TASK FORCE 2016
ANTI-RACIST EDUCATION REFORM IN BRAZIL

University of Washington

Henry M. Jackson School of International Studies

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EXECUTIVE SUMMARY

Alyssa Stockdill

This report is the product of the collaboration between sixteen students in the Henry M. Jackson School of International Studies at the University of Washington under the guidance of Professor Jonathan Warren, and in consultation with Professor Rodrigo Peixoto. Having extensively researched and analyzed academic sources as well as teaching resources and media relating to Brazilian race relations and racism, we recommend the following:

1. Formally acknowledge the problem of racism within Brazilian society and take steps to correct it through education.
2. Further and broaden the implementation of laws 10.639/03 and 11.645/08 by moving beyond the simple teaching of history and expanding curriculum reform to other areas of the education sector.
3. Require the training of teachers in areas of multicultural and antiracist education.
4. Use the following teacher guide as a model by which to reform current education systems.
5. Begin small by implementing in the city of Belém with the eventual goal of implementing the project nation-wide.

The purpose of this report is to provide a discussion of racial politics and a tool with which teachers can bring this discussion into their classrooms. Our goals are: to train educators how to deal with racism, to instruct both teachers and students in anti-racist practices and teach people how to valorize their own identities as well as those of the people around them.

This report is loosely divided into two sections. The first four chapters situate this issue in contemporary Brazilian culture. They attempt to explore and redefine the problem of racism and provide practical methods of teaching these new definitions. The final three chapters focus on applied methods of anti-racism in the classroom. They explore how to enter into effective and productive conversations while providing examples of programs that have been successful in the past.

Per our own recommendations, we would like to acknowledge the biases that we inevitably bring to this report. As students hailing from a region of the United States that tends to be more progressive, yet is by no means perfect in its anti-racist efforts, our interpretations of this issue are colored by our personal experiences and opinions. Therefore, these curriculum reforms must be implemented with meticulous thought and effort, tailoring them to the specific needs of each community. What is effective in one region may be destructive in another. We have created this guide with the city of Belém in mind. However, we recommend that the program eventually be scaled to fit other regions of Brazil as well.

It is easy to become overwhelmed when trying to change an entire culture of racist practices and ideology. The public's mind is not easily changed. Herein lies the value and importance of education. Young minds are more easily melded. Therefore, we must start sooner than later, teaching children the truth about the past and the present because they are the future policy makers of our world.

Broadening the Definition of Racism

Dajung Choi and Darielle Nacanaynay

We have made enormous progress in teaching everyone that racism is bad. Where we seem to have dropped the ball… is in teaching people what racism actually IS.

- Jon Stewart

There are multiple forms of racism. The more widely acknowledged form is the explicit, visible violence committed against people of color, namely Afro-Brazilians and Indigenous peoples. However, racism can manifest in the form of microaggression as well as within structural levels. Microaggressive racism often occurs subconsciously within the public sphere and throughout personal experiences. Structural racism is referred to as less visible discrimination that can be found within political and state activity, solidified through laws and policies. However, there is a pressing need to explore other definitions of racism. In this chapter, we will explore the ways in which explicit racism is not only hidden within history books depicting Brazilian and American history, but is still very much visible today. We will also lay out hidden forms of racism through a discussion of microaggression and structural racism. This will be done with the hopes for future teachers to better understand and identify these hidden and coded forms of racism.

Explicit Racism: A Comparison of Brazil and the United States

The belief that racism can only be defined in one explicit form is prevalent not only in Brazil, but in many other countries with a deep history of slavery such as the United States. This is due to the widely held belief that racism can only come in one outright and offensive form. Explicit racism is a widely normalized ideology that one's racial group is superior to another, causing certain individuals to behave in ways that offend or unequally treat another (Miles and Brown 59). History is cluttered with examples of

explicit racism, from the enslavement of African people in the Americas to the Nazi abuse of Jewish people during the Holocaust. Finding examples and evidence of past explicit racism is not difficult. These stories however, have had the tendency to leave other examples of racism in the footnotes of today's history books, projecting the false impression that racism has subsided.

The term "racism" litters our imaginations with images of African slaves forced to work in the fields, facing daily forms of torture, abuse, and exploitation. As the last country in the Americas to end slavery in 1888, Brazil has the largest collection of photographs of slavery in São Paulo (Garcia-Navarro). This collection illustrates the brutality and cruelty of the antiquated slave system, allowing the people of Brazil the opportunity to face the cruelty of their past. However, "slavery has ended and so has racism" is still a widely held belief in Brazil. It is believed that since slavery only existed in the past,

Figure 1: Slaves working on a farm in São Paulo, circa 1882 From Marc Ferrez/ Moreira Salles Institute Archive (Garcia-Navarro)

DID YOU KNOW?

❖ Baquaqua was born in 1824 in modern Benin to a Muslim merchant family.

❖ He was first sold to a baker in Recife, Brazil then to a ship captain in Rio de Janeiro, who took him to New York where he was freed by abolitionists.

❖ He converted to Christianity and returned to Africa as a Christian missionary.

❖ In 1849, he enrolled in New York Central College in McGrawville, New York.

❖ Baquaqua moved to modern day Ontario, Canada where he dictated his biography in Portuguese in 1854.

racism is no longer an issue. Subsequently if anyone is to be accused of racism, it is thought to be an individual issue and not a problem of the whole. From a Brazilian perspective, it is more essential to consider how racism continues to persist in the United States. This perception derives from more contemporary images of racism that took place during the period of segregation in the United States, such as photos of organizations like the KKK burning crosses. The story of 14-year-old Emmett Till, for example, reminds us of the viciousness of this period of segregation as he was beaten and murdered by two white men in 1955 after they accused him of

whistling at a white woman in the grocery store (Latson). Additionally, stories of race riots and violence continue to come from the United States while silence endures in Brazil, reinforcing the false idea that racism does not exist. This silence, however, is incredibly detrimental in trying to understand racism as a whole. Stories of Mahommah Gardo Baquaqua, for example, are not well-known, despite being the only memoir and biography written about a former Brazilian slave (Lovejoy). Their words and voices continue to be ignored and silenced today, just as they have been in the past.

Similarly, Indigenous peoples are often overlooked in the discussion of racism as they are categorized by the stereotype that they are "people of the past." This internalized belief is due to the widespread genocide and extinction that Indigenous peoples have historically been subjected to. Systematic programs throughout the Americas have been implemented in order to assimilate the few remaining Indigenous peoples, essentially dispersing and removing various groups. Not only are Indigenous peoples still very much alive, but they continue to be subjected to systematic forms of genocide and violence. The aggressive colonization of their land continues well into the 21st century. For example, the Awa people of Brazil experienced such an act of genocide in 2011 when illegal armed loggers invaded their territory in the rainforest, and since then the Awa people have received very little political protection ("Earth's Most Threatened Tribe"). If this continues, these people may not walk the earth much longer. Indigenous peoples have long been treated as separate from "modern" and "civilized" society and thus are not privy to the same rights as other fully identified citizens of nation-states. They are most often the ones who bear the largest burden with the continued destruction of their land and abuse of their basic human rights.

Examples like those previously mentioned are acts that are not widely visible nor understood, making racism appear nonexistent. The invisibility of obvious racism in the form of slavery and racial segregation is understood to be the end of racism. Even the blatant mistreatment of Indigenous peoples is often silenced due to the lack of urgency felt in dealing with the abuse that these people suffer. As there are no legally implemented forms of segregation in both the United States and Brazil today, there is the sense that people of color are no longer excluded from public and private sectors. This imaginary inclusion gives the impression within these countries of a fair and just

racial democracy and racial harmony. Here we see an emerging positive feedback loop within the racism discourse.

The lack of recognition of racism within this loop reinforces the widespread silence concerning racism. Through this silence, discourse surrounding racism is more easily censored and controlled, as this silence is supported by the public consensus that there is no need to talk about it simply because it does not exist. While explicit racism is no longer commonly seen, there are still practices within Brazil that are highly problematic and have origins in slave practices. For example, the practice of *criacao* is one in which middle- and upper-class white Brazilians "adopt" young, Afro-Brazilian girls who are then subjected to unpaid household labor until they are either married off or run away (Twine 37). While this practice is commonly accepted as an altruistic act of white, middle- and upper-class Brazilians (and of many Afro-Brazilians as well) seeing as these girls would otherwise not have a place to go (37), it is essential to view this practice from a different perspective. Only then can we begin to see the parallels between *criacao* and the previous slave system.

There is a widespread romanticisation of *criacao* that gives the impression that it allows "blacks [to be] included as members of their multiracial households, [providing] evidence that there is no racism" (Twine 35). While white Brazilian adopters may claim to be treating these girls as they treat their own family, historian Carl Degler shows how they are often dehumanized in these situations. "They treat Negroes as if they were a beloved kitten or puppy... they do not treat the Negro as an equal. Also they would not think of confusing a Negro with a white" (qtd in Twine 37). There needs to be a wider understanding of how this act contributes to the highly problematic system of racism and oppression. The current dehumanization and exploitation of the Afro-Brazilian person and body is reminiscent to the dehumanization and exploitation of African slaves in the past, meaning these practices are essentially reframed under the new name of "adoption" rather than being eliminated entirely. In these households, young
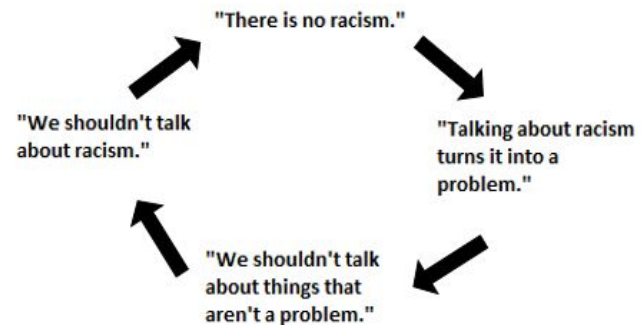
Afro-Brazilian girls are subjected to unpaid domestic labor and exploitation, giving them little, if any, opportunity to advance beyond servitude. It is a system that gives white children an advantage to advance in society by allowing them to continue with their studies uninterrupted by domestic chores, while their Afro-Brazilian counterparts are expected to perform this domestic work alongside them (Twine 37). The common perception that the domestic sector is the only place in which Afro-Brazilians can work leads to the reproduction of the idea that Afro-Brazilian children are unsuited for anything beyond menial labor. This shows that racism remains integrated within a common and familiar system, allowing people to continue harmful practices while denying the existence of said racism. In using the romanticised, altruistic narrative of *criacao*, both the explicit and implicit racist connotations behind this practice are disguised and made invisible. With this understanding, it is important to further explore how implicit racism continues to reproduce racial inequalities within Brazil.

Teaching Goal: Discussing Explicit Racism

There is a need to contextualize how explicit racism exists in today's society, emphasizing that it is not a thing of the past but instead is still very much alive today. It is not only something that can be apparent in the actions of specific individuals, but can become deeply embedded in the current, modern culture of a country as well. This can be a sensitive topic to bring out in a classroom, meaning some tact is necessary. In discussing explicit racism, there is a need to clearly define how it can manifest in contemporary society. This can be accomplished in ways such as:

➔ Instigating a discussion of how students perceive and treat their darker-skinned and Indigenous classmates and question why this is so.

➔ Introduce and discuss contemporary issues that are taking place in Brazil as well as students' own smaller communities. Potential topics include racial distribution alongside economic inequality, effects of environmental degradation in certain communities and the implementation of Indigenous rights.

Implicit Racism: Microaggression and Other Coded Forms

There are other forms of racism that are not necessarily intentional. Implicit racism is a form of racism that is often hidden and difficult to see, if it can be seen at all. It is something that is often experienced by Afro-Brazilians and Indio-Brazilians on a daily basis but is rarely discussed. Due to this invisibility, acts of implicit racism have been normalized and accepted as part of a daily routine in Brazil. There are some implicit forms of racism that are so deeply internalized as acceptable by the whole of society that it becomes difficult to recognize them as such. Here, we will reveal these implicit forms through a discussion of structural racism as well as microaggression, which is a coded and hidden form of racism.

Microaggression

Microaggression is defined as "brief, everyday exchanges that send denigrating messages to people of color because they belong to a racial minority group" (Sue et al. 273). They are subtle, racial assaults that are often hidden within seemingly innocent and common remarks that may even be widely understood as either a compliment or as nothing more than a joke. The power of microaggression comes from the fact that it is not viewed as harmful, but instead normalized to the point of being accepted as a part of daily life. The normalization of microaggression leads to the social confirmation and solidification of harmful, mainstream stereotypes such as the idea that Afro-Brazilians are not intelligent, which is why they tend to be less educated, and that Indigenous people live a "primitive" lifestyle in the jungles, which excludes them from contemporary society. Many of these stereotypes are reproduced through supposedly innocent remarks that work to establish the societal expectations that the dominant group has of another (minority) group and the expectations that group has on themselves (Leavitt et. al. 41-42). Here exists a psychological effect in that students of a minority group may decide that they are unable to attain a certain goal due to their ethnicity and so they give up before they even try, consequently alienating themselves in the classroom (47).

Racial Microaggressions
Commonplace verbal or behavioral indignities, whether intentional or unintentional, which communicate hostile, derogatory, or negative racial slights and insults.

Microinsult
(Often Unconscious)
Behavioral/verbal remarks or comments that convey rudeness, insensitivity and demean a person's racial heritage or identity.

Microassault
(Often Conscious)
Explicit racial derogations characterized primarily by a violent verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior or purposeful discriminatory actions.

Microinvalidation
(Often Unconscious)
Verbal comments or behaviors that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color.

Environmental Microaggressions
(Macro-level)
Racial assaults, insults and invalidations which are manifested on systemic and environmental levels.

Ascription of Intelligence
Assigning a degree of intelligence to a person of color based on their race.

Second Class Citizen
Treated as a lesser person or group.

Pathologizing cultural values/communication styles
Notion that the values and communication styles of people of color are abnormal.

Assumption of Criminal status
Presumed to be a criminal, dangerous, or deviant based on race.

Alien in Own Land
Belief that visible racial/ethnic minority citizens are foreigners.

Color Blindness
Denial or pretense that a White person does not see color or race.

Myth of Meritocracy
Statements which assert that race plays a minor role in life success.

Denial of Individual Racism
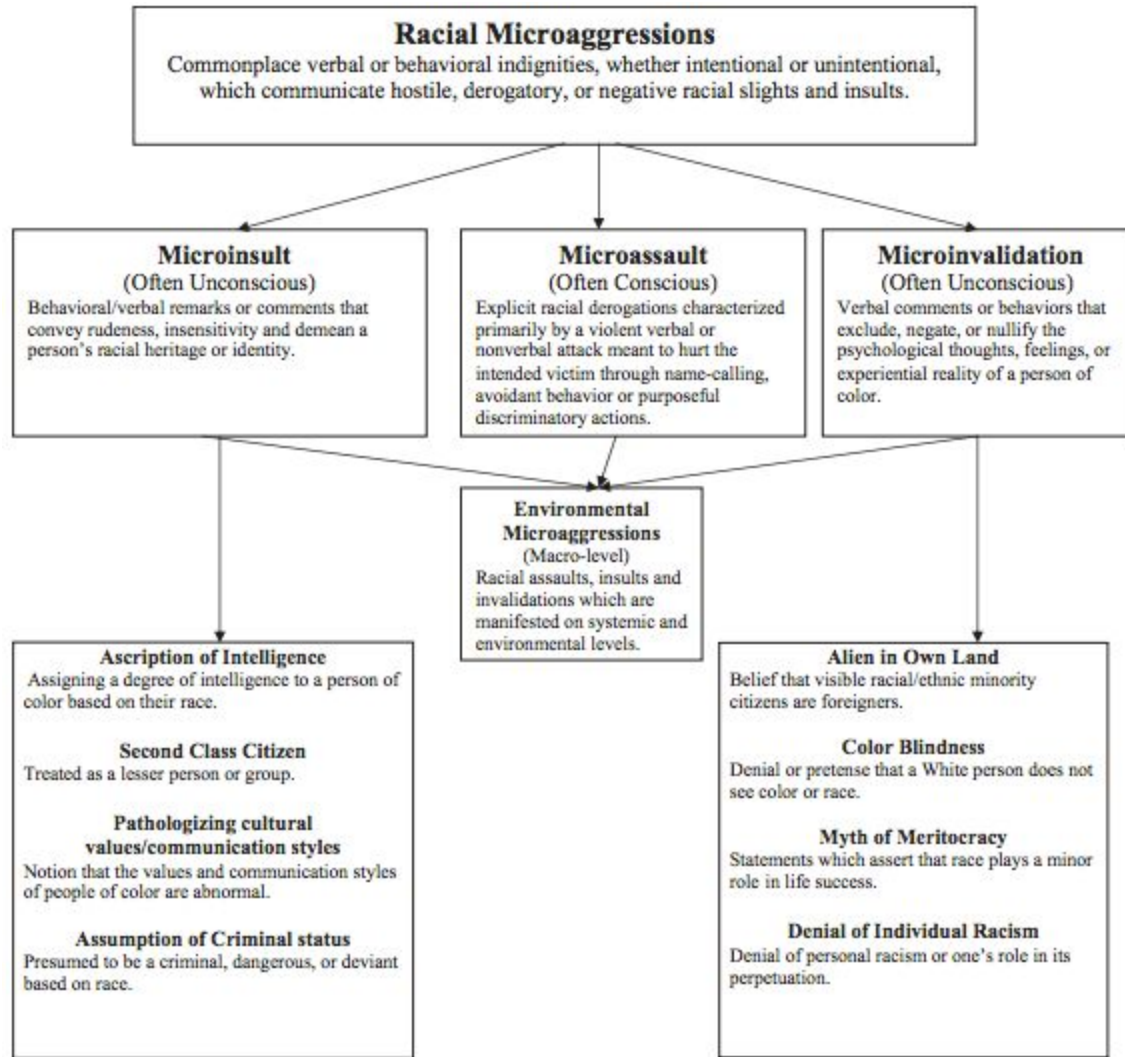Denial of personal racism or one's role in its perpetuation.

Chart 2: Categories of and Relationships Among Racial Aggressions
(Sue 274)

Microaggressive actions can become apparent in the way teachers might view students of color. Teachers may create a habit of talking down to these students, giving them easier work, or rewarding them for being able to do something that a white student does, even though that white student may not be recognized for the same achievement. This creates a sense of alienation of certain students within the classroom by highlighting the fact that they are different, creating the expectation that they will act differently. This leads to the removal of one's sense of individualism, as identity is often based on how one is associated within a group. Furthermore, any success that students of color may achieve will be viewed as an exception to the rule, rather than the individual capability to achieve something on their own.

Joking is a common and widespread part of almost every culture, including student culture inside and outside the classroom. It is often used to create and reaffirm social bonds in a light-hearted manner. However, there are commonly used and accepted jokes that can be highly problematic as a whole, for they work to reproduce certain perspectives and stereotypes that a community may believe to be true of a certain group of people. Here are a few common microaggressive references that Afro-Brazilians and Indio-Brazilians may hear multiple times on a daily basis, and may even experience in the classroom:

> "You're not like other black people." // "You speak so well."
>
> Usage of terms such as *pretinha, moreninha, morena, negao*, etc.
>
> Making rain dance references towards Indigenous peoples.
>
> "You want to be a singer or actress with that hair?"

➔ **"You're not like other [minority group]." // "You speak so well."**

Statements like these are often meant to appear complimentary and are often used when someone of color succeeds in something they are not expected to. This statement is usually used to show one's (usually a white person's) surprise and appreciation for the other's display of intelligence or maturity. It comes with an assumption of what the subject is expected to be like based on preconceived stereotypes, characterizing them as the exception to the falsified, stereotypical norm. This is an act of automatically "othering" the subject, or further reinforcing misguided stereotypes. These associations work not only to strip people of color of their individuality but also to reinforce the internalized stereotypes that minorities may hold within themselves.

➔ **Usage of terms such as *pretinha*, *moreninha*, *morena, negao*, etc.**

There is a common practice in Brazil of referring to people by how their skin color appears rather than using their name. Conversations in which certain people are referred to as "That *pretinha* Rosa" ("That little black Rosa") and "Hey there, *negao*!" ("Hey there, black one!") are common within Brazil (Sheriff 35). While some have argued that these are used as terms of affection, they have a much deeper and racialized association in that they diminish one's identity to become something solely racial, attaching to them all connotations that come with a socially constructed "black" identity that may not be true.

➔ **Making rain dance references towards Indigenous peoples.**

Rain dancing is something that is closely associated with Indigenous peoples, usually stemming from the way they are portrayed in mainstream media. There are several issues that arise with this assumption. First of all, it has a grouping element, assuming *all* Indigenous peoples are the same with the same practices and culture, homogenizing the "Indigenous" identity. It strips members of these communities of not only their personal individuality, but groups together those Indigenous peoples who do not practice rain dancing. This homogenization is such a widespread issue that many Indigenous groups are attempting to claim the identity of "Indigenous" rather than identifying as members of their specific groups, for this is seen to be the only way they can be acknowledged by the wider society (Deloria 105). As rain dancing is depicted to be an old and "primitive" practice, comments associating Indigenous peoples with rain dancing solely because of their heritage creates an invisible link between being Indigenous and being "uncivilized."

➔ **"You want to be a singer or actress with that hair?"**

This was a comment made by the television host, Silvio Santos, to a young Afro-Brazilian actress, Julia Olliver. The confused Olliver responded with "How so?" leading the television host to laugh and move on to the next child. This is a typical example of how a harmful comment can be constructed or reframed as nothing more than a joke (Medeiros). There is a common joke in Brazil that associates the naturally curly

Afro-Brazilian hair, or *cabelo crespo*, as a "witch's broom," as referenced in another "joke" by host Fausto Silva in relation to dancer Arielle Macedo's hair (Pacheco). These jokes reinforce beauty standards in Brazil, demonstrating the lack of beauty often attributed to women of color. *Cabelo crespo*, or naturally curly hair, often comes with the connotation of being wild, unruly, unnatural, and untamed. The underlying joke here is that due to Olliver's natural hair, which is closely associated to being of African descent, she cannot be a singer or actress. The logic behind it essentially states that, Africans, thus Afro-Brazilians, cannot become accepted as successful singers or actresses in this society. These offhand forms of joking are not just simply heard in the media, but are commonly used everyday. Appearance-based comments often accompany statements such as "Oh, but you're so pretty," in reference to a black woman as if to say that the fact that she is "pretty" is out of the ordinary and needs validation.

Figure 2: Arielle Macedo, featured Afro-Brazilian dancer (Macedo)

The fact that these jokes and comments are not recognized as racist needs to be addressed. While the practice of "back talk," that is, responding to racist remarks when they occur, is a common practice amongst African-Americans ("Racial Revolutions" 275-6), Professor Jonathan Warren notes that it is something that is rarely seen in Brazil. One common form of microaggression that is experienced in many countries is the sense of discomfort

Figure 3: Julia Olliver, *Chiquitita* Afro-Brazilian actress

and heightened awareness of darker-skinned people. As Nigerian writer, Chimamanda Ngozi Adichie, once said, "You want to know if someone is black, not the supermarket

security's reaction." The discomfort and heightened sense of wariness that (usually white and lighter skin colored) people feel towards darker people is a vicious idea that has become normalized to signify that darker people by nature are more dangerous, hostile, and aggressive as opposed to their lighter-skinned counterparts. Warren describes how this problem has come to appear non-existent in Brazil, as white Brazilians and white foreigners have commented on "feeling safer" in Brazil, even when they see an Afro-Brazilian walk past them ("Masters in the Field" 143). However, the source of this sense of comfort must be questioned in order to further dissect such negative assumptions of people of color. Such comfort may be attributed to the false sense that Afro-Brazilians "know their place," and thus are less likely to "act out." As stated by Dona Janete, an Afro-Brazilian, "The law for the negro is to keep his mouth shut" (Sheriff 60). This widespread practice of self-censorship comes from a desire to maintain the status quo, so as not to disturb the peace that has been created in these communities. However, this is not conducive to a harmonious community in which the true essence of racism is erased. These comments merely perpetuate harmful ideas that people of color belong in a separate place from the rest of the community, which is a falsehood we must work to unravel.

Derailing

Another example of microaggression is visible through the tactic of derailing, a strategy often used to shut down conversations about racism. During the rare moments in which microaggression is called into question, referred to as "back talk," in the United States, there is a common reaction by the perpetrator to try to brush off the conversation by redirecting the discussion away from race. This is often done in a dismissive and condescending way. There are multiple ways that people commonly derail conversations about racism and microaggression on a daily basis when someone "talks back." Some of the most common reactions are as follows:

➔ **"I'm not racist. I have [minority group] friends and they don't think what I said is racist."**

This statement is a gateway for dismissing the issues posed by the minority group in question. It allows for the homogenization of a group as represented by one person that

agrees (the friend). In believing one person can be representative of an entire racial group while simultaneously stating that this individual is indeed differing from the collective belief of said group, statements like these continue to single out individuals of color in order to validate the perpetrator's racist beliefs.

➔ **"You're thinking too much." // "You're being too sensitive."**

Another common way that issues are dismissed and ignored is by placing blame on the marginalized person. It lets them know that they are creating a problem where one does not exist, shutting down any potential conversation. By insisting that something "isn't personal," these statements ignore the issues that are brought up as well as ignore any issues said person may perceive to be personal and sensitive.

➔ **"Well I'm not talking about *you*."**

This statement is similar to the first example in that it maintains the idea that the subject is the exception to the rule and that being this exception is favorable. This reinforces the negative connotations associated with the "normal" members of the group. Making an exception for those who may be in hearing distance of a racist comment does not make the racist remarks any less offensive.

In derailing conversations about race, any previously tolerant space is shut down so that marginalized people are unable to talk about their own unpleasant experiences even after they occur. This leads to the dismissal of their ideas and experiences as something that is deemed to be essentially irrelevant to the current situation. Even after one may point out how they take offense, it leads to a lack of any further discussion of the issues at hand, contributing to the continued self-censorship of marginalized people. This is why it is imperative that these discussions emerge in the classroom. In bringing out these discussions, it allows for the creation of a space where students are able to let go of their normalized habit of self-censorship and

Classroom Discussion Tip:

Create a space free of judgment where students can express their feelings regarding race and deconstruct any negative perceptions of race they may possess.

begin to discuss the larger, underlying issues that they face on a day-to-day basis. Microaggression is not experienced solely in interpersonal spaces but can be seen and experienced within the wider, structural arena as well. Later on, we will further discuss the expansion of microaggression in the wider, structural realm that is deeply ingrained within different institutional structures and is largely perpetuated by the media.

Teaching Goal: Confronting Microaggression

As discussed, microaggression is something that often goes unnoticed as it can be embedded in seemingly innocent remarks. It is something that can be communicated between friends or laughed about in the form of a joke or sarcasm. Thus, it is very important for teachers to constantly pay attention to smaller conversations that take place between students in order to bring to their attention any issues that come with problematic statements.

➔ Ask questions that allow students to reflect on their statements such as:
  ◆ Why did you say this? Why did you say this about ___?
  ◆ What does that joke mean?
  ◆ Do you really believe that ___ is like that? Why? What about them makes you think that?

➔ Interpersonal storytelling is one of the many ways that teachers use to tackle the issue of microaggression. Students can be asked to share personal stories about their daily lives by asking questions such as:
  ◆ What are some common ways that people joke about you?
  ◆ What are some things that people always say about you that are not true?
  ◆ What do you feel is the worst thing that someone has said to/about you?

Structural Racism: Hiding in the Shadow

Structural racism is a rather invisible form of racism that constructs a racial hierarchy by marginalizing people of color while generating white privilege. Powell defines structural racism as, "the macro level systems, social forces, institutions, ideologies, and processes that interact with one another to generate and reinforce inequities among racial and ethnic groups" (qtd. in Gee and Ford 116). Structural racism is often hidden and unrecognized because it is not a visible form of violence against people of color. There is no punching nor lynching involved in structural racism. Even if there is obvious violent action against people based on their color in a society, it is often dealt with using the procedures that accompany adherence to laws and policies. This hidden form of racism silently creates a wall that limits access to higher socioeconomic status for people of color by creating a barrier that few can jump over. In this section we will introduce two widely recognized spaces in which structural racism manifests: Institutions and Media.

Institutional Racism

Institutional racism is a form of racism in which social and political institutions create barriers to limit the rights and agency of people based on their race. Institutional racism is not necessarily a visible form of racism although it does give the impression that the institutions are conscious of their discriminatory actions. "Institutional racism encompasses discriminatory mechanisms and policies that adversely affect minorities, even though the institution itself may have an official policy against discrimination" (Pierre-Louis 590). The concept of institutional racism might be unfamiliar because many people recognize social inequalities in Brazil as a problem of class, not race. It is true that we must consider the significance of class in creating inequalities and oppression against people of lower classes, but we must also pay attention to the issue of race as it is the largest contributing factor to emerging inequalities. In other words, race plays a significant role in determining one's social class. This is usually represented by white Brazilians occupying a comfortable position in a higher class while Afro-Brazilians remain entrenched in a lower class. To provide a concrete overview of what institutional racism truly is, we will be looking at levels of education, inequalities in the workplace, and quality of life based on race in Brazil.

Education

There is a close tie between education levels and poverty rates, which eventually leads to inequalities in job opportunities and fiscal earnings. According to research by Omar, Gustavo, and Luis, people of color with low levels of education are restricted in their pursuits of a higher socioeconomic status in Brazil (Omar, Yamada and Tejerina 356). Their research reveals that people of color in Brazil generally have fewer years of education than their white counterparts.
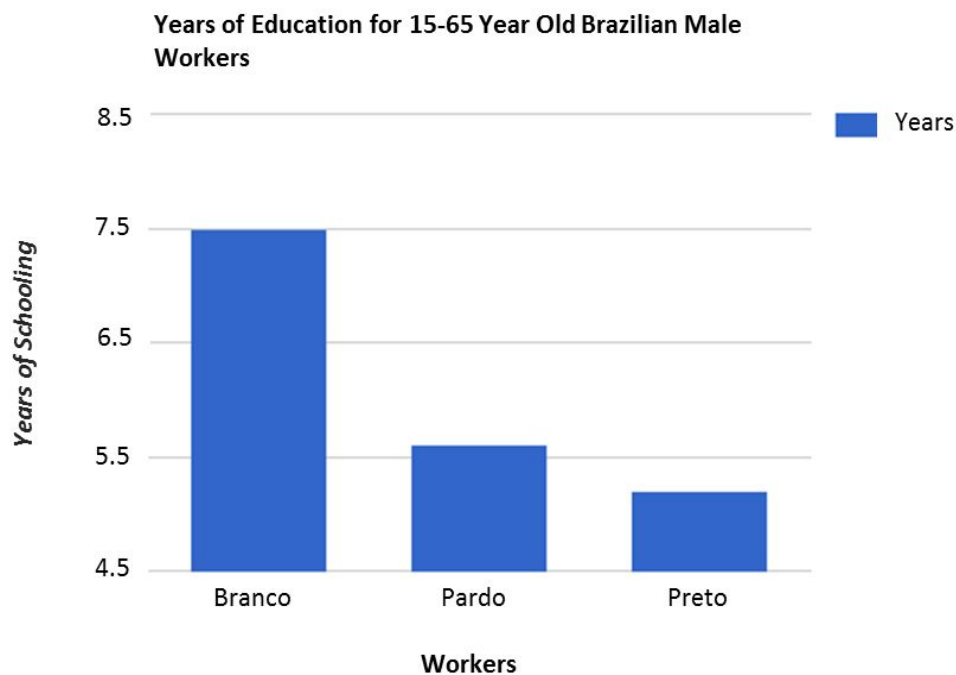
Years of Education for 15-65 Year Old Brazilian Male Workers

Chart 3: Prepared by chapter authors
(Omar, Yamada and Tejerina 356)

This household survey data was conducted in 1996 by the Pesquisa Nacional por Amostra de Domicílios (PNAD), the Brazilian National Household Sampling Survey. The statistics are of male workers from ages 15 to 65 years in urban Brazil, showing that average *branco* (white) Brazilians have received about 7.5 years of education (361). In comparison, *pardos* (mulatos) completed about 5.6 years of education while *pretos* (blacks) have an average education level of 5.2 years.

> **In general, white Brazilians have two or more years of education than non-whites.**

The education level of children is also closely related to the education level of their parents.

Percentage of Schooling (Brazilian Working Fathers)
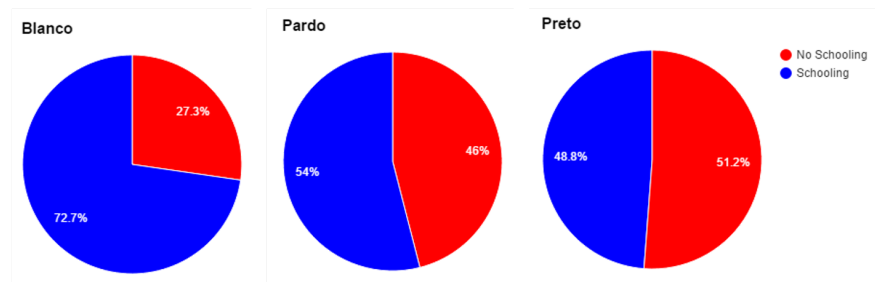
According to this research, about half of *pardo* and *preto* fathers have no experience in schooling while less than 30% of *branco* fathers have no access to education.

Percentage of Schooling (Brazilian Working Mothers)
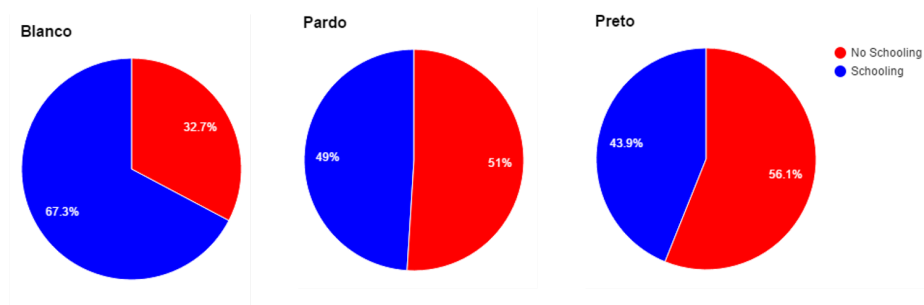
Charts 4 and 5: Prepared by chapter authors
(Omar, Yamada and Tejerina)

The percentage is similar for mothers. 51% of *pardo* mothers and 56.1% of *preto* mothers do not have any experience with schooling while 32.7% of *branco* mothers have little to no schooling (362). Not only do we need to acknowledge that there is a significant gap between white and non-white Brazilians regarding years of education, we need to understand how the quality of education differs depending on the race. The education level and economic status of parents has a great influence on their children's education as well. Children from economically stable families often attend private schools while low-income families are unable to afford the tuition (Herrán and Rodriguez). Better educational curriculum and a larger amount of resources such as course materials and

equipment are available in private schools while the low governmental budget for education hinders the enhancement of the education system in public schools.

Employment

It comes as no surprise that there not only exists a correlation between race and level of education, but less access to education significantly influences employment as well. Similar research reveals that a larger percentage of white Brazilians are working in formal jobs compared to non-white Brazilians. While 18.9% of white Brazilians are working in the informal sector, 26.9% of *pardos* and 25.2% of *pretos* have informal jobs (Omar, Arias and Yamada 361). Unlike employees in the formal sector, workers in informal sectors are not taxed nor are they officially employed. These jobs put workers in physically strenuous and often dangerous situations, visible in sectors like agriculture and construction. Although informal jobs are important for the growth of the community, this sector distributes less socioeconomic power to informal workers in the community compared to the formal sector. Informal workers are often underpaid and unrecognized by the public sector, which eventually leads to inequality in the workplace and society as a whole.

Lack of education is not the only reason why there are less opportunities for non-white Brazilians to obtain formal jobs. Race itself plays a significant role in creating limitations in the workplace. People of color are often disregarded when applying for jobs in highly esteemed institutions. According to a confession by a member of the Aeronautics and Navy personnel who worked in the enrollment department, many people of color were given the opportunity to have an interview but were promptly dismissed afterwards because of their race. He believes this to be invisible in public places, but is certain that the military "did not approve of the people of color who applied" (Twine 61). Lack of opportunity for people of color also exists in school settings. In Vasalia, there are only three Afro-Brazilian teachers among the sixty public schools (58). Many people do not see this result as racist because there is no legal prohibition against someone of color becoming a teacher. However, we must ask the questions:

Why are there so few Afro-Brazilian teachers in Brazil?
Is it simply because Afro-Brazilians do not learn as much as their white counterparts, or is it because there is a system in Brazil that restricts students of color from pursuing academic achievement?

We must acknowledge that there is a lack of educational opportunity provided for students of color, as well as a high level of poverty that has been dragging students of color out of school for years. At the same time, we must understand that there are glaring inequalities in the job sector that create gaps in employment opportunities that are entirely contingent on race.

Quality of Life

Lack of access to education and a stable job combined with the the lack of representation of people of color in these sectors is directly correlated with the quality of life of many Afro-Brazilians. The gap in income between whites and nonwhites undoubtedly leads to higher poverty rates of marginalized people. Research reveals that while 14.5% of white Brazilians suffer from poverty, 32.8% of African descendants and 34.8% of the Indigenous population suffer from poverty (Gradin 19). While 8% of whites live without running water in the households, 26% of blacks live in the same condition (Htun 63). These high poverty rates not only affect the quality of life of the entire household, but also lead to the likelihood of malnutrition and disease in the family as well as a lower chance of education for their children. This is directly correlated to life expectancy as well. SEAD foundation provided a study of the São Paulo population, revealing that 40.7% of black women die before the age of 50 (De Sousa 291).

It is important to acknowledge that class is not the only determining factor when it comes to education, employment, and quality of life. We need to understand that the oppression and discrimination experienced during the era of slavery was not dissolved with the emancipation of slavery. Just because there is no evident forced labor against people of color in Brazil does not mean there is an equal distribution of wealth, rights, and opportunities. There is a vicious cycle in which many Brazilians of color are trapped; for without sufficient funds for education, they cannot pursue a career that would allow them to escape from poverty. Fewer years of schooling means fewer opportunities to be hired in elite sectors of society, leading to low wages and a lack of representation in the public and private sectors of the economy. These inequalities are important to understand through a discourse that considers both race and class in order to fully comprehend the reality that many Brazilians of color are faced with every day.

Racism Perpetuated Through Media

Media acts as another form of structural racism that negatively shapes public discourse regarding people of color, often disregarding their qualities through stereotypical jokes or omitting their existence entirely. Media creates a narrow beauty standard that highlights white features and leads people of color to reject their own physical features. This beauty standard does not offer a space for celebrities of color to flourish on screen, reinforcing their perceived insignificant role on television and in movies. The dominance of white celebrities in the media is justified through this construct of beauty: that a celebrity with lighter skin appears more beautiful and talented compared to celebrities with darker skin. We need to acknowledge that this lack of diversity in the media is a form of racism that elevates certain qualities of whiteness and neglects people of color. It is important to examine how influential the media can be in creating public racial discourses. This is shown through the Xuxa show, which we will examine to understand how white supremacy and desirability are structured through popular culture. We will look at a denied Globeleza and Nayara Justino to discuss how skin color in the media reflects the reality in public and private spaces. We will also focus on the invisibility of Indio-Brazilians to show how their absence in the media reinforces negative stereotypes.

Xuxa Show

Xuxa is the iconic sex symbol in Brazil who emerged as a superstar at the end of the 1980s. Her fair white skin, blue eyes, and blond hair projects the image of what has been constructed in Brazil as a desirable beauty standard. She is a very influential figure in mass media who has her own show named after her: Xou da Xuxa (Xuxa Show), which is aired six times a week. Her appearance is praised and adored by many Brazilians. Not only did Xuxa as an individual become the sex symbol of Brazil, her whiteness was also celebrated and idealized. This once again strengthened the white hegemony apparent in the beauty standard of Brazil. By standardizing the white race as the most beautiful, a sense of deprivation is created for anyone who

Figure 6: Maria da Graça Xuxa Meneghel, also known as Xuxa

does not have similar features. It becomes clear that, "In her celebration of whiteness, Xuxa not only taps into any jealously guarded feelings among Brazilians about race but also asserts the validity of a nearly universal ideological construction wherein the blond female is presented as 'the most prized possession of white patriarchy'" (Simpson 8). Promoting the white race as the standard of power and beauty is problematic because it does not leave any space for nonwhites to exist in the media. While praising white beauty, the Xuxa show "depicts Afro-Brazilians primarily as laughing buffoons, mammies, dancing mulatas, and prostitutes" (Twine 56). The negative images of blacks in the media slowly and quietly have an impact on people's perception of individuals with darker skin. This creates a hierarchy of race, creating a false perception of what should be desired and what should be rejected.

Globeleza 2015

White domination in the media portrays the reality of what Brazilian audiences want from their TV programs. Media in Brazil has succeeded in making white the standard for normalcy, shaping the hegemonic idea that people with lighter skin and European features should be idealized and desired. Not only does this influence public opinion of what is seen as beautiful, it leads viewers to neglect and devalue the "Other," or people of color with non-European features. The demotion of Nayara Justino in the Globeleza Carnival of 2013 is an outstanding example of the cruel reality of how dark-skinned Brazilians with African ancestry are negatively perceived in Brazil. Globeleza is one of the most popular TV shows enjoyed by the mass audience in Brazil where every year a new queen, or Globeleza, is nominated based on a public vote. It is similar to a beauty competition in that attractive and talented women perform talents such as singing and dancing in order to win. Globeleza Carnival opens doors for many talented women to enter the media and become famous, although since 1993 Globeleza queens have mostly had lighter skin. In 2013 Nayara Justino broke this trend when she proudly won the competition with her beautiful dark skin. Her victory was celebrated by many people

Figure 7: Nayara Justino
Photo by Rodrigo Lopes

for it was a step toward racial equality in Brazil. However, the general public began to attack her appearance for being 'too dark' to be the queen, and several weeks after her victory, Justino's crown was taken away.

In a Guardian documentary film about this incident, Nayara Justino talks about how miserable she became after she received a call from the Globeleza committee informing her that she was no longer the Globeleza Carnival queen. She received no explanation, only a harsh public reaction she did not understand. After her promotion video was released online, people started to leave hateful comments on her Facebook page, calling her 'monkey' and 'darkie,' primarily insulting her for her skin color (The Guardian). The underlying meaning of this attack became clear: dark women cannot be seen as beautiful.

Racism is clearly not in the past. The media's representation of beauty should not be regarded as the standard when it promotes white superiority while marginalizing the physical features of people of color. The lack of positive representation of people of color in the media reproduces the harmful idea that they do not belong in society. When people of color are shown on screen, their role is often portrayed as funny, ugly, or dumb in comparison to whites who are depicted as powerful, intelligent, and beautiful. We must begin to question these misrepresentations, as well as reveal the invisibility of diversity in Brazilian media. The example of Nayara Justino reminds us that racial injustices continue to occur frequently in Brazil, and we must begin to change these harmful public opinions at a young age through positive discussions in the classroom.

Invisibility of Indio-Brazilians

Oftentimes the media only offers its audience misleading information, especially regarding the portrayal of the true racial diaspora in a society. Negative images of a certain group in the media greatly affect our opinion of them, just like how Afro-Brazilians are rejected and stereotyped when they are depicted in undesirable ways in the media. This negative depiction is equally as harmful as the complete erasure of a population from media representation. This invisibility pertains to Indio-Brazilians, who are very seldom represented at all on screen. This lack of presence limits our understanding of Indio-Brazilians as a whole while placing a higher value on other groups

such as white Brazilians through constant media attention. Indio-Brazilians do not often appear in the media unless they are falsely represented as members of a primitive tribe. The stereotypical image that emerges depicts Indio-Brazilians as poor, uneducated, traditional and uncivilized. This not only affects our perception of Indio-Brazilians as a whole, but it negatively impacts how Indio-Brazilians view themselves through the eyes of society. According to research on the representation of Indigenous peoples in the United States, such limited representation, whether positive or negative, leads these groups to understand themselves in different ways. That is, stereotypes created by society and maintained by the media create limitations for Indigenous peoples to view themselves as fully functioning members of society and instead leads them to internalize vicious stereotypical assumptions of themselves (Leavitt et al. 44). Therefore, the sense of belonging to a modern society is almost nonexistent for Indio-Brazilians. The rejection of these peoples from everyday life falsely depicts the reality in Brazil and maintains racist beliefs through the constant reproduction of stereotypes and lack of understanding of Indio-Brazilian culture. We must understand that the media has the ability to influence public opinion regarding what should be valued, rejected, or simply not mentioned. Consequently, the media has the power to maintain already established racist standards. Before we allow ourselves to indulge in media entertainment, we must think about how we are being influenced to believe certain lies or disregard entire sectors of society and question our own beliefs regarding such atrocities.

Teaching Goal: Contextualizing Structural Racism

It is important for teachers to lead their students to recognize examples of structural racism and how they manifest not only in their own communities but in the wider community as well.

➔ Math is a great way to show statistics of how structural racism is relevant to students' own communities and/or of their broader community.
  ◆ As we have shown, math and social science can be interconnected through a discussion of statistics such as the percentages of Afro-Brazilian and Indigenous representation in formal and informal job sectors.

- ◆ Analyze and question why these statistics look the way they do and discuss contributing factors to these patterns.

➔ Creating a discussion about what or who is represented in the media is a useful tool as students have a tendency to consume a lot of media.
- ◆ Talk about students' favorite artists and discuss popular comedy shows.
- ◆ Discuss how the media perceives beauty and how students perceive beauty in response to these media messages.

Making Race Matter

Sarah Fuller and Ondina Lipney-Burger

Race matters. Race matters because of persistent racial inequality in society—inequality that cannot be ignored and that has produced stark socioeconomic disparities.

- Supreme Court Justice Sonia Sotomayor

There is a false perception in the Brazilian national narrative that race is nonexistent. Not only do Brazilian citizens pride themselves as being part of a "racial paradise," but such a falsely constructed ideology has permeated its way into existing social consciousness. This inability to see race has clouded over the reality that gaping disparities exist within every sector of Brazilian society. Racism is not only the reason for wounded feelings in the classroom, but for actions of violence, poor political infrastructure, and weak economic development. It is imperative that educators work to make racism visible both inside and out of their classrooms in order to transform the existing ideology that color is of no importance. There needs to be a radical shift in thinking to understand that race is in fact interwoven into every fabric of Brazilian inequality. Racism does not only affect people of color, but society as a whole through its vicious propagation of violence. The implementation of laws 10.639/03 and 11.645/08 by the Brazilian government presents educators with an opportunity to transform racial consciousness in the classroom. We must not waste this opportunity. Education serves as a powerful tool for changing the ways of the past and with this tool teachers can begin to debunk the existing myths and uncover the effects of institutionalized racism in Brazil. By creating open dialogue about racism and discrimination within their classrooms and offering students a safe space to discuss the potency of racism, educators can truly begin to make race matter. This chapter aims to make visible the harmful effects of racism and how teachers can further expose this in their classrooms. With this understanding, teachers can begin to fully implement the newly approved laws in order to teach students just how false the idea of a "racial paradise" truly is.

Debunking the Racial Democracy

The discussion of racism in Brazil has for many years been considered a topic of taboo, yet it is necessary to unpack in order to reveal the country's existing inequalities. The disparities between White Brazilians and Afro-Brazilians are most commonly referred to and understood as social disparities that transcend the boundaries of race. The term "racial democracy" has become an important expression in Brazilian society – symbolizing the idea that the society is not classified by race but by socioeconomic class and other statuses. Although this idea has permeated its way throughout Brazil, there has been significant research that refutes this idea of a racial democracy. As Bailey and Loveman point out in their article "Measures of Race and the Analysis of Racial Inequality in Brazil:"

> *"Researchers broadly agree that contemporary Brazilian society is characterized by entrenched racial or color stratification, an empirical reality that contradicts Brazil's carefully cultivated myth of racial democracy" (Bailey and Loveman 2).*

This idea of a racial democracy in Brazil has often overshadowed productive conversations regarding race relations and has made it possible for Brazilians to simply ignore the effects of institutionalized racism. Because of this tendency, it is essential that we begin to educate Brazil's upcoming generations about the falsities embedded in this ideology. Recently, more groups and organizations have emerged with this goal and it is is essential that we recognize them for their progressive work. The emergence of these groups

Figure 1: Public Rally circa July 7, 1978 (MNU)

began in the late 1980s, when race was finally brought to the forefront of conversations within various black communities. This began with the creation of black activist and militant groups who hoped to disprove the racial democracy ideology (Lovell 3). A clear example of this type of militant group is the

Movimento Negro Unificado, an Afro-Brazilian group whose purpose was to curb the institutional racism that disproportionately affects Afro-Brazilians (Lovell 3). Partnered with census data, research, and scholarly work, these movements have helped to disprove the idea that Brazil functions as a racial democracy, ultimately showing that in Brazil, race does matter. Although previously understood as only a matter of social standing and class, race relations can be understood through the discrimination that manifests itself throughout all of Brazilian society, creating institutional racism that limits opportunities for Afro-Brazilians (Lovell 15).

Everyday Racism

If there truly was a racial democracy in Brazil, activist groups like Movimento Negro Unificado would not have to work so hard to start conversations about race, and racism would not exist so blatantly in citizens' everyday interactions. Many manifestations of racism emerge through internalized biases that occur in these interactions, or what is referred to as "indirect forms of communication" (Goldstein 565). Some of these interactions were revealed in the responses of Afro-Brazilians during a psychoanalytical study on racism in Brazil:

One Afro-Brazilian woman answered the door of her house in an upper-middle-class neighborhood and was immediately asked by the caller to get the owner.

One Afro-Brazilian man noted that often times when he passes a woman on the street, she will hide her purse and jewelry and cross to the other side of the street.

One Afro-Brazilian child was waiting for his parents outside of school and a white woman gave him a coin assuming he was a beggar (Delfino 96).

Often times these forms of racism are not necessarily intentional, but occur due to preconceived biases and prejudices; including that Afro-Brazilian communities are poor or potentially more dangerous than white Brazilians. It is more difficult to overcome this type of racism, because these biases are ingrained into the social consciousness of Brazilians. Thus we see the permeating effects that racism has throughout the whole of

society. It is important to illuminate these effects through stories and examples, ensuring the Brazilian population is aware of such harmful institutional outcomes.

Illuminating Racism

The prevalence of racism throughout Brazil is often denied or mistaken as an effect of classism, where people are discriminated against solely based on their socioeconomic status. Yet the fact remains that minorities in Brazil are being treated like second-class citizens. A person's race affects many aspects of his or her life, from their everyday safety to their chance of being successful in their careers. For decades, violence against non-whites has been a commonality that is often kept silent. Oftentimes, non-whites are part of a lower socioeconomic class and as a result do not have the means to file a case when they are victims of racial discrimination. Without reporting these crimes, their stories cannot be retold through the media and little to no awareness is brought about surrounding the issue of race-related violence. This is one of the many harmful effects of institutional racism, as described in the first chapter. In order to fully understand how institutional racism creates societal barriers that Brazilians of color must work to overcome every day, it is important to look at real-life examples.

The attack of Ana Flávia Peçanha de Azeredo in June 1993 is a case that highlights this problem. Azeredo was waiting for an elevator in the apartment building of a friend, when Teresa Strange and her son Rodrigo attacked her for preventing their access to the elevator. Teresa Strange justified the attack by claiming, "Blacks and poors don't have a place here" (Hanchard 59). Under Article 5 of the federal constitution, crimes of blatant discrimination are punishable by 1-5 years in prison, however race-related hate crimes often go unnoticed and unpunished in Brazil due to coded and institutionalized

Figure 2: Ana Flávia Peçanha de Azeredo and her father Albunio ("What are you blacks doing here")

forms of racism that make it more difficult for non-whites to gain access to the criminal justice system. This structure reveals how historically internalized racism continues to permeate and dictate how our society functions today.

Fortunately for Azeredo, her father, Albuino Azeredo, was governor of the state Espirito Santo, and therefore had the means and resources to file a suit against Teresa Strange and her son. The media picked up the story, referring to Azeredo as the "Black Cinderella" since her father's status allowed her to "mask her race" and "attend the ball." In this case, the "ball" functions as the criminal justice system (Hanchard 59). This case became a blatant reality check for those who denied racism in Brazil by not only highlighting the racially charged hatred people are capable of possessing, but also by drawing attention to the lack of resources granted to victims of such attacks. Azeredo was only able to get legally involved because of her father's powerful political status, demonstrating how this story is an exception to the many cases that simply go unnoticed because of a lack of access to the system.

Teaching Goal: Using Examples of Present-Day Racism

By introducing current events like Azeredo's through the form of news articles or court cases, teachers can educate their students on the prevalence of modern racism. It has been found that when teachers bring news articles into the classroom and discuss them with their students, the students "develop the habit of questioning and thinking critically about their immediate environment, their beliefs and their identity, the foundation is laid for them to become conscious and participating citizens" (Morrison 14). By simply analyzing instances like these in a larger classroom discussion, students will begin to feel more comfortable having these conversations and will become intrigued to investigate more about present-day racism in their communities. This reinforces the reality that racism does not only exist in our history books, but in our own communities as well. Understandably, current events can be a sensitive or difficult topic to discuss amongst younger children. Therefore, it is up to each teacher to use their personal judgement about what material is appropriate for their class and what is not. Depending on the level

of maturity of the students, teachers can expose the class to a wide range of racial topics, initiate class debates, and ask reflective questions such as:

1. What resources are available for a victim of racism to seek help?
2. What hinders the victim from seeking help after experiencing racial discrimination?
3. How would the process of seeking justice for a crime look different if the victim were white?

Combating the mindset surrounding race will take time, but by engaging students in the discussion of race and why it matters to them, teachers have the ability to "build students up to the challenge of taking on social issues and truly making a difference" (Morrison 15). At the very least, bringing the discussion of race into the classroom will make students aware of their own biases, and there also exists the potential to inspire students to engage in social movements against racism, become advocates for affirmative action programs, and carry on the discussion of the importance of race to the next generation.

Revealing Racism's Consequences

Racial discrimination has officially been illegal in Brazil since the formation of the Republic in 1890, yet since then few steps have actually been taken to combat it. Racism does not only affect the way a person of color is treated by his or her peers, but also negates their opportunity to transcend social status. From the moment they enter school until they go into the workforce, members of non-white communities are at a huge disadvantage regarding access to better schools, higher education, and institutional leadership roles. This also greatly reduces the chances of a non-white being admitted to a public university and obtaining a good job following graduation. The lack of opportunities granted to minorities "becomes even more visible as we rise to the top of the occupational hierarchy; the higher one rises in the educational pyramid, the stronger the effects of racial discrimination and discrepancies

School Demographics

In Brazilian private schools
56.58% of students are white,
32% are mixed race, and
5.63% are black (Valente 32).

In Brazilian public schools
45% of students are mixed race,
34% are white, and
13.6% are black (Valente 33).

are felt" (Delfino 96). This is simply not right, which is why educators must familiarize themselves with statistics like these in order to develop a critical understanding of their role in the classroom as not only a teacher, but also an advocate for social justice.

It is imperative to change this attitude on race for the next generation of Brazilians, as the issues of racism affect all citizens and therefore should matter to all citizens. Without access to better schools and higher education, the odds of a non-white rising out of the lower class, let alone earning an elite status in society, are highly unfavorable. In fact, Brazil has one of the highest income inequalities for a developed country in the entire world, where one third of its population lives in poverty and about half of those people are either Afro-Brazilian or Indigenous (Telles 220). However, the effects of this form of institutional racism are not solely felt by the non-whites who experience it, but everyone in Brazil. Research has shown that there is a social and economic cost to unequal pay on the basis of race, and also sex, as it impedes the development of Brazil and continues to deepen the disparities between whites and people of color (Lovell 21). The more highly-educated people there are in the workforce, the better off the economy of Brazil will be as a whole. Yet institutionalized racism has made it more difficult for the entire lower socioeconomic class (disproportionately made up of non-white Brazilians) to be able to access better secondary schools and attend universities. Furthermore, it has been found that lower class whites are still favored over lower class non-whites when it comes to earning a spot in a particular school or a particular (usually middle-class level) job (Telles 222). Therefore, without the benefits of a higher education, the likelihood of an Afro-Brazilian or Indigenous person rising out of the lower class through hard work or luck alone is unlikely, especially when compared to the chances of such fortune occurring to a white Brazilian. Unfortunately, this process is cyclical; if non-white Brazilians do not have the means to attend better schools and attain better jobs, their children most likely will not either. By hindering the opportunities of non-white Brazilians, the entire social and economic structure of the country suffers.

The Importance of Institutional Inequalities

The data presented here aims to show how race in Brazil interacts with poverty and health, concluding that the white population of Brazil is overall healthier and functions through higher socioeconomic classes. The data presented can be a useful tool for

teachers to use as concrete information to present to students, showing that institutionalized racism - i.e. racism that takes more nuanced and coded forms, affects the daily and long-term lives of Afro-Brazilians.

As in many developing nations, low child mortality rates can be understood as a signifier of 'progress and development.' In Brazil, child mortality must be understood and compared between populations – why is it that one population of people has significantly higher or lower rates of child mortality than another? How can this information be related back to their position within society, and what can we do to change not only health care for Afro-Brazilians, but the institutional structures that upkeep the status quo? The rates of child and infant mortality vary greatly across the country of Brazil, with two times the rate in the Northeast of Brazil – home to a large Afro-Brazilian population (Burgard 4). The disparities between the data of child and infant mortality between people of Afro-Brazilian descent and White Brazilians is quite astonishing – how can a single population manage to increase their health while another group struggles to keep up, especially while both of these groups retain protection under the Brazilian government? Not only are Afro-Brazilian infants more susceptible to death and disease, but it has been shown that Afro-Brazilian adults live shorter lives than their white counterparts. In 1950 (a year when racism was being battled across the entire world), White Brazilians lived on average 7.5 years longer than Afro-Brazilians (Wood 703). While the 1950s can be understood as a time before the progress of civil rights, in 1980 the situation had not drastically improved, with whites still outliving Afro-Brazilians by 6.7 years (Wood 703). Life expectancy, and specifically infant mortality, is a worldwide
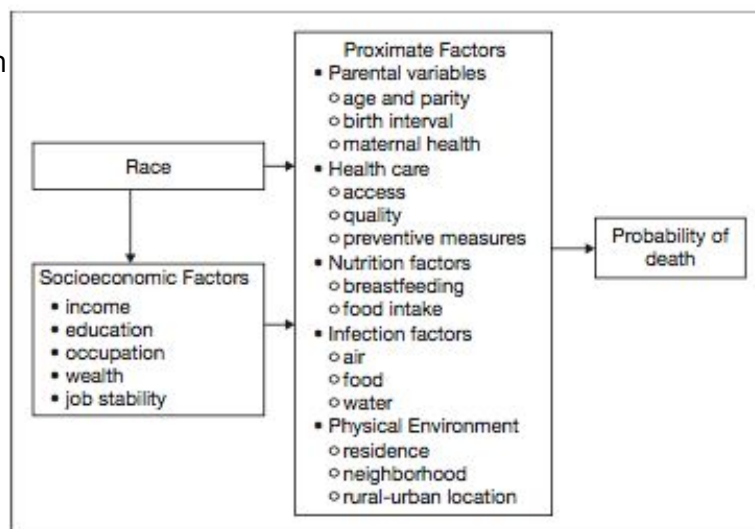

Figure 1 *Socioeconomic and Proximate Determinants of Child Mortality*
Source: Adapted from Hummer (1996), Chen (1983), and Mosley and Chen (1984).

source for understanding the development of a nation and how a government is being

held accountable to its citizens. With this in mind, the disparities between the life span of white Brazilians and Afro-Brazilians is shocking and serves as a reminder of what happens when a government serves and represents only a portion of its citizens, while 'forgetting' the rest – in this case, the Afro-Brazilian population.

The statistics regarding racial inequalities don't stop here. The examination of census data and the usage of research results is a powerful tool for understanding the differences between racial populations in Brazil and the challenges that each population faces. Here are just some of the results from statistical data that help to transmit the true effects of racism affecting Afro-Brazilian populations:

- In 1999, Afro-Brazilians in the State of São Paulo had the highest crude mortality rate (Travassos and Williams 661).
- Mortality by external causes is higher for Afro-Brazilians at 82.3 per 100,000 people as compared to 71.7 per 100,000 people for white Brazilians (Travassos 669).
- The Afro-Brazilian population comprises 69% of the overall homicide rate in Brazil (Filho 1).
- After the implementation of gun control measures in 2004, these measures were perceived to be less effective in communities of color, despite the fact that these areas suffered from higher gun violence to begin with (Filho 1).
- White Brazilians have an average monthly income of $692 US Dollars, while Afro-Brazilians have a monthly income of almost half of that: $368 US Dollars (Desouza 2008).
- From 1980 to 2000, the racial wage gap between white and Afro-Brazilian women was 60% and the gap between white and Afro-Brazilian men was 59% (Lovell 14).

Table 5 Indicators of Color Inequality

		White	Afro-Brazilian
Health	Percentage with health coverage[a]	33.8	15.4
	Percentage gynecological exam[b]	33.7	21.5
	Percentage with a health problem[c]		
	Women	6.4	7.8
	Men	4.9	5.5
Housing	Density[d]	6.5	13.6
Employment	Percentage in precarious jobs[e]		
	Women	33.5	46.8
	Men	30.9	45.8

Chart 2: The Cost of not being White in Brazil
(Valle Silva)

The research presented here offers insight into the difficulties faced by Afro-Brazilians as compared to white Brazilians, revealing the importance race holds in Brazil. The educational and career opportunities afforded to white Brazilians are not making their way through to the Afro-Brazilian population, demonstrating the importance of reflecting on government institutions that vow to create a safe and effective environment for all of its' peoples – including how and why certain programs are benefitting only a portion of the population. The cost of not being white in Brazil amounts to millions of unearned dollars and even more lives lost. That reality alone should be enough to inspire Brazilians to start the conversation of how race matters to them, and all the citizens of their nation.

De-sanitizing History

Margaret Campbell and Katrina Toews

Through the recognition of their histories, students became closer to their instructors – they see their (white and black) teachers as people to whom they can relate. The acknowledgement of difference breaks previous antagonistic silences structured by racism.

- Alexandre Emboaba Da Costa

This chapter provides an understanding of history and its perverse role in perpetuating racism in Brazilian education. We work to reveal the erasure of Afro-Brazilian and Indio-Brazilian voices in the historical narrative of the country. Through time, these voices have been largely overlooked in favor of narratives that omit the more gruesome details of the genocides, ethnic cleansings, and slavery that began as a result of European colonization. The aspects of history that exemplify the violence and trauma in Brazil's past are often omitted from official tellings in order to portray the country's development as linear, coherent and ultimately beneficial for everyone. When textbooks do mention these details they are often grazed over quickly, without pausing to take into consideration the tremendous effects these atrocities had on the course of history.

This is what it means to sanitize history: to create a more acceptable image of the unpleasant facts. In reality, the stories that are deemed inconvenient and most difficult to talk about are actually the most necessary to discuss. It is extremely important to bring these themes to light while unpacking them in a racially conscious way. Brazil is a multinational and polyracial state, and the politics of its past reflect the friction that occurs as a result. This chapter will outline the differences between the common narratives and more factual representations of two key segments of Brazilian history: the period of early colonization and exorcism of Indigenous peoples as well as the period of slavery at the hands of European colonists.

The Colonization of Brazil

Portrayals of the colonial period depict much of Brazil's land as being unoccupied, making the presence of the European colonists appear unobtrusive and natural (Brown University). In fact, Brazil's narrative of statehood begins with the arrival of Europeans. Brazil was discovered by spice traders looking for India in 1500. After the area became an official colony, the borders of the crown were established and maintained by soldiers. The Portuguese royal family was looking to expand their wealth, so their goal for the new land was the development of economic resources, not the establishment of a new Portuguese society. Reports by sailors state that on the first night the Portuguese spent on the beach, several Indigenous leaders spent the night on the traders' ship (BBC). An act that may have carried no specific meaning for the natives was interpreted as an act of weakness and naïve trust by the soon-to-be colonizers, and set the tone for centuries of brutal Portuguese-Indigenous relations.

During the early colonial period, settlers indentured by their journey to the 'New World' were under tremendous pressure to create profit to repay the cost of their transportation. However, the only apparent thing of value on the new continent was the fertile land and brazilwood. There was no abundance of gold like had been found with the Aztecs to the north. Both the harvesting of brazilwood and the creation of plantations required a tremendous amount of labor, and the small population of Portugal didn't allow for a mass migration of citizens (BBC). As a result, Portuguese settlers relied on Indigenous labor forced through kidnapping, torture and rape. Though an unintentional consequence of the impending conquest, hundreds of thousands of Indigenous communities were devastated by European diseases such as smallpox and the flu. In the

Quick Facts

- **The native population in Brazil went from 7 million to 300,000 natives over the course of colonization. The population was halved in the first hundred years of contact (BBC).**

- **The interracial peoples produced by Indigenous and European interactions were called mamelucos (Green et al).**

- **There are 240 recognized tribes living in Brazil today, around 900,000 people, about 0.4% of the population.**

first few decades of Portuguese presence along the coastline, all Indigenous communities were either forced inland or extinguished (Green et al.).

The Portuguese colonists didn't only use physical forms of coercion in their genocide, they also used psychological weapons. Because so few women immigrated to Brazil, interracial marriages were very common. However, this "was less a sign of tolerance than a technique for domination... European male colonizers, responding both to the demographic imperative and to corporeal desire, impregnated Indian women in order to populate and assert control over land" (Stam 5). The Catholic Jesuits also played a large role in the psychological destruction and subjugation of native communities and cultures. In order to avoid enslavement by land-owning settlers, many indigenous peoples sought refuge in Jesuit-controlled villages called aldeias (Green

Figure 1: A Jesuit priest lectures to Indigenous men (Green et al.)

et al.). In order to remain in these villages, the natives had to convert to Catholicism and speak a generalized form of Tupi. Young boys were also encouraged to attend Jesuit-run schools, where they were taught to leave behind their Indigenous culture and family (Green et al.). Not only were the natives subject to racialized violence that placed no value on their lives, their cultures were explicitly destroyed in order to gain complete control over productive lands.

Brazil's Legacy of Slavery

The span of legalized slavery in Brazil incorporates over 75% of Brazilian history. Brazil's slave trade was also the largest forced migration in world history. However, the brutality and lasting consequences of this history of slavery are rarely discussed. Conversations about this production of white privilege and Afro-Brazilian subjugation often take the backseat to more consumer-friendly versions of history. Slaves are often depicted as being happy, bucolic and lazy, lounging on beautiful plantations and enjoying a carefree lifestyle. These portrayals allow many Brazilians, especially those who enjoy racial privilege, to ignore Brazil's violent histories in favor of less upsetting narratives.

Slaves were first imported from the new Portuguese colony of Angola because the diminished population of Indigenous people was too difficult to enslave in large numbers. This focus on economic production is evident in the Portuguese's treatment of their slaves. The average life expectancy of a slave upon arriving to Brazil was no more than seven years, regardless of the health or age of the slave upon arrival ("25 Curious Facts"). No regard was given to the health or well-being of the slaves. The only priority of the Portuguese colonists was economic profit.

A variety of punishments were used to control 'misbehaving' slaves, such as the palmatoria (BBC). The palmatoria was an instrument of torture used by the trunco administrators that was used to beat the palms or feet of an insubordinate slave. However, whipping always remained the most common form of torture against African slaves. Being kept in stocks for days on end in the hot and blistering sun without water was another common form of both physical torture and social humiliation for slaves. Male slaves that drew particular wrath could be castrated (BBC). These particularly vicious forms of torture, all of which left physical scars that continued to mark the recipient, show how slave owners wanted to both physically and psychologically control their human property.
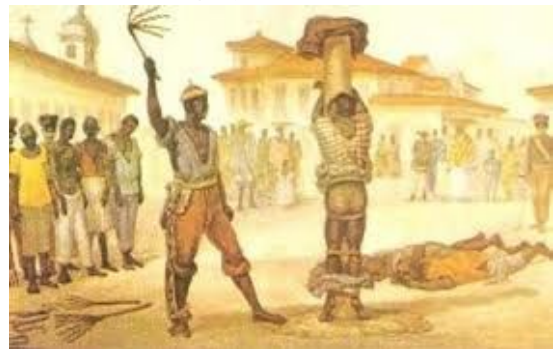

Figure 2: A slave is publicly beaten
Painting by Jean Baptiste Debret

As the brutality and mistreatment of slaves tends to be underemphasized in Brazilian history, the diversity of slaves' economic contributions also remains untold. Slaves were an integral part in every aspect of plantation life. Slaves were not simply farmers using rudimentary tools, many were skilled tradesmen. Slaves

worked as mechanics, engineers, stone masons, builders and lace makers. The lives of slaves were not simplified or devoid of skill building, many were independent workers very skilled in their areas of trade (BBC).

The Quilombo Warrior

Another popular depiction of Afro-Brazilians during the era of slavery is the fearless quilombo warrior. The quilombo plays an important role in the history of Brazil as a source of national pride and symbol of resistance against slavery. Quilombolas are shown as fearless warriors outside of Portuguese control, who lived in thriving villages of African culture. However, these understandings of quilombo culture diverts attention from the context in which these communities were created and ignores historical fact.

Quilombos were never very great in number, and most were under constant threat of massacre and enslavement by both bandeirantes and Portuguese soldiers (Cheney 3). Quilombo populations grew in the early 1800s after slave revolts became much more common, and therefore were not even an option for runaway slaves during the first 300 years of slavery in Brazil. Pernambuco was home to a great number of slaves, and therefore the most densely populated quilombo communities. The largest quilombo (with roughly 30,000 inhabitants), Palmares, was home to the most famous quilombola, Zumbi (Cheney 13). Palmares was the only quilombo to survive more than 25 years, which speaks to the fervor with which escaped slaves were hunted down ("Zumbi"). Though examples of black resistance during the slave period should be elevated, the romanticization of quilombo life inherently validates the normalization of slavery and all its brutalities.
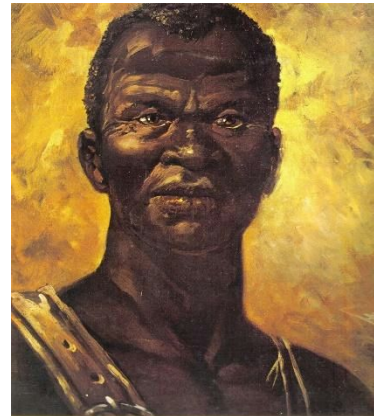

Figure 3 : Zumbi Dos Palmares ("Zumbi")

Abolition

There were many reasons for the abolition of slavery in Brazil. Isabel, Princess Imperial of Brazil, officially outlawed slavery in 1888 not due to lofty morals or a belief in racial equality, but rather due to political and economic pressures ("25 Curious Facts"). By the late 19th century, all other major countries had outlawed slavery, and there was international political pressure on the crown to advance their policies and laws. In

addition, Britain, who had made slavery illegal in 1833 would stop Portuguese ships transporting human cargo in the Atlantic, creating enormous economic losses for Portugal's royal crown ("25 Curious Facts"). While the reasons for the abolition of slavery in Brazil are many, it is important to emphasize that no major change in race relations was produced by the legal shift and racism continued to be an enormous source of violence and oppression.

Teaching Goal: Acknowledging Historical Biases

It is important to communicate that slavery and all its cultural and institutional consequences were intentional and explicit. While it is important to contextualize history in the appropriate understanding of the human rights that were employed in the period, it is important to confront the unsavory aspects of history as they happened. Rape, murder, and violence were all legal and naturalized in Brazilian society. When reading both primary and secondary sources, have students think critically about the biases that may affect how a narrative is told.

Ask students questions such as:

➔ Who wrote the text? Does it matter?

➔ How do you think the person that wrote the text is different from you?

➔ How is this lesson different than other history lessons you have taken?

➔ If people in your community wrote a history book of your local area, how do you think it would fit into the narrative presented here?

➔ How is the history of women different than the history of men? Or the history of whites living in Brazil different than the history of Afro-Brazilians?

➔ How do you think the content of public school history books should be decided?

➔ What are the most important parts of Brazilian history to teach?

Common Phrases and Symbols that Sanitize History

We have thus far discussed the importance of how race is portrayed in historical curriculum however, the 'de-sanitization' of history not only happens in the formal aspects of education but also through everyday phrases and symbols. This form of denying the facts of the past and washing away race-motivated violence is also damaging and should be addressed in the classroom.

Phrases

The phrases "my grandmother was caught by a lasso" and "she was born with one foot in the kitchen" are examples of sayings with extensive historical background. The former means that a person is of at least partial Indigenous descent, and the latter suggests that a person has some African blood. Obviously, both of these phrases reference a specific period of race relations in Brazilian history. "My grandmother was caught by a lasso" is a reference to the enslavement and rape of many Indigenous women, part of a brutal ethnocide intentionally and explicitly carried out by Portuguese settlers. Not only does this phrase minimize violence against women, it evokes an image of a naked, uncivilized, red-skinned women running around in the forest. "Born with one foot in the kitchen" may appear to be more politically subtle, but that is only because institutional violence seems less-impactful or devastating than physical violence. The woman brought to mind through this phrase is confined to domestic and reproductive labor, probably under threat of physical violence or even death. However, the saying almost places blame on the Afro-Brazilian woman mentioned. "One foot" implies that she is close to an improved social status, but her association with Africa and blackness is holding her back. It is important to recognize the role that institutional and cultural racism play in the oppression of populations of color and ethnic minorities, and these phrases work against that.

Symbols

The city of São Paulo's official mascot is the bandeirante, a popular figure in Brazilian history that embodies the pioneering spirit of the mercenaries that push back the borders of Portuguese territory in the early colonial period. As Portuguese

establishments and plantations became more stable and landowners began investing in African slaves, the role of the bandeirante changed as they became renowned slave catchers. Bandeirantes hunted slaves of Indigenous, African, and mixed descent. The popularized image of the bandeirante figure in Brazilian society shows that the country has not fully come to terms with the actual role they played in the country's history. Many institutions in São Paulo still have bandeirantes as their

Figure 4: A man is captured by a bandeirante's lasso (Green et al.)

mascots, only continuing to validate the unsavory role they played by emphasizing a more romanticized interpretation of what actually happened.

Teaching Goal: Draw attention to common cultural references

Ask students questions such as:

➜ What other common phrases can you think of that minimize racially motivated violence?

➜ What sayings have you heard people use that make you feel uncomfortable?

➜ Why do you think both of the phrases listed above only reference women?

➜ Why do you think people use humor to talk about sad events in history?

➜ What other mascots or symbols may perpetuate negative interpretations of history?

Suggested Activities:

→ Have students watch a major news program or popular TV show. Ask them to watch for references like the ones discussed above, or references to current politics that invoke negative stereotypes. After they compile lists, have them share with their classmates. Did they see similar trends? Do certain student groups notice specific trends?

→ Help students see how their histories and the histories of their communities may have been erased or left out by mainstream education. Have them conduct interviews in their community asking about local and regional history. How much do their interviewees know? Do people remember controversial or violent aspects of history? If there is a gap in knowledge, ask your students why they think this might be.

Tropical Multiculturalism and Failed Curriculum Reform

The 10.639/03 and 11.645/08 laws have yet to be fully implemented in Brazil, though they are not the first attempts to produce mainstream teaching of Afro-Brazilian and Indigenous culture. However, attempts to unpack privilege through a more accurate depiction of history have often been derailed through what is academically called tropical multiculturalism. Tropical multiculturalism is, in short, the failure to discuss privilege during conversations about race and racial histories. Instead, this ideology acknowledges the multi-racial heritage of Brazil and 'celebrates' this through the endorsement of the kinds of stereotypes that will be discussed further on. For example, Afro-Brazilians are often accredited with contributions to society through music, dance, and food. While it is good to acknowledge the wide breadth of influences a marginalized demographic has had on Brazilian society, emphasizing these certain traits reduces Afro-Brazilians to just these three influences while neglecting their contributions to politics, literature and the sciences. In short, tropical multiculturalism is the fetishization of Afro-Brazilian culture. In order to push back against this "flags and food" approach to multiculturalism, reformed history lessons should feature individuals from a diverse range of backgrounds with a diverse range of contributions.

Afro-Brazilians of Influence

Abdias do Nascimento (March 14, 1914 – May 23, 2011) was a prominent Afro-Brazilian scholar, artist, and politician. He received a B.A. in Economics from the Federal University of Rio de Janeiro in 1938, and graduate degrees from the Higher Institute of Brazilian Studies (1957) and the Oceanography Institute (1961). He founded a theater in Rio de Janeiro for black actors, and was very active in the Pan-African movement. Due to his outspoken political opinion, he was forced to leave the country and live in exile during the dictatorship. Nascimento returned to Brazil in 1983 and was elected to the federal Chamber of Deputies. There, his focus was supporting legislation to address racial problems. In 1994 he was elected to the Senate and served until 1999. In 2004 he was nominated for the Nobel Prize for Peace.

Joaquim Benedito Barbosa Gomes comes from very humble beginnings. He is the oldest son of a bricklayer father and a housewife mother. He started his education in the Brazilian public school system in his hometown, later completed in Brasília. Barbosa studied law at University of Brasília (1979) and holds a master's degree (1990) and a doctorate (1993) from Panthéon-Assas University. He served as the president of the Supreme Federal Court of Brazil (Chief Justice) between 2012 and 2014. In 2013, he was elected by Time magazine as one of the 100 most influential people in the world.

Benedita Souza da Silva Sampaio was born in Rio de Janeiro on April 26, 1943 and is a Brazilian politician. During her life she has faced prejudice for her humble origins, but overcame this to act as the first female and Afro-Brazilian governor of the State of Rio de Janeiro and, later, Minister of the Secretary of State in the government of Luiz Inácio Lula da Silva. Today, she is an advocate of women's rights both in Brazil and throughout the greater Latin America. Egalitarianism is her goal, not just for her constituents but for people everywhere who are adversely affected by prejudice and poverty.

Both teachers and students benefit from researching influential people like those mentioned here, as it familiarizes us with the important societal contributions made by people of color. We must work to view Brazil through a lens that both deconstructs historical atrocities and valorizes accomplishments of Afro-Brazilians and Indigenous peoples. Without first understanding the horrors that have pervaded history, we cannot begin unraveling their effects in the present.

Unsettling Stereotypes and Clichés

Iryna Novachuk and Olivia Trevarthen

> *We can each define ambition and progress for ourselves. The goal is to work toward a world where expectations are not set by the stereotypes that hold us back, but by our personal passions, talents and interests.*
>
> *- Sheryl Sandberg*

As we have just learned, intellectuals and government officials in Latin America often advocate for the continuation of a racial democracy. There is a strong communal belief that the mixing of races, or "mestizaje" will help eliminate racial division and issues of racism within Latin American countries, primarily Brazil. Yet evidence shows that the gap between races continues to be a grave problem. The sense of pride in belonging to a community has been lost. Rather people, particularly those of Indigenous and African descent, have no sense of self-association. They have been molded into hegemonic categories of 'race' and 'Brazilian-ness.' Stereotypes and clichés around Indigenous and Afro-Brazilian people have stemmed from this idea of a racial democracy. The desire to appear phenotypically lighter has bred a negative connotation towards the wholesome form of races. In this chapter we hope to unsettle the stereotypes and clichés surrounding Indigenous and Afro-Brazilian peoples. It is time the education system played a part in the dismantling of such insecurities and fears. Before we begin to change these stereotypes, we must understand them. Acceptance of oneself without the fear of racist judgment is an important step for the future of Brazilian citizens.

Defining Afro-Brazilian Stereotypes

What do these stereotypes look like?
In general, whites and non-whites in Brazilian society share a common understanding of negative stereotypes of blacks and positive stereotypes of whites. To understand the origins of these stereotypes, it is important to uncover that blackness in Brazil is not a

racial category based on specific biological differences, but rather a racialized and ethnic identity. This identity can incorporate the combination of physical appearance and Afro-Brazilian traditions, costumes, religious rituals, foods, body language, music, and dance. The Brazilian "blackness" aligns with the Latin American idea of *negritude* which is mainly associated with two components: the past or tradition, and sets of specific elements such as a connection to nature, magical powers, body language, and sexuality (Sansone 12). Thus, all these factors and elements create stereotypes about Afro-Brazilians and their use is spreading throughout all racial groups of Brazilian society. It is important to recognize the main racial stereotypes so that we can begin to dissolve them. Here we have created a comprehensive list of common stereotypes:

1. Afro-Brazilians are only good at music and sports (Telles 153).
2. They are lazy, uncivilized, and violent (Telles 158).
3. They have a general lack of hygiene (Bastide 691).
4. They are physically unattractive (Bastide 691).
5. They are criminals and smugglers (Da Silva 169).
6. Afro-Brazilian women are inferior and lack intelligence, ambition, and ability. This is reflected by the terms "Mãe Preta" and "Mulata:"

Figure 1: Lucílio de Albuquerque, Mãe Preta, 1912

   → "*Mulata*" – A sensuous, enchanting, sexually liberated, irresistible, and immoral mixed-race woman.
   → "*Mãe preta*" – A black woman who is a loyal, domestic worker and caretaker for elite white children (Gilliam et al. 41-45).
7. Some Brazilian authors portray Afro-Brazilians as inferior and liken them to animals, an idea that comes from stereotypes about people in Africa (Kennedy 98).
8. The image of the "good black guy" as an example of a modern day "faithful slave" who is both hardworking and dependent on the white man (Da Silva 268).
9. Afro-Brazilian religions, Candomblé and Umbanda, are perceived as linked to the darkness with an obscure and satanic bias.

To further comprehend where these stereotypes come from and how they are used, we will provide explanations of a few more popular stereotypes:

Mulatas and samba dancers

One of the most common and harmful stereotypes of Afro-Brazilian women is the idea of the "mulata." In Brazilian culture, a mulata is a brown-skinned women of mixed racial descent, but today this term means a woman who **dances the samba in Carnival parades and night clubs**. Thus, the term "mulata" is used interchangeably with "sex worker" and "escort." The expression "garota de programa" (call girl) reflects the process of the racialization of prostitution and the sexualization of women of color. Despite the historical legacy and contemporary meaning of the term "mulata," there is a difference between the Brazilian women of African descent who perform the samba in Carnival parades and the "inauthentic" practice of mulata inspired shows performed in nightclubs (Pravaz 114).

Figure 3: A Brazilian Samba Dancer

Soccer players

Figure 3:Neymar circa 2009 (Prabhala)

Another common Brazilian stereotype is the connection of Afro-Brazilians to sports, predominantly to soccer. Europeans recognize the Brazilian style of playing soccer as "samba-football" because it reflects the ethnic Afro-Brazilian origins of playing style similar to samba or capoeira (Archetti 95). Since soccer is an important part of Brazilian society, the ethnic origins and identification in the social hierarchy of the most famous and prominent athletes in Brazil is very important, as well as how these athletes identity their racial status in society. One of the examples of the promotion of false self-identification is seen in the Brazilian soccer player Neymar da Silva Santos Júnior. Neymar not only tries to appear whiter by dying his hair blonde, but also emphasizes that he is not black in his interviews (Prabhala).

Figure 3: Neymar circa 2013 (Prabhala)

Defining Indigenous Stereotypes

What do these stereotypes look like?

In Brazilian culture, there are negative stereotypes about Indigenous or native peoples as well as Afro-Brazilians. When native Brazilians were colonized and enslaved by Europeans, they were forced to accept the Catholic faith and integrate themselves into Brazilian society. Some fled, while others have become hybrids of white and Indigenous ethnicities. Today there are negative attitudes about people who consider themselves "purely Indigenous" so people tend to stray away from this category, instead labeling themselves as "mestizaje" or mixed race. Brazil's so-called racial democracy, which is believed to signify the end of racism, has instead turned an authentic cultural identity into something people avoid in their self-identification. 'Indio,' a term most commonly used to identify native people, was coined by Christopher Columbus (Warren 165) and is still widely used today. When it comes to being Indigenous, there are a few stereotypes and clichés that emerge frequently:

1. **Mestizaje:** This is the term for 'mixed,' usually referring to mixed Indigenous and white ancestry. There is a bias towards these people of mixed race because they are not believed to be fully Indian. If a person is believed to be integrated into Brazilian society – they wear clothes, live in urban areas, participate in high professions, use technology (Warren 172), they do not meet the perceived cultural criteria necessary to be 'Indigenous'. Therefore, this is another contradiction of not being "fully" Native.

2. **False Identification:** Many Brazilians argue that if an Indigenous person appears to be fully integrated in Brazilian society, then they can no longer claim to be Indigenous. This further reinforces false misconceptions about what "being native" must look like. To an outsider, it is one's appearance that constitutes a native person when in fact there is so much more to it such as beliefs, family, and culture.

3. **Too much land:** There is a common misconception that Indigenous peoples have too much land and that they don't need it all. In fact, due to cultural purposes,

their land is used for ritual and is considered a spiritual place, necessary to who they are. Citizens need to come to a better understanding of this concept in order to challenge this particularly negative stereotype.

4. **Typical Appearance:** The stereotypical image of an indigenous person consists of a dirty, wild man with bow and arrows, loincloths, and body paint which is rooted in historical imaginings of colonial times and a vestige of the past. "An Indian walks naked, he wears a little woman's skirt and birdy feathers, and lives in the forest" (Warren 173). This construed image of a native person plays the most influence on whether or not a person is perceived as Indigenous by an outsider.

5. **The Amazon as Home:** Many Brazilians when asked will claim that "true" Indigenous people only live in the Amazon. This excludes the many Indigenous people who are integrated into society, working and going to school like the remainder of Brazilians (Wallace).

6. **Cultural Dance/Outfits:** There is a common misconception that Native people are consistently dressed in garb that has a cultural significance, such as that their attire and daily activities like dancing stem from rituals and traditional ceremonies. When in fact, most 'Indios' participate in rogue activities & wear modern clothing. They still do practice their cultural beliefs and wear significant clothing just like the rest of Brazilians.

An effective way teachers can combat these stereotypes is by leading classroom activities such as this one borrowed from the organization, Advocates for Youth:

Activity 1
Introduction to Stereotypes

Planning notes:
- From the list below, focus on four to six groups:
  Men/Women
  White/Indigenous/Afro-Brazilian (can be different names like *preto, escuro, sarará, mestiço, Moreno)*
  Catholic/Different religion (you choose)
  Lesbian/Gay/Bisexual/Transgender

Procedure:
1. Write a generic group name such as "Americans" on the board. Have the students call out words and phrases to describe the group. List the responses on the board.

2. Repeat the procedure with three or four additional groups.

3. Ask students to spend a few minutes looking over the list and then complete the following sentences:
   "When I look at these lists, I feel..."
   "When I look at these lists, I realize..."

4. Ask for volunteers to share what they have written. If no one speaks up, ask someone who identifies with one of the groups to share how he or she feels.

5. After participants have commented, add your conclusions, summarizing the lists, which are likely to be negative terms, hurtful words, slang and so on.

6. Chose one of the lists that seems especially negative and ask the group, "How many of those words or phrases actually apply to everyone who is a _____?" Circle traits that are true characteristics of most of the group.

7. Write the word "stereotype" on the board and ask for a definition similar to the definition below:
   Stereotype: the idea that all members of a group are very similar, with no individual differences.

8. Point out that most of the words and phrases you wrote down are stereotypes and how this is damaging.

Where are these stereotypes portrayed and emphasized?

Afro-Brazilian Stereotypes in the Media

In Brazilian television, racial stereotypes are very common and there is a lack of racial diversity, as we have seen in the first chapter. Most actors are predominantly white with blonde hair. Helio Santos, a black activist, suggests that when watching Brazilian television without volume it can easily be mistaken for Swedish television. When blacks do appear in television they are invisible or play roles that reinforce their stereotypes and perceived behaviors, whereas

Figure 5: The telenovela entitled "Rastros de Mentiras" has a cast comprised almost entirely of white actors.

white people are cast as symbols of beauty and wealth. Television has a large influence on Brazilian culture. Popular telenovelas seek to portray Brazilian lives and history, but a researcher named Araujo found that most Brazilian television portrays Brazilians as Europeans (Telles 155). This only reinforces the value of white skin in Brazilian culture. Towards the end of the 1990s blacks have begun to play bigger roles, which suggests that writers are finally beginning to address Brazil's struggle with racial diversity (Telles 155).

Indigenous Stereotypes in the Media

As mentioned previously, because Indigenous peoples are either hidden or mixed within society, cultural representations are falsified and incorrectly perceived in the media. Remember Pocahontas - the image of a Native woman in the United States, living in the forest with body paint and a bow and arrow? This is similar to how Brazilian Indigenous peoples are widely perceived. While historically this may have been true, this is not a correct modern interpretation (Zoettl). Indigenous Brazilians are conceptualized by the population through photography, film, and paintings. The media is a powerful channel for constructing the image of Native people. Stereotyping mostly occurs through images employed as arguments or evidence for the affirmation of their true identity (Zoettl 22). They are repeatedly interpreted as naked, wild, men with weapons and feral behavior. There is little to no modern interpretation or image of natives in the media, which

continues to perpetuate the negative stereotypes of Indigenous peoples. When Natives do make it into the media, it is for being trouble-makers or getting involved in conflict. They are underrepresented in media as is, so when the little portrayal they receive is consistently negative, this becomes the expected norm for this group of people. Unfortunately, the quality of representation is very constrained.

Teaching Goal: Deconstructing Social Media

Have students complete activities like these, deconstructing the media's representation of Afro-Brazilians and Indigenous peoples. This will get students talking about stereotypes they have internally processed while using social media and allow them to uncover the harm in these representations.

➜ Why self-identify with a race that has a negative connotation? This is where concepts and ideas once again need to be challenged. Have students watch television, flip through magazines, scroll through social media and note how race is represented.

➜ Have students interview families about how they imagine/perceive Indigenous peoples and Afro-Brazilians. Report back to the class and analyze. Are they construed through media, language, people?

Stereotypes Portrayed through Language

The Brazilian national census uses five ethno-racial categories: branco (white), preto (black), pardo (brown/mestizo), amarelo (yellow/East Asian) and indígena (native) (Sansone 22). However, society uses many more terms to describe color when self-identifying, which is the important part of Brazilian society. Here are some words that are used besides the five official terms: *escuro, sarará, mestiço, moreno,* and even *moreno claro*. *Preto*, *escuro*, or self-identified *negros* are younger, more educated, and less often employed. *Pretos* are the poorest blacks, but they are not always darker than *pardos* or *escuros*. The portion of blacks with a relatively higher income that do not wish to define themselves as preto or negro tend to define themselves as *escuro* or *pardo* or *moreno*. Sometimes, the term *preto* forms a residual category that contains the darkest individuals "without means"—those blacks whose income, education, and status are too low to venture into the play of status and color codes. The term preto is almost equivalent to bad, uneducated or brega (tacky) and is used to describe whatever is visibly poor and without decorum (Sansone 47).

Figures 6 and 7 present male and female drawings of racial terms which were most frequently identified during the previously mentioned interview in 1970 (Harris 3-4).
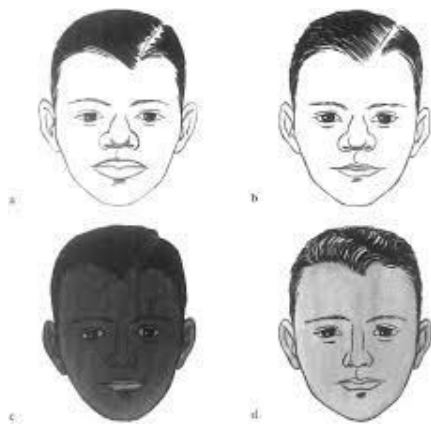

Figure. 6: Examples of male drawings, with their most frequent identifying terms: a) alvo, b) claro, c) cabo verde, d) mulato.
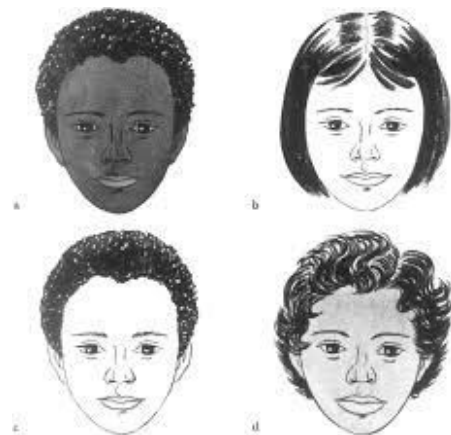

Figure 7: Examples of female drawings, with their most frequent identifying terms: a) preta, b) branca, c) *sarará* d) morena.

Stereotypes in Books

This study shows that characters in Brazilian textbooks whose ethno-racial characteristics were not described are considered to be white only because non-whites require explanations about their race. In textbooks published between 1976 and 2004, the ratio of black to white people represented is one to sixteen. The same ratio is present in Portuguese-language textbooks published after 1993 (Da Silva 274). Even though the Ministries of Justice and Education tries to recall and outlaw textbooks with racist material, the situation has not changed dramatically. First of all, not all schools received updated versions of the books. Second, there are still well-respected authors who are using racial stereotypes for the creation of their books' characters. One of them is Monteiro Lobato, an author of children's books in Brazil, who assigns almost all negative roles in his books to non-whites (Telles 158). Here we offer another great activity for the anti-racist classroom:

Suggestion For Teachers:

How to analyze books to reveal racism

1. Check the illustrations, storyline, and lifestyle of characters
   a. Look for stereotypes. (The US examples – "mammy")
   b. Note the heroes (Who are the heroes? Who are they serving?)
   c. Who's doing what (Are non-white characters depicted as positive or negative?)

2. Consider the effects on a student's self-image (How are the people that non-white students are associated with depicted in the story?)

3. Consider the author's or illustrator's background (Is the author of the book familiar with the non-white subject?)

4. Look at the copyright date (If this book is very old it might have more negative depictions of non-whites)

This activity was borrowed from the source, Louise Derman-Sparks " Anti-bias Curriculum: Tools for Empowering Young Children" with some changes for the purpose of this manual

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Stereotypes in Racial Humor and Jokes

Humor is an essential part of Brazilian culture. This includes racial humor and racial jokes which are based on stereotypes we have discussed. However, this type of humor not only popularizes and reproduces stereotypes about Afro-Brazilians, but also potentially impairs their self-esteem. One of the most pertinent examples of racist humor is the song "Look at her Hair" which was performed in 1996 by a popular clown and children's entertainer, Tiririca. Here are the song's lyrics:

Hello folks, this is Tiririca
I am also into Ax6 Music
I want to see my friends dancing
[Refrain] Look, look, look at her hair.
It looks like brillo to scrub a pan
When she passes by, she gets my attention
But her hair, it's hopeless
Her stink almost made me faint
You know, I can't stand her smell
[Refrain 3 times].
It looks like brillo to scrub a pan
I already sent her to take a bath
The stubborn girl won't listen
That black woman [nega] stinks, can't stand the way she stinks
Smelly animal [bicha] smells worse than a skunk (Telles 154).

Figure 8: Tiririca the clown

The lyrics of this song speak for themselves. Such an offensive and vile song is not only hurtful to the black population in Brazil, but it should make everyone who listens feel uneasy. This use of false stereotypes is not humor, it is mean-spirited. With an understanding of how these stereotypes can emerge anywhere and everywhere, we can begin to critique their sources and perpetrators like the clown Tiririca.

Challenging Stereotypes: Advice for Teachers

The main goal of this chapter is to teach educators how to help their students with the internalization of their race. This requires the teaching of how stereotypes that are prevalent in greater Brazilian culture have indoctrinated citizens to believe certain things about minority communities. It is important that everyone possesses an inner security about their identity, which can start in the classroom. Below we've outlined some ideas that will help change, revolutionize, and adjust a student's mindset about race.

Becoming Culturally Responsive Teachers

This section includes a reflective tool structured to provoke thinking about attitudes, assumptions, and knowledge regarding culturally responsive teaching. This tool for self-study focuses on the particular needs of teachers who are preparing to transform their classroom practices. Here is an example of a helpful self-study tool. The process of transformation starts with teachers' critical self-reflection and continues with a collaboration with colleagues and students (Chen et al).

Figure 9: Sample layout of a Self-Study Guide (Chen).

A. Raising self-awareness—taking a look within:	Not yet: This is new territory for me/Not applicable to my age group	Sometimes: I have a beginning awareness	Usually: But still require conscious effort	Consistently: I do this with ease	The next steps for me: My goal is . . .
1. Am I aware of my own cultural identity and history? How comfortable am I about who I am?					
2. Am I aware of biases I may hold?					
3. Do I view diversity and exceptionality as strengths and that ALL children can succeed?					

Note. For a copy of the complete Self-Study Guide, please contact dora.chen@unh.edu.

Foster In-Group Representations

In the educational system, whether US or Brazil, we have seen that Indigenous peoples are rarely represented. Unlike the European population, there is a shortage of Indigenous teachers and administration (Covarrubias 10). Indigenous teenagers tend to perceive this shortage as the failure to succeed, once again increasing their insecurities through racial association. According to research done by Rebecca Covarrubias and Richard Lee, positive in-group representations offer proof of possibility and success (10). When children in an educational setting identify with an attainable role model, they have increased proactive career behaviors and a tendency to work harder in school. When they feel underrepresented they don't feel a sense of belonging, causing discomfort in the school environment. Therefore, we recommend that schools in Brazil open their doors to a more diverse educational administration. We need more Indigenous and Afro-Brazilian leaders and teachers. Indigenous students have some of the highest high school dropout rates and the lowest college graduation rates (16) because they feel a lack of belonging in the educational system. If they were to be surrounded by self-relevant role models, especially of the same race, they would feel better represented.

When questioning middle school Native American students in the United States, researcher Covarrubias found that they didn't think they had "choices" or "a chance" to "realize his or her dreams" (16). This needs to be fixed for it is a critical component in the process of dismantling stereotypes. Another simple activity to stimulate ambition and positive learning is to provide different examples of positive group representations in literature by researching and making lists about real-life examples of Indigenous and Afro-Brazilian success. By addressing and recognizing attainable leaders and role-models, even if they are a parent or family friend, they can help students realize their possibilities. There are many iconic Native Americans that have made history, for example:
- John Herrington, the first Native American Astronaut
- Charles Curtis, the first Native American Vice President
- Wilma Mankiller, the first female chief of a tribe

While these are self-relevant role models for Native American students, their achievements tend to appear unattainable and atypical to some. Piece of advice: when teaching about role models, make sure to find examples of realistic models. These tend to yield a lasting change in self-understanding and potential (Leavitt 46).

Changing Media Portrayal

In order to create widespread and large-scale change, society's portrayal of certain groups needs to be changed (Leavitt 49). While this is not an easy task, a good place to start is social media. As the world becomes more and more technologically advanced and globalized, there is an increased exposure through the internet and social media websites. Earlier in this chapter we broke down the issues with the media's portrayal of Indigenous and Afro-Brazilian people. They suffer from a lack of representation, and the little that *is* represented is inaccurately depicted within the modern context. We recommend that educational curriculum around media portrayal be changed to include knowledge surrounding Indigenous and Afro-Brazilian people. This could pertain to teachers in drama, photography, marketing, film, or any domain that requires physical depictions of a race so students can visualize themselves beyond stereotypes.

Changing Curriculum Surrounding Indigenous Peoples

An example of potential educational curriculum in regards to Indigenous communities comes from an Indigenous school of the Ticuna tribe in Brazil. In total, there are 2,323 Indigenous schools in Brazil and 8,431 teachers (Guilherme 488). Currently the Ticuna school serves as an inspiration for schools (489). In 2015, the Ticuna teachers underwent staff training as a means of strengthening curriculum surrounding indigeneity. These schools have much of what the public school systems are lacking in regards to anti-racist education. The school is community-based, intercultural, and bilingual (489). They also teach about four important aspects of Ticuna culture that may pertain to other indigenous tribes as well:

1. Rites of Passage – Ritualistic festival marking puberty for a young woman. Use of masks, body painting, dance, myths, clothing, etc (489).
2. Inseparable Interconnection between Culture and Nature – To be connected and 'whole' as one must live in harmony with nature. Masks once again worn during dance (491).
3. Community Space of the Village – The village and all the land connected to it is the most important place to Indigenous peoples, serving as a ritual space (491).
4. Story of Creation – Myths, legends, etc (492).

It is important to fully understand Indigenous peoples when learning about and accepting them. They do deserve all their land, for it it important culturally and spiritually. Not only that, but the very connotation of the word "Indigenous" reminds us that it is their land and was taken away with the arrival of Europeans. These people are not false Indians if they don't wear their outfits everyday or practice cultural dances; they celebrate and dress up at specific times. There is much more to Indigenous peoples than what is perceived in media, literature, and film and in order to recognize this, every generation needs to be properly educated on what it means to be 'Indian.'

Perhaps there is a need for a new translation of the state-created identities (Alfred 598). For example, Mestizaje has a big umbrella. There is room to redefine the term with the help of true Indigenous peoples and those who are of mixed race. If the negative connotation went away, would it be easier to accept? There is no universal definition of being 'Indigenous' or 'Afro-Brazilian' so it is up to those self-identifying to create the sound classification. By correctly teaching what it means to be Indigenous and Afro-Brazilian, generations can change the thinking, the terms and the labels. It is important that students recognize their potential. A race or a stereotype does not define who you are and where you can go in life.

Creating Comfortable Conversations

Jonathan Nolasco and Ian Waller

> *We could cure racism… Because a racist school system that only teaches us about white contributions to society is racist. It is learned and if it is learned, it can be unlearned.*
>
> — Jane Elliott
> *"How Can We Not Be Racist?"*

This chapter provides suggestions and strategies for getting students to critically engage with racism in the classroom. The approach we will take is preparing teachers to understand racism and teaching them how best to broach such a fragile topic within the Brazilian context. However, because racism is not limited to the walls of a classroom, neither are conversations about race. This chapter includes strategies for having such conversations with the broader community and provides historical background with a variety of examples to better contextualize possible situations.

One of the goals of these conversations is to develop racial literacy. Racial literacy means being able to talk about, understand, deconstruct and engage with racism. Classroom discussion is a powerful tool to help develop racial literacy, even though discussions about race can be difficult and sometimes even counterproductive. Many teachers have little training on how to develop racial literacy in their students and are unprepared to deal with potentially difficult conversations. The information provided in this chapter is meant to help teachers initiate these conversations. It is also meant to help students develop tactics to deconstruct and then confront racism by first understanding themselves and empathizing with others that have had the same or similar experiences. We want to help students become assertive and proactive when engaging with racism rather than passive and insecure. This is why we are including strategies for encouraging valorization of African and Indigenous heritages, as well as how to deal with racism in the classroom.

Recognizing and dissecting different levels of racism

The standard for recognizing racism and a specific racial attack has historically been recognized as an overt and intentional display. In a general sense, it is the man who yells at another man because of his skin color or the woman who is refused service at a public restaurant because of her skin color. It is recognized as the simple act of saying "I do not like you because you are black (or Indian or Asian… or even white)." However, while these actions are indeed accurate depictions of racism, they are the most outright and obvious racist manifestations. Racism is not this simple and we must constantly work to uncover the many ways it can appear. Only then can we begin to understand it, confront it and hopefully, change it.

As stated in *Flip the Script: What Happens when Teachers and Administrators Lead Together for Social Justice*, the definition of racism is as follows:

> "A system of privilege and oppression, a network of traditions, legitimating standards, material and institutional arrangements, and ideological apparatuses that together serve to perpetrate hierarchical social relations based on race" (Affolter and Hoffman 362).

There is nothing simple about this definition. Racism, then, is complex and must be diagnosed, dissected and scrutinized as if it were just that – multifaceted and extremely complicated. As complex as the definition is, so are the ways in which racism manifests, meaning we have to search for more than the most overt racist displays. We have to find the manifestations within normal actions and everyday accepted language. Once we identify the varying manifestations of racism, we can look at the responses to confrontation from Afro-Brazilians and Indigenous peoples in order to further discuss possible ways to combat and improve it.

The complexities, like the definition, are vast. However, here we are going to use four different types of racist situations from the most overt – a racial slur slung at a person of color (what is generally accepted as racism) to the most hidden – the microaggression

(and generally overlooked as racism) as well as two types of racist situations between these two poles. By providing these examples, we will be able to illuminate less obvious but still highly volatile and racist actions. By recognizing them, dissecting them and deconstructing them, we can then learn how to diffuse and hopefully eliminate them.

➔ **Overt and Obvious Racial Slurs**

In Racial Revolutions, a book that dissects the racial complexities of Afro-Brazilians and Indigenous peoples in Brazil, there is a section entitled "Responses to Racism" that depicts several of the differing levels of racism. The following scenario presented in *Racial Revolutions* is an example of a situation that cannot be denied as viciously racist:

"I was working as a representative selling books. I arrived at a house of a person and I offered them a book. Instead of politely taking the book, he asked what I wanted. He said to me, 'Get out of my door, nigger. I don't like niggers" (Warren 274).

This man used the most heinous of racial slurs to to demean the book salesman who innocently arrived at his door to do his job. If it weren't for the slur, we could dismiss this event as a man who is simply deeply disturbed by solicitors. While that scenario may have seemed extreme and unwarranted for something as innocuous as knocking on a stranger's door, it still could have been dismissed. However, the man made it unquestionably racially charged by using the N-word.

➔ **Obvious Racialized Jokes**

This next example, while still overtly racist, is less aggressive but still very much filled with hatred. The implication here is that the darker your skin, the less evolved and more closely linked to animals and Africa you must be.

"In one case, a black schoolteacher was humiliated by her godfather when he raised a banana at a public event and declared it her favorite food. Such a gesture is very offensive in Brazil because it infers that blacks are apelike" (Warren 274).

Is this racist? Of course it is. However, the hatred is far less venomous and more humorous – a distinct, important difference. It could be argued that this stunt is actually more painful because it was:

1. A family member who made the attack and
2. The family member utilized humor and even a prop so as to make it more difficult for the schoolteacher to defend herself.

Racist attacks involving comedy are much more difficult to respond to, as the atmosphere immediately becomes charged with negative energy in the form of vicious laughter. With this support, it is easy for the perpetrator to dismiss any hurt feelings with the commonly used phrase, "relax, it was only a joke."

➔ Internalized Racist Expressions

The next example is not a physical one but a well known Brazilian expression. The racism in this example comes from the implication that black Brazilians have a universal understand that they belong to a lower class in society.

"There's no racism in Brazil because blacks know their place" (Warren 276).

If indeed a racial democracy existed in Brazil, such an expression would not exist in the first place because it would not make any sense. A confused response should be expected. Something like: "Blacks know their place? What place? Amongst everyone else as we are all seen as equal? This saying confuses me." Excuse the rhetorical humor, but that response should very seriously be the response of anyone who hears such a racist saying in any place; especially a city, town or country that declares itself free of racism as does Brazil. The saying and implication alone is a confession by all who use it that racism not only exists, but manifests itself on multiple levels. In using this expression, there is an implicit belief that a system exists that places blacks at the bottom. Moreover, it implies the belief that blacks *should* be at the bottom and infers that this is because they are somehow biologically inferior. This expression, although short, is densely packed with vile racism that should not go unnoticed.

➔ **Implicit Racism or Microaggression**

This last example comes from the United States where racial tensions are at their highest levels in recent memory. This is due to what can only be described as racialized, unjust killings of black individuals and other people of color by police officers, combined with the growing concern that there is a purposeful neglect inside communities of color. Such communities include New Orleans post Hurricane Katrina and more recently, the devastated Detroit, Michigan and it's surrounding cities – predominantly made up of black communities - following the collapse of the Auto Industry in the mid 2000's. This existing racial tension, compounded by a sensationalist Republican Presidential Nominee who is outwardly supportive of xenophobic policies, has created a political atmosphere in the United States that is charged with racially relevant conversations.

As reported by The Young Turks, in a video on their YouTube channel, a young man in high school explains his experience as a volunteer for this xenophobic candidate's campaign. As a black American experiencing the racism embedded in the speeches and supporters of said nominee, he wanted to make sure his intuitive feelings about the supporters of such a candidate were accurate. While the racism from the candidate was obvious within the speeches, this young man felt he needed to experience it first hand to ensure he wasn't reading into something that wasn't there. This is what he had to say:

"I wanted to see it for myself... No one used any racial slurs. Nobody called me the N-word. Nobody called me coon or anything but, for lack of a better word, it is microaggression. The way they look at you. The way they talk about oppressed groups when they don't know you're listening... You see these normal people who have these resentments toward minorities who cannot voice them, because thankfully we have police language to the fact that that is not acceptable. But, they still hold these resentments."

The important point noted by this young man is that microaggression, as defined in the first chapter, is not as simple as yelling racial slurs or holding up a banana as a joke.

Sometimes, these "resentments" are held within and only shown in very subtle and invisible ways. This young man further goes on to say,

"I get looks as a person of color. People don't make eye contact with me. When I say hello, people move out of the way... It may be a joke here or a micro-aggression here. That's the scary part... It's everyday people. People we work with, people at schools. And that's very scary to know that I could talk to somebody and they could hate me because of my skin color."

It is important to note that what he mentions in his last sentence is that he could talk with somebody, anybody, and they could hate him for his skin color and *he could not necessarily know it*. It is only in their micro-aggressions that there are obvious signs. However, that is the reality of racism. It is not only the angry loud-mouthed man spewing the N-word at the unsuspecting black man or the man telling a crude joke with a prop in a public forum, but the everyday person in everyday life who holds these resentments. The reality is that remarks like the first two Brazilian examples above also take place in the United States, so it seems likely that the trend will follow concerning microaggressions in Brazil. That is, the latter example that the young man describes as microaggression surely exists in Brazil today. The phrase previously mentioned, "There is no racism in Brazil because blacks know their place" is absolutely a microaggression, just on a larger scale. An outright racist action like directing a racial slur at a person or shaming someone in public is simply an indicator that racism persists on a larger level. If these types of bold racist attacks can be made, then those deeply held racist resentments, while unspoken, most definitely exist inside of the everyday common person.

After developing an understanding of the varying levels of racism in the first chapter "Broadening the Definition of Racism," we can begin to thoroughly dissect the examples provided above in order to fully comprehend how racism is omnipresent. To ignore that racism exists, a philosophy embedded in the Brazilian national narrative via the concept of racial democracy, is to ignore the pernicious effects that lead to the exclusion and continuous segregation of people of color. Unfortunately, because racism is not seen as a

pertinent issue in Brazil, acknowledging its complex nature and more specifically its effects in a Brazilian national context is only the beginning. After gaining this understanding of how to recognize racism in various forms, we can begin the conversation regarding how to best confront differing reactions to racist attacks.

Understanding difference as a positive

Jane Elliott, a white, elementary school teacher who has been teaching anti-racism for years and rose to fame for her controversial Brown-eyed/Blue-eyed experiment ("Jane Elliott's Blue Eyes/Brown Eyes Exercise") gives a brilliant assessment on colorblindness. Colorblindness is an idea that falsely equates the practice of ignoring racial difference (or literally, blinding oneself to the existence of different racial colors) with a racially equal society. This term is similar, if not exactly the same, to the idea of a racial democracy in Brazil. Elliott, a short, white woman with glasses, contests the idea of colorblindness while standing next to a tall, black man during an appearance on the Oprah show, a wildly popular and impactful American talk show in 1992:

> "Color is an important difference, folks. We are not the same on the inside. Not only because we are male and female. Black psychology is not the same as white psychology. It doesn't mean it is better or worse, it is just different. Differences need not be seen as negative. They are valuable. Folks, forget the melting pot theory [Racial Democracy]. It would never work. It shouldn't have to work. It ought to be alright to be different. It ought to be alright to be male, female, tall, short, fat, thin, old, young, black, white, brown, yellow... whatever. The differences are important."

Beginning the conversation about race and racism is about first acknowledging differences. The laws put in place by the Brazilian government have started to look at racial inequity, however we must go further by first simply stating that differences exist and that is absolutely okay. As obvious as this may sound, the ideas behind the racial democracy and colorblindness are the exact opposite of this truth. We are all human but we are all different as well; being different is actually *part of* being human, being American, being Brazilian or any nation of peoples. After this, we can begin breaking

down feelings of discomfort and exploring examples of heritage and pride outside the normal boundaries of conversation. In Brazil, where conversations about race are stifled by a national narrative that valorizes European roots while dismissing and minimizing Indigenous and African ancestry, it is vital that the teachers asking the

> "We are all human but we are all different as well; being different is actually *part of* being human, being American, being Brazilian or any nation of peoples."

questions and presenting the information to the classroom be as open as possible about their own heritage. Meaning, before they even begin to ask students about their ancestry and heritage, they must become familiar with their own.

In Brazil, this tendency to minimize Indigenous and African heritages via phrases like, "We don't talk about that" or "It is not proper to talk about such things" or simply, "I don't know" (Sue), it is apparent that this continued silence derives from a place of shame. Such shame results from the feeling of not wanting to be seen as part of a group of people who were historically oppressed because they were seen as lesser than the white Europeans. This idea of inferiority is based upon lies and violence that we must work to combat in order to create a more harmonious society. This can be achieved by placing a stronger emphasis on opening up these conversations and encouraging students to share their opinions in the classroom. By leading the discussion, teachers have the power to create a comfortable space in which difficult conversations about race can be tackled in a productive way that instigates meaningful discussion. If questions arise that have unknown answers, it is the responsibility of the teacher to investigate possible answers in order for students to understand the full context of Brazilian history. There must be an emphasis on the idea that the more we know, the better we are as a people and nation. The unknown creates dissonance inside of extremely complicated formations of history, especially one as unique and dynamic as that of Brazil. It must be made clear that Brazil's diversity is something to be celebrated, not silenced.

Sharing Personal Experiences

I [Ian Waller] would like to share a personal experience. In a class I took entitled *Teaching to Change the World,* there was the potential for it to be very tumultuous. Race, racism and gender discussions were everyday topics of conversation and uncomfortable fidgeting and groans were often seen and heard once the topic was introduced for the day. I am not ashamed to confess that I was absolutely amongst those who occasionally shifted with discomfort with the idea of having to share or reach within myself to deconstruct my own privileges, fears, and stereotypes. However, for the most part, the classroom discussions were pleasant, respectful and many people shared their thoughts. This is largely due to the teaching techniques applied by our professor. His name is Filiberto Barajas-Lopez and I can say that I know him well. Why? Because before he ever asked us to openly share our own ideas on topics of conversation in class, he would share his. Sometimes, it was clear that he himself was not even entirely comfortable doing so, however, he realized the importance of leading the conversation with his own examples. It seemed of paramount importance that he first exposed his own family history before asking his students to expose theirs.

While most, if not all, of the lessons were about dissecting racism on an institutional level in America, the particular lesson I want to share was the day he asked the question, "Do schools have culture?" The grander idea was dissecting what creates culture. Before we actually began to answer the question, my professor went on to share with us his own family heritage complete with pictures of his family, where he was from, what he was proud of, his hobbies - it was incredibly personal (Barajas-Lopez). After his presentation, he challenged the class to answer questions about their own communities and then to share them among small groups of four to six students. He would then ask for volunteers to describe their story in front of the class. This was a way of slowly breaking down the existing barriers between us. He first shared his own story with the entire group, then he allowed for us to share our stories in small, more comfortable groups and lastly requested, not forced, if anyone would be willing to share their own unique story. It was surprising how many people would share, even when some of the stories were incredible personal and emotional. This strategy was very effective in creating empathy and making people feel comfortable sharing personal experiences in a large group setting.

To put this story in a Brazilian context, we must first ask the question, what *is* Brazilian culture? Consequently, do Brazilian schools *have* culture? A great way to begin this conversation is to bring up the quota system. For example, why was the quota system put in place in Brazil ("Wide Angle")? The quota system works to alleviate the existing racial inequalities within universities, and to fully understand the way it functions we must first question how this became a reality for students in Brazil. It appears as if the university system benefits a European based ideology of superiority, otherwise known as white supremacy. This falsely disallows most people of color access to the same levels of education (and, thus, other resources – government, corporate advancement, media, etc.) based on historically contrived and inaccurate claims of biology and advanced "civilization" (Barajas-Lopez). We can only hope affirmative action policies like the quota system can begin to deconstruct these harmful ideologies for the greater good of Brazilian society. If we closely analyze these systems and where we personally fit within them, we should be able to connect *via our differences* and empathize more when dealing with the complex topic of racism. This must first begin with the individual, and afterwards work to create a more inclusive national narrative for Brazil.

Affirmative Action:

The Quota System reserves 50% of spots in Brazilian federal universities for students from low-income families and those of African and Indigenous descent.

Teaching Strategies: Increasing Classroom Empathy

Classroom conversation is not only an excellent way to foster racial literacy, it can also foster empathy within students which is an essential element of a comfortable atmosphere. Before these conversations begin, there are some important steps to take. With the understanding that difference is something to be celebrated and not rejected, we offer these teaching strategies for those who wish to embrace this philosophy in their classrooms. Our hope is that these recommendations help teachers create and facilitate conversations that both challenge racism and produce empathetic and racially literate students.

➔ **Take time to reflect on and understand your own personal experience with race and identity.**

In other words, emulate the strategy of professor Filiberto Barajas-Lopez who shared his personal experiences before asking students to bravely share theirs. Make sure to be honest with yourself in understanding how your own life experiences have significantly affected your beliefs about race. This establishes an atmosphere of vulnerability and courage that harbors comfortable conversation amongst students. This personal reflection will allow you as a teacher to lead the discussion into one that is meaningful and worthwhile.

➔ **Develop a positive classroom atmosphere.**

One of the best ways to prepare for conversations about race is by establishing and nurturing a healthy class atmosphere marked by trust and respect. Teachers must show that they trust their students by taking them seriously. This means being willing to challenge their thinking when appropriate. It also means making the classroom a place where students feel comfortable expressing their opinions honestly. If a student makes a racist remark be sure to promptly address it while also trying to understand why he or she said it. Ask questions to get to the root of the issue and avoid labeling any students as bigoted or hate-filled. Those labels, whether accurate or not, prevent civil and respectful discussion in the classroom. This kind of atmosphere must be consistently nurtured by the teacher who should lead by example as a respectful and thoughtful facilitator.

➔ **Facilitate careful conversations about race.**

This can be done by overtly introducing race and teaching students how to use race as a lens through which to analyze many of Brazil's existing societal problems. Try and avoid using misleading statements such as "We are all equal" because ideas like these perpetuate the myth of a colorblind society. Instead, acknowledge the existence of racial differences but at the same time, affirm that these differences are no indication of a difference in value and dignity.

➜ **Create classroom activities to incorporate racial discussion into everyday learning.**
This can be done by assigning a family heritage PowerPoint and biography where students outline their family history and heritage to connect elements of community, regional and national pride with their African and Indigenous roots. If no ancestral ties exist, have students explore family members close to them that may possess these ties or use examples of other famous Brazilians who may have ties to African or Indigenous roots. These activities serve to normalize ancestral ties to the aforementioned roots, valorizing their commonalites instead of using them as an exception to the norm.

This activity can be furthered through the development of new and relevant vocabulary. Ask students questions like, "What is the difference between prejudice and discrimination?" and "What is white privilege?" Understanding these terms creates a common vocabulary that is essential for informed discussions in thinking critically about race and racism.

➜ **Encourage the link between culture and identity and the inter-connectedness of the world.**
It is important to allow for complexity when discussing topics like race and racism. These are not simple concepts and their causes and effects can be difficult to see sometimes. Discovering solutions is no less difficult, so you must learn how to feel comfortable with complex issues that have no simple answer. Be sure not to avoid a topic because of its complexity, but instead learn how to engage with these kinds of issues. This can be done through the use of thoughtful questions to probe what students know or think and why. Questions like "What do you mean"? and "How do you know?" in reference to comments about race are simple, yet can significantly challenge thinking and encourage reflection. Both teachers and students can keep journals to document their thoughts regarding the day's discussion. Reflection helps individuals process and deconstruct their thoughts and feelings, and can lead to the valorization of difference when carefully explored.

Deconstructing internalized shame and responding to racist situations

As complex as racist attacks themselves can be, the various responses to such attacks can be equally as complicated to understand. When analyzing responses to racist attacks such as the aforementioned examples of the door salesman and the schoolteacher, it is important to keep in mind that responses will differ from person to person and there is no right or wrong response to something as demeaning and hurtful as racism. In *Racial Revolutions*, Warren identifies "the failure to engage in 'back talk' because of low levels of racial literacy…" (274). This feels very similar to the idea in the United States where white Americans do not engage in conversation about race, not necessarily because they do not want to but because they simply do not have the vocabulary and breadth of knowledge to begin talking about how race matters in a clear and constructive way. In the United States, the previously mentioned term "colorblindness," has been used as a means to say that a person (often a white American) refrains from acknowledging race in everyday interactions. This is a way to dismiss the conversation about race, a technique also known as *racial aversion*. These terms are often used as false signifiers that say, "we have evolved past race and racism," which is a false and even regressive impression. Instead, these terms silence the harsh reality of an issue that desperately needs to be addressed for equality and healing to begin. Colorblindness and social aversion allow for the racist status quo to continue because there is no emerging acknowledgment that racism does in fact exist. Acknowledging the falsities embedded in these terms and understanding how they work to reproduce silence is the first step to understanding certain responses to racist attacks.

If we continue to analyze the specific examples provided in the previous section, it is wildly apparent that the attack of the man yelling the N-word at the unsuspecting salesman is very obviously racist. Even the attacker himself confesses his racism by using such a racially charged slur instead of any other profanity. That particular racial slur is infamous the world-round because it is the most inflammatory word to incite hatred towards a black person. That said, it is important to note how this man responded to such an attack. The salesman responded with, "I prefer to stay quiet… and avoid

discussion; it is much better." This appears horribly sad. Instead of confronting the man, he chose to internalize the attacks and move on. While the choice is his to make, we must ask if his silence is helpful in progressing the equal treatment of all people, specifically Afro-Brazilians and Indio-Brazilians. The salesman continues to say, "It is better to leave than remain and listen to more. If you stay, you just get even more upset and then it can become physically aggressive. You feel pain in the heart, but that passes." It is to be sure that this "pain in the heart" that he feels is a very real pain. His allowing such a pain to "pass" is more accurately an internalization of this attack. Without confronting his attacker, expressing frustration, or even acknowledging that such an attack is a horrible experience, he devalues his own opinion of himself which is precisely what the attacker was hoping to achieve – lowering this black man's self worth.

> "You feel pain in the heart--but that passes"

It could be argued that the man who hurls racial slurs at the unwitting salesmen is beyond reach in terms of his racism. This would make the salesman's lack of confrontation seem more logical. Unfortunately, it is for the wrong reasons. The salesman is probably correct that a man who yells in such a manner, if confronted, would only become more emboldened, abusive and the situation could quickly become physical. However, the reason he allowed the moment to pass was not out of fear of confrontation but because, as he puts it, "if he offends you, you feel offended, you are going to speak with him and he is just going to offend you more." The confession here is that he does not want to feel sad. Sad about what is the question - this mean man or his own blackness? The answer is his own blackness.

This is where the cultures of racism within the United States and Brazil tend to diverge rather dramatically. The culture of the perceived racial democracy in Brazil, one that prizes silence regarding racism and inequality, has created an environment in which the blacker your skin is, the worse you feel about yourself. The Brazilian system reinforces this idea. If we refer back to the example of Nayara Justino, whose Globeleza crown was revoked because of what we can only assume is her blackness, it is apparent that while the Brazilian public had no problem protesting her win, they were reluctant to discuss the racialized reasons why. Furthermore, after the scandal was over Nayara continued to be a subject of Brazil's racism when she was proposed to by a much lighter skinned man

(who in the Brazilian context is considered white). This infers the idea of "whitening" which has two significant meanings. In a historical sense, whitening is the event in which, over a period of decades in Brazil and other Latin American countries, white Europeans were encouraged to migrate to South America in hopes of whitening the population. For absolute clarity:

The term "whitening" is to make the entire population less black and more white over the course of generations via intermixing more white people into the overwhelmingly black population (Rocha).

The legacy of such an action is still seen today in the shaming of blackness and the encouragement within the black community to marry someone of whiter skin. This is not to dismiss the notion of marriage for love, which Nayara speaks highly of and gives as her reason for accepting the proposal. However, within the context of the Carnival incident, it is hard not to assume that the stripping of her crown and the internalized shame of blackness that we now know is prevalent in Brazil creates an appeal of marrying a lighter skinned man. To a woman who, for all her talents, was punished by a system simply based on her skin color, it becomes apparent how this legacy of racism has led to not only internalized shame but also the literal erasure of blackness within Brazil.

As we have compared US racism and Brazilian racism, it is important to highlight one last distinct difference between the two cultures – the legacy of black activism. There is no doubt that on some levels in the United States, internalized shame must also exist. After more than 400 years of oppression, it would be almost impossible not to internalize that type of hatred on some levels. However, because the history of black activism and the housing of black culture has been so strikingly different than Brazil, black culture and black pride springs forth in the United States, especially within these communities within the last 50 years. The civil rights movement, black activism and black self pride movements have been an integral factor creating more pride within the black community and the individuals within it. This is also compounded in large part by a general prizing by black, white and, generally speaking, all Americans of black culture via music, sports, comedy and Hollywood. This, of course, is a generalization that comes with it's own problems and deserves more conversation. The distinction, though, is worth noting as

black lives seem to be more prized by black people specifically and all people who understand the legacy of racism and oppression within the North American sphere. It is thanks to the legacy of black activist movements that enable black people to better understand the systemic hatred that allows for individual racists to try and perpetuate racist ideals and attacks without fear of confrontation. Luckily for those Black Americans in the United States now, and due to their continuous hard work, we are able to recognize this hatred for what it is – learned hatred based upon false science - and not be fooled into believing and internalizing that black is lesser than white.

So how do we change these ideologies in Brazil? A good start would be to look at the Indigenous peoples of Brazil. In contrast to Afro-Brazilians, Indio-Brazilians often speak up against the unjust oppression and individual attacks they encounter.

"They [Indio-Brazilians] seemed to possess... a radical notion of their humanity. This was manifested in their body language, their air of confidence, and the degree to which they were intolerant of any sort of anti-Indian statement or comment" (Warren 274)

This directly contrasts to the previous examples of the salesman and the schoolteacher who both silently internalized the racism they encountered. "Instead of becoming silent or laughing to cover their shame, as if they at some level believed the derogatory, they were quick to take a proactive, critical response to perceived racism (Warren 277)." Warren's analysis goes on to summarize that this pride comes from a centralized location that has given the Indio-Brazilian community a sense of oneness that does not exist for the Afro-Brazilian community as it is "fragmented, has but a small base, and is clearly not on the verge of creating a historical moment (279)." It seems that in trying to create a community of oneness within the Afro-Brazilian community as well as having a partnership in the Indio-Brazilian community (one that has experience standing up against racism) there exists a fantastic starting point for finding strength and not internalizing the anger nor accepting any shame when it comes to blackness.

Although the majority of this section is spent contextualizing the Afro-Brazilian experience with racism rather than the Indio-Brazilian experience, the Indio-Brazilian

experience should absolutely not be overlooked. If anything, the general and overwhelming silence is an indicator that Indigenous peoples face racism more than most through this simple act of silence. It is in their dismissal by all of us that they are not worthy of our ink, our words and our activism. The primary focus on Afro-Brazilians in this section is because they are of larger numbers and there is simply more literature and information available. However, that alone speaks to systemic racism. This lack of information, knowledge, and exposure of Indio-Brazilian culture is racism that we must work to reverse both throughout society, and in the classroom. By illuminating these reasons, it appears vital that Indio-Brazilians become front and center when creating conversations about race, especially in the national context adhering to the new laws set forth by the Brazilian government. Indio-Brazilians seem to be more united, cohesive and more racially literate when confronting racism in Brazil, something akin to the black activism concerning the black communities inside of the United States. It is in the hands of teachers to help cultivate a new generation of individuals who not only accept both Afro- and Indio-Brazilians, but work to uncover the silence surrounding their livelihoods.

Teaching Strategies: Valorizing Heritage

After coming to an understanding of the origins of internalized shame, it is important to unpack this shame by directing the conversation into one that valorizes Afro-Brazilian and Indio-Brazilian identities. The important strategy here is to share this knowledge with students so that they understand that engaging with racism is not an isolated effort, but part of a much larger anti-racist movement. We want students to be empowered and confident in their abilities to combat racism both in and outside the classroom. Valorization of African and Indigenous culture can be accomplished through quality curriculum that teaches the history and value of these cultures. While this curriculum may vary from classroom to classroom, here we have provided some strategies that can function successfully within that curriculum.

➔ **Combat Internalized Shame**

In order to combat internalized shame, we must learn to better valorize Afro-Brazilian and Indigenous heritages and legacies in Brazil. Educators can do this by teaching that the internalized "pain" and "shame" that is felt when encountering racist attacks is a learned response that has nothing to do with reality, but comes from a legacy of hatred and prejudice. By understanding this and then confronting it, the learned internalized hatred can be undone and self pride will replace those negative emotions.

➔ **Recognize Interpersonal Racism Within the Classroom**
Everyday racism within the classroom isn't always easy to identify and victims often hesitate to ask their teachers for help. This means that teachers need to take the initiative in learning how to identify racial bullying and harassment. Accurate identification is the first step and it is a skill that can be developed through intentional awareness of student behavior and relations, combined with consistent practice. This can be done by recognizing the different forms of student rejection that include, but are not limited to overt racial prejudice, name-calling, and group exclusion.

When racist incidents do occur, be sure to find out the relative details of the incident such as who was involved, where it happened, and if it is part of a larger pattern. When speaking with the target of the incident, ask about their feelings without dismissing any emotions. This is where it is especially important to validate students' feelings of sadness and indignation. Empathy here will go a long way. It is also important that in the intervention the teacher explicitly rejects any statements that devalue blackness and indigeneity and instead affirms the valor of those heritages. The goal in this is to convince the affected student that they should be proud of their heritage and not ashamed of it.

➔ **Respond Quickly and Effectively to Incidents of Racism**

Do not wait several days to try to solve the issue. Act quickly to speak with the offender and hear their side of the story. While one should not remain completely

neutral, try to extend empathy to the aggressor as well. Understand that he or she is also negatively affected by racist statements. Racist statements are partially a result of an unhealthy sense of racial superiority and other deep rooted issues, so be sure to keep this in mind when engaging with the perpetrators. It is important to help these students develop empathy and solidarity towards victims. Help the offending student put him or herself in the position of the other. Ask how he or she would feel if treated in such harmful ways. Remember that these kinds of incidents are products of a larger systemic issue, and can be deconstructed in the classroom to teach students a better way to approach racial differences.

➔ **Explore the Community**

Educators can do this by initiating conversations with black, indigenous, and anti-racist organizations. For example, map out organizations and institutions in the local community and elsewhere that are dealing with issues of race. First discover where they are and what they are working for, then investigate their history. Find out which anti-racist efforts have proven successful and which have not. For further success, try speaking with the students and teachers involved in those efforts and hear their thoughts. Have students investigate more information about these groups and encourage them to connect with Afro-Brazilian and Indigenous individuals who have experiences they would be willing to share with the community.

➔ **Embrace Cultural Differences**

This can be done in various ways outside the classroom such as through visits to cultural institutions and museums within the community or in nearby cities. This will allow for students to learn more about the cultural and ethnic diversity in Brazilian society. Encourage students to try new cuisines and other existing cultural manifestations that have been preserved by the community such as theater, dance, or literature.

Inside the classroom, teachers and students can research Brazilian habits and customs that have African and Indigenous origins. This can be things like words and phrases, physical features, and community activities. For a concrete example, teachers can bring in graphics from artists like Rugendas and Debret, which depict

the hairstyles of Afro-Brazilians in colonial times. Students can analyze these and compare them with current hairstyles. Teachers can also use maps and other audiovisual resources to locate and teach how Africans came to Brazil and which nations they came from. For Indigenous peoples, students can map out where the first communities were formed and research how they lived.

The purpose of these activities is to help Afro-Brazilian and Indigenous students feel like their heritage is something to be proud of. The benefits of these kinds of activities are not limited to those students however, for people of all backgrounds benefit from learning about non-white Brazilian cultures. It opens their minds to the existence, relevance, influence, and value of non-white cultures in their society. We believe that the dual process of empowering Afro-Brazilian and Indigenous students and broadening the worldviews of white students can significantly reduce racism inside and out of the classroom. We also help that these recommendations foster the ability to recognize racism, acknowledge it's contrived history, and build confidence in all Brazilian communities that allow for the confrontation of all forms of racial abuse. Hopefully in a small way, this will be the beginning of a change in the cultural landscape of Brazil to advance the laws implemented in teaching Brazilians about the history of its Afro-Brazilian and Indigenous populations.

Dealing with Resistance

Timothy Abt

> *"There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things."*
>
> *-Niccolo Machiavelli*

The role of teachers in advocating for and implementing anti-racist pedagogy as the cornerstone of their classroom technique is pivotal, but they must also keenly understand, bolster and challenge individual responses to these possibly uncomfortable new teaching frameworks.

As a teacher, it is important to understand your own individual role within the existing system before helping others determine their own stance. Garnering the strength, composure, and knowledge to teach an anti-racist framework is only the first step. The second step is understanding and handling what follows. The information and methods presented in this chapter are designed to help teachers not only help their students, colleagues, and administrators, but to help themselves along this difficult process. Here we take a more theoretical approach to show teachers the possible resistance they may encounter in their implementation of an anti-racist curriculum. We will establish what kind of resistance teachers might encounter as well as where that resistance might come from. After that we will explore the impacts that resistance can have on implementing an anti-racist pedagogy as well as impacts it can have on teachers themselves. Finally we delve into methods that can help teachers work through resistance, becoming a better educator and helping students and the surrounding community along the way.

Types of Resistance

The Merriam Webster Dictionary defines resistance as the "refusal to accept something new or different." Individuals who stray from mainstream societal expectations will inevitably experience varied forms and levels of resistance to their actions. As human beings, we belong to communities and family units that are governed by social norms

and conventions that vary from society to society. When individuals challenge what is understood as normal within their society, they are perceived in a particular way that changes how others react to them and how they feel about themselves. Usually these reactions are negative and critical.

The sources of these negative reactions are different for each individual and it is easy to synthesize such reactions under groupings like anger or fear.

> *"I have been teaching for close to 20 years. I remember examples from my first few years teaching about race that raised pedagogical questions I was not well prepared to deal with. On numerous occasions I had students of color in class that argued against the reality of ongoing racism. The first time this occurred I was shocked: a young woman who self-identified as African American and multi-racial vehemently argued against racism as a contemporary issue, and claimed she had never experienced racism in her life"* (Haltinner 146).

Although it can seem logical to make assumptions when hearing statements like these, everything must be taken at face value so as not to fall into the trap of racism yourself. As noted in this example, one possibility that students, colleagues, or administrators might present as resistance is claiming there is not a problem to be fixed. Research presented by Professor Jonathan Warren indicates that this might be a primary problem in Brazil. Unlike some of the resistance that follows, this problem can hardly be fixed with clever tactics or methods. In fact this problem is the entire root and purpose of this pedagogy. It will come from people who truly believe its sentiment, people who are following the crowd, as well as people in dangerous denial.

➔ **Passive Acknowledgement**

On a similar level, another form of resistance is acknowledging the problem (either explicitly or implicitly) while subsequently denying that any action needs to be taken. It is probable that this occurs frequently in Brazil just as it does in the United States. It may be one of the most powerful roadblocks towards racial equality. There are plenty of people

that acknowledge that racism exists but either feel as though nothing can be done, nothing should be done, or that their individual actions won't change anything. Viewing racism as an enduring social structure is objectively false despite the ease of accepting such a view. It is easy for those who don't think that their individual actions hold any merit to identify with this explanation. Individuals who think that nothing should be done about racism, however, are the fundamental problem with racism.

➔ **Refusal to Engage**

Refusal to engage is another example of resistance. This will primarily come from students although it can surely become a problem with colleagues and administrators. K-12 classes have students who refuse to engage in all aspects and are thus reprimanded. The methods to keep students engaged in the dialogues and issues in regards to anti-racism and other subjects are essentially the same. Methods such as finding creative activities that keep students focused and trying to convey the importance of what is being learned are pivotal.

These different forms of resistance and the drivers of them are aspects that in one way or another block the success of an anti-racist pedagogy. This does not imply that individuals who partake in forms of resistance to this framework are themselves racists. On the surface, these forms of resistance clearly indicate a lack of desire to be a part of the framework or pedagogy. Under the surface, these forms of resistance implicitly impact the teachers own strength in teaching a difficult framework. Both of these realizations are equally important because the pedagogy itself is only the beginning of the solution and the teacher is the tool that allows the solution to become a reality.

> **Teaching Goal: Recognize sources of resistance.**

When considering the previously mentioned forms of resistance it is simple to associate them all in regards to students. Prior examples that were used were based on student interaction as it is the source that makes the most tangible sense. While students might be the largest source of resistance it is very important to recognize the different possibilities. These sources include students, teachers as colleagues, administrators, parents, or a more broad political and societal understanding.

➔ **Resistance from a Political and Societal Understanding**

While more difficult to understand, resistance from a broad political or societal understanding or agenda is absolutely key and incidentally envelopes all other sources of resistance. While there may be no direct methods to handling resistance from something like "the system", it is important to understand that society, politics, the news, state officials, people of power, etc. may dislike or discredit an anti-racist pedagogy. Solomon explains it well:

> *"Although school administrators acknowledge the presence of racism and were cognizant of the need for anti-racist pedagogy in their schools, a number of political factors restricted their roles to the maintenance of the social order" (Solomon 187).*

This resistance takes on an impersonal form. That is to say that it doesn't imply that a state official or a news anchorman will confront you as a teacher personally. Instead, it refers to a general societal aura and understanding that exists more intangibly. The purpose of indicating this broad "resistance" is that it will surely have an impact on teachers as individuals, either explicitly or implicitly. While this warning is easy to disregard, teachers should be attentive to their perception of how the surrounding society is perceiving their anti-racist framework.

➔ **Resistance from Students**

More conventionally and a source we have already mentioned, students will make up the vast majority of resistance that teachers encounter. This is logical because they are the proponents of the framework and therefore come into immediate contact with its reality. Dealing with K-12 education complicates this because there is a massive spectrum of interaction. Elementary kids will be less resistant because of their stage of growth. Although, they may also be the demographic that teachers should be most careful and tactful with. Secondary school students will range from those who voice their opinions openly to those who never say a word but are constantly thinking to those who seem to

not care at all. Equal care and tact must be taken with these older students as with elementary students. It is absolutely key to remember that students are the subjects of this framework. Students may often be the source of problems for this pedagogy but they are also the absolute source of solution.

➜ **Resistance from Colleagues**

An interesting and likely frustrating source of resistance will come from colleagues, most likely in the form of other teachers. Depending on the circumstances, an example of this type of resistance could be other teachers in the same school who are not practicing an anti-racist framework.

> **Teaching Goal: Understand how resistance may affect instructors on a personal level.**

It is difficult to consider resistance having a personal impact on teachers as individuals. It is easier to consider resistance affecting the classroom, the framework, and the process. In fact while these are all very important, impacts on the teachers are arguably greater and more important to the overall goal. It can be very difficult for teachers to recognize this impact on themselves. Being self-aware throughout the implementation and existence of this framework is ideal.

The best way to describe the impacts that resistance can have on teachers in an all-encompassing term is "isolation." As people or groups of students, colleagues, media, society, etc. rally against your cause it is extremely easy for teachers to become isolated in their methodology. This isolation can be terrifying and dangerous not just for the pedagogical framework but for the personal health of the teacher. As Affolter and Hoffman put it: "consequence[s] of feeling isolated can steer leaders into being derailed or deterred or both in their pursuit of more equitable schooling" (361). Additionally, the following is the opinion of a teacher from the United States in regard to isolation:

"I need other people. Some people are just really very, very strong and for a long time. I was strong enough to just go along by myself. I really think it hurt my health. I actually think it hurt my physical health. I don't know what it was, I had some sort of autoimmune problem. It was horrible, I always worked through it... I think that was because how isolated I was and how stressed I was and I needed to be with other people who didn't have the exact same vision, but at least had this sense that we weren't going to be invisible. We were going to try to help out kids and get to know them for who they were" (Affolter and Hoffman 361).

One of the primary results of isolation is self-doubt. It is very easy to doubt your cause when you feel the isolation that the teacher felt in their quote above. It is even normal to have self-doubt just reading and anticipating the possibility of that isolation. But being aware of its possibility is the first and most powerful step in combating this.

The simplest and possibly most effective way to handle this form of isolation is to find or create support groups. While this might sound unappealing, it is absolutely crucial to associate yourself with other teachers who are following the same anti-racist framework. Whether it is in-person meetings, phone calls, or just emails, having communication with someone that is on your side helps keep isolation at bay.

Moving Forward

This chapter has covered a wide array of attributes, possibilities, and methods of response in regards to resistance that teachers will meet when implemented an anti-racist pedagogy. We discussed the different possibilities as well as who they might come from. Any combination of who and what can exist depending on the situation. We explored the impacts of this resistance in order to demonstrate the importance of recognizing and combating it. Resistance can hugely negate implementation of anti-racist pedagogy, something that needs to be remedied when it occurs, but it can also impact individual teachers. Teachers being the lifeblood of this project, the impact that resistance can have on individuals is of vast importance and must be constantly considered as it is difficult to recognize. Support groups and communication are the key to identifying isolation in anti-racist teachers.

The task is difficult enough already. Add in a host of groups who resist in different and unknown ways and it gets much more difficult. However, if successful, overcoming this challenge will be an unparalleled triumph. A tactic suggested by Bolgatz lends itself to a big picture conclusion:

> "One way to handle student's desire to distance themselves from racism is to reassure them that we did not choose to grow up in a racist culture. I often tell students that just as people who live in big cities breathe polluted air whether they choose to do so or not, we learn to be racist because racism is in the cultural air we breathe. We learn it from all sorts of sources, even from people who love us" (Bolgatz 110).

This demonstrates the scope and difficulty of the process. But it also provides a brilliant metaphor that helps teachers and students alike understand racism. That is the ultimate goal. If taught effectively, we can hope that resistance will dwindle. After all, we are all human.

Teaching Different Forms of Anti-Racism

Elizabeth Jessup and Feruz Kidane

Education is the most powerful weapon which you can use to change the world.

- Nelson Mandela

After coming to an understanding of the many ways racism manifests itself and how we can respond effectively, we would now like to present various examples of successful anti-racist education. As students at the University of Washington, we want to highlight the educational opportunities in Seattle that we are familiar with, as well as provide well-researched examples from Brazil. Specifically, we will discuss three programs in Seattle: the Orca K-8 school, the Making Connections program, and the Ida B. Wells Middle College. We will then provide specific teacher training resources, focusing on the Teaching Tolerance blog, the National SEED Project and the textbook: *Arrancando mitos de raíz: Guía para una enseñanza antirracista en Puerto Rico*. We will also provide three local Brazilian examples: the Pedagogical Extension Project, Escola Mãe Hilda community school and Conapir; a large organization that functions throughout Brazil to specifically attack racism on all levels. Our hope is that these examples can inspire new progressive educational opportunities in Brazil. By highlighting the advantages and disadvantages of each example, readers can create a unique approach to anti-racist education that is applicable to their communities. We believe these examples to be powerful success stories in the implementation of anti-racist education and can be emulated in a variety of classrooms with the guidance of passionate and well-versed educators.

Anti-Racist Education in Seattle

As a more progressive city in the United States, Seattle prides itself on valorizing diversity and inclusion, which becomes evident through many of its existing educational programs. This is not to say that these examples are the standard across the United

States--in fact, that is the opposite from the truth. We as citizens of the U.S. are constantly working towards a better education system just like citizens in Brazil. We are fortunate to have these revolutionary programs in our city, and we are proud to share them with you in hopes that more classroom atmospheres can begin to look and feel like these.

ORCA K-8

Orca K-8 is an alternative public school in Seattle's Columbia City that focuses on creating a community that emphasizes the importance of social justice, the arts and Environmental Science. Orca is unique in that it successfully represents the demographics of its community, serving as an example of how to discuss race in a truly integrated classroom. According to a school report from 2004, African-American students made up 33% of the school with 22% in the school district and Caucasian students made up 42% with 41% in the school district (Ostrom 2). Integration is a fundamental part of combating racism in the education system, cutting the achievement gap between black and white students by half (Glass). This is not to say that integration solves racism or biases, but it does expose privileged people to these inequalities. As mentioned by Nikole Hannah-Jones, an investigative reporter at *The New York Times*,

> *"What integration does is it gets black kids in the same facilities as white kids. And therefore, it gets them access to the same things that those kids get: quality teachers and quality instruction" (Glass).*

Orca takes this idea a step further, striving to discuss these inequalities in the classroom in an attempt to combat racism. Children at the school participate in plays, dance performances and art projects that discuss race in an age-appropriate and interactive way. For example, on Martin Luther King Day, the whole school creates picket signs in art class and marches through Seattle chanting for equality and change. This unites students in a way that allows them to feel like a part of a larger community while simultaneously instilling in them positive values regarding race. These values are furthered in Orca's drama department headed by Donte Felder. As a teacher, he strives to involve students in understanding issues of race by having his students recreate these issues through acting in plays. For example, in 2005, students and community members performed in

the play *Katrina: I Too Am Worthy*; a play about the 2005 hurricane that devastated New Orleans and exposed the many realities of racism in America. By introducing current events in an interactive and fun way for students, Felder transmits the values of the Orca school in order to get kids interested in the world around them.

The environment of the Orca school works to treat students and teachers as equals in many aspects. This is accurately described by Tanisha Felder who has been a teacher at Orca for 16 years and is currently the Director of Equity and Family Engagement in the Shoreline School District:

> *"Never assume what you have to teach is more important than what they (the students) know; allow them to be the teachers as well."*

This is an important ideology to internalize as a teacher, for students are often as full of knowledge and curiosity as their instructors. At Orca, teachers are referred to by their first names to prevent power hierarchies from forming. This equality between students and teachers allows for more in-depth and emotional conversations in the classroom because it creates a trusting space in which students and teachers can learn together. Breaking down power hierarchies in the classroom will allow for more honest discussions on race, especially when teachers learn to believe that there are valuable lessons to be learned from their students as well.

Teaching Strategies: Introduce Interactive Learning

Schools across the globe can easily implement Orca's tactics and ideologies in their own programs with relatively minimal cost. Simple conversations that ask questions such as:

What is privilege?

What are some inequalities that people experience?

What is discrimination?

These conversations can be easily held in the classroom if the teacher is willing to facilitate them. As evidenced above, a huge part of these classroom discussions is founded on the establishment of trust and compassion between teachers and students. In order to develop a more in-depth and personal understanding of racial issues, it is recommended that students participate in interactive learning experiences. A theatrical production in the classroom doesn't require a stage and costumes, in fact, it can be students' imaginations brought to life on a chalkboard. The important thing here is that students gain a new intimate understanding of issues regarding race by physically and emotionally portraying historical and present-day racial conflicts.

Making Connections

Another exemplary program in Seattle is called Making Connections which specifically works with low-income students. Many of these students intend on being the first in their family to attend a university, making this program extra special. Similar to Brazil, many students of color in the United States are not traditionally given the same opportunities as their white peers, making it difficult to attend an accredited university. The primary mission of Making Connections is to increase these students' college enrollment rates as well as career interests in the Science, Technology, Engineering, and Math (STEM) fields. Making Connections specifically emphasizes its values in education and equity to ensure students' success by building the support system that most students who share disadvantaged backgrounds generally lack. Brazil could benefit from using this system to engage with students from Afro-Brazilian and Indigenous backgrounds on a more intimate level, providing encouragement and resources that these students could then use to accelerate their integration with more privileged communities, creating more equal opportunities. By focusing on these students' strengths, the program cultivates students into confident academics to combat the stereotypes and discouragement they are regularly faced with.

The most important aspect of this program is the time dedicated to the students. Mentors and tutors purposely try to be as available as much as their personal schedules allow, ensuring students that they are in fact worth the time and effort, and their goals are worth investing in. This technique of intentional empowerment that the program

utilizes provides a support system that these students can rely on, giving high school students the assistance and encouragement they may not be able to receive at home. Instilling these values by emphasizing the significance of representation and giving students images that they can identify with will positively impact their self-esteem. The mentors are well-accomplished individuals and their achievements combined with the persistence to ensure their students' success allows for great results. The resources provided by Making Connections include:

- Individualized academic advising from the Making Connections team
- Matching with a highly qualified mentor
- SAT/ACT preparation classes
- Participation in conferences and college tours
- Assistance in searching for, editing, and submitting scholarships
- After-school tutoring for all subjects (Math, Science, Writing, etc.)
- Education on the college admissions process for students and parents
- Help with writing and editing college application essays and personal statements
- Development in skills in computer science through the Girls Who Code chapter
- Direct assistance in understanding and completing the financial aid process

This long list of resources takes the pressure off parents who may be unfamiliar with the process of college preparation and provides each student the same chances as their peers. A program similar to Making Connections could be valuable to Brazilians to produce an inspired generation of younger individuals who are college bound and excited about education. By preparing them for future college entry exams and providing those without access to college prep materials and the tools they need to succeed academically, programs like these greatly benefit society as a whole.

Teaching Strategies: Offer Necessary Support

This initiative can assist in making college prep more equitable and in turn increase the number of Afro-Brazilian and Indigenous students in college. Without having to create an exact replica of this program, Brazilian educators can begin to use similar tactics in their

classrooms to achieve the same goal. For example, creating safe spaces for underprivileged students where they can receive assistance in preparing for college, as well as providing them with the extra resources they might need to successfully execute this preparation. Teachers must proceed with the understanding that the lack of representation in the media and the unequal distribution of wealth leads to a low societal moral within communities of color, making the supportive component of this program the most essential. Brazilian educators can utilize these spaces of empowerment to equip students with the knowledge and confidence necessary to continue their education to a college setting. (Ogbe).

Ida B. Wells

A unique example of activism within academia in Seattle is the Ida B. Wells middle college. It is a part of Seattle Public Schools (SPS) Middle College High School, an alternative program that is positioned on the University of Washington's campus. Ida B. Wells uses personalized teaching strategies as well as smaller classroom sizes to accomplish the objective of getting more underrepresented youths into higher education. This includes both first-generation college students and students of color. Important parts of this particular high school's curriculum are matters of social justice and representation of the diverse history of the United States. The school is actually named after an important figure, which is usually not mentioned in traditional American classrooms.

> "A prolific writer, Ida B. Wells-Barnett dedicated her life to fighting for the rights of African-Americans; she also dedicated her life to fighting on behalf of the Women's Suffrage Movement. However, her fight for social equality began while she was traveling via train to Memphis. According to Lee D. Baker, Wells-Barnett was asked by a conductor of the Chesapeake & Ohio Railroad Company to give up her seat on the train to a white man. She refused...this legal battle created a champion who diligently fought for the rights of African-Americans and women" (Carolyn Leith).

Ida B. Wells' legacy is important to understand and be conscious of when considering U.S. history, because so many stories like hers are overlooked. By recognizing Wells'

story, attending the school becomes a source of pride for students. This alternative high school experience is for students who require a more independent atmosphere and who seek to become part of a school that stands for "education for liberation." This means educators provide their students with a holistic and organic curriculum that cannot be detailed on a syllabus. This alternative form of education focuses on the reality of the world, no matter how challenging a topic, providing students with a comprehensive global understanding of complex topics related to race and equity.

The Wells school does not use textbooks but instead uses pedagogical materials that come from the interests of students, current events in the news, and important historical documents, many of which have affected students on a personal level. The school uses these personal experiences to expand and shape its curriculum. What is significant about this curriculum is how it covers the foundational information included in traditional high schools, but takes a step further in educating students on social justice movements within American history, past and present. This is unique to schools in the United States, for the history that is commonly taught neglects to include the important contributions of people of African and Indigenous heritage. This is where the Wells school stands out so vividly from the classrooms in traditional high school settings. Although it functions out of only two rooms, the walls and shelves are filled with a rich assortment of cultural icons: paintings of the working class by the Mexican artist Diego Rivera, manuscripts regarding street culture, titles reflecting black power movements and anti-racist ideologies. The aesthetics speak for themselves in this case, transmitting the school's values through visual representations of complex realities.

Teaching Strategies: Revamping Curriculum

Modeling school curriculum off the example of Ida B. Wells could function successfully within the Brazilian education system. By emphasizing racial equity and educating students on Afro-Brazilian and Indigenous contributions to the country's formation, students will begin to internalize the importance of racial diversity and become well-versed in complicated social issues. This can positively affect students by giving them a chance to understand each other's backgrounds, empowering students by giving them

context to their heritage. The most important piece to Ida B Wells' example is the accurate representation of all people in academia and the use of this education to create change on a larger scale. Brazilian educators can easily achieve a similar result first by incorporating these previously unspoken histories into their curriculum and then incorporating material from a diverse group of authors. This can include news articles, novels, movies and plays, and even personal experiences from students. To fully emulate the successes of the Wells school, teachers can depict their new anti-racist curriculum on the walls of their classrooms, incorporating images of diversity that bring positive life and spirit to the classroom.

Teacher Resources

As students ourselves, we are constantly seeking out helpful guides and resources that contribute to the comprehension of our studies. Resources like these do not only exist for students, but teachers as well. Here we provide various resources for teachers when they find themselves at a loss of how to incorporate anti-racist ideologies. It is always helpful to observe the experiences of other educators when implementing such multifaceted curriculum, and we encourage you to do so as often as possible.

Teaching Tolerance Blog

The Teaching Tolerance blog is "a place for educators to find thought-provoking news, conversation and support for those who care about diversity, equal opportunity and respect for differences in schools" ("Teaching Tolerance"). The blog is run by the Southern Poverty Law Center (SPLC), an American nonprofit organization that promotes civil rights, tolerance and offers support for marginalized peoples. The blog offers lesson plans, documentaries and professional development that focuses on discussing inequalities and differences in the classroom. For example, the lesson plan "My Multicultural Self" asks students to identify five facets of their multicultural selves as well as reflect on how those facets

> **"My Multicultural Self"**
> A teacher might use themselves as an example and share their five facets such as:
> 1. Mother
> 2. Teacher
> 3. Buddhist
> 4. Biracial
> 5. Marathon runner

shape their views. This exercise is meant for a wide range of grade levels and allows students to reflect on how they self-identify.

"This exercise is an important vehicle in any peer conflict mediation program to help students embrace the concept of being culturally responsive and culturally sensitive" ("Teaching Tolerance").

The SPLC also publishes a magazine which can be accessed online or delivered in person. Teachers can order film kits for free. A film kit includes a movie as well as a teacher's guide with lesson plans to discuss the pertinent issues in the movie. For example, teachers can order "Viva La Causa"; a film that "focuses on one of the seminal events in the march for human rights - the grape strike and boycott led by César Chávez and Dolores Huerta in the 1960s" ("Teaching Tolerance"). This is a great resource for teachers looking to develop empathetic, culturally aware and racially conscious students through film.

The website is well organized and easy to navigate. Each lesson plan is categorized by topic, anti-bias domain (examples: identity, diversity, justice) and grade level. Because many of the resources are posted online, classrooms around the globe can access the webpage. This website is unique in the sense that it strives to discuss race issues in progressive and interactive ways through film, discussion and art. These interactive learning opportunities are much more effective in producing racially conscious students than traditional euro-centric teaching.

Teaching Strategies: Creating Innovative Activities

Utilize these resources to become inspired to create innovative ways of teaching anti-racism. Having students create posters of their "multicultural selves" to present to the class is a great way to valorize students' differences. You can even create your own film kits for students, complete with Brazilian movies and exercises that instigate meaningful discussion. Art can be utilized as well by passing around photographs or

paintings of important moments in Brazilian history and asking students to describe what significance they hold.

SEED

The national SEED project (Seeking Educational Equity and Diversity) is a peer-led teacher-training program that emphasizes equality in the classroom. The program was founded by Peggy McIntosh, an American feminist and anti-racist activist most famous for authoring the 1988 essay "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies." The SEED project highlights the importance of understanding privilege on social, racial and economic levels.

> *"Educational equity for our diverse population, taught by example with love and compassion, is worthy of subsidy. Allowing our children to see their own experiences reflected as well as having a window to see the lives of others allows students the opportunity to invest themselves in their education on both an intellectual and visceral level."*
>
> *- Secondary School Math Teacher, New Mexico*
> *(The National SEED Project)*

For a fee, educators can attend a "seven-day, residential New Leaders' Week that prepares people to lead seminars in their own institutions or communities" (SEED). A SEED leader has access to "facilitation techniques and interactive exercises that increase people's abilities to see systemically, SEED leaders-only resources and online community assistance from SEED co-directors and other experienced leaders" (SEED). The main objective of the program is to educate teachers so that they can return to their own communities and develop SEED programs locally. Therefore, this is a great option for educators across the globe. For example, an educator can attend the workshop and bring back the demonstrated ideologies to their local communities that may not have had access to anti-racist education previously.

Arrancando mitos de raíz

The Puerto Rican textbook *Arrancando mitos de raíz: Guía para una enseñanza antirracista en Puerto Rico* is written to make anti-racism accessible to everyone, complete with practical exercises. It is specifically intended for educating teachers, university students, educational policy makers, and anyone interested in combating racism. Although this guide describes the situation in Puerto Rico, the book uses a general guideline applicable across the Americas, given the similar history with white supremacy. The aim of the book is to build up African and Indigenous pride within Latin American culture and to diminish the effects of racism within the next generation. Six great ways this book does this are:

- Providing definitions of racism and examples of its manifestations in both the Puerto Rican national context and within a school setting
- Offering alternative and positive messages to counteract existing racial myths
- Describing practical dialogues with concrete examples and tools to respond to racism in real-world situations
- Listing annotated resources for teachers including readings, stories, websites, films and videos that address the themes developed throughout the text
- Suggesting curriculum that develops positive lessons about Africa, as well as providing a model for a Mathematics and Spanish lesson plan
- Giving practical recommendations and resources for confronting interpersonal racism (Romero).

In many ways, we have emulated our guidebook after this one to strengthen anti-racist education in Brazil. We believe that the combination of the information and suggestions we have provided and the Puerto Rican guide can enhance Brazilian teachers' comprehension of what a true anti-racist curriculum can look and feel like.

All across Brazil, community schools have begun to emerge in favelas (shanty towns), serving as pioneers in anti-racist education. They emerged with no support nor funding from the government and seek to provide basic schooling to children in informal areas who do not have access to public education. Teachers are often local community members who utilize their connections with organizations to demand funds for salaries and materials. In 1988, 20% of children in first grade were educated by community schools and that number has only increased in more recent years (Jones de Almeida 44). There is a strong connection between "social movements demanding racial justice and community-based movements advocating autonomous education experiences for young people" (Jones de Almeida 43). More specifically, the Afro-Brazilian movement in Brazil is using community schools as vessels to promote a united racial identity. Because the government does not regulate these schools, they have begun to develop more progressive and culturally aware programs than traditional schools in Brazil.

The Pedagogical Extension Project was started in 1995 by *Ilé-Ayê,* an Afro-Brazilian group that seeks to raise the consciousness of the Bahian black community. The objective of the program is to "systematize and amplify the incorporation of African history and culture into the official public school curriculum" (Almeida 50). It has established partnerships with three public schools in Liberdade. Faculty at these schools attend an annual free 6-week course in African history and culture. During workshops, teachers are pushed to discuss black identity and what it means in an education context.

Escola Mãe Hilda

Escola Mãe Hilda is one of the schools that participates in the Pedagogical Extension Project. Escola Mãe Hilda "is a socialization space, seizing ethical values that govern society and expansion of the intellectual horizon. In this context, students learn to live with the diversity of interpersonal relationships, perceive difference and are encouraged to research, identify, recognize and reflect, which leads to the respect for social and cultural diversity of the society that we live in" ("Escola Mãe Hilda*)*. With 240 students and 18 faculty members, the school is leading the country in alternative forms of education. The school highlights Afro-Brazilian and Indigenous history through interactive teaching such as dance, music and art.

III Conapir

A more logistical example would be III Conapir. This is a large organization that functions throughout Brazil to specifically attack racism on all levels. Its objectives are:

1. Reaffirm and expand the commitment of the Federal Government and Brazilian society incorporating policies against racism and promote equality as essential factors to full democracy and development with social justice in Brazil.
2. Evaluate the progress made and the challenges to be faced after ten years of implementation of the National Racial Equality Promotion Policy.
3. Propose recommendations for tackling racism and strengthen the promotion of racial equality within the executive branch (federal, state and municipal) and other branches of government.
4. Discuss the institutionalization of mechanisms for promoting racial equality, with a view of implementing the National System for the Promotion of Racial Equality, or SINAPIR (Machado).

As a well-known organization they work on legislation and administration as well as hold large events to create more widespread awareness of this issue. They recently held a march in Brasilia, the nation's capitol, with as many as 10,000 people in attendance to peacefully protest racism. They collaborate with different anti-racist groups and hold these events all over the country. This type of activism is inspiring and encouraging because often people don't believe that activism creates actual change.

Teaching Strategies: Engaging with the Community

In the spirit of Martin Luther King Jr. Day, teachers can create "Brazilian Anti-Racist Days" where teachers highlight certain Brazilian activist groups in the classroom. Teachers can devote the day to learning and teaching about these groups and even take students on field trips for cultural immersion. Possible events include protests, speeches, and community celebrations. Attending these events will inspire students to create social change on their own when they see how vital it is for all Brazilians. To further ensure

teachers are dismantling the old exclusive customs of Brazilian institutions, they can work together to unite against racism. As leaders in their community educators can come together to create an agenda "for tackling racism and strengthen the promotion of racial equality" within the school system, regularly checking to assure realization of these goals.

In this chapter we used specific examples within our own local perspectives as well as within Brazil to describe how racism is currently being confronted within our communities. Using after school programs, specified curriculums, and teacher training modules we have illustrated a variety of ways anti-racist reform can be achieved. The examples highlighted in this section are smaller platforms designed to perform a large task and although there has not been a widespread implementation of these instances within America, they have been measurably effective in each community and have inspired new progressive educational opportunities. Each example takes a unique stance on how to generate anti-racist education and can be revised in the context of different communities. Anti-racist education can be reflected in any of the forms described in this section and is malleable to any context.

Conclusion

Iman Farah

The following report has attempted to provide a practical resource for the continued implementation of laws 10.639/03 and 11.645/08 and a way to understand the practices and strategies involved in anti-racist education. Through the creation of a teacher manual, we hope to illustrate the challenges and benefits of taking a stance in the classroom and its positive effects in the community. By affirming Afro-Brazilian and Indigenous Brazilian identities through understanding and "desanitizing" the popular narratives about their history and dismantling racist ideals, we can work towards greater equality and access to anti-racist education for Brazilian students. The chapters range from detailed teaching strategies and advice for combating resistance to a more theoretical analysis of racism in the United States and Brazil.

There is still a long way to go for Brazilian educators, students and citizens in dismantling many of these internalized racist ideas, many of which are woven into culture and media through songs and television shows. Many have echoed Brazil's concept of a "racial democracy" and outward celebration of it's mixed race population hides the complex and deep rooted issues that many non-white Brazilians struggle with and are continually silenced. This manual is one such effort to illuminate and educate about racism in Brazil and to provide practical solutions and strategies to combat it. We conclude our efforts in the hopes that this has inspired you to expand the conversation about anti-racism the complex and diverse country that is Brazil.

Boa sorte!

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