



Chapter 47

Diversity and integral human formation: a convergent relationship

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Leonardo Bezerra da Silva

Federal Institute of Ceará, Brazil

E-mail: leonardo.bezerra@ifce.edu.br

Antonia de Abreu Sousa

Federal Institute of Ceará, Brazil

E-mail: antonia@ifce.edu.br

ABSTRACT

The central purpose of this article is to investigate which general aspects are related to education in (and to) diversity and how these issues relate and converge with the postulates of an Integral Human Formation, having as a context Professional and Technological Education (PTS). In demonstrating these convergences, we propose to answer the following question: Is the study of diversity, in fact, a preponderant question for the process of human formation in its integrality? To this end, a bibliographic analysis was carried out on the theme, focusing on the concepts and contextualizations of diversity, identity and difference, highlighting how

these conceptions are permeated by the power relations existing in society and influence their social constructions. As an argumentative direction, the article highlights some aspects related to gender, ethnic-racial and sexual diversity. At the end of the research it was possible to recognize the real convergence between the critical historical study of diversity and the conceptions of Integral Human Formation, since diversity is in the scope of social relations where life is produced, and it is precisely the critical analysis of all social relations one of the commitments of Integral Human Formation. Moreover, by offering an in-depth study of the issues inherent to diversity, it is possible to understand the historical genesis of phenomena such as racism, machismo and homophobia and to envision alternatives for the construction of a more just and egalitarian society.

Keywords: Diversity, Integral Human Formation, Identity, Difference.

1 INTRODUCTION

The theme of diversity has been increasingly present in our daily lives. Discussions related to gender equality, racism, affirmative public policies, social inequality, rights of native peoples, functional diversity, discrimination by sexual orientation and cultural plurality, for example, are intrinsic to the field of diversity and are commonly present in social media, television programs, political debates and other public spaces.

Such evidence around the thematic universe of diversity requires that we take care in our discussions, so that we can perform critical analyses around historical aspects and power relations that permeate themes such as gender, disability, sexuality and ethnic-racial identities, crossing common sense boundaries and establishing cause-and-effect relationships that allow a better understanding of how diversity influences the dynamics of societies. To this end, according to Rodrigues and Abramowicz (2013), the imprecise or indiscriminate use of the concept of diversity may imply the use of political strategies that lead to the appeasement of often conflicting social relations and even the emptying of meanings, treating diversity as a mere synonym of difference. Discussing diversity means, moreover, discussing the

phenomena related to plurality, the construction of identities and the production of differences.

Within the spectrum of social institutions, the school emerges as one of those that have a closer relationship than we can consider as being diverse, either by its formative function, which is incumbent on it to discuss the historical and social formations of peoples, or because it is in school that we can observe reflected much of the diversity that makes up society, easily identified by aggregating, among students, teachers, servants and other members of the school community, numerous human representations, characterized by differences in race, gender, corporalities, sexual orientations and social classes, among other parameters.

According to Prado, Nogueira and Martins (2013), the school is, moreover, an institution of the political sphere, influencing the forms of governance and organization of society. As a result of this conception, according to the authors, we have that the school should not be reduced to its technical-educational aspects, and it is part of the responsibility for expanding the public sense of a society, of rights and of the conflicting emancipatory processes. Thus, we understand that the school should assume a mediating role of conflicts and differences, but not in a restricted sense, that is, it is not enough for the school to worry about regulating such relationships, but to understand and analyze them (from more conscious actions) in their multiple dimensions, aiming at overcoming historically constructed inequalities and, consequently, ways that lead to human emancipation.

In view of the above, some questions are raised, such as: What educational perspectives would fit this model of school committed to an emancipatory formation? How could these perspectives relate to the critical study of diversity and differences, contributing to overcoming the inequalities present in our society?

According to Ciavatta (2005), the perspective of integral formation aims at overcoming the division of man caused by the social division of labor, making it wholesome, complete. The ideal of human formation, in turn, permeates the appropriation of the necessary knowledge so that we can make a complete reading of the world, to understand the social relations that underpinning all phenomena and to allow the full integration of citizens into society. It is from this understanding of phenomena and their underlying relationships that it is possible to achieve human emancipation, since, according to Ciavatta (2005, p. 2), "human emancipation is made in the totality of social relations where life is produced".

The horizon of Integral Human Formation (IMF), which at its core envisions the understanding and critical analysis of phenomena that are immersed in society in its entirety, has an extremely valuable potential for discussing the theme of diversity by allowing individuals to, in a contextualized and interdisciplinary way, during the educational formation of individuals, they may question, understand and resignify contexts and behaviors that, on a regular and systematic basis, promote the reproduction of inequalities. Discussing the theme of diversity from the IMF perspective is justified, therefore, by the need to present other perspectives of analysis about the production of differences and identities, contributing to a critical deepening of social phenomena and to the identification of possibilities of action and intervention

in the fight against phenomena, such as racism, machismo, homophobia and xenophobia, among others, which are permeated by power relations and historically constructed from relations of exploration and domination. From these considerations we can characterize the central problem of this research as being the understanding of the relationship between diversity and education from the perspective of the IMF and its possible convergences in the purpose of contributing to human emancipation and the construction of a more just society.

2 METHODOLOGY

The research presented here is found in the category of qualitative research, since it is proposed to explore a certain phenomenon from the collection of data in various instances, seeking its understanding from philosophical conceptions, context analysis, historical construction and integrated view of the elements that constitute the investigated phenomenon (Creswell, 2010).

For the structuring of the work, a bibliographic review was initially carried out on the theme of diversity, focusing on the publications of articles and books that address this theme from an educational perspective and work on issues such as identity and difference, given the contemporaneity and problematic of these issues.

As a way of directing studies, the research used gender, sexual and ethnic-racial diversity studies, as well as studies related to multiculturalism. From these studies it was possible to identify and characterize some of the main subalternized social groups and the phenomena characteristic of this subalternization, such as machismo, homophobia, lesbophobia, transphobia and racism.

Once the groups and phenomena described were identified, it was possible to recognize how historically the power and domination relations that are observed in contemporary society and how they shaped the neoliberal economic model were shaped in order to maintain their hegemonic bases. In parallel to the research on diversity, readings and notes about the IMF were carried out, identifying key concepts and establishing the proper correlations and convergences with diversity in (and for) education.

Finally, we highlight the claiming and participatory nature of the research, considering that starting from the contributions and theoretical-scientific writings already published it is possible, from this philosophical conception, to provide socially marginalized and privileged groups with the possibility of exposing their needs, as well as the need for changes in society from new theoretical perspectives (Creswell, 2010).

3 RESULTS AND DISCUSSION

By proposing the discussion on the theme of diversity, we had the purpose of identifying the main concepts that are inherent to this theme, as well as the reconciliations and disputes resulting from the multiple crossings that are present in categories such as sex, gender and race. Based on the theoretical framework presented, we identified that historically subalternized groups are in constant struggle for

recognition and guarantee of their rights.

The perpetuation of historically constructed inequalities encompasses several social instances. Education and school, in turn, may end up acting as reproducers of these inequalities, especially when they are not committed to an educational model that values human formation in its multiple dimensions and that do not provide the understanding and problematization of phenomena that generate social reality.

Having as premise seek philosophical and ideological conceptions committed to the rupture of the reproductive educational model present in capitalist society and that can encompass the studies of diversity in its critical historical aspects aiming at the construction of a less unequal society, we envision in the IMF a compatible and convergent model with this purpose.

From the ideas inherent to the IMF conception, it is possible to think about ways to break or circumvent the duality present in Brazilian education that is based on the offer of distinct educational formations for the various social groups, in order to privilege those who belong to the dominant classes with a broad formation, as opposed to education aimed at subalternized groups, of a restricted and technical character. A school committed to the IMF can therefore contribute to giving voice and space to all the various social groups, instructing them beyond common sense and designing themselves from patterns and behaviors that generate inequalities.

4 DIVERSITY AND SOME DETAILS

Diversity is related to the set of human variability, passing through sociocultural, ethnic-racial, gender, sexual, and other issues. It encompasses what differentiates individuals and pluralizes the social context. It corroborates with this view the following definition:

The feminine noun diversity *can* mean variety, difference and multiplicity. The difference is the quality of what is different, what distinguishes one thing from the other, the lack of equality or similarity. The variety concerns the quality, attribute or ateof of something that has different shapes or types that diversify within a class. The multiplicity concerns the large number or variety of something. (Silvério, 2005, p. 87).

From the perspective of the concepts above, studying diversity in the social sphere means resorting to gender studies, sexual and ethnic-racial diversities, as well as multiculturalism, since these fields of study provide subsidies that allow to perform a historical-critical analysis of factors and phenomena correlated to the theme of diversity, evidencing and affirming differences as constituent elements of society.

The affirmation of the difference, as suggested in the previous paragraph, permeates an analysis of the correlation between identity and difference, since these concepts are denuded, that is, they are evidenced when placed in a dialectical analysis.

What then is our identity? We can say, for example, "we are women, we are men, we are mothers, we are fathers." The identity expresses, in this case, "who we are". However, we learn what we are in the midst of the relationships we establish, both with our "likes" (*we are, all of us Brazilians*) and with those who differ from us (*we are boys, because we are not girls*). We also learn what we are in the midst of the meanings attributed by others to "what we are" (*because we are boys, we should not cry in front of others; because we are girls, we can play with dolls*). (Moreira & Câmara, 2008, p. 41).

The considerations of the cited authors demonstrate not only that identities are constructed based on the social context of individuals, but the perception of difference is altered, in what we are not. "The statements about identity thus involve statements, not made explicit, about other identities other than our own." (Moreira & Câmara, 2008, p. 43).

If diversity is inherent in society and if the formation of identities is in recognition of what is different to it and, certainly, each of us has an identity, what is the factual need for the study of diversity? What are the problems that are so-called in this theme that provide relevance to scientific research? The answers to these questions focus on the fact that, within society, interactions and social relationships do not occur in a harmonious way.

At first it is important to highlight that the formation of identities is directly affected by transformations in historical and social contexts. See:

Political identities and loyalties have also undergone changes: traditional loyalties, based on social class, give way to the conception of choice of 'lifestyles' and the emergence of 'identity politics'. Ethnicity and 'race', gender and sexuality, age, physical disability, social justice and ecological concerns produce new forms of identification. Family relationships have also changed, especially with the impact of changes in the structure of employment. There have also been changes in working practices and in the production and consumption of goods and services (Woodward, 2014, p. 32).

According to Abramowicz, Rodrigues and Cruz (2011), understanding diversity and differences means, above all, realizing that these concepts are surrounded by socio-political disputes and historically constituted power relations. Analyzing diversity in a universalist way ends up making differences and social and political disputes visible where they are immersed and corroborating the perpetuation of inequalities. It is not enough to recognize the different, it is necessary to incite it, create it and produce it.

4.1 DIVERSITY

Recognizing the diverse (and differences) is only possible by tracing a distancing from what is regarded as the normative standard of society. But what pattern would that be? According to Scott, Lewis and Quadros (2009, p.15), currently "There is the apoperte of a homogenizing idealization of the norm of white men of heterosexual middle class, rejecting the dissemination of ideas that disauthorize the full exercise of other forms of identity constitutions". We then have a starting point: man (gender component, male), middle class (economic and social component), heterosexual (sexual component) and white (ethnic-racial component). Texts of Louro (2014), Reis (2015) and Gomes (2008), in their respective research areas, present convergent positions on the hegemony of these components.

According to Scott, Lewis and Quadros (2009, p.15): "The issues of gender, sexuality, 'race' and class inequalities (and the intersection of these various categories multiplying and complexing power relations) have constituted as one of the main fields of strength in the demarcation of the notion of a standardized individual."

During the preparation of the bibliographic research it was possible to identify that the themes related to gender, sex, ethnicity and race are addressed, in a large majority, in isolation or with some cross-cutting clippings. This is due to the fact that these fields have specificities that, for a thorough understanding, require a directed analysis. However, despite these numerous specificities, it is possible to establish common aspects and intersections between these study segments. Thus, we will present, below, some specific elements and problems of gender, sexual and ethnic-racial diversities and, later, some points of intersection between them.

4.1.1 Gender diversity

According to Louro (2014) the rise of the term gender occurs when Anglo-Saxon feminists use the *term (gender)* in a way that is oweback to *sex (sex)*, that is, as a way to cross the limits and determinisms related to biological sex. According to the author, there is also the incorporation of the social as a fundamental factor for the definition of gender, that is, "the concept intends to refer to the way sexual characteristics are understood and represented or, then, how they are "brought to social practice and become part of the historical process." (Louro, 2014, p. 25).

If gender is the cultural meanings assumed by the sexual body, it cannot be said that it takes place, of a sex like this or that way. Taken to its logical limit, the gender distinction suggests a radical discontinuity between sexual bodies and culturally constructed genders. Assuming for a moment the stability of binary sex, it does not result from this that the construction of "men" applies exclusively to male bodies, and that the term "women" interprets only female bodies. Moreover, even if the sexes seem not problematically binary in their morphology and constitution (to which it will be questioned), there is no reason to assume that genders should also remain in number of two. The hypothesis of a binary system of gender implicitly ends the belief in a mimetic relationship between gender and sex, in which gender reflects or is restricted by sex. When the constructed status of gender is theorized as radically independent of sex, gender itself becomes a floating artifice as the consequence that male and male can equally easily mean both a female body as a male, and female and female, both a male and a female body. (Butler, 2021, p. 26).

It is through this view that it is within the context of social relations that genders are constructed that we seek to supplant determinisms and generalizations as to what belongs to man and what belongs to women. According to Reis (2015), historically there is a tendency of submission of women to men, since this is attributed to characteristics considered as superior, both physical and psychological. To man, rationality (superior quality), passionality and passivity (qualities seen as inferior) to men.

The appreciation and belief of the superiority of "male characteristics" is at the heart of what we know as machismo. Aversion and contempt for female elements and women nourish what we mean by misogyny. Machismo and misogyny have caused, over generations, the distancing of women from spaces

of speech and social participation, in addition to the recurrent manifestations of control of their bodies, which Michel Foucault (2008) came to call biopower, "that is, the power to control populations, to control the 'body-species'." (Louro, 2014, p. 45).

The movements that propose to discuss and resignify the formation of identities through gender clipping, highlighting the social, historical and cultural character that mark the formation of gender identities as opposed to the deterministic logic used by the biological criteria attributed to sex, face strong oppositions from reactionary movements that are valid, numerous times, of misrepresented conceptions of concepts such as "gender ideology" and "cultural Marxism" to prevent the advancement of agendas that culminate in rights and freedoms over bodies and sexual practices.

The scarecrow of "gender ideology" has become, in Brazil, the main ingredient of "cultural Marxism", another import of English-speaking right-wing radicalism. In Mirrless's words, "cultural Marxism" is a political device for producing "intersectional hatred" within the discourse of the Alt-Right (the new extreme right). He builds a vision of a nation that is patriarchal, white and Christian supremacist, "in response to the destabilization of this order by the continuous pursuit of social justice and broader societal changes linked to the conditions of multinational capitalism and progressive neoliberalism." (Miguel, 2020, pp. 4-5).

The natural consequence of the advance of reactionary agendas aimed at undermining any advances that aim at gender equality is the maintenance of the privileges of the hegemonic categories of society, which is marked by its patriarchal, white and heterosexual character. According to Cunha (2020), the maintenance of gender patterns linked to biological determinism ends up reinforcing social inequality from patriarchy, imposes different modes of conduct for men and women, favors the occurrence of manifestations of violence, harassment and wage inequality, and other demonstrations of inequality inherent to societies with asymmetric power relations between genders.

4.1.2 Sexual diversity

If we resort to the studies of Reis (2015) we will identify that the belief of male supremacy in relation to the feminine harms not only women, but also men who eventually have characteristics that are not consistent with their condition as "male subject". By researching the sexual issue in ancient civilizations, more specifically in Plato and Aristotle's Greece, we realize that the appreciation of rationality eventually outweighs emotional and sexual issues. "In this civilization of antiquity, a process of stigmatization of the sexual act and inferiorization of women, which was absorbed by Western cultures until contemporaneity, was realized" (Reis, 2015, p. 38).

This Greek philosophical conception of sex and, later, absorbed by Christianity has as one of its supports the abdication of sexual pleasure. Sex must therefore assume a single role: the reproductive. Then we have to:

[...] in a society that considers sex only from the perspective of the reproduction of the species, or as a biological function, will be repressed all sexual activities in which genital sex is practiced without fulfilling that function: masturbation or onanism, male or female homosexuality (or sodomy), oral sex (felation, cunilanguage), anal sex, interrupted coitus, unpenetrated polution (voyeurism). (Chauí, 1991 as cited in Reis, 2015, p. 41).

Based on the fragment cited, we indemand that sexual manifestations that distance themselves from the heterosexual pattern, that do not support reproductive function or that subvert male and female archetypes are an affront to religious dogmas and even to those considered "natural". Sexual orientations and gender identities are, at this point, the target of strong social control, those that diverge from the heteronormative pattern face numerous forms of discrimination, segregation and violence.

We realize, therefore, that the control of sexuality is more a manifestation of how sex and power are intertwined in a coextensive relationship, so that the patterns of sexuality prevailing at a given time are nothing more than the reflection of the power that acts in this area. Thus, all sexual manifestations that distance themselves from the model considered acceptable start to assume a subversive character.

Power, rather than the law, covers both legal (prohibitive and regulatory) and productive (unintentionally generative) functions or differential relationships. Consequently, sexuality that emerges in the matrix of power relations is not a simple duplication or copy of the law itself, a uniform repetition of a masculinist economy of identity. The productions stray from their original purposes and inadvertently mobilize possibilities of "subjects" who not only go beyond the limits of cultural intelligibility but effectively expand the boundaries of what is indeed culturally intelligible. (Butler, 2021, p. 63).

With a synthetic purpose, we will include the discrimination of gays, lesbians, bisexuals, transsexuals, etc. from the perspective of homophobia, since this concept, according to Herek (1991) and UNAIDS (2007) as mentioned in Reis (2015, p. 29) refers to "[...] hostility, intolerance and contempt for all different or divergent sexual orientations and identities of heterosexual." We highlight, however, that the categories mentioned have specific elements in their problems. Also on homophobia, we can highlight that it is a complex and varied phenomenon. We can see it in vulgar jokes that ridicule the epheminatised individual; however, it can also be dressed in more brutal ways, even reaching extermination, as was the case in Nazi Germany." (Borrillo, 2001, as quoted in Reis, 2015, p. 30).

Facchini (2010) and Facchini, Carmo and Lima (2020) pertinently point out the disputes and transformations around the agenda of homosexual rights in Brazil. In their work, these authors show, for example, the impacts that the AIDS epidemic caused on the claiming movements, so that guidelines related to sexual freedom had to make room for the fight against the epidemic that brought, in its genesis, a strong stigmatization against homosexuals, being called "gay plague". It was from the claims of the groups fighting for the rights of the sexual population that achievements as a definition of the category "sexual orientation", which distanced itself from the essentialist perspectives regarding the homosexual condition, and the exclusion of homosexuality as a pathological condition.

4.1.3.Ethnic-racial diversity

Ethnic-racial diversity and its related problems are permeated by historical relations of domination. According to Hall (2003), multiethnic and multicultural configurations are not recent phenomena and can be observed in the different empires existing during the Ancient Age. For the author, the colonizing traditions and domination of these empires contributed to them becoming multicultural. However, the end of colonialism, at least in its primitive form, was not enough for the subalternized peoples to fully develop and overcome the problems caused by domination. We can identify that

[...] the "post-colonial" does not signal a simple chronological succession of the before/after type. The movement that goes from colonization to postcolonial times does not imply that the problems of colonialism were solved or succeeded by a time free of conflict. On the contrary, the "postcolonial" marks the transition from one historical configuration or conjuncture of power to another. (Hall, 1996a). Problems of dependence, underdevelopment and marginalization, typical of the "high" colonial period, persist in the post-colonial period. However, these relationships are summarized in a new configuration. In the past, they were articulated as unequal relations of power and exploitation between colonizing and colonized societies. Currently, these relations are displaced and re-enacted as struggles between native social forces as internal contradictions and sources of destabilization within decolonized society, or between it and the global system as a whole. (Hall, 2003, p. 56).

From Stuart Hall's propositions it is possible to direct the analysis of the colonizing/colonized relationship and its reconfiguration after its end, at least without its institutional-legal form, to the issue of slavery. In the Brazilian case, for example, the abolition of slavery, which occurred in 1888, was not accompanied by any measure to repair the damage caused by slavery to the black population, making it remain in a system of exploitation, poverty, marginalization and social stigmatization. Many of these issues persist to this day in the form of structural racism.

In this perspective, the prevalence of the "superior" characteristics of the colonizer or, at the same time, of the "hierarchically superior" (who occupy the privileged positions in the game of power relations) are absorbed, even, by the subalternized who idealize them and, consequently, legitimize them as superior and as a standard to be followed. "Whiteness" can be seen as a manifestation of this phenomenon.

This refers, according to Bento (2002), to the traits of the racial identity of the Brazilian white, a subjective dimension formulated in the context of the power and racial relations of our country. According to the author, "whiteness" is the production of a racial identity that takes white as a reference standard of an entire species. In this process, a symbolic appropriation formulated by the elites is constructed that strengthens the self-esteem and self-concept of the white group to the detriment of the others. This appropriation ends up legitimizing the economic, political and social supremacy of the group seen as white in Brazil. On the other hand, an extremely negative imaginary is constructed about the black, which undermines racial identity, damages their self-esteem, blames them for the discrimination he suffers and still justifies racial inequalities. (Gomes, 2008, p. 73).

This "dynamics of discrimination" feeds a whole chain of inequalities and leads us to Sousa's same understanding (2015, p. 107), when he tells us: "Racial discrimination divides and excludes individuals, conditioning categories and hierarchies based on prejudiced conceptions that contribute to the construction of a deeply unequal social structure."

Among the strategies used to address the impacts caused by ethnic-racial discrimination historically constituted in Brazil, affirmative action policies have made important spaces and made contributions to the inclusion of ethnic-racial groups historically deprived of access to basic rights, such as access to education (Santos, 2013; Piovesan, 2008). Generally speaking, affirmative actions can be defined as:

[...] every program, public or private, which aims to provide special resources or rights to members of a disadvantaged social group, with a view to a collective good. Ethnicity, race, class, occupation, gender, religion, and castes are the most common categories in such policies. The resources and opportunities distributed by affirmative action include political participation, access to education, admission to higher education institutions, health services, employment, business opportunities, material goods, social protection networks, and cultural and historical recognition. (Feres Júnior, Campos, Daflon & Venturini, 2018, p. 13).

Racial quotas, one of the main affirmative action policies in the country, along with other policies aimed at the permanence and success of students, has gradually begun to subvert a historically constructed reality that, in a structural way, inanes the access of the black population to the higher level. As pointed out by the Brazilian Institute of Geography and Statistics (IBGE) (2019), with data obtained in the National Survey for Continuous Household Sample 2018, the black or brown population present in the public higher education network reached a percentage of 50.3%, starting to make up the majority of students in this segment for the first time.

4.1.4 Points of intersection in diversity

The fields of study in the area of diversity do not necessarily need to draw separate paths. Among the numerous segments and their specificities, highlighted here in the studies of gender, sexual and ethnic-racial diversity, there are a number of interconnections and intersections, whether historical, political, cultural or social. These links contribute to a greater understanding of the complexity that surrounds the social fabric and to the proposition of social interventions with the ultimate goal common to all the constitution of a more just, democratic and less unequal society.

Their objects of analysis are approximate, the identities they deal with articulate, blend and complex. Moreover, the way they approach objects is similar: they are fields of studies markedly engaged, directed not only to analysis, but to social intervention. They are also "open" scientific fields, unorthodox, marked by debate and analytical diversity. Studies of youth cultures, working-class culture, the media, national, ethnic and sexual identities have "everything to do" with gender, obviously. Alliances are thus productive in all directions. (Louro, 2014, p. 161).

The author's position, placed when considering the importance of oxygenating the feminist debate by aggregating elements from other fields of study, is based on the idea of the multiplicity of identities, where individuals can (and are) more of a "thing". Converging with this thought, we have the following considerations of Butler (2021, p. 21):

If someone is a woman, that's certainly not all that someone is; the term does not be exhaustive, not because the predefined gender traits of the person transcend the specific paraphernalia of their gender, but because gender does not always constitute in a coherent or consistent way in different historical contexts, and because gender establishes intersections with racial, classist, ethnic, sexual and regional modalities of discursively constituted identities. It turns out that it has become impossible to separate the notion of gender from the political and cultural intersections in which it is invariably produced and maintained.

This reflection is important, because it is necessary to develop a broad, complex and analytical critical awareness of the power relations where everyone is inserted. When we think of the intersectionality and transversality present among the various social categories, we are thinking of spaces of conciliation and dispute that, if observed under an extremely biased view, may result in contradictory actions among the subalternized, such as the black who adopts sexist behaviors or the woman with homophobic postures, in addition to the non-recognition of the specificities that the categories eventually have. In these cases, individuals end up occupying oppressor positions and oppressed to depend on the social dynamics under analysis.

It is also noticeable, and this corroborates this intertwining of the power relations experienced by those who are subalternized, who, in the sayings of Michel Foucault (2019, p. 148) "power is situated and exercised at the level of life, species, race and massive phenomena of the population". Another insightful consideration of Foucault occurs when he identifies the relations between sexuality, through what he came to call the device of sexuality, and racism, around a dynamic of control and maintenance of political power.

Racism is formed at this point (racism in its moderate, state, biologizing form): a whole policy of settlement, family, marriage, education, social hierarchization, property, and a long series of permanent interventions at the level of the body, conduct, health, everyday life, had received color and justification due to the mythical concern of protecting the purity of blood and making race triumph. (Foucault, 2019, p. 162).

In other words, what Foucault tells us is that in order to maintain the proper maintenance of the hegemonic relations prevailing in society, and here we deal with modern capitalist society, a new configuration of racism is put, which segments, stratified, acts on bodies and behaviors, in order to consolidate the patterns of domination and disperse any threats to its continuity. Also according to this author, it is in this context that there is the rise of the Nazi regime and its eugenics theory.

To conclude this brief passage through the intersections between the fields of diversity, and logically without the intention of emptying the theme, it is prominent that we comment on how diversity and differences are encompassed in the context of neoliberalism.

Apparently we have diversity, emptied of difference, and the field of difference emptied by the field of diversity. On the one hand tolerance, which is a broad field, even in vogue in the neoliberalism of acceptance of differences and capital operating in the production of goods generated by differences and, on the other hand, the idea that nothing has to be tolerated, since this is not what this is about. Neoliberalism takes advantage of the watchword for the difference that means the possibility of expanding the market. The more differences, the better. (Abramowicz, Rodrigues & Cruz, 2011, p. 93).

Here we return to the point mentioned above about how the approach to diversity and differences can lead to the emptying of its meanings if there is no care in characterizing how these differences are produced, if not through relationships of domination and exploration. Thus, diversity and differences are placed in a product/consumer relationship by the neoliberal system that uses these words "as a strategy to expand the boundaries of capital, by the way it commercializes territories of existence, life forms, from a machinery of subjectivity production" (Abramowicz, Rodrigues & Cruz, 2011, p. 91).

5 INTEGRAL HUMAN FORMATION

The capitalist production model, enhanced by the neoliberal model, brings with it numerous contradictory and dualistic questions. Among these dualities, we will draw attention to one in particular: duality in the formation of individuals. This duality has as its basic characteristic the existence of two teleologically distinct poles: a type of training aimed at the dominant elites and another type of formation aimed at the popular strata doomed to the role of labor in capitalist society. The training in question is educational, and for the dominant classes a complete training is intended, aiming at the formation of future leaders, therefore, a training for intellectual work; for the popular classes is reserved a technical training, intended for the training of labor, therefore a training for manual labor. Here we identify how inherent it is for capitalism to reproduce the structures and instances that reaffirm it and guarantee its perpetuation, since "we know that educational duality is a specific manifestation of the social duality inherent in the capitalist mode of production" (Ramos, 2008, p. 1).

The overcoming of this duality is, for example, from the rise of a new conception of school and education that aims to overcome inequalities and educate for human emancipation. This is the ideal of the unitary school that at its core

[...] expresses the principle of education as the right of all. A quality education, an education that allows the appropriation of knowledge built until then by humanity, access to culture, etc. Not an education only for manual labor and for the less favored segments, alongside a quality and intellectual education for the other group. A unitary education presupposes that everyone has access to the knowledge, culture and mediations necessary to work and to produce existence and social wealth. (Ramos, 2008, p. 2).

This conception of unitary school aims at breaking the educational paradigm in the capitalist model and, with this, its replacement by a new model that will form all citizens, regardless of their social classes, in all scientific, labor, cultural, social aspects, etc. since, according to Ciavatta (2005, p.2) "human emancipation is done in the totality of social relations where life is produced".

We can say, therefore, that unitary school is only viable as long as it has a model of integration between the universes of work, science and culture.

Integrated training suggests making the human being whole, divided by the social division of labor between the action of performing and the action of thinking, directing or planning. It is about overcoming the reduction of preparation for work to its operational aspect, simplified, fined of the knowledge that is in its scientific-technological genesis and in its historical-social appropriation. As a human formation, what is sought is to guarantee the adolescent, the young and the adult worker the right to a complete training for the reading of the world and for acting as a citizen belonging to a country, integrated worthily into their political society. Formation that, in this sense, supposes the understanding of the social relations underlying all phenomena. (Ciavatta, 2005, p. 3).

The conceptual genesis of an integrated human formation can be observed from the 19th century on, and in the writings of Marx, Engels and Gramsci that this vision takes a more concrete form in concepts such as polytechnics, polytechnic formation and omnilateral formation. It is a point of convergence among these authors the idea that this type of formation refers "to a future possibility to be materialized in a society in which the working class has conquered political power." (Moura, 2013, p. 707).

Thus, when discussing the education of the time in which they lived, that is, in a capitalist society, these authors admit the possibility of professionalization when associated with intellectual, physical and technological education, understanding it as the germ of education of the future (Marx, 1996 as cited in Moura, 2013, p. 707).

This future educational perspective is observed in Gramsci when, "[...] according to the author, the concrete material conditions of the society of his time prevented the full materialization of polytechnics" (Moura, 2013, p. 712). In relation to the term polytechnics it is important to clarify that it does not mean what at first glance it may suggest. "Polytechnics means an education that enables the understanding of the scientific-technological and historical principles of modern production, in order to guide students to make multiple choices" (Ramos, 2008, p.3).

It is known that the thoughts of Marxist origin, as well as those directly influenced by his ideas as is the case of Gramsci, are conceived focusing on the discussion about the dynamics of capitalist society characterized by the domination of classes and its historical materialistic aspect. Such centrality is still present among many theorists of critical approach, however it is noticeable that even among these theorists there is a movement of renewal characterized by pluralistic conceptions, which contemplate, for example, the:

developed capitalism and class struggle, state capitalism and reification, social state and the ambiguities of politics, rule of law and the democratization of its institutions, new social movements and struggles for recognition, etc. (Nobre, 2008). The diagnoses show that domination and emancipation are constituted by multiple factors (economy, culture, politics), relate in a varied way with the carriers of emancipation (proletariat, students, blacks, women, multicultural minorities) and need to be investigated based on an interdisciplinary arrangement of social research (sociology, economics, philosophy, law, psychoanalysis). (Melo, 2017, p. 168).

Even years after Marx's propositions, Engels and Gramsci are easy to identify that the future has not yet arrived! The future to which we refer is one where the collectivity has managed to overcome the barriers imposed by capital and that prevent men and women from emancipating themselves and graduating in their entirety. The present future, however, has brought us some resignifications, when not polysemy.

The IMF was not owes to this process. According to Ramos (2008) we can establish three meanings for integration: omnilateral formation, the indissociability between professional education and basic education and the integration of general and specific knowledge as a whole.

The first sense, according to the author, is based on omnilateral formation applied to high school, the final stage of basic education, aiming at overcoming the linkage and historical commitment of this stage of teaching with the labor market and inserting the perspectives of human emancipation in the training practices of students. In this sense, work is seen as an educational principle, that is, from the formation of a critical awareness about human production where it is through work that man builds his own existence (ontological sense), however recognizing that in the capitalist system there is a reductionist direction to the economic and productive character of work (historical sense). This conception of work should also include the principles of science as a set of knowledge produced, systematized and socially legitimized by humanity and culture that relates the values and norms that lead to the structuring of society.

The IMF, in the sense of the indissociability between professional education and basic education, partly of recognizing the need for access of the working layer of society to work, nevertheless envisions the integration between technical education and high school as a fruitful possibility to ensure the insertion of intellectual training (cultural, scientific, etc.) to the professional training of students. It is not appropriate here to envision any possibility of replacing general training with technical training, that is, it is necessary that the training process takes place from the ideal of omnilaterality.

Finally, the integration as the integration of general and specific knowledge as a whole refers to the integration between these categories of knowledge for the formation of the whole curriculum. In this aspect it is necessary to review the idea of hierarchization between general and specific knowledge and direct the focus to the integration of this knowledge in the understanding of real phenomena. Thus, according to the author, there is the possibility of having work as an educational principle, of historicizing phenomena and contributing to the formation of subjects.

Elements common to the meanings presented are the presence of critical analysis of phenomena, scientific and cultural aspects of formation linked to work and the perspective that is driving human emancipation.

6 DIVERSITY AND INTEGRAL HUMAN FORMATION

Analyzing the duality of classes through the lens of diversity studies, we can identify specific aspects related to subalternized groups that permeate issues of social inequality, although they are inserted and influenced by this context, and which lead to the maintenance, in modern society, of ideas such as "man's work" and "women's work", the low representation of minorities in leading positions (here treated not in a numerical sense, but from the perspective of disadvantage in the game of power relations) and archetype-based stigmatization that directs people to predetermined segments.

In a context formed by the class society and permeated by multiple identities, it is necessary that we have the notion that identity and class are not opposing and excluding categories, but rather that it is necessary to rethink the way we understand and conceive identity in the current social model.

Another way to deal with identity is to perceive and exploit its power to describe and individualize specific sets of social relationships and practices, from which distinct values and specific potential perspectives of understanding social reality derive. Treating identity in this way inscribes the possibilities of (1) uncovering its historical and socially determined character, crossing the veil of naturalization, and (2) converting it into a powerful instrument of anticapitalist political actions. (Straw, 2019, p. 39).

By not breaking with this social model based on the duality of classes and/or not recognizing and problematizing the historical and social construction of multiple identities, we end up producing other intra- and interclass segregations, where aspects related to gender, gender, ethnicity, among others, also become instruments of hierarchy and domination based on moral and cultural precepts. Precepts these are not necessarily new, but rather the reconfiguration of historical relations of power and domination that have adjusted to the molds of the capitalist system.

The social relations of production are necessary the material existence of any social formation or mode of production, but the elements or agents of a mode of production, especially with regard to the critical factor of their work, have to be continuously produced and reproduced. Althusser argues that, increasingly in capitalist social formations, work is not reproduced within the social relations of production itself, but outside them. Certainly, for him it is not only about biological or technical reproduction urn, but also about social and cultural reproduction urn. It is produced in the field of superstructure: in institutions such as the family and the Church. It requires cultural institutions such as the media, trade unions, political parties, etc., which are not directly linked to the product itself, but which perform the crucial function of "cultivating" a certain type of moral or cultural work - what the modern capitalist mode of production requires. (Hall, 2003, p. 171).

According to Hall (2003), educational institutions also compose this system of social interactions, having the role of producing workers with technical skills necessary for the productive system. However, it is necessary that the technical training of these workers does not supplant the interests of capital, which generates the need to ensure the control of individuals through cultural, moral and ideological issues convergent with this production model.

According to Durkheim (2016), a precursor in the sociological study of education, it presents an analysis in which society and education present an intrinsic relationship, being the first demander of the second because it produces conditions for its maintenance in the current conformation, so that any variations in social composition imply changes in the educational process. For this author, society does not need homogeneity for its maintenance and education emerges as a tool for preparing the new generations to adapt to the models of production of their own existences.

Directing the analysis to the school, we realize that it often assumes a reproductive role of social structures and, consequently, of inequalities. By resorting to the historical analysis of how its performance has been given, we can identify that it

[...] exercised a distinctive action. She was tasked with separating the subjects – making those who entered her differently from others, those who had no access to her. It also divided internally those who were there, through multiple mechanisms of classification, ordering, hierarchization. The school that was bequeathed to us by modern Western society began by separating adults from children, Catholics and Protestants. She also made herself different for the rich and for the poor and she immediately separated the boys from the girls. (Louro, 2014, p. 61).

After the universalization of access to the school, it underwent a series of transformations, having to adapt to the new reality. According to Louro (2014, p. 61) "the new groups were bringing transformations to the institution. It had to be diverse: organization, curricula, buildings, teachers, regulations, evaluations would, explicitly or implicitly, "guarantee" – and also reproduce – the differences of the subjects".

This "diverse" school did not know how to deal with differences, having assumed its disciplinarian character – in the Foucaultian conception – to the detriment of the emancipatory school, rebukes the detonating behaviors of "normal patterns", controls the bodies and assumes the white aesthetics as a model. Historically constructed inequalities, usually covered with "differences", continue to be reproduced in the school environment without inquisitive concern about their productions.

It becomes clear that until this school breaks with this reproductive model of social inequalities and assumes a critical and active posture in search of the emancipation of subjects, where diversity and differences are not artificially valued and emptied in their meanings, the formation of students will not be completely. We also advocate that this rupture occurs from the adoption of the IMF as a guide's conception and that diversity and differences be contemplated as beacons of didactic-pedagogical strategies of school institutions. As a consequence of this rupture, we will be able to access new ways of conceiving and debating the construction of identities.

To this end, we start from the integration proposal advocated by Ramos (2008, p. 20) which aims "[...] enable people to understand reality beyond its phenomenal appearance", since this purpose goes against the idea that diversity is soursed in a series of specific and historically constructed relationships. The author's proposal is based on two assumptions: the historical-social character of man who intervenes in nature to meet his needs and that concrete reality is a whole, synthesis of multiple relationships. There is also the existence of a third presupposition resulting from the previous two and that is of epistemological order where knowledge derives from a production of thought where there is the apprehension of the relationships that constitute and structure the objective reality.

The central idea is that these assumptions are applied in integrated high school and corroborate so that an integrated and interdisciplinary ly constructed curriculum is built. "The integrated curriculum organizes knowledge and develops the teaching-learning process so that concepts are seized as a system of relationships of a concrete totality that is intended to explain/understand." (Ramos, 2008, p. 22). Also according to the author:

Interdisciplinarity, as a method, is the reconstitution of totality by the relationship between concepts originated from different aspects of reality; that is, from the various fields of science represented in disciplines. This aims to enable the understanding of the meaning of the concepts, reasons and methods by which one can know the real and appropriate it in its potential for the human being. (Ramos, 2008, p. 22).

The understandings of integrated curriculum and interdisciplinarity presented by the author allow that, among other situations, the production of knowledge is constructed part of the relational analysis of phenomena, under a multifocal approach and the parts for the whole. Well, as already presented in the text, diversity is precisely a set of parts, historically constructed, mediated by power relations and atomized in differences. In this respect, the IMF, through an integral and interdisciplinarily constructed curriculum, has much to contribute to the phenomenic understanding of diversity and, from this, the possibility of interventions in the concrete reality aimed at overcoming inequalities. The sedimentation of understanding how differences and diversity are constructed alters the understanding of society as a whole.

When designing society crossed by multiple power relations, it is absolutely impossible to act from above or outside this network. The new intellectual will necessarily have to perceive how participating in power relations and this will imply in the constant exercise of self-criticism. Attentive to the "maneuvers", "tactics", "techniques" and "functioning" of production and naming of inequalities, the intellectual will need to discover ways to interfere more viable and close. Fights become more immediate and everyday. They are also more localized and perhaps seem less ambitious. (Louro, 2014, p. 127).

Also according to Louro (2014, p. 128):

Ambition may be to "just" subvert traditional gender arrangements in the classroom: inventing new ways to divide groups into games or jobs; promoting discussions about the representations found in textbooks or in newspapers, magazines and films consumed by students; producing new texts, non-sexist and non-racist; investigating new groups and subjects absent in the accounts of official history, in literary texts, in family "models"; welcoming youth cultures inside the classroom, especially in their constructions on gender, sexuality, ethnicity, etc. apparently circumscribed or limited to particular school practices, these actions can contribute to disturbing certainties, to teach criticism and self-criticism (one of the most significant legacies of feminism), to dislodge hierarchies.

The school, as a diverse environment and with multiple interactions and relationships, can present a wide possibility of immediate interventions aimed at resonating the production of inequalities, for this it is necessary to take on the emancipatory commitment to its students, and the IMF is a philosophical and ideological basis that is totally compatible and convergent to achieve this end.

7 IN-AND-CASH FCONSIDERATIONS

If, as we have seen, the perspective of Integral Human Formation proposes to achieve human emancipation and this, in turn, occurs in the totality of social relationships and interactions where life is produced, there is nothing to be oblicon about the understanding that diversity and differences are present within the scope of "totality of social relations". Consequently, it is necessary to understand how the processes of "production of differences" help to make up social diversity. From a historical-critical perspective, individuals can understand that these processes are permeated by power relations and that,

more than the differences themselves, are efficient producers of inequalities. This holistic understanding of the phenomena that involve the production of identity and differences becomes, therefore, an essential element for the formation of subjects in their integrality.

The historical understanding of diversities means perceiving, for example, that machismo, misogyny and homophobia have their genesis in common elements of aversion to the feminine and subversion of their predetermined roles socially. It means understanding that racism has its core in ancient civilizations and in its relations of colonization and domination with dominated peoples. It also means to identify that all these phenomena have crossed the centuries, manifesting themselves through the control of bodies and behaviors, mediated by moral values that envision, above all, the maintenance of the hegemony of the prevailing standards where the man, white and heterosexual occupies the top of the social hierarchy. It is to identify, at the same time, how neoliberalism appropriated these concepts, emptying them in meaning in order to ensure the expansion of their markets.

Therefore, it is necessary that the way of looking at diversity and difference be resignified, historicized and contextualized, interdisciplinary, so that students recognize how differences are constructed, that diversity, although inherent to social dynamics, is permeated by power and inequality relationships that go beyond the social relations of production, in the whole structure of the social visa.

Finally, we suggest that in future studies are deepened the discussions on the evolution of the approach to diversity in education, since the dynamics of society directly reflects in the way the school deals with differences in its space. This evolution can be investigated, for example, from the critical theories of the curriculum that, despite its centrality in the class dynamics of capitalist society, began to admit and debate other mechanisms that act on social transformation and that directly influenced the ideas that today are placed prominently in the post-critical theories of the curriculum.

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