

Brazilian chronicles and the antiracist teaching of Portuguese in the Sertão of Pernambuco / *Crônicas brasileiras e o ensino antirracista de língua portuguesa no Sertão de Pernambuco*

*Larissa de Pinho Cavalcanti**

PhD Professor at UFRPE-UAST. Doctorate in Linguistics at UFPE. Masters in Linguistics at UFPE. Specialist in English and English Literatures (FAFIRE-PE).



<https://orcid.org/0000-0002-3087-1881>

*Janaina de Lima Ferreira***

Graduated at the Universidade Federal Rural de Pernambuco - Unidade Acadêmica de Serra Talhada (UFRPE-UAST) in Licenciatura Plena em letras português/inglês. Lives in Santa Cruz da Baixa Verde, Pernambuco, Brasil. Works with languages and decolonial educational practices.



<https://orcid.org/0000-0001-6092-7914>

Received em: 13 jun. 2021. **Approved** em: 25 ago. 2021.

How to quote this article:

CAVALCANTI, Larissa de Pinho; FERREIRA, Janaína de Lima. Brazilian chronicles and the antiracist teaching of Portuguese in the Sertão of Pernambuco. *Revista Letras Raras*, v. 10, n. 3, p. 182-203, sept. 2021.

DOI: <https://doi.org/10.5281/zenodo.10059943>

ABSTRACT

Abstract: The present article discusses the planning and execution of a workshop on Portuguese Language on the genre chronicle for 9th grade students in a state school in the Sertão of Pernambuco, Brazil. The workshop lasted four hours and took place during the third bimester in 2019. It was part of the activities in the Program of Pedagogical Residence [Programa de Residência Pedagógica] and four residents from the Teaching of English-Portuguese major were the mediators, under supervision of both the Portuguese teacher at the school and the Program coordinator at university. The planning of the workshop articulated knowledge on the genre to principles of decolonial and antiracist pedagogy through the themes explored across different texts by Brazilian writers and through the dialogue between verbal and audiovisual texts. As a matter of fact, the choice of texts was based on the need to develop teaching practices that aim to sensitize

*



larissa.cavalcanti@ufrpe.br

**



janainafferreira.jf231@gmail.com

students to issues of race and social class as well as to engage them in reflections regarding manifestations of discriminations, prejudice, racism and processes of subjugation of others through language. The workshop was able to embrace elements of a pedagogy of multiliteracies, prompted by the Common Curricular National Base [Base Nacional Curricular Comum] (2017), and meet demands of a linguistic education that deconstructs practices and hegemonic knowledge, to prioritize diversity and sponsor the understanding of political, economic and social issues in the country and the students' own backgrounds as citizens.

KEYWORDS: Antiracism; Chronicles; Portuguese Language; Programa De Residência Pedagógica.

RESUMO

O presente artigo discute a elaboração e execução de uma oficina de língua portuguesa sobre o gênero textual crônica para alunos do nono ano de uma escola estadual no Sertão de Pernambuco. A oficina, com duração de quatro horas, ocorreu durante o terceiro bimestre de 2019, e integrou as atividades do Programa de Residência Pedagógica, sendo executada por licenciandas em Letras com apoio e orientação da professora de língua portuguesa da referida escola e da professora orientadora do Programa. O planejamento da Oficina buscou aliar o ensino de língua portuguesa para os anos finais do Ensino Fundamental e a construção de conhecimentos sobre o gênero crônica aos princípios pedagógicos da educação decolonial e antirracista por meio da relação temática entre textos de diferentes autores brasileiros e da relação entre textos verbais e audiovisuais. A escolha dos textos levou em consideração a necessidade de se construir no cotidiano escolar práticas de ensino de língua materna pautadas na sensibilização para a temática racial e de classe bem como na reflexão acerca de manifestações de discriminações, preconceitos, racismo e processos de subalternização do outro por meio da linguagem. A oficina contemplou, assim, os propósitos de uma pedagogia de multiletramentos, preconizada pela Base Nacional Curricular Comum (2017), e a demanda de uma educação linguística que desconstrua práticas e conhecimentos hegemônicos, priorize a diversidade dos saberes e fomente a compreensão de questões políticas, econômicas e sociais do seu país e da formação dos alunos enquanto cidadãos, conforme Walsh, Oliveira & Candau (2018).

PALAVRAS-CHAVE: Antirracismo; Crônicas; Língua Portuguesa; Projeto de Residência Pedagógica.

1 Introduction

The aim of this article is to discuss the planning and execution of a Portuguese language workshop on the genre chronicle for ninth graders at a public school in the state system in the Sertão of Pernambuco, Brazil. The workshop was first planned to attend demands of external evaluations, promote a reflection on issues of race and ethnicity, class and manifestations of discrimination, prejudice and processes of subalternation of others through language. The workshop was proposed as one of the activities of the *Programa de Residência Pedagógica* [Program of Pedagogical Residence] at UFRPE-UAST, in an intrinsic dialogue between teacher education, school education, and education for the ethnic-racial relationships, still absent from many classrooms in Brazil.

Based on the idea of joining the obligatory readings for the Portuguese language class to a discussion on racism and discrimination relies on the possibility of redesigning teaching practices to

transcend European-centered conceptions. We believe that racism, as a consequence of a biological conception of race, is an element that keeps black individuals at the margins of society. Therefore, we propose a critical and intersectional approach to race and class act together in the preservation of colonial powers (QUIJANO, 2005). Hence the need to mobilize educational guidelines that stimulate the conscious teaching of ethnical-racial issues.

The article is divided into three sections. The first presents the multiple forms of existence of racism in society and the recreational and implicit manifestations of racism. Here, we dialogue with theories of social construction based on the colonial process and its heritage in the foundations of Brazilian society. In the second part, the discussion concentrates on the intersection of education, racism and antiracism through the perspective of history of education. We underscore the roles of the Law 10.639 of 2003 and the *Diretrizes Curriculares Nacionais* [National Curricular Guidelines] of 2004, which guide the Eurocentric and racist orientation of education and Brazilian teaching-learning practices. In addition, we discuss the notions of Critical Racial Literacy, based on studies of Cavalleiro (2001) and Ferreira (2014), to situate the Portuguese language class as a part of this encompassing educational process.

In the third part, we analyze the planning and execution of a workshop conducted by three students in the Teaching of English-Portuguese major in the Program of Pedagogic Residence at UFRPE-UAST. The workshop aimed to help the supervising teacher in the Program, a Portuguese language teacher in the state school system, who needed to prepare students to take the exam of the *Sistema de Avaliação Educacional de Pernambuco* (SAEPE)¹. The challenge for the residents was to make use of the literary canon and to mobilize themes of race, racism, class, linguistic prejudice and gender in interpretation and discursive practices as well as in the linguistic/structural axis.

2 Racism and its manifestations in Brazil

¹ Large scale exam taken by 3rd, 5th and 9th graders to assess children's knowledge of Portuguese and Mathematics in the state of Pernambuco.

In the common sense, racism refers to race, a word that etymologically means category and species, used for the first time by the naturalist Carl Van Linné (1707-1778) to classify vegetable species. This classification of species found in biology reflects the project of racialized understanding of human groups that consolidate in the 18th and 19th centuries based on phenotypical characteristics. As the very Science would explain, race is not a biologic concept, it is a sociopolitical construction whose dynamic “is developed within the universe of attitudes, values, fears and hate – even unconfessed ones – infiltrating each social, political, economic and cultural pore” (MOORE, 2007, p. 281, translated by the author)².

In his study on the history of racism, Moore (2007, p. 283) defends that racism rises due to the struggle for and the preservation of vital resources of society, as territory, work force and more contemporarily the equitable access to legally constituted rights or public and social services. Therefore, as a system of social inequality, racism prevents or hinders the access to such benefits by stigmatizing phenotypical differences: a racist person enjoys concrete privileges through the exercise of power on the person target of their racism, who lives the opposite situation of economic, political, social and psychological deprivation. Hence, the definition of racism provided by Moore (2007, p. 286) claim it as a totalizing and transversal system that crosses all segments of society and affects all social classes.

The value of phenotypical differences as the base of racism according to Diop (1989) situates people socio geographically, a notion that based social classifications on the grounds of pseudoscientific arguments in the 18th and the 19th centuries connected to moral or cultural characteristics. Nonetheless, if these phenotypical relations turn into relations of hostility or proximity among human groups and their members, it is not possible to claim that the racism in Ancient times is the same than its contemporary manifestation disconnected from the notion of race but to what has been constructed upon that notion and around economic, technologic and scientific powers.

Once racism is intrinsically connected to the constitution of Western societies, it is possible to identify its forms: racial discrimination, structural racism and institutional racism. According to Almeida (2018), the first form is the most direct manifestation of racism and means that either groups

² In Portuguese: "se desenvolve dentro do universo de atitudes, valores, temores e, inclusive, ódios - mesmo quando inconfessos -, infiltrando-se em cada poro do corpo social, político, econômico e cultural".

or individuals are discriminated against or physically or verbally assaulted (in Brazil, this can characterize crimes of racism in certain situations according to the Penal Code of the country). The second underlies practices, habits, situations of daily life that transcends situations among individuals or groups to promote segregation and prejudice. Finally, the third implicates the exclusion or the racial bias in private or public institutions, the Estate and its laws – this form of racism is deeply related to structural racism.

Almeida (2018) claims that the imposition of racist rules and patterns is associated with a social order that signals the setting of racism in the very political, economic and juridical organization of societies. Therefore, racism is both a political and a historical process that is profoundly related to political power, realized in laws and in the social cohesion, and to the specific history of every society. In addition to ideological and political ideas, Almeida (2018) defends as inherent to structural racism issues of law and economy.

In Brazil, the perception of racism is generally related to the arrival of about 5 million Africans trafficked by Portugal in the 16th century – which actually implicates all forms of killing and oppression of the black and indigenous populations until today. It is not unknown that Brazil was the last of the Western countries to abolish slavery in a juridical ambiguous move: black people were given the right to freedom however no public policies were ever written or acted upon to promote the social inclusion of freed slaves and their descendants or to guarantee their civil rights. The conception of racism rooted in extra-economic process thus meant that even if black people were able to ascend on the social ladder, they were still victims of racism. It is possible to claim that this condition hegemonically spreads a false racial democracy in Brazil, one that is settled in unequal racial relationship patterns (BATISTA; MASTRODI, 2018).

To fight racism embedded in cultural traditions, it is necessary to change the very social structure built on social and racial inequalities. Overcoming racism then demands reflecting on the forms of sociability that do not feed on and do not promote social antagonisms – especially in institutions that educate citizens, that is, schools. As a consequence, we agree with Lima (2016, p. 8, translated by the author) in his claim that “the characters that integrate the school scenario – students, teachers, parents, servants and the community – have as their primary function to break

with the cycle of discrimination, prejudice and racism against black people”³. To discuss how this notion was incorporated into the classes developed in the activities pertaining to the *Programa de Residência Pedagógica* by students at a university in the Sertão of Pernambuco, we also need to understand how racism dialogues with the Brazilian educational context.

3 School, education and racism

In the course of its history as a country, Brazil established an excluding society, depriving millions of Brazilian citizens of access to quality education. Indeed, the decree nº 1.331 of 17 February 1854 established that public schools were not allowed to admit enslaved individuals whereas the decree nº 7.031-A of 6 September 1878 established that black individuals could only attend nightly classes. This exclusion was partially solved by expanding citizenship in the Constitution of 1988, however, in regard to the construction of an educational project of public school that attended the country’s educational demands, it is noticeable the design of a public schooling system incapable of developing students’ will to remain in schools or of ensuring their school education as a path toward a better professional qualification for the popular classes.

Beserra and Lavergne (2018) reconstruct the history of Brazilian educational policies and point that only in the face of pressures of the neoliberal market that (welfare) measures were taken to keep students at school such as *Bolsa Escola Federal* [Federal School Grant]. Beserra and Lavergne (2018) defend that, historically, Brazil consolidated the notion that the public school is the “school of the poor”, while Upper- and Middle-Class children could benefit from the private services (adequate to their financial status). Once we become aware that the discrimination of the lower classes at school dialogues with the ethnic-racial composition of society, it also becomes evident that racism is still an influence on the construction of the school system and the relationships between people in the school community.

³ In Portuguese: “os personagens que integram o cenário escolar – alunos, professores, pais, servidores e comunidade – têm como função primordial romper com o ciclo de discriminação, preconceito e racismo contra os negros”.

By looking at these other manifestations of racism in the school system, Cavalleiro (2001) makes a series of considerations on the presence of non-white people in books, pictures or posters on the school walls, on the treatment of non-white students by teachers and on the interaction among students. The racist practices at school that interfere with the construction of these people's identities, leading them to conceal or deny their origins and to adopt a pattern of behavior that does not represent them nor are coherent with the historic processes of their social groups. It is noteworthy, then, the role played by teachers and school administrators in the identification of and in the fight against racist practices going against what Munanga (2005) has called "an ostrich policy" or a compassion policy that hinders effective actions that value the diversity of human groups and supports students.

Since symbolic violence can also happen in the school grounds, it is necessary to look at how different educational guidelines have worked to promote liberating school practices, or at least critical of its own development. The Law 10.639 of 2003, however, made it mandatory to teach the history and cultures of Africa and African peoples (later updated to include the history and the culture of indigenous people by the Law 11.645 of 2008) in the primary and secondary school curricula. These Laws made it necessary to change the curriculum both in terms of students' cognition and culture (through school education), teacher education, relationships in the school and the very social fabric through awareness and critique of racism.

In the realm of public policies that are officially recognized, the Law 10.639 of 2003 assumes the recognition and the subjective and symbolic values of the identities of black and indigenous peoples in the history and development of the country. Nonetheless, laws do not ensure the prompt and automatic change in ideology, education and action in the school system and in the teaching-learning practices. In a detailed research on actions derived from the Law 10.639 of 2003, Almeida and Sanchez (2017) quantify and describe the public policies that subsidize its implementation and the first decade of its existence, on the one hand, and the academic productions on the Law and its consequences, on the other. The authors found for the latter nine policies that expanded the effects of Law 10.639 of 2003, eight of which were turned to teachers' continued development; seven to the distribution of didactic material (focusing on teachers as consumers of said materials) and eight

policies on the trade of knowledge, experiences and for the collective construction of strategies based on the content of the Law.

After the Law of 2003, the *Diretrizes Curriculares Nacionais* [Brazilian National Curricular Guidelines] (BRASIL, 2004) and the *Plano de Implementação das Diretrizes Curriculares Nacionais* [National Curricular Guidelines Implementation Plan] (BRASIL, 2013) added to the proposition of reeducation for the relationship between black and white people based on the study of ethnic-racial relationships in a transversal manner to correct injustices and eliminate discriminations. These documents update the Brazilian curricular policies based on the historical, social and anthropological dimensions to educate “citizens proud of their ethnic-racial belonging – descendants of Africans, indigenous peoples, of Europeans, Asians – to interact in the construction of a democratic nation” (BRASIL, 2004, p. 10, translated by the author)⁴.

Due to the work we aim to discuss, it is important to resume from the Guidelines the following: the teaching of ethnic-racial relationships at different levels of schooling through the arts, literature and history of Brazil courses and; the introduction in the teachers education degrees of the analysis of social and racial relations in Brazil, their theoretical bases (such as racism, stereotype, multiculturalism) as well as didactic materials and pedagogical practices in the perspective of reeducation for the ethnic-racial relationships.

The Guidelines underscore the demand for pedagogies that fight racism and discrimination that aim to include all subjects in the school community, blacks and not blacks, however, “we face yet another challenge: to legitimize its requirement in educational institutions. Despite sanctioned on 09th January 2003, there are few schools that engage with the content mentioned in 10.639” (RIBEIRO, 2017, p. 14, translated by the author)⁵. Therefore, it is necessary to associate laws and guidelines to the teaching-learning practices in the school daily life. The transversal inclusion of ethnic-racial relationships means going beyond this very theme – still taboo for teachers in different fields.

⁴ In Portuguese: “cidadãos orgulhosos de seu pertencimento étnico-racial – descendentes de africanos, povos indígenas, descendentes de europeus, de asiáticos – para interagirem na construção de uma nação democrática”.

⁵ In Portuguese: “estamos diante de outro desafio: fazer com que as instituições de ensino façam valer sua obrigatoriedade. Sancionada em 09 de janeiro de 2003, poucos são os espaços escolares que aplicam os conteúdos previstos na 10.639”.

As a matter of fact, the transversal teaching of ethnic-racial relationships means rethinking the very logic of Western knowledge production, of the constitution of school subjects with implications much more profound for teacher education courses. In other words, this process means rethinking the place of whiteness and the privileges of white Brazilian people in the many dimensions of history and of living in Brazil. In regards to the Portuguese language class, transversality means more than awareness to the use of racist words or socially excluding language, but thinking about the role of linguistic imperialism in the structure of identities and interactions to “end the false and limited way with which the contribution of enslaved Africans and their descendants to Brazil is approached” (BRASIL, 2004, p. 18).

Therefore, it is necessary to undo some notions of racial relationships in Brazil, such as: “the constitution of the black identity, the whiteness ideology, the idea that this reflection is only of interest for the black movement or that it only reaches the black populations, among other issues”⁶ (WALSH; OLIVEIRA; CANDAU, 2018, p. 9, translated by the author). This proposition dialogues with the assumptions of the decolonial education, that is, the one that aims to break with the modern standard of domination in which one project of modern domination part of a colonization project veiled by modernity, progress and European influence that manifests in the legitimation of knowledge and power and consumption (QUIJANO, 2005).

For this to take place, it is necessary to make teachable certain theoretical formulations from the field of racial studies in Brazil in order to reach people who are socialized and educated through myths and mistakes that reinforce racism. This proposition is aligned to suggestions by Cavalleiro (2001, translated by the author)⁷ for an antiracist education, that is, not only engaged in denouncing racism but effectively fighting it. This education

⁶ In Portuguese: “a constituição da identidade negra, a ideologia do branqueamento, a ideia de que esta reflexão interessa somente ao movimento negro ou que só atinge os negros, dentre outras questões”.

⁷ In Portuguese: “1.Reconhece a existência do problema racial na sociedade brasileira. 2. Busca permanentemente uma reflexão sobre o racismo e seus derivados no cotidiano escolar. 3. Repudia qualquer atitude preconceituosa e discriminatória na sociedade e no espaço escolar e cuida para que as relações interpessoais entre adultos e crianças, negros e brancos sejam respeitadas. 4. Não despreza a diversidade presente no ambiente escolar: utiliza-a para promover a igualdade, encorajando a participação de todos/as os/as alunos/as. 5. Ensina às crianças e aos adolescentes uma história crítica sobre os diferentes grupos que constituem a história brasileira. 6. Busca materiais que contribuam para a eliminação do ‘eurocentrismo’ dos currículos escolares e contemplem a diversidade racial, bem como o estudo de ‘assuntos negros’. 7. Pensa meios e formas de educar para o reconhecimento positivo da diversidade racial.

1. Recognizes that race is an issue in the Brazilian society.
2. Permanently reflects on racism and its consequences in daily school life.
3. Rejects any prejudiced or discriminatory action in society and on school grounds and fights for respectful interpersonal relationships between adults and children, black and white.
4. Does not despise diversity in the school environment: it uses diversity to promote equality, encouraging the participation of all students.
5. Teaches children and teenagers a critical history of different groups that constitute Brazilian history.
6. Looks for materials that contribute to the elimination of “Eurocentricity” in the school curricula and contemplate racial diversity as well as other “black subjects”.
7. Elaborates forms and means to educate for the positive recognition of racial diversity.
8. Elaborates actions that strengthen the self-awareness of students who belong to the discriminated groups. (CAVALLEIRO, 2001, p. 158).

The goal of this conception of school practices and relationships, as anticipated by Ferreira (2012), is an antiracist education that approaches race and social justice, racial/ethnic equality and their associations to power and exclusion, rather than focusing on isolated cultural aspects of other articulations. We see such convergence in the Racial Critical Theory and in the Racial Literacy.

The Racial Critical Theory of recent history in education, encompasses a series of considerations on the life conditions and on the struggle for quality education by the black populations all over the world. Ferreira (2014) resumes the principles of the Racial Critical Theory – the centrality of race and racism; the challenge of the dominant ideology; the commitment with social justice; the interdisciplinary perspective, and; the centrality of the experience – to reject practices that mark the segregation and the issues derived from power and from the privileges of hegemonic groups. Hence, “for a more just and egalitarian society, we need to mobilize all identities of both white

8. Elabora ações que possibilitem o fortalecimento do auto-conceito de alunos e de alunas pertencentes a grupos discriminados”.

and black races to think on race and racism and to work critically in schools across all subjects in the curriculum” (FERREIRA, 2014, p. 250, translated by the author)⁸.

In the specific context of school literacy and conceiving the mother language class as a place for critical racial literacy, Santos (2019, p. 28, translated by the author) argues that “the teachers in the field of Languages, especially Portuguese, have powerful instruments to update the mission by developing projects of literary reading”⁹. Teaching of Brazilian’s mother language (Portuguese) by breaking with the traditional forms of education, and promoting the students’ protagonism, makes room for initiatives that allow the interaction with voices that claim their space and representation, that discuss the uses of language and prejudiced representations that circulate in society, promoting daily social changes slowly.

The school work on reading can enable the education of critical and efficient readers to make changes in the face of ethnic and racial inequality. Nonetheless, studies such as Debus (2009) and Oliveira (2003) show that texts used in school and also in the textbooks are still Eurocentric and discriminatory. In addition, there are few schools and teachers that claim to develop any activity focused on ethnic-racial issues in the literary canon, much less ones that read black and/or indigenous authors – despite the Law of 2003 (SILVA, 2015).

The school as an institution that reproduces Eurocentric knowledge as standard shows the challenges that an antiracist pedagogy faces: different audiences, different learning levels, different genders, contradictions and racial conflicts that are ever more exposed in our society. These elements underscore, on the other hand, that the school demands not always converge with the professional education of teachers, so “the diversity and the identity and ethnic-racial differences come with full force to question a certain model of pedagogy learned in teacher education courses” (OLIVEIRA, 2010, p. 5, translated by the author)¹⁰.

⁸ In Portuguese: “para termos uma sociedade mais justa e igualitária, temos que mobilizar todas as identidades de raça branca e negra para refletir sobre raça e racismo e fazer um trabalho crítico no contexto escolar em todas as disciplinas do currículo escolar”.

⁹ In Portuguese: “Os docentes que lecionam na área de Linguagens e Códigos, especialmente a disciplina de Língua Portuguesa, possuem um arsenal potente para efetivar essa missão com desenvolvimento de projetos de leitura literária”.

¹⁰ In Portuguese: “a diversidade e as diferenças identitárias e étnico-raciais se apresentam com força, colocando em xeque um determinado modelo de prática pedagógica, aprendido na formação docente”.

According to Oliveira (2010), elaborating antiracist practices demands a new way of conceiving teacher education; one that involves ethnic-racial relations and human rights in their syllabus. Nonetheless, we are still searching for ways to articulate the specific academic knowledge and the pedagogic knowledge to approaches of “the suffering constructed in and through language, that become action in the enunciation and that mark bodies and social practices” (MELO, 2015, p. 67, translated by the author)¹¹.

Given the urgency of a decolonial pedagogy and antiracist education to conceive individuals as articulators of change in Portuguese language classes, it is necessary to aim at educational practices capable of making available to students ways of understanding and questioning their place in society. Teachers, then, must promote learning that helps students to become protagonists of their histories, capable of developing a critical view and of using what they have learned and reflected upon to act in society. This will approximate teaching to the proposition of Law 10.639 of 2003 and to what Munanga (2008) claims is the awareness of diversity as richness and the development of pride for being different.

In the next section, we present the workshop for a Portuguese language class built from an antiracist perspective. We present the planning and the conduction of the workshop with nine graders in a public school in the state system in the Sertão of Pernambuco in 2019. The workshop served as a prep-course for the SAEPE exams focused on the genre chronicle. We highlight the relevance of this activity given the broader context of the *Programa de Residência Pedagógica* [Program of Pedagogical Residence], sponsored by CAPES as a pre-service teacher education program, and the absence of ethnic-racial subjects in the school activities and materials.

4 Teacher education and antiracist teaching

The *Programa de Residência Pedagógica* [Program of Pedagogical Residence heretofore PRP] sponsored by CAPES (BRASIL, 2018) aims to expand the practical pre-service experience of

¹¹ In Portuguese: “sofrimentos construídos na e pela linguagem, que se tornam ação ao serem enunciados e que marcam os corpos e as práticas sociais”.

teachers through their engagement with the field, that is, public schools. Guided by *Base Nacional Curricular Comum* (2017) [Common Curricular National Base, heretofore BNCC], PRP allows licentiate language majors, school teachers and university professors to build pedagogical projects to supply the school's demands by articulating academic knowledge and experience. It is noteworthy that neither the BNCC nor its Transversal Contemporary Themes, released in 2019, clearly support the inclusion of a racial critical perspective or antiracist practice into the schools' daily practices, but this possibility exists in the defense of human diversity, which is mentioned in those documents.

The workshop we aim to present and discuss was idealized by the supervisor teacher of a group of residents in the PRP given the proximity to the SAPE exams and the need for activities based on the reading of the genre chronicle. Having noticed the absence of the ethnic-racial debate in the school activities and in the texts selected by the teacher until then, the three residents planned and conducted the Portuguese Language workshop with almost 22 nine grade students in one single morning shift at a public school.

In the course of selecting the authors and the texts for the workshop, the residents considered that the experience of reading activities can promote the students' effective participation in the process of thinking about the reality, which makes them reader-citizens capable of questioning through language the manifest truths. According to Milner and Howard (2013 apud FERREIRA, 2014), chronicles can help to achieve that by approaching the issue of racism - which is also a way to empowerment, that is, to reflect on values and beliefs, as well as to develop critical reading skills and to value the identities of black people in the Portuguese language class.

The workshop was divided into two parts: introduction and reading of the genre chronicle; and text production activities. In the planning of the workshop, the residents chose to follow the educational guidelines in the BNCC (BRASIL, 2017) by selecting texts that used different semiotic resources in addition to the verbal language of written texts and could foster discussions on intertextuality. For the first stage of the workshop, then, residents chose to use a short movie to lead to the written genre and as a strategy of approximation between students and the subject at hand. *A última crônica* [The last chronicle] (MONCLAR, 2008), is the audiovisual adaptation of the homonymous chronicle by Fernando Sabino.

This particular chronicle by Sabino was not a random choice. Despite having a white man for an author, as most texts read in school, *A última crônica* prompts the discussion of an episode of racism and fosters reading and interpretation activities of a critical nature in order to question the explicit and implicit manifestations of racism in daily life texts. Also, the exhibition of the short movie allows for the quick racial identification of characters by just watching the scenes. Similarly, the discrepancy of social classes and the embarrassment expressed in the characters' body language and the original dialogues in the script are perceived and analyzed according to the different semiotic resources in the audiovisual modes at a pace different from reading the written chronicle. Reading the chronicle was actually the activity that followed watching the video and exchanging impressions on the narrative and the characters.

Despite being divided into groups, the reading of the chronicle was individual (and, collective at the same time). The residents mediated the process of text interpretation and the comparative analysis of the short movie and the written chronicle, being careful to highlight which resources from each text, which effects these resources produced on them and which text had more impact on them. Some of the questions the residents asked during this process were: What are the differences between the written text and the movie narrative? What are the similarities? What effect does the movie want to raise in the viewer? What elements in the narrative are responsible for this effect? In which text there is indifference toward people?

In the dialogue with the students, the residents sought to explore how the short movie developed the introduction of the chronic at the same time that it situates the spectator in time and space. In addition, it was necessary to sensitize students to the fact that in audiovisual modes, the characters description is seen through gestures, expressions, intonation whereas in the written chronicle these perceptions depend on the author's choice of words.

The last questions asked by the residents conducted the discussion on the subject of the chronicles to make the students declare their opinion on the narrator and the events he witnesses and narrates. It is noteworthy to remember that in this process of interpretation, both the structural elements of the genre and the moments of reflection regarding race and social class were developed simultaneously. Therefore, form and content were conceived as elements that combine the realities of the narrative and the students' which would render their separation pointless.

In their answers, the school students discussed the longer opening of the short movie with a series of events centered on the narrator. They also identified the differences in the number of people at the table, the age of the birthday girl and the different endings of each text. Particularly, in regard to the issues of race and class, the students defended that the connection between race and poverty is made more evident in the short movie as they could see the simplicity of the characters and the disrespect they suffered whereas the written chronicle was less explicit.

Once the students signaled to the possibility of concentrating on the written texts, the residents moved on to discuss the textual elements of the chronicle in Sabino's texts. First, they focused on character description as a "couple of black" and "a little black girl...all dressed up in her poor dress"¹² and the meaning effects the words "black" and "little black girl" caused in that context. Next, they analyzed the excerpt: "I see, however, that they are preparing for something bigger than eating" (SABINO, 2005, p. 2, translated by the author)¹³ through which the narrator tries to stimulate the reader's curiosity by appealing to their emotions.

With this exercise, the residents kept on selecting excerpts of the text and allowing the nine graders to reflect on how their perception of the narrator (supposedly the author, white) was racially oriented to belittle the black characters. In particular, the excerpt "to reassure of the naturality of their presence there"¹⁴ moved students to debate the embarrassments and the violence that black men and women suffer daily in stores, banks, supermarkets in Brazil. Similarly, the textual construction of the humble birthday party allowed the residents to debate with the students the intersection of race and poverty (in the stereotypical associations and in the reproduction of racism) and poverty, race and gender (with emphasis on the oppression that black women suffer in the hands of white men and women as well as black men). It is noticeable how the choice of texts, without straying from the canon privileged by the school and its didactic materials, served the purposes of antiracist education through the mediation and dialogue between residents and school students.

On the other hand, during the dialogue, the residents underscored the aspects pertaining to the genre chronicle and to the SAEPE exam to be taken a few weeks later. These were the elements:

¹² In Portuguese: "um casal de pretos"; "uma negrinha... toda arrumadinha no vestido pobre".

¹³ In Portuguese: "Vejo, porém, que se preparam para algo mais que matar a fome."

¹⁴ In Portuguese: "a reassegurar-se da naturalidade de sua presença ali".

daily life; the contrasts of the world; the choice for real episodes or events turned into fiction; the duplicity of meanings, play of words and irony; predominance of the emotive language over the informative; and diverse vocabulary and casual register (MARCUSCHI, 2002, p. 26).

Next, to continue the critical reading of the chronicles, the residents proposed reading different examples with students divided into four groups, each with a different text: *Quem tem medo de mortadela* [Who's afraid of bologna] (Mário Prata), *Provocações* [Provocations] (Luís Fernando Veríssimo), *O Brasil é um país rico* [Brazil is a rich country] (Luís Fernando Veríssimo) and *Felicidade Clandestina* [Clandestine Happiness] (Clarice Lispector). The questions leading to the interpretation of each text, in turn, were organized so the readers could build their critique around the meaning of being Brazilian or unequal power relationships even if they were reading the literary canon. Each group conducted their own reading to present the discussion of their text to their classmates.

At the end of the collective debrief, their interest and critical perception of the realities present in the texts was observed in comments such as: “we have these mania of appreciating what is European so we pay a high price for things we have in Brazil”¹⁵. We believe this behavior was motivated by the type of dialogue the literary text established with the contexts the students live in, which bridges the distance between school and student with the actual use and recognition of their real knowledge.

After these reflections, the residents asked the students to write a chronicle either in groups of two or individually. The theme they suggested was “Brazil, a country of...”. During the writing process, the residents monitored to clarify any language or textual issue. Once they collected the first drafts, the residents could notice that all texts talked about issues of racism at school, financial difficulties at home, bullying or homophobia. Finally, at the end of the workshop, the residents summarized that morning's activities and performed a general evaluation of their activities with the supervisor at school and the university supervisor.

Connecting the pedagogic knowledge and the themes that shape the multiple real scenarios and the repertoire to be considered in classroom practices were some of the first concerns in the

¹⁵ In the original: “temos manias de valorizar o que é europeu, por isso pagamos caro por coisas que temos aqui no Brasil”.

planning of the workshop. However, organizing the room was the first step. The posters on the walls of the auditorium granted spontaneity to the students' discourses. The residents also believed that the arrangement would contribute to the reduction of the distance between theory and practice. Hence, they focused on directing students to the critical reading of the texts, letting them share and debate the distinct interpretations. Later, this would facilitate the internalization of the structural elements of the genre.

All the stages of the workshop were centered on the literary texts just as the final writing exercise. This stage started with the students' own comments during the reading exercises. Indeed, the first five minutes of the writing process were dedicated to expose the different topics their experience could relate to the literary texts. The drafts students turned in by the end of the workshop approached issues of class, race, motherhood, sexuality, nationality, education, feminism among others. One text in particular narrated an episode of racism at a store in the city. The student started the chronicle with "*Brazil a country where black women are destined to serve but dare to rebel*"¹⁶. In addition, the residents also analyzed the drafts in their structure and concluded that some of the characteristics of the genre were present in their texts. Therefore, the workshop achieved the goals of helping students to read chronicles for the SAEPE exam and approaching and exposing urgent topics for a decolonial antiracist education.

Final Remarks

Conceiving a democratic and liberating education based on official educational documents involves more than student-centered practices or the development of skills to question reality. Real democracy can only be achieved with the deconstruction of practices based on hegemonic values that legitimate some identities and knowledge rather than others. For schools, this means reassessing the structure of relationships and knowledge construction and, consequently, this commitment reflects on the teacher education degrees, the pre-service education and the educational policies as a whole. Otherwise, the transversal teaching of ethnic-racial relationships will

¹⁶ In Portuguese: "*Brasil, um país onde mulher negra destinada à serventia ousa se rebelar*".

be taken as a “transversal subject” in the curriculum and recalled only in celebratory dates or casual talks in the history or art classes.

In our particular context, we understand the Portuguese language classes as a place for an antiracist education since it is through language that we materialize ideologies into discourses and continue or change social practices. Hence the urgency of a linguistic education that commits to redesigning teaching practices to embrace ethnic-racial relationships by analyzing and questioning all the linguistic evaluations that circulate in society. This should involve prestige and stigmatized variations, the didactic materials used in the classroom, the qualitative-quantitative representation of Brazilian ethnic diversity as well as the space for new practices guided by the critical racial literacy – as suggested by Cavalleiro (2001) and Ferreira (2014).

The workshop with nine graders of a public school in the context of the *Programa de Residência Pedagógica* allowed the students of a language major an important teaching exercise, which relied on different theories to stay close both to the school context and to the several voices in the classroom rather than imposing one way of thinking or following a single interpretative path. To question reality and to conduct literacy practices in the workshop, the residents relied on the notion of interconnectedness between the school subjects, the students’ world knowledge as well as the form and content of chronicles in order to make school students protagonists of their reading processes and autonomous readers capable of reading and responding to one another and to the residents. The residents were able to establish a live dialogue between the students’ experiences and their representations of society, the asymmetries of power in the different chronicles in the school literary canon.

On the latter topic, we are not blind to the absence of black writers among the materials, however, we could not ignore the limits to the residents’ autonomy in the planning and the conduction of the workshop, considering the supervisor teacher’s own curricular planning. The workshop was conducted for nine graders because of an external evaluation (the SAEPE exam), so the school teacher wanted to meet the reading expectations of the texts likely to appear in the exam, which still do not include black or indigenous writers. Nonetheless, this was no obstacle to our approach of racism, since texts from the canon were used to discuss explicit and implicit manifestations of racism.

We reiterate the necessity for pre-service and continued professional education to include and articulate antiracist propositions and to question traditions, a point we deem adequate the contributions of Critical Racial Literacy. Critical Racial Literacy means reeducating in an antiracist perspective for a critical and transformative action (ALVES, 2018). This process, in the realm of teacher education, can generate critical, empowered and empowering educators who promote the transformation of culture at school by discussing race and racism critically (FERREIRA, 2006). Therefore, there is no end to the challenge of thinking education and the school system as political fields, which show the inequalities and power struggles in society through the contact of several realities.

CRediT

Acknowledgement: Not applicable.

Financing: Not applicable.

Conflicts of interest: The authors certify that they have no commercial or associative interest that represents a conflict of interest in relation to the manuscript.

Ethical Approval: Not applicable.

Contributor Roles:

Conceptualization, Investigation, Methodology, Project administration, Supervision, Visualization, Writing – original draft, Writing – review & editing: CAVALCANTI, Larissa de Pinho.

Conceptualization, Data curation, Investigation, Project administration, Visualization, Writing – original draft, Writing – review & editing: FERREIRA, Janaína de Lima.

References

ALMEIDA, S. *O que é Racismo Estrutural?* Belo Horizonte (MG): Letramento, 2018.

ALMEIDA, M. A. B.; SANCHEZ, L. P. Implementação da Lei 10.639/2003 – competências, habilidades e pesquisas para a transformação social. In: *Revista Pro-posições*, vol. 28, n.1. 2017. Disponível em: <https://www.scielo.br/pdf/pp/v28n1/1980-6248-pp-28-01-00055.pdf> Acesso em: 15 de Jun. 2020.

ALVEZ, S. S. *Letramento racial crítico e práticas educacionais no Ensino Fundamental do município do Rio de Janeiro: a formação continuada de professores da sala de leitura e suas narrativas*. Dissertação. Centro Federal de Educação Tecnológica Celso Suckow da Fonseca. Rio de Janeiro. 2018. Disponível em: http://dippg.cefet-rj.br/pprer/attachments/article/81/104_Samanta%20dos%20Santos%20Alves.pdf Acesso em 15 de jun. 2020

BATISTA, W. M. Resenha. A inferiorização dos negros a partir do racismo estrutural. In: *Rev. Direito Práx.*, Rio de Janeiro, vol. 9, n. 4, pp. 2581-2589, 2018. Disponível em: <https://www.scielo.br/pdf/rdp/v9n4/2179-8966-rdp-9-4-2581.pdf> Acesso em 15 de jun. 2020

BESERRA, B. de L. R.; LAVERGNE, R. L. Racismo e educação no Brasil. Recife: UFPE, 2018. 161p.

BRASIL. *Base Nacional Comum Curricular* (BNCC). 2017. Brasília: MEC. Disponível em: http://basenacionalcomum.mec.gov.br/images/BNCC_20dez_site.pdf, acesso em: 20 maio 2020.

BRASIL. *Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura afro-Brasileira e Africana*. Brasília: SECAD/MEC, 2004.

BRASIL. *Lei nº. 10.639, de 9 de janeiro de 2003*. Altera a Lei no 9.394, de 20 de dezembro de 1996, que estabelece as diretrizes e bases da educação nacional, para incluir no currículo oficial da Rede de Ensino a obrigatoriedade da temática "História e Cultura Afro-Brasileira", e dá outras providências. Brasília: SECAD/MEC, 2003. Disponível em: http://www.planalto.gov.br/ccivil_03/leis/2003/l10.639.htm. Acesso em: 17 Jun. 2020.

BRASIL. *Plano nacional de implementação das diretrizes curriculares nacionais para educação das relações étnico-raciais e para o ensino de história e cultura afro-brasileira e africana*. Brasília: MEC, SECADI, 2013. Disponível em: <https://editalequidaderacial.ceert.org.br/pdf/plano.pdf> Acesso em: 10 Jun. 2020.

CAVALLEIRO, E. Educação anti-racista: compromisso indispensável para um mundo melhor. In: _____. *Racismo e anti-racismo na educação: repensando a escola*. São Paulo: Selo Negro, 2001, pp. 141-60.

DEBUS, E. S. D. *A literatura infantil contemporânea e a temática étnico-racial: mapeando a produção*. Disponível no site www.alb.com.br/anais16, acesso em 27 de março de 2021.

DIOP, C. A. *The cultural unity of black Africa: the domains of matriarchy and patriarchy on Classical Antiquity*. Londres: Karnak House, 1989.

FERREIRA, A. de J.. 2. ed., Cascavel, PR: Assoeste, 2006. *Formação de Professores Raça/Etnia reflexões e sugestões de materiais de ensino em português e inglês*

FERREIRA, A. de J. Educação antirracista e práticas em sala de aula: uma questão de formação de professores. In: *Revista de Educação Pública*, vol. 21, n. 46, p. 275-288, 2012. Disponível em: <http://periodicoscientificos.ufmt.br/ojs/index.php/educacaopublica/article/view/408> Acesso em 20 de maio de 2020.

FERREIRA, A. de J. Teoria racial crítica e letramento racial crítico: Narrativas e contranarrativas de identidade racial de professores de línguas. In: *Revista da ABPN*, v. 6, n. 14, pp. 236-263, 2014. Disponível em: https://www.researchgate.net/publication/269395243_Teoria_Racial_Critica_e_Letramento_Racial_Critico_Narrativas_e_Contranarrativas_de_Identidade_Racial_de_Professores_de_Linguas_Critical_Race_Theory_and_Critical_Race_Literacy_Narratives_and_Counternar Acesso em: Acesso em 20 de maio de 2020.

IBGE. Desigualdades sociais por cor ou raça no Brasil. In: *Estudos e Pesquisas, Informação Demográfica e Socioeconômica*, v. 41. Rio de Janeiro: IBGE, 2019. Disponível em: https://biblioteca.ibge.gov.br/visualizacao/livros/liv101681_informativo.pdf Acessado em: 20 maio de 2020

LIMA, J. A. S. A Origem da Discriminação Racial até a Contemporaneidade. In: *Novas epistemes e narrativas contemporâneas - Anais do V Congresso Internacional de História*. Jataí/GO: Gráfica UFG, 2016. Disponível em: http://www.congressohistoriajatai.org/2016/resources/anais/6/1471205771_ARQUIVO_CAPITULO_P_ARACONGRESSO.pdf Acesso em: 04 jun. 2020

LIMA, B. O Brasil é Um País Rico. *Marginália*. 1920. Disponível em: <http://www.dominiopublico.gov.br/download/texto/bi000173.pdf>. Acesso em 13 jun. 2020.

LISPECTOR, C. *Felicidade Clandestina*. Conto Brasileiro, 2013. Disponível em: <https://contobrasileiro.com.br/felicidade-clandestina-conto-de-clarice-lispector/> Acesso em: 13 jun. 2020.

MARCUSCHI, L. A. Gêneros textuais: definição e funcionalidade. In: DIONÍSIO, A. P.; MACHADO, A. R.; BEZERRA, M. A. (Org). *Gêneros textuais & ensino*. Rio de Janeiro: Lucerna, 2002, pp. 19-36.

MELO, G.C.V. O lugar da raça na sala de aula de inglês. In: *Revista da ABPN*, v. 17, n. 07, pp. 65-81, 2015. Disponível em: https://www.researchgate.net/publication/298067693_O_LUGAR_DA_RACA_NA_SALA_DE_AULA_DE_INGLES Acesso em 20 de maio de 2020

MONCLAR, J. *A última Crônica*. Curta-metragem. Academia Internacional de Cinema. Rio de Janeiro. col. son. 07 min. 2008. Disponível em: <https://www.youtube.com/watch?v=Bw0K2ISQ63I> Acesso em: Acesso em 20 de maio de 2020

MOORE, C. *Racismo e sociedade*. Belo Horizonte: Novos horizontes, 2007.

MUNANGA, K. (Org.). *Superando o racismo na escola*. Brasília, Ministério da Educação - Secretaria de Educação Continuada, Alfabetização e Diversidade, 2005.

OLIVEIRA, L. F. *Pedagogia decolonial e didática antirracista*, pp. 1-17, 2010. Disponível em: https://www.academia.edu/36079732/Pedagogia_decolonial_e_did%C3%A1tica_antirracista.pdf. Acesso em: 19 jun. 2020.

OLIVEIRA, M. A. de J. *Negros personagens nas narrativas literárias infantojuvenis brasileiras: 1979-1989*. Dissertação (Mestrado em Educação) – Departamento de Educação da UNEB, Salvador, 2003. Disponível em: <https://repositorio.ufpb.br/jspui/bitstream/tede/6163/1/arquivototal.pdf> Acesso em: 19 jun. 2020

PRATA, M. Quem tem medo de mortadela. In: *Crônica*, Itatiba, 2010. Disponível em: <http://cronicaeetc.blogspot.com/2010/07/modismo-e-conosco-mesmo.html>. Acesso em 13 jun. 2020.

QUIJANO, A. Colonialidade do poder, eurocentrismo e América Latina. In: *A colonialidade do saber: eurocentrismo e ciências sociais*. Perspectivas latino-americanas. Edgardo Lander (org). Colección Sur. CLACSO: Ciudad Autónoma de Buenos Aires, 2005, pp. 107-130.

RIBEIRO, K. *A importância da filosofia africana no combate ao racismo epistêmico e a lei 10639/03*. Dissertação (Mestrado em Filosofia e Ensino) – Centro Federal de Educação Tecnológica Celso Suckow da Fonseca, Rio de Janeiro, 2017. Disponível em: https://filosofia-africana.weebly.com/uploads/1/3/2/1/13213792/kati%C3%BAscia_ribeiro_-_dissertac%C3%A7%C3%A3o_final.pdf Acesso em 13 jun. 2020.

SABINO, F. A Última Crônica. In: *Para gostar de ler: crônicas*. vol. 5. São Paulo: Ática, 2003.

SANTOS, L. de F. A. dos. *Leitura e práticas discursivas étnico-raciais em aulas de língua portuguesa*. Fortaleza: SEDUC, 2019. Disponível em: <https://www.seduc.ce.gov.br/wp-content/uploads/sites/37/2019/11/REDUZIDO-Leitura-e-praticas-discursivas-etnico-raciais-em-aulas-de-lingua-portuguesa.pdf> Acesso em 17 jun. 2020

SILVA, S. A Presença Da Literatura Nas Escolas E A Abordagem Das Questões Étnico-Raciais. In *Didática e a prática de ensino na relação com a formação de professores*. FARIAS, Isabel Maria Sabino de Farias et al. Fortaleza: CE: EdUECE, 2015. Disponível em: <http://www.uece.br/endipe2014/ebooks/livro2/A%20PRESEN%C3%87A%20DA%20LITERATURA%20NAS%20ESCOLAS%20E%20A%20ABORDAGEM%20DAS%20QUEST%C3%95ES%20%C3%89%20RACIAIS.pdf> Acesso em: 27 março 2021

VERISSIMO, L. F. Provocações. In: *Recanto das Letras*. Disponível em: <https://www.recantodasletras.com.br/contos/1854904> Acesso em 13 jun. 2020.

WALSH, C., OLIVEIRA, L. F., & CANDAU, V. M. (2018). Colonialidade e pedagogia decolonial: Para pensar uma educação outra. *Arquivos Analíticos de Políticas educativas*, v. 26, n. 83. Disponível em: <https://epaa.asu.edu/ojs/article/view/3874> Acesso 25 jun. 2020. Acesso em: 20 jun. 2020.