

PEDAGOGICAL PROPOSAL FOR RACIAL LITERACY: A CASE STUDY ADDRESSING
ETHNIC-RACIAL RELATIONS

PROPOSTA PEDAGÓGICA DE LETRAMENTO RACIAL: UM ESTUDO DE CASO
ABORDANDO AS RELAÇÕES ÉTNICO-RACIAIS

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ABSTRACT

This article describes the development and implementation of a pedagogical intervention project. The intervention presents a reflection on ethnic-racial relations in current Brazilian times for students of the "Strategic Planning" discipline of the Higher Education Course in Management Processes at a college in Florianópolis, SC, Brazil. The objectives involve bibliographical research, assessment of students' knowledge, discussion of concepts and proposals to combat racism, racial literacy and its application in a racist society. The methodology includes content presentation, individual and collective questionnaires, debates and feedback. Results indicate interest from students, but with conceptual gaps and limited views on combating racism. The intervention provided reflection and learning, highlighting the need for continuous actions to consolidate racial literacy. Educating in this context requires acknowledging privileges and deconstructing deep-rooted concepts. This pedagogical proposal represents a step forward in redefining perceptions but highlights the importance of persistent efforts for effective changes.

Keywords: pedagogical proposal; racial literacy; ethnic-racial relations.

RESUMO

Este artigo apresenta uma descrição do desenvolvimento e implementação de um projeto de intervenção pedagógica. A referida intervenção apresenta uma reflexão sobre relações étnico-raciais na atualidade brasileira para os alunos da disciplina "Planejamento Estratégico" do Curso Superior de Tecnologia em Processos Gerenciais de uma Faculdade em Florianópolis, SC, Brasil. Os objetivos envolvem pesquisa bibliográfica, diagnóstico do conhecimento dos alunos, discussão de conceitos e propostas para combater o racismo, letramento racial e sua aplicação na sociedade racista. A metodologia inclui exposição de conteúdo, questionários individuais e coletivos, debates e feedback. Resultados apontam interesse dos alunos, porém com lacunas conceituais e visões limitadas sobre o combate ao racismo. A intervenção proporcionou reflexão e aprendizado, destacando a necessidade de ações contínuas para consolidar o letramento racial. Educar nesse contexto requer reconhecimento de privilégios e desconstrução de conceitos arraigados. Essa proposta pedagógica representa um avanço para ressignificar percepções, mas destaca a importância de esforços persistentes para mudanças efetivas.

Palavras-chave: proposta pedagógica; letramento racial; relações étnico-raciais.

1 INTRODUCTION

This article presents a detailed account of a pedagogical intervention project developed and implemented as part of a postgraduate degree in professional and technological education. The project aimed to foster reflection on ethnic-racial relations in contemporary Brazil among students enrolled in the Strategic Planning course of a Management Processes Technology degree at a college in Florianópolis, Santa Catarina. This pedagogical proposal is grounded in the National Curricular Guidelines for Education on Ethnic-Racial Relations and Afro-Brazilian and African History and Culture (CNE/CP Resolution No. 01 of June 17, 2004).

The proposal is further justified by the critical importance of addressing discriminatory acts against historically marginalized groups, such as Black people, at all educational levels to combat racism. By fostering discussions about ethnic-racial relations within the academic environment, it aims to promote racial literacy. Given its focus on a student support center, this study is particularly relevant. Universities serve as hubs for knowledge acquisition, sharing, and transmission to future generations. Addressing knowledge gaps and fostering understanding of complex issues like ethnic-racial relations is crucial within this context.

The term "ethnic-racial relations" is commonly used in academic literature to describe issues related to ethnic and racial diversity. To comprehend the experiences of Black people in Brazil, it's essential to consider cultural and historical identity factors. Understanding these contexts allows us to effectively discuss ethnic-racial relations in the classroom. Pedagogical approaches can then

clarify key concepts such as racism, its various manifestations, the resulting inequalities, and potential solutions.

Universities are uniquely positioned to foster discussions on racial literacy. Viana (2019) argues that these discussions cultivate an education that prioritizes social change, empowering students to shape their individual and collective histories. Similarly, Bourdieu (1994a, 1994b, 1996, 2004, 2008) suggests that excluding individuals from unfamiliar environments can lead to internalized social biases, a form of recognizing prejudice early on. Viana (2019) further emphasizes the importance of "knowing the other" to cultivate respect.

Educational institutions must acknowledge and value racial diversity within teaching and learning spaces, regardless of educational level, basic, secondary or higher. Deconstructing discriminatory, exclusionary, and dominant paradigms is crucial. As Santos, Silva, and Santos (2022) suggest, educational institutions are platforms for diverse discussions that reflect society, and thus, are committed to reducing and overcoming social inequalities and injustices. This reinforces the importance of understanding the role universities play in shaping citizens. The goal is to cultivate critical thinking for social and political participation, empowering students to become agents of transformation in their communities (Viana, 2019; Rolón-Dow; Flynn; Mead, 2020; Oto; Rombalski; Grinage, 2022; Chávez-Moreno, 2022).

This study unfolds by first presenting the intervention's perspective: critical racial literacy and anti-racist education. Next, the implemented didactic proposal will be explained. The following section analyzes the intervention's impact through project results. Finally, the concluding section will present the study's key takeaways.

2 CRITICAL RACIAL LITERACY AND ANTI-RACIST EDUCATION

Literacy involves the development of social reading and writing skills within specific historical and societal contexts (Tfouni, 1995; Soares, 2004). Schucman (2021, p. 17) further defines literacy as "knowledge of knowledge" within a particular culture, including the ability to use appropriate language in various social situations. Building on this, racial literacy refers to the ability to understand and interpret situations related to ethnicity and race. This involves comprehending these issues from cultural, historical, and identity perspectives to illuminate the complexities of racism. Twine (2004,

2006, 2007) introduced the concept of Racial Literacy, which Schucman (2021) translated to Portuguese as “letramento racial”. This concept focuses on white individuals developing critical awareness of their privileges within a racist society and understanding how they navigate and maintain these advantages.

Racial literacy empowers Black and white individuals to actively combat racism through political and social engagement (Braúna, Souza; Andrade Sobrinha, 2022, p. 2). This involves a critical understanding of racism in Brazil and its far-reaching consequences. Racial literacy demands both theoretical knowledge and practical application, where individuals actively participate in shaping society (Braúna; Souza; Andrade Sobrinha, 2022; Ferreira; Barros, 2024). Since reading and writing are social practices, it's essential to consider the contexts in which they occur and how they impact individuals. Understanding racism varies across societies due to different historical and social factors. To comprehend the experiences of Black people in Brazil, cultural, historical, and identity perspectives must be examined. Addressing ethnic-racial relations is crucial for understanding racism and its various forms.

The concept of race has been a subject of extensive debate among researchers across various fields for decades. Originally used in natural sciences like Zoology and Botany to classify plant and animal species, the term "race" was later misapplied to justify physical differences between humans and to establish power dynamics among groups (Marques, 2010). When applied to humans, the concept of race was scientifically misused to create a hierarchy of superior and inferior races (Jesus, 2018). Despite scientific evidence disproving the existence of distinct human races (Nunes, 2010), the notion of racial hierarchy persists in society. Racial categorization often marginalizes and disadvantages Black individuals, limiting opportunities and perpetuating harmful stereotypes (Euclides, 2017). Any attempt to classify or categorize humans can be dehumanizing, as each individual is unique and complex (Ramos, 1955; Barbosa, 2006).

The concept of race emerged from European colonial practices of the late 19th century. This ideology divided humanity into superior and inferior races to justify enslavement, exploitation, and domination for economic and political gain (Mendes, 2012; Barbosa, 2021). Chaves (2003) and Ianni (1987) supported the notion of a "survival of the fittest" struggle, where the strongest would dominate the weak.

In Brazil, the enslavement of Africans solidified the concept of race, marking Black people as inferior. This defined their social position, interactions with white people, and the association of dark skin with inferiority (Souza, 1983; Queiroz, 2001). Historical scientific theories reinforced this view, portraying whiteness as normal and desirable while dehumanizing Black people, and comparing them to animals (Munanga, 2012).

Souza (1983) argues that race in Brazil has been defined by shared social status, prestige, and cultural values, essentially an ideological construct (Mendonça, 2017). The categorization of Black people as a race is not biologically based but a social construct created by Europeans, particularly white people (Ramos, 1954; Fanon, 2008).

While race lacks a scientific basis as a biological category dividing humans, it remains a powerful social reality influencing daily life (Nunes, 2010). Guimarães (2002) emphasizes that race exists solely within the social realm. By combining race with ethnicity and redefining the concept, we can better understand the complexities of ethnic-racial relations.

Ethnicity refers to a group sharing common origins, interests, and solidarity, often forming in response to economic or political challenges (Cashmore, 2000). Ethnic groups are defined by their cultural boundaries and values, shaped by interactions with other groups (Barth, 2000). While often associated with shared ancestry, language, religion, and territory, ethnicity is not based on inherent characteristics but is formed through social interactions (Brasil, 2011).

Race, on the other hand, is often linked to physical attributes. However, the term "ethnic-racial relations" acknowledges that these relationships extend beyond physical appearance, encompassing cultural, historical, and worldview differences rooted in Afro-Brazilian and European heritage (Pinto; Ferreira, 2014).

To comprehend ethnic-racial relations, it's crucial to examine the historical formation of Afro-Brazilian culture and the structures that perpetuate racism. Mbembe (2014) argues that contemporary perceptions of Black people are deeply rooted in the legacies of slavery and colonialism. The term "Black people" is often linked to historical oppression and racial categorization. Brazil's history is marked by colonization, slavery, and authoritarian rule, which collectively contributed to a discourse of Black inferiority (Marques, 2010). Ideologies like racial democracy and whitening served as tools of domination by the ruling class (Munanga, 1999).

The concept of "whitening" suggests that white people are inherently superior in terms of strength, beauty, intelligence, and other desirable qualities (Marques, 2010; Veyne, 1983). In contrast, the idea of "racial democracy" falsely claims that Brazil is free from racism, prejudice, and discrimination (Ferreira; Camargo, 2013). This notion is contradicted by the reality of unequal racial relations in the country (Bastide; Fernandes, 1959). To address these issues, it's crucial to shift the focus from Black people to the dominant white perspective, examining the structures and ideologies that uphold white privilege (Bento, 2002).

The belief in white superiority was widely accepted by both white and non-white people as a means of survival, despite its incompatibility with Brazil's diverse population (Ramos, 1957; Feres, 2015). By focusing on issues affecting Black people, this ideology was perpetuated (Ramos, 1957). A shift in perspective, focusing on whiteness and privilege, reveals that the so-called "Black problem" is often a product of white attitudes and behaviors. A minority of educated white people have historically devalued Black people, perpetuating stereotypes and inequalities (Ramos, 1957; Barbosa, 2006).

White dominance in various sectors, including education, employment, and politics, has maintained social divisions and discrimination (Ribeiro, 2019). While racial inequalities are acknowledged, they are often attributed to Brazil's history of slavery rather than ongoing discrimination (Bento, 2002).

Racial literacy works to dismantle deeply ingrained racist attitudes and behaviors. This involves recognizing the value placed on whiteness, understanding racism as a current issue rather than a historical one, and acknowledging that racial identities are learned. It also includes developing the language to discuss race, racism, and anti-racism, interpreting racialized behaviors in society, and analyzing how racism intersects with class, gender, and sexuality (Rolón-Dow; Flynn; Mead, 2020; Oto; Rombalski; Grinage, 2022; Chávez-Moreno, 2022).

Whiteness is a position of power that grants white people advantages and privileges in society (Frankenberg, 1993). It's not merely an identity but is linked to oppression and domination (Bento, 2002). White privilege includes both material benefits like wealth, housing, and education, and symbolic advantages like being seen as intelligent or beautiful (Muller; Cardoso, 2017).

Beyond individual privilege, white people contribute to racial discrimination by upholding systems that maintain white dominance. This often happens through unspoken agreements among white people to deny or minimize racial inequality (Bento, 2022). These actions exclude Black people from positions of power. The pact of whiteness is driven by self-preservation and fear of others, fueling prejudice and discrimination (Bento, 2022). To justify inequality, ethical and moral issues are often framed in neutral terms, but this neutrality masks underlying biases (Bento, 2022).

Racism is more than just an attitude; it involves the belief in inherent differences between groups and manifests in various forms (Lima; Vala, 2004). Racism is deeply rooted in power dynamics and societal structures, with historical roots in slavery (Barreto, 2017; Ribeiro, 2019). It involves the abuse of power against a marginalized group, often with the support of broader cultural attitudes (Jones, 1973).

Racism is a system that ranks people and groups, excluding and discriminating based on perceived physical differences, real or imagined. These physical traits are often transformed into cultural markers that justify unequal treatment. This system maintains power imbalances across politics, economics, and daily life (Almeida, 2019). Fanon argues that racism is a cultural product, present in some societies but not others (Fanon, 2018). In Brazil, racism is linked to physical features like skin color, facial shape, and hair texture, as well as cultural stereotypes influenced by class (Lima; Vala, 2004; Mendonça, 2017). Racism is a deliberate form of discrimination based on race, leading to advantages for some and disadvantages for others (Almeida, 2019). It's a carefully constructed system of power, spread through education and other institutions (Cunha Jr., 2022).

To fully understand racism, we must consider the concept of intersectionality, which explores how different forms of discrimination overlap and interact. This idea was first introduced by Crenshaw (1989), building upon the work of Gonzalez and Hasenbalg (1982). Crenshaw's concept of intersectionality explains how factors like sex, gender, race, sexuality, religion, and class overlap to create complex systems of oppression (1989). These scholars examined how race, gender, and class intersect to create unique experiences of oppression for women, Black women, and Indigenous people in Brazil. Intersectionality highlights the interconnectedness of race, class, and gender discrimination. Moraes (2020) emphasizes that racial relations are deeply intertwined with gender dynamics. When these different social identities combine, discrimination takes on new and complex

forms. Euclides (2017) argues that these factors cannot be separated when understanding individuals, as they shape both personal and professional identities.

By examining these categories together, we can better understand how multiple forms of inequality affect individuals. Combating racism requires commitment from both Black and white people. To achieve a fair and equal society, everyone must reflect on race and racism, integrating these discussions into education and across all subjects (Ferreira, 2014). Racial literacy involves recognizing how race is used to create power imbalances between Black and white people. For racism to end, white individuals must understand their own racialized position and develop racial literacy (Schucman, 2021).

Racial literacy aims to retrain individuals to view race as a tool used to control people based on social, geographic, and economic factors. Building on the work of Schucman (2021) and Twine (2006), racial literacy should address topics like racial democracy, inequality, racism, white privilege, and the psychological impact of racism. By developing racial literacy, individuals can better understand ethnic-racial relations and work towards a more inclusive and equitable society. This knowledge empowers marginalized groups and promotes positive change.

3 DEVELOPED TEACHING PROPOSAL

This study was based on the methodological foundations of the case study. According to Ventura (2007), the case study is an empirical investigation that seeks to explore a phenomenon in depth within its real context. This method stands out for its scope, which ranges from planning the research project and defining its components to collection techniques and specific approaches to data analysis. Flick (2009) adds that research in a case study format considers individuals, social communities, organizations and institutions as objects of analysis. Thus, the case study is descriptive and aims to offer a detailed understanding of a specific reality (Triviños, 1987; Stake, 2005; 2011).

The pedagogical intervention was designed to fit the specific needs of the classroom, topic, time available, and student characteristics. The project targeted students enrolled in the Strategic Planning course of the second-year Management Processes degree program at a college in Florianópolis, Santa Catarina, Brazil. All students in the class participated in the didactic proposal,

10 (ten) students, of which: 7 (seven) declared themselves as white, 2 (two) declared themselves as brown and 1 (one) declared themselves as black.

First, the reasons that encouraged the implementation of this pedagogical intervention, the objective, the importance of participation and the methodology used to carry out this didactic proposal were presented to the students. The didactic proposal was divided into 5 moments. In the first moment, the content on ethnic-racial relations was presented, explaining the importance of the theme in current Brazilian affairs to situate the students in the context of the class. The duration of this moment was 1 hour and 30 minutes.

In the second moment, each student was given a form to be filled out with the title “Individual Diagnosis”, to carry out a diagnostic survey in the classroom on the target audience's knowledge about the proposed theme. The duration of this moment was 30 minutes. The form then presented 3 questions to be answered individually by the students: (1) What do you understand about ethnic-racial relations?; (2) In your opinion, what is racism and how does it manifest itself?; and (3) List ways to combat racism. The teacher then collected the completed forms and organized the class into teams of 3 to 4 students each, randomly.

Next, in the third moment, a form was given to each team with the title “Collective Diagnosis”. The students were asked to share their answers, as well as to listen carefully to the answers of their classmates. Then, the teams were asked to prepare answers, based on the explanation and dialogues in the groups, considering the answers of all the classmates in the team. This moment lasted 30 minutes. The questions on the “Collective Diagnosis” form were the same as those on the “Individual Diagnosis.” The expectation was that the teams would present more elaborate and precise answers because they had time to reflect, debate, and encourage the development of communication skills and critical thinking. In addition, the process of “sharing, listening, and creating” was taken into consideration.

In the fourth moment, the content on ethnic-racial relations was presented to delve deeper into some essential aspects of the topic. The answers to the questions written by the students and the doubts raised in the debates by the teams were taken into consideration. This moment lasted 2 classes of 3 hours and 30 minutes each. The programmatic content of the content presentation was based on the following topics: (1) Being black in Brazil; (2) Racial democracy; (3) Meritocracy,

whiteness, and narcissistic pact; (4) Racism and its multiple forms; (5) Impacts of these phenomena on society and management processes; and (6) Possible alternatives/paths to change this reality.

Throughout the exhibition, emphasis was placed on interaction and dialogue between students and teachers, as well as their personal and professional experiences. In addition, various teaching resources were used, namely:

- Image “The Redemption of Ham” - oil painting on canvas by Spanish artist Modesto Brocos, in 1895 – which illustrates the whitening policy and the ideal of whitening itself in the social imagination;
- Picture of Gilberto Gil's family, where he has children, grandchildren, sons-in-law and daughters-in-law, and illustrates the racial diversity present in a single family;
- Video “The Game of White Privilege”, which demonstrates how racial inequality is a disadvantage in all aspects of black people's lives; • Images of judges, ministers, medical, business and engineering graduates, urban cleaning workers, and technology company employees that illustrate the absence of black people in positions of power, decision-making, and prestige, in addition to maintaining the social imaginary that black people are only good for occupying inferior and subordinate positions;
- Graphs that present the main challenges and priorities in the area of Human Resources Management;
- Graph that illustrates the distribution of personnel in companies/positions by color or race; and
- Video “Nobody is born racist. Keep it up, Child” presents an experiment carried out with children of different ages who were asked to simulate a racist situation that occurs in everyday life.

All of these resources served to complement the verbal presentation by the teacher and to encourage student participation. When presenting the resources, students were encouraged to share their perceptions and reflections on the topic.

In the fifth moment, the students received a form titled “Individual Feedback” which contained the following questions about the pedagogical proposal applied: (1) What is your perception of the classes on ethnic-racial relations in Brazil today?; (2) What new lessons have you learned from the

classes?; and (3) What is your opinion about the activities developed?. This moment lasted 30 minutes.

Although the didactic proposal was divided into 5 moments, it is understood that the understanding of the theme is not exhausted in this way. Thus, at the end of the didactic proposal, the teacher indicated some complementary materials to help the students assimilate the content. The materials indicated were:

- Small Anti-Racist Manual, by Djamila Ribeiro;
- The Whiteness Pact, by Cida Bento;
- Structural Racism, by Silvio Luiz de Almeida;
- Film: Provisional Measure (2022);
- Series: Eyes That Condemn (2019).

From this, a communication channel was created (WhatsApp Group) so that doubts, reflections, and concerns could be shared among students. An open channel, without hierarchical relationships, without any obligation, a space for common sense and consensus, but, above all, for sharing.

4 RESULTS ACHIEVED: IMPACT OF THE PEDAGOGICAL INTERVENTION

Moving on to the final analysis of the pedagogical intervention from the perspective of racial literacy, it is observed that when presenting the content on ethnic-racial relations to situate the students in the context of the class, the students demonstrated interest in the topic. The teacher was careful to emphasize that the classroom was a teaching-learning space, in which doubts and reflections are naturally common.

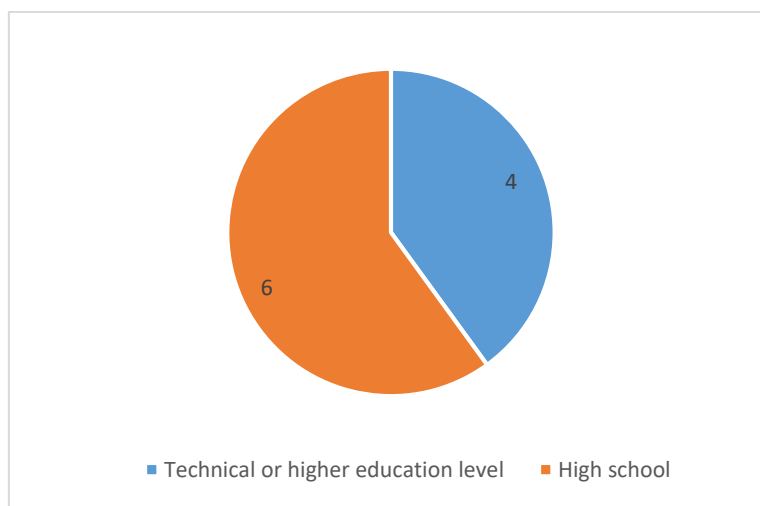
Of the 10 (ten) students who participated in the didactic proposal: 7 (seven) declared themselves as white, 2 (two) declared themselves as brown and 1 (one) declared themselves as black. According to data from the 2022 Continuous National Household Sample Survey (PNAD), 42.8% of Brazilians declared themselves as white, 45.3% as mixed race, and 10.6% as black. In Santa Catarina, where this pedagogical intervention proposal was implemented, in 2021 81.5% of the population declared themselves as white, 14.7% as mixed race, and 3.4% as black (Portal G1,

2023). Given this, it is observed that the racial classification of the students who participated in the intervention reflects the white population of the state of Santa Catarina, but the black population does not represent Brazilian society, which corresponds to the majority.

It is observed that in 2001, before the advent of affirmative action policies, 68.5% of students attending public higher education declared themselves white or Asian, while only 31.5% of students were black or indigenous. In 2021, black and Indigenous students became the majority, totaling 52.4%, while white and yellow students totaled 47.6% (Campos, 2022). However, it is not yet possible to see a proportion of black and Indigenous students equal to that present in the Brazilian population, nor is it possible to state that opportunities have been equalized.

Of the 10 (ten) students, 4 (four) have a technical or higher education level, while the rest have completed high school, as can be seen in graph 2.

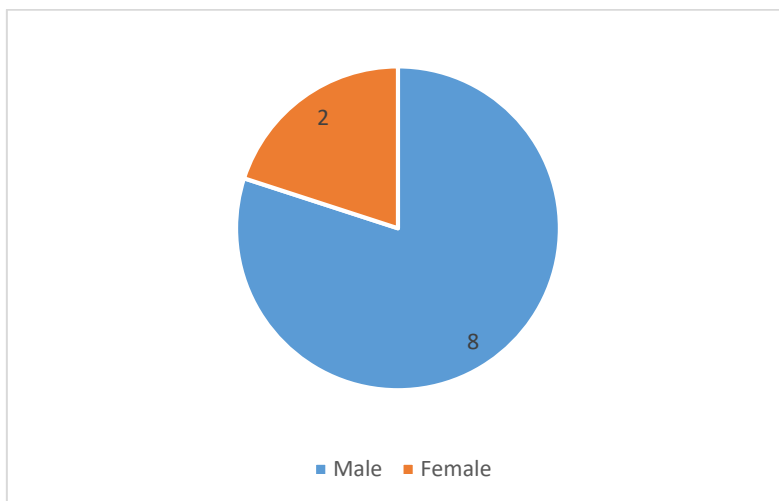
Graph 1: Students' education level



Source: prepared by the authors (2024)

According to Graph 2, 8 (eight) students consider themselves male and 2 (two) female.

Graph 2: Gender of students



Source: prepared by the authors (2024)

Although the number of participants may be considered small in quantitative terms, it is worth noting that in studies of this nature, validity is related to experience, being more relevant to the context of the study than the number of participants (Rey, 2005), that is, it does not necessarily depend on a large number of participants to generate valuable insights (Patton, 2002). Furthermore, in proposals for pedagogical interventions that aim to address experiences and experiences considered sensitive, the focus is on the depth of the experience and the richness of the qualitative data obtained (Kemmis; McTaggart, 2005). In this context, the participation of all students in the class provided a safe environment for sharing teachings and learning, in addition to an in-depth analysis of group dynamics and individual transformations.

When presenting the questions to be answered individually by the students, some were unaware of the questions, others lacked critical argumentation or even discourses based on common sense.

Based on these questions, it is possible **to understand that most students lack knowledge or have conceptual confusion regarding ethnic-racial relations**. In 2003, the Federal Government, through Law No. 10.639/2003, established the mandatory teaching of Afro-Brazilian and African history and culture in public and private elementary and high schools. Subsequently, the National Education Council approved the National Curricular Guidelines for Education on Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture, and detailed

the rights and obligations of federal entities regarding the implementation of the aforementioned law, through CNE/CP Opinion 03/2004 and CNE/CP Resolution 01/2004, respectively.

This legislation was created to show us that Afro-descendant culture and history have many knowledge and practices that make up the construction of this society. This knowledge that was erased is fundamental to understanding the country. These laws, as tools for shifting the single narrative, seek to break with these silencing practices.

The expression “ethnic-racial relations,” which began to be used in Brazil and deserves to be highlighted, determines that established racial relations go beyond phenotypic characteristics (hair, eyes, lips, skin color, etc.), but also correspond to the cultural roots based on Afro-Brazilian history that differ in worldview, values, and principles from European origins. To understand ethnic-racial relations and their manifestations, it is important to address how Afro-Brazilian culture and history were formed.

Regarding racism, it is observed that the students conceptualized it superficially or based on common sense. They considered it a crime without delving into aspects related to its historical, social, and cultural constitution, the exercise of power, an ideology of the superiority of one race over another, a systematic practice, something legitimized and naturalized. There was also a lack of attention to whiteness and the pacts that maintain it, as well as intersectionality and the multiple forms of manifestation of racism that exist. **About the ways of combating racism, there is an eye on the process of education and promotion of initiatives, practices and public policies.**

When presenting the questions to be answered collectively by the students, it was observed that there was difficulty in deepening the answers, lacking a critical-reflective argument. **Regarding the questions presented, the reflections generally dealt with the same aspects already brought up in the individual answers. There was no broadening of the student's vision nor any improvement in their ability to argue.**

However, during the intervention, it was possible to observe that through verbal presentation the students reflected on the content, debated and shared their ideas. One hypothesis for the lack of maturity of the answers in the collective diagnosis may be the difficulty in "putting on paper" the verbal discussions. It was also possible to observe that the students exchanged and confronted

ideas, especially regarding ways to combat racism. While some suggest that the solution is death, others believe that change should occur through education.

Despite the tension surrounding the topic, the students felt comfortable sharing their ideas with the group because they were in an environment among classmates, and if the answer was wrong, the feeling of error would be shared, which facilitated the appropriation of knowledge and also the way they dealt with mistakes. This feeling of a safe place allowed the students to share experiences and experiences involving racism, both in situations involving friends and family and in actions and comments made when they were children.

During the explanation of the content (fourth moment), the teacher was able to introduce some important topics as well as review points that were not well assimilated by the students. Regarding being black in Brazil, students asked questions about race/color in Brazil according to the criteria adopted by the Brazilian Institute of Geography and Statistics (IBGE). One point that gave rise to much discussion was the concept of race as a social marker. The students had only understood race from a biological perspective. After clarification, they understood the difference and how race acts to cause inequalities.

One debate focused on the concept of racial democracy and its negative impact on Black people. Initially, some students supported this idea, claiming it aligned with the principle of meritocracy. However, after watching a video about "white privilege," students were prompted to reconsider their stance. This led to a shift from certainty to doubt about the validity of the "racial democracy" concept. The privileges and advantages that white people obtain in a racist social structure were also discussed: material and symbolic privileges. As well as the pacts of self-preservation, invisibility, distancing, and silencing of others.

Images of private and public companies, as well as newspaper clippings, exemplified how institutional racism presents itself in these spaces, as well as the "image test" demonstrating that the recruitment and selection process of organizations is neither neutral nor objective. At this time, students shared situations that they have witnessed or experienced in their work environments related to institutional and structural racism. Unjustified denial in job interviews, racist comments, absence of black leaders, and speeches that blacken the company, among others. A moment of exchange. During this moment, the professor emphasized that there is currently no legislation that contains information that excludes people based on their race or ethnicity, however, in practice, this

legislation is racialized. The law does not racialize in theory, but it racializes in practice. For this reason, some companies have informal practices that make it difficult to access management positions and rules, processes, standards and tools that prefer and strengthen “equals”, that is, that maintain racial control by whites.

In the end, alternatives/paths were suggested to combat racism and change this reality, such as: recognizing that access to opportunities and resources is different, developing an anti-racist culture, creating leadership programs just for black people, equalizing salaries, programs that increase diversity and equity, etc.

As for the feedback, the students demonstrated the importance of this teaching proposal. Their perception of the classes was positive. They noted that the topic was approached in a lucid and didactic way. The videos and images helped in the process of understanding the content. They learned about concepts that they had not had the opportunity to before, such as race, structural and institutional racism, whiteness and narcissistic pact. In addition, they commented that they transformed some thoughts and arguments that inferiorized black people and reinforced inequality, such as the meritocratic system. And that the classes sparked their interest in reading and researching more about the subject to truly adopt an anti-racist stance and racial literacy.

The communication channel created (WhatsApp Group) is a “live” space for doubts, reflections, and concerns shared among students. They took the opportunity to recommend films such as 12 Years a Slave (2013) and The Help (2011). And they recommended episodes of the podcast ‘Mano a Mano’ by Brazilian rapper, composer, businessman, and presenter Mano Brown.

The intervention aimed to encourage reflection on ethnic-racial relations in contemporary Brazil. Some participants initiated a movement that represents the first step towards redefining distorted and stereotypical perceptions, while others went even further, demonstrating a change in their attitudes. This proposal, which was based on the perspective of racial literacy, did not aim to immediately transform people's conceptions about the black population. Instead, it sought to stimulate reflection on racism, its effects on society, and how these attitudes and thoughts contribute to the dehumanization and discrimination of individuals simply because of the color of their skin.

5 CONCLUSIONS

A pedagogical intervention project was conducted within a postgraduate program in professional and technological education to explore ethnic-racial relations with students in a Strategic Planning course at a college in Florianópolis, Brazil. The experience revealed the challenges of teaching from a racial literacy perspective, highlighting the need to acknowledge privilege, reflect critically, and dismantle deeply ingrained biases. At the end of the project, students demonstrated expanded perspectives and improved critical thinking on ethnic-racial relations. Through active participation, including sharing experiences and engaging in discussions, students deepened their understanding and developed their argumentative skills. While the intervention sparked meaningful reflections, it became clear that substantial and sustained efforts are required to fully develop racial literacy. Some students made significant progress in challenging their preconceptions, while others showed initial steps towards change.

This intervention aimed to encourage reflection on racism, its societal impact, and how it dehumanizes and discriminates against Black people. Rather than seeking immediate changes in perception, the focus was on prompting thoughtful consideration. Ethnic-racial relations are sensitive and complex, requiring a careful and ethical approach.

Regarding the limitations of this study, it is identified that, given the small number of participants, there is no possibility of making generalizations to all situations involving ethnic-racial relations and racial literacy. However, the small group size enabled close monitoring and fostered a safe space for open dialogue. Research suggests that smaller studies can offer valuable insights, especially in under-explored areas. The depth of shared experiences is more crucial for scientific rigor than a large sample size.

Furthermore, the application of an intervention may not be sufficient for the (re)construction of racial literacy, as each subject has time to understand and learn, and this needed to be considered in the analysis carried out. The contribution with good reflections was noticeable, but only a project, in the long term, can produce better results.

The findings of this study are specific to this particular context and cannot be applied universally to all situations involving ethnicity, race, and education. The experiences, knowledge gained, and insights generated can inform future teaching practices and research in this area. To effectively address racial literacy, future initiatives should focus on teacher training and involve collaboration between educators from various disciplines within academic institutions. This will

require educators to critically examine their existing beliefs and knowledge before acquiring new perspectives.

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