature, which would be at the service of the anti-racist and anti-colonial struggle. According to Devés-Valdés (2008, p.104):

In the post-World War II period, the Pan-African Congress and the articulation of people such as Du Bois, Padmore, James, K. Nkrumah, N. Azikiwe, J. Kenyatta express an intensification of production and figures such as had not existed and did not exist again in the African and world milieu. There is no other network in which people so influential to their countries and with such an important production have articulated themselves as intellectuals and as politicians.

In the anti-colonial struggle, in addition to the conquest of political independence, there is also the need for cultural independence, of which blackness and Pan-Africanism are part, but such movements are also drivers of an anti-colonial debate that does not end with both. In fact, one cannot understand the contemporary history of Africa without Blackness and Pan-Africanism, nor can one understand all of history with them alone. In the midst of racism and colonialism, the anti-racist and anti-colonial struggle, several important characters, influenced by and in debate with Pan-Africanism and Blackness, seek ways to overcome colonization and racism, enriching the anti-colonial debate.

The theoretical productions developed by the Pan-Africanists and all the black and African intellectuals and leaders critical of colonization were not mere rhetorical lucubrations. The extensive debate waged throughout the twentieth century aimed to end colonialism in Africa and combat racism in the rest of the world. However, there was no consensus on how to fulfill this task, thus constituting a true anti-colonial debate. It made no sense to think about black culture or civilization without relating it to intervention For Cesaire (2011, p. 254):

[...] one can speak of a large family of African cultures that deserves the designation of Negro-African civilization and that covers the different cultures specific to each of the countries of Africa. And it is known that historical transformations have caused the field of this civilization, the area of this civilization, to far exceed Africa; and it is in this sense that it can be said that there are in Brazil or in the Antilles, as well as in Haiti and the French Antilles or even in the United States, if not foci, at least fringes, of this Negro-American civilization.

Therefore, he understands that there are African cultures that related to and built a Negro-African civilization, and that this in the historical process broke the barriers of the seas and arrived in the American continent, building, if not a civilization, at least a Negro-American culture in the new world. The modern axiom of reason finds its negation in the social field, because the black is excluded from humanity. The problems, the internal

characteristics of the black, the so-called black complex is not a subjective, internal problem, it comes from outside, it is socially produced. As Fanon (2008, p. 95) demonstrates:

If he is so submerged by the desire to be white, it is because he lives in a society that makes his inferiority complex possible, in a society whose consistency depends on the maintenance of this complex, in a society that affirms the superiority of a race; It is in the exact measure that this society causes him difficulties that he is placed in a neurotic situation.

For Fanon, it is necessary to overcome psychological and epistemological dealienation, it is necessary for new men and women to be born from the ashes of the ruins of colonialism. It is necessary for blacks to free themselves from their own bodies, no longer mystified, no longer mystifiers. But for this, it is necessary to destroy the reality that gives rise to the conditions of this alienation. The birth of the new man, which Fanon talks about so much, is made from decolonization, that is, economic and social dealienation by the hands of the economically dominated and socially oppressed. He advocates a true revolution throughout Africa with only one path to real decolonization. This revolution, which must dispense with Europe, must not be nourished by revanchism. You don't have to fear it, you don't need to envy it. You can't have it as an image. For this reason, Fanon's anti-colonialism evokes the colonized to start history again, to turn history into deeds, to revolutionize themselves and things, and to create something that never existed.

If we want to live up to the expectations of our peoples, we must look elsewhere, not in Europe.
Moreover, if we want to meet the expectations of Europeans, we must not give them back an image, even an ideal one, of their society and their thought, for which they experience from time to time an immense nausea.
For Europe, for ourselves and for humanity, comrades, we have to change our behavior, develop a new way of thinking, try to put up a new man (Fanon, 1968, p.275).

In the twenty-first century, Africa emerges as a continent trying to reinvent itself. The past of the great kingdoms and empires, the slave trade and colonialism, merge with their recent history and make the task of all those who focus on the continent and try to understand its history and reality more complex and dynamic, as well as the future of Africans themselves to transform the reality of the continent. Leaving the surface of the history of Africa, a question emerges: which path to follow for the historical understanding of the continent, based on the teaching of the History of Africa in basic education?

History belongs to the humanity that made it in the past and still builds it in the present, just as humanity itself is forged by this history. The different approaches that arise about the history of Africa today cannot deny it as a totality, for this it is necessary to keep in mind the possibility of criticizing the concepts and ideas crystallized about Africa. Negative stereotypes about the African continent are falling apart in the present. Wild, irrational Africa, inferior and animalized Africans no longer fit in the teaching of African history. Any attempt to demonstrate the supposed inferiority of Africans, or to legitimize a policy of domination, is blatantly anti-scientific and racist. As well as the image of an Africa of war, conflict, tribal violence, or famine, it is unmasked by the continent's power to produce wealth. Therefore, this Manichean image cannot have a place in basic education, because violence and hunger on the continent can only be understood from a global history and not as an ontological mark.

However, in opposition to racism, imperialism and Eurocentrism, approaches have emerged that, seeking to combat stereotypes, romanticize Africa and Africans and this has essentialized the history of Africa in education. We think that this is equally damaging to the teaching of African history. First, we disagree with making a clean sweep of African history and seeing slavery and any social inequality in the states of Africa only when the Europeans arrived. In fact, slavery was different and underwent transformation from the commercial relations established with the Europeans, but it was slavery and was based on the oppression and exploitation of one by the other. To deny the internal inequalities in Africa, before and during relations with Europe, is to put an equal sign between the oppressed and the oppressor, between the exploiter and the exploited. Second, we believe that in the process of reconstructing the history of Africa and the black-African personality, the continent and the black person end up spatially and culturally cloistered. The negative discourse produced by the modern philosophy of an isolated continent and a substantiated personality related to the environment, gains strength through a positive discourse that seeks to highlight African societies as pure and African cultures as essence and even intrinsic to the black population.

We believe, as we have seen in the course of this article, that the history of Africa is part of the history of humanity, just as world history is part of the history of Africans and of the human being wherever he or she is. We think that the way to understand the history of the African continent in basic education cannot escape its reality and the problems that arise when confronting it. The riches of its culture cannot submerge the contradictions that

arise, just as these contradictions are not the whole history of Africa. Just as the African continent cannot be thought of in isolation, there is a connection that also affects the history of Europe, Asia and America, which also often appear in caricatured and idealized ways. We want the paths to be opened and the whole of history to emerge from them for the understanding of the African continent.

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