

Pedagogical work with dance in emergency remote education: methodological contributions to decolonial research

Summary

In pandemic times, teachers without training for distance learning find themselves insecure for the rapid changes that emergency remote teaching requires to guarantee health care. This text seeks to analyze the traditional dance online classes to signal the wishes of the subjects in the CAP that can contribute to the various teaching networks of Juiz de Fora; and, publicize the demands for training in teaching, research and extension of the CAP that were based on decoloniality and that could serve as a suggestion for initial and continued training. To this end, an ethnographic study was carried out from mid-2020 to the end of 2021, with ninety CAP graduates, two interns and four Physical Education teachers, using a field diary according to Social Anthropology procedures. As a result.

Keywords: traditional dance, emergency remote teaching, decoloniality

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Introduction

In pandemic times, teachers without training for distance learning find themselves insecure for the rapid changes that emergency remote teaching (ERE) requires to guarantee health care. However, as they know what they have to work on, the form is learned little by little, without prejudice to those who need a quality education. What becomes more serious is the interpretation of what is done within the school by family members who have not followed the school curriculum and now have access to classes with content that they do not identify as appropriate for Physical Education classes. The impasse allowed us to understand the scope that public education can take and, from then on, to look for theoretical foundations that would value the voice of the Brazilian population and, at the same time, instigate the productions of our university. It would be necessary to improve the technological working conditions of teachers and, at the same time, make education more humanizing,¹ capable of creating harmony between school and family to combat government policies, contrary to remote teaching, training initial and continuing education of teachers, the emancipated training of subjects,² since exceptional times require educational models that do not compromise the effectiveness of learning.

At the João XXIII College of Application (CAp) collective work projects (PCT) were carried out, relating contents from different disciplines; technological training in courses lasting 20 hours; online dating on the Moodle platform¹ with responsible; daily dialogue with students via WhatsApp; studies on decoloniality,³⁻⁶ transculturality, subaltern studies, coloniality of power, among others, in research groups at the Federal University of Juiz de Fora (UFJF). From the new reality of Physical Education classes, how can ERE dance methodologies corroborate with decolonial research in Brazilian universities? It has the following objectives: to analyze the online traditional dance classes to signal the wishes of the subjects in the CAP who can contribute to the various teaching networks of Juiz de Fora; and, publicize the demands for training in teaching, research and extension of the CAP that were based on decoloniality and that could serve as a suggestion for initial and continued training.

¹Platform of the institution that received the curricular content adapted during the pandemic.

With the dense description of the process, the aim is to exemplify the reasoning of planning school work (organization of school events and extension course with teacher training, carrying out research with interns and teachers from the municipal network, publication of articles and videos in the internet) that enriches university work in bringing them closer to the population, in favor of an education that is critical and protagonist from the realities of the southern hemisphere.

Methodological procedures

In this ethnographic study,⁷ carried out from mid-2020 to the end of 2021, with ninety CAP graduates, two interns and four Physical Education teachers, who work with traditional dances in the last year of basic schooling, a diary was used field according to procedures⁸ of Social Anthropology.⁹ Ethnographic research in public schools needs to be careful with the description of everyday life, as it is necessary to estrange the familiar and become familiar with the strange, in search of a project that improves human relationships and, consequently, relationships with knowledge in this time of pandemic. In order to be able to evaluate the process, there is nothing like a field diary to point out anthropological patterns that overcome the difficulties and constructions of knowledge in universities that instigate re-signified scientific research. The ninety high school graduates are, on average, 17 years old and live in neighborhoods close to the city center. Before, they attended seven face-to-face classes and now they attended classes in the morning or in the afternoon, as they were all online at ERE and hybrid from November 2021. Before, few worked, now, about 40% work after shifts. The interns are 21 years old and live in neighborhoods close to the city center; attending classes in person before the pandemic and online during it; both working when not studying. Already the teachers¹¹ they are, on average, 47 years old and live close to schools. Both participate in study groups, guide interns, organize events, in addition to having more than twenty years in public teaching.

¹¹At this school, before the pandemic, teachers divided classes from 30 students to two teachers. In online teaching, one teacher worked with students who could attend classes in the morning and the other with students who could only attend classes in the afternoon. The other teachers work in the network and worked a shift with the 35 students in each class.

To detail the procedures, it was done a conversation with students, interns and teachers in the municipality, about the possible way to discuss traditional dances in the face-to-face, ERE and combined (the two previous ones), such as: organization of events, extension course for train teachers, carry out research with interns and teachers from the municipal network, create articles and materials for the internet. The students and interns followed the proposal in a WhatsApp group, the teachers held regular meetings on Friday afternoons through the institutional Meet (a procedure for estrangement from events in the field). After a few days, in possession of the syntheses of the meetings, the demands of the III Exchange of Knowledge and the III Fair of the Regions were defined, the organization of the extension work with the Pro-Rectorate and the carrying out of the research in the Pedagogical Practices Research Group and Physical Education (regularities/irregularities layout procedure). After some meetings where the problems were solved, a checklist was defined of what needed to be reconfigured or maintained (deconstruction of stereotypes and comparison with anthropological examples). On a Youtube channel, events and videos of training in traditional dances were recorded and, in annals of congresses and magazines, papers and articles that are in print (systematization of the material in alternative models according to).⁸ To analyze the records in the field diary, the indications of Mauss's Social Anthropology (2003) were followed, looking for an interpretative line for what was observed before, during and after the process (examples of potlatch), since the interactions of the subjects in the CAP with interns and teachers from other networks have anthropological and sociological assumptions that are different from other subjects in other federal schools in the city. The circular movement of gifts/reciprocities of an interpersonal nature (idem, ibidem), triggered by the strength of the spirit that accompanies concrete things (example of hau) or symbolic things (example of mana), highlighted the need for recognition, inclusion and prestige of certain knowledge in higher education debate circles.¹⁰

Dense description of the process

Online dance classes gave visibility to the fragile corporeality of the school community that considers our cultural roots less important than those of other white places in the world. This conception is old and needs to be attacked by producing knowledge and disseminating it, using simple language, to the population. According to³ The founding myth of the Eurocentric version (Europe is the center of the universe) is the idea of the state of nature as the starting point of the civilizational path. From this myth originates the evolutionary perspective of unilinear and unidirectional movement and change in human history. However, only with America, the process of capital managed to consolidate itself and obtain world domination, where the relations of production, that is, the heterogeneous mechanism of all forms of control of work and its products under the dominion of capital, were constituted in the identities we know today. As the author points out, the first modern and global geocultural identity was America and not Europe.

Families, when criticizing our activities, demonstrated the efficiency of Eurocentric elements: "a peculiar articulation between a dualism between civilized x primitive or traditional x modern society; the naturalization of cultural differences between human groups through their codification in race; and, the distorted temporal displacement of all these differences, so that everything that is not European is perceived as past (idem, ibidem). In 2019, the students and teachers met in person, in a specific space in the school, to work on dance content. In 2020, with ERE, teachers doubled the time they provided to students because the same content was offered in two shifts (working students were able to guarantee the livelihood of the

family), preventing everyone from participating in all discussions on the subject of body culture. Agreeing with,¹¹ the world accentuated the notion of physical distance between people and, on the other hand, accentuated the notion of closer relationships due to new forms of communication. It was necessary to re-signify dance methodologies, learning/teaching such re-signification in the academic environment, while adapting to constant changes, from face-to-face without major technologies to shy online, technologically speaking, to the more technological combination (online and face-to-face), to face-to-face with all technologies.

According to,¹² dance is considered one of the languages of art. It is, by itself, a form of expression that facilitates the development of skills in people, capable of establishing a certain communication between feelings and ideas, forming and integrating individuals into groups, being widely used in different contexts and cultures. In this line, dance enters the curriculum, allowing the construction of critical bodies from the knowledge of the origins, living conditions of practitioners, political, economic, religious, philosophical influences, etc., that influence the modality and are influenced by it. Subsequently,¹³ guarantees that basic education students must have access to learning the arts, such as music, dance and theater, in school subjects.

To dance you need a body and the idea of differentiating between the body and the non-body in human experience is practically universal. It was during the repressive culture of Christianity, the result of conflicts with Muslims and Jews, especially between the 15th and 16th centuries in the midst of the Inquisition, that the primacy of the soul was emphasized. Descartes arrives and secularizes this Christian thought,³ causing religion to lose its influence on the various spheres of social life. Reason/subject takes the place of the soul and, as a new identity, is able to rationalize the body, which becomes a mere object to be known. In this Eurocentric perspective, certain races are condemned as inferior for not having rational subjects, being able to be domineering and exploitable.¹⁴ Then alert to the 20th century logic of decolonizing/decolonizingⁱⁱⁱ the vision of the institutions (power), the mind (knowledge) and the imaginary (being), in a geopolitical and corpopolitical movement of knowledge that denounces the universality claimed by only one ethnic group, the Europeans. For the author, liberation needs to include the racial class^{iv} that the European bourgeoisie colonized beyond its geographical limits. Instead of thinking, therefore I am, we should reflect on "I am where I think" (idem, ibidem).

Learning to unlearn in order to relearn, dialoguing with the Music teacher (the Dance teacher is studying a PhD and the Theater teacher retired during the pandemic), it was possible, in Physical Education classes, to dialogue about the different ethnicities of the classes, understanding that the different cultures instigated the diversity of knowledge, opening dialogues and questions about xenophobia, racism, sexism. Due to students' prejudices, influence of parents' religions, lack of a previous debate in the school curriculum, students question the reasons for this theme of body culture in high school. However, openness to dialogue, which is typical of CAP, facilitated everyone's opportunity to deal with this knowledge pedagogically.

ⁱⁱⁱThe decolonial neologism, created by the Group of Latin researchers who research Modernity/Colonialism (M/C), without the "s", wants to mark the difference between the proposal of this Group and the historical idea of decolonization, discussed in the Cold War.¹⁶

^{iv}explains that the concept of race is an invention that has nothing to do with biological processes, but with a cultural way of seeing indigenous peoples and Africans as people who would develop modern capitalism from the 19th century onwards, if only suited to the productions of power, knowledge and being, thought by Europeans and which would reduce them, in turn, to the category of primitive and irrational.

Popular culture was easy to look for in videos with indigenous, quilombola, caiçaras, Portuguese, etc. leaders from the region, as they are part of the author's research. The relationship between these cultures, over the last century, required a bit of historical study.¹⁵ Point out that, with the legal-political emancipation of Africa and Asia in the 1970s, there were consistent reflections on post-colonialism, indicating that colonialism had ended. Although traditional colonialism has come to an end, for the authors of the Modernidade/Colonialismo (M/C) group, subjective structures are still present, as the colonizer destroys the imagination of the other, while reaffirming his own that he is humanized because he emancipates the other. other. According to the authors, with face-to-face and remote experiences, at the end of this training, it was possible to hold two events. During the construction of the exchange of knowledge.^v There was interaction between students and interns with indigenous, quilombola, caiçara and European communities, as well as with various bodies of the institution (ceremonial, publicity, transport, restaurant, among others). What was common and popular now needed translation, care, respect for diversity, as students asked themselves who they were: Africans, Afro-descendants, blacks, indigenous peoples, whites, Europeans, pseudo-Europeans or any other classification of race, color, ethnicity. For,¹⁵ this doubt exists "between colonialism and non-existence, because when you systematically deny another person, you deny all the attributes of your humanity, forcing people to ask themselves: who I am?" The issue at this stage was modernity as a global phenomenon, with different locations and temporalities (powers); the coexistence of different forms of knowledge production (knowledge); and, the social movements that fight geopolitics in the body, when they do not accept their European paradigms of the truth of us, as others (beings). There were no dilemmas in accessing the UFJF platform, but the low participation of undergraduates and professors was due to the excess of work that many signaled in telephone and email messages, typical problems of those who do not choose to have many demands, they just have them and develop them in the best possible way.

During the fair of the regions of the country, the groups of students, with the support of the interns, presented beautiful power point slides^{vi} on historical, social, religious, philosophical, economic, political aspects related to traditional Brazilian dance techniques, contributing with the training of teachers who followed our distance work possibilities. In the debates, the importance of structural racism, critical intersectionality, critical border thinking, the struggle against non-existence / dominated existence / the dehumanization imposed by the dualism of Westernism x Eurocentrism was stressed. The concept of interculturality is central to this reconstruction "because what was experienced transcends (emphasis mine) the experience of coloniality; because it reflects a thought not based on Eurocentric or modernity legacies; and, because it has its origins in the south, thus giving a turn to the dominant geopolitics of knowledge that has had its center in the global north.¹³ The role of dance (from Sanskrit to breathe life) traditional (yesterday, today and tomorrow) in school life is not only to stimulate the expression or formation, maintenance and recreation of elements of the culture of different societies, but habits and customs that go beyond the artistic universe and that, healthily, tune politics with issues of the land and its people.¹⁷ In this line,¹⁶ collaborates by saying that decolonization is a diagnosis and a prognosis that has been removed and not claimed by postcolonialism. The foundations of decoloniality in this adverse moment are important to form a

^vSee CAP's III Exchange of Indigenous and Quilombola Knowledge and Practices Online at the link <https://www.youtube.com/watch?v=SmOH7pncZD0>.

^{vi}Out of respect for the students' identities, the recording of the fair cannot be made available, however, if there is interest, we can share the slides that were presented by email from the author.

pedagogical principle that rescues the different social movements from the outskirts, villages and quilombos, to the center of the city.

As an alternative to face-to-face monitoring, an extension project was carried out for teachers in an online format.^{vii} It is expected that, in 2022, they will be able to attend schools in order to work together with Physical Education teachers from the municipal network. In this process, teachers were marrying the practices of their classes with the dialogues they had with leaders of indigenous, quilombola, caiçara and European communities, and with a decolonial, intercultural and anti-racist pedagogy^{viii} based on the 1988 Constitution.

Concomitantly, research was carried out with interns and teachers from the municipal network in the Research Group Pedagogical Practice in Physical Education, because although some had technological knowledge, most were adapting to the relationships of professional knowledge learned in higher education and in experiential life with the students. cultural knowledge of the villages, which would require transforming all of this into content topics that should invade the curriculum. It was then that decolonial theory emerged for a large part of the group, as a way to solve problems, since it would be fundamental to understand what we know about ourselves in order to think, do or say to our students.

Revisiting,¹⁸ it is clear that it has come to represent another step in affirmative action and reparation policies for basic education, because it brings structural racism in Brazil as a meritocratic system that aggravates inequalities and generates injustice; highlights the struggle for recognition, appreciation and affirmation of the rights of the Afro-Brazilian community; shows the need for strategies to value diversity, such as: "objective working conditions for education professionals; re-signification of the terms race and ethnicity as categories of analysis; overcoming Eurocentric ethnocentrism; the discussion of the theme by the entire school community and the perspective of interculturality in education".¹³ The moments of sharing exceeded our expectations, as teachers from different backgrounds were forced to reflect on the time and space of their bodies in the school environment. If before they did disciplinary work copying lesson plans from the internet, now they needed to do interdisciplinary work with leaders that were exotic to their reality, who preferred orality -face-to-face or virtual-, to urban teaching methodologies. Little was known about the indigenous people, so a list of questions was made for the National Indian Foundation (FUNAI) of Parati, ready to be discussed when we visit the villages. In relation to the quilombolas, some brought "ancestry and religiosity; others the dilemma of the diaspora; others Egypt's contributions to Western science and philosophy; others the processing of crops, mining and buildings brought by enslaved people; as well as current artistic and political production" (idem, *ibidem*, p. 34-35).

The history of origin of a people is contemplated by a variety of cultural heritage, however, due to the influence of a mostly Eurocentric context, people tend to reject this type of knowledge, oblivious or not, to the silencing suffered by minorities, reproducing behaviors intolerant, racist, xenophobic, sexist, among others. The experience granted by the decolonial theory involved cultural manifestations in unimaginable places, being a historic achievement, as it opened an opportunity for the silenced to occupy their speaking places.

^{vii}As long as the CAP page is not updated, the following can be made available: preparatory course for teachers, video of dance practices carried out online, unit plans containing dances by school year; videos of lesson plans suggested to teachers, videos of dances given online for high school graduates.

^{viii}During the post-promulgation years of the Constitution, new and old debates occupied the academic and social scene, breaking the myth of racial democracy and intensifying affirmative actions, such as quotas in universities.¹⁵

The reports were substantiated and transformed into articles and papers, sent to education journals or approved at congresses to be held in 2021 or 2022.^{ix} Attention was drawn to the new disclosures of academic studies through videos of challenges, interviews, lives, which until then had been widely adopted by communication courses, but not for all areas of knowledge. Thus, respecting the epistemic turn.^x From understanding the circumstances to resolving the dilemmas, the practice of making videos with the application of theories to the school floor emerged. The perspective strengthened ties that were threatened by distances in the pandemic and made those involved feel proud of their identity, with the desire to experience the dances as soon as we could be together. Despite the great progress in discussions and public debates, for the vast majority of indigenous people, afro-descendants, quilombolas and others discriminated against, the myth of racial democracy is still very present, which postulates miscegenation as a harmonious order in Brazilian racial relations and establishes, silently, a white pattern of identity (idem, ibidem). Recognizing the colonialities of power, knowledge, being will make teachers understand the naturalized colonialities of seeing, doing, thinking, listening, feeling... that also determine research. Finally, we will have to reorganize the debates in the social sciences, privileging Brazil in this articulation, because Hispanic analysis lags behind Portuguese in the Americas as a whole.⁵

Unfortunately, with the school's page out of date (with the cuts in funds, let's not kill the communication scholarship holders), prohibited face-to-face events (only online activities are indicated in the pandemic) and little interaction between the UFJF units (the calendars are diverse, compromising the stages of development of any project between the CAP and degree courses and/or scientific research units), there is no prospect, in the short term, of reaching a large number of people involved, or not, in the pedagogical experiences of this federal school. Obviously, decolonial research is not limited to basic education contexts, but it would be interesting to start from something concrete carried out in these spaces, to improve theories in a more fair way, socially speaking, it would be. Developed countries seek to humanize educational processes based on internal conflicts, producing praxis based on their own locations. We, on the contrary, for studying in other countries and not having a great theoretical production of our own, tend to listen little to our daily reality, speaking and writing metanarratives of European authors who propose to tell our history.

Final considerations

Rescuing the meanings of dance for the school curriculum, in face-to-face, ERE, combined and now more evolved face-to-face teaching, it was noticed that regardless of the practice itself or the training for assessments (mosaics became fashionable in the pandemic when people recorded dances of their houses), CAP students perceive the need to contextualize each element (gestures, costumes, music, etc.) that make up the choreographies. This reality is reproduced in parallel ways in other schools on the outskirts of the city, in the countryside and even in indigenous villages, quilombolas and caixaras. Conflicts of belonging and identity surface more than in sports or gymnastics classes and this occurs, perhaps, because unresolved religious issues from the past are gaining ground in the construction of bodies that propose to be more respectful of the diversity of our country. Based on the evolution of knowledge from the outskirts, villages and quilombos,

^{ix}By the author's name it is possible to search for links to abstracts and articles with DOI.

^xThe decolonial turn is a term originally coined by Nelson Maldonado-Torres in 2005 and is based on the theoretical and practical, political and epistemological resistance movement to the logic of modernity/coloniality.¹³

new categorizations of cultural knowledge must emerge, as America did not stand still while Europe developed.

It is important to emphasize that one of the objectives of the colonial line is to pit people against each other, precisely to subdue and define the place of subordinates in society. Working on an education that faces this dilemma is, at the very least, respecting the population as a whole, even if they still don't understand why they are experiencing so many difficulties, silencing, invisibilities. In the struggle to end curricular epistemicides and certain bodily practices, one must disobey the hegemonies established by the structures of white colonialism and its capitalist system. Through dance in teaching, extension, research, teacher and intern training, fundamental concepts were reconstructed to experience traditional Brazilian dances. From what has been done in the classroom in recent years.

The historical moment needs debates on these guidelines on the school floor, in universities, in educational spaces furthest from the city center. With parallel work, as readers will have to deepen the understanding of this text with the materials suggested in notes, it is believed that the objectives were met: the needs of students and teachers were signaled, as well as examples of decolonial proposals for education professionals in the region. In an attempt to broaden the discussion, it is suggested that the next monographs consider this theoretical perspective to analyze the subject/family still colonized, still Eurocentric institutions, still uncritical methodologies, politically white social movements, for then to develop the identity of our people that will appear in congresses, books, orality, artistic protests for social justice.

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Conflicts of interest

The authors declare there is no conflict of interest.

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