



## THE POTENTIALITY OF BLACK WOMEN NARRATIVES FOR INCLUSIVE EDUCATION

### Developing Other Subjectivities At School

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#### KEY WORDS

*Black Women*  
*Autobiographic Narratives*  
*Multicultural Education*  
*Race Relations*  
*Inclusive Education*

#### ABSTRACT

*The paper aims to present the results of a research developed with narratives written by Brazilian Black Women, as well as to discuss its educational potentiality. The research data was composed of 36 autobiographic narratives published by Black women in a blog called *Blogueiras Negras*, between 2013 and 2016. The research relies on post-structuralism perspective, articulating Foucaultian Studies, the field of Multicultural Education, and the Critical Race Theory-CRT. The analysis shows that the blog works as an essential educative place, where women of color feel safe to share their experiences. The narratives about the school are mostly discriminatory and painful, which made it possible to problematize the processes of learning and teaching. The paper concludes by discussing how the autobiographic narratives of Black women in classrooms can help students and teachers to work forward an inclusive education.*

## 1. Brazilian Blackness And Education: An Introduction

Stories matter. Many stories matter. Stories have been used to expropriate and do evil. However, stories can also be used to empower and humanize. Stories can destroy the dignity of a people, but stories can also repair that lost dignity. (Adichie, 2009)

This paper aims to discuss the potentiality of stories about schooling, told by Black women in a blog called *Blogueiras Negras* (BN). The blog is a Black feminist community, where Brazilian Black women are invited to publish essays about their thoughts and experiences. Among hundreds of published texts, it was selected those with the narrative style. In these texts, Black women write in the first person and tell their stories of life. These stories show a powerful process of subjectivation, which the woman recognizes itself as a Black woman. Telling their experiences at the school, we can realize how violent can be an institution where learning and coexistence are the main goals. At the same time, the paper points out the importance of sharing and producing autobiographic narratives like these for developing other subjectivities at school.

The discussion presented in this paper is part of the results of an investigation developed during a Ph.D. course in education (2014-2018). The research (Weschenfelder, 2018) sought to understand how the processes of subjectivation of Black subjects are produced in contemporary Brazil and how these subjectivities help us to problematize Multicultural Education. The research relies on post-structuralism perspective, articulating Foucaultian Studies and the Education field for focusing in/exclusion processes and race relations. According to Michel Foucault (2005), subjectivation is a broad and complex process, involving both the relation of the subject with the regimes of truth that circulate and constitutes itself, as well as its relationship with itself and with others. It is through these processes of subjectivation that we become subject.

The study of the process of subjectivation experienced by Afro-Brazilian people was important to comprehend the effects of the changes that occurred last decades in Brazilian

society. Since the 1970s, a set of political, social, and cultural modifications in race relations began to be developed in Brazil. These changes are related to the problematization of the discourse of racial democracy and the articulation of movements in favor of Black consciousness. Nowadays, the discourse of racial democracy is understood as a myth, a fallacious ideology that became, since the 1930s, the central discourse constituting the Brazilian nation. Based on miscegenation, this discourse historically defends the idea that we are a nation marked by harmonious racial relations, where racism does not exist, different from the USA.

These changes made possible the strengthening of blackness in Brazil. Blackness can be understood nowadays as a space that includes: the narratives assumed by individuals who recognize themselves as Blacks, the dynamics present in discriminatory practices, anti-racism policies, tensions that cross-racial relations and, in general, all movements that involve the Black populations. Blackness can also produce foundational ideologies and myths, to reverse centuries of historical invisibility and to strengthen cultural identity. As shown by Johnson (2003), blackness is performative. Indeed, blackness works as a set of discourses that operate on different front lines, producing regimes of truth and processes of subjectivation.

The blog *Blogueiras Negras* can be considered a productive setting for studying how the strengthening of blackness makes possible Afro-Brazilians recognize themselves as Black in terms of racial identity. Different from other countries, in Brazil, the Afro-descendants, especially with clear skin, can navigate in social positions without necessarily consider themselves as Black. However, once the person develops Black consciousness, the way how the person sees itself and many situations where he/she is involved receive another perspective. In this process, inequalities and racial discrimination become explicit, even in experiences of the past.

When the narratives published in the blog describe discriminatory experiences lived by Black women, the school is one of the settings that more appear. Brazilian researchers such as Gomes (2002; 2008), Silva (2015), Silvério (2015), Oliveira and Abramowicz (2010), and Munanga

(2015) have argued that multicultural education has not been working as necessary at schools. Race relations is a challenge when conflicts between Black and White children occur, and teachers feel unprepared to manage it. Black women tell us in their narratives how these events occur. Thus, the narratives bring us a privileged perspective of race relations because the victims of discrimination are the ones who report the experiences and their effects.

These experiences with racism within the school incite us, as educators, to think about teaching in contemporary schools. Since the publication of the federal Law 10.639, in 2003, that demands the teaching of African and Afro-Brazilian history and culture in the curriculum, educators and researchers have been studying the best ways to work with these themes at school. Black women offer us many clues to avoid the scholar reproduction of the racial exclusion present in the society.

Analyzing the research data, some questions have arisen: What makes the school to be seen by Black women as a discriminatory space? Which elements about curriculum and teaching do these experiences put into play? Has the federal Law 10.639 helped to change this reality told by the authors? How can we become teachers and citizens more sensitive with to other's experience? How can autobiographic narratives help us with that transformative attitude?

In addition to the investigations carried out in Brazil, some elements of the Critical Race Theory (CRT), a theoretical field developed in the USA (Ladson-Billings & Tate, 1995; Delgado & Stefancic, 2001), can contribute to problematizing what (and how) we are doing inside our schools.

The remainder of the paper is organized as follows. The second section describes the methodology developed during the research with autobiographic narratives of Black Women. The third section presents some fragments of narratives related to the school and analyses the research data, connecting the narratives with academic discussions in the multicultural education field. Section 4 demonstrates the potentiality of autobiographic narratives written by Black women for more inclusive education. Finally, section 5 concludes the paper, claiming the possibilities to develop other subjectivities

and racial relations at school, both for teachers and students.

## 2. Working with Black Women Narratives: Methodology

Blogueiras Negras is a platform of publication made by, for and about black women, in affirmative character. However, we are much more than that. (FAQ - Blogueiras Negras, 2017)

This section describes the field of the research and the methodological steps developed during the investigation. Firstly, it is essential to understand how the research data is composed and the characteristics of the autobiographic narratives. Secondly, the conceptual tools chosen for operating the analysis are presented. Finally, the section brings a brief discussion about the ethical concerns of the research.

The term blog means a junction of a network (web) with logbook or systematic record (log). The Blogueiras Negras' (BN) project was created in 2012, by a group of Black women whose main objective was to give visibility to the writing of this group. The BN identifies itself as a virtual community which only Afro-descendant women can belong and publish. The facilitators of the blog are Black women responsible for selecting the texts, performing the editorial review, and feeding the blog, as well as mediating the debate in the discussion group. Texts can be shared on other platforms such as Facebook, Twitter, Google+, LinkedIn, Telegram, and WhatsApp. There is an option to subscribe by email so that the follower receives a notification each new post. The first publications are available since March 2013, and every publication can be accessed by categories, divided by keywords, resulting in more than 30 options. Each text presents a photograph or image suggested by the author.

The empirical corpus of the research was composed of 36 autobiographical narratives published between 2013 and 2016. The authors are free to create their profile. Mostly Black women give information about them, such as age, occupation, city of residence, and identity positions. Except for the fact that all authors are Afro-Brazilian women, there is a diversity of profiles, social classes, and personal experiences. The authors live in at least 13 different states.

Most Black women are undergraduate students (15) or have completed higher education (14), and four are graduate students or already have a master's degree. Almost half of the authors (17) are teachers or students to become teachers, which is a relevant element for this research. The main age group is between 20 and 30 years old.

The narratives highlight sexual and gender diversity, and there are distinct ways of how Black women are positioning themselves as Black feminists. Several authors also write for other blogs and participate in Black feminist communities. After careful reading, five categories were created considering the most productive and repeated elements in the texts: a) childhood experiences/family racial education; b) schooling experiences; c) Black identity; d) participation in social movements, and e) subjectivation process. In each of these categories, excerpts of the narratives were selected, always with the care of identifying the authors.

According to Claudinin (2013), the experience is the central element of research based on narratives because "narrative inquiry is a way of studying people's experience" (p. 38). There are several ways of interpreting narratives, according to the theoretical perspective chosen by the researcher. In this research, Foucault's (2009) notions of discourse and self-writing work as primary tools in the analysis of the autobiographic texts. In order to understand Foucault's discourse, it is necessary to take language as constitutive of our thinking and as the meaning of how we understand our experiences and the world (Veiga-Neto, 2007). There is nothing behind what is said, and the subject who speaks is never outside of the discourse, which he/she contributes to build. Indeed, an analysis of discourse, according to Foucault (2009) asks for the procedures of control, delimitation, and veracity of the discourse.

Self-writing is a concept that guides the reading of autobiographical narratives and the analysis of the processes of subjectivation. This is a process that Black women show to produce in the movement that becomes Black women. While readers, writers, and activists of social movements, these authors are changing the moral codes that socially conduct them. Therefore, self-writing as a theoretical tool allows the researcher

to identify the relation of the subject with itself, others, and with the blackness, in the process of ethical elaboration. (Foucault, 2014)

Although the access to the narratives is free, the fact that *Blogueiras Negras* is a virtual community exclusive for Black women has generated many questions. Is the free access of the blog enough to research its content? As a White woman who does not participate in this intersectional space, would have the researcher enough ethical care for working with stories of these Black women? How could my identity interfere in the data analysis? The fact of recognizing myself as an activist for racial equality is enough to manage the sensitive situations told in the narratives? These questions were considered during all the research, and the project was sent to the ethical committee. Although the reflection about researcher identity is always present, this investigation promoted many concerns, sometimes difficult to manage.

Independent of the racial identification and level of engagement with the virtual community, the position of the researcher always implies a different perspective from the authors of the blog. As Fonseca (2010) suggests, it may be necessary that we develop in our researches an ethic of discomfort. The exercise of vigilance and careful reading not only with the narratives but with the work develop by Black intellectuals have contributed to the constant reflection in this research. For this reason, we consider fundamental to recognize our position of speech (Ribeiro, 2017), but without making this position prevent us from thinking ethically and, at certain moments, problematize this place.

Although only Afro-Brazilian women can post on the blog and participate in the forum, everyone can have access to the publications. Paying attention to the *Blogueiras Negras* standards, an email was sent to the facilitators of the blog informing about the research. Additionally, in the writing of the research, authors are always identified by their full name, with the date of publication. This form of presentation follows the politics of the blog, which privileges the authorship and demands its maintenance.

In the next section, the narratives about schooling are presented and analyzed.

### 3. Becoming Black Women: The Process of Subjectivation and the Narratives about School

The redefinition of the self through the writing of autobiography places power into the hands of the writer to define who she is and to share her self-identity with the readers. This is the initiation of the changing of global societal views of Black women. (Harris, 2005, p. 38)

Why does Harris (2005) affirm that self-writing could promote another point of view of Black women? That is one of the questions that have conducted the discussions in this paper. The articulation purposed in the research made it possible to identify a powerful process of subjectivation. This subjectivation is triggered from the moment the Afro-descendant woman recognizes herself as Black and begins to see identified with blackness. The connection with blackness occurs especially through the Black Feminism.

The Black Feminism began in the USA (Black Feminist Movement) as a response to the Black Liberation Movement and the Women's Movement, both movements that did not delegate the necessary attention to Black women. In Brazil, historical records point to the participation of Black women since the first phase of the Black movement, in the 1930s (Domingues, 2007). However, it was in the 1980s that activists sought to develop their path of political resistance (Nepomuceno, 2013), creating Black feminist organizations across the country. Since that time, Black activists "are accused of fragmenting both women's struggle and the fight against racial discrimination" (Nepomuceno, 2013, p. 400), but there is no doubt that a specific agency has ensured greater visibility for these groups.

The Black Feminism articulates gender and race; thus, intersectionality is an important concept. According to Crenshaw (2002), the intersectionality is productive insofar as it makes visible issues that cross-gender, race, or other identity markers. Gender and race produce, working together, multiple forms of discrimination against Black women therefore is not possible to isolate one or another concept. As a result, Black Feminist Thought has become a significant field. Collins (1990) points out that this

is an intellectual movement focused on Black women that seek to influence a growing number of activists. This is also a way of valuing the intellectual leading of Black researchers, considering that their production has direct effects on Black feminist collectives. Thereby, Black Feminism has been a fundamental field for the strengthening of blackness.

The narratives analyzed are strongly influenced by the Black Feminist Thought. In *Blogueiras Negras*, it is possible to see that the movement to become a Black woman is both individual and collective. The transformation of the self depends on the constant presence of other Black women, taken as a reference in the process of self-constitution that is complex, continuous, and involves intense learning. Therefore, *Blogueiras Negras* is understood as a political and resistance space, but above all, an educational one.

The autobiographic narratives about trajectories and school experiences are very striking. Although they show a frame of Brazilian schools that meet what the researchers developed in Multicultural Education field have been discussing, for those who defend the importance of the school and work with Multicultural Education it is a frustrating scenario. The excerpt of the narrative below illustrates this context:

Sometimes I find myself remembering my childhood and [...] I think how difficult it was to be black inside the school. An environment that does not accept differences, that the different is seen as unequal, in which I was often harassed by other children. [...] Going to school became an act of courage, mainly because all my pain was silenced, when I realized that complaining to the teacher did not work, I only had to cry for my mother at home. (Ana Carolina Reis, personal communication, July 18, 2014)

Ana Carolina Reis recalls the difficulties experienced within the school. In addition to the forms of violence suffered, the author felt helpless by the teachers, thus going to school became an act of courage. Black women need courage many times, not only because they have faced difficulties while students but because they are adult women that report their experiences and encourage other Black women to the struggle. It is frequent in the narratives the violence acts

described by Ms. Reis. Many times, conflicts provoked by an offense or that end in a racial offense are naturalized within the school. Until the conflict results in physical assault, teachers and pedagogical staff frequently do not interfere. The discrimination reported by the authors appears to be closely associated with nicknames or dialogues that assaulted them when they were girls.

When we get to school, we start worrying about having our friends, we want to be part of a group, and then we discover that everything is not so easy as it seems. Some kids do not want to be around us, touch us, hug us, some kids laugh of our hair, our noses, they say we are ugly, sloppy. (Patrícia Anunciada, personal communication, December 17, 2014)

The offenses described in the excerpts reinforce, on the one hand, the need for Black children's self-esteem and, on the other hand, the need for a pedagogical work that manages the conflicts and has an inclusive attitude related to racial relations. These questions have been widely addressed by the Law 10,639/2003. As mentioned before, it became mandatory the teaching of Afro-Brazilian and African history and culture in all educational institutions of Brazil. The guidelines for the implementation of the Law indicate the need for a positive conception of Black culture and the African continent. This conception should help to develop a positive identification between Afro-Brazilian children and youth with their ancestry. (Mec/Seppir, 2004)

Regarding racial conflicts, experts suggest that educational institutions should increasingly pay attention to the way how students build a relationship (Gomes, 2008). It is common for us to think about race relations as established between White and Black students with dark skin. However, it is not only in the most profound difference in the skin color that the conflicts occur. The belief that the good and the beautiful are in the European phenotype ends up regulating relationships from childhood. Once children can identify phenotypic differences, White and Black children are also able to rank differences according to social codes. (Oliveira & Abramowicz, 2010)

Throughout the schooling experience, the strategies applied by Black women as a way of

survival were diverse: humor, the company of White colleagues, indifference. The relationship with itself is produced in the constant struggle to endure the humiliations, expressed through the shame of self, the denial of your color, or the jokes about herself and other Black girls. Unfortunately, it was at school that many of these excluding forces developed more intensely and persistently. A place for excellence for teaching and learning, like the school, has the legitimacy to assert the discourses that put into circulation.

The narratives are impressive not only for bringing the reports as mentioned earlier of discrimination but also because the way as teachers are mentioned by the Black women. The teacher's absence of incisive action face to the processes of exclusion and invisibility should be seen as an alert. The following situations demonstrate that actions:

The teachers did not take me into account [...] in this school, I went through several violent experiences, which started from the pre-adolescents. A group of girls put chewing gums in my hair, my hair curled, my hair CRESPO (at the time I kept my hair always tied)... The teachers never thought I would be the "outstanding" student or that their technical methods of teaching would develop the best results; they always seemed to be surprised by any successful response. However, they did not exalt the good results. (Raescla Ribeiro de Oliveira, personal communication, September 22, 2016)

According to the age of Ms. Oliveira and authors in general, the school experiences reported by Black women probably occurred before the promulgation of Law nº. 10,639/2003. Until this period, the discussions about the education of racial relations were incipient and practically nonexistent in the school curriculum. Considering the history of Brazil and the diversity that marks the Brazilian population, it is disappointing that specific legislation is necessary to make the themes like the history of African and Black Brazilians, Black culture, and the fight against racism part of the schooling.

However, teaching materials and specific teacher training courses began to arrive at the public educational institutions only after 2003. This picture tends to change with the

understanding of the adverse effects that Brazilian history has built on the Black bodies, making possible the break down with this homogenous vision and, therefore, prejudiced concerning the Black population. (Silva, 2015)

The study here presented has shown that some Blogueiras Negras authors are helping to change the reality of some schools. The work with the autobiographies allowed to visualize attention towards the school. Beyond criticizing and denouncing racism in the school space, Black women emphasize the need for another pedagogical approach to multicultural education. The profiles show that at least half of the authors have chosen the teaching career. It is interesting to understand, therefore, how the process of identity subjectivation crosses the professional exercise and constitute the teaching of Black women. Some examples are presented below:

I would like to speak not only of my experience as a black woman but of many of my students who are going through this painful process of building their identity. Since we were a child, we are accustomed to lack references of successful and well-represented black people, whether in magazines, newspapers, movies, drawings, comics, and often even in our family and neighborhood. How many of us did not learn at home that our hair takes much work and that the most natural solution would be to tame the volumes or straighten out the hair? (Patrícia Anunciada, personal communication, December 17, 2014)

Today, as a Black woman and teacher, I see that I can make the difference in the life of every Black person without perspective. (Glauce, personal communication, January 28, 2015)

Patrícia Anunciada reports that her students are experiencing the same difficulties she faced: the lack of positive identifications with her race causes self-esteem problems. Connecting her story to the story of her students, the author creates alternatives for providing, as a teacher, positive Black references in her classroom. In the same way, Glauce sees herself as a teacher able to offer other experiences for her students.

The commitment of Black women who opted for teaching with multicultural education can be justified by at least two reasons: a) most of the authors who publish in the blog are engaged in

social movements and activism of Black feminism, thus they share the political demands; b) the protagonism of Black teachers is directly linked to the promulgation of federal Law n. 10,639/2003, one results of the Black movement historical struggle. The autobiographical texts of the Black teachers offer a privileged vision of how the movement to become a Black woman and the political action of these professionals conduct the constitution of their teaching.

Many Black teachers are protagonist in inclusive education because they know more than anyone the importance to provide an environmental that recognizes all students. Stubbs (2008, p. 8) describes inclusive education as “a wide range of strategies, activities and processes that seek to make a reality of the universal right to quality, relevant and appropriate education”. In this case, inclusion also means to consider the difference and problematize the exclusion provoked by this difference. Black teachers have a specific view for Black students and race relations.

According to some American and Brazilian scholars (Casey, 1993; Achistein & Ogawa, 2011; Beauboeuf-Lafontant, 2005; Silva, 2011) many of these women have the social commitment to an antiracist education in the centrality of their teaching. Nevertheless, these narratives cannot be generalized or indicate a unique way of understanding the teaching of Black teachers in Brazil. Gomes's (1999) research, conducted in the 1990s, showed that Black teachers felt isolated, had difficulties working with the racial conflicts of daily school life and did not necessarily express a historical-political reflection. Three decades later, racial discrimination and challenges continue, but we progressively have more access to knowledge and discussions for fighting against racism.

On the other hand, the isolation of Black teachers pointed out by Gomes (1999) may continue to be a severe problem. In schools where these professionals are the minority, as well as there is no commitment to antiracist education as part of the pedagogical proposal, Black teachers tend to feel alone. It happens especially when they realize that they are the only ones who are sensitive to racial conflicts. The excerpt below attests this feeling:

I am a Black woman who was looked with astonishment when for the first time I entered in the teaching room. That was questioned about the teaching in the classrooms, silenced in meetings, and pedagogical meetings. The one who was called inexperienced. (Eliane Oliveira, personal communication, September 11, 2015)

The excerpt highlights the difficulties of the early years of Eliane Oliveira's career, which in addition to all the challenges as a beginner teacher, she is continuously questioned by the color of her skin. Achistein and Ogawa's study with non-white beginning teachers working in American urban schools reports that these teachers were "motivated by their deep sense of commitment to the youth of color, which was fueled by the teachers' personal experiences and professional preparation" (Achistein & Ogawa, 2011, p. 67). However, this commitment in many cases resulted in isolation:

The empathy of teachers of color for students of color, which was reported to be rooted in a common experience, resulted in teachers feeling isolated, having few colleagues with whom they shared the same orientation toward students and being excluded from certain professional and social encounters that could foster a sense of belonging, help their teaching, and impact organizational decision making. (Achistein & Ogawa, 2011, p. 81)

When the university approaches the racial theme and discusses with the future teachers the importance of inclusive education, Black women also feel contemplated, contributing to their commitment to teaching. In this context, inclusive education can be understood as a set of social, cultural, and educational practices that focus on the subjects and groups that historically have experienced processes of exclusion. It also is a movement that struggle for the right of these subjects to self-represent and to accomplish equal opportunities. (Lopes & Fabris, 2013). Rozana Ribeiro illustrates that support from the university:

Something that gave me support at this stage is my undergraduate course in Pedagogy, which deals with all this, valuing the subject's identity, understanding the phases and needs of the child, the power of the school to build the

identity of the child. (Rozana Ribeiro, personal communication, August 2, 2016)

For Rozana Ribeiro, the teacher license course has offered conditions not only for her teaching to be committed with multicultural education, but the course also has helped in her constitution as a Black woman. Narratives like this allow us to visualize the importance of spaces of teacher training that approach the themes of identity and difference, considering the singularities of the subjects that are being constituted in these educative spaces.

The research shows that recognizing oneself as a Black woman produces an essential change in the subjectivation, which interferes in the teaching. With the process of subjectivation, the commitment to antiracist education becomes stronger. The authors make the blog a place for telling stories and claiming for the right to the singularity. These Black women demonstrate to be choosing the field of education for developing a work committed with multicultural education and inspired by their life experiences. Aware of the implications of racism on children and young people's life, Black teachers have been fundamental for advancing researches and for the dissemination of pedagogical practices that value the self-esteem of all children, especially those who still suffer because of their race/ethnicity.

Similar results were found in the studies conducted by Casey (1993) and Beauboeuf-Lafontant (2005). Working with narratives of American Black teachers, Beauboeuf-Lafontant identified three principles. First, "the women located themselves in traditions of female activism and derived much knowledge, fortitude, and voice from foremothers". (Beauboeuf-Lafontant, 2005, p. 440). It means that Black teachers do not consider themselves the first or the last to develop a specific work, but they are part of a culture that educates with affection and competence. Second, the care and the attention developed by Black teachers that can be considered a political attitude, since they are aware that there are few places in which children from marginalized spaces are embraced. The third principle is that Black teachers see themselves as subjects opened to continuous transformation. "They located their competence and effectiveness



in their efforts to seek improvement and growth". (Beauboeuf-Lafontant, 2005, p. 442)

As we have seen throughout this section, Black teachers have much to tell us. When experiencing the process of subjectivation, Black women who chose for teaching tend to develop a potent job with their students, a job articulated with the power contained in the ethos that constitutes them. The result is a commitment to the transformation of racial relations in the school space. Black teachers know precisely what racial discrimination means, so they are committed to inclusive education and struggle for multicultural education to become part of the school curriculum.

Considering individual and collective experiences, we become teachers in different ways, but always in relation with ourselves and with others. It is essential that the responsibility should not be restricted to Black teachers. Indeed, their experiences as Black women and educators might influence all professionals, making the right to respect and singularity a task for all. If we stand side by side, we can certainly do much more.

#### **4. The Potentiality of Autobiographic Narratives for Inclusive Education**

After presenting the results of the research developed with autobiographic narratives written by Black women, to discuss its potentiality of is the primary goal of this paper. As we have seen in the last section, the narratives published in *Blogueiras Negras* make evident how racial relations are constructed in Brazil and how Black women are managing with the experiences they have been through. Thus, these are some arguments for explaining the relevance of this blog in the research.

This section defends the potentiality of autobiographic narratives, indicating three possibilities by its appliance. First, working with narratives that circulate in virtual communities such as *Blogueiras Negras* can contribute to the empathy and the necessary commitment for inclusive education. Second, storytelling and the use of historically excluded voices are crucial strategies for Critical Race Theory - CRT intellectuals. It means that CRT may offer productive tools for our work in Multicultural Education field. Third, providing the writing of

narratives in our educational institutions, we might develop other subjectivities at school.

According to Harris (2005, p. 47), "the use of autobiography in multicultural education is a concept that is rapidly taking hold in teacher education" especially because it helps students and teachers to reflect about themselves. Furthermore, autobiographies enable students and teachers to know stories of life very different from itself, and it is a principle to develop respect for to other's stories. "Autobiography is a way of introducing students to different cultures when the students are required to write about themselves and to share those writings with their teachers and classmates" (Harris, 2005, p. 47). This movement includes writing and sharing experiences that sometimes produce pain and anger. Recognizing their feelings can be the first step for dealing with these effects.

Scholars affiliated to the CRT have shown strategies that could be applied to the Multicultural Education in Brazil. The CRT was born among American legal scholars and brought to the Education field in the 1990s (Ladson-Billings & Tate, 1995). The CRT places race and racism in the centrality of the discussions. This positioning makes it possible to analyze the inequalities that characterize the school experiences of non-white students (especially Blacks and Indigenous people), especially when related to the right for quality education and curricular organization. Additionally, CRT in Education not only problematizes the celebration of diversity but also suggests themes and strategies that might be more explored in research and pedagogical experiences, such as intersectionality, storytelling, and the racial positioning of the teacher/researcher.

Displaying how challenging can be the lives of some groups and how much racial relations matter to non-White subjects is one of the goals of CRT. Giving materiality to the experiences of African-Americans is one of the strategies employed by writers linked to this field. In this way, autobiographical narratives, reports of everyday situations, and even fictitious stories are useful resources for members of CRT. These are strategies to put racial themes in the centrality and challenge the relations of domination, where

racism persists. As Ladson-Billings (2015, p. 20) points out,

Stories provide the necessary context for understanding, feeling, and interpreting. The ahistorical and a contextual nature of much law and other “science” renders the voices of dispossessed and marginalized group members mute. In response, much of the scholarship of CRT focuses on the role of “voice” in bringing additional power to the legal discourses of racial justice.

For this purpose, chronicles, narratives, poems, fiction, and other literary genres are used, including stories by the own author. Thus, the CRT also challenges its authors to reflect on their subject positions. In this case, the racial belonging of the writer does not only matter but must be considered in his writing. For White authors, it is not a question of “giving up” their whiteness (as if that were possible!) but a requirement for reflecting about their privileges. Moreover, authors affiliated to CRT recognize that racial issues across our work and our daily lives. In general terms, CRT scholars are committed to social justice and willing to challenge the status quo. As a consequence, CRT can contribute to problematizing what (and how) we are doing inside our schools.

Finally, it is valued to highlight the importance of producing autobiographical narratives with teachers and students, leading them to reflect on their life stories and the experiences of their colleagues. When we do not ignore the cultural background of our students, it becomes possible to develop other worldviews and to problematize the truths that position certain groups as excluded. As Ladson-Billings (2009, p. 109) emphasizes, “I admire the strength and elasticity of students who continue to come to school and participate, even when their intellect and culture are regularly questioned.”

## **5. Conclusion: Developing Other Subjectivities at School**

This paper sought to discuss some results of an investigation developed with autobiographic

narratives, written by Brazilian Black Women and published in a blog called *Blogueiras Negras*. After analyzing the data, it was possible to identify the productivity of the narratives written by Black women about school. These narratives are formed mainly by painful memories of racial discrimination in educational settings.

The school is an institution that produces subjectivities that historically served the purposes of the Modernity (Veiga-Neto & Traversini, 2009). Traditionally, the Brazilian curriculum is organized considering mostly European references where Whiteness is the regular subjectivity. Even though we have a federal Law that requires the inclusion of history and culture of other groups – especially Afro-Brazilian and indigenous –, teachers do not know how to do this change. Black women narratives indicates the problems of the school and help us to problematize the curriculum.

We believe that the school nowadays can become a space and a time for the fabrication of contemporary subjectivities, which are based on respect and singularity. Gert Biesta (2006) shows that the key to education continues to be the relationship with the other, but we need to be able to review the relationships established within the school, mainly because these relationships have consequences that go beyond this space.

There is no doubt that all of us, White and Black teachers, have much to learn from each other. Together, we can work to change the racial relations within the school. Although the school has no conditions to transform the society alone, other subjectivities can be produced so that Black subjects do not depend on the process of subjectivation to problematize the violent forms of education received. The task before us is long and complex but making visible the experiences that constitute the different subjects we can begin the long journey towards other educational practices. The result, we believe, is more inclusive education.

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