

**Childhood, racism and school education:  
a study of scientific productions published in Oasisbr (2013-2023)**

**Infância, racismo e formação scolástica:  
studio sulle produzioni scientifiche pubblicato su Oasisbr (2013-2023)**

Lenina Lopes Soares Silva  
Professora EBTT  
Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte  
IFRN – Brasil

Isabel Cristina de Jesus Brandão  
Professora Plena  
Universidade Estadual do Sudoeste da Bahia  
UESB – Brasil

Milene de Macedo Sena  
Coordenadora Pedagógica  
Secretaria da Educação do Estado da Bahia  
SEC – Brasil

**Abstract**

Structural racism in Brazilian society penetrates institutions and has affected school education in childhood. In view of this, studies on racism and diversity by several authors (Souza, 2021; Munanga 2022; Mellino, 2019; Ribeiro, 2017; Abramowicz, 2013) are considered to problematize the ethnic-racial relations that are established in the school space. The objective, therefore, is to analyze scientific productions about childhood, racism and school education, seeking to identify issues/problems/solutions that involve the topic in everyday situations in schools. This is a state of knowledge survey (Morosini *et al.*, 2021), using as its source the Oasisbr platform of the Brazilian Institute of Information, Science and Technology, using the descriptor composed of the triad: childhood, race and school education, which resulted in 48 articles, of which 19 articles were selected for analysis. It is noteworthy that two refer to racism in Colombia, some refer to the reality in Brazil, and 17 are about experiences of racism in Brazilian schools, mainly in early childhood education. It is concluded that the works indicate the need to build decolonizing and anti-racist pedagogical practices in schools.

**Keywords:** childhood, racism, black people, diversity, school education.

**Sommario**

Il razzismo strutturale nella società brasiliana penetra nelle istituzioni e influenza l'istruzione scolastica durante l'infanzia. In considerazione di ciò, si ritiene che gli studi sul razzismo e la diversità realizzati da molteplici autori (Souza, 2021; Munanga 2022; Mellino, 2019; Ribeiro, 2017; Abramowicz, 2013) problematizzino le relazioni etnico-razziali che si instaurano nello spazio scuola. L'obiettivo, quindi, è quello di analizzare le produzioni scientifiche riguardanti l'infanzia, il razzismo e l'educazione scolastica, cercando di individuare questioni/problemi/soluzioni incentrate su queste tematiche nelle situazioni scolastiche quotidiane. Si tratta di un'indagine sullo stato attuale delle conoscenze in merito (Morosini *et al.*, 2021), realizzata utilizzando come fonte la piattaforma Oasisbr dell'Istituto brasiliano di informazione, scienza e tecnologia, utilizzando il descrittore composto dalla triade: infanzia, razza e istruzione scolastica, che hanno prodotto 48 articoli, di cui 19 articoli sono stati selezionati per l'analisi. È interessante notare che due si riferiscono al razzismo in Colombia, inclusa la realtà in Brasile, e 17 riguardano esperienze di razzismo nelle scuole brasiliane, principalmente nelle istituzioni per la prima infanzia. Si conclude che dai lavori analizzati emerge la necessità di costruire pratiche pedagogiche decolonizzanti e antirazziste nelle scuole.

**Parole chiave:** infanzia, razzismo, persone di colore, diversità, istruzione scolastica.

## Introduction

This study analyzes scientific productions about childhood, racism and school education, seeking to identify issues/problems/solutions that involve the topic in situations experienced in everyday schools. It was developed through the state of knowledge (Morosini *et al.*, 2021), using the Oasisbr platform of the Brazilian Institute of Information, Science and Technology (IBICT) as its source. We started from the understanding that the structural racism present in Brazilian society has affected school education, especially in childhood, since, being structural, it penetrates institutions in a nationalized way. Given this, studies on racism and diversity were considered by multiple authors (Souza, 2017; Munanga, 2022; Mellino, 2019; Ribeiro, 2017; Abramowicz, 2013; and Almeida, 2019), among others, to problematize ethnic-racial relations that are established in the school space.

We consider that in Brazil, laws n. 10,639/2003, of January 9, 2003 and n. 11,645/2008, of March 10, 2008 establish the mandatory teaching of Afro-Brazilian and indigenous history and culture in elementary school and secondary school as a way of valuing the black population and confronting racism in schools, thus creating opportunities for children to understand the participation of black people in the formation of this society. However, it is possible to observe that such advances have not been effectively presented in basic education schools. In early childhood education, these guidelines are contained in the *National curriculum guidelines for early childhood education* (Resolution n. 5, of December 17, 2009), which establish:

IX. The recognition, appreciation, respect and interaction of children with African and Afro-Brazilian histories and cultures, as well as the fight against racism and discrimination;

X. The dignity of the child as a human person and protection against any form of violence – physical or symbolic – and negligence within the institution [...] (Brazil, 2009).

According to the *Guidelines*, it is necessary to point out that racism must be combatted in the school space, for if it is done in this environment, it reinforces inequalities and stereotypes that one race is superior to another and causes negative impacts on the education of black children. Therefore, we ask: how have academic works such as scientific articles recorded the racism that appears in the school space and reverberates in childhood?

### 1. Theoretical foundation

The structural racism present in Brazilian society has affected school education, and for many scholars, the structural racism that exists in the country has been shaping State actions and has taken root in institutions as a way of promoting the domination of the hegemonic class, social and economic inequality to, equally, deny the identity of black people as subjects of law. This reality has been evidenced in studies that deal with education and the formation of Brazilian society, such as Ribeiro (2017), who highlights the contributions of black feminism as a form of resistance and visibility for this population, especially black women, highlighting the intersections that are necessary in the construction of the debate, as for her it is necessary to «understand the various possibilities of being a woman, that is, for feminism to give up the universal structure when talking about women and take into account other intersections, such as race, sexual

orientation, gender identity» (Ribeiro, 2017, pp 13-14). Marcelino (2023) shows that Brazil's population census is a portrait of what has been done in the country to camouflage the total black population as a majority, and consider them as a minority to, thus, promote the denial of constitutionally guaranteed fundamental rights. In relation to childhood, Nascimento (2018) highlights that:

childhood is recognized as a specific group that produces and reproduces social life. With characteristics different from those of adults, children, even young ones, are active and competent subjects, whose ideas and actions permeate their social contexts and the relationships established within them. They are part of a social world, are influenced by it and, at the same time, influence it (p. 13).

These studies encouraged us to conceive of childhood as a structural category that, according to Qvortrup (2010, p. 635), «does not have a temporal beginning and end, and cannot, therefore, be understood in a periodic manner. It is understood, more appropriately, as a permanent category of any generational structure». Therefore, when we talk about childhood, we must consider childhoods, in the plural, as we understand that it is not possible to homogenize subjects from such different realities, and with different experiences such as those of: quilombolas, indigenous people and immigrants. Given such perceptions, the ethnic-racial relations that are established in the school space are problematized, considering studies on racism and diversity in Brazil. For Munanga (2022), the process of identifying black people and those who are black in Brazil is painful in the sense that

the concepts of black and white have an ethno-semantic, political and ideological foundation, but not a biological content. Politically, those who work in organized black movements classify anyone who looks like this as black. It is a political qualification that is close to the North American definition (Munanga, 2022, p. 52).

These conceptions are corroborated by authors who dedicate themselves to the study of structural and institutional racism in the country. Souza (2017) reverberates that in Brazil it is difficult to separate class prejudice from race prejudice, as in the excluded classes in colonized countries and with a long historical slavery process, class and race prejudice are unified as a way of continuing slavery and its patterns of super-exploitation linked to the capitalist model of exclusion. Almeida (2019) considers that in the country the term race, which generates prejudice and other issues involving exclusion, affects the lives of black people, has historical links and is based on a biological characteristic, in which racial identity is defined by some physical traits, mainly by skin color, and by ethnic-cultural characteristics, in which racial identity is defined by association with religious origin, language, place of birth, or other customs. Such hierarchization of races, based on physical attributes, contributes to reinforcing stigmas linked to morals and behaviors, and to designate races as superior and inferior.

In Brazil, the majority of those marginalized are black, including the majority among those incarcerated, illiterate and living in situations of social vulnerability. Data from the *Continuous National Household Sample Survey* (PNAD) from the Brazilian Institute of Geography and Statistics (IBGE, 2022), show that illiteracy among black and brown people fell in 2022 to (7.4%), the lowest historical level since 2016. However, it is still more than double compared with the level recorded among whites (3.4%). From 2019 to 2022, the illiteracy rate among black or brown people age 15 or over fell from 8.2% to 7.4% and for the first time it was below 8%. Such data already indicates that racism affects

childhood and has repercussions on the lives of young people and adults. They also indicate that black people experience the worst working conditions and have precarious access to goods considered citizenship, such as: education, health, security and housing, which are fundamental rights in the country. The relationships between racism and subjectivity, racism and the State, and racism and economy generate, in that order, concepts about individualistic, institutional and structural racism and are present in Brazil. In the view of Almeida (2019) and de Souza (2017), social thinkers in the country gave a mild and even sympathetic reading of structural racism in Brazil, such as Gilberto Freyre and Sérgio Buarque de Holanda. Institutions are the materialized form of the State, and school spaces follow its norms and rules, often created to shape and control people's behavior, resulting in conflicts and struggles for social power (Almeida, 2019). Therefore, it is possible to verify the school space as a space in which racism materializes and affects the childhood of black children, reinforcing the structural racism that exists in society, thus becoming a space for sampling social conflict.

Santiago (2020), when seeking to contribute to the understanding of early childhood education as a space for exploring the «intersections between the process of racialization and the relations of gender, age and social class established in the daily life of a public daycare center that serves children from ages 0 to 3 years» (p. 1), considers that «the categories social class, gender and ethnicity/race are intertwined with the age category, which expresses here the importance of thinking about childhood within the scope of intersections, generating conflicts arising from the patriarchal, racist system, adult-centric, and producing multiple inequalities and hierarchies» (p. 3). It concludes that, as much as society wants to show itself to be non-racialized, what is observed is that in early childhood education school spaces, such as the one in which the research was carried out for the study, it was possible to «unveil the processes of interaction between power relations and categories such as class, gender and race in individual contexts, collective practices and cultural/institutional arrangements» (p. 20). This observation will give rise to what Abramowicz (2013, p. 10) defines as «the materiality of differences, of ethnic-racial, sexual relations, etc. and the difficulties of facing them to become central themes for public policies». Mellino (2019, p. 115) when analyzing racism in Italy highlights that «racism functions as a type of hinge between the biopolitical inclusion of one part of the population and the necropolitical exclusion of another»<sup>1</sup>.

Given such perceptions, it is possible to reflect on the relationships that are established based on racism, not just as an action of an individual, or a group of people, but as structural instruments of control and oppression by groups that assume political power in society and are economically dominant. In the sense that their actions reflect the vision of the world and humanity that they defend, and for the process of domination, the school space is one of the most targeted for domination and exclusion via established power.

## 2. Methodology

This present study brings reflections based on a state of knowledge research (Morosini *et al.*, 2021). Its source is the IBICT Oasisbr platform in a search with the descriptor: childhood, race and school education, which resulted in 48 articles. After reading and analyzing the abstracts and keywords, nineteen articles were selected that explain the topic, this being the main inclusion criterion considered for the selection. It is important to highlight that two articles refer to racism in the school reality in Colombia and seventeen deal with experiences of racism in Brazilian schools, notably in early childhood education. Morosini *et al.* (2021) report that the methodological structure of state-of-knowledge research on a given topic is based on phases ranging from the choice of

sources of scientific production, selection of search descriptors, organization for analysis, reading of summaries, selection of findings, identification and bibliographic categorization for analysis. Therefore, in the state of knowledge presented here, a mapping of the scientific production of an object of investigation was carried out, which made it possible to find previous studies on the topic, as recommended by Eco (1995) for the development of more in-depth knowledge on themes that involve new reflections on future research, as the researcher perceives the gaps present and the possibilities for advances in previous studies, and also the current nature of the existing reflections at the time of his research.

### 3. Results and discussion

Nº	References
01	Pinto S.M.A., Mwewa CM and Bispo S.A.S. (2016), <i>Mediações étnico-raciais no contexto da educação infantil em Três Lagoas/MS: um udo de caso</i> . In «Revista Zero-a-seis», Vol. 18, n. 33, pp. 65-82, jan./jun.
02	Vargas H. and Teixeira E.O. (2016), <i>Infância negra e ensino fundamental em Angra dos Reis: um mergulho nos números da «universalização»</i> . In «R. Educ. Públ.», Vol. 25, n. 60, pp. 723-747, set./dez.
03	Guizzo B.S., Zubaran M.A. and Beck D.Q. (2017), <i>Raça e gênero na educação básica: pesquisando 'com' crianças</i> . In «Acta Scientiarum. Education», Vol. 39, suppl., pp. 523-531.
04	Souza E.G.L., Santiago F. and De Faria A.L.G. (2018), <i>As culturas infantis interrogam a formação docente: tessituras para a construção de pedagogias descolonizadoras</i> . In «Revista Linhas», Vol. 19, n. 39, pp. 80-102, jan./abr.
05	Chaves R.S.L. and Oliveira W.T. de (2018), <i>«O Jefferson falou que o meu cabelo é feio, é ruim»: cabelo crespo e empoderamento de meninas negras na creche</i> . In «Revista Zero-a-seis», Vol. 20, n. 37, pp. 170-192, jan./jun.
06	Spengler M.L.P. and Debus E.S.D. (2019), <i>Personagens negras nos livros de imagens do Programa Nacional Biblioteca da Escola (PNBE) para a Educação Infantil</i> . In «Roteiro», Vol. 44, n. 1, pp. 1-20, jan./abr.
07	Ferreira E.S., Vieira J.J. and Vieira A.L.C. (2020), <i>Relações étnico-raciais e saberes docentes na escola de Educação infantil da Universidade Federal do Rio de Janeiro</i> . In «RIAEE – Revista Ibero-Americana de Estudos em Educação», Vol. 15, n. 1, pp. 236-252, jan./mar.
08	Santos C.D. dos (2020), <i>«Sou preto porque minha mãe é preta»: olhares sobre a infância e suas cores</i> . In «Revista Diversidade e Educação», Vol. 8, n. 2, pp. 496-512, jul./dez.
09	Garcia M.I.M. (2020), <i>El lápiz color piel y el sufrimiento racial en la socialización de los infantes de la negritud</i> . In «Revista Zero-a-Seis», Vol. 22, n. 42, pp. 750-769, jul./dez.
10	Ferreira E.S., Vieira J.J. (2021), <i>Infância e Microações Afirmativas em Contextos Significativos</i> . In «Educação & Realidade», Vol. 46, n. 3.
11	Souza E.Q. de and Dinis N.F. (2021), <i>Identidade e diferença nos espaços educativos infantis</i> . In «Revista Práxis Educacional», Vol. 17, n. 44, pp. 423-442, jan./mar.
12	Copete Y.A.M. (2021), <i>Niñeces de Gorée y de la plantación: crianza y relaciones raciales en el chocó, Colombia</i> . In «Revista Zero-a-Seis», Vol. 23, n. 43, pp. 1008-1033, jan./jun.
13	Pereira A.O. (2021), <i>«Bonjour, comment ça va?»: uma experiência docente com crianças imigrantes senegalesas</i> . In «Revista Zero-a-Seis», Vol. 23, n. 43, pp. 949-966, jan./jun.
14	Coutinho G.S. and Oliveira T. de (2021), <i>«Eu não tenho como te oferecer florzinha agora se eu recebi um monte de espinhozinho» – narrativa, racismo cotidiano e trauma no contexto escolar</i> . In «Caderno de Letras», n. 40, pp. 95-117, maio-ago.
15	Barbosa A.B. and Rostas M.H.S.G. (2022), <i>A literatura infantil com protagonismo negro: uma análise de sequências didáticas para uma educação antirracista</i> . In «Research, Society and Development», Vol. 11, n. 14.
16	Barros T.B., Souza R.C. de and Euclides M.S. (2022), <i>O estado da arte das pesquisas sobre antirracismo na Educação Infantil (2013-2021)</i> . In «Práxis Educativa», Vol. 17, pp. 1-18.
17	Silva V.P. da and Rodrigues T.C. (2022), <i>Educação jogueira: repertório afrodiaspórico de afirmação da vida na infância</i> . In «Práxis Educativa», Vol. 17, pp. 1-19.
18	Alves L., Teixeira D. and Santos W.N. dos (2022), <i>Educação da infância e combate ao racismo: a implementação da Lei nº 10.639/2003 na percepção de professores e professoras</i> . In «Rev. bras. Estud. pedagog.», Vol. 103, n. 264, pp. 450-465, maio/ago.
19	Santiago F. (2022), <i>Crianças migrantes dos países africanos na educação infantil paulistana: entre o acolhimento e a exclusão</i> . In «Childhood & Philosophy», Vol. 18, pp. 1-25, ago.

Tab. 1: References of the 19 selected articles – 2016-2022 (Oasisbr/2023)<sup>2</sup>.

Table 1 shows the references of the articles selected for analysis. Such references will not be repeated in the bibliographic references at the end of the article. These 19 articles

show multiple aspects of ethnic-racial relations that are established in the school space. Pinto et al (2016), which aimed to «present/explicit and tension the perceptions contextual aspects in Early Childhood Education through a case study in a Municipal school institution in Três Lagoas/MS» (p. 65), conclude that

[...] the teacher's relationship in this educational context triggers the ambiguity of the action or act of educating, that is, retaining and guiding (training). This context also indicates the germ of the racist personality through the children's teasing of the black girl and the lack of more effective intervention on the part of the teacher in the face of this fact. Therefore, this reinforces the need to deepen the research, from a longitudinal and theoretical point of view (p. 80).

Vargas and Teixeira (2016, p. 723) analyze «school trajectories of blacks and whites in Elementary School in the Municipal Network of Angra dos Reis-RJ» and report the following conclusions:

1. The emerging need for training on the importance of declaring color and race in the School Census and actions aimed at completing it at enrollment, enabling more consistent analyzes of the educational reality, specifically racial inequalities.
2. The reduction in the age-year distortion percentages of students declared black does not prevent this group from still being the majority behind in their school career.
3. Despite the increase in the percentage of adaptation to the education system, black people are still the majority outside the appropriate age range to attend Elementary School.
4. The approximation of percentages between the two groups may be related to: a. the phenomenon of the blackening of the population, in the search for their racial origins; b. the adoption of the Continued Progression Policy, which raises doubts as to whether it is reducing inequality or effectively hiding it; c. the reflection of pedagogical practices committed to overcoming racial inequalities in education; d. to higher failure rates among black students from the 3rd to the 9th year, which would increase the percentages of black students each school year.
5. Despite the increasing proximity of the percentages of whites and blacks in the School Census to data from the last population Census, there are more whites than blacks with a declaration of color/race in the school Census and, possibly, in the school databases.
6. The need to relativize the concept of universalization for a level of education, especially Elementary, in view of perceived disparities in racial content (p. 741).

Guizzo *et al.* (2017) aim to

discuss the way in which certain ethnic-racial and gender representations are constructed by children and reiterated as absolute truths in the basic education environment. The aim is to better understand how children participate in the construction of the culture in which they are inserted and construct particular meanings about the spaces they frequent, the products they consume and their active participation (p. 524).

They present the following conclusions: research *with* children in the school environment reveals that the pedagogies of racialization continue to be present and constitute children marked by differences and discriminated against by «prejudiced behaviors and attitudes» (p. 530). We understand that school needs to be the space in which black children are able to build strategies to become subjects in this movement to

confront everyday racism, which is «the re-enactment of a colonial past, but also as a traumatic reality, which has been neglected» (Kilomba, 2019, p. 29). Souza et al. (2018, p. 82) problematize how the recognition of children's cultures makes it possible to rethink the canonical models of teaching in early childhood education, taking as its central axis the unveiling of the experiences of black and non-black children in daycare centers in the metropolitan region of Campinas and in a Candomblé house in the area north of São Paulo. The authors conclude that it is in the uniqueness of cultures that «the cosmology of the African world is found», which does not allow binary reasoning based on superficial divisions, but, above all, is not guided by obviousness, as it is structured on singularities and peculiarities inherent to each person's inherent ancestry, and it is ancestry that makes a human being both one and multiple (pp. 95-96). Chaves and Oliveira (2018) seek to recognize how black girls hair is perceived by them and other children at daycare. The authors conclude that

black girls build their ethnic-racial identities in social relationships with boys and girls, based on their curly hair, to the extent that they perceive them as their own and peculiar characteristics. In daycare centers, just like in other remote times and spaces, black girls receive information about the inadequacy of their bodies and hair (p. 186).

They also emphasize that school spaces are areas of resistance and a zone of tension and power in which identities are constituted, and «curly hair and black skin constitute themselves in opposition to Eurocentrism and ethnocentrism» (p. 186). Spengler and Debus (2019) focus on the picture book, «believing that this genre, due to its aesthetic-creative dimension and the specificity of not bringing the written word, and also as the book that dialogues word and illustration, dimensions the relationships ethnic-racial» (p. 6). The authors conclude that of the 13 books analyzed, only four present «black characters as protagonists» (p. 14). For them,

The picture book, as a narrative steeped in fiction, carries with it, like other literary genres, the possibility of presenting to the reader the reinvention of the world, a lived world and a dreamed world, a given world and a world to be built. Covered with the subjectivity that the fictional pact carries, the image book can contribute to anti-racist practices in the education of ethnic-racial relations, and for that we would need more titles like *Sea of Dreams*, by Dennis Dolan (p. 18).

Ferreira *et al.* (2020, p. 249) highlight that «our analysis allows us to consider that first we need to value ethnic-racial relations, which demands continued training meetings that enhance study groups and exchanges of experiences with the participation of social movements that dialogue with childhood». Santos (2020, p. 496) analyzes «the discourses constructed by preschool children in relation to racial issues, with an emphasis on blackness as an identity mark.» The author concludes that:

the work experience shows that changes in direction in the field of literature, in addition to other actions arising from the black movement, have contributed to children not only recognizing themselves as black, but, above all, valuing their color, family, histories and cultures. The speeches produced by children in early childhood education reveal to us that they are proud of being who they are and need, from a very young age, to defend their color. In this context, we observe the importance of greater black representation in major popular media not only as an egalitarian measure, but as a reference for black and white children (p. 510).

Racism is present at school, but the inclusion of the stories and memories of African people is still incipient (Garcia, 2019). We must consider that in the capitalist system the discussions and insertion of the ethnic-racial theme is inserted in a generalized way as cultural diversity. This same system that forged the concept of race produced and produces inequalities and slavery of the black population (Mbembe, 2014). Furthermore, the theme is approached from the perspective of highlighting, pointing out the *problems* of black children and young people. Garcia (2020)<sup>3</sup> presents the problematization of the racial issue in Colombia.

The idea that Colombia is not only a multiethnic and plurilingual country, but also a polyracial one, has been persistent. The first two categories are more present in national life, while the image of the various races represents, at best, a social panic that is difficult to name, easy to polemicize by denying or admitting their existence (p. 750).

In research with black children in early childhood education, he makes the following considerations:

The thing is that in the color box there is only one skin tone which is pink – in some cases it is called skin color or natural color – the girl Love, [...], will have to create her own identity strategy to define its place in this society where only this tone appears to paint the human body. [...] She will grow up playing with white dolls that will produce counterproductive gaps in her self-esteem and negative self-worth [...] When this girl grows up and is questioned in the population census, due to her self-identification she will deny being part of the black community as a result of so much institutional hostility and then this will be going around in the heads of technology or those in charge of the differential approach that the problem is that these students do not recognize each other (pp. 765-766).

Ferreira e Vieira (2021) seek to understand how preschool children build their ethnic-racial relationships in a university daycare center in the city of Rio de Janeiro. They conclude:

the importance of implementing anti-racist education in the daily lives of black and non-black children in search of a school without racism, discrimination and prejudice. If we compare the number of children enrolled in the early childhood education sector of the university daycare center investigated, of the 80 children enrolled in the 2017 school year, it is observed, [...] that only 17 children were declared by their families as black or mixed race, equivalent to 21%. Therefore, it is concluded that white children represent 79%. In this sense, it is possible to affirm that social and ethnic-racial inequalities are still present in school educational practices (p. 14).

Souza e Dinis (2021) analyze «how spaces and imagery discourses reveal the racial issue and how the child, as a culturally produced subject, experiences ethnic-racial differences in the context of early childhood education». They present the following results:

the existence of a school whitened through images (imagery racism), which leads to an institutionalization of whitening and naturalization of difference, failing to



recognize the school's racial diversity and, at the same time, identifying that each racial group has its uniqueness, and, in this sense, it is necessary to build a positive identity for black children and build an anti-racist education (p. 423).

Copete (2021)<sup>4</sup> analyzes «the processes of resilience in the Children of Chocó (Afro-Colombian and indigenous) affected by the armed conflict, un/forced, between 1991 and 2020», and highlights that

a contrast was evident between being an Afro boy or girl within African cultures and how this same subject can be imagined and situated based on social representations external to the culture of these peoples and communities. In other words, boys and girls structurally experience racial discrimination, racist ideology, negrophobia, glottophobia (very little studied) and institutionalized hegemony, little problematized (p. 1027).

Pereira (2021) reflects on the production of meanings of migration experiences in the contemporary context of education in a teaching experience of «interfaces of sociocultural differences and educational practices experienced by Senegalese children alongside Brazilian children, in the context of the initial years of the municipal public school in the city of São Paulo – Brazil» (p. 949). It concludes that for «effective ethnic-racial relations and human rights education to occur in public educational institutions, some issues need to be discussed» (p. 952), reflecting on the role of school management and school professionals, highlighting the educational practices, would favor respect for others and solidarity, as a form of «cultural, ethnic-racial, gender belonging and human rights» (p. 961).

Coutinho e Oliveira (2021) bring reflections on «narrative as a form of basic organization of human experience and memory, the objective of this work is to discuss the psychosocial dimension of racism in the construction of the subjectivity of black people» (p. 95) and analyze the everyday racism that «results in trauma in the childhood of black girls at school while pointing to movements of resistance and decolonization through the re-history of lived experiences» (p. 95). The research results can «assist in the process of decolonizing the production of knowledge itself and enable attentive listening to narratives that still need to be re-history in our research» (p. 95). The conclusions reflect that the narrative of a black woman's personal experience recalls and reconstructs the violence and trauma that was imposed on them by everyday racism when she was imprisoned in racialized images at school.

Barbosa e Rostas (2022) aimed to identify the contribution of children's literature with black protagonists as an instrument for the implementation of Law n. 10,639/2003, and «the results showed that working with literature with black protagonists can be a challenge for teachers, given the rooting of structural racism in the school environment, however, this pedagogical practice proved promising» (p. 16), because by «working with children's literature with black protagonists, we challenge a system that constantly imposes white supremacy» (*ibidem*). Barros *et al.* (2022) highlight «the state of the art of research on teacher training from an anti-racist perspective in Early Childhood Education» and concluded that there is

lack of explicit coverage of Early Childhood Education in legal support, such as Laws no 10,639/2003 and no 11,645/2008. However, we cannot disregard the importance of DCNEI and DCNERER, for promoting anti-racist proposals, including in the scope of Early Childhood Education. [...] Furthermore, the categories

constructed, discussed and problematized in the studies analyzed – (1) Anti-racist pedagogical practices: possibilities and limitations in everyday school life; (2) Brazilian legislation and its approaches to anti-racist education; (3) Construction of the black child's identity; and (4) Myth of racial democracy – highlighted challenges that need to be overcome so that there is anti-racist education from early childhood (p. 12).

Silva e Rodrigues (2022) bring concern about the dismantling of the policy of valuing ethical-racial diversity in Brazil, having «the experience of a *jongueira* education, developed with a teacher and children aged 6 and 7 years old from a 2nd year elementary school class in city of São Carlos, São Paulo, in the second half of 2018» (p. 17). They conclude that there is a need for repertoires that can «inspire the affirmation of life» for the «construction of educational practices for diversity», as we still observe «experiences that are based solely on the criticism of the school and the teachers, without propositions for collectively build work that is transformative» (*ibidem*).

Alves *et al.* (2022) discuss «the dimensions of the implementation of Law No. 10,639/2003, which makes the teaching of African and Afro-Brazilian History and Culture mandatory in public and private elementary and secondary schools» (p. 450). They took the perceptions of teachers in early childhood education and the first cycle of elementary school regarding training opportunities related to racial issues, as well as on the work carried out in their respective education networks with a view to reinforcing «the offer of continued training to early childhood education teachers» to expand «mechanisms for monitoring and evaluating educational policy related to racial issues in basic education» (*ibidem*). Santiago (2022) analyzes the «process of racialization in the reception and insertion of black African children between 0 and 5 years of age, by teachers from the early childhood education network in the city of São Paulo» (p. 1) and concludes that:

the racialization process marks the reception and insertion of African migrant children in the context of the city of São Paulo, both in the structural scope, which directs black African children to be served in the São Paulo Early Childhood Education partner network, and in the intercultural scope, with a lack of appreciation and stigmatization of the cultures of African people who migrate to Brazil. It is important to reflect on whether what we call welcoming comes from a charitable view towards African migrants, which does not help guarantee the rights of African migrant children (p. 22).

The research analyzed talks about discrimination, ethnic-racial prejudice, the experiences of black children at school and what causes them physical and emotional pain. In this sense, we understand that «thinking from new premises is necessary to destabilize truths» (Ribeiro, 2017, p. 15). They also point out the subversions of black children as a form of resistance, confrontation and overcoming a social condition that is imposed on them through structural racism, as well as the urgent need for schools to build and develop decolonizing pedagogical practices. We need to think about schools that listen to black children, highlight the history of the African diaspora, that know the children's families, the places where they live, as well as their ways of learning/teaching. This means recognizing the existence of black children in the school space. It is «possible to organize other ways of looking at these children than just those anchored in exclusion, so that they are not swallowed by the racism installed not only in our social organization, but also in our model of doing science» (Nunes, 2016, p. 383).

## Final Considerations

It is possible to conclude that the school spaces analyzed reproduce social inequalities, construct and reinforce stereotypes of beauty, whether through films, teaching material, literature, the organization of spaces and places that each child occupies, relationships of touch and affections that appear in the bodies and minds of children, and in their games. Furthermore, they silence the speeches – often presented in the form of crying or seeking invisibility/stillness – of black children in demonstrations to record and denounce the racism suffered in the daily life of the school. The research points to the need to build decolonizing pedagogical practices in school spaces that enable black children to have experiences that recognize them as historical subjects with rights, who have autonomy of speech and, above all, create possibilities to break with the place of subalternity that has historically is assigned to them. According to hooks (2013), black children learn from an early age that «devotion to study, to the life of the intellect, is a counter-hegemonic act, a fundamental way of resisting all white strategies of racist colonization», that «thinking from new premises is necessary to destabilize truths» (p. 10). According to Abramowicz and Rodrigues (2014, p. 462) «decolonizing is producing a processuality in which it is possible to constitute unique social and individual experiences, which decentralize, or make escape the hegemonic models and places that centralize meanings, norms, aesthetics, health, among others, dominant and that are constituted beyond the logic of capital».

In this sense, it is necessary to establish a constant dialogue in everyday school life where children are heard, to strengthen the fight for expanding public policies and actions to combat racism. It is therefore imperative that schools partner with the black movement in order to build actions to expand the formation of the school community towards anti-racist awareness. Finally, we understand that background knowledge on the subject shows the need for new research to disseminate and share its results and conclusions, to formulate other questions and point out solutions, to make other stories of the black population visible that contribute to the strengthening the self-esteem of black children, after all, history is not limited to passive slavery as it is still present in books and media in schools today; a history that favors the maintenance of structural and institutional racism promoted by the capitalist system that insists on promoting the non-existence of black people.

## Notes

<sup>1</sup> Our translation.

<sup>2</sup> The information is in accordance with the standards of the Brazilian Association of Technical Standards (ABNT) and in Portuguese.

<sup>3</sup> Our translation.

<sup>4</sup> Our translation.

## Bibliography

- Abramowicz A. (2013), *Apresentação*. In A. Abramowicz and M. Vandenbroeck (edited by), *Educação infantil e diferença*, Campinas, SP, Papirus.
- Abramowicz A. and Rodrigues T.C. (2014), *Descolonizando as pesquisas com crianças e três obstáculos*. In «Educ. Soc.», Vol. 35, n. 127, pp. 461-474.
- Almeida S. (2019), *Racismo estrutural*, São Paulo, Sueli Carneiro, Pólen.
- Brasil (2003), Ministério da Educação, Secretaria de Educação Básica, *Lei nº 10.639/2003, de 9 de janeiro de 2003*, Brasília, MEC, SEB.

- Brasil (2008), Ministério da Educação, Secretaria de Educação Básica, *Lei nº 11.645/2008, de 10 de março de 2008*, Brasília, MEC, SEB.
- Brasil (2009), Ministério da Educação, Secretaria de Educação Básica, *Diretrizes curriculares nacionais para a educação infantil*, Brasília, MEC, SEB.
- Eco U. (1995), *Como se faz uma tese*, translated by Gilson Cesar Cardoso de Souza, São Paulo, Editora Perspectiva.
- Garcia M.I.M. (2019), *O lugar do racismo e da discriminação racial nas memórias da afro-educação*. In «Perspectiva», Vol. 37, n. 2, pp. 359-377.
- hooks b. (2013), *Writing beyond race: living theory and practice*, New York, Routledge.
- IBGE – Instituto Brasileiro de Geografia e Estatística (2022), *Biblioteca*. In <https://www.ibge.gov.br/>(consulted on the 18/12/2023).
- Kilomba G. (2019), *Memórias da Plantação: episódios de racismo cotidiano*, Rio de Janeiro, Cobogá.
- Marcelino F.T. (2023), *População negra e educação profissional no Brasil em um estudo nos censos demográficos: da negação às ações afirmativas*, Programa de Pós-graduação em Educação Profissional do IFRN, Natal.
- Mbembe A. (2014), *Crítica da razão negra*, Lisboa, Antígona.
- Mellino M. (2019), *La crise de l'antiracisme européen. L'Italie come observatoire de la nouvelle conjoncture politique européenne*. In G. Cataldi, M. Corleto and M. Pace (edited by), *Migrations and fundamental rights: the way forward*, Napoli, Editoriale Scientifica, pp. 115-128.
- Morosini M.C., Nascimento L.M. do and Nez E. de (2021), *Estado de Conhecimento: a metodologia na prática*. In «Humanidades e Inovação», Vol. 8, pp. 69-81.
- Munanga K. (2022), *O mundo e a diversidade: questões em debate*. In «Estudos Avançados», Vol. 36, n. 105, p. 117-129. <https://doi.org/10.1590/s0103-4014.2022.36105.008>.
- Nascimento L.M. (2018), *Estudo da infância e desafios da pesquisa: estranhamento e interdependência, complexidade e interdisciplinaridade*. In «Childhood & Philosophy», Vol. 14, pp. 11-25.
- Nunes M.D.F. (2016), *Cadê as crianças negras que estão aqui?: o racismo (não) comeu*. In «Latitude», Vol. 10, n. 2, pp. 383-423.
- Qvortrup J. (2010), *A infância enquanto categoria estrutural*. In «Educação e Pesquisa», Vol. 36, pp. 631-643.
- Ribeiro D. (2017), *O que é lugar de fala?*, Belo Horizonte (MG), Letramento.
- Santiago F. (2020), «*Não é nenê, ela é preta*»: *educação infantil e pensamento interseccional*. In «Educação em Revista», Vol. 36, n. 1, p. 1-25.
- Souza J. (2017), *A elite do atraso: da escravidão à Lava Jato*, Rio de Janeiro, Leya.

### Short Bio

#### **Lenina Lopes Soares Silva**

PhD in Social Sciences, Professor at the Federal Institute of Education, Science and Technology of Rio Grande do Norte – IFRN (Brazil). Leader of the Research Center for Education, Science, Technology and Work - CNPq/IFRN. He has experience in the area of Education, with an emphasis on Teaching, Extension and Research in Education on topics such as: teaching-learning, school organization, pedagogical mediation, educational policies, memory, history and ethics in research with human beings.

Dottoressa di Ricerca in Scienze Sociali, Professoressa presso l'Istituto Federale di Educazione, Scienza e Tecnologia del Rio Grande do Norte – IFRN (Brasile). Responsabile del Centro di ricerca per l'educazione, la scienza, la tecnologia e il lavoro – CNPq/IFRN. Ha esperienza nel campo dell'educazione, con particolare attenzione all'insegnamento, all'estensione e alla ricerca in educazione su temi quali: insegnamento-apprendimento, organizzazione scolastica, mediazione pedagogica, politiche educative, memoria, storia ed etica nella ricerca con l'essere umano.

#### **Isabel Cristina de Jesus Brandão**

PhD in Education, Full Professor at the State University of Southwest Bahia – UESB (Brazil). He has experience in the area of Education, with an emphasis on Education, working mainly on the following topics: childhood, early childhood education, public policies, and internships. Coordinates the Childhood and Early Childhood Education Research and Studies Group (GPEIEI-CNPQ-UESB).

Dottoranda di Ricerca in Educazione, Professoressa Ordinaria presso l'Università Statale del Sud-Ovest Bahia – UESB (Brasile). Ha esperienza nel settore dell'educazione, con particolare attenzione all'educazione, lavorando principalmente sui seguenti temi: infanzia, educazione della prima infanzia, politiche pubbliche e tirocini. Coordina il Gruppo di Ricerca e Studi sull'Educazione dell'Infanzia e della Prima Infanzia (GPEIEI-CNPQ-UESB).

**Milene de Macedo Sena**

Master in Education, Pedagogical Coordinator of the public education network in the state of Bahia, Secretariat of Education of the State of Bahia – SEC (Brazil). He is a member of the Childhood and Early Childhood Education Research and Studies Group (GPEIEI-CNPQ-UESB). Interest in the area of Education: Public Policies, Childhoods, Memories; Youth and Adult Education, Special Education and Technology in Integrative and Complementary Therapies in Education and Health.

Master in Educazione, coordinatrice pedagogica della rete educativa pubblica dello Stato di Bahia, Segretariato dell'Educazione dello Stato di Bahia – SEC (Brasile). È membro del Gruppo di ricerca e studi sull'educazione dell'infanzia e della prima infanzia (GPEIEI-CNPQ-UESB). Interessi di ricerca nell'ambito dell'Educazione: politiche pubbliche, infanzie, memorie; educazione dei giovani e degli adulti, educazione speciale e tecnologia nelle terapie integrative e complementari nell'istruzione e nella salute.