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The (Present) "Tempos do Colono": Colonial Reminiscences in Public Education

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Abstract

This contribution examines colonial continuities and the presence of whiteness in social relations across three Global South countries. It draws on the memories and experiences of a diverse group of educators teaching in public schools in Johannesburg, Maputo, and São Paulo. The analysis is situated within contemporary frameworks relevant to the realities of South Africa, Mozambique, and Brazil. The article presents a sample of teachers' narratives collected *in loco* between 2020 and 2021, along with the methodological procedures used to select them. Furthermore, it presents local contextualisations and critical analyses of the shared discourses as research findings. The article further proposes adopting decolonial and anti-racist praxis as strategies for collectively constructing alternative ways of being and existing in public spaces, particularly within the Global South. Decolonial scholarship, especially that originating from the regions central to this research, is cited to support these arguments. Overall, these societies show the persistence of colonial structures and the reification of whiteness, supporting the critical discussion that underpins the article's central premise.

Keywords

critical whiteness, decoloniality, formal education, Southern Africa, Latin America

"Tempos (Presentes) do Colono": Reminiscências Coloniais na Educação Pública

Resumo

Esta contribuição examina as continuidades coloniais e a presença da branquitude nas relações sociais vivenciadas em três países do Sul Global. A partir das memórias e das experiências de um grupo diverso de educadoras e educadores que lecionam em escolas públicas de Joanesburgo, Maputo e São Paulo, esta reflexão é coconstruída enquanto integrante de um rol de possíveis análises contemporâneas condizentes com as realidades presentes na África do Sul, em Moçambique e no Brasil. O artigo apresenta uma amostra da coleta de narrativas docentes realizada *in loco*, entre os anos de 2020 e 2021, bem como os procedimentos metodológicos utilizados para a seleção. Além disso, contextualizações locais e análises críticas com base nos discursos partilhados são demonstradas enquanto resultado da investigação. O texto ainda propõe o estabelecimento de práxis decoloniais e antirracistas como estratégias para a construção coletiva de outras formas de ser e de estar em espaços públicos, especialmente quando situados ao sul do globo. Para isso, são citadas autorias decoloniais, principalmente provenientes dos territórios que protagonizam a pesquisa. De maneira geral, a persistência das colonialidades e

a reificação da branquitude são similarmente encontradas nestas sociedades, o que corrobora a discussão crítica desta que é a premissa central deste artigo.

Palavras-chave
branquitude crítica, decolonialidade, educação formal, África Austral, América Latina

1. Whiteness and Colonialities in Debate

European colonialism left deep marks on the societies where it was imposed. Reminiscences of colonial rule still persist as open wounds present in postcolonial societies. Colonialities therefore shape the everyday lives of people living in territories once considered colonies. Experiencing these colonialities is part of our daily lives, even when we are not aware of it, since they have persisted in such a transversal and naturalised manner that, at times, they are not even rendered visible as they should be.

Various theoretical reflections on the persistence of colonialities have been shared globally over recent decades. Among these, African scholarship (Falkof, 2016; Humbane & Chemane, 2021; Mbembe, 2005; Ndlovu-Gatsheni, 2018; Ramoupi, 2014; Steyn, 2001; Thiam, 2014; Thiong'o, 2007) and Latin American scholarship (Grosfoguel, 2011; Maldonado-Torres, 2007, 2018; Mignolo, 2011; Quijano, 2024; Walsh, 2013), both internationally referenced, stand out. These situated knowledges (Haraway, 1995) contribute to the proposed dialogue and form the foundation of this reflection, alongside another fundamental pillar: the critique of whiteness.

The aforementioned colonialities contribute to the reification of what has historically been referred to as "whiteness". Whiteness is understood here as a social pathology (Ramos, 1955) that determines ways of being and existing in predominantly White territories or otherwise, as will be presented throughout this article. As a hegemony, whiteness ensures that privileges are accessed by people socially read as White who, directly or indirectly, accumulate power and wealth through a historical process sedimented by colonialities. This phenomenon hinders anti-racist and (de)colonial processes that challenge Eurocentrism and enhance equity in contemporary public and private spaces.

To develop this analysis, this study highlights oral narratives collected through an investigation conducted in Johannesburg (South Africa), Maputo (Mozambique), and São Paulo (Brazil) between 2020 and 2021. Despite the different proportions of White and non-White populations in these territories, it was possible to identify and map — from a perspective of critical analysis of whiteness — different ways in which colonialities impose themselves on their everyday lives.

To this end, public primary schools were selected as *loci* for the reproduction of discourses and norms that extend beyond their walls. Through the narratives of educators working in these spaces, it was possible to recognise the open wounds left by the colonial process, since they form part of the lives of the people with whom dialogue took place.

Whether they lived under that rule or were officially born "free", they all demonstrated how they are oppressed by the consequences of such a regime (Kilomba, 2008/2019) and, consequently, how their students are as well.

In postcolonial societies (Ribeiro & Prazeres, 2015), people considered White are assured opportunities historically afforded to them and live alongside people socially read as non-White, who often remain relegated to continued subservience, with trajectories of struggle and resistance generally rendered invisible by normative whiteness (Carone & Bento, 2014). The difficulty many White citizens still have in racialising their everyday lives is also perceptible, even though Euromodernity shapes these processes (Ndlovu-Gatsheni, 2018).

> Whiteness does indeed carry associations of dominance and assumed supremacy in Africa, as elsewhere; indeed, in Africa, whiteness and colonialism can fairly be seen as amounting to much the same thing. Colonialism in Africa, in its very essence, has been a triumphalist (though embattled) performance of whiteness. (Tagwirei, 2014, p. 153)

Thus, the perspective proposed here concerns public schools as environments traversed by both the conceptions and sociocultural values of the territories in which they are situated and the *sentipensares* (feel-thinking; Escobar, 2014) of teachers who form part of school communities. The premise is that these formal education spaces, when situated in a "spacetime" (Alves, 2002/2004) that does not represent a decolonial and decolonising praxis, tend to reproduce logics and worldviews that echo values grounded in colonial legacies in nations invaded by Europeans, as is the case in the countries where the study was conducted. Hence the importance of understanding the continuities arising from this system, particularly in these locations, since schools are ideally considered responsible for contributing to the resignification of memories of the "tempos de colono"[1] (settler's times).

2. Dialogicality as a Methodological Principle

This text reflects a journey of dialogues undertaken between 2020 and 2021 with teachers working at various levels of education and teaching different subjects in public schools in three cities: Johannesburg, Maputo and São Paulo (indeed, chronologically, the research was conducted in this same order). It involved 26 face-to-face individual dialogues with 13 people, and the meetings followed the preventive measures required during the COVID-19 pandemic.

[1] The expression "tempos do colono" (settler's times) is commonly said by Mozambicans when referring to Portuguese colonialism in their country. My intention, therefore, is to quote it as a broader metaphor for the current colonialities which remain active even after the independence of Brazil and Mozambique and the end of the apartheid era in South Africa — territories where this research was undertaken.

These teachers are considered co-constructors of the research process undertaken here (Freire, 1977/2013); therefore, their self-declared profiles are described, followed by pseudonyms they freely chose. It should be emphasised that the use of the narratives presented here was duly authorised by those who provided them, based on their understanding of their relevance to the studies that would derive from them. This group was selected through responses to an online questionnaire initially disseminated to reach the target population, and through recommendations made to the researcher during the process. The survey collected information about motivations for participating in the research, as well as respondent details such as name, city of residence, age group, occupation, educational level, nationality, availability for the dialogue, and technical conditions for conducting it. It was possible to form a diverse cohort of participants in terms of race, gender, age group and professional trajectory, which contributed considerably to the results presented, as indicated in the following list:

- Clegg: a South African man, with more than 20 years of teaching experience, middle-class and Indian (according to the South African social categorisation);
- Dzovo: a Black Mozambican man, with more than 10 years of teaching experience and middle-class;
- Ella: a South African woman, with less than 10 years of teaching experience, upper-middle-class and White (according to the South African social categorisation);
- F.Talk and Paulista: two South African men, with less than 10 years of teaching experience, lower-middle-class and African (according to the South African social categorisation);
- Melissa: a South African woman, with less than five years of teaching experience, middle-class and Coloured (according to the South African social categorisation);
- Mufuki, NBila and Teface: three Black Mozambican women, lower- to upper-middle-class, with teaching experience ranging from five to 20 years;
- Raimundo: a White Brazilian man (according to Brazilian social categorisation), with more than 10 years of teaching experience, middle-class;
- Sayuri: a Yellow Brazilian woman (according to Brazilian social categorisation), with more than 30 years of teaching experience, upper-middle-class (according to Brazilian social categorisation);
- Tássia: a Black Brazilian woman (according to Brazilian social categorisation), with more than 15 years of teaching experience, middle-class;
- Tupã: an Indigenous Brazilian man (according to Brazilian social categorisation), with less than five years of teaching experience, lower-middle-class.

These subjects participated in intercultural dialogues based on the following pillars: connecting, speaking with and acting collectively. These pillars were also central to the research methodology. The latter, in turn, was guided by the Freirean principle of dialogicality (Freire, 1977/2013). For this reason, the traditional term "interviews" is rejected, and "dialogue" is adopted instead. This is because, in the research conducted, dialogue is understood as a possibility for encounter and for (re)signification concerning ourselves and the social environment that surrounds us (Orlandi, 1999).

It should be emphasised that the central intention was not to compare discourses, but to feel-think them from a perspective grounded in glocality (García Canclini, 1995), so that the experiences and knowledge arising from the South African and Mozambican realities could interconnect with those of Brazil and vice versa. To this end, each participant's background guided the dialogues. Thus, the study did not seek the truth. Instead, the aim was to understand the version of the truth that participants chose to present about themselves, based on their social horizon (Bakhtin & Volóchinov, 2011).

Dialogicality (Freire, 1977/2013) presupposes circularity, with discursive cycles grounded in dialogical encounters that allow us to decode the world we inhabit. In this sense, this article is premised on valuing teachers' oral narratives concerning their perceptions of the continuity of the colonial legacy in their everyday work practices. This choice is based on the argument that language "only makes sense because it is inscribed in history" (Orlandi, 1999, p. 25). Therefore, reflecting on the memories and practices of these education professionals is one possible avenue for understanding the impacts of colonialities and whiteness on the pedagogical processes they mediate in the public schools where they work.

Several approaches could have been adopted, but the methodological option chosen for analysing the discourses collected followed an analytical trajectory that would be respectful, coherent, democratic, pluriversal, and echo the sites of memory articulated in the dialogues conducted during the research. Sites of memory can be understood as "internal and external representational devices for accommodating and transmitting semantic content linked to knowledge, beliefs and practices" (Paveau & Goldstein, 2007, p. 325); hence their relevance to this analysis.

As this was a qualitative study, it used a non-probability sampling technique, seeking social rather than statistical representativeness (Laville & Dionne, 1999). "Multiple-case sampling" (Pires, 1997/2008) was employed, treating participating teachers' narratives as essential to producing analytical meaning. Local contexts and the specificities of the educational territories in which they worked were taken into account, since "we constitute ourselves as beings of language through alterity, responsiveness and dialogicality" (Mungioli, 2008, p. 36).

Despite the hegemonic violence that generally constitutes academia (Kilomba, 2008/2019), the academic pact established during the research was always in favour of "speaking with" rather than "speaking for". Therefore, this contribution only gained meaning through encounters between different bodies, minds, souls, and spirits of those who (co)exist in contemporary societies historically neglected and permeated by colonial wounds. Consequently, the reflections from the discursive analyses are presented below, focusing on a critical examination of the persistence of values associated with whiteness and colonialities in these professionals' didactic and pedagogical practices.

3. Memories of the "Settler's Times"

At this point in the text, some oral narratives — collected during the dialogues undertaken throughout the research — will take centre stage. To this end, the impressions, examples, and stories shared by the teachers who co-constructed the research presented here will be compared. As previously noted, the research's analytical lens relates to a critical proposition about whiteness and the colonial continuities present in the testimonies shared; accordingly, excerpts collected during the conversations will be presented and analysed.

As an initial example of a perception shared by the Brazilian, Mozambican, and South African teachers, despite their different sociocultural contexts, they reported that they consider the education systems in which they work to be predominantly Eurocentric (Gomes, 2018). In percentage terms, teachers generally stated that the curricula in the schools where they worked were 80% to 90% Eurocentric.

> Historically, education in colonised countries has operated as a central mechanism of hegemonic power, which was previously represented by the colonisers and is now represented by the classes and systems that dominate political-administrative, economic, cultural, and social relations, with the intention of reproducing Eurocentric ideologies, the interests of capitalism, and the maintenance of the *status quo* of privileged classes. (Anjos & Guedes, 2021, p. 81)

Even in Brazil, where teaching content relating to African and Afro-Brazilian histories and cultures has been compulsory since 2003 as a cross-curricular element of the national curriculum, and where Indigenous histories and cultures also became compulsory by law in 2008, structural silencing still surrounds these contributions. Despite some exceptions that are genuinely committed to a decolonial and anti-racist curriculum, and the existence of a national school calendar that generally commemorates dates such as Indigenous Peoples' Day (19 April) and Black Awareness Day (20 November), there is still reluctance and difficulty in adopting a sustained decolonial and anti-racist praxis in Brazilian public schools. This issue emerges in the account of the Brazilian educator Tássia:

> when we think about the micro level, using the example of a classroom, the teacher sometimes lacks this decolonial knowledge. They also do not feel confident addressing racial issues. In fact, when a teacher is White, they feel intimidated because they want to address the issue and are afraid that a student will question why they are talking about it if they do not have a place of speech. And when a Black teacher raises the issue, they are also attacked. "Are you taking this position because you are Black?", they may ask. (Tássia, personal communication, November 12, 2021)

The polarities in contemporary Brazilian society, illustrated by the examples Tássia shared, show the complexity of decolonial and anti-racist praxis in everyday educational

contexts. However much legislation may seek to enable this commitment to transforming classroom realities, these are still permeated by emotions and interpretations of the world that reveal the colonial wounds left open by those who inhabit them. Colonialities are present in the ways educators and students are being and thinking. A power struggle — established and reinforced by colonialities — disputes who should provide decolonial theories and practices and how they should be provided. Decolonising is therefore a challenge in everyday school life.

The Brazilian educator Raimundo stated, in one of his narratives, the importance he attaches to the ethnic-racial protagonism of those who make up educational settings.

> I believe in a school that is built by the people from that place. I want a school in the Gaza Strip built by the children of the Gaza Strip, by the female and male teachers, by the community of the Gaza Strip. I want an Indigenous school in Jaraguá built by Indigenous children, by Indigenous female and male teachers, in the sense that we should truly have an authorial and collaborative experience. (Raimundo, personal communication, November 12, 2021)

At a historical moment marked by discourses — sometimes radical — about who is authorised to represent a particular social group, Raimundo's contribution is immersed in this aspect of Brazilian reality, which is similarly found in the South African context. Based on the slogan "representation matters", widely disseminated in Brazil, for example, the largest African diaspora in the world (predominantly composed of self-identifying Black people, while being a nation originally inhabited by Indigenous peoples) also comes to draw on the notion of "place of speech" (Ribeiro, 2017) when seeking to contribute to anti-racist and decolonial education. Educator Raimundo invokes this context when he highlights the importance of schools being built by those who will use them. Alongside this, there is also an appreciation of settings that are genuinely collaborative and constructed in the first-person plural.

This same critical engagement with educational environments was present in contributions shared by a South African educator and a Mozambican educator during the research presented here. Both emphasise the importance of establishing processes of critical reading in schools to enable potential transformations in their communities in pursuit of more just and, consequently, decolonised futures. Below, we highlight the excerpts in which the educators expressed these concerns:

> for me, an ideal educational model would give children the ability to think beyond the textbook and overcome their dependence on educators; our students are very dependent on educators and have no space to think. If we can cultivate critical thinking, our children will be better able to compete internationally. (...) If they do not ask why, how will they change the system? (Melissa, personal communication, April 27, 2021)

> They say that we live in a democratic country, but deep down, there is nothing democratic about it. They say that everyone is free to express themselves, but when you express yourself, no one listens. In the current curriculum, there is neither criticism nor questioning to help students think critically. (Teface, personal communication, August 17, 2021)

Our research process proposes pursuing decolonial and decolonising praxes to not only make visible but also reflect critically on and, perhaps, combat different facets of whiteness that cut across the lives of those who inhabit the territories where the research was conducted. These praxes presuppose the implementation of educommunicative ecosystems (Sartori, 2021; Soares, 2014), explicitly inspired by Freirean principles and therefore libertarian, inclusive, and non-segregationist (Freire, 2000/2014), and which, in this way, do not endorse dominant power structures associated with colonial conceptions and whiteness.

One of the main challenges proposed by Freirean pedagogy is critical thinking arising from reading the world (Freire, 1981/2008). Through this practice, both educators and learners participate in an interactive process in which action and reflection are concomitant and span the beginning, middle, and end of teaching and learning. Moreover, only through a critical reading of what happens in our lives can we transform the reality we inhabit. Likewise, critically reflecting on the content taught in schools is also essential, as the educators Melissa and Teface pointed out earlier.

Although the educational systems investigated do not prioritise criticality and, consequently, do not fully present structured pathways for combating hegemonic colonialities and whiteness, educators remain committed to a dignified and just, potentially transformative education. These are teachers who politically resist and continue their studies, even while working hard inside and outside the classroom, because they recognise the need to conduct research and stay up to date in pursuit of their students' development. An example of an educator who is critical of her own identity and teaching praxis is Mufuki from Mozambique, as illustrated by her account:

> what whiteness and coloniality bring acquires meaning for me as I learn through the standard curriculum, strengthening my own meaning-making, building collectively, creating the possibility of implicit completion in the understanding and construction of knowledge. It is possible to design a curriculum with traditional elements through material on coloniality, exposed through exercises and experimentation; these elements will establish a connection between coloniality, whiteness, and what is ours, making it clear that interaction between them is possible. It should be emphasised that I cannot escape coloniality or whiteness, as they are part of me (us); they permeate what I possess as textures that affect our lives, not only at school but also within the family, creating a broad and rich field of cooperation, without

> imposing or discrediting what I will call the national curriculum. (Mufuki, personal communication, September 1, 2021)

Mufuki has 18 years of experience in her profession and values continuing education throughout her career, having completed a master's degree in Education Sciences. Based on her account, it is possible to perceive that she is critical of the presence of whiteness in Mozambican society, for example, when she states that, although she herself carries, as part of her identity formation, the traditional stories, legends, and tales of her country of origin, whiteness permeates her being, because it is present in her unconscious. In this regard, Mufuki emphasises that the curricula employed will inevitably be permeated by values attributed to whiteness and resulting from the reification of colonialities. However, the educator points to the possibility of these values coexisting with national knowledge, habits, and customs, which result from a historical legacy shaped by traditions that remain equally alive in educational settings and within the family.

Mozambique also showed the importance attached to traditional languages as part of a potentially decolonial educational framework. The educator Dzovo, for example, established a relevant critical reading of the current local context:

> there are those who believe it is enough to teach Portuguese because they think the language learned at home is already sufficient, even though there is no organisation of the language's structure. There is no literacy. It is a problem. The language needs 12 years to be properly learned. So, if you have already spent six years at home speaking XiChangana, enter school, and complete another six years, you'll already have 12 years, and then you finish the seventh grade learning Portuguese. But if the child's first and second languages are exclusively Portuguese, they will only learn the Mozambican language through oral communication. They only learn to speak it, or sometimes only understand it but do not speak it. This denies these children one of their rights: language. (Dzovo, personal communication, August 26, 2021)

One of the points that most draws attention in Dzovo's account is the way in which he identifies literacy in a language as a human right. This conception is extremely important because, if a person does not learn to read and write in their native language, they are deprived of the right to know themselves and their culture, as well as to establish ties with the community in which they live. Although schools in Maputo sometimes offer bilingual education, as the educator points out, they give greater attention to, or even exclusivity to, English, since it is necessary for access to the international labour market. However, some professionals in Mozambican public schools still believe these schools will lose legitimacy or credibility by providing bilingual education, even contradicting the country's Ministry of Education recommendations on establishing this practice (Patel, 2018).

From a linguistic perspective, it is also possible to argue that the Portuguese language imposed itself and came to stay in nations such as Mozambique and Brazil. It is

no coincidence that, even after Mozambican independence, the then President Samora Machel determined that it should be the only official language — which remains the case today. "The political justification of National Unity, that is, a language that everyone can speak, is historically valid, but that does not make it unquestionable", as Ngoenha and Castiano (2011, p. 233) point out. Even with the introduction and increased valorisation of other languages, such as English and French, driven by internationalisation and migration (Patel, 2018), Portuguese remains the norm in Mozambique. This is evident in the difficulties of implementing educational policies that advocate bilingual education. When implemented, Portuguese is taught alongside a traditional Mozambican language in schools to propose a process of reparation for colonialism through language.

It should be emphasised, however, that languages imposed by European colonialism are part of the ills of colonialities that still prevail in various parts of the world and not only in Mozambique or Brazil, as illustrated below:

> Europe went further and planted its memory in the intellect. It did so by imposing European languages on the conquered. In Africa, this meant elevating European languages to the level of an ideal whose realisation was the pinnacle of pure enlightenment. (...) The result is indeed the subjection of the colonised to the memory of Europe (Thiong'o, 2004, p. 6)

As Thiong'o (2004) points out, European colonisation left numerous marks on the minds, bodies, spaces, and ways of being and existing in postcolonial societies. It is precisely because of this legacy that the notion of Eurocentrism became part of the lived experiences of these communities, which were oppressed by different aspects of coloniality. Although presented as universal, Eurocentrism did not eradicate cultural variation. Instead, a capitalist/patriarchal/Western-centric/Christian-centric/modern/colonial world-system (Grosfoguel, 2011) was imposed, subjugating pre-colonial knowledge, experiences, and ways of knowing by establishing a *tabula rasa* governed by Eurocentrism. Hence the relationship between coloniality and whiteness: both are driven by inequalities and White hegemony.

In the South African case, for example, the country has had 11 official languages since 1994, when the end of apartheid was proclaimed, and the South African sign language became the 12th in 2023. Although the range of official languages is much more diverse than in the other two countries under study, until then, only the languages inherited from the colonisers were compulsory in the South African formal education system. This choice demonstrates strategies for strengthening White power over the minds and bodies of those educated in this society.

This strategy of domination and imposition of White power is grounded in White individuality in opposition to non-White collectivity under the gaze of South African White power. "White people were individual, specific and human, in contrast to the faceless and nameless mass of Black people, whose deaths were recorded as nothing but numbers", as Falkof (2016, p. 176) points out. By being publicly represented as individual people,

based on the power they possessed to name themselves — unlike the rest of the South African population, which was predominantly African — the Boers, drawing on the experiences accumulated during apartheid, were able to exercise oppression over all those whom they considered inferior to them. Such practices had intersectional dimensions, with mechanisms grounded, for example, in differences of class and gender.

Among these characteristics that became foundational to Afrikaner identity were ideas that reinforced stereotypes such as that of the "strong, unflinching patriarch and the loyal mother of the nation" (Falkof, 2016, p. 17), notions that were fundamental to the persecution of anyone who did not fit these archetypes, as well as to the creation of a system that protected the fragility of a group that, in its own interpretations and public dissemination of ideas and values, sought — in its own words — only to do good for the nation. However, it should be noted that this good was to be put into practice above all else and above anyone who did not fit into that supposedly divine plan.

Echoes of this reality were identified by the South African educator Paulista during our dialogue, when he expressed concern about the predominance of the use of the English language in South African education:

> colonialities shape the way we teach and learn in schools. They make it difficult to remove prejudices from the learning process. For example, English is seen as a language of education and is privileged over African languages, while many students are more articulate in their native languages. (...) Colonialities shape the explicit patterns of the curriculum, shaping how we teach, our pedagogy, our examples, and how we instil values about what is important for our students. (Paulista, personal communication, May 15, 2021)

Paulista's testimony demonstrates the scope and predominance of colonialities in everyday school life in South Africa. He makes an essential critique of the predominance of the English language in schools. It can be argued that the educator points out that, from his perspective, colonialities also contribute to the preservation of whiteness. As he observes, colonial values remain firmly embedded in the infrastructure, thinking, and actions of those who make up schools, ensuring the persistence of whiteness, even if this is not entirely noticeable to those who do not adopt critical lenses towards this hegemony.

Ella, also a South African educator, reflects on the presence of colonialities in the country's public schools; however, in her view, this occurs explicitly in only 20% of them:

> colonialities manifest themselves through the presence of White norms, values, and centralisations in 20% of South African schools explicitly and in all South African schools in more subtle ways, intersecting with capitalist and patriarchal norms and values. They exist in classrooms, meetings, and corridors, in policies, extracurricular relations, and teacher-student-parent relationships that simultaneously over-discipline, devalue, and neglect Black South African students. (Ella, personal communication, May 4, 2021)

In her problematisation, the educator also intersects race with class and gender to show that capitalist and patriarchal values may also be colonial inheritances and shape relationships in school communities in different ways, from corridor conversations to exchanges within the broader school community. Finally, Ella issues a warning: over-disciplining, along with the devaluation and neglect of Black students in the country, who tend to be less visible and hyper-disciplined in school contexts in South Africa (Modiri, 2012; Ratele & Laubscher, 2010). This is a phenomenon arising from colonialities and the apartheid policies implemented in the country in the past.

Overall, as observed, colonialities and whiteness are present in the relationships that women and men establish with one another and with the social environment in which they live. Although two of the countries where the research was conducted are on the African continent and have predominantly Black populations, these logics are present in their everyday lives and historical trajectories. Likewise, although Brazil has a White minority — 43.5%, according to the most recent population census, conducted by the Brazilian Institute of Geography and Statistics in 2022 (Censo 2022 Panorama, n.d.) — whiteness is a cross-cutting feature of the country's sociocultural interrelations. This means that whiteness and colonialities overlap with ethnic-racial representation in postcolonial nations. Therefore, decolonial and anti-racist praxes are essential to transforming these realities. Even if we cannot yet reap the fruits of critical awareness of these social phenomena, the seeds deserve to be planted.

4. Sowing Decolonial and Anti-Racist Praxes

As a counterproposal to the continuities of colonialities and the cross-cutting presence of whiteness in the sociocultural contexts of South Africa, Brazil, and Mozambique, this article calls for an emerging social transformation. As Maldonado-Torres (2018) has raised the need to establish decolonial turns, based on 10 theses on colonialities put forward by the Puerto Rican intellectual, this article draws on decolonial and anti-racist praxis, primarily within the field of formal education, as necessary seeds for collectively achieving micro- and macrostructural changes in the countries where the research was conducted.

Furthermore, it is worth emphasising that the realities shared are neither unique nor individual. On the contrary, they are glocal representations of what is currently observed in global societies. It is no coincidence that we live in hypermediatised times, in which both anti-racist and decolonial/decolonising discourses are shared and celebrated within and beyond social media, while there is also room, often actively engaged, for those who continue to defend Nazi totalitarian and discriminatory ideals. We are part of a complex network woven through oppositional situated feel-thinking, sometimes radical and always coexisting.

Decolonial and anti-racist praxes are perhaps the only seeds this and future generations can plant and, perhaps, harvest. To this end, decolonial and anti-racist theories and

practices deserve to occupy the same spaces of relevance and discussion, both within and beyond formal educational environments. African and Latin American societies that are more grounded in themselves and less subject to Eurocentric interference may help collectively forge other possible worlds.

In this sense, it is hoped that this text has contributed not only to reflection and analysis on the experiences shared by the educators who co-constructed the research, but also to inspiring decolonial and anti-racist attitudes that contribute to more just, diverse and collaborative worlds.

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