

International Journal of Human Sciences Research

RETHINKING THE CURRICULUM FOR THE NEW HIGH SCHOOL: THE CONSTRUCTION OF THE EDUCATION AND HUMAN RIGHTS DISCIPLINE AT COLÉGIO EDVALDO BRANDÃO CORREIA

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The purpose of this article is to describe the experiences and questions about the possibility of building a discipline in Education and Human Rights at Colégio Edvaldo Brandão Correia CEEBC). The interest in creating the discipline is motivated by the moment we lived in Brazil – from 2018 to 2022. This period in which we went through a series of changes at the State level. In the educational field, we went through the implementation of the new High School, and CEBEC was one of the schools chosen to be a pilot project. The new educational context caused and still causes panic among teachers, especially in the humanities area, largely due to the reduction in workload.

In the political field, Brazil elected a faithful representative of the extreme right in which issues such as: the defense of the traditional family, the distortion of the concept of Human Rights and the criminalization of social movements gained prominence in society, trying to silence historical struggles, such as the fight against racism, sexism and homophobia. And to make matters worse, the political authorities tried to do a disservice to the concept and misrepresentation surrounding Human Rights.

Given this entire scenario, several questions can be problematized. First, a brief reflection on how this educator positions himself is necessary. How did I, a light-skinned, middle-class teacher, see myself in this teaching-learning process? And in this aspect, I cannot deny that the marks of racism are not directly related to me. On a daily basis, I don't get stopped by the police because of my skin tone. I have to recognize that there is white privilege and that it favors me (RIBEIRO, 2019, 16). Furthermore, the situation leads me to problematize what Cida Bento calls the pact of whiteness (BENTO, 2022, 11). The fact that I recognize myself leads me to always think about anti-racist practices and actions

in my daily life and in my classroom.

And as an educator, taking advantage of something that could be worthwhile in the New High School, which are the itineraries training, proposing the construction of a Human Rights education discipline on another orbit can be of great value.

The second question is how does the student understand human rights? Does he understand the evil intention in political speeches? Is the construction of a National Human Rights Education Plan (PNEDH) and also a Human Rights Education Booklet actually consistent with the reality of public-school students?

Based on these questions, I began to think about the possibility of building a discipline that could think about building a decolonial curriculum to discuss Human Rights (HR). This article aims to discuss these possibilities. The construction of the Human Rights Education Booklet is discussed and the importance of Human Rights is argued from a decolonial perspective.

RETHINKING THE HUMAN RIGHTS EDUCATION BOOKLET

Rethinking the notebook is urgent, since History teaching only mentions Human Rights since the French Revolution and is consolidated with the Universal Declaration of Human Rights of 1948. The document itself says:

Education in Human Rights officially began with the proclamation of the charter of the United Nations and approvals of the UDHR, on December 10, 1948. From that moment on, the declaration became a pedagogical instrument for raising awareness of fundamental values of democracy and of human rights (HUMAN RIGHTS EDUCATION NOTEBOOK, 2013, 26)

The first problem is precisely how the conception of human rights is historically exposed. It simply has an extremely

Eurocentric connotation. Thus, we are studying the understanding and even the formation of our consciousness around human rights from the colonizer. It is as if there was no event that shocked society before this period. The landmark being 1948 is due to the need to create a document that respects all men on earth based on an event that marks and traumatizes Europe: The Holocaust. Not that it's not an important event. Only, it is intended to explain why only from this event can a document of respect for the people be created. Wouldn't there be other traumatic historical events that marked society? Why not think about human rights education from 1492 onwards (GROSGOUEL, 2019)? Event that marked a series of mass genocides in which the Portuguese and Spanish committed throughout the colonization process, or why not think about Human Rights from the process of coloniality, considering that after the independence of the colonies a series of political, economic and social structures to prevent the rise of black and indigenous people For Grosfoguel, there is an explanation for this in which:

Epistemic racism is one of the most unfeasible racisms in the world system. Racism on a social, political and economic level is much more recognized and visible than epistemological racism. The latter operates by privileging the policies of Western whites (which almost never include women) and is considered as the only legitimate one for the production of knowledge and as the only one with the capacity to access the "university" and "truth" (GROSGOUEL, 2007, 32)

GROSGOUEL defines how the knowledge formation process takes place, that is, how knowledge choices that reach, for example, universities are made. Thus, we have a knowledge structure that is extremely exclusive and that maintains a standard of what must be taught and what must be excluded. Thus, the process of building what

must be considered as science and which indirectly receives the seal of truth is the result of a process of coloniality of knowledge. In fact, this issue is much more complex and according to Torres:

Western modernity is commonly understood as the time of the most advanced form of civilization in comparison to other socio-cultural, political and economic arrangements that appear as less civilized, uncivilized, savage or primitive. The rejection of the theses of a hierarchy of cultures and the superiority of Western modernity may be necessary, but it is by no means sufficient to challenge the foundations of an international order and institutions that have this type of colonizing logic and ethos. The reason for this is that the meaning and structure of modern Western institutions, practices and symbolic representations already presuppose concepts of progress, sovereignty, society, subjectivity, gender and reason, among many other key ideas that have been defined as presupposing a fundamental distinction between the modern and the savage or primitive, hierarchically understood or not. And, therefore, there are multiple other paths in which the concepts of civilization and modernity have been defined through dichotomies and essentialist definitions. (TORRES, 2019, 34).

"Progress" is according to the logic of great "achievement. Modernity is simply from the definition of Europeans. This way, all practices, representations and symbolisms that were not European during colonization must be abolished from this society and, consequently, coloniality maintained this pattern of subjugating racialized peoples. Still in the same text, Torres criticizes how this process occurs in the coloniality of knowledge of defining objectivity according to a Eurocentric perspective. The construction of his argument to explain the process of modernity / coloniality based on the famous "discovery". For this author, coloniality is related to three

basic dimensions: the coloniality of power, of being and of knowledge. This construction directly interferes in the formation of this society. For him:

As I have already pointed out, the “revolution” of “discovery” not only consisted of particular actions, such as unprecedented dispossession and the elimination of human life, but also conceived of a metaphysical catastrophe and the emergence of a paradigm (a paradigm of war), with particular forms of knowledge, being, power and subjectivity at its center. It is only by virtue of the articulation of forms of being, power and knowledge that modernity/coloniality could systematically produce colonial logics, practices and modes of being that appeared, not naturally, but as a legitimate part of the goals of modern Western civilization. Coloniality, therefore, includes the coloniality of knowledge, the coloniality of power and the coloniality of being as three fundamental components of modernity/coloniality (TORRES, 2019, 49)

It is this society that creates the need for education in Human Rights. There is a subtle process of erasing the other. The idea is that it seems that historical barbarities only occurred after 1948. How difficult would it be to create, in Brazil, the Human Rights Education Booklet in which the historical landmark was the racialization that founded this society? It could be 1500. In fact, regarding racism, the ECHR is very succinct. For something that definitively marks Brazilian society, it must be better worked on, much more explored and that would bring more historical explanations and that would be included in all the curricular guidelines presented. In the case of the Guidelines, racism only appears when dealing with the National Curricular Guidelines for Environmental Education on page 72, when in fact the entire document must be guided by racial issues. How will a public-school student value the notebook and see himself as a holder of rights, if the document is constructed

outside the reality that surrounds that student? There is an epistemic problem that marks the construction of this document.

Is it really necessary to have a document that has European features? What is the need to bring a history that only reinforces the mark of modernity/coloniality? For example, how important is it to point out that human rights have traditionalist conceptions from Thomas Hobbes and John Locke (ECHR, 2013, 17). There are a series of criticisms of the Eurocentrism of science. Again, it just repeats what Torres (2019) called the colonizing ethnos. What is surprising is that the PNEDH, created in 2003, still maintains an entire Eurocentric structure, considering that several sectors of civil society were in some way represented in a left-wing government. This is the danger of a left that has not understood that: “if the fight against capital occurs in a sexist, racist, Eurocentric way... it therefore continues all the civilizing logics of domination of modernity/coloniality and ends up corrupting the fight against it itself. capital” (GROSFUGUEL, 2019, 72).

What can be seen is simply the strength that this colonization of knowledge maintains within society, as the Brazilian state is thinking about actions for education in human rights without even managing to break with the logic of colonial modernity. It is, therefore, a way of talking about rights without seeing the strength and potential that racism underlies modernity/coloniality. And that remains the case when the document presents the history of human rights in Brazil between the end of the 1980s, because:

At the time, some organizations gained credibility for their experiences in the field of Human Rights Education in Brazil. One of them is the Brazilian EDH Network, founded in 1995, which aims to bring together people and entities that developed experiences on this topic in different parts of Brazil in joint activities. The creation of the

Network was based on the Justice and Peace Commission of the Archdiocese of São Paulo, USP and PUC-RIO. (Human Rights Education Notebook, 2013, 30)

The quote raised raises some questions. Are these the institutions that deserve credibility? Their quality is not discussed here, as they are extremely compromised. But where is the black movement? Where is the indigenous movement? From the above, it appears that social movements in Brazil did not exist. Another thing is who endorsed this credibility? In other words, the document presents a history that did not listen to civil representatives of social movements. How to understand the formation of a national plan for education in human rights in which no entity and/or black civil representation and/or indigenous peoples were heard? Brazil is directly marked by the racialization of bodies. In practice, there is a Human Rights Education Booklet that does not advance the debate about extremely important problems that permeate this Brazilian society, such as racism and sexism. The very definition that the ECHR gives to human rights education is:

“a systematic and multidimensional process that guides the formation of the subject of rights, articulating the following dimensions: a) apprehension of historically constructed knowledge about human rights and their relationship with international, national and local contexts; b) affirmation of values, attitudes and social practices that express the culture of human rights in all spaces of society; c) formation of a citizen consciousness capable of being present at the cognitive, social, ethical and political levels; d) development of participatory methodological processes and collective construction, using contextualized languages and teaching materials; e) strengthening individual and social practices that generate actions and instruments in favor of the promotion, protection and defense of human rights, as well as the reparation of violations”. (Human Rights education booklet, 2013, 29)

The quote just proves the old logic of coloniality of treating universal as if it actually encompassed every human being. In practice, there is no mention of the issue of racism or sexism. These are factors that are not highlighted in the construction of the document. The ECHR's objectives are: 1) the seizure of historical knowledge. What knowledge would that be? If the construction of a curricular document is still carried out on a Eurocentric basis. 2) Formation of a citizen conscience? What consciousness is this? Citizen awareness for this document cannot go much further than a mere criminalization of racism. Which is important, but it fails to propose ways to decolonize and decolonize human rights. This is because it is not just about criminalizing, but also thinking about ways that can break with these structures. Does this civic awareness actually encompass public school students? The student from the periphery? Mostly black students who experienced the most latent forms of racism on a daily basis? It is simply the construction of a so-called consciousness that is, at the very least, to be discussed. This is a mere bourgeois argument that does not intend this society, much less makes society actually reflect beyond a mere argument of respect for the universal and/or enabling fallacious arguments from the extreme right such as: “all lives matter”

There is no doubt that a PEDH and ECHR are necessary, however, the mistakes that were made throughout the process of building this curriculum cannot be repeated, in which political disputes have always favored the maintenance of the colonization of knowledge. What is intended is the construction of an education in human rights that enables epistemic disobedience, because according to Mignolo:

I intend to replace the geo- and state politics of knowledge of its foundation in the imperial

history of the West of the last five centuries, with the geo-politics and state politics of people, languages, religions, political and economic concepts, subjectivities, etc... who have been racialized (that is, their obvious humanity has been denied). Thus, by "West" I do not mean geography per se, but the geopolitics of knowledge. Consequently, the decolonial option means, among other things, learning to unlearn (Mignolo, 2008, 290)

Thus, there is no doubt that it is necessary to review the entire episteme that consolidates this knowledge. Hence, we have already begun to rethink human rights from a decolonial perspective.

REMAKING THE PNEDH FROM A DECOLONIAL PERSPECTIVE: INITIAL NOTES

Here we will ask some questions, still beginners, about what we think is human rights education thought from a decolonial perspective. We will try to answer some problems that were raised throughout the text.

The first is to rethink that the project is a national human rights education program. It is important to outline a history of what human rights are, but in a problematizing way. It is not simply tracing this Eurocentric history without making any type of argument to the contrary, not even a footnote. And it would be precisely these explanations that would bring challenges to this model. Creating an ECHR can and must be thought through the Brazilian reality. Therefore, instead of using the historical landmark of the Holocaust, we can mention that, in Brazil, disrespect for human beings dates back to 1500.

The historical landmark has to be what founded this society and, in this aspect, it is racism. The Portuguese arrived on the Brazilian coast in 1500 and soon after began enslaving the indigenous population for use on sugarcane plantations and sugar mills.

Faced with the lack of adaptation of the Amerindians to this type of work, Portuguese colonizers turned to Africa as an alternative source of labor in the mid-16th century. Africans were then brought to Brazil as slave labor for the expanding sugar agroindustry. Until 1850, when the trade in slaves was banned, 3.6 million Africans had been brought to Brazil, mainly to work in the production of raw materials exported to the North Atlantic, first in the sugar industry; in the 18th century, in mining and livestock farming; and, finally, in the 19th century, on coffee plantations (TELLES, 2012)

TELLES is essential to bring us this context. The slave trade and barbarities will permeate this society. Moving on to the 19th century, we witnessed the proliferation of eugenic theories in Brazil. There is a repulsion towards miscegenation and the idea of race becomes accepted as a means of biological separation (TELLES, 2012). Brazil was seen, then, as a reprehensible place due to the miscegenation that occurred throughout its formation process. This is how Brazil forms its scientific identity, maintaining a social separation between whites and blacks. It was not just a question of the formation of this State, but also the formation of a social mentality that had been forged in racism since colonial times and now blamed its backwardness on its miscegenation. The solution to save this nation presented at the end of the 19th and beginning of the 20th century was precisely to think about mixing between whites and non-whites. Therefore, the main objective is to whiten this population. The Brazilian state itself created public policies in an attempt to refound this country based on a Eurocentric vision. The author himself reports that:

To accelerate the whitening goal, elites and policymakers turned to Europe, where a demographic transition was producing surplus labor. The whitening prescribed by eugenicists would become the main

support of Brazil's immigration policy. As in other Latin American countries, the elite in Brazil brought in and subsidized European immigrants to "improve the quality" of their workforce and replace former slaves. The state of São Paulo in particular, in collusion with coffee farmers, encouraged, recruited and subsidized European immigration, while the federal government restricted Asian immigration until 1910. This new wave of labor replaced the former slave population Africans in places like São Paulo, while acting as a "civilizing agent", whitening the Brazilian gene pool. It was expected that white immigrants would end up mixing with the native population, in order to dilute the large black population (TELLES, 2004, 23)

Our history is marked by racialization. What the quote brings is precisely at a time when politically it marks the end of slavery and the proclamation of the republic. In fact, in both cases there was no real formation of a nation that thought about Brazil and its historical problems. On the contrary, with the Republic there is a need to establish some pseudo-scientific basis to try to impose a model of whitening. This is the history that

must be highlighted, that is, the racialization of Brazilian society. Therefore, an ECHR cannot erase something it built and still persist in Brazilian society. And to be truly effective, it is necessary to create a document that is based on dialogue with black civil movements and indigenous peoples.

Such movements play a fundamental role in building a mentality different from that imposed by a system of coloniality. For example, the black movement has played a prominent role in the formation of the black population since the beginning of the 20th century. Newspapers played a fundamental role in this training process and in denouncing racism (GOMES, 2019). It is necessary to dialogue with these movements to actually build human rights education that truly understands and serves Brazilian society. Finally, a dialogue with society is necessary, as the creation of a document of this size is extremely important for the development of Brazilian society in which everyone must have their rights respected. Not to mention the importance that this document could have for the fight against racism.

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