


**ETHNIC AND CULTURAL DIVERSITY IN A VOCATIONAL EDUCATIONAL INSTITUTION** <https://doi.org/10.56238/sevened2024.037-030>**Miriam Cristina Zambelan Ribeiro da Silva<sup>1</sup>, Helena Brandão Viana<sup>2</sup>, Celina de Oliveira Barbosa Gomes<sup>3</sup> and Rebeca Pancotte Pizza Darius<sup>4</sup>****ABSTRACT**

Current Brazilian Education needs transformations in the search for improvements, as it suffers from the lack of investments and the lack of preparation of professionals to mediate fundamental knowledge for the development of a fair, inclusive, collaborative and transformative society. With the development of the educational team, especially in the continuous training of educators, such needs will become a reality, as long as School Management is democratic, facilitating and encouraging, implementing the theme of ethnic and cultural diversity. The main objective of this study was to analyze how the theme of ethnic and cultural diversity has been implemented in a professional education institution in the interior of the state of São Paulo, and as specific objectives, to describe the importance of the theme of ethnic and cultural diversity in the school environment, including the methodological teaching proposals for the fulfillment of Law 11.645/08 and to investigate how the actions pertinent to the ethnic and cultural diversity. Methodologically, this work is qualitative of the Case Study type. For data collection, interviews were conducted with managers and teachers, making a total of 18 research subjects. The interviews provided us with enough materials to realize the importance and need to work on this theme in schools, with all education professionals, so that they feel safe and able to approach the theme with tranquility, lightness and enough knowledge to demystify taboos and prejudices that permeate our society, generators of suffering and violence. Because we believe that education is capable of transforming suffering into conflict resolution, even suffering rooted for centuries, bringing peace, unity and justice with respect and enriching exchanges, especially from a people as miscegenated and culturally rich as Brazilians.

**Keywords:** Multiculturalism. Vocational Education. Law 11.645/08. Continuing Education.

---

<sup>1</sup> Master in Education from UNASP-EC and professor at SENAC

E-mail: miriampsique02@hotmail.com

<sup>2</sup> Dr. teacher in the Professional Master's Degree in Education – UNASP-EC

E-mail: hbviana2@gmail.com

<sup>3</sup> Dr. and professor at the Federal Institute of Paraná

E-mail: celina.gomes@ifpr.edu.br

<sup>4</sup> E-mail: reissarah970@gmail.com



## INTRODUCTION

Currently, about eight billion people make up the human species, and, except for monozygotic twins, each individual has unique characteristics, including biochemical and digital identity, with no racial hierarchy in the variations (Azevêdo, 1987). Azevêdo reports that, in the eighteenth century, Linnaeus classified man into four races, but today, through genetics, it is known that it is impossible to biologically delimit races due to the continuity of variations.

Diversity, defined by Houaiss (2004), characterizes everything that is varied. Freire (2001) divides the differences between intercultural and ideological, linked to power and resistance, stating that a loving education transforms the world. Anca and Aragón (2018) describe diversity in demographic, experiential and cognitive. According to Sacristan (2002), diversity, as normal as life, requires coexistence and acceptance. Ferreira (2020) emphasizes the importance of considering ethnic-racial needs from childhood.

The Universal Declaration of Human Rights (UN, 1948) and the Brazilian Constitution of 1988 guarantee human rights and respect for diversity, but, in practice, inequality is still a major problem in Brazil.

## RACE AND ETHNICITY

According to Giddens and Sutton (2017), race refers to biological characteristics, but the modern concept of race, which began in the sixteenth century, has always been linked to classifications. Azevedo (1987) reports racial discrimination since 2000 B.C., which has been intensified by science and philosophy. Racial tests and craniometry dehumanized black people, associating physical traits with subservience (Pinheiro, 2023). Almeida (2019) concludes that race operates biologically and culturally, but racial identification in Brazil is complex due to the ideal of whitening (Munanga, 2004).

Ethnicity is a sociological concept that designates groups with a similar culture. Giddens and Sutton (2017) explain that members of ethnic groups share a common cultural identity. Before the arrival of Europeans, there was a great indigenous diversity in Brazil, disregarded by the colonizers (Urquiza, 2016). Anthropology criticizes the hierarchization of cultures, as they all have their unique values.

## RACISM

Racial discrimination is a systematic, power-based practice that has persisted for millennia (Almeida, 2019; Azevêdo, 1987). During European modernity, the belief in racial superiority was used to justify institutional racism, such as apartheid in Africa. Silva (2021)



comments that, even after slavery, black people continued to suffer from racism and lack of access to rights. Sodré (2023) defines modern racism as the result of deep emotional reactions, while Volp (2022) highlights the inequality suffered by black men.

Racism is systematic, affecting racialized groups in various spheres. Discrimination occurs directly or indirectly, creating social stratification (Almeida, 2019). Colorism highlights the additional prejudice against darker-skinned black people (Devulsky, 2021). Ferreira (2015) defends critical racial literacy as an essential practice for social justice, and Santos (2015) addresses the suffering of blacks due to the lack of access and the desire for whitening.

Black women face invisibility and stereotypes, often limiting themselves to underemployment. Its historical representation reinforces the myth of the black mother, exploited to meet the needs of whites (Azevedo, Silva, Conceição, 2019).

## CULTURAL DIVERSITY

Respect for cultural diversity is guaranteed by the Brazilian Constitution (Brasil, 2016), and is essential for the identity of society. Brazil has a large indigenous population, whose cultural knowledge is transmitted orally (Paiva, 2016). The search for indigenous and Afro-Brazilian identity is an ongoing process (Krenak, 2015), and ethnic-racial diversity must be considered in public and private administration to promote social responsibility (Silva, 2019).

## MULTICULTURALISM

Multiculturalism emerged in France in the 1960s, as a public policy in Brazil in 1996, focusing on the racial issue (Frederico, 2016). Weissmann (2018) describes multiculturalism as the contact between different cultures without mixing them, while McLaren (1997) relates multiculturalism to oppression and social injustices, especially racial ones.

## DIVERSITY IN EDUCATION

The 1988 Constitution establishes education as a right for all, promoting respect for cultural diversity. The BNCC includes diversity as an essential competence (Brasil, 1996), encouraging a historical and cultural understanding for an inclusive educational process. UNESCO (2022) reinforces the importance of diversity to shape the future, proposing pedagogies based on cooperation and solidarity. However, education in Brazil has historically reinforced racism, with the support of academic institutions (Almeida, 2019).



Diversity management is a technique that aims at an inclusive environment, promoting the development of everyone's potential. These studies highlight the importance of inclusion to combat discrimination and promote respect for ethnic and cultural diversity in Brazil.

## METHOD

Methodologically, this work is qualitative of the Case Study type, and according to this method, it must develop naturally and be rich in descriptive data, having an open and flexible plan focusing on reality in a complex and contextualized way. Ludke and André (1986)

Data collection was carried out through interviews with the perception of the respondents, the two programs in a professional institution in the interior of the state of São Paulo. This institution has two programs that probably dialogue with issues involving non-violence in the school environment and outside it, respect for ethnic and cultural diversity, among other themes. They are: 'Culture of Peace Program' and 'Diversity and Inclusion Program'.

Semi-structured interviews were conducted with 07 managers, and 11 professors, totaling 18 subjects, mostly postgraduates and from the same educational institution. These instruments aimed to understand how ethnic and cultural diversity are planned and developed in the institution, already mentioned, reaching compliance with law 11.645/08.

## SAMPLE CHARACTERISTICS

The participants of the interviews were chosen in a diversified way in order to aggregate information both from professionals with more time in the job and other colleagues who had recently joined the institution. They are all aged between 28 and 56 years old, most with an undergraduate degree and only one does not have a specialization, and one does not have a degree. Most specializations are in the area of expertise. Both in management and teaching, the majority is composed of women, totaling 14 females, 2 males and 2 non-binary transgender people. Regarding race, 4 participants are black, 13 participants are white and no participant is indigenous.

Tables 1 and 2 below show the information of the interviewees.



Table 1 – Characteristics of the sample - Managers

IDENTIFICAÇÃO	GÊNERO	IDADE	FORMAÇÃO	RAÇA	TEMPO DE INSTITUIÇÃO	TEMPO NA FUNÇÃO
Gestor A	Feminino	34 anos	Graduação em Pedagogia e Letras; Mestre em Educação Especial; Pós-graduada em Educação Profissional; Especialização em Linguística e Gestão Escolar.	Branca	13 anos e 9 meses	Atuou 12 anos e 6 meses como docente e está como gestor há 1 ano e 4 meses.
Gestor B	Feminino	47 anos	Biblioteconomia; Pós-graduação em educação.	Negra	12 anos	12 anos.
Gestor C	Masculino	37 anos	Bacharel em Turismo, MBA em Gestão de Pessoas, MBA em Gestão Estratégica, Especialização em Alfabetização e Letramento.	Branca	13 anos.	Atuou 2 anos como Supervisor de Atendimento, 10 anos como docente e está há 1 ano como gestor educacional.
Gestor D	Feminino	42 anos	Graduação e Pós-graduação em Administração.	Branca	20 anos.	20 anos.
Gestor E	Feminino	28 anos	Graduação em Administração, Pós-Graduação em Gestão de Pessoas e Coaching.	Negra	9 meses	4 meses como assistente no atendimento e 5 meses como gestora.
Gestor F	Feminino	42 anos	Graduação em Pedagogia, Pós-Graduação em Gestão Escolar, Pós-Graduação em Pedagogia Empresarial e Educação Corporativa.	Branca	6 anos	Atuou 6 anos como docente e está como gestora há 3 meses.
Gestor G	Feminino	35 anos	Ensino médio completo	Negra	7 meses	Recém contratada para função de gestora do setor de limpeza.

Chart 2 – Characteristics of the sample - Teachers

IDENTIFICAÇÃO	GÊNERO	IDADE	FORMAÇÃO	RAÇA	TEMPO DE INSTITUIÇÃO	TEMPO NA FUNÇÃO
Docente 1	Feminino	49 anos	Graduação em Educação Física, Especialização em Natação, Especialização em Acupuntura e Especialização em Docência Profissional.	Branca	17 anos	17 anos.
Docente 2	Feminino	32 anos	Engenharia de Segurança do Trabalho.	Branca	10 meses	10 meses
Docente 3	Não binário	32 anos	Arquitetura e Urbanismo e Design de Interiores.	Branca	1 ano e 3 meses.	1 ano e 3 meses.
Docente 4	Feminino	44 anos	Graduação em Psicologia e Especialização em Gestão de Pessoas.	Branca	10 anos.	10 anos.
Docente 5	Feminino	51 anos	Graduação em Pedagogia, Pós-Graduação em Gestão de Pessoas.	Branca	11 anos.	11 anos.
Docente 6	Feminino	35 anos	Graduação em Administração, Pós-Graduação em Finanças e Controladoria, Pós-Graduação em Gestão Estratégica de Finanças e Gestão Estratégica de Pessoas.	Branca	11 anos	Atuou 2 anos como assistente administrativo e atua como docente há 9 anos.
Docente 7	Feminino	38 anos	Graduação em Nutrição, Mestre e Doutoranda em envelhecimento.	Branca	5 anos e 5 meses	5 anos e 5 meses.
Docente 8	Não binário	33 anos	Arquitetura e Urbanismo, Pós-Graduação em Educação.	Branca	5 anos.	5 anos.
Docente 9	Masculino	56 anos	Enfermagem há 24 anos com especialização em urgência e emergência.	Branca	4 meses	4 meses.
Docente 10	Feminino	35 anos.	Bacharel em Moda	Branca	11 anos	11 anos.
Docente 11	Feminino	39 anos	Administradora de empresas com licenciatura em matemática e especialização em acupuntura.	Negra	1 ano e 4 meses	1 ano e 4 meses.

We used the methodology of content analysis of , which defines content analysis as the search for understanding something beyond immediate meanings, and which aims to overcome uncertainty and enrich reading (Bardin, 1996, p. 17). The author also adds the desire for rigor and the need to discover, to guess, going beyond appearances, having the heuristic function that enriches the exploratory attempt, and the function of administering evidence, confirming and affirming through content analysis. For the organization of the

analysis, the webQDA® software was used Bardin (1996)<sup>5</sup>, which is a collaborative web tool to support the qualitative analysis of data. (Souza; Pedro Costa; Moreira, 2011)

## RESULTS

The case study analyses are presented below, considering the description of the 18 interviews conducted with managers and teachers of the vocational education institution located in the interior of São Paulo.

The transcription of the interviews, organized in files in the ".doc" format, were transferred to the webQDA software.

In figure 1, we have a word cloud formed from the texts of the 11 teachers' interviews. The 200 most spoken words with a minimum of 5 characters were requested, thinking that the words "negro", "negra", "preto", "preta", among others, could appear in the discourses. However, due to the difficulties that society faces in understanding the characteristics of these words, they did not appear among the 200 most cited in interviews with teachers.

Figure 1 – Cloud of most frequent words - interview teachers

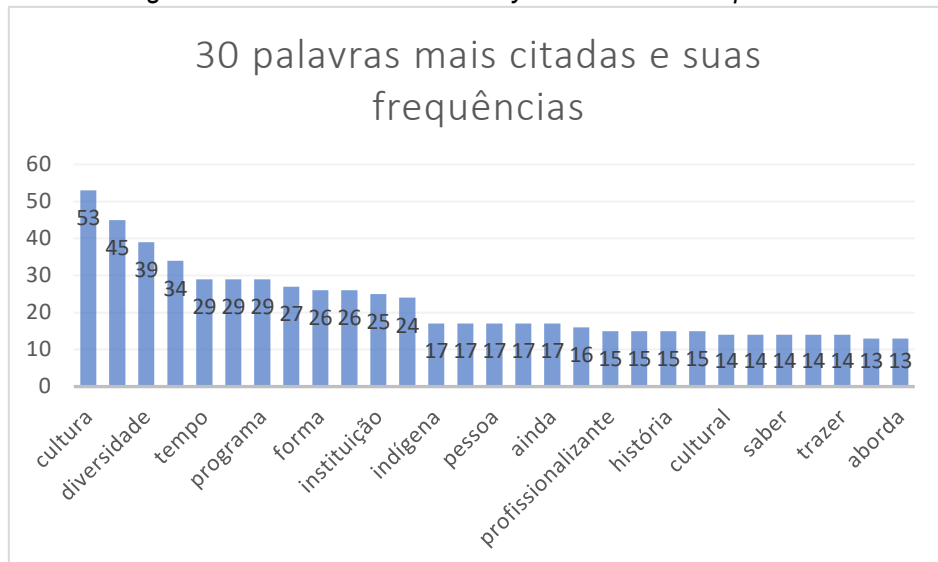


It is possible to see in the word cloud that the most present terms were "Culture", "People", "Teaching" and "Diversity", which was already expected from the content of the theme and the interview questions. We even see the word indigenous, with 16 references, the word ethnic with 11 references, however among the 20 most cited words, the issue of black people and other issues of diversity do not appear, something that alerts us and signals the difficulties of dealing with and understanding the theme. The word prejudice

<sup>5</sup> <https://www.webqda.net>

appears very discreetly, which may point to the difficulty of talking about the topic, even knowing that in practice various forms of racism and other behaviors of social exclusion of certain subjects may occur. Figure 2 shows the 20 most cited words and their frequencies.

Figure 2 – 30 words most cited by teachers and frequencies



Now the word cloud and graph with frequencies of the interviewed managers will be presented.

Figure 3 – Most frequent word cloud – interview managers



In the interviews with the managers, the scenario changed a little, perhaps because of their technical knowledge, or even because of the role they currently play in the educational institution. The most frequent words in this group were "Diversity", "People", "Culture" and "Ethnic", two of which were the same as in the group of teachers, but with different frequencies. In this group, the word "ethnic" appears in third place, and among

teachers it was much less frequent. The 30 most cited words with their frequencies are in figure 4.

Another fact that drew attention in this exercise was that in the interviews with the managers, the words "negro", "negras", "preto", appeared among the 200 most cited, but still with few repetitions, signaling the difficulty in dealing with and understanding the characteristics of these words.

Figure 4 – 30 words most cited by managers and frequency

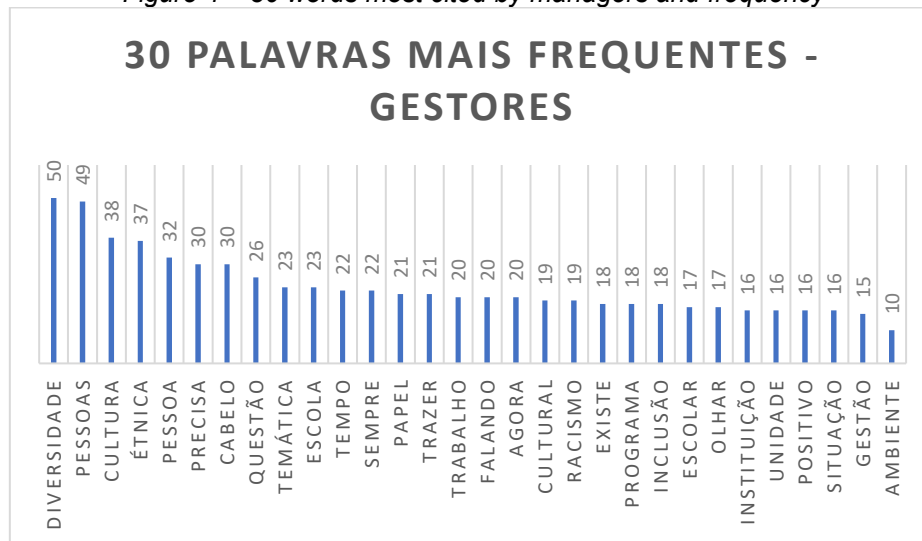
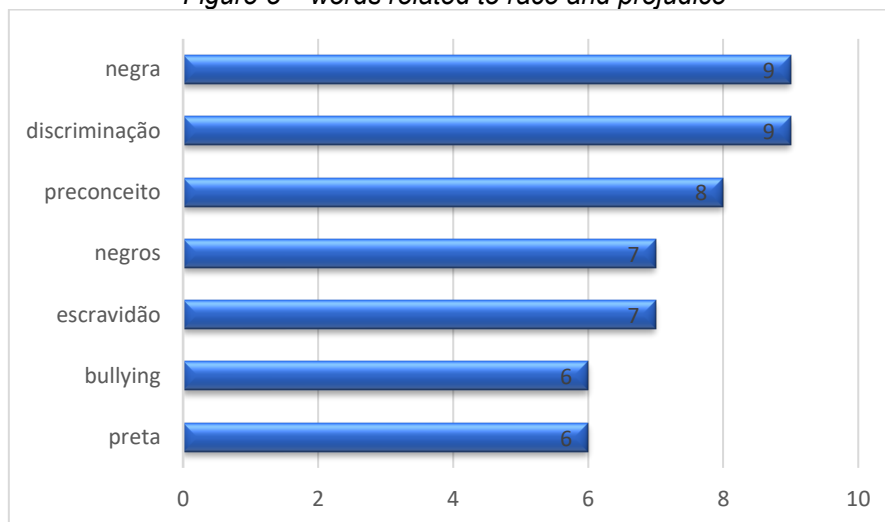


Figure 5 – words related to race and prejudice



The words in figure 5 were the most repeated and are related to race, with the words "black" and "discrimination" with 9 references, the word "prejudice" with 8 references, the words "blacks" and "slavery" with 7 references, followed by "bullying" and "black" with 6 references.



Although the word cloud is quite illustrative, and the graph with the frequencies of the 30 most cited words, the main objective of content analysis is to find the categories present in the interviewees' statements.

In the first analysis, verifying the answers that the teachers gave at the time of the interviews, the first categorizations emerged. *From the analysis of the narratives about the questions asked, the following categories emerged in figure 6.*

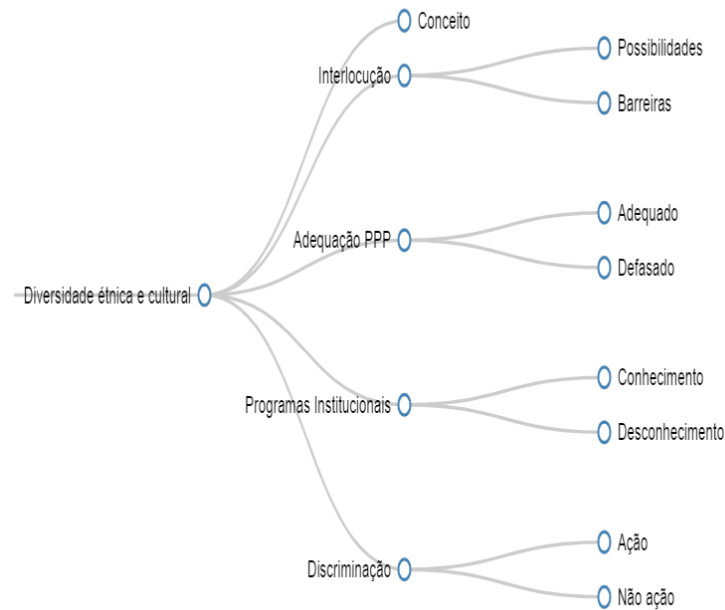
Figure 6 – Categories and subcategories from the interviews with the teachers



Source: webQDA software

*In the managers' answers, 5 categories emerged, pointed out in figure 7, which will be analyzed later with the formation of the matrices and analysis of the interviewees' statements.*

Figure 7 – Categories and subcategories from the interviews with managers



Source: webQDA software

As the content of the interviews was a little different between teachers and managers, it is expected that the categories will be a little different as well. The categories were created based on the content of questions and answers. The frequencies of each category will also be presented in this chapter, as well as the analysis matrices.

The following tables refer to the statements highlighted according to the categories previously separated by the WebQDA program, which can be seen in figures 8 and figure 9 presented above. The first table refers to the statements highlighted from the interviews with the professors and the second table refers to the statements highlighted from the interviews with the managers.

Chart 3 – Categories and statements highlighted from the interviews with teachers:

Categories	Highlights of the interviews (teachers)
Actions - Barriers and Possibilities	"Because I don't feel so safe to speak both indigenous and African." "Whenever I talk about quotas, I expose the need for reparation due to the suffering caused, something that students do not agree with, so I try not to emphasize."
PPP and Programs - Knowledge of the law	"No. Indigenous culture does not. Just a few dyeing techniques and Afro prints, there is only an unconscious approach, supporting a student who addressed the theme in a project because she works with the theme "Brazilianness"." "Very little, in health I address little. The case of the Yanomami I usually cite as an example, due to the lack of assistance and care, because it is a human being, we talk about indigenous culture." "Here, I need to put my blame, right? Because I still address it in a very small way, still very much the way I just spoke, because that's it, I assume that I came from this teaching that does not deal with the subject." "The dialogue about racism is linked to classes, and was inserted due to the African influence that contributed to the current culture and food."



	"Creating a welcoming space for the subject to be exposed without weight or discrimination."
PPP and Programs - Knowledge of the PPP	"I know it, right? I have been part of a culture of peace, I have participated, for a while, in a much more active way for a period." "Whoever needs it, asks for my help. So, as well as a culture of peace, I help in this way there too. When they need my help." "I know the Culture of Peace that works on respect and non-violent communication. Diversity and inclusion seeks to work with the inclusion tip of PWD and movements of the programs that have strength and are active in the institution." "Yes, I know and I confess that I really wanted to participate, especially in the diversity of inclusion."
Law 11645/08 - Ignorance of the Law	"So within my area I'm going to tell you that I don't approach it." "I don't address it. Maybe I need to get more information for my classes." "I don't usually address it in curricular units and courses." "I confess that I don't address much. I wish I had more ownership to address a lot more." "I never approached." "I don't approach it because of the nature of the course."
PPP and Programs - Ignorance of the PPP and Culture of Peace Program	"I read a little to participate in the Emergency Room, I know there is, but I can't specify each theme." "I don't know the culture of peace in depth." "The culture of peace, I know superficially the idea of what the program does now." "I know. I am not part of the Culture of Peace or Diversity and Inclusion. I know the PPP, but I can't say anything about it, I need to make it more real in my daily life." "I've never heard of PPP and I don't know what it means." "Yes, I know the programs, he doesn't use the documents to create his classes." "Many themes need to be better worked on for teachers, such as a turban workshop, a dive into Afro and indigenous culture. An Afro-descendant friend who is a militant root, who even ate his daughter's placenta, is something that brought me closer to culture. To know our reality and diversity, to learn from us."
Management and Diversity - Discrimination	"We are not doing vocational education for everyone." "Much like whiteness achieves, which is always trimming, showing what it wants and not showing the truth, what sometimes hurts, what sometimes hurts, but it's what made me look today and assume my half guilt and put as a commitment that I go after." "But that's it, we don't celebrate even one indigenous day, you know? We don't even have that." "The less we work on this, the more black people, people with disabilities, LGBT people are suffering." "A non-trans person will have it, simply because I don't have space, or a bathroom. So, I still don't have a base, I need the basics, you know it's having the right to be at the event, just like anyone else can be there." "Unfortunately, we find many prejudices there." "Mainly." "For me, my color is my color. I've always valued it and I have a younger sister who is white, it's white." "Importance is to avoid prejudice and bullying."
Management and Diversity - Ethnic and cultural diversity	"It's no use if you don't have empathy and know how to lead with diversity." "We are talking about the racial issue all the time. But he brought it in such a light, beautiful way. And yes, and then I'll bring you here a point of mine, I always say like this, wow, didn't I go through this pain?" "Of course I raise the black flag, I'm a black woman, I'm very proud of my color, right?"



<p>Management and Diversity - Inclusion</p>	<p>"The staff has changed, it is more diverse."          "Let's include these people here, let's include people who weren't heard, knowledge that isn't included to think at the time."          "More and more we are occupying spaces that we didn't occupy, right?"          "Of course I raise the black flag, I'm a black woman, I'm very proud of my color, right?"          "We have to raise the flag like this, right? Will the pains happen? It has to be treated, it has to be resolved. But I think the message can be that way."          "We don't need to want to change the world. If we start by changing our place here, we are already doing a lot, because we are little seeds, right?"          "Because this way the prejudice, discrimination and violence generated by all this, through knowledge, has decreased."          "The greater the diversity, the greater the innovation."          "There is an Afro-Brazilian movement, but there is no movement of indigenous culture."          "Reduce prejudice and give light to our culture, increasing our repertoire. Many students are not willing, little by little they are breaking prejudices."</p>
<p>Actions – Possibilities</p>	<p>"The staff has changed, it is more diverse."          "I can see from Senac's policy and motto, something that circulates and coexists peacefully, there is always an area making a reference on the themes, including social responsibility."          "Very important since applied with awareness, plurality, respecting the space of each person, enabling a respectful and welcoming environment."          "It's not because it's difficult for us to put ourselves in the shoes of an ethnic group that we don't live in that we don't have to know each one, we always have to know, being open to dialogue is extremely important to me."          "It is very much about embracing all causes and ethnic pluralities."          "Many themes need to be better worked on for teachers, such as a turban workshop, a dive into Afro and indigenous culture. An Afro-descendant friend who is a militant root, who even ate his daughter's placenta, is something that brought me closer to culture. To know our reality and diversity, to learn from us."</p>

Chart 4 – Categories and highlighted statements from the interviews with managers:

Categories	Highlighted statements from the interviews (managers)
<p>Discrimination – Action</p>	<p>"Why today if I see that I am suffering racism too? I'm going to talk. In the past, we used to be quiet, right? Sometimes he listened, he was ashamed, he kept quiet. And no. And I'm one, if I realize. That's it, crime is crime. And you have to have these groups, yes, to guide, you know? I'm very surprised, because every day I learn something new."</p>
<p>Interlocution - Barriers</p>	<p>"Negative points, I believe that we, in totality, are not prepared for certain situations, are they?"          "No, we don't talk much about race, no, sometimes we talk about the issue of gender, gender diversity, sometimes yes."          "... And the teacher told me to tell my mother that she needs to comb her hair. So, he tells his mother to comb his hair. And I had the braids in my hair. So today I see Fabiana in a braid, I think it's beautiful, but I don't wear braids. No, I'm not going to wear braids. I think that stuck with me. It felt like I was going to school anyway. So it was up to me. Today I understand what happened, it was marked. I can't work with my hair down."          "One day she told my other daughter, who said, her mother is not black. Then she started talking, because I'm the only black woman in the house. I'm going to say it like this, my daughter is white, husband is blonde, you understood then, the only black woman is me. I won't be able to explain this, why am I black?"          "A lot, even because of the structural issue, right? So phrases, routine words that are always linked, especially when we bring a country with 54% blacks, right? So, where are the blacks? No, they are."</p>



	<p>"I looked at the pool, there were only 3 blacks. Where are the blacks at Sesc? I'm talking about a place that isn't paid monthly, it's not a private club. Even if it was also the look, it would have to be the same. However, in that environment where you pay 10 reais for the exam, where are the blacks? But in the service there was, in the cleaning, there was, so you keep thinking, why? So it's something that bothers me a lot."</p> <p>"I think that in the strategic meetings we had never dealt with this."</p> <p>"What a struggle, then, when it comes from a colleague who was already supposed to be on the same page, work in the same partnership, and then you find the rules. But when it's not like that, when the colleague who doesn't want to talk about it, tells us that I don't want to grow up, because he doesn't believe that this is important, my class is more important. What is that? It takes away all this importance, this appreciation that, in fact, we also need to talk about it."</p>
<p>Ethnic and cultural diversity - Concept</p>	<p>"I think that we think about school, right, to cover all, any and all ethnicities and. Culture, especially regional."</p> <p>"He comes from a place, right, that had and worked with the quilombolas, that worked with other cultures, right? With the indigenous people. So, he also brings this very strong to us. During the past year we talked a lot about the public, vulnerability, PSG and we ended up trying to reach people and we were faced with some issues, for example, when I went to the rural area to partner, right?"</p> <p>"It's thinking about the context of Brazil, I already have in mind the issue of miscegenation, you know, the diversity of peoples. So, in my opinion, this issue of ethnic-cultural diversity has to do with this mixture of races, you know, of peoples, of peoples, of languages, in short, it is very related to this."</p> <p>"We are in Brazil, black people, the first thing that comes to me are black people, and at the same time, I also think of other ethnicities, Portuguese, Japanese, Chinese."</p> <p>"A space with people of various races, several different places, with several different cultures."</p> <p>"So all the peoples of all countries, all the colors."</p> <p>"Ethnic, I think it's about races, it's what comes the most, just race. When we talk about race, we encompass everything, people who generally, when we talk about ethnic, we go only for a certain theme, relating ethics, ethnic, racial. Black skin. But we have the indigenous ethnicity. We have the oriental ethnicity. So, I think that when we talk about this racial ethnicity, we are talking about races, we are not talking about color, we are talking about ethnic."</p>
<p>Institutional Programs - Knowledge</p>	<p>"Culture of peace I think encompasses what I commented, I think I could be more active on the issue of the contribution of teachers."</p> <p>"The inclusion program is there to monitor, especially the employees, it gives such assistance, but it is really inclusion in fact, and not that we make the program welfare."</p> <p>"We welcome them, right? We understand, we try to understand the parts. Whether mediation is appropriate or not, which is often something that has already been."</p> <p>"So, they are disregarding teachers, they are disregarding the coordinator."</p> <p>"But in practice we don't do it."</p> <p>"I really believe in the 2 programs, I think the 2 are super connected and make a lot of sense. Once again, considering our values, considering our own pedagogical proposal."</p> <p>"The culture of peace as it is based on a perspective of non-violent communication and emotional intelligence, it is exactly to treat all the remnants that this subject brings, because it is not an easy subject. From the person who obviously suffers, because then the dimension of pain is totally surreal, because I have no way of measuring it."</p> <p>"Yes, I know when I worked here in 2019, I saw the groups, the meetings happening more effectively. I even participated in a pedagogical meeting, where the groups divided and talked about how I was able to have this experience, which was very valid."</p> <p>"There are 2 programs that I admire a lot, I'm in the culture of peace, but I'm not doing anything for the culture of peace."</p> <p>"I think that the 2 projects clearly, you can walk like this, hand in hand. All the time, all the time. You already know that little colleague who. I think that a culture of peace and inclusion and diversity, including diversity, should have joint actions, so we could eliminate so much conflict, rework."</p>



<p>PPP Adequacy - Lagging</p>	<p>"So I'm going to bring you the reality that I had there and it was even talked about a lot on the network at the time, because, I don't know if you know, there in Santos was the last unit to do the PPP. So, an absurdity, but it happened due to several situations, changes of managers, looks, anyway. So, the new units already had the PPP ready and we didn't have them yet."</p> <p>"I've been here for 1 year and I hadn't seen it, she passed me the other day, I haven't been able to see it yet."</p> <p>"So the PPP is not just ours, the school community is all involved and we reach cities that do not always have the same proposal as our same culture."</p> <p>"The inclusion program is there to monitor, especially the employees, it gives such assistance, but it is really inclusion in fact, and not that we make the program welfare."</p> <p>"So, they are disregarding teachers, they are disregarding the coordinator."</p> <p>"We are a little outdated. But I think that within the PPP, this has to be a priority."</p> <p>"But in practice we don't do it."</p> <p>"I think we don't leave the place either."</p> <p>"The culture of peace as it is based on a perspective of non-violent communication and emotional intelligence, it is exactly to treat all the remnants that this subject brings, because it is not an easy subject. From the person who obviously suffers, because then the dimension of pain is totally surreal, because I have no way of measuring it."</p> <p>"Currently I see that these groups, they are, they exist, but they are making a little, a little less noise."</p> <p>"We want to say it like that, right? They are more shy, working more punctually, right? But I see total connection, importance and it is, for example, a culture of peace."</p> <p>"The PPP is the pedagogical political project, wow we haven't thought about this issue for a long time, it rose from the ashes, right. I think we need to rethink the PPP because it's been a long time since we've looked at it."</p> <p>"The unit's political-pedagogical project is a little outdated."</p>
<p>Institutional Programs - Lack of Knowledge</p>	<p>"I don't know what PPP is."</p>
<p>Ethnic and cultural diversity - Discrimination</p>	<p>"Ah, but I'm not to blame for what happened about racism! I don't know how many years ago, in the time of slavery, what do I have to do with it? But I suffer the consequences of this, you understand? You have nothing to do with it, I wasn't there, I wasn't there either, only with the consequences I suffer you don't, you understand?"</p> <p>"Today it is even easier to deal with, can't you study the history of slavery? Of wanting to know what he did with people. I went to find out what a nightstand was recently, for me it was always that headboard, it was on the side of the bed that wasn't, and that. It's just the right name. It's headboard, right? It is a side table. But I was raised talking about dumb servants, you get the idea. I think black work, I think it's a blackness what you're doing."</p> <p>"I as a black woman, I as a black woman, I'm still learning, I'm 35 years old, I've learned a lot of things now, because at school I didn't say that, I was the little black girl with the hard hair, you'll just repeat the hair. I also straightened my hair."</p> <p>"We took it kind of in stride, but it was still bullying, racism."</p> <p>"And the teacher told me to tell my mother that she needs to comb her hair. So, he tells his mother to comb his hair. And I had the braids in my hair. So today I see Fabiana in a braid, I think it's beautiful, but I don't wear braids. No, I'm not going to wear braids. I think that stuck with me. It felt like I was going to school anyway. So it was up to me. Today I understand what happened, it was marked. I can't work with my hair down."</p> <p>"They don't know that sometimes the person was sold for the tooth, for the shin, that he didn't have the strongest shin, that he had the slave, that he was a breeder, you know? He was treated, like an animal. He was punished, put on the trunk, whipped. He was treated like an animal, right?"</p>
<p>Ethnic and cultural diversity - Interlocution</p>	<p>"He comes from a place, right, that had and worked with the quilombolas, that worked with other cultures, right? With the indigenous people. So, he also brings this very strong to us. During the past year we talked a lot about the public, vulnerability, PSG and we ended up trying to reach people and we were faced with some issues, for example, when I went to the rural area to partner, right?"</p>



	<p>"I think this issue of inclusion is really positive, right? Of you considering, of you bringing equity to situations, because you can't wait culturally speaking."</p> <p>"So, considering this last year, I've been talking a lot more."</p> <p>"But people still have this issue of bringing this look to the table, because they don't want to analyze slavery, right? That there is no way to pay for this."</p>
Discrimination - Non-action	<p>"No, we don't talk much about race, no, sometimes we talk about the issue of gender, gender diversity, sometimes yes."</p> <p>"I as a black woman, I as a black woman, I'm still learning, I'm 35 years old, I've learned a lot of things now, because at school I didn't say that, I was the little black girl with the hard hair, you'll just repeat the hair. I also straightened my hair."</p>
Interlocution - Possibilities	<p>"I think this issue of inclusion is really positive, right? Of you considering, of you bringing equity to situations, because you can't wait culturally speaking."</p> <p>"So it's something cool, but that's it, we'll always have to talk because our audience is large, more than 1500 people passing through here a day, but they change, right? Tomorrow there are another 1500, a very high turnover, it's something we'll always have to talk about. So, it's no use saying that we said once or did an action that will make sense and that's it. I think that if you can collaborate, since you are with this study you will be rich, always welcome."</p> <p>"If I started talking about these things at an early age, I think that the new generation will already grow up different from the one that passed."</p> <p>"And you have to have these groups, yes, to guide, you know? I'm very surprised, because every day I learn something new."</p> <p>"So, considering this last year, I've been talking a lot more."</p> <p>"So, talking about it is increasingly necessary."</p> <p>"But people still have this issue of bringing this look to the table, because they don't want to analyze slavery, right? That there is no way to pay for this."</p> <p>"We have to see people bringing this look, see people bringing this speech, sometimes even with the conviction that it doesn't exist, that there is no need for this, that it is that and without analyzing this historical issue, without analyzing facts, without analyzing all this concreteness."</p> <p>"Look, we had an educator about anti-racism, and then I started to be able to talk about this subject, especially with the led, because then I see that they feel safe, especially for me to be black."</p> <p>"This part of ethnicity we end up talking a lot about our daily lives."</p> <p>"When the unit, it has the quotas already reached, we can start hiring people with cultural diversities giving priority, so, between a person during an evaluation in a process that we identify a person as an equal, it is for us to give priority to hiring this person, right? That of the culture. From another race or culture, this is the orientation."</p> <p>"I think that the library has a fundamental role within the unit, the library is not just a space for reading, knowledge or bringing knowledge from books to students."</p>

As presented in Charts 3 and 4, complementing the information from the results of the interviews, the answers to the interviews follow with semi-structured questions carried out with the managers, whose theme was related to ethnic and cultural diversity in educational institutions, where the interviewees are asked to report what comes to their mind when the term "Ethnic and Cultural Diversity" is mentioned. *All 7 interviewees mentioned that the term refers to the diversity of ethnicities that our Brazilian society is inserted in, full of colors, cultures, especially black culture, very present in our society. Of the 7 people interviewed, only 1 person referred to indigenous culture, to our native peoples.*

Continuing with the same theme, the second question was related to the dedication of dialogues on the theme among the members of the led teams, where most mentioned



that such themes have recently been part of the strategic meetings, where two participants signaled that it is due to the experiences of the manager of the educational unit, with contacts with the indigenous and quilombola community. It was also evidenced that the theme started to have strength due to the guidance of the Headquarters that guides all units, signaling that we have quotas for hiring people who fit all the Ethnic and Cultural Diversity to be met, and an anti-racism course facilitated the approach of the topic with its subordinates.

In question three, where it was requested to highlight positive and negative points in dealing with this theme, the managers were unanimous in pointing out that dealing with the theme favors inclusion, the learning of fundamental concepts for understanding and the reduction of racism and prejudice. Three managers pointed out that we are all educators and to deal with the topic we need to understand, update ourselves and be prepared, and it needs to come from us, from our daily experiences the learning that we want to disseminate to our students, because as two managers pointed out it is motivating to work in an environment where we can solve our doubts and foster inclusion.

Moving on to the theme related to the responsibilities of management in the face of ethnic and cultural diversity, in view of the question of how they can use the PPP as a tool in this dealing, all the managers interviewed were unanimous in reporting that currently the PPP of the educational unit is not active and therefore not effective, it needs to be revitalized according to the current needs of all those involved. It is a topic that is on the agenda to happen as soon as possible, but which is currently not helping especially in ethnic and cultural diversity.

Regarding the relationship between management and the institutional programs Culture of Peace and Inclusion and Diversity, one manager believes that the programs could be more active and count on the contribution of teachers, demonstrating the directive of the themes to teachers. Four managers point out that the programs are fundamental for the development of inclusion and respect for diversity, capable of offering tools for understanding concepts and improving coexistence inside and outside the institution, but that they are currently more stopped, without many actions and this is necessary to disseminate the proposed themes. And when this happens, the lack of knowledge and experiences capable of transforming behaviors and attitudes favorable to inclusion prevails.

On the issue related to decision-making in the face of discrimination, all managers were unanimous in resolving it based on dialogue, the welcoming of all those involved, it is important not to neglect it. One manager pointed out that they are instructed to expose to the victim their legal rights to report. Three managers said that if it occurs in the classroom,





it is necessary to present the documents that permeate everyone, such as the school regiment that deals with the rights and duties of everyone in the school community.

## DISCUSSION

Barbara Carine Pinheiro (2023) points out that educating is a social act of exchanges that contribute to the entire educational process, so education is the act of socializing with the new generations the knowledge historically produced. To this end, we need educators who are willing to put the educational act into practice in a planned way, with the systematization of the contents to be socialized, following a curriculum with intentionalities.

In the planning of actions and participatory functions of managers, including in action plans, time is not included for work directed to the theme of ethnic and cultural diversity, including in Institutional Programs such as the PPP, Culture of Peace and Inclusion and Diversity, something that needs to be reviewed, because it is perceived that it is something that compromises results and effectiveness. Because without the assiduous participation of managers in the actions, other employees do not feel supported, in addition to the lack of direction of actions on the subject. Some managers report their concern with the lack of dedication to this theme and to the Programs, such as Manager D, in the following excerpt:

"I wanted to dedicate at least 1 hour a week to the projects, to the program. Even so, among all the projects of ..., the culture of peace is the one that stands out the most, it is the one that has the most proposals. This is discussed with technicians and managers. The culture of peace and inclusion and diversity, which we have done some actions, the others are really very still, needing someone to be at the forefront." (Manager D).

Other managers believe that the participation and responsibility of the actions of the Institutional Programs should be more active on the part of the professors.

The management team interviewed believes that the educational environment is conducive to discussions and learning about ethnic and cultural diversity, favoring what is recommended by the principles of the LDB, which indicates that teaching should take place considering the pluralism of ideas and pedagogical conceptions and the link between school education, work and social practices.

The lack of knowledge of Law 11.645/08 was specifically evidenced in the reports of the teachers interviewed, demonstrating the lack of understanding of the current Educational Laws, including the Law of Guidelines and Bases (1996) that establishes the teaching of Diversity in Education as one of the general competencies of basic education throughout the national territory, which is even more worrying, in fact, it is symptomatic of the training of many teachers.



Suffering from racism is not far from educational units, for a long time the disqualification of professionals who traumatize since childhood has been seen, as we can see in the reports cited in the interview with Manager G, described below:

"Some memories, it seems that the understanding began to come, because I talk about the old days, that girls had straight hair, just like my mother. I told her, I saw my mother's hair when my mother was on her deathbed. I only saw what my mother's hair was like, that my mother was always that person who straightened her hair, she always had to have straight hair, she never had curly hair that she was, why? Because it was what society accepted. And when she got sick, which I went to see, then I cut her hair, cut it, short her hair. Then I saw the way her hair was just like mine. Then I was like, wow, but I told my daughter, wow, her hair is just like mine and I had never seen it, can you believe it? So I believe that my mother must have suffered a lot in this matter, yes. I've suffered, but they never let me talk about it. So the person says like this, ah, but I'm not to blame for what happened about racism! I don't know how many years ago, in the time of slavery, what do I have to do with it? But I suffer the consequences of this, you understand? You have nothing to do with it, I wasn't there, I wasn't there either, only with the consequences I suffer you don't, you understand? That's kind of what I heard. I kept quiet because sometimes I say, I'm not going to start talking, because at some point I might lose my argument, so it's better not to start." (Manager G).

Racism is capable of devastating the self-esteem of people who suffer daily from various forms of prejudice and discrimination, something evidenced in the following report:

"It looks like I have my hair unkempt, but it's mine, that's it. It seems that I have my hair unkempt and in them I think it's beautiful. I think their hair is beautiful, but mine I can't let it loose, even defining the curls." (Teacher G)

## FINAL CONSIDERATIONS

Considering that the theme of this work sought to analyze how ethnic and cultural diversity is implemented in a professional education institution in the interior of the state of São Paulo, it was possible to observe that there are promising movements fostering actions and considering people in a significant way, in the search to explain the importance of understanding historical facts against prejudice and discrimination. However, from the statements of the interviewees, it was clear that they do not have racial literacy and some even showed racist thoughts - possibly originating from structural racism - in their speech, such as that one should dispense with Afro and indigenous culture and approach oriental culture, more "pertinent" to the area of the course. In addition, the lack of knowledge about mandatory topics, such as the concept of PPP and the mandatory teaching of diversity, does not reflect something simple, but is an oversight, even if involuntary.

When writing about this theme, the importance of knowledge and discussions about ethnic and cultural diversity in a vocational education institution is raised, being an important part of the world of work, because vocational education institutions, in addition to



the development of professional technical skills, help in the development of attitudes that add pertinent and necessary information for a healthy coexistence in the professional environment. To this end, there is a need for the constant dedication of the entire educational team, especially the management team with its responsibility to direct and support its subordinates, and the teachers who are the educators who mediate and encourage the search for knowledge in a constant and transformative way.

All managers, in view of their answers in the interviews, said that they believe that working on the theme of ethnic and cultural diversity is important, because by adding such information, everyone will have more chances to obtain more knowledge, and thus, they will have subsidies to abolish prejudice and the violence generated, increasing respect for diversity. As a demonstration of the need for these new thoughts and possible forms of help to solve such problems, they requested the sharing of this research, as they believe that they can obtain new understandings and new ways of dealing with ethnic and cultural diversity in the vocational educational environment.

One way to help understand the importance of this theme would be to propose specific workshops on Law 11.645/08 and on Critical Racial Literacy, as they will be facilitators of how we can add it to our curriculum and daily planning in the most different courses, with creativity and in a facilitating way to the learning process about the history of indigenous and Afro-Brazilian culture, using methodological and didactic resources that favor understanding and considering the objectives of the course and its indicators.

The proposal of conversation circles about ethnic and cultural diversity can also favor the exchange of experiences and the understanding of life stories, where people from the school community who suffer from prejudice and discrimination in their daily lives, can teach how we can act without prejudice, without violating rights and disrespecting historical facts, considering differences in a respectful way, and empowering people to live together. Thus, when dealing with these topics with students, it will be easier, as there will be the experience of living, and the chance to deal with the subject safely and calmly, as we will have a support base to solve our doubts and difficulties.

Another facilitating way to solve our doubts would be the creation of a free application that could be consulted in case of simple doubts, with an example of terms that should not be used for their racist, discriminatory or prejudiced connotation, to more serious cases that can be considered crimes such as racist, discriminatory and prejudiced speeches and opinions. The application could also offer a database with curiosities and pertinent information about Afro-Brazilian culture and indigenous culture and all native peoples, such as languages, typical foods, beliefs, derived words, works of art, handicrafts,



health and wellness tips, fashion and beauty tips, revering all the beauty of the ethnic-cultural diversity existing in our culture.

The vocational education institution could create a committee for the joint elaboration of a booklet on how to apply Law 11.645/08 in its courses in an aggregating way, fostering the exchange of experiences between professionals from all over the State of São Paulo on this theme, so we could obtain a facilitating material that can be consulted and easily applied in all vocational educational units, where educators will feel safe in addressing the topic and working on the difficulties of their students in a calm way. The dissemination of this booklet, which can be physical and digital, can be carried out through corporate education and directed to all educators and professionals of the institution in partnership with the library and the institutional publisher.

Another way to promote the importance of ethnic and cultural diversity and the implementation of Law 11.645/08 is the inclusion of this theme as a priority in the Pedagogical Political Projects (PPP) and in the actions promoted by institutional programs such as the Culture of Peace Program and the Inclusion and Diversity Program, where the participants, after understanding the importance of the development of this theme, will prioritize their insertion in the actions that will make up the annual calendar, in a planned way, making the theme common and simple throughout the educational calendar. Thus, the understanding of the methodological proposals will be necessary, as it will be a facilitator in the entire educational process, and the planning routine will be assertive considering all the development needs of the entire school community.



## REFERENCES

1. Almeida, S. L. de. (2019). \*Racismo Estrutural\*. Pólen.
2. Almeida, J. (2020). Sociedade e risco: suas definições foram atualizadas. \*A Pátria\*.
3. Anca, C., & Aragón, S. (2018). Os três tipos de diversidade que moldam nossas identidades.
4. Azevedo, M. A., Silva, A. M. de S., & Conceição, E. B. (2019). Reflexões sobre o racismo: desigualdade, raça e gênero no mundo do trabalho. In J. Camilo, I. Fortim, & P. Aguerre (Orgs.), \*Gestão de Pessoas: práticas de gestão da diversidade nas organizações\* (v. 1, pp. 111–126). Senac.
5. Brasil. (2017). \*Base Nacional Comum Curricular\*. Brasil.
6. Brasil, Senado Federal. (1988). \*Constituição da República Federativa do Brasil\*.
7. Brasil, Senado Federal. (2016). \*Constituição da República Federativa do Brasil\*.
8. Brasil. (1996). \*Lei de Diretrizes e Bases da Educação Nacional\*.
9. Brasil, Ministério da Educação. (2018). \*Base Nacional Comum Curricular\*. MEC.
10. Cavalcanti, L., Oliveira, T., & Silva, B. G. (2021). \*Imigração e Refúgio no Brasil: retratos da década de 2010\*. Universidade de Brasília.
11. Devulsky, A. (2021). \*Colorismo\*. Jandaíra.
12. Ferreira, A. J. (2022). Letramento racial crítico. In C. Landulfo & D. Matos (Orgs.), \*Suleando conceitos em linguagem: descolonialidades e epistemologias outras\* (pp. 1-12). Pontes Editores.
13. Frederico, C. (2016). O multiculturalismo e a dialética do universal e do particular. \*Estudos Avançados\*, 30\*(87), 237–254. <https://doi.org/10.1590/S0103-40142016.30870014>
14. Freire, P. (2001). Carta de Paulo Freire aos professores: Ensinar, aprender: leitura do mundo, leitura da palavra. \*Estudos Avançados\*, 42\*, 259–269.
15. Giddens, A., & Sutton, P. W. (2017). \*Conceitos essenciais da Sociologia\* (2ª ed.). Editora Unesp.
16. Houaiss, A. (2004). \*O minidicionário da língua portuguesa\*.
17. IBGE. (2022). Conheça o Brasil - População COR OU RAÇA.
18. Krenak, A. (2015). \*Ailton Krenak\* (1st ed.). Azougue.
19. Ludke, M., & André, M. E. D. A. (1986). \*Pesquisa em Educação\*. EPU.
20. McLaren, P. (1997). \*Multiculturalismo crítico\*. Editora Cortez.



21. Munanga, K. (2004). A difícil tarefa de definir quem é negro no Brasil. *\*Estudos Avançados, 18\*(50)*.
22. Paiva, E. B. (2016). A produção do conhecimento sobre os povos indígenas em periódicos e dissertações: reflexos do discurso do outro sobre os indígenas. In V. M. L. Guerra & W. D. de Almeida (Orgs.), *\*Povos indígenas em cena: das margens ao centro da história\** (pp. 67–78). Artmed.
23. Pinheiro, B. C. S. (2023). *\*Como ser um educador antirracista\**. Planeta.
24. Sacristán, J. G. (2002). A construção do discurso sobre a diversidade e suas práticas. In R. Alcidia (Org.), *\*Atenção à diversidade\** (pp. 15–37). Artmed.
25. Santos, A. B. (2015). *\*Colonização, Quilombo: modos e significações\**. Ministério da Educação.
26. Silva, A. D. da, & Ramirez, G. P. de L. (2021). Educação e religiosidade, uma reflexão sobre a diversidade cultural das comunidades tradicionais no Brasil. In M. M. Purificação, E. M. Catarino, & L. D. J. Santana (Orgs.), *\*Ampliação e aprofundamento dos conhecimentos teológicos das religiões\** (pp. 25–31). Atena.
27. Sodré, M. (2023). *\*O fascismo da cor: uma radiografia do racismo nacional\**. Vozes.
28. UNESCO. (2022). *\*R E I M A G I N A R\**.
29. Urquiza, A. H. A. (2016). Povos indígenas no Brasil: das margens da indiferença, ao direito às diferenças culturais. In V. M. L. Guerra & W. D. de Almeida (Orgs.), *\*Povos indígenas em cena: das margens ao centro da História\** (pp. 40–51).
30. Volp, S. (2022). *\*Homens pretos (não) choram\**. Harper Collins.
31. Weissmann, L. (2018). Multiculturalidade, transculturalidade, interculturalidade. *\*Constr. psicopedag., 26\*(27), 21-36. Disponível em [http://pepsic.bvsalud.org/scielo.php?script=sci\\_arttext&pid=S1415-69542018000100004&lng=pt&nrm=iso](http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S1415-69542018000100004&lng=pt&nrm=iso). Acesso em 05 maio 2024.*