
Maria Elizabete PEREIRA MOTA
e-mail: elizabete_mota@icloud.com

José Anderson SANTOS CRUZ
e-mail: anderson.cruz@unesp.br

How to reference this article:


Submitted: 25/02/2023
Revisions required: 12/04/2023
Approved: 21/05/2023
Published: 20/06/2023

Editors: Prof. Dr. Margarete May Berkenbrock Rosito
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1 Continuing Education Program in Economics and Business Management (PECEGE) (ESALQ/USP MBAs), Piracicaba – SP – Brazil. Specialization in School Management.
2 Continuing Education Program in Economics and Business Management (PECEGE) (ESALQ/USP MBAs), Piracicaba – SP – Brazil. Associate Professor. PhD in School Education, (FCLAr/Unesp). Deputy and Executive Editor of RIAEE. Editor of the Editora Ibero-Americana de Educação. Editor and Technical Advisory for journals.
ABSTRACT: This research aims to generate a systematic mapping with document analysis of law 10639/2003 (BRASIL, 2003), pointing out which obstacles must be overcome for its implementation. We took as a theoretical and methodological lens the review of articles and theses published in the last four years (2018-2022) to analyze implementation efforts, in addition to books by Brazilian authors for the theoretical composition on racism, African history and a survey of the first decade of this law and the struggle of black social movements to enact it. This work is inserted in the field of Cultural Studies, specifically in the studies of Ethnic-racial Relations and problematizes the didactic books, the lack of continuous formation of teachers, the school curriculum and the current political context, in the context of this failure, trying to point out possible changes that make a difference in implementation, considering education as a way to reduce structural racism.


RESUMO: Esta pesquisa tem como objetivo gerar um mapeamento sistemático com análise documental da lei 10639/2003 (BRASIL, 2003), apontando quais obstáculos deverão ser superados para sua implementação. Tomamos como lentes teóricas e metodológicas a revisão de artigos e teses de conclusão de curso publicados nos últimos quatro anos (2018-2022) para análise dos esforços de implementação, além de livros de autores brasileiros para a composição teórica sobre racismo, história da África e uma pesquisa sobre a primeira década da referida lei e da luta dos movimentos sociais negros para promulgá-la. Este trabalho se insere no campo dos Estudos Culturais, de forma específica nos estudos das Relações Étnico-raciais e problematiza os livros didáticos, a falta de formação continuada de professores, os currículos escolares e o contexto político atual, no âmbito deste insucesso, tentando apontar possíveis mudanças que façam a diferença na implementação, considerando a educação como um caminho para diminuir o racismo estrutural.


RESUMEN: Esta investigación tiene como objetivo generar un mapeo sistemático con análisis documental de la ley 10639/2003 (BRASIL, 2003), señalando qué obstáculos deben superarse para su implementación. Tomamos como lentes teóricos y metodológicos la revisión de artículos y tesis de conclusión de curso publicados en los últimos cuatro años (2018-2022) para el análisis de los esfuerzos de implementación, así como libros de autores brasileños para la composición teórica sobre racismo, historia de África y una investigación sobre la primera década de la ley referida y la lucha de los movimientos sociales negros para promulgarla. Este trabajo se inserta en el campo de los Estudios Culturales, específicamente en los estudios de Relaciones Étnico-Raciales y problematiza los libros de texto, la falta de educación continua de los maestros, los currículos escolares y el contexto político actual, en el ámbito de este fracaso, tratando de señalar posibles cambios que marcan la diferencia en la implementación, considerando la educación como una forma de reducir el racismo estructural.

Introduction

This research intends to raise reflections of the Education Area focusing on issues of equity, anti-racist education, ethnocentrism and racism. The public policies established by Laws 10639/2003 and 11645/2008 (BRAZIL, 2003; 2008) are the basis for discrimination and racism to be overcome in schools. These laws are achievements of black social movements, part of activism against structural racism, and it demonstrates the importance of cultural representation, imagery and discourse in the construction of an egalitarian society.

It is in imperialism and the colonial experience where the characteristics of Eurocentrism and, sequentially, racist relationships in the modern world have developed. Hernandez (2008) points out that 10 to 11 million enslaved captives left the African continent in about four centuries. To justify the Atlantic trade of blacks and slavery, it was necessary to prove that they were "savages and inferior." At this point, it is important to mention the relevance of philosophy and science, that is, of the education of the time. On this, Almeida and Ribeiro (2021) point out that the Enlightenment project of the eighteenth century gave impetus to the construction of knowledge in which man was the focus and with the Enlightenment tools it would be possible to compare and classify human groups, based on physical and cultural characteristics. From this originated pseudoscience with measurement of skulls, physiognomic analyses (such as nose, lips and ears) among other oddities that would determine the degree of "racial purity" achieved by a given race throughout human evolution. To exemplify the philosophical field, Almeida and Ribeiro (2021) cite the philosophers Cornelius de Pauw of the eighteenth century (1739-1799), Hegel (1770-1831) and the scientist Arthur de Gobineau (1816-1882), both of the nineteenth century. Pauw's terms for Native Americans are "unhappy," "degenerate," "irrational animals," and Hegel's terms for Africans are "with no history, bestial, and shrouded in ferocity and superstition," and such terms demonstrate the dehumanization of these individuals in the face of pseudoscience.

The inquiries in the scientific field were also based on biology and physics, where biological and geographical determinisms would be able to explain the differences between the human races, as described by Almeida and Ribeiro (2021).

It becomes important to mention how racism has introduced itself into society through science, as it is through school that it will be effectively fought.

The approach will be deepened in Law 10,639 (BRAZIL, 2003), promulgated in the same year. This Law is a very important milestone of the Black Movement that fought, since much earlier, as Silva (2020) affirms. The struggle for education, coming since the 1930s
intensified and, from 1945 to 1964, pointed out that solutions to combat racism would only come through education, through a social, cultural and racial re-education. From 1978 to 2000 pressure on governments grew, demanding solutions in many meetings, symposia, congresses, protests and marches such as the *Zumbi dos Palmares March against Racism, for Citizenship and Life*, held in Brasilia on November 20, 1995 and the Durban Conference in South Africa in 2001. The first act generated an official document presented to President Fernando Henrique Cardoso that exposed the inequality suffered by the black population and demanded public policies of reparation. The second, in turn, required articulations in several states as preparation for the Conference, generating debates on the inclusion of diversity in education, through Affirmative Action in the case of higher education and the curricular revision of the didactic contents of the school, claiming, then, the aforementioned Law, promulgated two years later in 2003, during the term of President Luiz Inácio Lula da Silva (JODAS; VIEIRA; MEDEIROS, 2016).

It is very relevant to recognize this trajectory of the Black Movement, avoiding the erasures of the black struggle, recognizing that these symbolic and historical erasures are due to a power relationship of white supremacy, because culture is a factor that constitutes identity and this comes from representation. It is the Black Movement that brings the knowledge of its ethnicity to society, which is evident in the CNE/CP Opinion 3/2004 (BRASIL, 2004).

This representativeness hurts the privileges of whiteness, which tends to transform the discriminated group into another human version, which can be controlled, not destroying its culture, but determining its value. With this, black culture does not need to be eliminated, but treated as exotic, integrating it into the system as a commodity (ALMEIDA; RIBEIRO, 2021).

In the studies of the course in School Management, some teachers addressed that traditional Brazilian education has always been based on a white Judeo-Christian matrix. In this way, African as well as indigenous culture were reduced to folklore; Therefore, this is part of the erasure of symbols and references of Afro-Brazilian culture. It is necessary to analyze, through this Systematic Mapping, if this scenario is changing.

In a country with abolition still so recent, being the last country in the world to free the enslaved, it is extremely necessary that whites and blacks adopt anti-racist practices and ethnic-racial education is a fundamental tool in the process. The general objective of this work is, then, to point out how schools and their administrations’ approach the ethnic-racial education provided for by law and the challenges that have prevented its effective implementation, given that society does not reflect advances in the daily lives of Brazilians with regard to inequalities.
and racism. For example, just turn on the television and check the daily news, which will bring the terrors suffered by this portion of the population that, ironically is the majority in Brazil, but called "minority".

Materials and Methods

In this context of debates and re-elaboration of pedagogical and political proposals, a vast academic publication based on Law 10639/03 (BRASIL, 2003) stands out. Therefore, in the first stage, a systematic mapping of articles and theses of conclusion of course published in the last four years (2018-2022) was carried out. While the systematic review should have a well-defined research question to be answered in a transparent way, taking into account the quality of these works, extracting the data and synthesizing the results (DONATO; DONATO, 2019). Based on this, we applied systematic mapping in this study in order to present the state of the literature on the implementation of the law to guide the work that results from it, since a systematic mapping carries the responsibility and ethical commitment of a professional work that aims to report what is pertinent in this literature, seeking the specific meaning of "systematic" adopting procedures that eliminate biases, extracting information and understandings that the references bring in their critical notes of the contents (JÚNIOR; SILVA, 2016).

We use works that deal with themes related to anti-racist education, for the analysis of empirical and qualitative experiences of education in educational institutions, their results, reflections and suggestions regarding ethnic-racial education and the failure of its reflection in society. To this end, the Google Scholar database was defined for the collection of articles and theses, specifically using the descriptor: "Law 10,639 failure in implementation". The Scielo and Dialnet databases were also searched, but did not bring results for this descriptor.

The inclusion criterion was that the abstracts included words and concepts indicative of this failure, such as "retreat, interference, effective actions/effectiveness, retrogression, does not contemplate, stereotypes, scarcity, devaluation, contradictions, problematization and resistance" with regard to the implementation of the law, in addition to having been published in Portuguese. To carry out the research, books were excluded due to logistical issues. The final database was organized and the articles were analyzed individually.

To approach the theoretical framework, the works of Almeida and Ribeiro were used (2021); Hernandez (2008) and Jodas; Vieira and Medeiros (2016) that bring support to the
contemporary debate on racism, ethnic-racial relations, the Black Movement and Law 10.639/2003 (BRASIL, 2003).

In the second stage, a documentary analysis of Law 10,639 (BRASIL, 2003), the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and the CNE/CP Opinion 3/2004 (BRASIL, 2004) was carried out, integrating the knowledge of these documents to the analyzed works for an extension and justification of this mapping, which aims to point out solutions to school managers in Brazil.

Results and Discussion

In the systematic mapping, using the Google Scholar database in research conducted in June 2022, since 2018 77 results were found by the descriptor "Law 10,639 failure in implementation", however, considering the inclusion criterion, defined by the abstracts, the number of works used as a database was 11, divided into 6 dissertations, 4 articles and 1 course conclusion work, then published between 2018 and 2022 as depicted in Figure 1 below.

![Figure 1 – Results of Systematic Mapping](image)

Source: Original research results
The focus of these works revolved around analyses of practice and pedagogical materials, textbooks notably of fundamental education, early years and early childhood education, but also of Youth and Adult Education (EJA), continuing education of teachers and managers, educational policy and current political context.

In addition to these, two more articles were used as a source, as they were used in the stage of the execution of the project of this work, before defining the descriptor and inclusion criterion above, these being the article by Petronilha Silva (2018) that deals with Systematic Review on the same theme and that of Adrielle Cunha, José Correia Júnior and Doriele Duvernoy (2021) for dealing with a documentary comparison between the BNCC and the CNE/CP Opinion 3/2004 (BRASIL, 2004). Both articles discuss analyses of the failure to implement Law 10.639/2003 (BRASIL, 2003) and were also searched in the Google Scholar database.

The data of each study were organized in table 1 and it was observed where the researches were produced, four in the Northeast region, four in the Southeast, two in the North and two in the South. This table also helps in the quick visualization of the factors that problematize the implementation of the law.

Table 1 – Final database of systematic mapping

<table>
<thead>
<tr>
<th>Author, year</th>
<th>Search modality</th>
<th>Analyzed topic</th>
<th>Pedagogical aspects associated to implementation failure</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Costa, 2021</td>
<td>Master’s thesis</td>
<td>Literary works of the PNAIC Reading Boxes Textbook</td>
<td></td>
<td>Federal University of Triângulo Mineiro Uberaba, MG</td>
</tr>
<tr>
<td>Cunha, Amorim Junior and Duvernoy, 2021</td>
<td>Article</td>
<td>BNCC x ERER Discontinuity and silencing on BNCC</td>
<td></td>
<td>University of Pernambuco Mata Norte, PE</td>
</tr>
<tr>
<td>Santos, 2020</td>
<td>Article</td>
<td>EJA Textbook</td>
<td></td>
<td>Federal University of Alagoas</td>
</tr>
<tr>
<td>Author, Year</td>
<td>Type</td>
<td>Title</td>
<td>Institution</td>
<td></td>
</tr>
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<td>--------------</td>
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<td></td>
</tr>
<tr>
<td>Serafim, 2020</td>
<td>Master’s thesis</td>
<td>Humanities study</td>
<td>Teacher training</td>
<td>Federal Institute of Espírito Santo Vitória, ES</td>
</tr>
<tr>
<td>Silva, 2020</td>
<td>Master’s thesis</td>
<td>Representation of the black child</td>
<td>Textbook</td>
<td>Federal University of Pernambuco Recife, PE</td>
</tr>
<tr>
<td>Gonçalves, 2019</td>
<td>Master’s thesis</td>
<td>Marabaixo dance</td>
<td>Physical Education does not include dance Precarious structure School curriculum</td>
<td>Federal University of Amapá Macapá, AP</td>
</tr>
<tr>
<td>Oliveira, 2019</td>
<td>Master’s thesis</td>
<td>Municipal Secretary of Education</td>
<td>Divergences between Administrators and Teachers School curriculum</td>
<td>Rural Federal University Of Rio de Janeiro</td>
</tr>
<tr>
<td>Ramos, 2019</td>
<td>Final project</td>
<td>Discontinuities of the Law</td>
<td>Textbook</td>
<td>Federal University of Campina Grande Cajazeiras, PB</td>
</tr>
<tr>
<td>Passos and Santos, 2018</td>
<td>Article</td>
<td>Humanity studies</td>
<td>School curriculum And Pedagogical practice</td>
<td>Federal University of Santa Catarina Florianópolis, SC</td>
</tr>
<tr>
<td>Santana, 2018</td>
<td>Article</td>
<td>Contemporary political context</td>
<td>School administration</td>
<td>Federal University of Minas Gerais</td>
</tr>
<tr>
<td>Santos, 2018</td>
<td>Article</td>
<td>Perception of quilombola students</td>
<td>School curriculum and pedagogical Practice</td>
<td>Ilha de São Vicente Araguatins, TO</td>
</tr>
<tr>
<td></td>
<td>Title</td>
<td>Source</td>
<td></td>
<td></td>
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<tr>
<td>----------------------</td>
<td>--------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silva, S. M., 2018</td>
<td>Master’s thesis</td>
<td>Implementation failures Teacher training</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Federal University of Ceará Fortaleza, CE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silva, P. B. G., 2018</td>
<td>Article</td>
<td>Systematic review of law Political and academical context</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Federal University of São Carlos Curitiba, PR - Journal</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Prepared by the authors

Analyzing the basic works, we note reports of personal experiences, both in the work in education and the self-declaration of some black writers (SERAFIM, 2020; SILVA, S. M., 2018; RAMOS, 2019; SILVA, 2020) in which the research is closely linked to the experiences of cultural alienation and desire to deconstruct internally and externally what is socially placed in education, with a curriculum marked by colonial thought that denies Afro-Brazilian and African culture.

It was observed the scarcity of work done in schools and the prejudices related to cultural diversity, especially with regard to immaterial culture and studies of religions of African origin.

The problems that prevent the implementation of the law pointed out in the surveys concern:

- Textbooks (RAMOS, 2019; SANTOS, 2020; SILVA, 2020; COSTA, 2021);
- Continuing education of teachers (SILVA, S. M., 2018; SANTOS, 2020);
- Curriculum (PASSOS; SANTOS, 2018; SANTOS et al., 2018; OLIVEIRA, 2019; GONÇALVES, 2019);
- Current political context (SANTANA, 2018).

In addition, other problems such as lack of interest on the part of some teachers, religious interference, poor infrastructure, lack of materials, low wages and exhausting working hours were also observed.

The content of the researches

About the lack of interest, there are works that point out the prejudice about black histories, musicality, religiosity, which are recurrently neglected or inserted in the school in a punctual, exotic and superficial way, and the school environment is impregnated with values,
conducts and knowledge that are not universal, but that belong to dominant social groups. Giving the cultural productions of knowledge of blacks, indigenous and women a connotation of lesser value (GONÇALVES, 2019). Oliveira (2019), reports that even with the existence of the law and institutionalized work proposals for this purpose, his research shows that it was up to the teacher to decide to work on the themes in classes, informing that not everyone would be "in order" to work in this way.

Santana (2018) in his article pointed to the problems with religion, where students refuse to learn, resisting the themes of homophobia, religions of African and indigenous origin, claiming religious principles. He says it is customary to hear phrases such as "this is macumba" or "it is not from God", which prevents the effective implementation of the law, in a school that has already been rewarded for success in the way it deals with this same legislation. About the curriculum, he states that today, in addition to having to dispute it inside the schools in front of the curricula imposed by the government, it is also disputed with churches, some families and politicians, who seek the interference of religion in the public school, mostly Christians.

The context of current political setback reaches the educational policies and reflects in the pedagogical routine. A great challenge is that the churches that spread the prejudices to these themes are the same ones that welcome students from the periphery, mostly black. The prejudices and intolerance to religions of African origin practiced by followers of the Christian faith is a mark of racism. This is not the same thing happening against Buddhists, for example.

The responsibility of governments in the process is undeniable, as they allowed the interference of the fundamentalist benches regarding the distribution of certain materials in schools. In addition, advances generated with policies to promote diversity in various parts of the country have not been consolidated in State policies. This demonstrates the lack of commitment of governments that have paralyzed actions, causing the implementation of the Law to occur extremely slowly and without rooting in the administrations (SANTANA, 2018).

In Silva's dissertation (2018), the author revisits the project "Memories of Baobab" started in May 2014, and which remained for two years only in the perspective, since the school did not realize its implementation in the curricular matrix. Teachers and management nucleus reported difficulties for the teaching of these contents. He then goes back to work for the implementation of the project, which should already be being taught to children, but points out that the continuing education of teachers was lacking.

Still at the institutional level, Oliveira's dissertation (2019) analyzed the existence or not of an educational policy for the implementation of the Law in the Municipal Department of
Education, in this case, that of the city of Queimados, in Rio de Janeiro, and demonstrated that, even with the existing legal provisions since 2003, only in 2017 the municipality began to define actions to implement them. Oliveira is a teacher of Basic Education and denounces a curriculum that is based on a Eurocentric perspective. She is a white woman and did a study to understand racism and whiteness using white as an object of analysis to recognize the structural advantage that is based on whiteness. In addition, she stands as a white anti-racist woman who recognizes that she enjoys privileges because of the color of her skin and who has made a daily commitment, especially as an educator, to combat situations of racism. Most of her students are black and brown and she states that her initial training did not prepare her for the subject. She also mentions that she had not participated in any continuing education on the subject until 2014, when she took a course of improvement, by Uniafro, to promote racial equality in school, which made her understand the importance of school Ethnic-Racial Relations, demonstrating the importance of dialogue and constant learning with the Black Movements.

About the Municipal Department of Education [SME] of Queimados, she concludes that the referred law appeared before explicitly in the Municipal Plan (in 2009) which ceased to happen in the Plan of 2015, explaining that this act points to institutional racism. She interviewed school managers and coordinators who answered that the SME has maintained, since 2017, actions for the implementation of the law, but many failures still occurred. From the same year, Queimados began to have a specific team for Ethnic-Racial Education that made this approach, a recurring theme in its pedagogical orientation actions, demonstrating how much the law fell asleep and the change observed was only possible with the space of power being occupied also by conscious black people. Oliveira (2019) stresses that it is extremely important that the path initiated by the pedagogical management team does not become only a personal struggle for racial equality, but a concrete path in the institutionalization of an educational policy that implements the law and achieves effective actions for Ethnic-Racial Education.

From the textbooks, several studies have observed, in educational institutions, situations that continue to generate experiences of racism, both in primary and secondary schools, as well as in schools of Youth and Adult Education [EJA].

The analyses of Santos (2020) point out that in the textbooks of an EJA there is no indication of studies on the ethnic-racial theme and finds that the volumes present graphic aspects with infantilized images and language, representing the black in a derogatory and objectified way. When the books point out passages where ethnic-racial relations can be
problematized, generating a reflection regarding the sociocultural, scientific and technological contributions of black people, the structural logic of the work still follows a Eurocentric order.

Ramos (2019) is a black woman and reports that, when she was an intern in 2016, she worked in an early childhood education class and observed that a black boy was treated differently by the teacher and the students. The teacher did not caress him like other students and they pushed him in the line, as well as did not share their toys with him. Her study points out that, 16 years after the enactment of the law, it is remarkable that there is still a long way to go before it is effective. She cites the mismatch between the law and the documents and pedagogical materials, the omission on the part of schools and textbooks that perpetuate the stereotype of blacks, still studying it in the context of enslavement. She informs that officially there are requirements that the didactic materials contemplate the law, however, in the selection process, the approved materials are not consistent with what the legal regulation establishes. Finally, she also notes that when the content is contemplated, it does not match what actually happened. The real story continues to be suppressed, so there is a failure in the implementation of the law, which relies on insufficient and incorrect efforts.

Costa (2021) evidenced the timid presence of works that address ethnic-racial themes in the National Pact for Literacy at the Right Age (Pnaic) and the need for attention and deepening of policies aimed at the effectiveness of legislation that promotes ethnic-racial equality in the country. It sought to analyze the importance of literature in the process of literacy and training for the citizenship of students of the initial cycle of literacy. He concluded that the Pnaic Reading Boxes consist of 6 collections, totaling 210 works, of which only 5 contemplate the theme of Afro-Brazilian and African culture, evidencing that this inexpressive amount of works hinders the access of teachers and students to the relationship of cultural diversity.

Passos and Santos (2018) in their article, problematize the curriculum, pointing out that knowledge is Eurocentric based, generating inequality in schooling, making invisible and silencing other cultures. Despite the growing public debate on structural racism, they conclude that Law 10,639/2003 (BRASIL, 2003) to date does not have the necessary and urgent level of institutionality in academic curricula and basic education, including EJA. When observing the difficulties pointed out by the teachers, the authors chose to highlight the attempt to overcome this hierarchy, which hinders the expansion of cultural repertoires and the students' view of the global reality, perpetuating epistemicide. The authors did not realize it, but point out the need to continue the discussion.
Another study that demonstrates the need to involve students is the article by Santos *et al.* (2018) which analyzes whether Quilombola students from the city of Araguatins/TO can be protagonists in the construction of knowledge, and whether in the events related to the Day of Black Consciousness they feel inserted in this program or if they just watch others talk about their culture. The issue of otherness here is very relevant and demonstrates that the social projects developed by the school do not mitigate the social issues that permeate the young quilombolas. The invisibility is still accentuated.


The second stage starts from documentary analysis, bringing a kind of summary of law 10.639/2003 (BRASIL, 2003), the National Curriculum Guidelines and the CNE/CP Opinion 3/2004 (BRASIL, 2004), in order to generate a research base for the school managers who will read this article.

This law, promulgated in 2003, amended the Law of Guidelines and Bases No. 9,394/1996 (BRAZIL, 1996) establishing the mandatory inclusion in the curriculum of Brazilian schools the Afro-Brazilian and African History and Culture, addressing the struggle of blacks in Brazil, their importance in the formation of society and their contributions in the economic, social and political areas. In addition to including November 20 as "National Day of Black Consciousness."

The National Council of Education published on June 17, 2004 the National Curriculum Guidelines for the Education of Ethnic-Racial Relations that aims, in addition to the dissemination and production of knowledge, to educate citizens through values and attitudes regarding diversity, seeking the consolidation of Brazilian democracy. It also points to the teaching of Afro-Brazilian and African History and Culture, recognizing and valuing this identity, ensuring recognition and equality alongside indigenous, European and Asian identities, as well as confirming the need for policies of reparation and demystification of racial democracy in the country.

The document also points out in the third article that the development of these competencies must meet the indications, recommendations and guidelines of Opinion CNE / CP 3/2004 (BRAZIL, 2004), which is a 21-page document published in the Official Gazette on May 19, 2004, which had among the counselors a black woman, the rapporteur Dr. Petronilha Beatriz Gonçalves e Silva and an indigenous woman, Dr. Marília Ancona-Lopez, aiming to
regulate the amendment brought to Law 9.394/96 by Law 10.639/03 (BRAZIL, 1996; 2003),
guaranteeing equal right to the histories and cultures that make up the nation, in addition to the
right of access to the different sources of national culture to all Brazilians.

The Opinion highlights the demands and proposals of the Black Movements, such as
the need for Policies of Reparations, Recognition and Valorization and Affirmative Action. It
stresses that reparation policies in the area of education must guarantee entry, permanence and
success in education, in addition to ensuring that blacks can act as participating citizens in the
areas of work.

In the area of recognition, the document shows that a change of reasoning is necessary
and even in the way of treating black people and that deconstructing the myth of racial
democracy implies recognizing that it spreads the belief of the incompetent black subject, who
does not reach the levels of non-blacks, thus disregarding the inequalities of access and the
privileges of whiteness. Recognizing generates affirmative action programs for equal access to
the right to education.

The document further states that the school and all its faculty have to undo the racist
mentality. It even discusses the issue of self-declaration, aiming to undo the mistaken concern
of some teachers in the sense of designating their students as black or black. Modern black
social movements have used the word black, which is one of the items used by the IBGE, but
the word black, previously used pejoratively by masters against the enslaved, was resignified
in the late 1970s by one of the Black Movements, giving it a political and positive meaning.
And it goes further, functioning as a step-by-step for the implementation of the law. In addition,
itis should be mentioned that the document makes clear the urgency in the implementation of
this.

The failure to deal with this urgency, in addition to all the difficulties pointed out above,
is also aggravated by the negligence in normative documents such as the National Common
Curricular Base [BNCC], for example.

In the article Education of Ethnic-Racial Relations and BNCC: Discontinuity and
Silencing (2021), the authors bring a reflection on the political context in which the BNCC was
inserted, which was initiated in 2015, suffering a series of political interventions in its
development, well in the period of the departure of Mrs. Dilma Rousseff from the presidency,
being taken by a government marked by the conservatism of the economic sectors and the
limitations imposed on the National Council of Education. The authors make a comparison
between the CNE/CP Opinion 3/2004 (BRASIL, 2004) with the BNCC, in which they show
that the latter does not give a clear and objective direction of the urgency and necessity of the implementation of Law 10.639/2003 (BRASIL, 2003), pointing out that the document has a clear interest (and target) in the invisibility of anti-racist education, because the Base was built from the social relations of power, no neutrality.

Final remarks

We consider that, for the implementation of an anti-racist education through School Management, it is first necessary that the school becomes aware of its role as an institution that makes invisible and silences black people. The difficulties analyzed here were: the lack of engagement, religious interferences, the current political context, the pedagogical materials, the curriculum and the lack of continuing education of teachers, preventing the implementation of Law 10.639/2003 (BRASIL, 2003). Highlight for the textbooks that are scarce when they cover the law and there is also the gigantic problem of using books that represent and contextualize the black people in a stereotyped way, neglecting their history in the twenty-first century.

The fact that these books have not yet been massively replaced in the country leads to the reflection of the issues of structural and institutional racism, since the textbook is the record, as if to say: "this is our history, we came from here". By denying the satisfactory scope of didactic materials and pedagogical practices related to ethnic-racial relations, the historical perpetuation of epistemicide is generated. It was noted the attempt of silencing, where the ethnic-racial plurality is hidden or minimized in the textbooks. What do they want to hide? And why?

The continuing education of teachers should be motivated by the management teams of the schools and this learning should be linked to black social movements, as is clear in the law, through the CNE CP 3/2004 (BRASIL, 2004). For teaching that encompasses diversity to occur, it is essential to constitute a teacher education that leads to reflection and active participation in order to decolonize teaching. School management must convey the importance of this measure to overcome the traditional and hegemonic curriculum, replacing it with a curriculum that promotes the inclusion of human diversity. It is the warning that the formative actions for teachers with the Education for Ethnic-Racial Relations are supported by the law.

It was observed that the bases for the teaching of diversity are still being built in Brazil. It should be noted that some of the researches selected here generated extension courses, examples of implementation of the law and e-books, currently used as educational materials.
These works are like a cry of struggle and resistance, they seem a denunciation of the system, leaving studies and teachings in order to enable a continuing education of African roots to teachers and management nuclei of Brazilian schools.

The objective of this work was to point out the challenges that have been preventing the implementation of Law 10.639/2003 (BRASIL, 2003), in order to demonstrate that the problem is not the lack of public policy or implementation guidelines, but the desire to perpetuate a project of society that still dominates the country.

Even with the advances observed in recent years, this slowness is unacceptable, since it is already 19 years since the enactment of the law. The advances noted here were those of a very vast academic production that has worked on the development of implementation in schools, but this is not enough, given that the main normative document that guides the political-pedagogical plans, the National Common Curricular Base, with the CNE CP Opinion 3/2004 (BRASIL, 2004) has yet to be adapted.

While there is no adequate BNCC, it is necessary to break these challenges daily, generating new configurations of power-knowledge relations. Finally, it is up to the school, enforcing the law and the role of managers is fundamental in this work, thus ensuring a much more intelligent and democratic education.

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**CRediT Author Statement**

**Acknowledgments:** I am immensely grateful to my mother, Leonilda Rosa Pereira Mota, the woman who has always made me question the status quo and encourages me to do my best to change it. In such dark times that we are facing in this country, your word of encouragement is what moves me.

**Funding:** Not applicable.

**Conflicts of interest:** Not applicable.

**Ethical approval:** The work did not need to go through any ethics committee.

**Availability of data and material:** Not applicable.

**Authors' contributions:** Maria Elizabete carried out the idealization of the theme, the realization of the field research according to the basis of learning in the School Management course allied to the bases for a systematic review and mapping of the context of the subject about works of the last four years for the production of the article, performing analyses, interpretation of the data, writing and revision of the final text. José Anderson indicated the bases of the research, analyzed and assisted in the revision and conference of the text data during the orientation period and until the moment of publication.

**Processing and editing:** Editora Ibero-Americana de Educação.

Proofreading, formatting, standardization, and translation.