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The teaching of History and the question of African identities in teacher training courses in Angola

O ensino da História e a questão das identidades africanas no curso de formação de professores em Angola

La enseñanza de la Historia y la cuestión de las identidades africanas en los cursos de formación docente en Angola

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Abstract:
This article analyzes the role of teaching African history in the construction of African identities in teacher training courses in Angola. Using a qualitative approach with interviews of teachers and students, based on bibliographic and documentary analysis, it discusses the importance of valuing African historical experiences in the educational process. The results reveal that curricula and teaching materials still present a Eurocentric perspective, weakening the sense of belonging of future teachers. It was concluded that the teaching of history has a decolonizing potential, requiring curricular revision, teacher training based on Afrocentricity, and the use of methodologies that value African memory and orality.

Keywords:
African History; African Identities; Teacher Training; Angola.

Resumo:
O presente artigo, analisa o papel do ensino de História de África na construção das identidades africanas nos cursos de formação de professores em Angola. Partindo de uma abordagem qualitativa com entrevistas a docentes e estudantes, baseada em análise bibliográfica e documental, discute-se a importância de valorização das experiências históricas africanas no processo educativo. Os resultados revelam que que os currículos e matérias didáticos ainda apresentam perspectiva eurocêntrica, fragilizando o sentimento de pertença dos futuros professores. Concluiu-se que o ensino de História possui um potencial descolonizador, exigindo revisão curricular, formação docente baseada na afrocentricidade e uso de metodologias que valorizem a memória e a oralidade africana.

Palavras-chave:
História de África; Identidades Africanas; Formação de Professores; Angola.

Resumen:
Este artículo analiza el papel de la enseñanza de la historia africana en la construcción de identidades africanas en los programas de formación docente en Angola. Mediante un enfoque cualitativo con entrevistas a docentes y estudiantes, basado en análisis bibliográfico y documental, se aborda la importancia de valorar las experiencias históricas africanas en el proceso educativo. Los resultados revelan que los currículos y materiales didácticos aún presentan una perspectiva eurocéntrica, lo que debilita el sentido de pertenencia de los futuros docentes. Se concluyó que la enseñanza de la historia tiene un potencial descolonizador, que requiere una revisión curricular, una formación docente basada en la afrocentricidad y el uso de metodologías que valoren la memoria y la oralidad africanas.

Palabras clave:
Historia africana; Identidades africanas; Formación docente; Angola.

Introduction

History as a school subject is not naturally limited to narrating facts from the past. It is a powerful instrument for building identity, memory, and social awareness. In the African context, and particularly in Angola, the teaching of History assumes a strategic role in affirming cultural identities, valuing ancestral heritage, and overcoming colonial narratives that for centuries rendered African societies invisible.

Since Angola proclaimed its independence on November 11, 1975, the country has sought to build an educational system that recovers and values its history and culture. The Basic Law of the Education and Teaching System 17/16 reinforces the principle of national identity and respect for cultural diversity. Nevertheless, methodological content and predominantly Eurocentric perspectives still remain in teacher training courses. This scenario creates a contradiction: Angolan teachers are trained with little connection to their own African cultural matrix, which directly affects how these future teachers will teach History in primary schools.

In view of this, the following research problem is raised: How does the teaching of History in teacher training courses in Angola contribute to the construction or denial of future teachers' identities?

To answer this question, this article has the following general objective: to analyze the teaching of History in teacher training courses in Angola and understand its influence on the construction of African identities among future teachers.

To support the general objective, the following specific objectives were established:

- Identify the content related to the History of Angola and Africa included in the curricula of teacher training courses;
- Evaluate the methodologies used by teacher educators in teaching History with regard to the appreciation of Afrocentric and decolonizing perspectives;
- Propose pedagogical strategies to strengthen the teaching of History as a tool for affirming African identities in Angolan teacher education.

The relevance of this study is justified by the urgent need to devise a decolonized History curriculum that recognizes Angola and Africa as subjects of their own History. Training teachers who are conscious of their African identity is essential to educating critical citizens who have a sense of belonging and pride in their origins.

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Rationale

This article is justified by the need to rethink the teaching of History from an approach that recognizes and values African identities as a constitutive part of historical, social, and cultural formation. Traditional historiography, strongly marked by a Eurocentric perspective, has in some way contributed to the marginalization of African experiences, reducing them to narratives of subordination, slavery, and historical passivity.

Moreover, the teaching of History plays a strategic role in developing historical consciousness and constructing social identities. In African societies generally marked by colonial experiences, such as Angola, it becomes even more relevant to understand how educational processes have dealt with the representation of African identities in the school curriculum.

The way History is taught in schools directly influences how young people perceive themselves, their origins, and their place in society. Despite the political independences mostly achieved in the 1960s, traces of a Eurocentric historical narrative, often inherited from colonial education systems, can still be observed in national affirmation efforts. This narrative tends to reduce the complexity of African cultures and marginalize the many contributions of the continent's civilizations, perpetuating a fragmented view of African identities.

In this sense, the study of History teaching from the perspective of African identities emerges as an essential field of research, especially in a context that seeks to consolidate the values of citizenship, cultural appreciation, and collective memory.

The relevance of this study therefore lies in the need to understand how the History curriculum, teaching materials, and pedagogical practices have or have not contributed to strengthening African identities among students. This research intends to offer support for improving educational policies and teaching practices that promote a more critical, contextualized, and emancipatory approach to History teaching, in tune with Africa's contemporary challenges.

Teaching African history in the classroom

History as a school subject emerged in Europe at the end of the nineteenth century and, over time, has played and continues to play an important role in training and preparing

individuals for social life. Through its teaching experiences, History education assists in constructing democracy and identity.

Thus, the teaching of History plays a leading role in developing patriotic and critical awareness and in shaping the identities of individuals and societies. In the African context, marked by centuries of slavery and colonization, the history of its peoples has been neglected or distorted. For decades, school narratives have reinforced a Eurocentric view of history, relegating African cultures and civilizations to a secondary role or merely associating them with slavery.

However, teaching and learning History require a profound assessment of the subject's formative role; in other words, History must be understood as disciplinary knowledge with a significant function in building human historical consciousness. Thus, 'the proposal for teaching history begins to value problematization, analysis, and criticism of reality, transforming teachers and students into producers of history and knowledge in the classroom and making everyone historical subjects of everyday life' (FONSECA, 2005, p. 23).

Since the emergence of the first human beings, Africans have created, over millennia, an autonomous society whose vitality alone bears witness to the historical genius of its creators. This history, engendered in practice, was conceived a priori as a human project. It is also reflected upon and internalized a posteriori by individuals and communities. It therefore becomes a pattern of thought and life: a 'model.'

Since History is a process of all societies, it is present among all peoples. Conversely, several authors in the recent past unanimously asserted Africa's lack of historicity. Among them, the German philosopher Hegel (1770-1831) explicitly defined this position in his Philosophy of History, which contains statements such as the following:

> 'Africa is not a historical continent; it demonstrates neither change nor development.' Black peoples 'are incapable of developing and receiving an education. They have always been as we see them today' (GENERAL HISTORY OF AFRICA, VOLUME I, p. 64).

Hegel intended to demonstrate and prove Africa's lack of historicity because the continent, especially south of the Sahara, had not mastered writing. In his view, writing was the only indispensable means for a people's historicity. He was deeply mistaken in believing that Africans were incapable of receiving an education, ignoring that 'Education is every influence that society exerts upon a people' (KEBANGUILAKO, 2016, p. 34). It is interesting to note that, as early as 1793, the person responsible for publishing Dalzel's book considered it

necessary to justify the emergence of a history of Dahomey. Clearly adopting the same position as Hegel, he declared:

> To arrive at a fair knowledge of human nature, it is absolutely necessary to prepare the way through the history of the less civilized nations [...]. There is no other means of judging the value of culture in assessing human happiness except through comparisons of this kind (DALZEL, 1793, p. 45).

Although Hegel's direct influence on the writing of African history was weak, the view he represented was accepted by nineteenth-century historical orthodoxy. This anachronistic and unfounded opinion still has adherents today. A professor of Modern History at the University of Oxford, for example, is said to have declared:

> Perhaps in the future there will be an African history to teach. At present, however, it does not exist; what exists is the history of Europeans in Africa. The rest is darkness [...] and darkness is not a subject for history. Understand me well. I do not deny that people existed even in obscure countries and obscure centuries, nor that they had political lives and cultures of interest to sociologists and anthropologists; but I believe that history is essentially a form of movement, indeed intentional movement. It is not simply a phantasmagoria of changing forms and customs, battles and conquests, dynasties and usurpations, social structures and social disintegration [...] (General History of Africa, Volume I, 2010, p. 65).

He argued that ‘history, or rather the study of history, has a purpose. We study it [...] in order to discover how we arrived at where we are.’ The present world, he continued, ‘is so dominated by the ideas, techniques, and values of Western Europe that, at least for the last five centuries, insofar as world history matters, only the history of Europe counts.’ Consequently, we cannot allow ourselves ‘to amuse ourselves with the uninteresting movement of barbarian tribes in the picturesque confines of the world that exercised no influence on other regions.’ Regarding the issue under discussion concerning the role of history in African societies, one begins, from a first perspective, by teaching that Africa is part of universal history, or even the cradle of world historiography, for the simple reason that science proves Africa to be the Mother of humanity for two reasons, namely:

- Africa is the continent where human life began;
- Africa is the first part of the globe where the civilization of civilizations, ‘Ancient Egypt,’ was formed.

It is important to point out that Africa has heterogeneous habits and customs and diverse histories, because each people that constitutes this vast portion of the earth has elements that distinguish it from the continent's other peoples; nevertheless, these different customs make

Africa a complex continent. As History teachers, therefore, we have an obligation to recover the essence of this historicity, found mainly in oral tradition and in some written sources. In this case, the History teacher's role necessarily involves seeking various disconnected pieces of information and transforming them into knowledge (PINSKY & PINSKI, 2003, p. 22).

The teaching of History that cannot be set aside is History teaching without a Eurocentric view. That is, the process of History's development as a science is Eurocentric, and for this reason History as a science reports everything Europe defends and believes. There is a history of Africa and another history in Africa: the first is what the children of this continent and some impartial individuals attempt to write so that true and authentic African historiography can be taught; the second is what was generally described by missionaries, priests, and politicians, who omit real African history.

Despite advances in pedagogy, the teaching of History and African identities faces several challenges in the schools of the continent known as the Cradle of Humanity. How can the stereotypes still present in teaching approaches be overcome? How prepared are teachers to address the diversity and complexity of African cultures in the classroom? These questions reveal gaps in teacher education, the production of teaching materials, and the effective implementation of educational policies aimed at valuing African identities. Discussing the teaching of History from this perspective means rethinking not only content but also the methodologies, practices, and values that guide the educational process.

Teachers of African History henceforth have the mission of describing everything that happened from the earliest times to the present. History must be written as events occurred, without a tendency to glorify, diminish, or favor one side or another; facts must be addressed by questioning and validating their sources. Looking at African historiography, one notices the emergence of a history that sought to erase or distort the history of part of humanity—Africa.

Drawing on the preface to the first edition of the General History of Africa, Valter Silvério states: Today it is evident that African heritage has shaped, to a greater or lesser extent depending on the place, the ways of feeling, thinking, dreaming, and acting of certain nations in the Western Hemisphere. Among these nations is Brazil, a country with an umbilical connection to the African continent. This connection is due to the fact that, between the sixteenth and nineteenth centuries, Brazil imported more African labor in conditions of enslavement than any other country. This led Brazil to receive influences from African peoples.

In History teaching, the teacher must teach students in the classroom that they are first and foremost Africans and must know the history of their neighborhood, commune,

municipality, province, country, and the entire African continent. They must also be taught that Africa is a continent with its own specific characteristics. In this regard, Mônica Lima states:

> There is no way to recover Africanness without knowing Africa's own history. At the same time, we must rid ourselves of ethnocentric prejudices (viewing one people or ethnic group through the values of another), of seeing Africa as a backward, uncultured, savage place, and stop overvaluing the role of victim —of the slave trade, capitalism, and neocolonialism—an attitude that feeds feelings of powerlessness and incapacity (LIMA, 2004, p. 85).

According to Lima, to gain a better understanding of African history it is necessary to know our roots in greater depth. Therefore, studying African History, especially slavery, enables students to broaden their knowledge and encourages them to research African themes. Teachers are responsible for multiplying initiatives on subjects that recover African History.

Accordingly, we emphasize the slavery that occurred between Africans and Portuguese people from the fifteenth to the nineteenth centuries, with the intention of demystifying the notion that this system of trade began with the Portuguese, since the practice already existed among Africans themselves. Although slavery as practiced by Africans had an educational character, most of those enslaved were accused of witchcraft, debtors, prisoners of war, and especially adulterers; however, all had rights and duties and in many cases replaced their chiefs in their absence.

The transatlantic slave trade (from Africa to Europe) developed, on the one hand, thanks to the active participation of Africans. To address this theme with the target audience in the classroom, a wide variety of resources should be selected, such as texts, images, videos, maps, and songs, together with written and oral productions and interpretations, in order to explore African slavery and the slave trade in Africa itself and in other regions of the world.

Using the supplementary texts ‘Africa and Africans: Mosaics of Cultures,’ ‘Slavery and the Slave System,’ and ‘The Slave Trade,’ readings and debates can be conducted with the class organized into groups, each presenting its opinions on the subject under study. Based on the selected texts, a mini-seminar can be organized highlighting strategic points of trade between Portuguese and Africans.

Assessment of the implemented activities takes place continuously through written production (preparation of texts, summaries, paragraphs, and questions) and through observation of oral participation (opinions, arguments, presentations, and reflections). In this way, it is possible to perceive and monitor the growth of students' learning about the proposed topic. It will therefore be rewarding to develop this subject and add new perspectives to students'

learning, directing them toward new paths of learning. It should be stressed that the subject of 'Slavery in Africa' needs to be properly contextualized in the classroom, prioritizing understanding rather than trivialization and/or misinterpretation. This requires knowledge, and teachers must continually seek, innovate, and prepare themselves to face challenges together with students.

Considerations on the construction of African identity

For Munanga (2009), Black identity is a social, historical, and cultural construction. According to the author, this African identity was fractured by colonialism, which imposed European values, languages, and history as superior. Recovering African identity requires reclaiming the memory, culture, and agency of the continent's peoples.

In times of 'globalization,' speaking about identity and/or singularity resonates as a paradox. Some discourses in the political, philosophical, economic, and cultural arenas point toward a homogenization of identities on a global scale. Yet, in the same proportion as homogenizing discourses, regional conflicts coexist and generate a rearticulation between the local and the global. In this sense, new identity cultures arise at the borders of globalization.

The formation of the image of Black people began with Europeans' contact with the African continent, and from this encounter with otherness arose a sense of superiority in constructing their own self and the inferiority of the other. Nor did this occur instantaneously.

According to Hernandez (2005), Europeans first became acquainted with Africans' trade routes with Asia and Europe through the Mediterranean, their knowledge of metallurgy and navigation, and the ivory trade. Paraphrasing Thornton (2004), he had already commented on Europeans' appropriation of inventions and knowledge from other peoples, including Africans. After this period of exploration and recognition of lands and peoples, strategies began to exploit conflicts among the various nations, when slavery as we know it today began. The period of more pronounced and rigid exploitation and domination soon followed, as did the explanations used to justify it, such as racist theories and the propagation of the Christian faith. From then on, Black Africans came to be considered inferior, in need of government and salvation, with support from various theorists such as Buffon, Voltaire, Diderot, and Kant:

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> Buffon, for example, an Enlightenment monogenist and defender of a common origin for humanity, explained the inferiority of Black Africans using climate theory. According to him, living between the tropics in an inhospitable climate with excessively high temperatures, Black people did not find the ideal conditions for bodily, moral, intellectual, and aesthetic development as European peoples did in a temperate climate. Thus, Black people and their mixed-race descendants would be abnormal and degenerate. Voltaire, by contrast, was a polygenist and therefore defended the diversity of human origins. He consequently alleged that Black inferiority stemmed from their original species, since each race had a particular internal structure. His belief in different origins and fixed species led him to regard racial mixing as a regrettable and accidental anomaly, with mixed-race people being the offspring of a sexual relationship contrary to nature (SANTOS, 2002, p. 10).

Darwin's theory of evolution spread widely during this period, was incorporated into other sciences such as anthropology, and also contributed to constructing the image of Black people. Friedrich Hegel played an important role in fostering this representation:

> In the Philosophy of Universal History, Africa's historicity as considered by Hegel derives in particular from two interdependent reasons. The first is that history was understood as belonging to an Old World that excluded sub-Saharan Africa; the second is that Africans were conceived as lacking the autonomy to build their own history [...] Regarding the first reason, it should be explained that history was restricted to geographical spaces united by the Mediterranean Sea, regarded as the promoter of civilization. Linked to this 'heart of the ancient world' were southern Europe, southwestern Asia, northern Africa (Morocco, Algiers, Tunis, Tripoli), and Egypt. In short, the Mediterranean Sea is the element uniting these three parts of the world, and this makes it the center of all universal history (HERNANDEZ, 2005, p. 19).

These examples show that natural and botanical theories were entering the human sciences and that the concept of Black people was being biologically delineated. Africans were identified through designations presented as inherent physiological characteristics based on a certain notion of the Black race. The term African thus acquired a precise meaning: Black, to which a broad range of negative meanings was attributed, such as weak, phlegmatic, indolent, and incapable, all converging on an image of inferiority and primitivism (Hernandez, 2005, p. 18).

This beginning of the construction of the Black image is relevant to understanding how it was reflected in education and especially in History teaching. Furthermore, history plays an essential role in the construction of individual and collective identity. Through History, peoples understand their origins, value their achievements, recognize their challenges, and build a vision of the future. Historical knowledge allows individuals to recognize themselves as part of a broader sociocultural trajectory.

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According to Le Goff (1990), ‘history is the organized memory of societies. It is what allows individuals and groups to give meaning to their present based on an understanding of the past.’ In other words, knowing History is fundamental to building a solid and conscious identity.

Identity does not arise spontaneously; it is constructed from significant historical events such as colonization, struggles for African independence, social movements, wars, and modernization processes. In Angola's case, the long struggle against Portuguese colonial occupation and the achievement of independence in 1975 are fundamental milestones in forming national identity.

Hall (2006) reinforces this connection between history and identity by stating that ‘identity is formed and transformed over time through narratives of history.’ Thus, studying the history of a people also means studying its identity, understanding how it sees itself, presents itself to the world, and wishes to be remembered. Schools, museums, historical archives, and public spaces of memory play a vital role in this process.

For a long time, History teaching was known for being content-heavy. However, in the 1960s, changes in the pedagogical sector gave teachers greater autonomy in lesson planning so that they could better adapt to students' life experiences and realities, because ‘The objective was to recover the student as a subject who produces History, and not as a mere spectator of a history already determined and produced by the heroic characters of textbooks’ (Bensi; Salvucci, 2008). In the 1990s, History began to encompass new themes and thereby research subjects more consistent with society. In this regard, the same authors state:

> The historian and researcher Circe Bittencourt emphasizes that ‘one of the central objectives of History teaching today concerns its contribution to the constitution of identities. National identity, from this perspective, is one of the identities to be constituted by school History, but on the other hand it faces the challenge of being understood in its relations with the local and the global.’ Therefore, the constitution of identities is entirely related to citizenship, an essential contemporary issue [...]. In this respect, History must contribute to the formation of ‘critical male and female citizens,’ demonstrating the subject's political importance. Based on the aspects discussed and the entire underlying theoretical debate, we must rethink how male and female teachers will work with this material, especially because the realities found in schools often make their work very difficult (p. 45).

Thus, we perceive that:

> Curricular changes must address an articulation between historical conceptual foundations derived from the reference science and the transformations society has undergone, especially those concerning new generations. Cultural diversity, problems of social identity, and questions about how information imposed upon young people shaped by the media is apprehended and mastered, together with new perspectives and forms of communication, have brought changes to the act of knowing and learning about society (BITTENCOURT, 1999, p. 135).

In view of this, History teaching can use students' knowledge as a bridge between historical knowledge and each student's local reality. Content can be offered comparatively and in parallel with students' daily lives, seeking to help learners understand that history is part of life as a constructive process and that, in this process, we are all transformed. This is why History teaching calls everyone historical agents. This way of teaching History, making it a source of present knowledge about the past, is part of the proposal offered by Rüsen (2007). The author presents History teaching as a bridge between the past and the future, with the present as the intermediate structure and acquired knowledge as the means leading each person to think of themselves as a historical subject, take a position in the world, and seek to act upon it. It is teaching that brings not only historical consciousness but also a strong desire to participate in life as a citizen.

Materials and methods

Regarding its objective, the research is analytical because it sought to analyze in detail the teaching of History and the question of African identities in teacher training schools in Angola. As to its nature, this research is qualitative, since it focused on the theoretical search for descriptions of the problem under study (MARCONI & LAKATOS, 2002, p. 34); for this reason, quantifying the data in this investigation was not necessary.

Accordingly, interviews were used to obtain further contributions concerning the problem raised. Technically, semi-structured interviews were conducted informally with participants and focused on one question: ‘Does the way African History is taught contribute to valuing African identity or not?’

Based on the purposes of our investigation, the selected population comprised 55 people, with a sample of 25 individuals from the Cuanza Norte Higher Pedagogical School. Among them were 23 third- and fourth-year students and two teachers who teach the respective classes. Interviewees were between 22 and 38 years old.

Furthermore, the research used the bibliographic method through the analysis of 'contributions by various authors on the subject' (Marconi & Lakatos, 2002, p. 78). This method consists of investigating historical events and processes to verify their influence on current institutions, considering that studying their roots is fundamental to understanding their nature and function.

The bibliographic method was also used with previously published material, mainly books, journals, periodicals, scientific articles, bulletins, theses, cartographic material, and internet sources, with the aim of placing the researcher in direct contact with all material already written on the research topic (Prodanov & Freitas, 2013, p. 54).

Results

Explanation of whether the way African History is taught contributes to valuing African identity.

On this question, we interviewed 'C.C.,' who holds a degree in Anthropology and teaches Cultural Anthropology and Archaeology. He reiterated that in many cases 'the way History is taught does not contribute to the development and appreciation of African identities because we continue within a Eurocentric program, although there are still some bold teachers who challenge this programming system. In general, however, this way of teaching History causes a setback for African development, since we cannot identify whether we are truly African or Western.' He further stated the following: First, it is necessary to break with Western programming through its institutions that have become globalized and, second, to draw upon and recognize the projects designed by Pan-Africanists, particularly those of Ki-Zerbo and Cheikh Anta Diop concerning education for Africans.

On the other hand, 'M.K.,' who holds a degree in History Teaching, is pursuing a master's degree in Angolan History, and teaches Angolan History and Culture, emphasizes that 'the way African History is taught leads us to two answers: Yes or No.' In justification, he states: History can be taught to value our culture and identity. But it can also be taught in a way that does not value African identity and instead values that of other peoples. [...], when History is taught critically, it strengthens the sense of belonging and values and enhances self-esteem. For example, when addressing the process of mummifying bodies, today's morgues were inspired by how Ancient Egypt stored the bodies of Pharaohs for many years. Teaching true history will certainly favor our identity, inspiring younger people through the achievements of

Africans in the past and encouraging them to learn local languages as well as culture in general. However, for true History that promotes appreciation and African identity to be taught, critical and impartial teachers and students capable of elevating the achievements of Africans of the past must be trained.

The interviewed students A, E, H, V, X, and Y were unanimous in stating that they study more European History than Angolan and African History, since most of the content addresses medieval Europe, European expansion, Ancient Greece, the French and Industrial Revolutions, and the Protestant Reformations.

Moreover, Primary Teaching Schools and the Middle Normal Institute of Education (IMNE) are responsible for training 80% of primary education teachers. Law 17/16 requires the appreciation of national identity. Yet studies by Nguluve (2025) show that textbooks and practices still reproduce a European chronology and minimize African kingdoms such as Kongo, Ndongo, and Matamba.

Therefore, there is an urgent need to decolonize History programs, beginning with: 1) reviewing all programs to give greater weight to the History of Angola and Africa; 2) providing continuing education for teacher educators in Afrocentric pedagogies; and 3) using oral sources and local culture as teaching materials. Only then will schools train teachers who teach Angolan and African children in general to recognize themselves as heirs to a great civilization.

Final considerations

This study analyzed the approach to History teaching in teacher training courses in Angola and its relationship with the construction of African identities. Based on the data gathered in the theoretical framework of Munanga (2009), Ki-Zerbo (2010), and Asante (2009), it is concluded that a mismatch persists between the provisions of the Basic Law of the Education and Teaching System 17/16 and observed pedagogical practice.

It was found that curricular content, although providing for the study of Angolan and African History, remains marked by a Eurocentric perspective. Textbooks and the methodologies used by teacher educators privilege external narratives, which hinders the process of identity affirmation among future teachers. Students' perceptions confirm that History teaching, as it has been conducted, contributes little to strengthening a sense of belonging and valuing African culture.

In light of this, History teaching is found to have transformative potential for constructing positive African identities, provided that a decolonizing stance is adopted. To this

end, the following are recommended: 1) revising curricula to give greater value to African sources and local History; 2) continuing teacher education from an Afrocentric perspective; and 3) adopting active methodologies that use memory, orality, and material culture as pedagogical resources.

It is therefore concluded that training teachers with a solid African identity is an essential condition for them, in the future, to educate critical citizens who are conscious of their history. Schools and teacher training courses thus have the ethical and political duty to break with the silencing of African history and make it a central axis of the educational process.

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