Guarantee of rights and dialogue with diversity in everyday school of basic education[1, 2]

Garantia de direitos e diálogo com a diversidade no cotidiano escolar da educação básica

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Abstract

This study presents a reflection on the possibilities of guaranteeing rights and dialogue with diversity in school life for the effectiveness of basic education with social quality identified in

the social representations of the subject in/of the school. The analysis was performed based on diversity of traits and representations of 489 students, 126 parents, 50 teachers, 20 administrators and 39 staff members which are part and mean in the school space on the expectation of rights, fundamental rights and purpose of education at 14 public schools of basic education of Curitiba and metropolitan area, all being located in areas of big social vulnerability. The voices of school subjects confirm and warn about education as expectation of rights and respect as a fundamental right, which shows the need for educational policies that guide the proposals of initial and continuing training of teachers.

Keywords: Educational policies. Human rights. Diversity. Teachers training.

Resumo

O estudo apresenta uma reflexão sobre as possibilidades de garantia de direitos e diálogo com a diversidade no cotidiano escolar para a efetivação da educação básica de qualidade social identificados nas representações dos sujeitos da/na escola. A análise foi realizada com base na diversidade de traços e nas representações de 489 alunos, 126 pais, 50 professores, 20 gestores e 39 funcionários que circulam e significam o espaço escolar sobre expectativa de direitos, direitos fundamentais e finalidade da educação, de 14 escolas públicas de educação básica de Curitiba e região metropolitana, sendo todas situadas em locais de grande vulnerabilidade social. As vozes dos sujeitos da escola confirmam e alertam sobre a educação como expectativa de direito e o respeito como direito fundamental, o que mostra a necessidade de políticas educacionais que orientem as propostas de formação inicial e continuada de professores nessa perspectiva.

Palavras-chave: Políticas educacionais. Direitos humanos. Diversidade. Formação de professores.

Introduction

Basic education is a universal right and indispensable foundation for the exercise of citizenship in its fullness, which depends on the ability

to conquer all other rights, as defined in the Federal Constitution, the Statute of the Child and Adolescent (ECA), the common law and the other provisions that enshrine the prerogatives of the citizen (BRASIL, 2010).

The guarantee of rights depends both on extra and internal factors, forged in policies and social references which mean differently in different cultural contexts. This article is the result of questioning that inspires the studies developed by the research team of the "Observatory of Violence in Schools", of PUCPR, where we adopt the assumption that the guarantee of rights constitutes the path to overcome violence in schools. The studies are based on educational policies, especially curriculum policies, assessment and teacher training, which will be considered in this article.

The Resolution n. 04/2010 of the CNE/CEB[3] establishes National Curriculum Guidelines for General Basic Education, attested the discussion, in its 1st Article, to clarify that:

> [...] Relying on the right of everyone to their full development, preparation for citizenship and qualification for the job, the experience and interaction in the educational environment, and taking as a basis the responsibility that the Brazilian State the family and society must ensure the democratization of access, inclusion, retention and successful completion of children, youth and adults in educational institution, learning for continuing studies and extension of free and compulsory basic education (BRASIL, 2010).

In the 4th article of Resolution 4/2010 are set out principles and responsibilities, covering "the public power, the family, society and the school" by the guarantee of education in accordance with eleven principles, among which are: "III – pluralism of ideas and pedagogical conceptions; **IV - respect for the freedom and rights**, [...] IX – ensuring quality standards" (BRASIL, 2010, our emphasis).

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[3] National Council of Education and the Board of Basic Education, Ministry of Education organizations of Brazil.

The reflection is also embodied in Resolution n. 1 of May 30th 2012 which establishes National Guidelines for Education in Human Rights, defining in the 2nd Article:

> The Education in Human Rights, one of the fundamental rights to education, refers to the use of educational concepts and practices based on human rights and their promotion processes, protection, defense and application in everyday life of individuals and citizen rights and individual and collective responsibilities (BRASIL, 2012).

Human rights regarded as internationally recognized are defined in the Article 2nd, § 1 of Resolution 01/2012 as: "a set of civil, political, social, economic, cultural and environmental rights, whether individual, collective or diffuse refer to the need for equality and human dignity" (BRASIL, 2012).

In this document, responsibilities and principles for effective human rights education are also equally established. And once again, the Brazilian government blames the "education systems and institutions fit the realization of Human Rights Education, implying the systematic adoption of these guidelines by all involved in the educational process" (BRASIL, 2012, § 2nd). Among the seven principles in the 3rd Article of the Resolution are: "I. Human dignity; II. Equal rights; III. **Recognition and appreciation of differences and diversities**; IV. Secular state; V. Democracy in education; VI. Transversality, and overall experience; VII. Environmental sustainability" (BRASIL, 2012, our emphasis).

The school dynamic depends on the references that guide curricula and practices in everyday school life. In this sense, the traditional theories, conservative, grounded in the principle of certainty, in the assumptions of modernity, design curriculum practices supposedly neutral and hegemonic, disregarding the tensions between the global and the local and its implications for the diversity of subjects and contexts that characterize the public school of basic education, marked from the policies of universal access. On the other hand, the curriculum in post-critical perspective as circulation/creation/negotiation space and constitution of

concepts which presupposes the establishment of a dialogue with / between / in the diversity for the effectiveness of a basic education of quality as a social form of guaranteeing rights.

In this context, we indicate the problem that guides the discussion: What are the possibilities of ensuring rights and having a dialogue with the diversity in the school life identified in the representations of the subject of/ in the school for the effectiveness of basic education with social quality?

For analysis of these aspects, we rely on diversity of traits and representations of individuals (teachers, students, parents, staff, managers/staff) which mean and permeate the school space about the expectancy of rights, fundamental rights and purpose of education at 14 public schools of basic education investigated.

Through structured interviews, were heard students, parents, teachers, administrators and staff of the schools involved. These data comprise the database of the Observatory of Violence in schools, on the survey conducted in 2010-2011, named *Basic Education with quality for all: policies and practices in the context of public schools*. In organizing the instruments, processing and analysis of data, the software Sphinx Lexical served as support.

Data analysis is based on studies of Sander (2007), Silva (2007), Candau (2008), Apple and Buras (2008) and Eyng (2010), in official documents that define current policies in the field of education since 1990, and Moscovici (2003) and Jodelet (2001).

The expectation of rights of individuals who constitute the school

The expectation of rights of students and teachers was questioned first by open question, followed by a closed question, of only option, in which the participant indicated the fundamental right of the person that is considered the most important.

The responses to the open question, the rights with more indications were education (22.3%, students; 14.9%, teachers) and respect (20.6%, students; 13.5%, teachers). In the closed question the participant should

point between the fundamental rights contained in the Constitution (1988) and ECA (1990) which one he/she considers the most important. The options are represented in Table 1[4].

Table 1 - Representation of fundamental rights for students and teachers

Rights	Students	Teachers
Respect	28.6%	25.5%
Life	13.3%	23.5%
Health	21.3%	07.8%
Freedom	07.0%	09.8%
Family and community coexistence	13.7%	09.8%
Education	12.1%	03.9%
Other rights	04.0%	19.7%
Total	100.0%	100.0%

Fonte: EYNG, 2007-2013[4].

The representation of respect as the main fundamental right by the students (28.6%) and the teachers (25.5%) indicates the potential of schools as institutions that can contribute to ensure the rights of children and adolescents. However, this indication notifies the violation of rights that may be occurring in the school space because they are anchored in the reality of the group and in each member of the group and indicate the ways of seeing and acting, "while it seeks to change the relations between individual and society", as indicates Alves-Mazzotti (1994, p. 62).

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[4] Research *Basic education with quality for all: policies and practices in the context of public schools*, performed by the Observatory group of violence in schools of PUCPR.

The guarantee of rights depends both on extra and internal factors, forged in policies and social references which mean differently in different cultural contexts. Such factors define and permeate policies and curricular practices, since guaranteeing the right to respect permeates issues intrinsic to the school, such as the political-pedagogical project, the school curriculum and teacher training. These aspects are also listed as one of the guiding principles of education in human rights in the National Education in Human Rights Plan (2007, p. 24).

The education that is configured on the theories of curriculum: ideas in motion

> The curriculum is a public space for ongoing tension between different voices, about what education or school should be, about the paths that students should do and about what, in fact, do. Reaching this design meant a long way to the advent and development of curriculum studies helped to walk along the twentieth century. But what is the effective contribution that today's curriculum studies are able to give? (ASSOCIATION FRANCOPHONE INTERNATIONALE DE RECHERCHE SCIENTIFIQUE EN EDUCATION – AFIRSE, 2012).

The curriculum policies, as well as the theories about the curriculum field, provide a glimpse at different pedagogical practices. However, this relationship is crossed by the meanings and fragments of meaning that circulate the everyday in schools, focusing on the recontextualization of policies and configuring many curricular practices.

The assumptions of conservative theories (Traditional, New School and Technical) are still very present in the reference with which curricula policies are re-contextualized, setting curricular practices which prevail in such traits. Transformational theories are quite recent, being set from the 1960s, 1970s to the present day, composed by critical and post-critical theories.

Tomaz Tadeu da Silva (2007) examines the theories of curriculum grouping them into three theoretical perspectives: traditional (composed by pedagogies: Traditional, New School and Technical), critical and post-critical, which are summarized in Table 2.

Table 2 - Curriculum theories

Curriculum theories	Fundamental concepts*	Curriculum conceptions
Traditional	Teaching, learning, assessment, methodology, didactics, organization, planning, efficiency, goals.	Hegemonic Curricular models, ethnocentric and supposedly neutral. Curricula understood as normative, prescription and focused on disciplinary content and / or lists of goals. These models spread the idea of curriculum as equivalent to the "syllabus".
Critical	Ideology, cultural reproduction and social power, social class, capitalism, social relations of production, awareness, emancipation and freedom, hidden curriculum, resistance.	Curricula are ideologically situated. Curricula are understood as embedded in power relations, especially in the interests of class struggles. Thus, the curriculum becomes a space of resistance, as a form of liberation from oppression and capitalist-economic possibility of emancipation.
Post-critical	Identity, otherness, difference, subjectivity, meaning and discourse, knowledge-power, representation, culture, gender, race, ethnicity, sexuality, multiculturalism.	Curricula are practices of subjectification, signification and discourse produced in the relations of power-knowledge. Curricula are understood as forms of selection and representation of culture, including issues of gender, race, ethnicity, sexuality, multiculturalism.

Source: Organized by EYNG (2010, p. 36-37), based in SILVA (2007).
Note: *Concepts presented by SILVA (2007, p. 17)

The post-critical theories are not opposed to critical theories; actually they extend and wide the questions. And with emphasis on culture,

they propose curricular practices beyond those stereotypes, discrimination, including the difference and intercultural dialogue.

The composition of the diversity in the school

> Diversity can be understood as the historical, cultural and social differences. The construction of the differences exceeds the biological observable to the naked eye. The differences are also constructed by social subjects along the historical and cultural process [...] in the processes of adaptation of man and woman to the social and in the context of power relations (GOMES, 2008, p. 8).

The diversity of subjects who circulate, mean, and operate in the curriculum handle different rationalities that manifest and can be identified, according to Apple and Buras (2008, p. 17), in a "entangled web of interrelationships based on issues of class, race, gender, sexual orientation, 'skill', religion, language and local affiliations, national and global". These issues are produced on the basis of socio-cultural contexts in which the assumptions and theories that shape curriculum policies are forged, acting as motivators and reinforcers of curriculum practices.

Since, according to Gomes (2008, p. 8), "even the typically observable aspects, we learn to see as different since our birth, only began to be perceived that way, because we, human beings, and social subjects, in the context of culture, thus named and identified them".

So, at the same time that there are identified traces of critical theories and post-critical in the policies and, especially in the curriculum practices, there are even more prominent marks of discourses of traditional theories.

These marks come from principles and values of **capitalism**, **individualism**, **patriarchy**, **racism** and **adultism** as emphasized by Beaudin and Taylor (2006, p. 20-56). As a result, according to the authors, although many do not realize the broader implications of these discourses in their daily lives, we live in social and school contexts that are often

intolerant of differences, operating with restricted patterns of normality, poor acceptance of differences, of race, sexual orientation etc.

Presented in school curricula, these discourses entangle the subjects; focus on their decisions and actions affecting the quality of living in society and in schools. The way and intensity as these discourses affect the subjects, constituting in contextual locks, "depends on race, class, gender, socioeconomic status, ethnic identity, and so on" (BEAUDOIN; TAYLOR, 2006, p. 26). The speeches and their effects on the constitution of identities of those involved with the school are summarized in Table 3.

While the principles, values and rules in these structures affect differently the subjects everyone is somehow affected. "In fact, while some people may work well within the nuances of these structures, many feel pressured and live these structures as locks or contextual pressure, which limit options and identities"(BEAUDOIN; TAYLOR, 2006, p. 29).

> In summary, the culture in a broader sense limits the quality and quantity of options that students learn in life, and certain structural aspects of the school – such as evaluation, rules, competition and an overemphasis on the achievements – may unintentionally exacerbate problems.

Educational practices, guided by these discourses as a consequence, generate tensions, reduce the experiences of cooperation, solidarity, producing conflicts of interest (everyone wants to be the first, to win the award), the disputes of the same object of desire (usually offered in number far less than competitors) reinforce stereotypes, rivalry, and even making difficult or invalidating dialogue with the diversity in the school.

Overcoming these blocks and cultural effects which permeate and are reinforced in the curriculum perspectives supposedly hegemonic and neutral can occur via intercultural education. "The intercultural perspective wants to promote an education for the recognition of the other, the dialogue between different socio-cultural groups. Education for cultural negotiation" (CANDAU, 2008, p. 54). In this perspective, the curriculum can be configured as a space capable of promoting dialogue with/in/between diversity in school life.

Table 3 - Cultural discourses and identity traces produced

Speeches	The effects on identities
Capitalism: The capitalist cultures value the goods, having, "emphasize the importance of being a winner, having reason, to be at the top of the hierarchy".	The subjects are urged to "focus on success, defined by material property or financial" to "operate in an environment of comparison, competition, and performance assessment." Lables, "dichotomizes people as winners and losers." "It creates hierarchies (standards)." "It allows the exploitation of resources, little considering the implications for the environment." "It emphasizes the future earnings over the current moment."
Individualism: The individualistic cultures have "focus on the individual's own needs, their desires and their rights, often at the expense of the community, and most importantly, the causality also happens to be located in individuals, as opposed to the context".	It leads individuals to develop self-centered traits. "Focusing on the rights and personal needs." "Achieving personal success." "Emphasize the privacy". "Fight to get what you need." "Understanding the problems and successes as being situated within individuals." "Having a minimum bond with family, relatives and ancestors."
Patriarchy: The patriarchal cultures assume gender discourses, valuing the traits considered of masculine nature, emphasizing rationality, logic, mathematics, physical strength and devaluing affection, sensitivity.	**Boys:** to be tough, strong, independent, protective. Do not show emotion, turn off the feelings of fear, pain, to give attention to others. Focus on the idea of being the best at something, to have interest in sports. **Girls:** to be kind, gentle, caring. Express emotions, always keep good appearance, focus on the needs of others, sacrifice.
Racism: The racist cultures value a race over another, reinforcing "issues of mistrust between the races, so that polarize relations between power and powerlessness".	These discourses produce subjects in intolerance and prejudices to: "Generate a false idea of possession and superiority of one group over another; develop intolerance for differences". "Making invisible the value and richness of diversity". "Generate self-hatred and lack of confidence in oppressed groups". "Fight for the power which can include violence.". "Suffering fears, isolation, distrust". "Having limited and stereotypical beliefs".
Adultism: Adultist culture disregard and minimize the participation, "the rights and knowledge of children" and young people.	These discourses emphasize the authority (perhaps more appropriate expression authoritarianism) and the power of decision making of adults. Children and young people are taught to hear and follow what they are told. Rarely they have a chance to make decisions, to express themselves and give their opinions.

Source: EYNG (2011).

Intercultural education cannot be reduced to some situations and /or activities at specific times or focus their attention exclusively on certain social groups. It is a global approach that should affect all actors and all dimensions of the educational process, as well as the different contexts in which it develops. With regard to school, it affects the selection of curriculum, the school organization, languages, teaching practices, extracurricular activities, the role of the teacher the relationship with the community etc. (CANDAU, 2008, p. 54).

Promoting intercultural education requires ongoing discussion and adoption of collective references that support the negotiation of curriculum practices in post-critical perspective, based on the principles of dialogue, diversity and continuous improvement.

Diversity of trace in identities and perceptions of the subjects of/in school

To make intercultural education effective with purpose and educational intent, desired and collectively constructed, it is necessary to recognize the diversity of traits that constitute the identities and perceptions of the subjects of the curriculum of/in the school, whether they are students, parents, teachers, managers or administrative employees.

The first step

The recognition of identity features that constitute the diversity within the school - may be outlined in the configuration of the group in terms of gender, color, religion, based on the self-declaration of the participants (Table 4). From the investigated context traits are highlighted in terms of gender, race and religion in the composition of the subjects of/ in the school.

Table 4 - Characteristics of survey participants regarding gender, color and religion

	Student	Parents	Teachers	Employees	Managers/ Group
Gender					
M	32,3%	04,8%	12,5%	14,3%	33,3%
F	67,7%	95,2%	87,5%	85,7%	66,7%
Color					
White	66,9%	66,7%	50%	57,1%	66,7%
Dusky	14,5%	23,8%	25%	14,3%	
Black	11,3%	-	25%	28,6%	33,3%
Indigenous descendant	05,6%	-	-	-	-
Yellow	00,8%	04,8%	-	-	-
Religion					
Catholic	50%	57,1%	37,5%	71,4%	33,3%
Evangelic	36,3%	33,3%	50%	14,3%	66,7%
Jehovah's Witnesses	0,8%	-	-	-	-
Others	2,4%	4,8%	12,5%	-	-
None	6,5%	6,5%	-	14,3%	-
Doesn't know	4,0%	-	-	-	-

Source: EYNG, 2007-2013[5].

Regarding gender, it is evidenced the predominance of female presence in the school. However, "power lines of society are structured not only by capitalism, but also by the patriarchy" (SILVA, 2007, p. 91). The traditional view of curriculum is guided strongly in the principles and values

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[5] Research data from the research *Basic education with quality for all: policies and practices in the context of public schools*, conducted by the staff of the Observatory of Violence in Schools PUCPR.

of patriarchy, shifting the focus on the traits considered masculine nature, emphasizing rationality, logic, mathematics, physical strength. In turn, the post-critical perspective curriculum seeks the inclusion of characteristics, experiences and interests that enhance affectivity and sensitivity more aligned to the feminine vision.

In the research, we adopted the classification of race or color adopted by the household surveys of the Brazilian Institute of Geography and Statistics (IBGE), in which the respondent chooses one of five options: white, black, brown, yellow or indigenous descendant. The data indicate a predominance of subjects declared as whites among education professionals (teachers, managers and employees), while among parents and students there is an increase in the number of individuals who declare themselves as dusky and black.

The dialogue between different cultures, races and ethnicities still constitutes a challenge for many global and local contexts. Race and ethnicity influence the constitution of equality and difference, working in the composition of identities depending on how they are considered in the school curriculum.

The religious experience also affects the composition of identity traces of equality and difference, considering the interpretation of dogmas and precepts rather than the principles on which historically the "religion" is based, which has acted as a blocker of dialogue with/between the diversity. "Many religious minorities suffer various forms of exclusion, sometimes due to the elimination of explicit religious freedom, or discrimination against the group" (PROGRAMA DAS NAÇÕES UNIDAS PARA O DESENVOLVIMENTO – PNDU[6], 2004, p. 8).

Religious differences have been strong sources of conflict and violence, in many cases generated by ignorance and prejudice. "But in other cases, the exclusion may be less direct and often involuntary, as when the public calendar does not recognize religious holidays of a minority" (PNDU, 2004, p. 8).

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[6] United Nations Program for Development.

The second step

The representations of the subjects of the curriculum of/in the school allow the identification of theories trends that may be more prevalent in curricular practices. Knowing the representations, the references that guide the decisions and actions of individuals allows better understand the curriculum as the "public space of permanent tension between different voices, about what education or school should be, about the paths that students should do and about what, in fact, make" (AFIRSE, 2012).

We seek to know the representations of the subject / school on school education, since, "our reactions to events, our responses to stimuli are related to a specific setting, common to all members of a community to which we belong" (MOSCOVICI, 2003, p. 31). The curriculum constitutes a space and territory in which the struggles for these intentions will hang. From the survey, we considered the responses of 126 parents, 50 teachers, 20 managers and 39 employees on open-ended question: What is the purpose of schooling? The representations obtained were grouped considering the prospects conservative and transformative (Table 5)[7].

Table 5 - Representations about the purpose of school education

Subjects/ Assumptions	Teachers	Managers	Employees	Parents	Average
Conservative Representation	64,0%	50,0%	66,7%	80,15%	65,21%
Transforming Representation	24,0%	50,0%	20,5%	19,85%	28,5%
*Dispersions	12%	0	12,8	0	6,2%
Total	100%	100%	100,%	100,%	100%

Source: EYNG, 2007-2013[7].

The subjects, when questioned about the purpose of school education have representations, which we define as being predominantly conservative, being aligned to the curriculum perspectives still strongly marked by speeches that ignore the diversity of voices and rationales that constitute the local and global contexts. This predominance is evidence that curricula are understood and developed in a "hegemonic and neutral" way, not considering and/or allowing the demonstration and dialogue with/between diversity. How dispersions were considered responses meaningless and unrelated to the question of what **the purpose of education** is. It causes concern the fact that these positions are expressed by 12% of teachers, who are the main agents of the curriculum, and 64% of them presented conservative representations.

The representations which indicate the positions classified as conservative perspective, of education professionals, including teachers, administrators and staff, are undeniably focused on content that must be taken as true and undiscussable. On the other hand, responses classified in transforming perspective are quite generic and statements that sign a seemingly authoritative position, indicating that the purpose of school education is "form", "make" the citizen. Interestingly, the representations that allow moving ahead on an intercultural education are raised by parents, such as: "Show the world that people have wide vision" (father 85), "Development, coexistence" (father 77), "the person has more view of things" (father 40) (see Table 6).

The categories present in the identified representations (Table 6) show hybrid traits in discourses that challenge policies and practices that are developed in school life, resulting in a questionable educational quality. This quality is questionable when due process of recontextualization guided by superficial and diffuse reference, in which apparently many educators are guided, as indicated by the perceptions of the respondents. These representations, according Jodelet (2001, p. 22), express "an act of thought by which a subject relates to an object" or are "a form of

Table 6 - Perceptions about the purpose of school education

	Conservative view	Transforming view
Parents	"Education and a better future" (Father 87). "Learning to read and write" (Father 92). "It is to be someone in life" (Father 9). "School education is to be someone in life, job" (Father 8). "Give the student a future profession" (Father 25).	"To form a citizen" (Father 119). "For the individual development and learning" (Father 86). "Show the world that people have wide vision" (Father 85). "Development coexistence" (Father 77). "The person has more view of things" (Father 40).
Teachers	"Forming citizen if we pass content" (Teacher 3). "We know that it is transmiting knowledge, but today the school became the home of the students" (Teacher 51). "Passing on formal and technical knowledge" (Teacher 10).	"Formation of critical citizen" (Teacher 4). "Forming opinion, critical citizens" (Teacher 7). "Forming a person as a conscious citizen who faces easily situations of everyday life" (Teacher 38). "Forming citizens with critical skills" (Teacher 49).
Managers	"School education is for the contents be enhanced by all" (Manager 1). "Development of the individual, personal and professional growth" (Manager 12). "Forming the citizen to society (insert)" (Manager 3). "It's for a better future" (Manager 15). "Preparation for life" (Manager 6).	"To develop the student as a full citizen, enabling meaningful learning" (Manager 20). "Changing the world, transform our reality" (Manager 5). "Forming citizens with critical thinking and autonomy" (Manager 7). "Making children learn to socialize, have respect, education" (Manager 8).
Employees	"In addition to transmit knowledge, it prepares for the job market" (Employee 24). "Learning, gaining knowledge, growth" (Manager 27). "Prepare for the job" (Manager 3). "Ending illiteracy" (Manager 34).	"The school forms a critical and responsible citizen" (Employee 29). "Preparing children to be citizens" (Employee 33). "To form the citizen" (Employee 11). "Forming a citizen" (Employee 30).

Source: EYNG, 2007-2013[8].

knowledge, socially elaborated and shared with a practical purpose, and that contributes to build a common reality to a social group". Therefore, they also "advise and reorganize behaviors and social communication" (JODELET, p. 22).

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[8] Research *Basic education with quality for all: policies and practices in the context of public schools*, performed by the Observatory group of violence in schools of PUCPR.

Dialogue with / between / in diversity and effectiveness of a basic education with social quality

> [...] *To promote* experiences of systematic interaction with the "other": to be able to relativize our own way to place ourselves before the world and give it meaning, it is necessary to experience an intense interaction with different ways of living and express ourselves (CANDAU, 2008, p. 54, author's emphasis).

Social quality, arising from intercultural education requires that the hybridization of curricular discourses produce results guided in the performance criteria of effectiveness, efficiency, effectiveness and social relevance, as stated by Sander (2007). Therefore, it is crucial that it is produced in a dialogue between theories, characterized by rigor and depth theoretical methodological.

These references and criteria need to be object of initial and continuing of professionals' education, as well as being made, discussed, disseminated and seized by the set of subjects in the/ of the school. It is expected these references are with which subjects in/ of the school operate processes of recontextualization of theories, definitions and curriculum guidelines, converting them into curriculum practices marked by intercultural dialogue.

In the intercultural dialogue, diversity of identity features present in many contexts and sociocultural groups gives insight into configuration of hybrid identities, as Candau (2008, p. 51) says "in societies where we live in the processes of cultural hybridization are intense and stimulate the construction of open identities in permanent construction, which implies that cultures are not pure".

As a result of the consummation of the intercultural perspective, one can aspire to "build a democratic, plural, human society that articulates equality policies with identity politics" (CANDAU, 2008, p. 54). However, materialize these intentions in the curriculum field "requires breaking the ghettoization also present in educational institutions and also implies a challenge for education. It also requires rebuilding the educational dynamic"

(CANDAU, 2008, p. 54), or, yet, policies are needed to guide the school staff to "develop projects that entail a dynamic system of dialogue and joint construction between different individuals and/or groups from diverse social, ethnic, religious, culture etc." (CANDAU, 2008, p. 54).

Dialogue with/between/in diversity and effectiveness of basic education with social quality requires social sociocultural spaces, both globally and in local, are considered in their heterogeneity and the curriculum has intentionality, it is not neutral and may produce different identities. Therefore, it seems clear the need for the school to be space that promotes intercultural education via dialogue with diversity.

Final thoughts: human rights education and teachers training

> There are several options with different vehicles and educational structures. We can make a choice depending on the features and objective conditions, social, and institutional locations, each group, each entity [...] (BENEVIDES, 2003, p. 317).

Discussions on human rights education in Brazil are recent and date back to the 1980s, according to Viola (2010), with the processes of democratization, even in 1948 the Universal Declaration of the United Nations had been signed (1948).

The reported survey data indicate that talking on Human Rights Education means that students and teachers with their representations, remind us of Paulo Freire (2001, p. 99) for whom:

> Education for human rights, justice perspective, is exactly that education which calls forth the need of dominated to fight, the organization, critical mobilizing, fair, democratic, serious, strict, disciplined, without manipulation, aiming at reinvention the world, the reinvention of power.

For this, we turn to the need for teacher training model that overcomes the expansion of capitalism in Brazil, that since 1990, has been organizing Brazilian education and consequently the formation of teachers

guided into the neoliberal ideology that was settled in country. Even in 1996, with the approval of the LDB 9394/96, there has been considerable growth in undergraduate programs, since the law in its Article 62 provides that "the teacher training to work in basic education will be done at a higher level in the undergraduate course, full degree in universities […]" (BRASIL, 1996), to analyze this policy, we can identify two positions: from one point of view it is valid for a graduate student to work in basic education, on the other hand, the passage of this law allowed "the expansion of privatization and commercialization, with serious consequences for the quality of the courses offered, especially training courses for teachers" (ENS; GISI, 2011, p. 31).

Thus, we find that this research made possible, beyond inferences about school voices, to identify and understand the knowledge internalized by the group of subjects in the school, describing their "world view", their beliefs and values about the issues related to expectations rights, and fundamental purpose of school education, pointing to the need for the proposed initial and continuing training of teachers facing a liberating education, as taught by Freire (2001).

In summary, we emphasize that the effectiveness of basic education with quality presupposes social security rights and dialogue with the diversity in school life. We consider that the policies and practices of curriculum and teacher training guided by the post-critical perspective can contribute to progress in this direction.

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