

**Presentation of the monographic issue.
Anti-racism and intercultural education**

**Introdução al numero monografico.
Antirrazismo ed educazione interculturale**

**Artículo de presentación del monográfico.
Antirracismo y educación intercultural**

Flavio Santiago
Doctorate
Universidade Federal de Juiz de Fora – Brazil

Maria Walburga dos Santos
Professor
Universidade Federal de São Carlos – Brazil

Katia Cristina Norões
Associate Professor
Universidade Federal do Sergipe – Brazil

This dossier aims to foster dialogue among diverse socio-cultural educational contexts, avoiding comparisons or hierarchies, and seeking to build academic exchange, deepening scientific research related to the field of racial relations and intercultural education. This publication brings together thirteen texts that reflect the dossier's proposal, discussing topics such as racialization, racism, whiteness, migration, refuge, and coloniality in relation to different life stages and institutional contexts. For the organization of this volume, three researchers of Latin American origin have joined forces with the aim of proposing a dialogue with the European context. All the researchers who contribute to this publication sought to introduce tensions, perceptions, and epistemologies formulated from the Global South, with the objective of establishing academic exchanges with research produced in the Global North that address issues related to racism, anti-racist education, and interculturality as an educational proposal.

The term *race* carries diverse and distinct connotations in different cultural contexts. In Italy, numerous scholars, drawing on insights from studies on population genetics and the UNESCO Declaration on Race and Racial Prejudice (1967), argue that racial doctrines lack scientific validity and advocate against the continued use of the term *race*, which remains steeped in antagonistic and derogatory undertones (Bolognesi and Lorenzini, 2017). Throughout history, racial differences have been used to justify social hierarchization, and «historically, this has meant a new way to legitimize the already old ideas and practices of superiority/inferiority relations between the dominant and the dominated» (Quijano, 2005, p. 118, free translation). Race and racism can be thought of as active phenomena capable of determining economic factors and regulating social relations (Mellino, 2016).

In this context, it is important to point out that the concept of race, understood here not in a biological but in a sociological sense, is not only a question of skin color, but also a question of the social division of subjects in society. The concepts of race are, scientifically, a social construction and must be studied by a specific branch of sociology or social sciences that deals with social identities, in the field of culture and symbolic culture (Guimarães, 2003). Racism constitutes a sophisticated system that infiltrates all spaces, echoing ideas that mutilate the possibilities of existence, building lives imprisoned in the survival of a subaltern. In order to make this process effective, countless daily actions densify stereotypes, fixing pre-established destinies for Black children, Black women, and Black men (Santiago, 2019). It is important to emphasize that this system is not mere prejudice. Racism is strengthened not only by stereotypes but also, and above all, by the hierarchies, the system of privileges, and material violence of which it is a vehicle. Racist societies are formed precisely from the proliferation of highly hierarchical and racialized spaces and niches that somehow transcend the will and subjectivity of individuals and groups (Curcio and Mellino, 2012).

Racial issues and gender inequality structure social relations and establish ways of life and processes of subjectivation that are not limited to details but become major elements in the construction of social relations. Many seemingly harmless everyday practices teach the privileges and imperatives of what it means to be White and what it means to be Black in a society marked by a racist structure that disqualifies non-White culture and dehumanizes Black, Gypsy, and Indigenous people, for example, including children. The human biological body with a Black epidermis is the same as the human biological body with a Caucasian epidermis; the values and signs created on it result from a process of abstraction arising from cultural relations and the socio-historical environment in which it is inserted. Classifications and typifications, as Alietti and Padovan (2000) point out, are used to suspend doubts about the *peculiarities* and uncertainties that afflict everyday life, in a situation of hierarchization between groups; these arguments do not concern biological but sociocultural aspects.

Black people, both dark-skinned and light-skinned, have always been projected into the strata of the poorest people, who do not share (or share very little) the trends of economic development and sociocultural change (Fernandes, 2008). The ideal imposed by the universe created by White people marks the lives of black individuals in the social, subjective, and cultural spheres. This phenomenon imposes a constant movement of searching for a standard of Whiteness, activating different mechanisms – body modifications, restrictions on the use of clothing, cultural uprooting – in an attempt to fit into a White world in order to access privileges intended for White people. In this context, there is a tension between reflecting about the educational context and overcoming the marks of racism. In numerous works, we see the concept of interculturality impregnated in the understanding of the phenomenon of racism, but as Curcio and Mellino (2012) point out, these works focus on subjectivity and culture to draw up an educational project that aims at the unification of the social fabric and the relativization of the multicultural/intercultural idea, leaving aside the debate that is correlated to the social structure that builds it. In societies with a high index of racism, ways of life and processes of subjectivation are consolidated and become dominant elements in the construction of social relations. Many seemingly innocuous everyday practices teach and reinforce privileges and imperatives of Whiteness and Blackness, often disqualifying and dehumanizing some groups, such as Black people, Roma, Sinti, nomadic and Indigenous peoples, including children. Therefore, there is a need for continuous reflection on how to think and organize educational contexts in order to promote actions capable of combating

racism, stereotypes, prejudices, and the culture of discrimination. In this sense, this issue aims to contribute to the ongoing debate in the field of intercultural education in order to help understand and combat racial hierarchization in its various dimensions, taking into account the different subjects involved.

The monographic section offers a wide and diverse range of research and studies on the Brazilian and international context, aimed at promoting an anti-racist debate and valuing critical intercultural education (Walsh, 2006; 2018). Regarding methods of conducting research, the essay by Santiago, Pereira, and Ernst discusses intersectionality as a theoretical-methodological approach for analyzing race and gender relations in childhood research with/for/about children in intercultural contexts. In relation to the Brazilian research field related to childhood and ethnic-racial relations, the contributions by Silva, Brandão, and Brandão analyze scientific productions on childhood, racism, and school education, identifying issues, problems, and solutions that involve the topic in everyday situations in schools. Reflecting on aspects related to the racial identity of Black Colombian children, Mena problematizes the use of skin-colored pencils, exploring how the discourse on the so-called *skin color* impacts the subjectivity of Black boys and girls. Souza and Santos reflect on the impact of structural and historically institutionalized racism on the lives and deaths of Black children, using a methodological approach based on discourse analysis according to the studies of Foucault and Mbembe. Meanwhile, Souza and Castro discuss teaching, race, and gender relations in Brazil, from the feminization of teaching in the 19th century to the present day.

Based on documentary research, Castrillón, Noreña, Rendón, and Diaz present the conditions of access to education for boys and girls from different regions of Colombia, taking into account situations such as migration. Still within the context of intercultural education, Lapov and Silva reflect on the use of migrant literature to promote intercultural teaching and build a critical-reflexive approach that fosters the overcoming of racism in favor of an anti-racist culture. In presenting the context of affirmative action in Brazil, Troquez and Carvalho share narratives from Indigenous students at UFGD about their experiences of institutional racism. Based on sensitive listening, Pereira, Marisol, and Santos highlight the performative nature of orality in the African tradition, seeking to construct possible translations between orality and writing to enrich debates in the field of intercultural education. The article by Demartini and Bano discusses the forms of intercultural education developed by African immigrants, who act as cultural mediators between Africa and Brazil. Lopes and Norões present a critical analysis of the implications of recent Indigenous migration for the right to education, conducting a documentary review of existing Brazilian legislation. In turn, Suárez, Bolaños, and Rodríguez discuss the educational inclusion of migrant children in school environments as a result of geopolitical situations, especially in countries like Venezuela. Lastly, regarding ethics, Lori analyzes how the promotion of reflective thinking and ethical awareness in children aged from 3 to 6 years can be an effective element in opposing the culture of discrimination.

We would like to thank the authors and evaluators of the articles, who have participated in the development of this issue and accepted the challenge of contributing to the reflection on such a significant theme in history, considering that racism has been and still is one of the foundations for the dehumanization of many people based on their physical or cultural characteristics.

We would like to thank the journal for their gracious invitation to co-edit this special edition. We take this opportunity to express our appreciation to the contributors for their deeply insightful and thought-provoking articles. We also thank the diligent and professional peer reviewers for their thorough assessments. Lastly, we offer our sincere gratitude to Elisa, Stefania and Federico, journal manager and editors-in-chief, for their meticulous efforts in preparing the articles for publication.

Bibliography

- Alietti A. and Padovan D. (2000), *Sociologia del razzismo*, Roma, Carocci.
- Bolognesi I. and Lorenzini S. (2017), *Pedagogia interculturale. Pregiudizi, razzismi, impegno educativo*, Pisa, ETS.
- Curcio A. and Mellino M. (2012), *La Razza al Lavoro: Rileggere il razzismo, ripensare l'antirazzismo in Italia*. In A. Curcio and M. Mellino (edited), *La razza al lavoro*, Roma, Manifestolibri, pp. 7-36.
- Fernandes F. (2008), *A integração do negro na sociedade de classe*, Fernandes Florestan, Global.
- Guimarães A.S.A. (2003), *Como trabalhar com “raça” em sociologia*. In «Educação e Pesquisa», Vol. 29, n. 1, pp. 93-107.
- Mellino M. (2016), *Note sul metodo di Stuart Hall. Althusser, Gramsci e la questione della razza*. In «Décalages», Vol. 2, pp. 1-27.
- Quijano A. (2005), *Colonialidade do poder, eurocentrismo e América Latina*. In L. Lander (edited by), *A colonialidade do saber: eurocentrismo e ciências sociais. Perspectivas latino-americanas* Buenos Aires, CLACSO, pp. 107-130.
- Walsh C. (2006), *Interculturalidad, Estado, Sociedad: luchas (de) coloniales de nuestra época*, Quito, Ediciones Abya-Yala.
- Walsh C. (2018), *Colonialidad y Clasismo en Educación: Niños indígenas en la escuela pública en Ecuador*, Quito, Ediciones Abya-Yala.
- Santiago, F. (2019), *Eu quero ser o sol! Crianças pequeninhas, culturas infantis, creche e intersecção*, São Carlos-SP, Pedro & João Editores.
- UNESCO (1967), *Declaration on Race and Racial Prejudice*. In <https://www.unesco.org/en/legal-affairs/declaration-race-and-racial-prejudice> (consulted on the 30/05/2024).