

REFLECTIONS ON TEACHING FOR A SCHOOL/EDUCATION FOR DIVERSITY

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ABSTRACT

This article presents reflections on teaching in Basic Education based on the relationship between the themes of education, diversity and inclusive school. Thus, it discusses the role of the teacher and pedagogical practices. The reflections are based on the results of a survey on perceptions of education professionals from public schools in Rio Grande do Norte on the relationship between education and diversity. Understanding the school and the teacher's role follow Bernard Charlot's perspective that education should

focus on the humanization and emancipation of subjects for life in a solidary society. In addition to initial and continuing education, teacher preparation to promote inclusive pedagogical practices and care for diversity depends on sensitivity to students' training demands, as well as on teachers' willingness and availability to effectively appropriate scientific knowledge and curricular policies considering changes in professional practices.

KEYWORDS: Pedagogical practices, Inclusive education, Teaching, Diversity and education.

REFLEXÕES SOBRE A DOCÊNCIA PARA UMA ESCOLA/EDUCAÇÃO PARA A DIVERSIDADE

RESUMO

Este artigo apresenta reflexões sobre a docência na Educação Básica a partir da relação entre os temas educação, diversidade e escola inclusiva. Assim, discorre sobre o papel do professor e das práticas pedagógicas. As reflexões baseiam-se nos resultados de uma pesquisa sobre percepções de profissionais da educação de escolas públicas do Rio Grande do Norte sobre a relação entre educação e diversidade. A compreensão sobre escola e o papel do professor seguem a perspectiva de Bernard Charlot de que a educação deve voltar-se para

humanização e emancipação dos sujeitos para a vida em uma sociedade solidária. Para além da formação inicial e continuada, a preparação docente para promoção de práticas pedagógicas inclusivas e atendimento à diversidade, depende de sensibilidade frente às demandas formativas dos alunos bem como de disposição e disponibilidade docente para efetivamente apropriar-se de conhecimentos científicos e de políticas curriculares tendo em vista mudanças nas práticas profissionais.

PALAVRAS-CHAVE: Práticas pedagógicas, educação inclusiva, docência, diversidade e educação.

1 INTRODUCTION

Academic discussions as well as public and curricular policies and teacher training programs on diversity increased a lot in Brazil from the end of the 20th century until 2015.) resulted in changes in the Brazilian curriculum and whose negative repercussions for diversity issues were deepened in the following quadrennium, clearly anti-progressive.

In this article, we aim to reflect on teaching (teacher and pedagogical practices) in Basic Education from the relationship between the themes of education, diversity and inclusive school. The reflections are anchored in the results of a survey carried out between 2020 and 2021 in which we analyzed perceptions of teachers and managers of public schools in Rio Grande do Norte on the relationship between education and diversity in its various areas: diversity, school and inclusive practices, sexuality, Bullying, cultural plurality and racial prejudice and environmental education at school (AZEVEDO; CHARLOT, 2022).

The investigation, based on bibliographical research, analysis of curriculum documents and interviews with teachers and managers, was developed based on a qualitative research approach and from the perspective of the sociology of education. Both in the research from which the reflections developed here originated and in this article that we present here, we start from the conception of school as the scenario of a possible process of cultural formation and autonomy of the subject in the sense attributed by Charlot (2009, 2013, 2020), that education/school should serve to avoid barbarism and, for that, it needs to associate intellectual activity with meaning and pleasure in knowledge. In other words, education must be focused on consolidating a process of humanization and emancipation of subjects with a view to life in a solidary society.

Reflecting on the subject contributes to rethinking teaching practice with a view to improving the educational process of the Brazilian school public, which is diverse and plural both in cultural terms and, unfortunately, in terms of experiences of loss and violence. In this process, issues related to diversity need to be considered and not from the perspective of calling for tolerance, but from the perspective of problematizing the social relations that sustain it and that transform them into an object of discrimination, domination and denial of rights (AZEVEDO, 2023).

The school is a social institution formed by real social subjects, some of whom repeatedly experience rejection, denial of desires and rights, discrimination and exclusion, even within educational institutions with repercussions on factors such as evasion and repetition. In this sense, it is worth remembering the conclusions of Gadotti (1992) that relate problems in the context of ethnic-racial relations to such factors. For this and other reasons, reflections on the subject are justified.

The reflections are organized in two sections. In the first, we approach: the importance of the mastery of different knowledge, by the teacher, with emphasis on the professional

knowledge of academic formation and the need for reflection on themselves and their teaching practice as fundamental for the understanding of their own postures, attitudes and representations. In the second, we deal with the need for diversification of pedagogical practices in view of meeting the demands of the current school public marked by differences, without losing sight of the relationship between the universal and the diverse, as well as between the curricular regulations (BNCC) and the autonomy and teachers' commitment in favor of an inclusive school and an education for diversity.

2 THE 21ST CENTURY TEACHER IN BRAZIL

The current world is marked by rapid changes, ease of access to information and fluid, momentary, dynamic relationships, and professors, especially those who work in the Humanities, must deal with issues resulting from this state of affairs that sometimes impair memory. historical and, consequently, hinder the development of the student's self-awareness and understanding of their place in society. This undermines the problematization and acquisition of knowledge on the topic of diversity. Because of this, problems of alienation, identity crisis, denial of rights and other social problems become more tangible.

How to be a good teacher in this scenario? First, obviously, it must go beyond the pure and simple transmission of content. Equally, it should not be one that defines a good student as a quiet and silent subject, and a good classroom as one marked by silence and discipline. This is equivalent to disregarding the student as an integral being. If the student's supposedly good behavior fails, he is held responsible for the failure. In addition to having their representations, ways, desires and actions considered reprehensible.

In addition to mastering disciplinary knowledge (TARDIF, 2000), teachers need to be aware that they are not neutral, but rather holders of worldviews, therefore, of partial interpretative perspectives on society, which have repercussions on their practices and representations. , he needs to understand the various appropriation processes he went through in the course of his personal and professional life. These may have been responsible for the existence of prejudices and the promotion of discrimination, since the experiences, interests, knowledge that each subject has have implications for the way in which he appropriates the new concepts and experiences he is faced with, feeding a construction process of new representations and practices (CHARTIER, 1990).

This understanding is necessary to allow changes in attitudes and actions to take place. Without self-understanding, the willingness to change is reduced. This makes the effects of even the best of academic formations unfeasible. Therefore, more than having many qualified training courses available, the teacher must want to learn. It takes the exercise of thinking about yourself and your practices. Without reflection on the teaching work itself, the teacher's professional knowledge (acquired in training courses) loses ground for their representations constituted throughout their life, part, perhaps, limiting with regard to issues of diversity and inclusion.



Tardif (2000) shows us that professional knowledge is, to a large extent, neglected by teachers, and this disregard can range from breaking with the rejection of theoretical training or, in a more attenuated way, materializing with adaptations or incorporation of only part of it from university knowledge to practice. The rupture leads the teacher, ultimately, to guide their practices based on common sense which, in the Brazilian case, is pulverized by prejudices of all kinds.

Reflection is necessary so that one becomes aware of one's own limitations and of the meanings and effects of what is done with the students. The teacher is part of society and makes history. At the same time it is the result of a cultural heritage and a reflection of a historical process. Aware of this, it is expected that students recognize the relationship between singularity and plurality, that they understand that we are equal within our differences and, therefore, respect and value diversity in schools, placing themselves, at the same time, as another member of the relationship with the student and not as someone superior to him (CANTARELLI; GENRO, 2016).

Colares and Souza (2015) show us that although many studies, including those carried out by the Ministry of Education, relate school evasion and failure to the effects of symbolic violence resulting from prejudice and discrimination at school, it is evident that there is still a lack of knowledge and/or commitment of managers and professors to coordinate actions within the scope of diversity that repeatedly appears as a demarcated diversity, aimed only at the special education public, as we found in research with teachers and managers of public schools located in Natal-RN (AZEVEDO; CHARLOT, 2022).

Explanations about the lack of commitment to diversity and the inclusive school can be found along with the way the subject interprets and acts in the world in which he lives and which is based on his appropriation processes, responsible for the construction of representations (CHARTIER, 1990). This interpretive exercise and attitude towards the world can enhance or derail the effects expected both by initial teacher training and by continuing qualification.

According to Chartier (1990), understanding discursive practices requires that we take into account the particularities of the space proper to cultural practices. In a society like the Brazilian one, in which violence is common, and due to the lack of participation of public school teachers and school administrators, for example, in training courses in the field of diversity, as we found in research carried out in Natal-RN (AZEVEDO; CHARLOT, 2022), it is possible to understand the distance that some of these professionals present in relation to the domain of what diversity, bullying, sexual education, cultural plurality, gender relations, inclusion, environmental education, among other aspects and, consequently, on the most appropriate ways to conduct such themes with the school public.

If changes in attitudes towards diversity go through training and awareness processes, this involves mastery of knowledge about the history of Brazil, considering the long and complex process of colonization and enslavement that marks the country's history, and its consequent result of imposition of a given culture as the possible culture. Committing oneself ethically and

politically to the education of students and to the social transformation of future generations requires that teachers address all these issues with mastery of historical and theoretical knowledge. But, also, awareness and teaching willingness to implement professional knowledge in their practices.

When we think about the teacher for the 21st century school, it is important to bear in mind the statement by Charlot (2013, p. 46), that the teacher is no longer the “priest of knowledge” as it was disseminated at the beginning of the Republic in Brazil . Today he is a professional. Therefore, it is not a doer of predefined tasks. First, he needs to be able to identify and solve problems. The teacher is no longer the main source of systematized information that the student has access to. Because of this, he is required to master new knowledge in order to meet the new training demands. Charlot (2013) points out that when processes, situations and working conditions change quickly, initial training loses its value and professional qualification must be continuously updated throughout life.

In this training process, knowledge of the legal norms that support and guide inclusion is essential. But it is also imperative that education professionals are willing to listen to their students, observe their attitudes, pay attention to their ideas while defining a more appropriate methodology that, in addition to mastering the disciplinary contents, lead them to the awareness of social inclusion and promoting the appreciation of differences. Diversity and inclusion must not be understood in a generic way or as if limited only to the Special Education public.

Despite the focus on the special education student when discussing inclusion (BRASIL, 1994, 2008, 2015), we need to be attentive so that inclusive practices are extended to all individuals who are part of the school. Mendes (2006) allows us to understand the limits and problems resulting from a mistaken appropriation of what inclusion is. It is necessary to make a clear distinction between inclusion and integration. As Rodrigues (2006) explains, the integrationist vision, which for a long time remained diffuse among education professionals who confused it with the perspective of inclusion, practically guided the creation of a special school running parallel to the regular institution, where "typical" students were kept separate from students with disabilities. Diversity and differences as targets for inclusion were only considered in the face of disability. Leite (2014) reinforces this differentiation when he declares the inclusive school as being the one that meets the educational needs of all students, whether they have a disability or not. Its inclusive character is due to respect for the diversity of characteristics and needs of students, which go beyond the condition of disability.

Regarding both the perceptions of education professionals about inclusion and inclusive education, and with regard to historical aspects of the global movement for inclusion, works such as those by Kassir (2016), Barbosa and Souza (2010), Gomes and Rey (2007), Almeida and Naiff (2011), Azevedo and Charlot (2022), Ferreira, Timóteo and Bezerra (2016), Cantarelli and Genro (2016) as well as that of Kitahara and Custódio (2017) demonstrate that, although the curricular norms guide the carrying out diversified and plural projects and programs, what is seen in schools is also the presence of restrictive pedagogical practices, characterized by resistance, prejudice

and lack of training, resulting in the valuation of a single (dominant) culture as a result of not recognition and appreciation of differences.

How to promote the opposite of this? It is necessary that teacher training and their ethical and political commitment to the profession promote this appreciation based on the recognition that differences, in Brazil, consist of something socially and politically elaborated. Based on this awareness, as well as on the concept of an inclusive school as defined by Leite (2014), the professional needs to intervene appropriately and officially in the school, that is, through propositions that must be included in the curriculum of the educational institution. It is therefore necessary to take a stand and act in the curriculum in favor of an inclusive school and an education for diversity.

An inclusive school/education attentive to diversity would aim to raise awareness and bring to the scene of discussions specific issues to be treated in a transversal way, such as, for example, diversity in the formation of the subject, as indicated by Lustosa and Rosa (2013). The researchers rightly point out that, as a matter of the right to difference, working on and with diversity requires the recognition of minority groups in both the public and private spheres, as evidenced by the post-1980 demands of many groups and social movements.

As a stage for diversity, it is imperative that discussions take place at school about struggles and real social structures. Students should be encouraged to go beyond establishing interpersonal relationships. According to Charlot (1979), the school needs to prepare students to engage in social struggles aimed at transforming unjust, unequal and oppressive social structures. Social relationships should not be confused with interpersonal relationships that are sometimes disconnected from the outside world. The school must not be a source of alienation, nor become an “instrument at the service of alienating social forces” (CHARLOT, 1979, p. 212). The school should not reflect the dominant social ideology, this would take away all its usefulness, because “if the school did what society itself does, society would not need it” (Idem, p. 213). At school, it is necessary to act intentionally in favor of social transformation.

If, according to the Brazilian educational legislation, what is sought is an education for citizenship, teachers would need to adopt an inclusive posture, know how to work with issues related to diversity, inclusion and differences on a daily basis. In this sense, intervening to extinguish prejudices in the school environment, a place that, for many students, is the only possible way for them to obtain conditions of critical formation, of recognition of the objective world, of formation of their conscience, in addition, sometimes, of hope of protection against violence.

Faced with all this, the 21st century teacher needs to be a curriculum builder and manager, as Masseto (1998) rightly declares. Having knowledge about curricula and programs, according to Tardif (2000), means, for example, knowing authors on the subject and mastering different teaching-learning procedures, being able to act with the necessary autonomy, necessary to undertake changes that may be necessary in the curricula and programs to meet the needs of students.

More important than at any other time in the history of Brazilian education, it is urgent that we invest in the development of personalized curricula for each school. The COVID-19 pandemic that swept the country from March 2020 onwards exposed the disparities between education networks, many of which were unable to reopen their schools by the end of the following year. Curriculum standardization for schools with very different contexts will never produce the same learning outcomes for students as advocates of the BNCC point out. It is essential that teachers see themselves as builders of school curricula, capable of innovation and contextualized pedagogical practices. It is in this perspective that it makes sense to develop a multicultural and anti-racist curriculum guided by principles of environmental education as guiding teaching practices.

Respect for others needs to materialize in the curriculum. By perceiving how, in their pedagogical practices, concepts such as gender, race and ethnicity, for example, are constructed and discursively used, they will be able to contribute to the promotion of a cultural diversity that is not guided only by tolerance, but rather to explain that everyone has the same rights and must have the same representation in social institutions. In fact, it is necessary to recognize that there are many differences and that it is necessary to be a mediator in the formation of subjects with a view to respecting differences.

Many students fail to succeed at school as a direct result of the unequal treatment they receive at school as a result of their teachers' perceptions and expectations of them (CANEN, 2001). Teachers' stereotypical views can guide their classroom practices and affect the performance of students who do not demonstrate affiliation with the dominant culture. Therefore, teachers who are aware of and open to the experiences offered by cultural diversity work as a protective factor against school failure. As pointed out by Barbosa, Campos and Valentim (2011), the good relationship between teacher and student leads the student to academic success, the development of self-regulating skills as well as self-esteem and self-confidence, in addition to preventing disciplinary problems.

Laws and public policies to combat prejudice and discrimination will be of no use if, at school, there is a lack of initiatives that promote discussions, debates, reflections and referrals on the theme of diversity and inclusive school. To this end, it is essential that its professionals master the subject in its multiple aspects and are willing and committed to transforming practices and representations marked by disrespect. If the school does not have initiatives by its professional team against disrespect for diversity and differences, the institution will be considered negatively by the students, distancing themselves from it since it no longer makes sense to them. The main agents capable of reversing this situation are teachers with good training, aware of themselves and willing to make their pedagogical practices an exercise in social transformation.

3 ATTENTION TO PEDAGOGICAL PRACTICES

The different needs of the subjects must be considered a common fact of human diversity and, therefore, everyone, from those who have difficulties, passing through deficiencies, disorders or high abilities, need or will need some kind of differentiated attention during their school life. Thinking like this leads us to act in an inclusive way, to plan and implement diversified pedagogical practices for everyone, since everyone is considered different. Faced with heterogeneous classrooms, teachers need to take care of their reservoir of knowledge to cope with the demands of their work and stay alive in the profession. In other words, teaching strategies need to be repeatedly differentiated, enabling different types of interaction, communication and means of learning. This does not mean that the task of curricular differentiation is a function solely and exclusively for teachers. Without an open school management for a new organization of the school, the results of teaching actions will tend to be limited.

Attention is needed to pedagogical practices as a result of school learning, but also to the repercussions they can have on the students' identity process. Martins and Geraldo (2013) clearly highlight the impact of the absence of teaching intervention in the lives of black students who report school experiences marked by name-calling, constant nicknames, insults and hostilities, all in the face of the omission of education professionals, who, thus, end up contributing for the naturalization of violence.

Therefore, in view of changes at school in favor of respect for diversity, in addition to initial and ongoing professional preparation, it is essential that educators are open to understanding others and their needs and willing to put their work, in fact, at the disposition of the development of that other, the student. As Charlot (2009) states, the school must do more than teach students to follow the rules and obtain good grades, sometimes by performing specific tasks. Instead, it should expose them to new ideas and ways of relating to the world, encourage them to think critically, to experiment with intellectual activity.

According to Charlot (2020), there is barbarism in any situation or relationship between human beings in which one denies the humanity of the other. To avoid this process of dehumanization, therefore, "barbarism", educators must do more than simply point out respect for diversity; should actively promote the fight against prejudice and discrimination at school. What does racism mean, for example, if not the denial of the humanity of the other! It is essential that education professionals support the new generations in their search for the meaning of life, making respect for differences and acceptance of others guiding principles in interpersonal interactions and social interaction.

As Paulo Freire (1996) reminds us, based on the subtitle of one of his works, it is necessary to master "knowledge necessary for educational practice", many of which stem from the teaching disposition to open up to the other, from the understanding that their practice professional must enable the development of students' autonomy. This includes, among other things, respect for students' knowledge, articulation of words with actions, generosity and availability for dialogue, recognition and acceptance of cultural identities, competence and professional commitment and rejection of any type of discrimination.

Promoting an inclusive school means breaking away from the formalistic and content-oriented school and promoting the experience of diversity in its broadest sense, thus encompassing issues of gender and sexuality, cultural plurality and racial prejudice, the environment, learning difficulties and disorders, disability and giftedness, for example. Is this something simple? Certainly not, especially in a country like Brazil, marked by prejudice and discrimination of all kinds. Thinking about inclusive education from the perspective of school/education for diversity is not easy. On the contrary, it is a slow process that requires revisions of ideas and practices that the conservative school system implemented and that still persist in the daily practices of Brazilian teachers and in the minds of a considerable portion of the country's educated population (common sense).

To speak of an inclusive school based on discussions about diversity is to commit to social transformations and persist in the expectation that a fairer and more democratic society will triumph from the existence of an inclusive education at all levels and segments of education. How do we start this process? How do we turn this into a reality? Changing conceptions and pedagogical practices; enabling contextualized learning processes; using various methods, techniques, resources and teaching languages; and, working without losing sight of the fact that inclusive education is a potential factor for transforming society.

The experience of living with diversity at school can be very formative in terms of personal, social, cultural, economic, political and ethical development, as it allows all students to perceive their capacity for growth in various dimensions, since they could experience many and varied school activities without having to be targets of prejudice, depreciation of their abilities, isolation or exclusion and, sometimes, even having to be unfairly and mistakenly blamed for their failures at school.

At the same time that the school is a universal institution, it is also the stage of the multiple. The universal does not nullify its commitment to diversity. Obviously, in democratic societies, the school must be universalist because it considers the educability of all as an elementary principle and because its specificity is the dissemination of universal and systematized knowledge. However, in today's society, it is also necessary to promote awareness and respect for cultural differences. As Charlot (2013) puts it, the universal is not separate or above diversity; rather, it permeates and finds expression within it.

In terms of curriculum policies, today, in Brazil, the National Common Curricular Base (BNCC) prevails. The Base does not disregard the use of expressions such as: transversal, interdisciplinary, integration. However, the perspective that one has of curriculum goes back to rationality of a conservative nature. Despite the decrease in discussions about diversity that it represents (CASTRO; AZEVEDO, 2022), it is worth remembering that in addition to or independent of legislation, as Santana, Santos and Ferreira (2016) state, as teachers, we need autonomy and courage to break with historically erected ethnocentric structures, which implies a process of decolonization of minds, bodies and our own knowledge.

This is why teaching knowledge and sensitivity become necessary so that, in the light of generic concepts such as “republican social coexistence” (as it appears in the BNCC), perceptions and pedagogical practices do not mask the need to problematize the differences that have contributed so much to situations of prejudice, discrimination and exclusion of Brazilian students on a daily basis in all states of the country. Awareness of the history of Brazil and Brazilian education, together with knowledge about its school community, is fundamental for the implementation of contextualized and inclusive pedagogical practices.

It is important to understand how diversity, in Brazil, turned into inequality, with harmful repercussions for the Afro-descendant population in particular. It still remains as a great need for school/education in the 21st century, the break with speeches and attitudes based on the assumption of superiority between ethnic-racial groups. For this, practices and representations that support power relations within the school must be problematized and transformed. Thus, discussing cultural plurality, ethnic-racial relations and anti-racist education is not a challenge, but a social responsibility. After 20 years of the publication of Law 10639/2003 and its Guidelines (BRASIL, 2004), it is unacceptable not to think that all quality education in Brazil needs to be an anti-racist education.

When we think about anti-racist education in early childhood education and the early years of elementary school, for example, it is urgent to question the ways in which toys are used and games conducted and how they promote ideas of superiority of some over others, especially whites over blacks, as highlighted by Marques and Dornelles (2019). Likewise, Oliveira and Abramowicz (2010) show that there is prejudice and discrimination, even in day care centers, where education professionals, for example, pay less attention and care to black babies. Racism has a direct impact on the child's body, on the way it is constructed, perceived, accepted or not, negatively affecting the integral development of the child. Negative interactions between teachers and children can cause irreparable damage to the development of identity as well as to the educational trajectory of children.

Although we have been talking for a long time about education for all, respect for diversity, equal opportunities, human rights, environmental education, multicultural or anti-racist education, and other perspectives of work aimed at an education based on fundamental values, what we continue to see in schools throughout the country are practices and representations of intolerance, prejudice and discrimination, including racism (OLIVEIRA; ABRAMOWICZ, 2010; FELICIANO; AZEVEDO, 2021; GOMES, 2005; SANTOS, SILVA and GONÇALVES, 2020; CAVALLEIRO, 2001). Hence the need for reflections on being a teacher in this 21st century and on pedagogical practices aimed at promoting an inclusive school and an education for diversity.

And what does an anti-racist education consist of? Based on the production of Cavaleiro (2001), we can say that it is an ethical stance towards the teaching profession and that it adopts principles and actions such as: 1) acknowledgment that there is racism in society and, consequently, in school; 2) permanent reflection on racist practices at school and their consequences; 3) rejection of any and all actions characterized by prejudice and discrimination at any time and in any place; 4) care with the respect that should be inherent to social relations at



school, recognizing its diversity and using it to promote equality by encouraging everyone to participate; 5) teach, from a critical perspective, about the different ethnic-racial groups that make up the country's history; 6) care in the selection of teaching materials in order to go against the Eurocentrism present in school curricula; 7) educate for the promotion of positive recognition of racial diversity; and, 8) development of practices that enable the development of the self-concept of students who belong to target groups of discrimination.

In view of all this, it is also worth considering the work in partnership with families with a view to expanding the training network to combat racism. This is also relevant due to the fact that parents or guardians do not always realize the impact of racism on the lives of their children and adolescents. As Santana, Santos and Ferreira (2016) state, many parents do not believe that their children may experience or engage in discriminatory behavior at school, either because they are unaware of their own racial identity or because they do not believe that racism exists due to the effects produced by the myth of racial democracy.

Naive pedagogical practices, without continuity and contextualization, promote the formation of subjects who are alienated from themselves and from the relationship they have or could have with others. They lead students to see no sense in school, as a result, they do not learn. Without changes in this context, students will continue to go to school, as Charlot (2009) states, just to pass the year and then, with their certificate of completion of studies, look for a job. Instead of training, school is seen as a space and time of transition with a view to potential professional integration.

4 FINAL CONSIDERATIONS

An inclusive teacher, committed to an education for diversity, is one who dedicates himself to practices that are continually modified in favor of the formation and learning project of all. On the one hand, this requires emphasis and adequate guidance for group activities, the use of active methodologies and different languages, as well as conducting differentiated assessments. On the other hand, it should enable the creation of an environment free of prejudice and discrimination in the face of differences. The simple interaction between students is not enough for this scenario to be structured. Professional intervention is needed (political and pedagogical).

The current professor cannot teach classes only to willing and interested students. In that case, I would be giving classes to those who, to a large extent, do not need them. Your work would really be unnecessary. It is necessary that the pedagogical practices serve everyone, interested or not, with or without difficulties, with or without learning or development disorders, so that teaching capable of contemplating differences would be effective.

Teacher training courses should prepare teachers to teach students with a wide range of skills, characteristics, experiences, values and perspectives. But in addition to the courses, we reiterate the need for teachers' willingness and availability in the formation of a professional practice based on scientific knowledge and sensitive to the concerns of their student public.

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