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## ETHNIC-RACIAL CONTENT IN THE PEDAGOGICAL POLICY PROJECT: IMPORTANCE, PERSPECTIVES, AND CHALLENGES

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### ABSTRACT

The present article aims to discuss the importance of including and implementing ethno-racial content in the Political Pedagogical Project, in accordance with the document of the National Plan for the Implementation of the National Curricular Guidelines for Education on Ethnic-Racial Relations and for Teaching Afro-Brazilian and African History and Culture. This document is an achievement of social movements, especially the Brazilian black movement, which has substantially contributed to the fight against racism in Brazilian society and built a space for diversity in everyday school life. The scholars who grounded this study were GOMES (2012), VEIGA (2012), LUCK (2009), MUNANGA (2005,2016), ROMÃO (2005), among others. In the end, The National Plan for the implementation of national curriculum guidelines for education of ethnic-racial relations and for the teaching of Afro-Brazilian and African history and culture brings, in its entirety, arguments in defense of dialogue between the school community about ethnic-racial relations present in the PPP, in favor of a democratic, antiracist and plural education.

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## INTRODUCTION

It is observed in the current social, cultural, economic, experienced in Brazilian school education several inequalities, consequently, it presents several discussions in the educational field, especially the ethnic-racial relations, from curriculum planning. Part of this problem may have been caused by the fragile school management responsible for the Brazilian educational system, at macro and micro scales, which should in fact ensure a level playing field for a democratic, anti-racist and plural education. In addition, the lack of discussions and reflections on the racial issue in school, which influence the absence of planning and documents that guide the school community,

with a view to the inclusion and implementation of ethnic-racial content, focusing on the Political Pedagogical Project (PPP). The school as a social institution responsible for the formation of all citizens needs to organize its curricula, based on all kinds of relationships that are produced inside the school, in defense of a project built for the social reality of the school and that can truly include the cultural diversity of the predominant region. Based on these assumptions, when confronting the real and the ideal of the school's social function, it turns out to be a great challenge, considering the school space in an authoritarian and excluding way, disregarding the critical development of the student. For this purpose, we start from the following scientific problem: how to enable the discussion of the inclusion and implementation of ethno-racial

content in the school space? How to demonstrate the importance of the theme through the PPP? Given this reflection, what is intended is to reflect on the importance of ethno-racial content built and lived in the PPP of the school, in compliance with the national plan of implementation of national curriculum guidelines for education of ethnic-racial relations and the teaching of Afro-Brazilian and African history and culture. Considering the methodology of Minayo (2007), this study is methodologically classified as follows: the approach chosen was qualitative, because it will respond to very particular issues in the social sciences, with a level of reality that cannot be quantified, i.e., it works the universe of meanings, motives [...] which corresponds to a deeper space of relations; as for the purposes is explanatory, because it clarifies factors that contributed to the ethno-racial content be planned in the PPP. As for the means, it is configured as a literature review, due to the need to explore and base several literatures, legislations, plans, books, periodicals, among others, for the elaboration of the theoretical framework of the study, confronting the information.

It is believed that bringing up this study is extremely relevant to discuss and problematize issues of ethnic-racial relations in the PPP as a proposal for diversity in the school space, demonstrating the need to strengthen the debate and affirmation of the theme of ethnic-racial relations in school spaces and in society. Emphasizing the importance of reading the full normative documents of the legislation to adapt them to school reality, as well as the discussion of them for possible improvements in the quality of education. Therefore, it is expected that this study will bring great contributions to the area researched, as well as encourage other researchers and other professionals in education to study and deepen the problem. In view of the above and to accomplish this preamble, we will first analyze the various pieces of literature and legislation on ethno-racial relations. Then, an addendum will be made to the PPP, to subsidize the ethical-racial theme consolidated in the school space, in addition, to scrutinize important elements of the National Plan of implementation of national curriculum guidelines for education of ethnic-racial relations and the teaching of African-Brazilian and African history and culture; and finally, we propose notes for possible perspectives and challenges for the Brazilian school community under the study.

### **ETHNIC-RACIAL CONTENTS: constituting other places of speech**

According to Romão (2005), the World Conference of Durban, in 2002, was an important event of negotiations aimed at national policies, and, because of these negotiations, in 2003, a law was passed to include the history and culture of Africans and Afro-Brazilians in national education. In this direction, it is pointed out that the Brazilian society still lives with the signs of the slavery regime, as many black descendants go through discrimination and prejudice, even though these are denied by some in an attempt to mask such social problems. Certainly, other factors could be presented in this article to corroborate the erroneous misconceptions that permeate society. In referring to this subject, Viana (2015, p.27), says that:

The distance between the real history of the first black people who arrived in Brazil and their personal history marks the absence of the value of these people because, for a long time, history was taught in schools from a Eurocentric perspective, in which the African continent was mentioned only in relation to the slavery period, without considering the trajectory and culture of the African people. This fact was translated for black students as a lack of appreciation or invisibilization of their real history.<sup>1</sup>

It is on a daily basis at school that sometimes offensive jokes, prejudiced attitudes, and situations that demonstrate the invisibility and devaluation of black people in the daily life of formal education are manifested. These inequalities reveal themselves inside the school, accompanied by racism and discrimination.

However, this is so veiled making the black discriminated little aware of his history. (VIANA, 2015). The aforementioned points, strengthen the understanding of the school in a continuous exercise against racism and prejudice, since it is understood that the inequalities that accompany the black population in educational spaces, is a consequence of a past structured in violence, discrimination and racial prejudice. The right conquered for the implementation of ethnic-racial issues in formal educational spaces presents itself to the black population as an emancipatory social and educational achievement that has put on the agenda the excluding conceptions that still survive in Brazilian society. Likewise, for Santana (2018), Brazilian society is characterized by deep social inequalities that were built by the imaginary of the other, the colonizer. Thinking about the imaginary of the colonizer is to discuss that term:

[...] alludes to the invasion of the imaginary of the other, that is, its westernization. More specifically, it refers to a discourse that inserts itself in the world of the colonized, but also reproduces itself in the locus of the colonizer. In this sense, the colonizer destroys the other's imaginary, making it invivable and subalternizing it, while reaffirming its own imaginary. Thus, the coloniality of power represses the modes of production of knowledge, the knowledges, the symbolic world, the images of the colonized, and imposes new ones. It then operates the naturalization of the imaginary of the European invader, the epistemic subalternization of the non-European other, and the very negation and forgetting of non-European historical processes. This operation took place in various ways, such as the seduction by the colonialist culture, the cultural fetishism that the European creates around his culture, stimulating strong aspiration to European culture by the subalternized subjects. (OLIVEIRA; CANDAU, 2010, p. 19)<sup>2</sup>

In other words, it is evident the importance of racial ethnic content in the formal educational space, since it aims to break with the perspective of difference built by the colonizer. Such rupture requires the implementation of the directions proposed by the curriculum guidelines for ethnic-racial education, we agree with Oliveira and Candau (2010, p. 23) when they strengthen the need to "look at epistemological approaches and on subalternized and excluded subjectivities". In this sense, the document in question aims to incorporate Afro-Brazilian history and culture in school curricula, which according to Munanga (2005, p.16) makes it possible.

The rescue of the collective memory and history of the black community is not only of interest to students of black descent. It is also of interest to students of other ethnic backgrounds, mainly white, because by receiving an education poisoned by prejudice, they also had their psychic structures affected. Moreover, this memory does not belong only to black people. It belongs to everyone, since the culture on which we are fed daily is the fruit of all ethnic segments that, despite the unequal conditions under which they develop, have each in their own way contributed to the formation of economic and social wealth and of national identity.<sup>3</sup>

In this same line of considerations, when dealing with the relevance of the curriculum guidelines as a guiding legal instrument, several scholars, and participants of the black movement in the country consider that the device is a historical landmark, Carlos Moore as a scholar of the black theme in Brazil states.

If applied with the required vigor and rigor, this measure could have a permanent impact on the consciences of future generations. The implementation of this pioneering Law opened a new door for the whole of society to re-evaluate the foundations of Brazil as a historical entity in modern times and to reconsider the ethno-racial relations within it. In this way, the Brazilian

<sup>1</sup> Translated by us.

<sup>2</sup> Translated by us.

<sup>3</sup> Translated by us.

nation could be seen through the experience of the population that now makes up half the country, and not only, as had been the case until then, through the experience of the Brazilian population of European origin (MOORE, 2007, p. 27).<sup>4</sup>

For Viana (2015), education for ethnic-racial relations presents itself as a public policy that aims to break with the patterns of the wealthy classes, who have always fought for the maintenance of social spaces. In this line of thought, when thinking about formal educational spaces Gomes (2012) points to the need to decolonize the school curriculum because it for a long time silenced contents belonging to minority groups in Brazil. About it:

The strength of the cultures considered to be denied and silenced in the curricula tends to increase more and more in recent years. Social changes, hegemonic and counter-hegemonic processes of globalization and political tensions around knowledge and its effects on society and the environment increasingly introduce another cultural and societal dynamic that is demanding a new relationship between inequality, cultural diversity, and knowledge. (GOMES, 2012, p.109).<sup>5</sup>

For the researcher, the black Brazilian population is in constant tension and dispute for the spaces of knowledge and power. For the question is what conceptions, configurations are presented about Africa, Africans and Afro-Brazilians and their culture? The Law of Directives and Bases of Education (LDB 9394/1996) points to the primordially of the institutionalization of the Education of Ethnic-Racial Relations and Afro-Brazilian and African History and Culture. As it highlights substantive changes in the policy of initial and continuing development of teachers and managers, this training should follow the normative guidelines that support the study of ethno-racial diversity. (Brazil, 1996). On the other hand, it is necessary to know which debates the school has proposed to the school community to develop an education that promotes the inclusion of diversity with a focus on racial issues.

In this sense, it is corroborated that for the engendering and recognition of an anti-racist education, it is necessary to discuss the inequalities that are presented to minority social groups, which need to be analyzed not only with a racial focus, but also of gender and class. The black Brazilian population accumulates throughout its historical process a social experience based on social and educational inequalities, adding to this Passos (2012) maintains the existence of inequalities in educational processes, such processes have been accompanied by the black movement and by diligent of race relations. The above-mentioned author and researcher maintains that they are "multiple inequalities that affect the ability of the black in society and consequently in formal educational spaces, as well as in different social spaces", which compromises the process that goes against a fair and egalitarian society. It is recommended, therefore, that it is necessary to think pedagogically about the decolonization of the school curriculum so that, in fact, a dialogue can take place concerning ethnic and racial relations. The school presents itself in this sense as a dialogical space that allows progress, inquiries, and questioning about theory and pedagogical practice in the face of a sociocultural and anti-racist education, where the students are social subjects with cultural, historical, and political realities. It is pointed out that the school needs to develop mechanisms for an education committed to African and Afro-Brazilian history and culture, because it is necessary that the subjects that belong to the black population be presented as protagonists of their history, not as subjects that were only slaves in an oppressive past. It is believed that teachers can develop a work that fortifies a transforming and sensitive education to the injustices that present themselves in various forms to black students. Thus, it is necessary to problematize and deconstruct stereotypes that are rooted in the collective thinking of Brazilian society, so it is essential to work in a dynamic and pedagogical way

the concepts such as racial discrimination, prejudice, and racism so that in fact an education focused on anti-racism happens. In addition, according to Sacristán (2000) *apud* Silva (2014), the strategies necessary for the construction of an educational and democratic project that includes teaching and learning are related to four fundamental points that strengthen the curriculum for an inclusive and emancipatory education.

[...] a) teacher training, b) curriculum planning, c) development of appropriate materials, d) analysis and critical review of current practices, from evaluations of experiences or the wider reality, action research with teachers, etc., all this without neglecting the connection between the school and the social environment, because we have said that, in this sense, the school culture can be a front of action. (SACRISTÁN, 2000, p. 107 *apud* SILVA, 2014 p. 60).

It is essential to develop, according to Silva (2014), <sup>6</sup> "a critical view of the unequal and excluding society recurrently figured in the guiding documents of curriculum policies. According to the aforementioned author, an important example was the struggle for the implementation of federal law 10.639/03. Another teaching supported by the author is that the ethno-racial issue should be causally related to the educational curriculum. In this regard, Lopes and Macedo (2011) *apud* Silva (2014), point out that the educational curriculum is an essential component in formal educational spaces as well as by social movements in contemporary society, this thought is conditioned by the understanding that the curriculum is literally linked to educational processes, teacher training, as the political and pedagogical act.

#### **PEDAGOGICAL POLITICAL PROJECT: what does the legislation determine about ethnic-racial contents?**

One of the major instruments of democratic school management is embodied in the Political Pedagogical Project (PPP), which is the main guiding document of the school supported by the Law of Directives and Bases of National Education (LDBEN) (No. 9.394/96) in its Article 14, item I. The PPP in school is a project that leads to improvements and innovations, expressing a social, cultural, and educational commitment to the formation of the school community, in addition to defining and organizing the actions and educational projects in the school space. According to Libâneo (2006, p. 345) "the project is a document that proposes a political and pedagogical direction for schoolwork, formulates goals, provides for actions, establishes procedures and instruments for action".<sup>7</sup> The education systems can organize, by means of the PPP, the difficulties experienced and propose actions to better solve them, besides being the main identity of the school, containing goals, historical context, teaching staff, characteristics of the physical space, among others. The political document does not have a certain formula to be built, because it defines the peculiarities of the community and materializes its school autonomy.

Giving the same importance, the author Veiga (2012) assures the school as one of its main tasks, the work of reflecting on its educational intentionality, from a construction, implementation, and evaluation of the PPP. This project will happen through collective social practices, the result of reflection and consistency of purpose. The document, as an organizational and participatory instrument, enables reflections on the purposes of the school, its social role, and the theoretical options for its development. From this premise, we will focus on the importance of the content of Afro-Brazilian and African History and Culture in the PPP as a proposal for diversity in the school space, based on Resolution CNE/CP 01/2004, which establishes the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture.

<sup>4</sup>Translated by us.

<sup>5</sup>Translated by us.

<sup>6</sup>Translated by us.

<sup>7</sup>Translated by us.

The teaching systems oversee organizing themselves to plan this content in the school curriculum, based on material and financial conditions, as well as providing the schools, teachers, and students with adequate materials for education on ethnic-racial relations. In this sense, special attention should be given to the need for articulation between the training of teachers and the production of teaching materials, actions that are articulated in the planning established by the Ministry of Education, in the Articulated Actions Plan (National plan for the implementation of the national curricular guidelines for education on ethnic-racial relations and the teaching of Afro-Brazilian and African history and culture, 2013). Based on these assumptions, we reaffirm the need for pedagogical work in the construction of the PPP, from the inclusion of ethnic-racial relations, considering the National Plan for the implementation of national curriculum guidelines for education of ethnic-racial relations and for the teaching of Afro-Brazilian and African history and culture, built by MEC in 2013. The plan states the inclusion of the theme in the school's PPP, an action that depends on a number of other factors, such as, for example, the conceptual domain of what is expressed in the Curricular Guidelines for Education for Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture;

Thus, the legal requirements contained in Laws n° 10.639/03 and n° 11.645/08, in Resolution CNE/CP n° 01/2004 and in Opinion CNE/CP n° 03/2004 recommend to the institutions: a) Reformulate or formulate together with the school community the political-pedagogical project adapting its curriculum to the teaching of Afro-Brazilian and African history and culture, according to Opinion CNE/CP n° 03/2004 and the regulations of their boards of education, as well as the contents proposed in Law n° 11.645/08; (National Plan for the implementation of the national curriculum guidelines for education of ethnic-racial relations and for the teaching of Afro-Brazilian and African history and culture, 2013, p.38).<sup>8</sup>

As provided in the plan, schools must build their project based on ethno-racial content, considering the specificity of each community, aiming at representation, school autonomy and recognition of the various races that are vested with rights and duties in society. Thus, it is verified that the school proposes to rescue the "cultural differences", in order that the formation given to the students provides conditions to be recognized as plural citizens. To deepen the discussions about the plan and its importance for the teaching of ethnic and racial relations, the main elements that guide the construction and building of the theme in the PPP will be addressed. The first addendum of the plan is guiding goals with periods of execution (short: 2009-2010; medium 2009-2012; long: 2009-2015), established as general blocks specified by the axes of the Plan. It is worth mentioning Axis 1 - Strengthening the Legal Framework of the field 5 (five) that has the following goals:

Encourage the school community to reformulate the Political Pedagogical Project of schools at all levels and modalities of education, adapting their curriculum to the teaching of Afro-Brazilian and African History and Culture, according to Parecer CNE/CP n° 03/2004 and the regulations of their boards of education. Actors: SEE, SME, School Units (Basic Education) Period: Short Term. (National plan for implementation of the national curricular guidelines for education on ethnic-racial relations and on the teaching of Afro-Brazilian and African history and culture, 2013, p. 64, our emphasis).<sup>9</sup>

Elaborated and operationalized with effective participation and dialogue of the school community, the PPP gains strength, autonomy, rights, and duties, enabling, according to the goal of the plan, responsibilities for the educational community regarding the planning and elaboration of the PPP, up to the execution and inspection to

fulfill the educational purposes requested in the document. It is characterized as a great collective instrument that requires the mobilization of everyone in a participatory process, establishing the presence of the subjects that represent the educational scenario. Another useful element of the plan corresponds to the teaching levels, more precisely in the part that deals with the management attributions of the Elementary School, which envisions the act of educating as a close relationship between children, teenagers, and adults. This bond needs to be based on equal treatment, considering the uniqueness of each subject in its cultural, family, and social dimensions. In this sense, Education for Ethnic-Racial Relations must be one of the structuring elements of the schools' PPP. Still in the same thought, the plan addresses the main actions for elementary school, which consist of: "d) Encourage and ensure the participation of parents and guardians of the child in the construction of the political-pedagogical project and in the discussion on ethnic-racial issues;" (National plan for the implementation of the national curricular guidelines for education on ethnic-racial relations and for the teaching of Afro-Brazilian and African history and culture, 2013). From this approach, the racial/ethnic debate in the levels of education is of fundamental relevance, since the theme explored since childhood in the school curriculum can be represented and understood in a clear way, an exploration that excludes it from a position of submission and includes it in the contributions in the displacement of cultural knowledge, as historical content like the others, therefore, in an anti-hegemonic perspective.

## FINAIS CONSIDERAÇÕES

The National Plan for the implementation of national curriculum guidelines for education on ethnic-racial relations and for the teaching of Afro-Brazilian and African history and culture brings in its entirety, arguments in defense of dialogue between the school community on ethnic-racial relations present in the PPP; in favor of a democratic, anti-racist and plural education. In this direction, due to all the demonstration made here, the need to work on the ethno-racial theme is maintained, sustained on the premise that the school is a collective space where prejudiced practices are presented daily about the black population. Thus, it is necessary to review the educational curriculum and align it with a perspective focused on diversity and plurality, and it is also necessary to train pedagogically all subjects involved in the educational process for anti-racism. In other words, initiatives must be taken to ensure educational equality for all strata of Brazilian society, for which it is necessary to review the glaring inequalities that are naturalized in contemporary society that lives with the fruits of a segregating society that for centuries excluded the black population from basic rights for its sustenance and existence.

The school has the challenge of proposing a democratic, emancipating, and non-exclusive education, it is also important to think about the access and permanence of the subjects inserted in the process, as well as to rethink cultural actions that positively contribute to the various ethnic identities present in it. Furthermore, it is added that ethno-racial education can be promoted in an egalitarian way, by means of Law 10.639/03, since it is understood that this law means an extrusion in pedagogical attitudes, which do not recognize the social and educational differences that fall upon the black population. However, during all the inequalities, it is clear from this study that the black population is slowly occupying spaces that were never occupied in other decades; the school as a questioned space needs to reflect on its practice as a social function and theoretically teach and pass on content related to the epistemology of the black population. It is also essential to build and implement an anti-racist curriculum with perspectives that strengthen the teaching of racial-ethnic diversity, aiming at a pedagogy of plurality. With the deepening of the bibliographic and documentary research it was possible to realize that African and Afro-Brazilian history and culture are supported and guided by law, a commitment that the Brazilian state now has with the black population.

<sup>8</sup>Translated by us.

<sup>9</sup>Translated by us.

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