

# A TRANSGRESSION OF THE NATIONAL COMMON CURRICULAR BASE THROUGH THE TEACHING OF AFRICAN AND AFRO-BRAZILIAN HISTORY AND CULTURE

## *TRANSGREDINDO A BASE NACIONAL COMUM CURRICULAR POR MEIO DO ENSINO DE HISTÓRIA E CULTURA AFRICANA E AFRO-BRASILEIRA*



Flavia Rodrigues Lima da Rocha\* 

Paulo Vinícius Baptista Silva\*\* 

### Introduction

This text deals with a dialogue between the national curriculum, the teaching of History for the Last Years (6th year, more accurately), and the law 10.639/2003. It is an articulation between these parts not as a norm, but as resistance and as a way of thinking about an education for diversity based on pedagogical practices for the freedom of each subject involved in the teaching and learning process support social surface of the school.

In 2017, the National Curricular Common Base (NCCB) for Early Childhood Education and Elementary Education was approved, determining the new Brazilian national curriculum for these stages of education. The NCCB is a normative and prescriptive document that defines school content for the entire Brazil. It is known that the idea of a common basic education, with minimum contents fixed for the whole country, was foreseen in the 1998 Brazilian Federal Constitution (CF), in its article 210, as well as in the Law of Directives and Bases of National Education (LDBNE), from 1996, in its article

\* Federal University of Acre. E-mail: [flavia\\_rocha80@hotmail.com](mailto:flavia_rocha80@hotmail.com).

\*\* Federal University of Paraná. E-mail: [pauloviniciusufpr@gmail.com](mailto:pauloviniciusufpr@gmail.com).

26, and also in the National Education Plan (PNE) for 2014 - 2024. However, it is important to note that the idea of a national common curriculum base arises from the reality of the pedagogical praxis of teachers from different parts of the country, to share with each other contents already worked on in their daily lives and not the opposite, in which contents accumulate and impose themselves on teaching work.

However, despite the idea of NCCB emerging in a democratic context, its collective path is interrupted, and this base becomes market interest, as the private initiative saw in it the possibility of a market, considering education as a great subject product that generates many other products related to it, such as teaching materials, teacher training, among others. Therefore, imposing itself on the process of elaboration and approval of the NCCB, this private initiative, composed of national and international organizations, sought to approve, together with the National Council of Education, an extremely prescriptive and centralizing NCCB, with a curriculum, according to Oliveira and Frangella (2019), technical, content and disciplinarian, that standardizes, thus disregarding democratic achievements, as well as regional differences and the collective production of knowledge by the subjects who build Brazilian education.

Also, according to Oliveira and Frangella (2019), the NCCB in use has made national education uniformly measurable by standardizing the contents to be evaluated with national assessments, homogenizing the different ones in their regions, in their diversities and in their historical teaching processes and learning.

In this context, it is also important to consider what Moreira and Silva (1994) say about the power relations that permeate curricular educational policies, in which a dominant group imposes what will be taught and the broader this power, as in in the case of a national curriculum, the greater the control over the production of schooled knowledge, which tends to reinforce the already existing relations of power and domination. However, the authors also claim that contesting the imposed curricular educational policy is a demonstration that power is not always carried out according to its intentions, but that it cannot only be contested, but also assumed as a series of resistances in the application of the curriculum, to put it into action,

which is the curriculum put into practice during classes in the teaching and learning process between teachers and students, sometimes with very different meanings from the curriculum prescribed by the NCCB.

In addition, it is also important to remember what Hooks (2017) said about transgressive teaching by teachers who dare to go beyond the boundaries that imprison the educational system to produce an “education as a practice of freedom”, which considers differences and rejects homogenizations, including curricular ones, creating strategies for what Freire considers as “awareness” in the classroom.

In this regard, Gomes (2007) states that what the curriculum, in addition to being a space for disputes, is also a space on which subjects have always stressed about its application and development, both through the curriculum in action and through the hidden curriculum, which the author understands as the one that is implied in her prescription of contents, through which many teachers break with the monoculture of hegemonic and colonizing knowledge, which is the case of NCCB, developing pedagogical practices for diversity, which, according to the author, call into question the traditional, formal and prescribed contents of the NCCB. Gomes (2007) states that assuming diversity in the curriculum implies understanding the process of human formation that takes place in a historical context, in which identities are built, which need to be considered in school curricula, including subjects as a priority in their individualities and differences.

This proposal of a curriculum that goes beyond the traditional, colonial and Eurocentric curriculum makes resistance to that one that silences and marginalizes indigenous, African and Afro-Brazilian peoples to the condition of submission and enslaved. In opposition, this proposal contemplates the different subjects, but equal in their rights, that compose and build national history, is already a proposal of the current Federal Constitution, through its article 5, which guarantees equality, without distinction of any kind, as well as the inviolability of various rights, such as, for example, the right to freedom and equality.

The Law of Directives and Bases for National Education, back in 1996, proposed equal conditions for access and permanence in school; the pluralism of ideas and pedagogical concepts; respect for freedom and appreciation for

tolerance. It was even stronger in its defense for inclusion in 2003, when law 10,639 was enacted, which included in its article 26-A the mandatory teaching of African, Afro-Brazilian history and culture, and, later, in 2008, the indigenous focus.

Law 10.639/2003 is an achievement of the long years of struggle of the Brazilian black movement for access to education and to have their stories told and their cultures valued in society, from the school environment, which was largely completed by the National Curriculum Guidelines for Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture (DCNERER), 2004. The DCNERER regulated the implementation of law 10.639/2003 and were instituted by the Opinion of the National Council of Education 003/2004.

It is also important to emphasize in this context the existence of the National Curriculum Parameters, approved and implemented in the late 1990s, among which the education of ethical-racial relations was treated in a notebook, the part that dealt with the “Transversal Themes” in a dissociated way from the everyday content, except for the constant resistance of some educators aware of the need to expand the subjects of content in the teaching and learning process.

Therefore, this text seeks to analyze among the thematic units, objects of knowledge and skills of the NCCB of History for the 6th year of the Last Years of Elementary School, possibilities to include the teaching of African and Afro-Brazilian history and culture, required by law 10.639 /2003, seeking to identify explicit opportunities for the application of this legislation and to understand hidden opportunities in this space of the NCCB that allow working on contents related to African and Afro-Brazilian history and culture, as required by the legislation already mentioned here.

Since 2019, the NCCB has already been generating the state curricula of basic education, understanding its organization, dynamics and possibility is to understand the way in which basic education is organized to form future citizens. The power inserted in a curricular proposal can determine much of the values assimilated in a society, that is why it is so important that these proposals come loaded with values for diversity and for the inclusion of differences between subjects.

Therefore, although it is recognized that, as Silva and Farias (2019) have already explained, the NCCB institutionalized the official, homogeneous and hegemonic discourse to the detriment of the identity discourse, pointing to the primacy of the universal-egalitarian ideal, in which the discourse of equality overlaps and dilutes the differences, it is also possible to note that the NCCB of History of the Last Years, through the study of the 6th year, has formal proposals of African and Afro-Brazilian history and culture, as a way of complying with the law and as a result of the strong and long tension made by the Brazilian black movement, over years of struggle. In addition, it is also possible to perceive gaps in which the content under discussion can be inserted. And it is based on these two categories of analysis that this study will be developed.

## **1. African and Afro-Brazilian history and culture explicit in the NCCB of History of the Last Years: thematic units, knowledge objectives and skills in the 6th grade**

It is known that the national black movement has a long history of struggle to insert its population into the formal educational process, including its histories and cultures, as part of the content to be taught in schools. The NCCB, although it is linked to a movement that is not committed to political minorities, cannot fail to include in its text the educational legislation, in which the educational policy of promoting racial equality is inserted, especially through laws 10.639/ 2003 and 11,645/2008. Thus, the insertion of African and Afro-Brazilian history and culture can be clearly seen throughout the 6th grade NCCB of History, as shown in the table below.

**Chart 01:** Africa and Afro-Brazilian issues explicit in the NCCB of History of the last Years – 6th year

Thematic Units	Knowledge goals	NCCB skills
	<ol style="list-style-type: none"> <li>1. People from ancient <b>Africa</b> (Egyptians), the Middle East (Mesopotamians) and the Americas (Pre-Columbians).</li> <li>2. The different forms of political organization in <b>Africa</b>: kingdoms, empires, city-states and lineage societies or villages.</li> <li>3. The Mediterranean as a space for interaction between European, <b>African</b> and Middle Eastern societies.</li> <li>4. Slavery and free labor in different temporalities and spaces (Ancient Rome, Medieval Europe and <b>Africa</b>).</li> </ol>	<ol style="list-style-type: none"> <li>1. (EF06HI05) Describe changes in nature and landscape carried out by different types of society, with emphasis on indigenous peoples and <b>African peoples</b>, and discuss the nature and logic of the transformations that have taken place.</li> <li>2. (EF06HI07) Identify aspects and ways of recording ancient societies in <b>Africa</b>, the Middle East and the Americas, distinguishing some meanings present in the material culture and oral tradition of these societies.</li> </ol>

**Source:** the authors, from NCCB, 2017, p. 420-421.

As can be seen, explicit items of African and Afro-Brazilian history and culture are identified in the NCCB of the 6th year History planning, that is, some dose of African and Afro-Brazilian history and culture in the prescribed curriculum, with 04 objects of knowledge and two skills focused on this theme. These items refer to contents focused on Ancient, Middle and Modern History, according to the classic divisions of historical time, used predominantly in the teaching of History, between their approaches and didactic materials. Here, we can see a strong exposition of the aforementioned tension between the traditional way of teaching History and the achievements of the black movement with Law 10.639/2003 and all the transformations that it entails for the curriculum, giving rise to new contents, even in the midst of old ways of approaching them, as is the case of the Eurocentric division of world history,

based on events that took place in Europe, in which Africa is inserted among the peoples of antiquity through Egypt.

History teaching has traditionally explored Ancient Egypt as content, but with little or no mention of the African continent and even less of black Africa, which, associated with the media discourse of cinema, led several generations to disconnect Egypt as a place of African peoples, who in the teaching of History, are predominantly treated as “slaves” and not as a great civilization, as was the case of Ancient Egypt. But the law 10.639/2003 brought the obligation of the due visibility of this territory as an African and black territory, thus re-signifying a content already traditionally taught.

The second and third objects of knowledge are objects that, unlike Ancient Egypt, were not traditionally taught in History classes, but were inserted as content, including in textbooks after Law 10.639/2003, although also related to the teaching of Eurocentric history, given the relationship of these objects of knowledge with the historical period of the Middle Ages, duly noted by the sequence of these objects and by discussions very specific to this historical period. It is important to note that there is already extensive material on the history of Africa, such as the collection *História Geral da África*, with 8 volumes, organized by Unesco, in which Africans tell their own stories, launched in Brazil in 2010, that was even synthesized in 02 volumes and, later, a single volume more appropriate for schools, by the government of São Paulo, in 2016. These works, in addition to making the proper articulations of African peoples with peoples of other continents, deal with the stories and the cultures of different African peoples for themselves.

Finally, the NCCB of History for the 6th grade also brings, as an object of knowledge, the issue of free labor and slave labor, in different times and societies, citing Africa as one of these spaces, an object from which one can compare ancient slavery with modern slavery and with others and understand the specificities of each, thus understanding the distinction of modern slavery, aimed at African peoples, when their humanity began to be denied to meet the capitalist interests that transformed modern slavery into the main workforce during centuries of the period of European colonization of the Americas. This is also a content that was already traditionally treated in the teaching of History, but the DCNERER/2004 brings a re-signification in the orientation of

this content, which always brought pain and humiliation to black students, who recalled the enslavement process experienced by their ancestors, through the content itself taught for a long time in a Eurocentric and extremely racist way, given that this teaching brings the reproduction of the hierarchy of races so consolidated by racism. Therefore, the DCNERER/2004 demands that this content to be approached in a way that values the resistance that the enslaved population has always developed against the enslavement process that has imposed itself on them. According to the DCNERER/2004, regarding the recognition of the due value of the black population

Recognizing requires valuing and respecting black people, their African descent, their culture, and history. It means seeking, understanding their values and struggles, being sensitive to the suffering caused by so many forms of disqualification (...). It implies creating conditions so that black students are not rejected because of the color of their skin, despised because their ancestors were exploited as slaves, are not discouraged from continuing their studies, from studying issues that concern the black community. (DCNERER, 2004, p. 12)

Regarding the skills contained in the NCCB under study, the first is related to an object of knowledge that explicitly mentions the content under discussion here, which is about the “origins of humanity, its displacements and the processes of *sedentarization*”. Regarding this object of knowledge, one of the strongest theories currently taught is that man appears in Africa and from there he moves procedurally to other regions and although this is not explicit in the object of knowledge, in which Africa was hidden, the prescription in this respect is well directed in Skill EF06HI05, as can be seen in the Table above.

As for the second skill inserted in Chart 01, it is related to the first object of knowledge of the same table, which points out the ancient Egyptian peoples as part of this object, in which the aforementioned skill seeks to identify aspects and forms of registration, valuing material culture and the oral tradition of that society, forms of registration that are very typical of ancient civilizations distant in time from current societies, hence the need to value sources that are not only or predominantly positivist as was previously the case, when only written documents were considered historical sources, given the positivist historiography that defended that Africa was a continent without history for not having written literacy in most of the ancient civilizations that composed



it, seeing once again the fulfillment of the DCNERER/2004 that defends the valorization of orality as an educational action to combat racism.

In this way, the teaching of African and Afro-Brazilian history and culture has some space in the curriculum prescribed by the NCCB of History of the 6th year, although it is very intertwined with Europeanized teaching and because of a long struggle of the national black movement.

## 2. African and Afro-Brazilian history and culture implicit in the NCCB of History of the Last Years: thematic units, knowledge objectives and skills in the 6th grade

As can be seen, the black movement has gained space in the prescribed curriculum, however there is also the space that is observed in the hidden curriculum, which only professionals with proper training in education of ethnic-racial relations could identify and properly explore these contents, which can be seen in Chart 2, below.

**Chart 02:** Africa and Afro-Brazilian issues implicit in the NCCB of History of the Final Years – 6th year

Thematic Units	Knowledge goals	NCCB skills
1. History: time, space and forms of records.	1. The question of time, synchronies and diachronies: reflections on the meaning of chronologies.	1. (EF06HI01) Identify different ways of understanding the notion of time and periodization of historical processes (continuities and ruptures).
	2. Ways of recording history and producing historical knowledge.	2. (EF06HI02) Identify the genesis of the production of historical knowledge and analyze the meaning of the sources that originated certain forms of registration in different societies and times.
	3. The origins of humanity, its displacements and the processes of sedentarization.	3. (EF06HI03) Identify the scientific hypotheses about the emergence of the human species and its historicity and analyze the meanings of the foundation myths.

Source: the authors, from NCCB, 2017, p. 420-421.

This thematic unit, together with these 03 objects of knowledge and these 03 NCCB skills are precisely the beginning of the curriculum prescription for the 6th year that is in the NCCB of History of Elementary Education. There is even a good articulation between these three curricular items. The thematic unit itself, which presents itself as a macro content regarding History, claiming the discussion about time, space and forms of registration, already implicitly points to Africa, since this is a historical territory, formed under all these historical dimensions: time, space, and forms of registration, as well as other continents. However, for a long time the African continent was excluded from this type of discussion, since in the 19th century it was considered a place without history and its historical records without value to tell the history of a place. Therefore, the perception of this theme focused on the teaching of African and Afro-Brazilian history and culture is not acquired so simply and quickly, as in the explicit contents. The same can be said of knowledge objects 01 and 02 and skills 01 and 02, related to each other and very directly related to the thematic unit.

As for the object of knowledge 03 associated with the NCCB skill EF06HI03, which is the third in table 02, despite not mentioning direct terms referring to Africa, Africans, Afro-Brazilians, and correlates, it was already mentioned in the above discussion, as one of the skills of the NCCB related to this object of knowledge is EF06HI05, which directly refers to African peoples, as discussed above. Thus, although here we have an object of knowledge and a NCCB skill with implicit African history, these curriculum items are related to an explicit skill, which facilitates the understanding and identification of this theme in the teaching and learning process developed on the ground. from school.

It is interesting to note that the way the 6th grade History NCCB is organized; the implicit curricular items appeared in a smaller volume of content than the explicit ones, since in table 02 the thematic unit, the objects of knowledge and the NCCB's abilities to only two contents usually dealt with in local curricula and in History textbooks, which are: 1) the discussion about time, space and historical sources; and 2) the origin of humanity. This has the advantage that law 10.639/2003 in its article 26-A is being implemented in the official and prescribed curriculum. However, the reduction of spaces in

the hidden curriculum for the insertion of African and Afro-Brazilian history and culture demonstrates what has already been said in this text about the NCCB regarding the fact that it is an extremely prescriptive document and plastered in its prescriptions, leaving few gaps for the educator to fill with the contents he considers valuable.

## Final considerations

In view of the discussion carried out above, it can be understood that the National Curricular Common Base is a prescriptive document, which limits state curricula to make school education a commodity easily accessible to large national and international institutions, which little or nothing they are not concerned with the discussion of ethnic-racial relations. However, this discussion in the school curriculum is a long-standing claim of the Brazilian black movement, which has already achieved some achievements that can no longer go back, such as, for example, the mandatory teaching of African and Afro-Brazilian History and culture in schools. through Law 10.639/2003 and regulated by its National Curriculum Guidelines of 2004.

This national achievement of the black movement directly influences the construction of the NCCB, which, in turn, is forced to insert the topic, even though it prioritizes the Eurocentricity of its contents. It is visible, however, the growth of curricular items among skills, objects of knowledge and thematic units related to what Law 10.639 requires. While it is also noticeable the small number of curricular items in which the teaching of African and Afro-Brazilian history and culture can be worked in a hidden way, demonstrating the limitation of the NCCB.

Finally, it is important to say that although it is known that curricula determine the content to be taught in schools, they are shaped by each region, each school community and each educator who performs it. Therefore, although it is a fundamental part in the construction of society, the qualified training of teachers, both initial and continuing, is also fundamental, in order that these professionals, duly qualified, will be able to appropriate the curriculum, even from a plastered curriculum as is the case of the NCCB, and use it, as a form of resistance, in the construction of a more just and egalitarian society.

---

## A TRANSGRESSION OF THE COMMON NATIONAL CURRICULAR BASE THROUGH THE TEACHING OF AFRICAN AND AFRO-BRAZILIAN HISTORY AND CULTURE

**Abstract:** This work is a reflection on the possibilities of teaching African and Afro-Brazilian history and culture in the National Common Curricular Base (NCCB) of History for the Last Years. Therefore, this text proposes to analyze, among the thematic units, objects of knowledge and skills of the NCCB of History for the 6th year, possibilities of including the teaching of African and Afro-Brazilian history and culture, required by law 10.639/2003, which amended Article 26-A of the Law on National Education Guidelines and Bases. It is understood that the NCCB is a curriculum at the service of a neoliberal political project applied to education, which is little, or nothing concerned with political minority agendas, such as the issue of ethnic-racial relations, but what Gomes says is also considered. (2007) regarding the curriculum, that, when in action, the curriculum can become a strong weapon of resistance in the teaching and learning process, much more determined by the political position and training of the teacher who implements and implements them than even by the curricular laws themselves. Thus, it can be seen that there is still much to be conquered within the curriculum, still predominantly Europeanized of History for the insertion of African and Afro-Brazilian history and culture, but one cannot deny the achievements of the national black movement within the NCCB, through all its struggle for its stories to be told and properly valued.

**Keywords:** Teaching of History. African and Afro-Brazilian History and Culture. NCCB Last Years.

## TRANSGREDINDO A BASE NACIONAL COMUM CURRICULAR POR MEIO DO ENSINO DE HISTÓRIA E CULTURA AFRICANA E AFRO-BRASILEIRA

**Resumo:** Este trabalho é uma reflexão sobre as possibilidades de ensino de história e cultura africana e afro-brasileira na Base Nacional Comum Curricular (NCCB) de História para os Anos Finais. Por isso este texto se propõe a analisar dentre as unidades temáticas, objetos do conhecimento e habilidades da NCCB de História para o 6º ano possibilidades de incluir o ensino de história e cultura africana e afro-brasileira, exigido pela lei 10.639/2003, que alterou o artigo 26-A da Lei de Diretrizes e Bases da Educação Nacional. Compreende-se que a NCCB é um currículo a serviço de um projeto político neoliberal aplicado à educação, que pouco ou nada se preocupa com pautas de minorias políticas, como a questão das relações étnico-raciais, mas considera-se também o que afirma Gomes (2007) a respeito do currículo, que, quando em ação, o currículo pode tornar-se uma forte arma de resistência no processo de ensino e aprendizagem, muito mais determinado pela posição política e formação do docente que os implanta e os implementa do que mesmo pelas próprias legislações curriculares. Sendo assim, pode-se perceber que ainda há muito a ser conquistado dentro do currículo, ainda predominantemente europeizado de História para a inserção da história e da cultura africana e afro-brasileira, porém não se pode negar as conquistas do movimento negro nacional dentro da NCCB, através de toda sua luta para que suas histórias sejam contadas e devidamente valorizadas.

**Palavras-chave:** Ensino de História. História e Cultura Africana e Afro-Brasileira. NCCB. Anos Finais.

---

## ABOUT THE AUTHORS

### Flávia Rodrigues Lima da Rocha

Possui graduação em História (2005) e mestrado em Letras: linguagem e identidade (2011), ambos pela Universidade Federal do Acre (Ufac). É doutora pelo Programa de Pós-Graduação em Educação da Universidade Federal do Paraná. É professora Assistente da Ufac, onde é lotada na área de História do Centro de Filosofia e Ciências Humanas, onde ministra as disciplinas de Estágio Supervisionado do Ensino de História

e coordena o Programa de Residência Pedagógica do Curso de Licenciatura em História. Lidera o Grupo de Pesquisa “O processo de Construção do Docente em História: possibilidades e desafios da formação inicial e da formação continuada do fazer-se historiador em sala de aula”. Na UFAC também coordena o Núcleo de Estudos Afro-Brasileiros e Indígenas da Universidade Federal do Acre e tem coordenado, desde 2015, o Evento “Semana em Favor de Igualdade Racial”. É editora chefe da Revista Em Favor de Igualdade Racial. Atualmente coordena o Projeto Afrocientista, em âmbito local. É presidente administrativa do Fórum Permanente de Educação Étnico-Racial do Estado do Acre. ORCID: <https://orcid.org/0000-0002-2399-4795>. E-mail: [flavia\\_rocha80@hotmail.com](mailto:flavia_rocha80@hotmail.com).

### **Paulo Vinicius Baptista da Silva**

Possui Bacharelado e Licenciatura em Psicologia pela Universidade Federal do Paraná (1991), Mestrado em Educação pela Universidade Federal do Paraná (1996), doutorado em Psicologia Social pela Pontifícia Universidade Católica de São Paulo (2005), estudos de Pós-Doutorado em Análise Crítica do Discurso na Universidade Pompeu Fabra (Barcelona, 2014). É professor, desde 1995, da Universidade Federal do Paraná, onde atua, desde 2017, como Superintendente de Inclusão, Políticas Afirmativas e Diversidade (SIPAD-UFPR). Tem larga experiência em pesquisas em rede, com atuação como pesquisador ou como coordenador em projetos regionais nacionais (entre os quais Educação e relações étnico-raciais: o Estado da Arte, 2015-2018) e internacionais (entre os quais Racismo e Discurso na América Latina, 2005-2010). Tem também experiência na gestão de ciência e tecnologia, foi coordenador do DINTER PPGE-UFPR/UFAC (2017-2018), foi Coordenador do Programa de Pós-Graduação em Educação (2011-2012), coordenador do GT Educação e Relações Raciais da ANPED (2010-2011), vice coordenador do mesmo GT (2008-2009; 2012-2013), representante da Região Sul na Diretoria da Associação Brasileira de Pesquisadores/as Negros/as (ABPN - 2010-2012), Segundo Secretário da ANPED (2019-2021), é Coordenador Institucional na UFPR do Programa de Apoio a Inclusão Social em Atividades de Pesquisa e Extensão Universitária (2006- atual) e é coordenador do Projeto de Internacionalização da UFPR “Relações de Poder, Assimetrias e Direitos Humanos” no CAPES-PRINT. ORCID: <https://orcid.org/0000-0001-9207-2439>. E-mail: [pauloviniciusufpr@gmail.com](mailto:pauloviniciusufpr@gmail.com).

## REFERENCES

BRASIL. **Constituição da República Federativa do Brasil de 1988**. Disponível em: [http://www.planalto.gov.br/ccivil\\_03/constituicao/constituicaocompilado.htm](http://www.planalto.gov.br/ccivil_03/constituicao/constituicaocompilado.htm). Acesso em: 19 ago. 2020.

BRASIL. **Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira**. Brasília: MEC, 2004.

BRASIL. **Lei nº 9.394, de 09 de janeiro de 1996**. Estabelece as Diretrizes e Bases da Educação Nacional. Disponível em: [http://www.planalto.gov.br/ccivil\\_03/leis/19394.htm](http://www.planalto.gov.br/ccivil_03/leis/19394.htm). Acesso em: 19 ago. 2020.

BRASIL. Ministério da Educação. **Base Nacional Comum Curricular**. Brasília, 2018.

FREIRE, Paulo. **Pedagogia da autonomia: saberes necessários à prática educativa**. 58. ed. Rio de Janeiro; São Paulo: Paz e Terra, 2019.

FREIRE, Paulo. **Pedagogia da esperança: um reencontro com a pedagogia do oprimido**. 9. ed. Rio de Janeiro: Paz e Terra, 2002.

GALUCH, Maria Terezinha Belanda; CZYZEWSKI, Analice; SILVA, Cleonice Raphael da. A Base Nacional Comum Curricular para o Ensino Fundamental: novos itinerários para velhos objetivos. In: SILVA, Fabiany de Cássia Tavares; FILHA, Constantina Xavier (Org.). **Conhecimentos em Disputa na Base Nacional Comum Curricular**. Campo Grande, MS: Editora Oeste, 2019.

COMES, Nilma Lino. **Indagações sobre currículo: diversidade e currículo**. Brasília: Ministério da Educação, Secretaria de Educação Básica, 2007. Disponível em: <http://portal.mec.gov.br/seb/arquivos/pdf/Ensfund/indag4.pdf>. Acesso em: 23 jul. 2021.

HOOKS, Bell. **Ensinando a transgredir**: educação como prática da liberdade. Tradução: Marcelo Brandão Cipolla. 2. ed. São Paulo: Editora WMF Martins Fontes, 2017.

MOREIRA, Antonio Flávio Barbosa.; SILVA, Tomaz Tadeu da (org). **Currículo, Sociedade e Cultura**. São Paulo: Cortez, 1994.

OLIVEIRA, Inês Barbosa de.; FRANGELLA, Rita de Cássia Prazeres. Com que Bases se Faz uma Base? Interrogando a inspiração político-epistemológica da Base Nacional Comum Curricular (BNCC). In: SILVA, Fabiany de Cássia Tavares; FILHA, Constantina Xavier (Org.). **Conhecimentos em Disputa na Base Nacional Comum Curricular**. Campo Grande, MS: Editora Oeste, 2019.

SILVA, Paulo Vinicius Baptista da; FARIAS, Elisângela de. Base Nacional Comum Curricular: considerações sobre diversidade e relações étnico-raciais na área de Linguagens do Ensino Fundamental. In: SILVA, Fabiany de Cássia Tavares; FILHA, Constantina Xavier (Org.). **Conhecimentos em Disputa na Base Nacional Comum Curricular**. Campo Grande, MS: Editora Oeste, 2019.

Received on: October 13th, 2022.

Accepted on: December 1<sup>st</sup>, 2022.

**The Creative Commons License in Revista InterMeio**

**CC BY-NC-SA**: This license allows reusers to distribute, remix, adapt, and build upon the material in any medium or format for non-commercial purposes only, and only so long as attribution is given to the creator. If you remix, adapt or build upon the material, you must license the modified material under identical terms.

CC BY-NC-SA includes the following elements: • BY: Credit must be given to the creator; • NC: Only noncommercial uses of the work are permitted; • SA: Adaptations must be shared under the same terms.