


Gender, intersectionality and history teaching

Elenice de Paulaⁱ 

Universidade Federal de Santa Catarina, Florianópolis, SC, Brasil

Jorge Luiz Zaluskiⁱⁱ 

Universidade Estadual do Centro-Oeste, Guarapuava, PR, Brasil

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Abstract

This text investigated the reverberations of the National Curricular Common Base (BNCC) in the National Didactic Book Plan (PLND) for the teaching of history. It was investigated about the impacts of the curricular reformulation for subjects related to gender studies, ethnic-racial relations and indigenous population. For this, the studies of intersectionality, Crenshaw (2009), curriculum, by Sacristán (2013), Gabriel (2019), Monteiro & Penna (2011), and historical awareness by Jörn Rüsen (2011) were used as theoretical and methodological references. In view of the relevance of the issues mentioned, it was noticed that, from the BNCC, there was a fragmentation of the contents, especially of the themes that approach the studies of gender, ethnic-racial relations and indigenous population.

Keywords: National Common Curriculum Base (BNCC); History teaching; intersectionality.

Gênero, interseccionalidade e ensino de história

Resumo

Este texto investigou sobre as reverberações da Base Nacional Curricular Comum (BNCC) no Plano Nacional do Livro Didático (PLND) para o ensino de história. Foi investigado sobre os impactos da reformulação curricular para os assuntos voltados aos estudos de gênero, relações étnico-raciais e população indígena. Para isso, foram utilizados como referenciais teórico metodológicos os estudos da interseccionalidade, Crenshaw (2009), currículo, de Sacristán (2013), Gabriel (2019), Monteiro & Penna (2011), e, de consciência histórica de Jörn Rüsen (2011). Diante da pertinência dos assuntos apontados, percebeu-se que, a partir da BNCC, existiu uma fragmentação dos conteúdos, em especial das temáticas que abordam os estudos de gênero, relações étnico-raciais e população indígena.

Palavras-chave: Base Nacional Curricular Comum (BNCC); Ensino de história; Interseccionalidade.



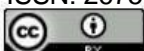
1 Introduction

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As we approach a decade of the organization of compulsory and free basic education, from 04 to 17 years of age, supported by Law No. 12.796, April 4, 2013, different discussions cross the Brazilian school education. In this same decade, Law no. 13.415, of February 16, 2017, which institutes the New High School, under implementation, the National Common Curricular Base (BNCC), the CNE Resolution no. 2019/2, which presents new guidelines for teacher training, and, the reconfiguration of the National Textbook Program (PNLD) intensely affect the educational scenario. Once the connections between these reformulations are perceived, this paper aims to analyze the prescriptions of the BNCC of the history discipline for high school, in order to identify which were the directions directed, or not, to the discussions of gender, Afro-Brazilian and indigenous history and culture.

For the understanding of the exposed objective, this text is divided into three parts. First, some theoretical considerations about curriculum will be presented, based on Sacristán (2013), Gabriel (2019), Monteiro & Penna (2011). The studies on curriculum presented by these authors allow us to understand the process of production of the BNCC and the prescriptions presented. The intersectionality studies, developed by Crenshaw (2009), is used methodologically to analyze the intersections that contributed to the distribution of the contents of the BNCC, in order to understand how gender, race, ethnicity, among other markings cross the prescriptions of the document. And, Jörn Rüsen (2011), on history teaching and historical knowledge, are used as an investigative north to understand how curriculum prescriptions interfere in the construction of historical knowledge.

In the second part, considerations about the construction of the BNCC and its impacts on history teaching are raised. In this topic, we analyze the directions of the BNCC for elementary school, since this discussion is timely to investigate the prescriptions for high school. Finally, based on the recommendations of the BNCC for the





subject of history for high school, considerations are raised about the directions presented by the document and the positions taken in relation to the listed contents.

2 Methodology

Based on the assumption that the BNCC structures school education with a curricular model, and given the objective of this research, the theoretical and methodological contributions of studies on curriculum, intersectionality and historical knowledge served as a guiding thread of the observation exposed here.

According to Sacristán, the curriculum has a regulatory potential, is developed with a particular purpose, indicates ways to develop actions and aims results. In other words, every curriculum acts on three levels, and, as an official (prescribed) curriculum, it involves the delimitation of what should or should not be worked in the classroom. For the author, "the curriculum determines what content will be addressed and, by establishing levels and types of requirements for successive grades, orders the school time" (SACRISTÁN, 2013, p. 18). As a regulatory tool of education, when investigating the curriculum, it is necessary to understand the meaning of what is imposed, and, as Sacristán states, unveil "the codes through which it is made, what mechanisms it uses, how this nature is performed and what consequences may arise from its operation" (SACRITÁN, 2013, p. 23).

In this sense, as the BNCC is the regulatory document of school education, from the understanding of it as official curriculum, it becomes necessary to analyze the prescriptions for the area of Applied Humanities and Social Sciences, an area that includes the subject of history, in order to understand which narratives are directed to the major area of history. This analysis helps to identify the approximations and/or distancing of the teaching about indigenous populations, Afro-Brazilians, and gender relations.

In this sense, based on the understanding presented by Sacristán about the official curriculum, we ask: Which contents, for the teaching of history, from the BNCC, help in the process of appreciation and recognition of different cultures? What issues are indicated to develop pedagogical practices for indigenous populations, Afro-Brazilians,



and gender relations? To help in the process of reflection on these issues, the studies on the history curriculum become fundamental to understand this process.

The studies of Carmem Teresa Gabriel (2019), Ana Maria Ferreira da Costa Monteiro and Fernando de Araújo Penna (2011), from the perspective of the history curriculum as a place of border, present important contributions to reflect on the lines of stability and negotiation waged between the disciplines that make up the area of Applied Humanities and Social Sciences (history, geography, philosophy and sociology), and that are exposed in the lines of the BNCC. From the perception that, "the history curriculum tends to mean the set of contents that make up the "curricular grids" of this discipline at different levels of education" (GABRIEL, 2019, p. 75), are forged by a border place that at the same time, as Monteiro and Penna indicate, are in, "place of encounters, dialogues, but, also, of marking differences", in this delimitation exists, "disputes between theoretical fields in which groups position themselves in search of hegemony in their respective areas of performance" (MONTEIRO & PENNA, 2011, p. 206). In this sense, the history curriculum set by the BNCC is immersed in different frontiers, whether by the legitimation of its fields of analysis, the historical knowledge legitimized by the document, the absences in the prescriptions that regulate the teaching, and, together with these tensions, the delimitation of what belongs to each discipline that makes up the area of Applied Humanities and Social Sciences presented in the BNCC.

This process will help the student in the process of building historical awareness, since the BNCC is an official document, which will lead to what can or cannot be talked about, to the teaching materials that will have to meet the curricular prescriptions. These processes interfere, positively or negatively, in the construction of historical consciousness. Based on Rüsen's studies, historical consciousness is understood as:

[...]the mental activity of historical memory, which has its representation in an interpretation of past experience directed in such a way as to understand the present conditions of life and develop future prospects in practical life according to experience (RÜSEN, 2011, p. 112).

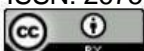


In this sense, historical consciousness contributes to students' perception of the past as a way of understanding the present, an orientation that makes it possible to interpret the present for the expectation of the future. Thus, as Rüsen indicates, "historical consciousness gives structure to historical knowledge as a means of understanding the present and anticipating the future" (RÜSEN, 2011, p. 36). Thus, textbooks assume an important role in the construction of historical knowledge.

Faced with constant attacks on the discipline of history, and the challenges provided by the BNCC, the teaching of history about indigenous populations, Afro-Brazilians and gender relations, assumes the commitment to provide new possible futures, supported by the recognition of these groups, combating forms of intolerance, LGBTQphobia. It is important to observe which narratives, based on the configuration by areas of knowledge, were left for the discipline of history. Based on these issues, intersectionality is another analytical tool that helps in understanding the process of building the BNCC, and that contributes to analyze the prescriptions, absence or not, on indigenous populations, Afro-Brazilians and gender relations.

Distinguished intellectuals have presented reflections on intersectionality. bell hooks (2018), Patricia Hill Collis & Sirma Bilge (2020), and Angela Davis (2016) are some of the thinkers who stand out on the subject. Besides them, Kimberle Crenshaw (2002), develops a fundamental thinking exercise to, from an intersectional perspective, understand about how distinct markers act on each other. Crenshaw points out that "we are not always dealing with distinct groups of people, but rather with overlapping groups" (CRENSHAW, 2002, p. 10). To understand the process, just imagine an avenue, an intersection. Each lane represents a discrimination axis that follows different paths. Thus, "the traffic, the cars that travel on the intersection, represents active discrimination, the contemporary policies that exclude individuals because of their race and gender" (CRENSHAW, 2002, p. 11).

In this sense, from an intersectional look, we identified which prescriptions presented in the BNCC, for high school, for indigenous populations, Afro-Brazilians and





gender relations, contributes to understand the inclusions or exclusions narrated by the document.

3 Results and Discussion

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Since the release of the first version of the Common National Curriculum Base (BNCC) for primary education in September 2015, professionals from different areas of education began to question the guidelines proposed in the document. Written by a team of 12 professionals from different regions organized by the Ministry of Education (MEC), the BNCC presented a critical curriculum model for history. Among this reformulation, it proposed to break with the quadripartite format distributed in Ancient History; Medieval History; Modern History and Contemporary History and tripartite, in the history of Brazil (Colonial Brazil, Empire Brazil, Republic Brazil). With the intention of giving greater emphasis to the teaching of Brazilian History in the declared attempt to disengage from a look that was considered Eurocentric.

Luis Fernando Cerri and Maria Paula Costa (2021), when analyzing the first version of the BNCC for elementary school, indicate that part of the historians questioned this proposal. Adopting the chronological cut starting in the 16th century would require a new logic of organization of the contents. With a favorable position to the reformulation, the authors indicate that: "the option for the focus on Brazil did not correspond to an abandonment of general history, nor to a vulgarly nationalist project of teaching, but a change of focus and content priorities" (CERRI; COSTA, 2021, p, 03). In other words, by moving away from a model considered Eurocentric, the proposal sought to give visibility to subjects little worked on in school education, due to their relevance and contributions to historical knowledge.

The turnaround caused by researchers from different areas of History contributed to the proposal being revised. A new version was published in 2016, with a more content-based approach, in which the recommendations for the teaching of this discipline were based on the model considered traditional in history, quadripartite. In 2017, when the final

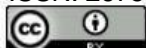




version of the BNCC was published, the teaching proposal was terminated through Resolution CNE/CP No. 2, on December 20 of that year. Unlike previous proposals, the latest version of the BNCC, with 600 pages, in addition to the indicatives for elementary school, the contents and structure concerning high school were publicized, with 17 pages for this level (p.561-578). Thus, through established goals, elementary school, starting in 2018, and high school, in the process of mandatory implementation until 2022, should be based on the BNCC.

Critics of the document indicate the absence of discussions for this proposal, especially for high school. The model presented was little different from the National Curriculum Parameters (PCNs), which indicated the curricular structure to be followed in the discipline of history. According to the BNCC, high school education should be developed by areas of knowledge. For the subject of History, it should be taught in conjunction with the Applied Human and Social Sciences, which covers the subjects of History, Geography, Philosophy and Sociology. With regard to the subject of History, based on the BNCC, in elementary school the contents should be given an account, whereas, for high school, according to the document: "the exploration of these issues under a more complex perspective becomes possible in high school given the greater cognitive capacity of young people" (BRASIL, 2017b, p. 561).

For Sandra Regina Ferreira de Oliveira and Flávia Eloisa Caimi (2021), the BNCC, for the subject of History in elementary school, proposes the study of the past as a way to guide students to dialogue with the present. However, the overload of content indicated by the BNCC is out of step with school reality, especially in relation to the amount of time allocated to history classes. For the authors, this charge to cover the contents gave support to an ethnocentric model marked by chronology based on historical events. In this game of disputes, advances obtained along the History of Education, such as the accomplishment of the Law no. 10.639/2003 about the mandatory teaching of Afro-Brazilian and African History and Culture; and the Law no. 11. 645/2008, which included the teaching of Indigenous History and Culture, appear as appendices, as the authors indicate, giving "the treatment of the so-called 'cultural diversity' develops in



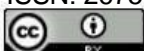


the same direction, prioritizing ethnocentric, heteronormative, white man's approaches" (OLIVEIRA & CAIMI, 2021, p. 08).

Given this, the BNCC did not present advances in debates involving the teaching for ethnic-racial relations, History and Indigenous Culture, and still absent from discussions about the teaching of Women's History, leaving only for "the role of women in Greece and Rome, and in the medieval period" (BRASIL, 2017b, p. 420) and, in the last year of elementary school, when dealing with "Anarchism and female protagonism" (BRASIL, 2017b, p. 428). Since these issues are little explored in elementary school, and high school has the deepening of content, certainly, from the BNCC benchmarks there may be the emptying of these discussions in the classroom. This factor reflects on the teaching of school history, because, in view of the past and the relevance of understanding it to guide students in the present for the expectations of the future, these issues have a political function. Let's see what is "left" in high school"..

As an official curriculum, the BNCC acts to reconfigure the entire distribution of content for each area. With guidance that teaching should start from the problematization of some categories considered fundamental to the students' education, the document prescribes that the teaching of the area of humanities and applied social sciences should be supported through the discussion on: "Time and Space; Territories and Borders; Individual, Nature, Society, Culture and Ethics; and Politics and Labor (BRASIL, 2017, p. 562), in order to contemplate the guarantee of students to develop specific competencies together with skills that should be achieved in the teaching process.

These categories serve as a basis for prescribing the six competences for the area of Applied Humanities and Social Sciences, and the desired skills for each one are presented below. From the reading of the competencies and abilities presented for this area of knowledge, it was identified that there are prescriptions about ethnic-racial and indigenous relations, in a very superficial way in the third competence, which aims to "analyze and critically evaluate the relations of different groups", with the intention of developing the skill (EM13CHS302), in a very generic way, indicates the need to understand about "considering the way of life of local populations - among them





indigenous, quilombolas and other traditional communities -, their agro-extractive practices and commitment to sustainability" (BRASILb, 2017, 575).

Greater attention can be found in the fifth competence. According to the document, this competence should, "identify and combat the various forms of injustice, prejudice, and violence, adopting ethical, democratic, inclusive, and solidarity-based principles, and respecting human rights (BRASIL, 2017, p. 577). With four skills to be developed, ((EM13CHS501); (EM13CHS502); (EM13CHS503); (EM13CHS504)), the document indicates that "by performing this exercise in addressing circumstances of everyday life, students can denaturalize conducts, relativize customs and perceive inequality, prejudice and discrimination present in attitudes" (BRASIL, 2017b, p. 577). However, given the little reflexivity presented by BNCC on the subject, and the challenges faced at present, especially against indigenous populations, blacks and the conceptual debates of gender studies, this subject runs the risk of being reduced in its practice.

However, from the few lines that the BNCC recommends for the teaching of the disciplines that make up the areas of Humanities and Applied Social Sciences, in addition to the emptying of content already exists in the recommendations, the BNCC presented a curriculum proposal to address ethnic-racial and indigenous relations in a very shallow way. Without building fruitful routing to each subject, its recommendations on cultural valuation, identity and recognition, is placed in a very synthetic way, in which, it is up to the interpretation of professionals (teachers, educators, principals, publishers of textbooks, among others). Thus, by means of the tensions of the present time, in which still permeates the non-recognition of indigenous groups, quilombolas, the supposed non-existence of racism, gender violence, among many other problems that can be built expectations for the future possible to be lived through the development of historical consciousness, the regulating document, on a national level, absents itself from these discussions with superficial indications.

4 Final considerations





The intersectional look at the curriculum, especially the BNCC, allowed us to understand part of the processes that went through the construction of the BNCC. Even if superficially, in elementary school, and even more shallowly in high school, issues on ethnic-racial and indigenous relations "appear", almost invisibly, in the BNCC. Perhaps this is a reverberation of the recommendations of the legislation specific to these groups. Regarding women, the BNCC for high school does not present any recommendations. Perhaps this is one of the many ways of trying to silence the claims of women, of the feminist movement, of the agendas that can be discussed in the classroom, of valuing women's history, of identifying the threats configured in the present and building possible futures with less (or without) violence. This factor is even greater when it involves the LGBTQ population, not even mentioned in the document. While we follow the implementation process, it is up to those who have a historical consciousness about the relevance of these themes in the classroom to seek didactic strategies, to build different opportunities for discussion, to follow what is right for teaching when it is overthrown, to be a teaching as resistance. We follow along with him...

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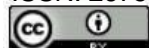
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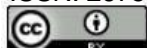
Elenice de Paula, ORCID: <https://orcid.org/0000-0001-7711-6384>

Universidade Federal de Santa Catarina – PPGE-UFSC, professora na Secretaria de Educação do Estado do Paraná, Guarapuava-PR.

Mestranda em Educação pela Universidade Federal de Santa Catarina – PPGE-UFSC, professora na Secretaria de Educação do Estado do Paraná, Guarapuava-PR, com a disciplina de sociologia. Graduada em História (2008) Unicentro.

Contribuição de autoria: Pesquisadora sobre a temática da interseccionalidade e os estudos sobre as relações étnico-raciais. Trabalho resulta de discussões em conjunto com o coautor durante formação pedagógica para implementação do novo ensino médio.

Lattes: <http://lattes.cnpq.br/5248790070793256>





E-mail: paulaelenice@yahoo.com

ⁱⁱ **Jorge Luiz Zaluski**, ORCID: <https://orcid.org/0000-0003-0795-263X>

Universidade Estadual do Centro-oeste-UNICENTRO, Doutor em História do Tempo Presente pela Universidade do Estado de Santa Catarina – PPGH-UDESC. Mestre em História (2016), Unicentro. Professor colaborador no departamento de história da Universidade Estadual do Centro-oeste-Unicentro, Doutor em História do Tempo Presente pela Universidade do Estado de Santa Catarina. Integrante do Laboratório de Relações de Gênero e Família LABGEF-UDESC.

Pesquisador sobre estudos de gênero, infâncias e ensino de história. Trabalho resulta de discussões em conjunto com a coautora durante formação pedagógica para implementação do novo ensino médio em colégios estaduais de Guarapuava, Paraná.

Lattes: <http://lattes.cnpq.br/6749402096791048>

E-mail: jorgezaluski@hotmail.com

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