

**GAZES AT DIVERSITY, SCHOOL INCLUSION AND SOCIAL EXCLUSION:
SOCIAL EDUCATION CONTRIBUTIONS**

***OLHARES PARA A DIVERSIDADE, INCLUSÃO ESCOLAR E EXCLUSÃO SOCIAL:
CONTRIBUIÇÕES DA EDUCAÇÃO SOCIAL***

***MIRADA HACIA LA DIVERSIDAD, INCLUSIÓN ESCOLAR Y EXCLUSIÓN SOCIAL:
CONTRIBUCIONES DE LA EDUCACIÓN SOCIAL***

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The 1990s marked important changes in discourses involving human rights, the relationship between national policies and international organizations. They are the result of disputes over antagonistic social projects that aim to present alternatives to combat exclusion and promote social inclusion, especially through education. Although the theme of human rights was built in the post-war period and the first agreements signed during the Cold War, the 1990s favored another perspective on this theme (KOERNER, 2002) and, also, new forms of understanding between the local authorities (national) and the international (DALE, 2004). The focus on human rights and other issues that point to diversity and social exclusion occurs in a period of strong neoliberal perspective, in a way that, at first glance, there seems to be a disarray or contrast between “the political agenda of national states, in which structural adjustment and macroeconomic balance marked the political and academic debate” and “the treatment of social issues [which] marked the United Nations human rights agenda in the 1990s” (KORNER, 2002, p. 88, our translation).

During this period, attention to compliance with the compulsory schooling of enrollments of school-age children (school as the locus par excellence for children) increases in countries where school universalization was not fulfilled. Specifically in Brazil, the focus is

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strengthened by the intersectorality between educational policies and other social policies, provided for in the different federal multi-annual plans. It is, at the same time, a demand of the economic model that transfers to the school the task of expanding the formation of human capital (FRIGOTTO, 1995) and a response to the demands of social groups for access to education. If school enrollment is a commitment of national states and a human right, from the perspective of the Universal Declaration of Human Rights - UDHR (UN, 1948), its effectiveness is not always guaranteed and, when it occurs, it does not always allow attention to countless conditions in which children, adolescents and their families are involved. A set of social policies (health, social assistance, work, etc.) must be articulated to serve the population. In this context, social education is present, either as a field of study in teacher education, including in Pedagogy courses, or as a field of action in public facilities in the implementation of the Unified System of Social Assistance, the Unified Health System, etc.

As Diaz recalls (2006, p. 92, our translation), “the individual socializes inside and outside the school institution and, therefore, social education must take place in all contexts in which human life is developed”.

Social education, built as a care strategy for the “misfits”, in a way, in response to the needs of the welfare state (DIAZ, 2006), has been reconfiguring itself in different countries (RIBEIRO, 2006), building new practices and perspectives, seeking resolutions for the problems arising from the social exclusion inherent in this society. Thus, social exclusion generates two important concerns that accompany social education discussions: movements in favor of guaranteeing rights and the “new social issue” (RIBEIRO, 1998). These concerns make it possible to address, at the same time, the aspects of economic and social exclusion, most evident in the capitalist production model, but also point to meeting the new contemporary issues such as gender, diversity, compliance with fundamental rights, among others. Currently, we are in a time of intense tensions regarding the guarantee of economic, social and human rights. With attention to this scenario and contemporary challenges, this dossier proposes to open space for different themes that can contribute to the construction of possibilities for viable societies so that, as Ribeiro (2006, p. 156, our translation) proposes, it is possible to forge a life that “combines humanization, affirmed by Freire (1981a), with the emancipation, thought by Marx (1993)”.

Social education and the construction of anti-hegemonic actions

Assigning a (social) quality to the term education seems to be redundant since it is evident that all education is inherently social. This statement has accompanied us as a Postgraduate Program whose area of concentration is Social Education. Over time, we find ourselves involved in a very complex question, making it necessary to deepen the understanding of this concept and thus avoiding less problematic and explanatory responses. This dossier is the result of the maturation of the Postgraduate Program in Education at the Federal University of Mato Grosso do Sul, Campus do Pantanal, after ten years of its creation. Today, Ribeiro's questioning (2006, p. 160) about “social” quality, added to the concept of education, seems to be fundamental to better define our understanding of the term: “If the social, as the world of relationships in which sociability processes take place is the substrate on which education takes place, how can we understand that it takes the place of the noun or of that which is adjectivated in the expression “social education”?” (our translation)

We intend to present, throughout this Dossier, that yes, all education is social, but not always the social aspects that we call transformative accompany educational practices. In other words, even though all educational work involves “the social”, as it is a human production, this work is not always permeated by a vision of the totality of the human being or is aimed at the alternative construction of ways of existing in the world, in ways that can transform the extremely exclusive reality we live in. Therefore, the social is more than a quality; by being incorporated into the concept of education, it becomes a noun that gives name to all formative practices against hegemony, which aims, as we will follow here, to build a more inclusive school, a society based on other values, whose horizon is the revolutionary process in all senses.

Reflecting on the meaning of social education is, first of all, a political action insofar as it leads us to analyze the current society and, with it, its mechanisms of social exclusion. In this sense, Saviani (1988) teaches us that education and politics are inseparable and interdependent social practices at the heart of the interesting antagonists that characterize class society, however, although the former is more dependent on the latter - which establishes its objective conditions -, also has relative autonomy to act in favor of the less favored strata.

Analyzing from the point of view of formation, education has played a prominent role in capitalist society since the period of transformations in the organization of work based on Fordism and Toyotism. Both the first and the second, with their due differences in terms of work organization, considered education to be key to the formation of a new worker and as a process of capital appreciation. These ‘new’ types of rationalized productions demanded the

formation of a 'new' type of man capable of adjusting to 'new' work techniques, to 'new' values considered appropriate for capitalist society. Alienation becomes a primary necessity, since the introjection of values becomes the main method of social control, as opposed to the coercive methods previously adopted. Educating by consensus was one of the main findings that Gramsci (2011) made when studying Americanism and Fordism, when analyzing the strategies used by capital to build its hegemony.

The Brazilian curricular structure, for example, is materialization that education is assuming an important role in the formation of human capital, adjusted to the demands of the economic context. The emphasis that reforms are giving to pedagogy skills (RAMOS, 2001) is perhaps the best example of this. The most current of these changes was the implementation of the National Common Curricular Base and the adoption of competences as privileged contents for working in schools (including socio-emotional competences, in addition to the already known cognitive competences).

Education is an intentional activity; it involves a set of systematized practices that act for human formation. This definition reveals that, regardless of whether we analyze formal or non-formal education processes, their context is extremely relevant for understanding their purposes. Educational purposes, whether aimed at formal or non-formal education, help us to understand, at the same time, that economic aspects cannot be separated from political, cultural and social aspects. In other words, education is the result of human intervention to perpetuate its existence, to produce humanity in man (SAVIANI, 1988). Thus, education results from the social, political, economic and cultural context in which relations of dispute for hegemony are implicit. They result from a game of forces in which systems of values, ideologies, particular and class interests are confronted, and which generate hegemonic and counter-hegemonic movements.

Social education, in spite of its origin, can be created precisely to serve as a counter-hegemonic strategy to this economic model; to build coping possibilities, to establish ways of acting in the world, to manifest against the process of exclusion inherent in the project of capitalist society (RIBEIRO, 2006). In this sense, we agree with Ribeiro (2006) when he formulates the hypothesis about disputes over hegemony and the role that education plays in this scenario. For the author,

[...] there is a dispute between contradictory social and educational projects, resulting in strategies to combat exclusion and promote inclusion, embodied in conceptions and practices of social education, in response to the demands of public social policies from the populations of children and young people in vulnerable situations (RIBEIRO, 2006, p. 156, our translation).

Social education offers possibilities for thinking about inclusive formation practices, contrary to the process of social exclusion generated by societies in which the cult of competitiveness and the cultivation of inequality prevail. Critically analyzing the capitalist strategy of precarious work, the exclusion generated by structural unemployment tends to generate a phenomenon that Kuenzer (2004) called “inclusive exclusion”, that is, the loss of formal employment pushing an increasing mass of workers towards the world of informality, together with the spread of the praise to the self-employed entrepreneur. In this logic, what social education seeks to overcome is just another phenomenon pointed out by Kuenzer (2004), that of “exclusionary inclusion”, that is, the movement of inclusion provided by neoliberal social policies that aim to alleviate the cyclical crises of capital (MESZÁROS, 2005).

Thus, through the processes of exclusionary inclusion, school and non-school education are dialectically articulated to the processes of inclusive exclusion existing in the world of work, providing the client - the capital - with the technically and socially disciplined workforce, according to their needs, as the good playbook of toytism says; as previously stated, the pedagogical expression of this principle occurs through the pedagogy of competencies with their categories, [...] which demands in-depth studies to clarify their purposes and mechanisms as a new pedagogy in the service of capital (KUENZER, 2004, p. 92).

Martins (1997) corroborates the idea of exclusionary inclusion when stating that what we call exclusion is “a *precarious and unstable*, marginal inclusion” (p. 26, authors' highlights, our translation), which reserves residual places for part of the population, aiming to reproduce the current structures and, at the same time, conformation, so that the transformation of the society that victimizes large contingents does not occur.

Explaining the meaning we attribute to social education from the binomial exclusion / inclusion makes it possible, therefore, to locate its field of action. Ribeiro (2006) helps us to locate this field when he states that the term exclusion generates actions against hegemonics, manifested by the creation of new social movements, expanding the understanding of the problems that are part of our daily lives and, many times, are naturalized. Social education, in this field of such exclusion (excluding inclusion, to use the Kuenzer term), seeks to highlight the expropriated from the means of production, workers who only have their workforce as property and inequalities in social relations. Social education can also seek to reveal that amidst the discourse of apparent equality in capitalism, there is oppression, domination, discrimination in all forms. What is intended with social education is the break with all forms of exploitation and expropriation produced and, for this, a critical, transforming education, linked to social struggles is fundamental.

It is important to highlight that when we develop ways to better understand social education as a concept, we do not exclude school education, since these transforming principles must be part of its objective. Here, it seems that we have arrived at an idea, albeit a very broad one, about social education: these are practices that have transforming principles, which seek to establish a new social order and, for that, act in different realities. It is more common, given its counter-hegemonic aspects, to link its field of action to the non-formal area, mainly to popular education. However, what we present in this dossier is a challenge: to understand social education not only as a teaching modality, as a pedagogical practice, but also as a guiding principle and, as such, possible to be observed in all formative areas.

Social education, in this perspective, can encompass actions of at least two orders: one of struggle to guarantee education as a human right, which is manifested in the conception it assumes as a strategy against hegemony; and another to build inclusive practices in human formation environments (whether they are school or not). Considering these two orders of possibilities (conception of education/formation and pedagogical practice), the texts of this dossier discuss education from a social perspective, which means looking at the educational phenomenon from the perspective of the exploited, the minorities, the working class.

Then, for didactic purposes of presenting the works that make up this dossier, we divided the texts into two groups. It is worth mentioning that, in fact, these aspects placed here separately are inseparable, since the pedagogical practice in different contexts is based on the different conceptions and possible approaches to deal with social education.

Social Education as conception: perspectives and strategies for the construction of actions against hegemonics - brings together a set of articles that deals with social education as a conception and, therefore, highlights the various possibilities of approaching the theme from an epistemological and methodological point of view. The central idea, therefore, is to present social education as a conception that can be taken as opposed to exclusion, in order to attend to the fundamental rights of the human being, drawing attention to aspects considered as naturalized and which, analyzed more closely, reveal themselves as manifestations of the individualistic, oppressive and meritocratic culture of the current society. This perception is proposed, in the set of works to follow, from different theoretical-epistemological nuances.

The first text, by **Ernesto Candeias Martins**, called **Social education in the new spaces and times: the intertwined realities of social and educational intervention**, argues that the last decades have produced a series of social, economic, technological, cultural, political factors, responsible for the emergence of new visions/approaches to address the issue

of learning, which support new pedagogical possibilities to be satisfied, according to the challenges and complexity of society. In this sense, Social Education and Social Pedagogy are presented as response to such demands, being treated as intercultural practices that, according to the author, constitute a service and social right to legitimize citizenship. Still, Social Education and Social Pedagogy reflect on human social situations and conflicts, knowing that any space in time is close to the process of learning to learn, conducive to developing skills or competences in individuals, with emphasis on the role of educational institutions and the family, and, therefore, the pedagogical-social implies the current need to open education to life in all its diversity in the community. The author concludes that it is necessary to expand the formative vision beyond the school limits, because, for him, we learn in different non-school contexts and spaces and social education is a fundamental piece of action that promotes and dynamizes a society that educates and an integral education that helps/supports, through education in order to avoid or repair social difficulties and conflicts. He also affirms that Social Education and Social Pedagogy constitute a daily 'praxis' in formal and non-formal socio-educational contexts, especially in the 'School-Community' relationship, requiring changes in the styles of teachers and in the school's organizational models, generating close collaboration between the social educator and other professionals working for social learning.

Still introductory to social education as a conception and guarantor of rights, Dhyovanna Guerra and Ireni Marilene Zago Figueiredo present their text called **Social Policies and the right to education**. The authors argue in favor of education as a subjective public right and, for that, they carry out a bibliographic and documentary research. For the authors, the Right to Education is the result of an express demand for the struggle of social movements, which resulted in the extension of the period of compulsory and free schooling. Thus, they offer us a dialectical vision between the objectification of education as a right and its materialization in social policies. They draw attention to the need for greater clarity on the limits and possibilities of Social Policies in capitalism, in guaranteeing and ensuring the effectiveness of Social Rights. They conclude that, although the proclamation of social rights such as education has legal support in Brazilian legislation in terms of effective access to school, the economic and social impediments, manifested in the commercialization of education, for example, restrict access (and, we would add, permanence) to school to a significant population contingent.

Still in the direction of understanding education as a social right Hellen Jaqueline Marques and Newton Duarte, in an article called **Historical-Critical Pedagogy in defense of a revolutionary education**, insist on the importance of education both as meeting human needs and meeting fundamental social rights. The authors' argument is that the school should

contribute to overcoming capitalist society, even if it is inserted in this context. For this, they defend as role of the school the development of theoretical thinking, capable of working with the dialectic between apparent events and essential processes, through the deliberate action of the teacher towards the production of theoretical thinking in students. The authors present the Historical-Critical pedagogy as the most suitable to produce a truly revolutionary education, because in its essence is the objective of overcoming capitalist society which reflects its transformative practice.

Another text that comes to the public to defend the concept of education as a right is that produced by Alessandra de Oliveira Maciel, Ana Ignez Belém Lima and José Airton de Freitas Pontes Junior, entitled **Supervised internship and pedagogical probation: possibilities for critical teacher formation**. In this article, the authors seek to present the importance of education in a broad view of initial formation, based on a case study of the role of Supervised Curricular Internship (SCI) and Pedagogical Probation (PP) as possible spaces for critical-reflective teacher formation. Resuming the idea of social education as a critical, reflexive and anti-hegemonic conception, it is possible to insert this text as materialization of the importance of adopting public policies aimed at critical formation, which, according to the authors, enables pedagogical interventions that are also more critical and contextualized. The authors defend, in this context of a broad and critical view of formation policies, that the professional trajectory is built collectively and continuously, not being reduced to a single event. They conclude that both the Internship and the Pedagogical Probation assist the development of a teaching action in which theory and practice go together and critical-reflective thinking is an indispensable element.

Still in defense of education as a human right, the authors Rosana Carla do Nascimento Givigi, Denise Meyrelles de Jesus, Raquel Souza Silva and Juliana Nascimento de Alcântara, in an article called **Inclusive educational policies and intersectorality with social policies: Brazil/Canada interfaces**, propose to analyze inclusive educational policies and intersectorality with social policies in a comparative perspective, in Brazil and Canada. With different backgrounds, social education in Brazil and Canada ends up acting, at present, with the same objectives, namely: to develop social and pedagogical actions that face the marginalization of groups in situations of vulnerability, articulating formal and informal pedagogical practices, whether at school or outside. The authors reveal that, since the 1980s, Canada has expressed its concern with the inclusive education of people with disabilities in its regulations, making the inclusion of these people in mainstream schools mandatory. The subsequent years, in that country, witnessed the creation of a series of programs, guidelines for

the school, of services made available to teachers and students. The authors comment that differently, in Brazil, only with the enactment of LDBEN 9394/96 that special education is considered a teaching modality, allowing many movements in defense of the inclusion of people with disabilities in regular schools. They conclude that there are important differences between the social policies developed between the countries surveyed and this is due to the place they occupy in the world economy, with Brazil belonging to the periphery of capitalism and Canada being part of the group of central countries. In view of these differences, the authors point out that the implementation of school inclusion/Special Education policies in the two countries resulted in different organizational practices, with different support equipment. They draw attention to the danger that the present time reveals, since over the past ten years there has been an evident advance in the development of inclusion policies, but that the current political moment demonstrates the return of school exclusion and reduced guarantee of social policies. In this same context of crisis, the authors claim that Canada has ensured inclusive social and educational policies.

Indeed, discussions about rights are an important background for understanding social education as a perspective. If the material presented so far claims education as a powerful tool for social change, it is important to be clear that it is not enough for a new society to be effectively built (even though its participation is of great relevance). Considering, therefore, the multiplicity of aspects that are necessary for the changes that define the horizon of social education to materialize, we present the text prepared by Bárbara Amaral Martins and Fabiano Quadros Rückert, entitled **Education and poverty: the Bolsa Família Program in the perception of high school students in Corumbá-MS**. Here, the authors invite us to problematize the look that has been built around one of the most relevant social programs in recent Brazilian history, the Bolsa Família Program (BFP). Highlighting the perceptions of 23 high school students (14 of whom were beneficiaries of the program), the text shows the challenge of constructing objective and subjective conditions for the State to fulfill its role, and for it to be effectively understood by society, not as a favor, but as another right of those excluded. The research concluded that, although the view on the program is mostly positive, there are different degrees of this positivity and few students showed understanding that the program is related to guaranteeing minimum rights or seeking to overcome extreme poverty, inherent to capitalist society. Finally, the authors believe that issues related to BFP refer to the concepts of citizenship, public policies, and social equity, and, consequently, demand greater attention from schools and social segments directly involved in school education.

The debate about inclusion is not only part of the public policies of the State, it is present in different spheres of society. Considering the multiplicity of speeches, even the relations between them (speeches produced by State policies and other social institutions), it is that the authors Inés Rodríguez Moyano and Lucrecia Rodrigo try to understand how they are produced and the intentions of the speeches about education, inclusion and quality disseminated by International Organizations, having as reference the evaluation policies in Argentina. Thus, the theme of this article, which has the title **Education, inclusion and quality: the speeches of international organizations and the evaluation policies in recent Argentina**, expands the view of social education as a concept to the South American context. To this end, it addresses proposals for educational inclusion that are part of the development agendas of the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the Organization of American States (OEI), and investigates the link between these speeches and the orientation of evaluation policies in recent Argentina. Analyzing documents produced since the 1990s, mainly those elaborated since 2000, the central hypothesis of the text is that the discourse made by these International Organizations on inclusive education is based on the concepts of quality and learning and acquire centrality for the evaluation programs. The authors conclude that the defense for an inclusive education, carried out by Unesco and OEI, materialize in the documents much more as “slogans” associated with quality and learning, serving more to reinforce the perspective of external evaluation than really as a concern with inclusion in critical and transforming terms. They also affirm that during the Mauricio Macri government, this perspective was accentuated with the promotion of neoliberal policies that followed the same course of the international agenda for education worldwide.

Continuing the reflection on social education as a concept and the struggle for the constitution of a truly transformed society, considering multiple aspects such as the guarantee of education as a right, the expansion of reflections considering the social policies of redistribution of wealth and the multiplicity of actors that promote policies that have inclusion as a central discourse, we present below two texts that deal with different aspects in an inclusive perspective: the first defending the acting of men in early childhood education and the second pointing to the urgent need to think about education for diversity (we would say that also for diversity, considering the importance of the subjects involved in the whole process).

The first of these texts was written by Sílvia Adriana Rodrigues, Estefânia Manhóler and Alberto Albuquerque Gomes, entitled **In search of identity: is early childhood education a man's place?** and had the objective, through the narrative of the experiences of a pedagogy student in the supervised internship, to discuss the male presence in teaching work in the space

of early childhood education. Highlighting the women's struggle for inclusion, teaching was, in the mid-twentieth century, the gateway to the female conquest of a place in the public space. The authors also show that this movement of demands undergoes changes as the economy gains new contours and men seek new jobs, more profitable than teaching. This movement became known in literature as the process of “feminization” of the teaching profession. The text helps us to reflect on this important process, especially what is implicit in it: the idea that early childhood education involves a series of knowledge and characteristics that do not match the “harshness” and “virility” that would be typical of men. The authors present reflections that demonstrate the inclusion of men in child teaching work, not only as possible - since the naturalization of these characteristics “typical of women” does not match the cultural perspective on the theme - but as necessary, since it would break with the perspective that children's education would be more consistent with a certain “feminine essence” and that men should not, therefore, be able to act at this level of education. The authors conclude that the research did not intend to defend a place for men at the expense of women, but to demystify previously demarcated places, based on characteristics that supposedly would be natural for women and men. The reports of the research subject indicate that day care work would be more valued if the place was also occupied by men. This statement, as we said, is based on the perceptions and experiences lived by this subject in the supervised internship and make us believe that the inclusion, from the point of view of gender discussions, is not part of naturalized processes, but points to the need to reflect from the cultural point of view. They also conclude that the idea that the family experience with this age group would be a requirement for working with young children, which, in this view, would exclude most of the men who do not occupy this social place in our society.

The text by Juliana S. Monteiro Vieira, Lucas de Oliveira Carvalho and Dinamara Garcia Feldens, entitled **Symptoms of contemporary Brazil: discursive tensions and education for the difference**, debates inclusion based on the deconstruction of historical facts and contesting science as an element decisive and main explanation of reality. Weaving criticisms of the concept of Contemporaneity and its relation to education, the authors help us to think about education for diversity not from a status of scientificity that creates fixed narratives responsible for the creation of new hegemonies, but from singular movements that they are constituting new possibilities to produce themselves subjectively and transpose universalizing representations. The importance of thinking education for difference as a conception, belonging to the principles of social education, therefore defending an education that is both inclusive and transformative, is a constituent part of this dossier and touches on

with the text of Juliana, Lucas and Dinamara, who analyze current issues such as the discourse of intolerance that took over the Brazilian minds, the requests for military intervention, among so many other nonsense that directly hurt a society founded on respect and guarantee of social rights, as established by the Federal Constitution of 1988. Finally, the authors argue that education for diversity strengthens the micronarratives of difference and highlights the state of crisis of truth experienced in Contemporary times, needing to deconstruct the modern ideals that support the idea of the subject of knowledge as a primordial figure, making it possible to look at the gaps and cracks and the construction of more horizontal knowledge.

The last article in this section is the study by Sabina Valente, entitled **Social-emotional skills in social educator activity: implications for school inclusion**, which, from a social education perspective as a way to assist in the social inclusion process, presents the importance of socio-emotional competences in formation of the social educator. Through a bibliographic review of productions that discuss the theme, the author maintains the relevance of the social educator in the process of school inclusion, especially highlights the importance of these professionals having a formation centered on an emotional education. It also shows that these emotional learnings are fundamental for students as they improve their overall performance in learning, especially for the most vulnerable students who, historically, have been victims of society's neglect.

This dossier continues with the section **Social Education and reflection on inclusive practices in different formative contexts**, in which we aim to problematize social education from experiences that, to a large extent, are inspired by the concepts that we have been debating until now. In other words, what we want to reinforce is that even though the material is divided into two sections, they are intrinsically related and, therefore, to think of social education as a concept is to offer the possibility of reflecting it as an objective action in inclusive praxis.

Considering its inseparability, but highlighting inclusive practices, we begin by presenting three texts that lead us to think about social education in contexts in which its existence is the result of much organization and the struggle for historically denied rights. Quilombola education and rural education bring us to spheres of great conflicts, struggles for justice and social equality. They also take us to the place of those excluded, deprived of the means of production, of those who seek to organize themselves around social movements to make themselves present, so that they can be heard in the political and economic context. Education, of quality and socially referenced, is a constant struggle between the people of the countryside and quilombolas, becoming one of their main flags, as they start to consider education as a right, as recognition of their existence and specificities.

With the development of mathematical literacy from the perspective of Paulo Freire and Ubiratan D'Ambrosio, Denília Andrade Teixeira dos Santos and Teodoro Adriano Costa Zanardi present the text entitled **The mathematical literacy and numeracy practices in the Quilombola community of São Félix: the critical pedagogy and the curriculum in action.**

The authors defend the concept of literacy as a process that allows the organization of mathematical knowledge that students bring with them, from their daily lives, incorporating them into a new body of knowledge, now acquired by the school, enhancing their citizen life. The research carried out by the authors indicates that the school belonging to Quilombo de São Félix has faced difficulties as most schools located in areas conquered from the struggle for guaranteeing rights. In addition to the economic and infrastructural problems, the lack of understanding by some teachers about the specificities of education for these communities has shown that it has never been so important to reinforce that it is necessary to think about education in the countryside and of quilombola peoples, as something built by and for them. The research showed that important cultural knowledge of students does not gain visibility in the classroom, that traditional practice of mathematics leaves aside a series of knowledge considered fundamental and that it was not possible to observe any relationship with the reality of struggle experienced by those children. On the other hand, it also showed that there are important advances, especially from the practice of one of the teachers participating in the research, since she demonstrated to know the reality in which she works and to recognize the importance of relating this history of struggles with the contents worked on, even though that most of the time the teacher has to follow the prescribed curriculum, the one considered official and hegemonically accepted. The authors conclude reflecting that there is still a lot to be built so that quilombola education has the quality and right expected for that population.

The following two texts deal with the same locus of disputes and struggles: the field. One of the spaces that, dialectically, holds the germs of transformation and the establishment of the latifundium as almost untouchable. In recent decades, the countryside has proved to be the place that houses the most combative social movements in our history, responsible for changing the direction of the almost untouchable of these properties.

In the text by Marli Clementino Gonçalves and Neuton Alves de Araújo, entitled **Rural Social Movements, educational policies and human formation**, it is possible to observe the struggles of social movements in the countryside, especially the Landless Rural Workers Movement. The text presents how the MST (Portuguese acronym) has organized itself, from the 1990s to the present day, around the struggle to guarantee school education for its children (the so-called *Sem Terrinhas* – Little landless). The authors present several results of actions

that claim educational practices in the context of the countryside, although limited by the neoliberal onslaught. To cite some of these achievements, especially in the field of document production, policies and construction of legal frameworks, the authors highlight: the Operational Guidelines for Basic Education in Rural Schools (DOEBEC's), the National Education Program on Agrarian Reform (Pronea); Decree no. 7352/2010, which instituted the National Policy on Rural Education and the Support Program for Higher Education in Teaching in Rural Education (Procampo). However, they make an important warning: the fragile institutionalization process of these actions in a neoliberal capitalist state. The authors conclude that the MST has constituted itself, over the decades analyzed, as the protagonist of the demand for an education focused on different contexts, especially the field. They also reveal that the struggle for land serves as a material basis for the struggle for education and, therefore, has its origin in the class struggle and in the necessary social transformation.

The second text on rural education was written by Maria do Socorro Pereira da Silva and has the title of **Rural Education and the paradigm of decolonial extension in the public university**. Following a similar direction to the previous text, the author highlights the importance of the field and all its political, cultural, social and economic specificities to announce the defense of the decolonization of traditional university extension and, in its place, assume the perspective of popular extension. For the author, this substitution would not be merely a change in nomenclature, but mainly in conception and, in this sense, in understanding the role of the university and its relationship with the people of the countryside. The author claims that this popular extension practice values inter-knowledge between scientific knowledge and popular knowledge based on participatory methodologies. In other words, university teacher formation should offer experiences that help academics to perceive educational practice as a decolonial action, counting on active participation as a dimension of participatory pedagogy. Defending the idea of a Popular University, the author concludes her reflections defending the need to break with the invisibility of popular knowledge, subjects and their contexts in order to articulate new logics of rationality and scientific causality based on the principles of action-pedagogy transformation as a theoretical-practical contribution to the construction of a transgressive epistemology and decolonial science in the reinvention of the public university.

Progressive educational practices are increasingly necessary for the construction of truly social education, that is, aimed at building possibilities for social transformation. Therefore, social education, as a concept, should be present in all formative fields and with the important participation of all educators. It is considering the relevance of extrapolating the “school walls”

of formal education and unveiling the practices of social education that we present the text prepared by Eiza Nádila Bassoli and Vanessa Cartherina Neumann Figueiredo and the one prepared by Juliana dos Santos Rocha and Marlene Rozek.

In the first, entitled **Challenges of the work of female social educators in shelters**, the authors present a survey conducted with nine professionals from two Shelters in the Mato Grosso do Sul Pantanal, highlighting the experiences of pleasure and suffering in the work of social educators. Based on the theory of Psychodynamics of Work, the authors analyzed the suffering derived from the shock between organizational norms and the real work situations experienced in attending children and adolescents. The authors reveal that one of the most reported problems among the interviewees is the devaluation of their activity, since few look at the work of the social educator and perceive the relevant formative aspects they have. The authors offer explanations about the difficulty in recognizing the social relevance of the social educator, highlighting the distance between parents and guardians, the lack of knowledge about the management of the work performed by social educators and the lack of regulation of the profession of social educator. They conclude that the lack of formation associated with the overload and the nature of the work, which has constant conflicts, makes it difficult to carry out politicized modifications interwoven in the reframing of work to achieve pleasure and fulfillment.

In the second, entitled **The potency and complexity of a dialogicity: challenges in the formation and performance of social educators**, the authors present the process of constituting the subjectivity of social educators who are dialogically positioned before their students. To this end, they defend the need to establish a space that thinks and discusses the teaching and learning processes in Social Education and, consequently, the possibilities and formative needs of these professionals. They defend, in the text, the power and complexity of an ethical posture, capable of promoting the construction of a dialogical space in Social Education, which reflects on the challenges of formation and the performance of social educators, in addition to promoting effective participation education, respecting their humanity, their needs and knowledge, considering them capable of learning and teaching. They conclude by pointing to the need to provide quality formative processes, more humane and less technical, that promote a series of knowledge articulated with experiences lived in the field. About these experiences, they highlight: the knowledge about learning as a human process; historical knowledge about the expressions of the social issue and; the diverse aesthetic knowledge and experiences that confront the hegemonic social constructions.

The inclusive practices that we present in this dossier invite the reader to reflect on education from the perspective of diversity, opposing traditional education that aims to homogenize, away from the debate about “me and the other”, about the different forms of existing in the world. People with disabilities should, in this perspective, be seen as different ways of existing in the world and it is with this prism that we present three more texts that problematize current issues such as the experience of people with disabilities in the context of the Covid-19 pandemic, but also debates historical aspects such as the contradictions between the policy texts and the inclusive education practices carried out.

Considering this last aspect, the contradiction between the text of the policy and its realization in the context of practice, we present the article by Hector Renan da Silveira Calixto, Amélia Escotto do Amaral Ribeiro and Tânia Suely Azevedo Brasileiro entitled **Tensions between public educational policies and school in(ex)clusion of deaf students: echoes of silence?** Here the authors analyze, through the narrative of teachers from public schools in Baixada Fluminense/RJ, tensions between the letter of the legislative text and its forms of appropriation in school contexts. From the analysis of the documents, they indicate some general characteristics: inclusion linked to disability and special educational needs; inclusion as a response to disciplinary exclusions; inclusion aimed at all groups vulnerable to exclusion; inclusion as promoting a school for all; and inclusion as Education for All. Confronting the analysis of these documents with the speeches of the research subjects, the authors conclude that, although the texts present potentially relevant content for changing the practice, they are insufficient in that they do not lead teachers to rethink their positions in relation to the deaf and their differences.

Vânia de Sousa Barbosa and Elize Keller-Franco, in a text entitled **EJA Interventiva Project: contributions to inclusive curricular practices and policies** argue that the program called EJA Interventiva, developed in the Federal District, was able to enable access and permanence in education, the continuation of schooling and the social insertion of students with intellectual disabilities and autism, attending to the reparative, equalizing and qualifying purposes set for Youth and Adult Education (EJA – Portuguese initials). It is interesting to note that the two articles presented so far on inclusive education for people with disabilities point out relevant and complementary aspects: if in the first it is indicated that the text of the law, when treated out of context, does little to change formative practices. But when this text materializes in actions, such as EJA Interventiva, it can become a powerful strategy of inclusive and habit-changing education. Vânia and Elize also affirm that inclusive educational projects, articulated and developed with the school community, can guide normative acts. In other words,

they argue that the reverse path can be an interesting alternative: practices can serve as structuring axes for policy development. For them, inclusive educational projects that are well articulated and implemented based on school routine, built by the school and for the school, can be successful and guide public policies that guarantee basic rights for the inclusion of people with disabilities.

Finally, the text by Vanderlei Balbino da Costa, Claudenilson Perreira Batista and Euler Rui Barbosa **Tavares entitled Narratives of subjects with disabilities and social isolation in times of pandemic** presents the difficulties that social isolation, resulting from the pandemic of Covid-19, has imposed for people with disabilities. The authors begin the text by making the reader imagine how difficult it can be to socially isolate people who have historically lived in a certain isolation. It would thus be the isolation from social isolation. The discussion proposed in the article gains extremely relevant outlines, as it gives voices to subjects with disabilities who point out great difficulties of insertion in this period of changes in the way of life for all of us. The authors conclude - in place of the subjects who have undergone a double exclusion process, as they also have a (visual) disability - that there is a process of exclusion dressed, literally, by two masks: one because people with visual impairments they are (un)provided with the imagery of the objects that hover in front of them; the other because the masks prevented them from approaching those they love in the different formative and social spaces/times.

Presenting the city of Corumbá-MS and all its complexity involving discussions about gender and sexuality, the author Cláudia Araújo de Lima, in an article called **Gender and sexuality at school in times of globalization: Perspectives and adolescent cultures in the Pantanal of Mato Grosso do Sul**, sheds light on an experience that aimed to get to know the students' social representations of the basic school and the university on gender and sexuality. Through a discipline taught in the undergraduate course in pedagogy at the Federal University of Mato Grosso do Sul, the author highlights the possibility and the need to articulate the knowledge produced at the university and basic school, because, thus, it will be possible to overcome distances that throughout history have made unfeasible inclusive practices designed by and for basic education students and academics in the process of formation. Analyzing the speeches separately, the author concludes that among high school students, it was possible to perceive a positivity regarding social issues of gender identity. According to the author, the students believe in a social acceptance, in a “normality” among the group, and, they present a distance from the extended community spaces, beyond the school. Between them neutrality is the most recurring behavior. They did not present explicit prejudices or the determination that the one or the other is not part of the group. Adolescence is represented by groups and, in this

case, the confraternities at the school do not see sexuality or gender as a matter of selection. Among university students, however, the context presents itself differently. Many see the discussion of gender and sexuality or diversity as an important action, others make it explicit that they will not use the knowledge learned in their professional activities, whether due to their religious condition, their shame in dealing with delicate topics or the fear of social reaction.

The practice of inclusive education can also be analyzed from the guarantee of the right to equal conditions. Moving away from the hegemonic discourse that involves teacher performance evaluations, based on meritocracy, the article by Tomás Sánchez, Luisa Carlota Santana and Martha Velasco, entitled **Assessment as a mechanism for teacher inclusion and exclusion**, analyzes the discourses and evaluative practices that permeate higher education in Colombia. The authors state that, when dealing with teacher evaluation policies, it is necessary to inquire about the conditions that education professionals have to be evaluated under conditions of equal opportunities, resulting in a continuous process of career development. Analyzing the conditions in which Colombian policies for higher education are developed, the authors warn that actions with inclusive discourses and excluding practices have taken place. This dichotomy would occur due to the evaluative practices currently developed in Colombia, that start to recognize the quality of teaching and its knowledge only from these completely unequal and excluding performance evaluations. They conclude that the speeches about teacher evaluation are distant from the reality experienced by the subjects, since the researched institution inserts an evaluative culture since the admission of the teacher, which results in the adaptation to a series of institutional demands and requirements that are exclusive because they force their adoption due to contractual issues, stability in the institution and working conditions. Finally, they indicate that educational inclusion constitutes a teacher formation policy for diversity and, consequently, a teacher evaluation that considers all diversity and its particular socio-cultural conditions.

The text that closes this dossier further expands the scope of social education and reaches the margins of the term “*brincança*” (which can be understood as “playing”), which, according to the authors, can be attributed to an artistic-cultural manifestation founded on Oral Tradition, which mixes popular religiosity and what is considered by Catholicism to be “profanity”. Through the article entitled **The *brincança* of Embelêcos: political and epistemological voices of the subalterns**, the *brincança* of Embelêcos of Moita Bonita-SE is presented as a cultural practice that, from the perspective of those playing, is subversive and revolutionary. The authors build their text from a post-colonial perspective, offering their readers the opportunity to understand that subalterns will only be able to speak when they speak

in their own language, with their explanatory systems, in their own culture. They also invite reflection on the impact of systematic invisibility, naturalized by academic colonialism in relation to the knowledge of Oral Tradition. Listening to the narratives of the Griô masters, the authors conclude that the cultural manifestations of Oral Tradition can be one of the spaces to express the “unspoken” voice. Voice that speaks through bodily knowledge, that sings, that dances and expresses their daily lives, their memories, their myths, their gestures, and their ancestry.

Finally, it is up to us to invite the reader for a great trip through the themes present here!

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How to reference this article

SANTOS, F. A. S.; MARTINS, B. A.; KASSAR, M. C. M Gazes at diversity, school inclusion and social exclusion: social education contributions. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 15, n. esp. 3, p. 2146-2166, Nov., 2020. E-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v15iesp3.14418>

Submitted: 20/07/2020

Required revisions: 30/08/2020

Approved: 29/09/2020

Publshied: 30/10/2020

