

The textbook and the treatment of ethnic-racial issues in the school space

Lúbia Maria de Sousa^{1*}; Juliana Georgia da Silva²; Jailton José de Santana³; Ione Teresinha Oliveira Leitão⁴; Edvaldo Pedro da Silva⁵; Eduardo Henrique da Silva Melo⁶; Weslainy Margarida da Silva⁷; Wesley Luiz da Silva Pereira⁸; Danilo Gomes da Silva⁹; Juceli Gomes de Queiroz¹⁰; Marcos Vinícius Alves Da Silva¹¹; Adla Polayne Barbosa da Silva¹²

1 Postgraduate in Human Rights Education at Federal University of Pernambuco.

2 Undergraduate degree in biological sciences at Federal University of Pernambuco, Academic Center of Vitória.

3 Graduating in full degree in biological sciences at University Center of Vitória de Santo Antão - UNIVISA.

4 Master's degree in education at Ibero-American University Foundation - FUNIBER.

5 Master's degree in education at Ibero-American University Foundation - FUNIBER.

6 Undergraduate degree in biological sciences at Federal University of Pernambuco, Academic Center of Vitória.

7 Undergraduate degree in biological sciences at Federal University of Pernambuco, Academic Center of Vitória.

8 Graduating in biological sciences at Federal University of Pernambuco, Academic Center of Vitória.

8 Graduating in biological sciences at Federal University of Pernambuco, Academic Center of Vitória.

10 Graduating in full degree in biological sciences from the University Center of Vitória de Santo Antão - UNIVISA.

11 Postgraduate Course of Methodology of Teaching of Biological Sciences at Leonardo Da Vinci University Center - UNIASSELVI

12 Graduated in full degree in biological sciences from the University Center of Vitória de Santo Antão - UNIVISA.

E-mail addresses: lubiamsousa@gmail.com (Lúbia Maria de Sousa), juliana.georgia@ufpe.br (Juliana Georgia da Silva), jailton.2017jose@gmail.com (Jailton José de Santana), edvalpe@yahoo.com.br (Edvaldo Pedro da Silva), eduardo.henriquem@ufpe.br (Eduardo Henrique da Silva Melo), weslainysilva56@gmail.com (Weslainy Margarida da Silva), wesleyluiz03@hotmail.com (Wesley Luiz da Silva Pereira), danilogomess0056@gmail.com (Danilo Gomes da Silva), juceligomes1995@gmail.com (Juceli Gomes de Queiroz), vinicius201653@gmail.com (Marcos Vinícius Alves Da Silva), adlapbs@gmail.com (Adla Polayne Barbosa da Silva).

*Corresponding author

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Abstract: Brazil is a multicultural and multiethnic country, formed by several indigenous ethnic groups, by the presence of Europeans and Africans, among other peoples. That is, by a multiverse of cultures, ethnicities and peoples. Therefore, our punctual concern with this article is to understand how this diversity occurs within what we call the school and what tools are available to the teacher so that it can denaturalize prejudice and combat ethnic-racial discrimination present in teaching-learning contexts. It is in school, important and central place of socialization, that people begin to deepen contact with the "other", thus characterizing themselves with a privileged space to develop critical dialogue about the fact that the maintenance of forms of prejudice and ethnic-racial discrimination acts as a denial of the human rights of the black population. The work aims to analyze how this textbook approach is approached to ethnic-racial issues. This is a study with data collection from secondary sources, through a bibliographic survey and based on the experience experienced by the authors at the time of an integrative review. For the survey of articles in the literature, a search was conducted in the following databases: Latin American and Caribbean Literature on Health Sciences (LILACS) and Scientific Electronic Library Online (SciELO). It is essential to think about how blacks arrived in Brazil for a better compression of prejudice and discrimination suffered by this population today. This arrival occurred around the sixteenth century, in the historical context of colony Brazil, being the first blacks here brought here by the Portuguese (from other Portuguese colonies on the African continent) to perform slave labor. Working on rural properties, these populations performed heavy tasks that required a lot of physical effort and belonged to the lowest social class in society. It is

understood that in the school space there is prejudice and discrimination in relation to race, culture, religion, in short, in relation to the various social markers of difference present in our society. The National Curriculum Guidelines of Education highlight the importance of training teachers oriented to the deconstruction of prejudiced and discriminatory practices in schools, highlighting the importance of creating didactic subsidies that help them in the task of bringing to students the recognition and appreciation of the ethnic and cultural diversity of Brazilian society. It is understood that the practice of prejudice and discrimination in the educational process is tied to little discussion about the importance of cultural diversity not only in textbooks, but also in teacher training courses and in the daily performance of the teacher in the classroom. Thus, we show that the contents addressed in the aforementioned book differ from some considerations related to the objectives of the National Textbook Plan, because according to the PNLD, the contents of the textbook should positively promote Afro-Brazilian culture, making visible its values, traditions, organizations and socio-scientific knowledge, considering its rights and participation in different historical processes. Coming to the end of these considerations, we are left with a series of questions that we intend to develop them in future research, we would like to reinforce finally, is that we believe it is extremely important to address ethnic-racial issues in the daily life of the school. Only in this way can we denaturalize prejudice in order to problematize ways of combating ethnic-racial discrimination present in teaching-learning contexts.

Keywords: Textbook. Ethnic-racial discrimination. Education.

1. Introduction

Brazil is a multicultural and multiethnic country, formed by several indigenous ethnic groups, by the presence of Europeans and Africans, among other peoples. That is, by a multiverse of cultures, ethnicities and peoples. Therefore, our punctual concern with this article is to understand how this diversity occurs within what we call the school and what tools are available to the teacher so that it can denaturalize prejudice and combat ethnic-racial discrimination present in teaching-learning contexts (ANDREI, 2007).

It is in school, important and central place of socialization, that people begin to deepen contact with the "other", thus characterizing themselves with a privileged space to develop critical dialogue about the fact that the maintenance of forms of prejudice and ethnic-racial discrimination acts as a denial of the human rights of the black population. It is in the educational environment that the individual builds ethical values in relation to differences, therefore, it is essential to carry out a pedagogical-social work of awareness and appreciation of diversity within the school. Black culture is the object of discrimination and historical prejudice in the school environment, ethnic-racial markers such as skin color; the texture of the hair; traditional knowledge; religiosity; etc. are often placed as inferior, promoting all sorts of material and symbolic violence against the black population and their identity, still in childhood (ANDREWS, 1998).

What justifies the pertinence of this research is the fact that prejudice and ethnic-racial discrimination are still present in our school routine as a historical denial of the human rights of the black population, which is one of the most violated identities in our country. Based on these issues, we understand that the textbook is an ally in pedagogical work and, depending on the approach made in this material, promoting the valorization of the black population by assisting teachers in the pedagogical practice of combating prejudice and ethnic-racial discrimination in school. Thus, the question that guided in our analytical journey was: What contribution does the open book *Open Door* (2011) bring to

combating discrimination and racial prejudice in the school environment? (ANDREI, 2007).

Therefore, it will be necessary to observe the historical trajectory of blacks in Brazil to understand how the various forms of ethnic-racial prejudice that we currently witness in the school environment are expressed. As a result of our efforts, we also aim to enrich the problematizations about the role and importance of the teacher as a mediator of conflicts that has as a marker the prejudice and ethnic-racial discrimination. Thus, we believe that we can understand the extent to which didactic devices can help in the formulation of political-pedagogical actions of the teacher at school (SILVA; ARAÚJO, 2005).

We understand that the school institution is a formator of values and, through what is practiced there, it is possible to provide everyone involved in the educational process with work based on the recognition and respect for the differences within the school environment, thus promoting equal treatment to every human being regardless of the ethnic-racial group of which it is or feels recognized.

In view of this, the work aims to analyze how the approach of this textbook is done regarding ethnic-racial issues, as we have already said, and to know to what extent the material contributes to the deconstruction of discrimination and racial prejudice in school.

2. Methodology

This is a study with data collection from secondary sources, through a bibliographic survey and based on the experience experienced by the authors at the time of an integrative review. For the survey of articles in the literature, a search was conducted in the following databases: Latin American and Caribbean Literature on Health Sciences (LILACS) and Scientific Electronic Library Online (SciELO).

The article in addition to the introduction of the final considerations is structured in three chapters. In the first chapter, we discuss the trajectory of blacks in Brazil, their arrival, the resistance on the condition of slave and their

insertion in formal education. In the second chapter, we will deal with racial prejudice against the black population in the school environment, as well as critically analyze what teaching subsidies are provided to teachers in combating racism in the classroom, as we have said before. Finally, in the third chapter, we will present some preliminary analyses and discussions about our object of study, the open-door textbook (2011), seeking to highlight the weaknesses and strengths present in this work regarding the denaturalization of prejudice and ethnic-racial discrimination.

In view of this problematization, our article presents some of the results of a qualitative research that focused on the analysis of the open book "Open Door" (2011), the curricular component of history of the 5th Year of Elementary School, written by Mirna Lima and published by the FTD, adopted by the Municipal Department of Limoeiro Education for work with ethnic-racial issues in the classroom. Thus, our central intention is to problematize how the issue of discrimination and racial prejudice is addressed in this work, critically observing the tools that history teachers of the 5th year of elementary school have at their hands to promote a true education in human rights.

3. Results and Discussion

Brief history of the trajectory of the negro in Brazil: the arrival, the resistance and insertion of the negro in formal education.

It is essential to think about how blacks arrived in Brazil for a better compression of prejudice and discrimination suffered by this population today. This arrival occurred around the sixteenth century, in the historical context of colony Brazil, being the first blacks here brought here by the Portuguese (from other Portuguese colonies on the African continent) to perform slave labor. Working on rural properties, these populations performed heavy tasks that required a lot of physical effort and belonged to the lowest social class in society.

It is important to highlight that the slavery of blacks in Brazil was directly linked to the economic, social and political reality of our country, which had the characteristic of an export colony. In view of this, highlights Viotti da Costa (1999):

(...) we draw attention to the fact that the slave period begins with the colonization process, which aimed at the same objectives in the other colonies, which was where to provide the appropriation and accumulation of capital." (p.352-353)

According to Andrews (1998), slavery lasted in Brazil for a long time and represented throughout this period the support of the economy, along with export agriculture. This form of capitalist accumulation was anchored in the colonizer's view to provide the international market with lower-cost raw materials, with slave labor being the main means to achieve this end. Thus, black and slave men were understood as a mercantile good and not as a human being

endowed with rights (FERNANDES, 2004).

It is pertinent to reinforce that the black population lived in undignified conditions during the period of slavery, where they were not given rights, but only duties, the treatment they received was inhuman and violent. However, it is important to highlight that in the period when blacks in Brazil lived in the slave regime resistance was always present. From the point of view of the mechanisms of resistance of the enslaved black population, the quilombos were the strategy that best represented this struggle. In quilombola territory, among other issues, blacks organized an autonomous agricultural production and peculiar forms of sociopolitical organization. The quilombos represented a significant focus of struggle and resistance against the slave logic that was in the country.

Only in 1888 did the official abolition of slavery take place in Brazil. The abolition of slavery, that is, the official end of the slave regime in the country, however, did not result in the equal insertion of black people in class society that was still precarious at the end of the 19th century. on the arrival of African peoples in colony Brazil:

Free beings in their lands of origin, here were stripped of their humanity through a statute that made them only animal labor force, things, goods or objects that could be bought or sold; sources of wealth for traffickers (sellers) and investments in "animal machines" for buyers (ingenuity masters) (p.16).

As Munanga (2006) points out, the African people lived in their countries as free beings, when they arrived in Brazil, they were put to hard servitude as slaves, becoming violent beings in their human rights. However, this strong and warrior people resisted and imposed themselves in various ways against slavery. Among them, in addition to the formation of the quilombos that we score, we should also highlight the resistance in the cultural field, especially with regard to the Afro descendant tradition. Expresses with words from our vocabulary; in cooking; at popular festivals; in religious beliefs; among other aspects, African culture has an enormous influence on what we characterize as our "national identity". The affirmation of African cultural values is one of the most important forms of resistance of the black population in our country, as it represents a process of resistance to cultural patterns imposed on them, especially by the colonizers and their material and symbolic violence.

However, we can say that the slavery that blacks suffered here in Brazil revealed "... a set of violations of law and generated for this population a sad legacy: the prohibition of formal education" (SILVA E ARAUJO, 2006, p.65). The denial of the right to education of the black population in Brazil lasted for a long period in our history, which configured a society marked by the exclusion, domination and exploitation of the black population.

Despite this context of exploitation, violence and neglect in relation to the insertion of black people in the capitalist market and in formal schooling, several social movements emerged that organized the struggle and combat of black people in Brazil in the twentieth century.

We highlight here the emergence of the Black Movement on July 7, 1978 as a central example of resistance and struggle. The black movement was conceived as an active force, with leaders in the struggle for egalitarian rights. The mobilization around this movement aimed, on the one hand, to denounce the myth of racial democracy (the idea that "national unity" would be based on the harmonious coexistence between the various ethnic groups existing here, neglecting the conflicts and disputes that organized our society in an unequal way) and, in another pole, to demand from the Brazilian State the guarantee of anti-segregationist laws and the presentation of commitments to promote better living conditions for the black population in Brazil.

Throughout the 20th century and present times, continuing a long trajectory of struggles, the Brazilian black movement was subdivided (and strengthened) into several fronts of struggle and forms collective action, increasingly considering itself to face prejudices and discrimination and defend its historical flags of struggle.

Regarding the education of the black population, still in the slave period, they were denied. It is noteworthy that education during this period was provided by the Catholic Church and that, in this context, black children were not allowed to enter public schools, as determined by Law No. 14 of 12/22/1837, which, in article 3, said: "They are prohibited from attending public schools. Paragraph 1. All persons suffering from contagious diseases. Paragraph 2. Slaves and Black Africans, although freed (BERNARDO, 2006, p.10)".

This law helped to attest to experiences of discrimination in every order against the black population, thus intensifying the exclusion of black people in various areas of society. For a long time, as we have already said, the negro was excluded from Brazilian formal education, mainly being denied the right to enter higher education, which was restricted to the elite of the time. After many struggles, blacks have managed to enter the educational process, but due to the discrimination and prejudice they face from society, many cannot continue their studies.

Given this situation, it is important to highlight the emergence of the United Nations (UN), an international entity resulting from many factors, among them, geopolitical conflicts between countries of currents of the Second World War. Discussing and formulating policies in the social, political, economic spheres, this institution joined forces of people who sought to realize the preservation of world peace and security, promoting the resolution of social, economic, cultural and humanitarian problems on a global scale.

In the face of the violence suffered by humanity in World War II, the Universal Declaration of Human Rights was also created to strengthen the defense and guarantee of human rights in 1948. This document is the demonstration of the universal struggle against discrimination and oppression by defending equality between peoples and recognizing that fundamental rights are inherent in every human being.

Making a bridge with which it is expressed in the Universal Declaration of Human Rights regarding the defense of the fundamental right to education of all peoples

and, for what interests us directly here in our article, for the realization of the right to education of the black population in our country, we can remember the words of Paulo Freire when he highlights the importance of valuing cultural diversity and combating prejudice and ethnic-racial discrimination in the school environment:

(...) Do not give me genetic, sociological or historical or philosophical justifications to explain the superiority of whiteness over blackness, of men over women, of employers over employees. Any discrimination is immoral and fighting it is a duty no reason how much the strength of the conditionings to be faced is recognized. (FREIRE, 1996, p. 66)

In view of Freire's considerations (1996), it is necessary in the school context to sustain a relationship of respect for differences, through which those involved in the educational process are committed to combating prejudice, whether of any nature and how conditioned and rooted in our daily lives, always aiming at the construction of a multiethnic society that, not concealing inequalities, can walk on the tracks of an education for the autonomy of the subjects.

Racial prejudice in the school environment and the teaching subsidies.

This chapter aims to present some of the aspects of prejudice and ethnic-racial discrimination existing in the school environment and to discuss what are the teaching subsidies provided to teachers to deal with such issues. Thinking about the ideological components that structure prejudice and ethnic-racial discrimination, Munanga (2006) does not say:

(...) the ideology of bleaching is effective at a time when, internalizing a negative image of oneself and one positive of the other, the stigmatized individual tends to reject himself, not to estimate himself and seek to approach everything the positively stereotyped individual and his values, considered as good and perfect (2006, p. 23).

Unfortunately, the educational process sometimes reinforces the ideology of whitening. Since "when entering school, the black and the Child of African descent sees their ancestral references always as complementary to the economy" symbolic "of other peoples, such as Europeans and Brazilians". (ANDREI & FERNANDES, 2007, p.11).

Against this order of facts, in Brazil, an action deserves attention. This is the approval of a law aimed at including references to the history and culture of the black population in school curricula, Law No. 10639/03, whose purpose is to combat all forms of prejudice or discrimination based on ethnicity, race, finally, this law defines that it becomes mandatory the teaching of Afro-Brazilian History and Culture at all levels of education, sanctioned by The President of the Republic Luís Inácio Lula da Silva on January 9, 2003.

We understand that one of the greatest achievements in relation to the social valorization of the black population in the educational field was the implementation of Law

10.639/03. It is worth remembering that together with this law was also fixed the National Day of Black Consciousness, experienced on November 20, in honor of the day of the death of the quilombola leader Zumbi dos Palmares. Black consciousness day is a historic milestone in the fight against prejudice and ethnic-racial discrimination in Brazil.

Thus, we see that it is essential to problematize ethnic-racial relations in the school context, for this, it is necessary that those involved with education are prepared to experience daily, in the educational space, pedagogical practices that help to train human beings who know how to live with differences. In this perspective, the school must implement its pedagogical practice with affirmative actions to break prejudice, offer didactic subsidies for the deconstruction of attitudes and exclusionary actions, existing in the school scenario. It is necessary to educate for human rights, as guided by the Guidelines of the National Plan for Education for Human Rights

Educating on human rights is to promote formal and non-formal education processes, in order to contribute to the construction of citizenship, knowledge of fundamental rights, respect for plurality and sexual, ethnic, racial, cultural, gender and religious beliefs diversity (BRASIL, 2003, p. 7).

Judging that in the school environment there is a representation of diversity and that discriminatory attitudes are present in this universe, it is understood that the school as a value-forming institution has the necessary strength to, through its practices, given the opportunity to make possible for all those involved in the educational process a formation based on respect for differences, thus promoting a respectful coexistence, humanized and egalitarian. For Lopes (2001 apud MUNANGA, 2005, p. 189):

[...] school education should help teachers and students understand that the difference between people, peoples and nations is healthy and enriching; whereas it is necessary to value them in order to guarantee democracy, which, among others, means respect for people and nations as they are, with their own and individualizing characteristics; that seeking solutions and making them in force is a matter of human rights and citizenship.

Within this context, it is understood that in the school space there is prejudice and discrimination in relation to race, culture, religion, in short, in relation to the various social markers of difference present in our society. However, Lopes (2005) emphasizes that transformations must run the educational space where all those involved in the educational process need to understand the differences between people, respecting them and valuing them and that we can only move towards full citizenship.

To highlight with examples the existence of ethnic-racial prejudice existing in the educational sphere, we seek as a research source a documentary entitled "You Make a Difference"(2005), this work reveals racism in the school environment.

Directed by Miriam Chnaiderman, the short brings

together testimonies of students and teachers who, because of their ethnic-racial belonging or their social condition, were coerced and humiliated, bringing a discussion about prejudice and the importance of reflecting on differences, highlighting the many facets of prejudice and ethnic-racial discrimination in the school environment.

In this documentary, a teacher reports the prejudice experienced in her childhood, due to her social condition and because she is black, she points out that these days she still faces discriminatory and prejudiced situations. Currently, in the role of teacher, she realizes in her work environment that the treatment given to her is different from other professionals, also stating that although she does a good job, she does not have recognition of being a good professional.

The documentary also presents reports on the exclusion of students in educational activities, such as in a presentation of school work when the outstanding roles were intended for white students and also for those who had purchasing power.

These questions raise questions about the silence of teachers in the face of prejudice practices. This shows us how dangerous it is when educators silence or even hide discriminatory situations in the school environment, rather than promoting pedagogical practices that take advantage of situations of violence and conflict to deconstruct racism.

This is where we emphasize once again the importance of didactic material as an important ally in learning, helping the teacher to mediate conflicts in teaching-learning contexts.

The textbook is one of the pedagogical materials most used by teachers in educational practice, and this is presented as support for the work with ethnic-racial issues, because it brings in its body reflections about the valorization of the various cultures that structure our country.

To problematize this issue more closely, as we have already said in the introduction of this article, we will analyze the textbook adopted by the Municipal Department of Education of Limoeiro for the work with racial ethnic issues, this is the book *Open Door* (2011), seeking to observe how this book dialogues with the guidelines contained in the national textbook plan on how work should be carried out in the classroom with ethnic-racial issues.

Open door textbook analysis

The textbook chosen for our analysis was *The Open Door* (2011), the curricular component of history of the 5th year of elementary school, by the author Mirna Lima, belonging to the FTD publishing house. The choice of this didactic material was due to the importance of this tool in the pedagogical work in the discipline of history, for the reason that this discipline brings contents related to the teaching of African history and culture.

About the process of choosing textbooks in schools, it is worth mentioning that the National Textbook Program (PNLD) prioritizes the improvement of the quality of textbooks and the proper training of the teacher to evaluate and select the books used in the classroom. However, teachers of the discipline are given autonomy to choose the

book that best fits the teaching practice.

According to the PNLD-2013, the evaluation of the didactic works of the current year seeks to ensure the quality of the material to be forwarded to school, encouraging the production of materials increasingly appropriate to the needs of Brazilian public education and national and international didactic-pedagogical guidelines and guidelines.

In the PNLD Guide, the didactic works approved by the evaluation process under the coordination of the Secretariat of Basic Education (SEB/MEC) are expressed, in this document, in this document, there are also reviews of the books to support the selection process carried out by the set of teachers of each school. The evaluation of didactic works conceived by SEB focuses on the concern with the integral formation of students, seeking to combine with the didactic content's elements for debate and reflection, contributing to the citizen education of students.

From this perspective, and to reflect on the issue of prejudice and ethnic-racial discrimination in the school environment and the subsidies offered to teachers for the work to combat them, we will perform a brief analysis of how black is portrayed in the open-school textbook "Open Door" (2011), trying to observe whether the contents reinforce stereotypes or value black culture. That is, whether or not they contribute to the deconstruction of prejudice and ethnic-racial discrimination in the school space.

The textbook, *Porta Aberta* (2011) of History of the 5th Year of elementary school, which is used by the municipal schools of the city of Limoeiro-PE, is divided into four didactic units, subdivided into chapters, which would be indicated for the four bimesters of the school year, having glossary, complementary texts and guidelines for the teacher. Bringing on the cover an image of a black child, the first unit of the book deals with the Brazilian people being exposed images of people of different ethnicities, showing the diversity that forms the Brazilian people. Still highlighted in this unit is the thought of Ulysses Tavares: "Look again: there are no whites, there are no yellows, there are no blacks: we are all rainbows". This thought associated with the images exposed awakens in the student the understanding that regardless of race, culture, religion, we are the same people, "the Brazilian people". Discussing this unity, we find images of the peoples when they arrived in Brazil and also of the current society. This unit deals with concepts of people, citizens and citizenship, identifying ethnic groups that form Brazilian society and its diversity. The approaches made in this first moment of the textbook are characterized as a positive point for the students' understanding of respect for diversity and the reduction of the forms of prejudice and discrimination.

The second unit of *The Open Door* (2011) refers to the indigenous and Portuguese as the owners of the land and the "conquerors", respectively. This unit addresses the relations established between Brazilian indigenous groups and Portuguese colonizers, aiming to provoke the recognition of the cultural diversity to which we belong, showing the appreciation of indigenous culture and respect for diversity, declaring the value of differences between the various human

groups, thus rejecting any type of discrimination.

The third unit talks about Africans and Brazil, portrays the kingdoms of Africa, slavery in Brazil, and slave revolts. It discusses the context of the relations between Portuguese and slavery and its implications for the attitudes of prejudice, discrimination and racism existing in our country. Also, in this unit, the abolitionist laws are addressed, among them, the Eusébio de Queirós Law, The Free Womb Law, the Sexagenarian's Law and the Aurea Law. However, we understand that only the exposure of abolitionist laws without due problematization about the precarious insertion of the freed black in the Brazilian social organization at the end of the 19th century can induce a stereotyped conception in the student of the act of abolition the problems faced by the black population had ended. In our opinion, the abolition alone has not brought significant changes in the life of this part of the population. It is worth noting that this unit refers to Law 10.639/03, but does not explain its context, not problematizing what made the teaching of Afro-Brazilian and African history and culture mandatory in all schools.

The fourth unit discusses the history of Brazil and immigrants, taking an approach to the influences of European immigration and other peoples in the process of formation of our society. This unit brings a comparative analysis, recognizing similarities and differences, changes and permanence of immigrant groups and, as their actions in the past, influenced the life of the current population in our country. Continuing the discussion, this chapter is understood as the formation of the Brazilian population resulting from cultural mixtures, understanding Brazil as a multicultural country. This unit refers to cultural diversity and proposes reflection on racial prejudice in the school environment.

Thus, according to the preliminary analysis we carried out from the open-door textbook (2011), it can be seen that the representation of the black population in the textbook, especially in the first unit, is still very much related to the representation of black as a slave. However, in the other units of the book, issues relevant to the deconstruction of racial prejudice are treated. However, in order for this goal to be achieved, we emphasize, the figure of the teacher in this process is preponderant, because it depends on the approach, he performs in the face of the contents to walk or not against the transmission of stereotyped representations in relation to the population and black identity.

We understand, in this sense, that the contemporary educator needs to act in pedagogical practice as a transforming agent/mediator of knowledge, also needing to be attentive to the practices of prejudices experienced in the school space and not to silence, and thus indicate a solution to conflicts. It is advisable for the educator to use pedagogically the experiences in the school routine, of the pejorative expressions, for example, to then undo the prejudiced and racist manifestations within the school.

Therefore, the National Curriculum Guidelines of Education highlight the importance of training teachers oriented to the deconstruction of prejudiced and discriminatory practices in schools, highlighting the

importance of creating didactic subsidies that help them in the task of bringing to students the recognition and appreciation of the ethnic and cultural diversity of Brazilian society.

It is understood that the practice of prejudice and discrimination in the educational process is tied to little discussion about the importance of cultural diversity not only in textbooks, but also in teacher training courses and in the daily performance of the teacher in the classroom.

(...) to talk about cultural diversity and to value it, is to work to overcome prejudices, is to overcome some of the mechanisms of social exclusion, this work is necessary, but arduous" (PCN, 2001, p. 21).

As the PCN says, "this work is necessary but arduous." The task is indeed arduous, the complexities are many, this brief article aimed to highlight only some of the potentialities and limits contained in the open-door textbook (2011), regarding the treatment of ethnic-racial issues in the classroom. Then some final considerations about this article.

4. Conclusions

Through the dialogue with some works of some thinkers who problematize the ethnic-racial issue in Brazil, inside the school, and in the textbooks, this article aimed to outline a preliminary survey of research, which observed some aspects of the relationship between the textbook and pedagogical practice.

It was possible to understand through our research the need to transform this sad reality of prejudice and ethnic-racial discrimination experienced by the Brazilian black population in the field of formal education. We work in this article with the understanding that teaching grants are a strong ally in the deconstruction of prejudice and ethnic-racial discrimination in school.

We understand that textbooks are a subsidy for teaching practice and work to deconstruct prejudice and ethnic-racial discrimination in the school space, since school education anchored in human rights education aims to educate for citizenship and, thus, combat any form of prejudice and discrimination. Finally, we must respect the differences, because we are all different, but equal in rights and duties. "The prejudiced practice of races, class, gender, offends the subjectivity of the human being and radically denies democracy" (FREIRE, 1996, p. 39-40).

After the analysis of the textbook presented here, we can see that, even after the various struggles to exclude discriminatory considerations related to the black individual in society and at school, some textbooks are not cared for enough ending by reproducing stereotyped discourses in relation to the black population, even if we recognize that in the case of the book analyzed here, o Porta Aberta (2011), this is not a constant that accompanies all parts of the book. The most important thing was that when analyzing the open-door textbook "Open Door" (2011), he realized that in order for respect for differences and the deconstruction of ethnic-racial prejudice to be achieved in school, teachers need to

have sufficient willingness and preparation to perform a transformative and liberating education.

Thus, we show that the contents addressed in the aforementioned book differ from some considerations related to the objectives of the National Textbook Plan, because according to the PNDL, the contents of the textbook should positively promote Afro-Brazilian culture, making visible its values, traditions, organizations and socio-scientific knowledge, considering its rights and participation in different historical processes.

Coming to the end of these considerations, we are left with a series of questions that we intend to develop them in future research, we would like to reinforce finally, is that we believe it is extremely important to address ethnic-racial issues in the daily life of the school. Only in this way can we denaturalize prejudice in order to problematize ways of combating ethnic-racial discrimination present in teaching-learning contexts.

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