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## Abstract

*This paper discusses racial relations in teaching of children's and young literature in Brazil. Based on the laws 10.639/2003 and 11.645/2008, which require that Brazilian schools teach the history and culture of Afro-Brazilians and Native Nations, we seek to problematize the applied research project *From Reader To Reader*<sup>1</sup>, considering the effectiveness of the cited laws and the receiving of the African and Afro-Brazilian literary books brought together in *Kit Afro: an affirmative policy of democratization of the access to literary production for diversity implemented by the Municipal Teaching Network of Belo Horizonte*<sup>2</sup>. Our discussions are guided by studies about race relations in Brazil (GOMES, 2012), teaching of literature (OLIVEIRA, 2015) and transcultural and decolonial pedagogy (HOPENHAY, 2009; WALSH, 2017).*

Keywords: Racial Education – Affirmative Policies – Literature Teaching

## 1. Introduction: Decolonial Pedagogy and Affirmative Reading Policies

This paper discusses racial relations in teaching of children's and young literature in Brazil, through the applied research project *From Reader to Reader: literary literacy and diversity in the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> grades*. Based on the Brazilian laws 10.639/2003 and 11.645/2008, which require that Brazilian schools teach the history and culture of Afro-Brazilians, Native Indians and those of African descent, we seek to recognize, preserve and make known the importance of black and indigenous culture in the education of Brazilian society, as well as its contribution to History, Arts and Literature. Our reflections are based on transcultural (HOPENHAY, 2009) and decolonial pedagogy (WALSH, 2017).

In Brazil, the colonial ideology continues to be disseminated in institutions founded by the Nation State at the end of the 19<sup>th</sup> century, including schools (OLIVEIRA, 2014b). In the face of this contingency, for those of us that are peripheral countries, we must seek to create our own development model that establishes a capacity to deal with this global political, economic and cultural order. In Latin America, the Pedagogy of Decolonization defends a epistemological and ideological basis of a emancipatory education. This pedagogy is committed to critical consciousness and to knowledge and knowhow produced by our ethnic groups.

Without denying our hybrid nature, addressing issues of race relations and socio-cultural diversity in children's and young adult literature produced in Brasil since the end of the XIX century reveals clear

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racist choices that shape conversations. Most of the time, the racism in Brasil spoken or in different forms of silencing black people. The miscegenation, the racial democracy and the whiteness ideology which permeate the official discourses of the Brazilian Nation reaffirms the racism in the post-abolition times. These discourses structures Brazilian institutions and the mass medias like didactic books and literature (VAN DIJK, 2008).

The Black Brazilian Movement answers to these discourses affirming black identity and contesting for affirmative policies in public and private institutions. As for Education, the Movement defends positive attitudes toward our own culture and respect to different cultures. These attitudes can lead students to taking on active roles in the classroom as well as taking positions regarding diversity and cultural contradictions present in literary works. Sharing of knowledge, attitudes and behaviours in classrooms can open cultural dialogues through literary texts.

Since the late 19<sup>th</sup> century, Brazilian schools have been one of the key contexts for establishing legitimacy for literary works. Throughout the 20<sup>th</sup> century, the great majority of literary books were written by white high-class men. It is important to notice that the raise of Brazilian nation is also a turning point for Brazilian literature. From one side, new typographies, newspapers, editors. From another side, the (tradition of) rupture with colonial perspectives and the official discourse of racial democracy and racial whitening through mixed breeding (COSTA & OLIVEIRA, 2018). Making the work of Monteiro Lobato a *classic* in children's and young adult literature is an example of the spread of these discussions. Written in in the early decades of the XX century, his work reflects Eugenist racist ideology. Unfaithfully, racist practices in ideological, political and social realms persist in day-to-day Brazilian society and sustain economic exploitation in a country whose working population is mostly Black or Pardo and, the darker the skin colour, the greater the social risk they face on a daily basis.

Between 2003 and the Coup d'Etat in 2016<sup>3</sup>, public policies implemented in Brazil sought to create actions to fight against inequality and discrimination in schools. The National Council for Education instituted Law no. 10.639/2003, which introduced to Law no. 9.394/1996 – about the Directives and foundations of National Education – the requirement to teach Afro-Brazilian and African History and Culture. These laws, which were modified by Law 11.439/08 to include the teaching of Brazilian Indigenous History, Art and Literature, initiated a political policy that was not only about education, but also about affirming the identity, memories and culture of black people :

§1 The Teaching of Ethnic and Race Relations is focused on the communication and production of knowledge, attitudes, positions and values that educate citizens about ethnic and race plurality in order to give them the ability to interact with and negotiate common objectives that guarantee Brazilian democratic rights for all. (CNE no. 3/2004, BRASIL, 2004a)

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<sup>3</sup> Between 2003 and 2016, Brasil experienced a democratic government of the Workers Party. In April 2016, the extreme right parties took power through a Coup d'Etat supported by USA fake news and military armies.

The National Curriculum Directives for the Teaching of Afro-Brazilian and African History and Culture, as outlined in the CNE Report no. 3/2004 (BRASIL, 2004a) and the respective Resolution CNE/CP1/2004, determines that the education theme for ethnic and race relations is one of the streams of the political-pedagogical projects of teaching institutions, whether elementary or secondary, and serves as a base to

evaluate the quality of the state of the education offering by schools and universities with respect to observable criteria, including the realization of activities that are intentionally directed toward the teaching of ethnic and race relations.” (GONÇALVES E SILVA, 1996, p.12)

Legislation highlights that the process for teaching ethnic and race relations seeks to abolish feelings of inferiority or superiority and discredit assumptions that rescind hierarchical positions forged through racial inequality. This process, which is more than an issue of culture, makes it possible for our children and young people to identify with and feel represented in social contexts they have been excluded from.

This paper seeks to problematize the affirmative literature policy and its reception in the applied research project *FROM READER TO READER*, considering its objective to analyse the effectiveness of the Law 10.639/03 and the receiving of the African and Afro-Brazilian literary books brought together in *Kit Afro*: a policy of democratization of the access to literary production for diversity, which was implemented by the Municipal Teaching Network of Belo Horizonte (RME-BH), the capital of the state of Minas Gerais. Between 2004 and 2016, a total of 331 titles by Africans, Native Nations and Afro-brazilians writers were distributed to schools, residences and county libraries.

## **2. Literature Teaching and the efficiency of Law 10.639/2003 e 11.645/2008**

As discussed in OLIVEIRA; SILVA (2017), the effectiveness of a law reveals itself in the fact that the legal instrument imposes over every citizen in Brazil. In other words, a legal rule will be effective if it is observed both by the Law enforcers and by the recipients of those rules, that is to say, from the moment when it was sanctioned, all Brazilian citizens are subject to its imposition.

Efficiency, in its turn, means that the rule achieved the addressed purpose, since it was socially observed and performed, because it solved the problem which produced it. A law is *efficient* when it accomplishes its social role, and regulates unfairness, crimes, standards that affect ethic relations. Regarding the Law 10.639/03, it regulates the Eurocentric knowledge supremacy which is socially appreciated by the secular Brazilian elite in school curricula. In fact, the access to written literature is itself a privilege of Brazilian economic and cultural elite.

However, this process is not linear or automatic. The Law 10.639/03 was updated by the Law 11.645 in March 10, 2008, and it is effective as long as it establishes the enforcement of studies on black and indigenous people's contributions to Brazilian History as part of Basic Schools curricula. Therefore, it sets legal instruments for any educational institution that offers schooling from childhood to higher education for the inclusion of Black Brazilian Literature. This Law initiate a set of affirmative police which main concern is to break down institutional racism present in the Brazilian Basic School Curricula. The law

effectiveness occurs in the change of discursive practices and in the decolonization of curricula from elementary to higher education considering African, Native Nations and Afro-Brazilians knowledges.

In this sense, the political and legal journeys take place in the discourse/action relation, emerging as social memory meanings in social institutions that legitimate the senses and the racist practices. As affirmed by VAN DIJK (2008, p.15), racism is not innate, but it is learned, and discursively understood. We emphasize that it can be deconstructed, questioned and discursively invalidated the same way.

The legal support is crucial to bring senses, build in the contact between hegemonic and counter-hegemonic discourses. Conflicts emerge from this contact, because the interaction is affected by distinct referencing processes. That is to say, the Law 10.639/03 enactment does not establish changes for itself, but among the educational *praxis* conflicts which the law proposes to regulate: school curricula democratization for ethnic-racial education.

Considering the power to spread ideologies through institutions, Literature Teaching presents conflicting and contradictory curriculum. A curriculum made in the universe of canon books written by white, male, elite writers and publishers. Noticing the dialectical unit of permanence and disruption concerning Brazilian literature is important to better understand the representations of black culture in that universe in order to facing the general establishments of a law committed to the construction of a society based on equal racial relations.

In the case of the Law 10.639/03, we have a peculiarity: the legal support is an imposition and a re(signification) in itself, because the law is the summary of a long negotiation process of senses among Black movements and the Brazilian legal tradition, while determining the inclusion of subjects which were historically silenced by the curricula shaped in the Eurocentric knowledge supremacy. This is better understood in the words of GOMES (2012, p. 100):

[...] an analysis that permits us to improve or understand more deeply this moment of Brazilian education cannot abandon a close reading that articulates tough material living requirements experienced by social subjects regarding cultural, identity and political trends. In this context we find curricular demand to be introduced obligatorily as the teaching of African History and of Afro-Brazilian culture in elementary schools. It requires a change of practices and curricula decolonization from elementary to higher education considering Africa and Afro-Brazilians. Representation and procedures modifications. It demands questioning power positions. It asks about the relation between rights and privilege which is rooted in our political and educational culture, in our schools and in universities themselves.

The laws which were mentioned bring questioning and impose significant movements to the cultural core of the educational system from Childhood Schooling to Higher Education. Their implementation include debates on race and ethnicity issues and requires joint building of choices in the curricula formulations. Unfortunately, the Brazilian educational system is still one of the main ideological tools for

black people's inferiorization, as well as of distortion and hiding of their true story here and in Africa (SOUZA, 2005).

When we take African and afrodescendants' literature teaching as a research subject in the context of a public elementary school of Belo Horizonte, we aim at contributing to (re)signifying relevant identity aspects of our people culture and knowledges. We highlight, then, the sociopolitical element which justifies and supports this study, in its engagement in discovering pieces of evidence that help - or stop - the implementation of an inclusive Literature Democratization Policy, i.e., *KIT-AFRO* books reception at school. We are concerned with noticing how ideologies, beliefs and social representations on ethnic-racial relation in Literary texts constitute racist or anti-racist discourses to put them under question, or better, a way to Decolonize Literature editorial hegemonic productions and official curricula.

The achievement of a Decolonizing Literature Teaching requires what Paulo Freire (1979) described as some knowledge that is demanded to critical educational practice: the need to criticize the prevailing culture as a fundamental premise for the establishment of a new culture. In this sense, there is a set of representations that are part of the social imaginary, markedly of Eurocentric origin, which must be reviewed regarding the constitution of a new ground for appreciation and inclusion, in a society marked by ethnic-racial diversity.

The Law 10.639/03 indicates these conflicts by means of its Article 26-A – 2<sup>nd</sup> paragraph establishing that:

Subjects concerned with Afro-Brazilian and Brazilian indigenous peoples' history and culture will be taught in the whole school curriculum, particularly in the fields of Brazilian art education, literature and history.

The paragraph clearly refers to the law purpose and what it regulates: it enforces the teaching of subjects concerned with Afro-Brazilian and Brazilian indigenous peoples' history and culture. It regulates educational curricula hegemony which silences our Literature and legitimates European models and subjects.

However, as showed in OLIVEIRA (2014; 2016), legal requirements need to follow a persistent way of incorporated conceptions (re)signification regarding the act of teaching African, Afro-Brazilian and Native Nations literature to produce impacts in classrooms. That is to say, the law effectiveness occurs in the contact, in the interaction among conflicting discourses, when symbolic processes may be disrupted and may present racist practices naturalized in the Literature Teaching field.

Facing discourses and actions that question power relations in the Brazilian Literature teaching context, we searched for a basis in the Critical Discourse Analysis (CDA) for the study of the applied research *From Reader to Reader*, taking its engagement in questioning structures and superstructures which support and carry racist discourses in literary texts.

### 3.Literature Teaching and CDA: an imperative dialogue

A relevant question when we consider CDA as theoretical and methodological reference for presenting and discussing the applied research *From Reader to Reader* is the how it can help us to

distinguish racist and anti-racist discourses. It is based on philosophy of language (BAKHTIN, 1992; WITTGENSTEIN, 1953; AUSTIN, 1975; SEARLE, 1983), discourse analysts, philosophers and sociologists (PECHEUX, 1983; FOUCAULT, 2012; BOURDIEU, 1982), and predecessors of the Frankfurt school.

Distinctively, in the field of education, studies on sociolinguistics and cultural studies (LABOV, 1972; GUMPERZ, 1982; HEATH, 1986; STREET, 1984) are pioneer works which disrupt the prescriptive vision of educational theories and they are dedicated to the social reality of educational procedures, with the goal of changing them.

According to ROGERS (2004: 22), CDA can help teachers to question: 1. Means of power which legitimate asymmetrical power relations; 2. Means of power which can be found behind asymmetrical power relations, and; 3. Means of power which mediate social relations directly. These questions match our research on Literature Teaching because put under question the supremacy of White Literature production and, therefore, the supremacy of these works on Literature Curriculum. ACD provides theoretical reflections and analytical instruments which make possible for teachers to deal with the complexity of Literature Teaching in Brazil and to analyze pedagogical procedures in an unequally globalized world.

ACD is interested in investigating the means of power which underlie asymmetrical relations between blacks and white characters and it also brings the language role, since those relations produce and/or reproduce racist discourses through literary texts. In everyday life, discourses are translated into exclusion actions towards the black population in places of social and economic status in Brazil. In addition to criticizing, ACD searches for ways of action and reaction to the control on everyday life material dialectic. It answers to the epistemological options of an applied research. Mainly, a research on an Affirmative Literature Educational Police.

Together with the reflections of the ACD, we take the concept of *voice* (BAKHTIN, 1992; OLIVEIRA, 2014) to refer to the reception of black and native Brazilians literature at EMDMS<sup>4</sup>. To achieve that, we present the Literary Catalogue of African and Afro-Brazilian Literature which brings the students reviews and comments about their experience in *From Reader to Reader Applied Research*.

#### 4. From Reader to Reader: racial relations in Children's Literature Teaching

In 2004, in compliance with the directives of the law 10.639/03 and 11.439/08, the County Schools of Belo Horizonte (RME-BH) inaugurated the Center for Ethnic and Race Relations and Gender Relations of the Municipal Secretary of Education (SMED), with the objective of meeting the growing demand for education and supporting the work of ethnicity and race (SMED, 2013, p.5). Among the various functions of the center is the distribution of a literary collection to school and municipal libraries, which address the pertinent themes of the afore mentioned laws, through the *Kit Afro*, known as a set of books of African, Afro-Brazilian and Native Nations literature sent to the libraries.

In 2012, Fapemig/Capes<sup>5</sup> Elementary School Notice was an unprecedented research notice initiative in its ability to facilitate dialogue between elementary school teachers (ST) and university

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<sup>4</sup> County School Milton Sales.

<sup>5</sup> CAPES - Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (National Research Foundation)

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professors (UP) over a period of three years. The projects selected on this notice received financial support for the elementary teachers and a grant to carry out the work. The applied research project *From Reader to Reader* was developed between the years of 2014 and 2016, in partnership with Escola Municipal Deputado Milton Salles. We took the books from the *Kit-Afro* sent to the libraries since 2004, to understand how they were received by the students.

The act of *reading literature* is a way of discursive appropriation of *others* speeches. Readers forge a social imaginary (AZEVEDO,1987) as they read literature. SILVA, ROSEMBERG (2008) studied racial inequality in children's and young adult literature and shows that the black character is present in the majority of the stories and treated as the object of the action of the other, contrasting with the white characters treated with action and autonomy. In OLIVEIRA (2017; 2018), we discuss the racialization of Brazilian literature and the representation of Machado de Assis within *the racial whitening ideology* (LABORNE, 2014) as well as the exclusion of the works of Carolina Maria de Jesus, a black Brazilian writer, from Basic Schools Curriculum.

The institution of African, Afro-brazilian and Native Nations literary works on Literature curriculum is an expansion from the law enactment. The access to these knowledges contributes to dialogic ways of recontextualizing racist discourses in literary texts and in students' life. The access to these literatures at school libraries and at students' house is the action, the material condition to put them in touch with affirmative representations and discourses about black people culture. Here one comes with the ideological dimension and economical dimension of an Affirmative Literature Police.

Representations and discourses also convey in the teachers' actions when they have access to literary texts and when they mediate the meanings and strategies of racist and anti-racist ideologies in literature texts. The contact between opposing discourses produces interdiscursivity, understood as the presence or features of a discourse in another one and it can lead to hegemonic discourses perturbation. When they interact, the subjects are in an area of negotiation and conflict in which new knowledge is produced and identities are shaped. This moment is the most import for the efficiency of an affirmative Literature Teaching Policy as the KIT-AFRO.

When we take ethnic-racial relations in Brazilian Literature as an essential issue (CANDIDO, 1995), we are referring to a theme that has been historically obscured by discursive operations of the Brazilian hegemonic elite, through the myth of Brazilian Racial Democracy (FERNANDES, 1964), preserved as a peculiarity of the country and it is contradictorily linked to socioeconomic structures conservation in which inequalities support themselves in unquestionable racial bases:

The nuances of Brazilian racism have been an obstacle to the black movement rise in a country in which Blacks are majority in all areas and in places which are socially discredited, and they are always seen as suspect ones. However, if they indicate the racist feature of prejudice in the exploitation and competition processes at work and in educational chances, they are immediately denounced of practicing "backward racism" (SOUZA, 2005, p. 49).

In fact, the reaction to Affirmative Policies unveil Brazilian racism.



The *KIT-AFRO* Literature Police is an evidence of the law efficiency if it is appropriated by schools' communities. The applied research *From Reader to Reader* sought to communicate about this collection to discuss two main questions: the quality of the literary works according to the students; the motivation of students to get into the technological complexity of reading and writing whether in print or on screen, which today are such a part of our global world. In addition, our partnership a county school sought to develop didactic activities that soften the abrupt change in literary reading practices between the 4<sup>th</sup> and 6<sup>th</sup> grades.

Before heading to the field, some questions were raised: How can we look for practices of literary literacy that consider the ethnic and racial identity of the subject readers? How can we facilitate dialogues about ethnic and race relations between universities and elementary schools? How is the diversity that constitutes our social reality reflected in the voices of students? In which ways can the mediation of the teacher contribute such that these voices are heard? How can we explore the ethical and esthetical potential of literary texts in the development of critical readers?

Fighting all forms of discrimination, racism and prejudice requires constant work and affirmative action in the classroom. In the development of *From Reader to Reader*, the ST and the UP studied and discussed about Literature Teaching and racial relations every other week. We took for granted that the structural racism that models interpersonal relationships in Brazilian institutions can and should be revealed and assigned new meanings through critical mediation of the teacher in the classroom.

The concept of voices was fundamental in carrying out the research. It helped us to understand the interpretation of the students who are subjects that speak from a certain social place within their community of cultural practices, which are defined by economic considerations. The interactions in the classroom involved mutual roll recognition among the speakers. Therefore, the ST and the UT had a pre-established commitment to guaranteeing that the students would express themselves using "voices" from their communities while taking into consideration other social and cultural references in each interaction in the classroom. That is why the reviews were published with the students' handwriting. The linguistic variation shows two communities of practices in touch.

Our understanding is that the "voices" are constantly changing in each new speaking situation. *Meaning* is produced when two or more voices are in contact with each other, that is, when the voice of the listener responds to the voice of the speaker. The character who speaks involves someone who has a certain perspective or belongs to particular cultural or social groups. An utterance (spoken or written) is always expressed from one point of view (one voice). Understanding the utterances of the students involved a process where the utterances were sought and found with each other. VOLOCHINOV (1992) gave this process the name "addressivity", that is, the process that marks the attitude of the one who listens in relation to the subject who speaks.

The concept of voice was also a methodological tool. Listening to the voices of the students was considered a condition of the process for teaching literary texts. The interaction between the voices of the UP academic knowledge, of the ST as well as of the students, facilitated the questioning behind the authoritarian argument regarding the imposition of white literature.

Gradually, and in interactions not always characterized by consensus, we noted how they are able to speak in their own words, to express and challenge themselves in fields of knowledge and power. Using this perspective, *voice is the space for the production of meaning*. It takes places when students realize the difference between their voices and the voice of the *others*, present in the literary text, producing awareness about their own identities.

The applied research project *From Reader to Reader e Leitor* was developed in the following phases: 1. The teacher presented the collection of books to the students. Every seven days, she spread out various books on a table in the library so that the students could choose from them. 2. After reading the books, the students wrote reviews following guidelines provided by the teacher about layout and content in the writing process: summarizing the plot without telling the end of the story; raising curiosity about the book: insights, interesting data about African and Afro-Brazilian culture. 3. After reviewing the texts, the reviews were posted on a mural in the school facilities to motivate students from other classes to read the books from *Kit-Afro*. Other activities created over the course of the year were shared in the school's communal spaces: drawings, masks, poems and crafts. On average, each student wrote eight reviews per year, with class sizes of 25 to 30 students. The final project for each class also included an afro hairstyling workshop, capoeira presentation and discussions about project evaluation. 4. Recording and availability of the oral recounts of the books made by the students on the following YouTube channel:



Image 1. Students oral review

[https://www.youtube.com/channel/UC3DJ7UdGuq5SJd\\_Cui0r7AA](https://www.youtube.com/channel/UC3DJ7UdGuq5SJd_Cui0r7AA)

5. Publishing of a Catalogue of African and Afro-Brazilian Literature, produced by the ST and UT. Available on: <http://www.fae.ufmg.br/acoesafirmativas/>



Image 2. Catalogue Reader to Reader

Some results were identified using the students' written evaluations of the Reader to Reader Project, or just *Project* as students used to say:

- Awareness of racism  
*"I think it was very good. I have already suffered racism but I didn't know it. I learned about it taking part of the project."*  
*"I like the project because it teaches that one cannot have prejudice. It has awakened me to these things that we can not do with others. The book I read and drew my attention was 'In between without frill'. It teaches respect for old people."*
- Identification with the literary text and the wish to share meanings  
*"I wish all my colleagues could read this book just to compare if it will be important for them as it was for me."*
- Awareness of the importance of studying African and Afro-Brazilian Culture and literature  
*"I think the project is really cool because it brought another way to see African people history. The book I liked most was "Rap Rua" because it changed the way I see homeless on streets."*  
*"The Project was great. It gave me good vibrations and energy on [studying] Portuguese."*
- Awareness of gender diversity  
*"The project is good because it has aroused my curiosity and helped me in reading classes. The book that most marked me was "Minisaia, baton e Futebol", about the girls who play football, because it taught me that we can not have prejudice with girls being soccer players. They are very good."*

Students' comments about the applied research *From Reader to Reader* shows awareness of discrimination, prejudice, racism and diversity, as well as the idea of literary reading as a habit, an opportunity to learning to use the library and sharing meanings.

Synopses writing involved cognitive aspects of reading/writing abilities as summarizing and analysing, critical reflection based on textual arguments, identification of oral and written genres, the use of different textual aids and text organization (cohesion and coherence) and formal and informal language.

The oral recounts on YouTube.com, the use of internet to make research on the literary books were important motivational strategies.

#### 4. Conclusion

Affirmative Educational Policies in teaching of children's and young literature in Brazil is important to unveil structural racism in institutions and in literature texts. The lack of disciplines of African and Afro-Brazilian History and Literature in the curricula of universities that educate teachers supports the abstract view of the student that teacher education courses tend to transmit to future teachers, since you don't discuss true socio-economic circumstances they face. Break from the assumption that our society is homogeneous.

Today in Brazil, we see a fight between refusing to discuss racism and the prominence of the black movement, which gradually motivates students, civil society and universities to debate and demystify History. Despite a long journey ahead, building a pedagogy of decolonization and producing literature are

allowing for the construction of other valuable discussions and other critical paradigms that are already part of ethnic and racial education in Brazil.

The results obtained in the applied research *From Reader to Reader* show how identity recognition by students in a country whose population is comprised of 54% blacks and pardos is important for encouraging the development of the habit of literary reading. Achieving education for ethnic and race relations involves what Paulo Freire (1997) described as one of the necessary insights for the practice of critical education: the need to critique existing culture as a basic assumption in order to establish a new culture. In this way, there is a set of representations in the social imagination that are markedly Eurocentric and that should be critiqued to create new knowledge bases and to be included in a society that is characterized by ethnic and racial diversity.

Policies for the education of readers committed to fighting racism, such as those implemented by RME-BH through the distribution of the *Afro literature Kit* is a model to be followed. Also, the mediation of the teacher has a central role in literature teaching classes. Our applied research was possible because, besides being very creative, the ST share the same views about racism in Brazil and was open to our suggestion. She brought her voice in crucial moments of the everyday class activities, on the production of the videos, (re)writing the reviews, negotiating extra time and looking for spaces at school, organizing the catalogue. The partnership between ST and UP should be a condition for teacher education notice researches.

The structural racism that shapes Brazilian institutions can be unveiled and re-signified. The law, in addition to its effectiveness, opens windows for effective South / South dialogues, that is, dialogues established in horizontal relations, from the point of view of Southern Epistemologies in which we can all learn with the South, and not only with the countries of the North.

For certain, the education and appreciation of elementary school teachers and fair income distribution in our country, among other strategies, cannot be forgotten. However, with respect to language studies, our contribution to Brazilian Literature Teaching should be committed to demystifying the myth of Brazilian racial democracy on literary books publishing and literature teaching, as well as on Basic Schools Curricula.

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