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Education for ethnic-racial relations in Brazilian physical education: reflections on schooling and silencing

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ABSTRACT

This study's objective is to present some reflections on Education for Ethnic-Racial Relations (ERER, acronym in Portuguese) and its link with Physical Education in Brazil, considering that Brazilian Physical Education has been greatly influenced by curriculum from both Europe and the United States during most of the twentieth century. To this end, we have used bibliographic research as a tool. Physical Education, as a curricular component of Brazilian basic education, was linked to the interests of medical and military institutions that defined its space and area of knowledge for a prolonged period. In this context, its actions envisioned forming and maintaining disciplined, strong and healthy bodies, created on precepts like, for example, eugenics. In this type of intervention, Afro-Brazilian and Indigenous manifestations became invisible and were marginalized and oppressed in favor of reproducing Eurocentric models of corporal expression. In light of this, we argue in support of a Physical Education curriculum based on knowledge originating in the different cultural matrixes of the peoples making up Brazil's populace, above all those who historically have been silenced and who have played a role in shaping our identity.

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1. Introduction

For a long time, the history of Black experiences has been unified on the basis of racism, even with the opposition and diverse ways of facing enslavement and fighting back, such as the quilombos, as 'places of resistance' with 'the Black peoples' experience of living freely' (according to Pereira & Venâncio, 2021, p. 720) and different experiences of being Black that existed. Such experiences differ from a single narrative of marginalization, told based on the experience of failure. Policy after the proclamation of the republic brings these experiences together. The author points out that we should not relegate the existence of enslavement, marginalization and discrimination as a single reality as this was not the only history of Black men and women in Brazil.

Equally, Pinto (2020) argues that to conduct antiracist education and a critical study regarding these histories of Black men and women, we must start with the experiences of the free groups that narrate their experiences, even though enslaved people existed in that society. We must emphasize that the 'State freedom' offered to Blacks in Brazil was not accompanied by the fundamental rights of a citizen; this fact placed them as individuals outside the margins of society. The quilombos' struggle sought not only to end slavery, but social integration of Blacks both in fact and under the law. We must then study Black freedom in order to write a consistent history of racism as something structural in Brazil linked to culture, with the racialized and hierarchized ways this country

established to interact with its inhabitants. For Albuquerque (2020), the silencing of Black experiences involves further questions. The author recognizes that, on the State's part, the Black population was never ignored; the construction of a racialized society was a political project. In other words, the Republican State was created to reaffirm racial inequality, thus establishing a plan, rather than an omission.

Albuquerque (2020) further illustrates some connections from the past with the present, such as the precariousness of Black freedom. Going back to the time of enslavement – when Black individuals could be 'confused' with and taken as enslaved subjects if they could not prove their free status, it is related to situations of day-to-day violence involving Black men and women in the current Brazilian public security system.

In consonance with these authors and with the purpose of not reducing the Black population's existence to the history of enslavement, and that of the Indigenous to the period of 'colonization', we see the need for dialogue about the (re)construction and maintenance of their cultural expressions. This is especially true in what is referred to as corporal manifestations that have been passed over and even prohibited in the different social spaces. Supported in this context and by reviewing the bibliography, we developed this article in order to underline, with some reflection, how – based on eugenic and hygienic precepts – Physical Education has been constituted as a disciplinary and hierarchizing instrument for bodies. We also look at what its role is in the process of redressing the inequalities it has produced.

2. Education for ethnic-racial relations (ERER¹)

Broadening dialogue about education for ethnic-racial relations² becomes necessary when we long for a society and education that are meant to be democratic, based on the principle of equality. This is especially true when dealing with a country marked by a population resulting from different ethnic origins whose relations have been unequal throughout our history, as is the case in Brazil; we are dealing with an extensive discussion involving different points that demand effort. Among these points, we find the establishment of those different groups' identities; the research and systemization of knowledge and cultures that have been historically constructed and reconstructed by peoples who were oppressed and silenced over extended periods of time; the space occupied by these groups in different spheres of society, especially in educational institutions; their principal struggles and conquests in terms of public policies; and the possibilities of intervention in the scope of redress. We consider all these questions as valuable and absolutely necessary for debates in the field of Education in general and, specifically in the case of this article, Physical Education. Nevertheless, in virtue of the objective conditions imposed on the type of research presented here, we have made arguments that address the link constructed between Afro-Brazilian and Indigenous cultures and history and Physical Education Teacher Education (PETE).

In historiographic descriptions of the nineteenth century, we have previously identified the control, silencing and erasing of the original Indigenous people's experiences and those of enslaved Africans and their descendants. The former group is usually portrayed in the context of our country's 'colonization' and the latter as being subjected to enslavement. According to Mattos (2020), that silencing has been established in various instances, such as, for example, constitutional silencing, by the silencing of African and Afro-descendant political actors in their different forms of resistance, by silencing those who have been trafficked, among others.

Fomenting this dialogue, Abreu (2020) states that Brazilian history written by white hands overlooks key facts and deforms much of Black history. It basically deals with the insertion of enslaved Black people as the only narrative related to these peoples, concealing other ways Blacks have lived in Brazil. Examples of this would be the process of manumission, which existed throughout what we call the period of enslavement; the creation of quilombos; and cultural productions, among others. Reporting to the king of Portugal in 1740, the Overseas Council (*Conselho Ultramarino* in Portuguese) offered the following definition of quilombo: *any dwelling place of fugitive Negroes, in*

unpopulated areas, even if they have constructed no shelters and no large mortars with pestles can be found within them. This descriptive characterization was retained as the classic definition of the concept in question and influenced a generation of scholars studying quilombos until the mid-1970s, such as Ramos (1952) and Carneiro (1947; 1950). A markedly common trait these authors share was attributing quilombos to a historic past, crystalizing their existence in the period during which slavery existed in Brazil. They further characterize them as an expression negating the system of slavery, in which they appear as spaces of resistance and isolation of the Black population. Even though these authors' work is historically important, they do not, however, cover the diversity of relationships between enslaved people and the slave-holding society nor the diverse ways in which Black groups appropriated land. Gomes (1996) makes that diversity explicit upon constructing the concept of the 'Black space': a complex social network permeated by multifaceted aspects involving innumerable social movements and economic practices with diverse interests in determined regions of Brazil.

3. ERER in Brazilian physical education research

Seeking to deepen and expand this research – that involves understanding the space filled by Education for Ethnic-Racial Relations in the context of Physical Education teaching in Brazil; we have defined that it would be important to conduct a review through searches to find productions about ethnic-racial relations and their relationship with PETE. To that end, we turned to the following research tools: the Journal Portal of the Coordination for Higher Education Personnel Improvement (CAPES – acronym in Portuguese); and the CAPES' Thesis and Dissertation Catalog. Search, survey and analyzes were conducted between January and April 2021.

The Journal Portal offers an 'advanced search' tool, making it possible to search based on a combination of two descriptors. We stress here that our research in the Portal was done using a login in the Federated Academic Community (CAFe, acronym in Portuguese) that gave us access to all works available on the platform free of charge. In that Portal, we used the following combination of descriptors: 'Education for Ethnic-Racial Relations AND Physical Education', 'Education for Ethnic-Racial Relations AND Teacher education', 'Education for Ethnic-Racial Relations AND Initial Teacher Education' and 'Law 10.639 AND Teacher Education'. We limited our search to research published in the past twenty years.

In the Thesis and Dissertation Catalog we used the following descriptors: 'Education for Ethnic-Racial Relations', 'Initial Education in Physical Education' and 'Law 10.639'. All searches were done within the field of knowledge 'Education'. In this portal, there is no option for advanced search which made it impossible to combine descriptors. We limited ourselves to theses and dissertations published since 2002.

Initially, a total of two hundred ninety studies were identified using the descriptors in the Journal Portal, and four hundred eighty-six in the Thesis and Dissertation Catalog. In our first finding, many studies were connected with the descriptors but diverged widely from our research. Some were immediately discarded by analyzing the title. After our first assessment, we chose twenty-nine studies from the Journal Portal and twenty-six from the Thesis and Dissertation Catalog for study.

From there, we began the process of analyzing the abstracts, making a new selection, and defining those that effectively spoke to our research. At that point, we selected two publications from the Journal Portal and six from the Thesis and Dissertation Catalog for full reading.

From the selection of the eight publications, we identified that all were produced more than one decade after enactment of Law 1-639/03. The oldest study was dated 2014, exactly ten years after the release of the National Curriculum Guidelines (DCN, acronym in Portuguese for Race Relations and for the Teaching of Afro-Brazilian History and Culture – the DCN's ERER.

We further observed that, among the studies selected, two were developed in Santa Catarina, in the country's South; two in Mato Grosso do Sul, in the Mid-West; two in the state of São Paulo,

and two in Minas Gerais, in the Southeast. We take note that 50% of the studies are found in the Southeast, 25% in the South and 25% in the Mid-West. In spite of being a small sample, this data reflects the information published in CAPES' Sucupira platform, which presents the Southeast as a region with the highest number of graduate-level programs and courses, followed by the South (CAPES).

In order to facilitate the production and understanding of the analyzes, we chose to separate the research by sections. The first section deals with works that make a direct reference to Education for Ethnic-Racial Relations and to Physical Education, totaling five works, with two of them being found in the Journal Portal, two theses and a dissertation in the Thesis and Dissertation Catalog. In the second section, we present the productions that, even though not specific to the area of Physical Education, bring to light relevant questions about the initial education of teachers and ERER and thus, in this way, speak deeply to our research.

4. Publications about ERER

In [Figure 1](#), we present the title of the study and its author(s) as well as other information about the studies, such as year of publication, type of research; methodological characteristics; and the location where the work was conducted/published.

Even though the studies in this section contain a similar research objective, we take note that they are distinct in terms of their methodological orientations, varying in the type of research, their approaches, the instruments, the samples and the definition of the subject.

We will begin our analysis following the chronological order of the publication of these works. In this way, we will occupy ourselves primarily with Crocetta's research ([Table 1](#) and [Table 2](#)).

Titled, 'Ethnic-Racial Relations in Undergraduate Physical Education Courses in Higher Education in the Santa Catarina Association of Educational Foundations System (ACAFE, acronym in Portuguese)', Crocetta's thesis (2014) analyzed the way contents related to the ethnic-racial debate are presented in the syllabi of the undergraduate course curriculum of the Institutions of Higher Learning (IHLs) in the ACAFE system. We recognized perceived that the objective of her research is extremely similar to what we have proposed in this study.

Authors	Title	Year	Type	Methodological Aspects	Region
Renata Righetto Jung Crocetta	As relações étnico-raciais nos currículos dos cursos de licenciatura em Educação Física das instituições de ensino superior do sistema ACAFE (Ethnic-Racial Relations in Undergraduate Physical Education Courses in Higher Education in the Santa Catarina Association of Educational Foundations [ACAFE] System)	2014	Thesis	Qualitative Approach Documentary Method Information Collection	Tubarão, SC
Leandro de Souza Silva; Eugênia Portela de Siqueira Marques	A formação do professor de Educação Física da UFGD e o conhecimento sobre a história e cultura africana e afro-brasileira (The Education of Physical Education Teachers at the Grande Dourados Federal University and Knowledge of African and Afro-Brazilian History and Culture)	2016	Article	Bibliographical Review	Dourados, MS
Eduardo Vinicius Mota e Silva	Ensino da história e cultura afro-brasileira por meio do Atletismo: contribuições de um curso de extensão a distância para professores de Educação Física (The Teaching of Afro-Brazilian History and Culture by Way of Athleticism: Contributions of a Distance Learning Extension Course for Physical	2016	Dissertation	Qualitative Approach Bibliographical Review Field Research	Rio Claro, SP

Figure 1. Autor(s); title; year of publication; type of research; methodological aspects; and location of studies selected in the first section.

Table 1. Title and Author(s) of the studies selected in the first section.

Title	Author(s)
As relações étnico-raciais nos currículos dos cursos de licenciatura em Educação Física das instituições de ensino superior do sistema ACAFE (Ethnic-Racial Relations in Undergraduate Physical Education Courses in Higher Education in the Santa Catarina Association of Educational Foundations [ACAFE] System)	Renata Righetto Jung Crocetta
A formação do professor de Educação Física da UFGD e o conhecimento sobre a história e cultura africana e afro-brasileira (The Education of Physical Education Teachers at the Grande Dourados Federal University and Knowledge of African and Afro-Brazilian History and Culture)	Leandro de Souza Silva; Eugênia Portela de Siqueira Marques
Ensino da história e cultura afro-brasileira por meio do Atletismo: contribuições de um curso de extensão a distância para professores de Educação Física (The Teaching of Afro-Brazilian History and Culture in the Midst of Athletics: Contributions of a Distance Learning Extension Course for Physical Education Teachers)	Eduardo Vinicius Mota e Silva
Educação das Relações Étnico-Raciais nos cursos de licenciatura em Educação Física no Mato Grosso do Sul (Education for Ethnic-Racial Relations in Undergraduate Physical Education Courses in Mato Grosso do Sul)	Leandro de Souza Silva
Relações étnico-raciais e Educação Física escolar: uma revisão integrativa de teses e dissertações (Ethnic-Racial Relations and School-Based Physical Education: An Integrative Review of Theses and Dissertations)	Giuliano Pablo Almeida Mendonça; Elisabete dos Santos Freire; Maria Luiza de Jesus Miranda

For this researcher, teachers' initial education is primordial in constructing conceptions and visions of the world about education, and, for this reason, it is fundamental that issues related to diverse cultural knowledge be approached and deepened in this phase.

Crocetta (2014) conducted a bibliographical review in order to find the theme in academic discussions. To this end, she conducted a survey of publications from 2003 in the CAPES's Thesis and Dissertation Catalog; in the annals of the National Association of Graduate Studies and Research in Education (ANPED, acronym in Portuguese); and in the annals of the Brazilian Congress of Sports Science (CONBRACE, acronym in Portuguese). In spite of finding a wide range of content, none of the studies were related to the education of teachers in Physical Education and ethnic-racial relations or to Law 10.639/03. Therefore, the researcher turned to other authors to construct her theoretical referential.

Just as Crocetta, we also did not find research on that theme until 2014, year in which the researcher published her thesis.

In her theoretical reference, the author presented and discussed some basic elements of a study dealing with PE and ERER, such as concepts of race and racism, bringing definitions and reflections

Table 2. Autor(s); year of publication; type of research; methodological aspects; and location of research in the first section.

Author(s)	Year	Type	Methodological aspects	Region
Renata Righetto Jung Crocetta	2014	Thesis	Qualitative Approach Documentary Method Information Collection	Tubarão, SC
Leandro de Souza Silva; Eugênia Portela de Siqueira Marques	2016	Article	Bibliographical Review	Dourados, MS
Eduardo Vinicius Mota e Silva	2016	Dissertation	Qualitative Approach Bibliographical Review Field Research	Rio Claro, SP
Leandro de Souza Silva	2019	Thesis	Quanti-qualitative Approach Bibliographical Review Survey of Official Documents	Dourados, MS
Giuliano Pablo Almeida Mendonça; Elisabete dos Santos Freire; Maria Luiza de Jesus Miranda	2020	Article	Bibliographical Review	Florianópolis, SC

by Kabengele Munanga; Brazilian education and the ethnic-racial question, Black social movement and public education policies; the history of curricular organization in PE and ethnic-racial questions, being definitions of curricula; undergraduate curriculum in PE, presenting its transitions; and the eugenics present in the hygienist and militarist conception of PE curriculum; among others.

Based on a qualitative approach, and on the methodological instrument of documentary analysis and collection of information – through interviews with course coordinators – Crocetta analyzed undergraduate PE courses' curricular matrices and syllabi. Among the twelve courses analyzed, the researcher confirmed the presence of the ethnic-racial debate in four curricular matrices analyzed, with six disciplines that, directly or indirectly, contained something related to the theme in their syllabi. In the disciplines, none had the ethnic-racial theme in its name. It appeared only in their syllabi. The researcher considered this an extremely low number, since the matrices were reformulated after Law 10.639/03, countering her expectation of finding the theme being approached in all IHLs. From

Based on the emphasis made by the coordinators in interviews, Crocetta identified the importance of Black professionals' presence in creation of the syllabi and curricular matrix. Coordinators in the IHLs in which these matrices were found, emphasized protagonism by Black professors in the mobilization to define the syllabi.

This researcher concluded that, although she had encountered six disciplines with the theme of ERER in their syllabi, these were still presented superficially, as they were disconnected from the real function of this theme, being present only to fulfill the legal function of attending to the Institutional Political Project.

Crocetta also observes a certain objection from the coordinators as they demonstrated little interest in increasing that debate within the curriculum. According to the researcher, the lack of knowledge and/or the theme's lack of importance confirmed in the curriculum, as well as the coordinators' discourse, creates gaps in future teachers' initial education, which, consequently, will be reflected in pedagogical practice.

The second study, is an article by Silva and Marques. It is published in 2016 in volume four of the magazine journal *Horizontes* titled 'A formação do professor de Educação Física da UFGD e o conhecimento sobre a história e cultura africana e afrobrasileira' (*Education of the Physical Education Teacher at UFGD and Knowledge of African and Afro-Brazilian History and Culture*). The authors used bibliographical review and a questionnaire, with the objective of confirming the extent to which students in the Undergraduate Program in PE at the Federal University of Grande Dourados (UFGD, acronym in Portuguese) received training PETE about prejudice, racial discrimination and knowledge of ethnic-racial relations. The questionnaire was applied to two groups: students in the second and eighth semesters of the undergraduate course in PE at UFGD.

Throughout the article, the authors addressed the importance of the Black Movement in favor of equal rights and antiracist and decolonial education; the paths opened by Law 10.639/03 and the possibilities for an intercultural curriculum; also they also present the results from field research.

Based on comparative analyzes, the researchers identified that students enter and leave academic life without acquiring a significant change in their knowledge of the ethnic-racial theme. In order to clarify the reason for such pessimistic results, Silva and Marques (2016) studied the disciplines and their respective syllabi making up the curriculum of UFGD's undergraduate PE course.

From this movement, they found that the course's curriculum was apparently complete, as there are some terms like 'Africa', 'Afro-Brazilian History' and 'ethnic-racial prejudice' present, among others. Nevertheless, within the demands of the course's mandatory disciplines, none of them had a direct relation to contents regarding Education for Ethnic-Racial Relations. Thus, the researchers associated data obtained from the questionnaire with analysis of the syllabi, identifying a close relationship.

Silva and Marques (2016) conclude that, in spite of the Black movement having demanded public policies for racial equality and the insertion of Afro-Brazilian and African history and culture in the curriculum, the initial education of PE teachers at UFGD does not meet the requirements demanded

by the law, demonstrating a troubling reality in relation to those professors. They further note the need for new research using other means and methods to deepen analysis of the relation of ethnic-racial content and its contribution to the academic environment so that the gaps arising from that question can be filled.

The central objective of Silva's dissertation (2016) was titled 'Ensino da história e cultura afro-brasileira por meio do Atletismo: contribuições de um curso de extensão a distância para professores de Educação Física' (The Teaching of Afro-Brazilian History and Culture by Way of Athleticism: Contributions of a Distance Learning Extension Course for Physical Education Teachers). Its central objective was to produce, implement and evaluate the contributions of a distance learning extension course developed on the Moodle Platform to teach Afro-Brazilian History and Culture in Physical Education classes in Basic Education (primary and secondary education) and in the education of Physical Education teachers.

In his literature review, the researcher discusses points of Afro-Brazilian history and culture in the school; legislation about the theme; the Black movement's struggles and conquests; Law 10.639/03 and teacher education, and the relation of PE to Afro-Brazilian culture and history, among others.

The target audience for the course 'Introduction to the Teaching of Afro-Brazilian History in Physical Education Classes: Possibilities of Teaching by Way of Athleticism' was students and graduates in PE. That choice was made as the researcher considers it essential to deal with the racial-ethnic theme from initial education on, in order to make sure future teachers are minimally prepared and motivated to deal with the theme in their pedagogical practices.

The course's objectives were to train PE students and teachers in understanding the foundations and determinations of Laws 10.639/03 and 11.645/08 and include the teaching of Afro-Brazilian History and Culture in PE classes through use of athleticism's historical aspects. Further, the course was based on the principle of collaborative learning, on the ideas of critical multiculturalism and on the proposal to use the media for dealing with cross-cutting themes. It was offered in the university extension mode by São Paulo State University (UNESP, acronym in Portuguese), in Rio Claro, SP, and was given in the year 2015. Twenty spots were made available in the course but only eighteen were filled, eight by undergraduate students and ten by graduates. None of the students finished the course.

In its development, the course offered the following topics: 'Knowledge about Africa, Athleticism, and Afro-Brazilian Athletes', 'Why Teach Afro-Brazilian History and Culture by Way of Athleticism?', 'Why Teach Afro-Brazilian History and Culture', 'Afro-Brazilian History and Culture in Physical Education Classes', 'Afro-Brazilian History and Culture by Way of Athleticism in Physical Education Classes', 'Learning about Africa' and 'Course Evaluation'.

To evaluate the course, a questionnaire was made available in which participants spoke to five different themes directly related to the research's objectives: 'Distance Learning', 'Moodle Platform', 'Athleticism as a Tool for Teaching Afro-Brazilian Culture and History', 'Contributions to Training PETE' and 'Other Considerations'.

Those taking the course gave positive evaluations for the course's contributions, both for the teaching of Afro-Brazilian history and culture in PE classes in Basic Education – principally for presenting an innovative possibility by associating Athleticism and presenting concrete possibilities of intervention, and for continued training of Physical Education teachers PETE – not only in technical aspects but also in relation to personal and civic education. Furthermore, they considered that offering extension courses like the one developed shows great potential for inclusion of dealing with ethnic-racial relations and Afro-Brazilian history and culture in PE classes in Basic Education.

Silva concluded that the experience of the course was covered in success highly successful, as it demonstrated that the theme is important, necessary and viable. It also reflected on the opportunity produced by law 10.639/03 which fomented the creation of that course and other initiatives.

We highlight this at work here as, in accordance with Resolution CNE/CP 01/2004, that instituted the DCN's ERER, inclusion of the theme of ethnic-racial relations by IHLs in teacher education can be realized by way of contents inserted in disciplines and curricular activities, without mentioning the

requirement of being in the form of a specific discipline for the theme. Thus, we understand that the initiative of courses, like that developed by Silva (2016), is an efficient alternative for introducing the theme in courses.

The next thesis is that of the researcher Silva (2019), already mentioned for his work with Marques, ws. hich he Titled 'Educação das Relações Étnico-Raciais nos cursos de licenciatura em Educação Física no Mato Grosso do Sul' (Education for Ethnic-Racial Relations in Undergraduate Courses in Physical Education in Mato Grosso do Sul), his research was defended in 2019 at UFGD. Its objective was to analyze, and had the objective of analyzing the ERER's importance in initial teacher education in PE undergraduate courses in three of Mato Grosso do Sul's IHLs. To this end, Silva applied a questionnaire and analyzed answers from students in those selected IHLs. He also analyzed the syllabi of the disciplines that make up those courses.

Initially, for his research's theoretical foundation, Silva conducted a bibliographical survey. In that phase, the researcher dealt with themes like the Black movement's history of resistance and struggle and its reflexes in Brazilian education; the local history of the Black movement in South Mato Grosso, its trajectory and tensions; Black identity and challenges in the face of coloniality; Physical Education in Brazil and ethnic-racial relations, bringing to light the ideology of whitening present in that academic discipline PETE by the hygienist and sanitarian movement; the creation of and repercussion of Law 10.639/03; the creation of Special Secretariat for Policies to Promote Racial Equality (SEPPIR, acronym in Portuguese) and of the DCN's ERER; enactment of the 'quota law' in 2012; and establishment of the National Education Plan 2014–2024, among others.

Silva also conducted a survey of official documents and analyzed the Pedagogical Projects (PP) of the courses of the fourteen IHLs participating in the research with the objective of confirming if these documents contained disciplines, syllabi, or curricular actions that contributed to the ERER and the treatment given to initial education in the DCNs of the undergraduate programs and the DCNs of PE.

Finally, for data collection, he applied an online questionnaire with fifteen questions for students in the eighth semester course, considering that they would be in the course's concluding phase and the majority would have already taken the disciplines that make education for the ERER possible. Among the thirty-four students, eighteen self-declared black or brown, which was a positive factor demonstrating that affirmative action policies for the access of Blacks have demonstrated themselves effective in these institutions.

As a result, Silva (2019) found the presence of specific disciplines with themes about Afro-Brazilian and African history and culture in the PP, which demonstrates that the IHLs attempt to meet legal standards, in the perspective of breaking with Eurocentric and monocultural curriculum. In the DCNs specific to the Physical Education course, the researcher perceived the theme's absence in the ERER. In relation to analysis of the questions, the academic demonstrates that a large part of those who concluded the course possess the view that, beyond the biological body, PE should consider the social body, based on a perspective that contributes with human education respecting diversity, different bodies and their cultural manifestations.

Silva (2019) concluded that the courses have advanced in contributions to teachers' initial education in the environment of ERER. However, in some cases, these advances are timid, like, for example, in several institutions in which there was simple inclusion of disciplines for ERER, disconnected from their syllabi and bibliographies, as a way to merely fulfill legal formalities. He points out that, even for formal compliance, the presence of disciplines, syllabi and bibliographies about the theme of ethnic-racial relations can open possibilities for studies about the matter, as the absence of them in the PP of the IHLs researched would present a much worse scenario.

We point out the fact that in that his study Silva (2019) vehemently defends curricular decolonization, identifying that teaching Afro-Brazilian and African history and culture will make possible the empowerment of Black children's identity possible, in the perspective of an intercultural and antiracist education. Furthermore, he emphasized that the body is the highest mark of the racist stereotype; from there, we see the importance of educating PE teachers in an antiracist perspective to work with that biological body that, beyond being biological, is social and cultural. Even though

the studies in that section contain a similar research object, we note that they are distinct in their methodological orientation, varying in the type of research; the approaches; and in the instruments, samples and definition of the subjects.

Finalizing the first section, we present Mendonça, Freire and Miranda's work. It is an article titled 'Relações étnico-raciais e Educação Física escolar: uma revisão integrativa de teses e dissertações' (Ethnic-Racial Relations and Physical Education in School: an Integrative Review of Theses and Dissertations), published in 2020 in volume 32 of the magazine journal *Motrivivência*. This study's objective was to understand how the theme of ethnic-racial relations studies in school-based PE has been examined by analyzing the dissertations and theses published in national databases.

For their search, the researchers used CAPES' Thesis and Dissertation Catalog and the Brazilian Digital Library of Theses and Dissertations (BDTD, acronym in Portuguese). The searches were carried out between November 2019 and May 2020, with the following descriptors: 'Black culture', 'Afro-Brazilian culture', 'racism', 'racial discrimination', 'racial prejudice', 'ethnic prejudice', 'ethnicity', 'ethnic-racial relations', 'law 10.639/03' and 'law10.639/03' with the operator 'AND' in the term 'Physical Education'.

They initially identified two hundred fourteen studies and, after analysis of the titles and abstracts, selected twenty-five of them. Twenty were academic master's theses, four were professional master's theses, and one was a doctoral dissertation. Among them, there were twenty-two productions of a qualitative nature and three of a qualitative/quantitative nature, with different instruments for data collection. Questionnaires and interviews were the most frequent, appearing in twenty-four of the studies. In relation to the sample, twenty studies included teachers from the population to be studied, eight included students and five in which there were other actors directly involved in the school context, like principals, pedagogical coordinators and technicians, among others.

Furthermore, the researchers separated the publications into three categories: *education* – selecting here studies that deal with the initial or continued education of PE teachers, *identification/investigation* – studies that sought to identify how insertion of the theme of ethnic-racial relations in PE came about and *intervention/proposition* – studies that sought to intervene/propose ways of materializing the ethnic-racial relation theme in classes. Three studies were identified in the education category, fifteen in identification/investigation and seven in intervention/proposition.

Based on their analysis, Mendonça et al. (2020) identified that, even after more than fifteen years since enactment of Law 10.639/03, teachers still have a certain lack of knowledge about this instrument device. With that thus, the researchers understand that, for there to be a change to consolidate discussions regarding the emerging questions about ethnic-racial relations, the need for more investments, as well as an insistence on specific education, must be understood.

In relation to the studies about initial and continued education, the researcher confirmed that this approach is still in short supply; better directing is necessary for this theme to be handled managed in a more day-to-day way in PE. They also highlight the need for growth of studies so that PE teachers can insert knowledge arising from Afro-Brazilian and African cultures, broadening the knowledge beyond those that are Eurocentric and North American, already so manifest in that school discipline.

We understand that, based on their research, Mendonça et al. (2020) signal how exiguous meager studies about teacher education and its relationship with the ERER are, establishing gaps that need to be seen and investigated.

We infer, then, that Physical Education was viewed for many years as an instrument for State intervention, above all through its authoritarian and repressive interference, which aimed at forming and maintaining disciplined, strong and healthy bodies, fulfilling the interests of each historical period. Thus, race relations were made invisible, marginalized and oppressed in favor of reproduction of Eurocentric models of manifestation of body culture.

We agree with Moreira and Silva (2016) when they state that

The study of ethnic-racial relations in Physical Education should lead to a reflection about the body and power and reveal to what point these relations have influenced the production of racist stereotypes. We also defend

that body, movement, and culture as fields of study in Physical Education are themes which, potentialized in the curriculum and in the political-pedagogical project can collaborate for the recognition of social, cultural, and educational inequalities produced by the phenomenon of racism as well as stanch their current effects. (Moreira & Silva, 2016, p. 54)

Expanding the debate for the possibilities of Physical Education's work – underpinned by the theme of race relations – it is fundamental to underscore how legitimate they are and how much they have been recognized by legal measures derived in the area of education. In light of this, we consider it absolutely necessary in this passage to present how much the struggles of Black and Indigenous populations are (and have been) associated with the legal conquest of many rights.

Oliveira (2019) tells us that the organizations of the Black movement as we know it today have not always been configured in this manner. They are, thus, different associations which have existed since the eighteenth century and have altered their objectives and characteristics along the way. Some of those organizations were precursors when it comes to educational and cultural rights, such as the Frente Negra Brasileira – FNB (Black Brazilian Front). Created in 1931, it is considered the first racial movement after the abolition of slavery to truly make demands. Another significant organization is Teatro Experimental do Negro – TEN (Experimental Black Theater). Founded in 1944 by Abdias do Nascimento, it had projects that moved through the political and educational sphere, with the objective of redeeming Black-African culture's values, proposing to combat racism using the arts and education (Oliveira, 2009). For Lima (2020), a fundamental conquest in the construction of spaces for redress also mobilized by the actions of the Black movements was given by the insertion of specific guidelines in the 1988 Constitution, such as, for example, recognizing culture as a right, racism as a crime for which bail is not given and that is never expunged from the record, and the rights of land recognized as quilombos.

Conceiving school as a space that reproduces diverse social problems – among which are inequality, racism and different types of discrimination – we consider it fundamental to highlight the action of Black Brazilian political-social movements directed at the educational sphere.

5. The principal educational conquests achieved by Brazilian social movements

The presence of the Black population in schools reveals that those institutions were, in fact, among the tools mobilized for affirmation in the social space, given that education is one of the principal instruments in the process of forming any society.

In the context of the mechanisms for deculturation of the Afro-Brazilian population and its academic curriculums – mechanisms that boost negating, concealing and devaluing Afro-Brazilian identity, history and culture – Black organizations principally positioned, and still position, their struggle to guarantee public educational policies. They intercede not only for the right to access education, knowledge and public schools, but also for their permanence and the quality of that knowledge, demanding the insertion of their histories and culture in scholastic dialogs. We understand that the finality of that confrontation does not refer to changes in the ethnocentric focus of the knowledge – categorically Eurocentric and US-centric for Afro-Brazilians – but, rather, to a broadening of the products for school curriculums, aiming at dealing with the many differences, such as cultural, racial, social and economic.

In Oliveira (2019) we observed the relevance of the III World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in 2001 in Durban, South Africa for discussions related to Black populations' educational demands here in Brazil. In this juncture, the country accepted some commitments for redress, such as the implementation of affirmative action policies, like, for example, student quotas for universities and employment quotas in sectors of public administration benefitting Blacks, the Indigenous, and other minorities; the condemnation of enslavement as a crime against humanity; the condemnation of racism as a crime inscribed in the law, among others. Meira (2018, p. 46) states that the Conference in Durban '[...] definitively opened the

doors for recognition of urgent demands in favor of Blacks in Brazil, among which are an education that truly represents the reality of the Black population’.

Situated in this scenario, favorable to the institution of educational policies, Law no. 10.639 was promulgated in the year 2003, altering Law no. 9.394/96 for the Guidelines and Bases for Brazilian national education³, making the inclusion of ‘Afro-Brazilian History and Culture’ in the Education System’s official curriculum mandatory (Brasil, 2003). It is considered one of the most relevant measures to establish antiracist education on the way to humanitarian reparation for Brazil’s Black populace. This boosted the theme to a new threshold in the context of Brazilian education. We emphasize here the broad influence of the Black population’s political-social movements for the creation of that law, since those organizations have pointed out the importance of the presence of their knowledge and cultures in the schools for many decades.

In order to support the consolidation of Law 10.639/03, in 2004 the National Curriculum Guidelines for Race Relations and for the Teaching of Afro-Brazilian History and Culture – DCN’s ERER – were created based on the Findings of the Nacional Education Council CNE/CP 03/2004. These guidelines establish orientations, definitions and principles for the education for race relations.

Another advance was given by the creation of Law no. 11.645 in 2008. This also altered Law no, 9.394/96 of Guidelines and Bases for National Education, including in the Education System’s official curriculum making the theme ‘Afro-Brazilian and Indigenous History and Culture’ mandatory (Brasil, 2008).

6. Brief considerations

We accept and defend that, beyond access, permanence and subsidies for academic success, appreciation of Black and Indigenous populations’ historic-cultural heritage should be guaranteed. We agree with what Munanga (2015) says when he points out that, for racism to end, the way out is not found in eradicating race and the processes of constructing racial identity. It, rather, is sustained by an education and socialization capable of pointing toward egalitarian coexistence of differences and diversity; or as Evans and Davis state as they, who say call for refocusing and expanding research *so that equal regard is paid to the political economy of education including ‘relations between’ PE and the new forms of governance and school organization now featuring in countries across the globe.* (2014).

Corroborating that perspective, with, however, a distinct reference, Bracht et al. (2015) insert the historic understanding of Physical Education in Zygmund Bauman’s analyzes, as the following quote shows.

This ‘project of order’ was also present in physical education. The culture of school physical education – specifically, the knowledge, actions, values and behaviors that shape the senses and meanings tied to bodily practices that were schematized and built through this social and school practice – was (from the beginning to the mid-twentieth century) strongly influenced by the ethic of work as one of the structures and supports of the so-called solid modernity (Bauman, 2001). The social practice of physical education was a credit to its time, exalting and taking ownership over the ideas of physical strength being allied with the power of the will, of the ascetic life supporting the ethic of work, of the importance of cleaning and tidying the body and of bodily and behavioral uprightness – in short, principles coherent with the typically modern (solid) ethics and esthetics. The physical education of the population aimed at the formation of healthy, suitable, and physically efficient people who were oriented toward valuing work; in other words, it was a condition for the construction of a nation that also would be strong and be based on growth and development. Therefore, in solid modernity, work was the primary motivation for physical education and the basis for organizing such practices. Physical education is also important for labor

because it supports the physical aptitude necessary for worker productivity and enhanced efficiency. (Bracht et al., 2015, p. 05)

Arguing particularly about Physical Education – academic discipline that interceded over a very long time for the hegemonic interests of a racist nature – we agree with Pereira and Venâncio (2021), who argue that

it is necessary to decolonize the curriculum, emphasizing the ethnic-racial complexity in PETE [Physical Education Teacher Education]. Transform pedagogies and prompt the construction of new paths for social justice practices do require a more culturally diverse physical education curriculum. (Pereira & Venâncio, 2021, p. 730)

We defend the construction of pedagogical practices and curriculum that deal with knowledge based on a decolonial perspective, seeking to give value to knowledge originating from different populations, above all those that represent a significantly large number in our country and an important cultural heritage, that historically have been silenced, and who found themselves in constant (re)construction of their manifestations, which are so expressive in forging our identities.

Notes

1. ERER (Education for Ethnic-Racial Relations, acronym in Portuguese).
2. In Brazil, the term 'ethnic-racial relations' (*relações étnico-raciais* in Portuguese) is commonly used in the area of Social Sciences not only to designate physical traits, but also the cultural and social traits of a population. Thus, ethnic-racial relations are established from the forms of coexistence between groups of the different populations existing in the country. For example, ethnic-racial discrimination is understood as any distinction, exclusion, restriction, or preference based on race, ancestry, color, or national or ethnic origin. Furthermore, it has either the intention or effect of making difficult or impeding recognition and/or exercise of human rights and fundamental freedoms on the basis of equality in the social, political, economic, cultural, or any other area of public life, as specified in law no. 12.288, sustained by Brazil's Federal Constitution. We have thus maintained the expression Ethnic-Racial Relations (ERER) throughout the text, seeing that it is a concept directly related to what this article proposes.
3. The Law of Guidelines and Bases for Brazilian National Education is inserted in Brazil's Constitution. It regulates and guides Education in the country.

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