

INCLUSIVE EDUCATION AND ETHNIC-RACIAL RELATIONS

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SUMMARY

Some important points are highlighted on the topic: the first is that racial inequalities are not solely due to socioeconomic factors. It is necessary to clearly acknowledge that racism does exist, that prejudice is embedded in various educational practices, and this impacts Black students more than Brown students. Teachers adopt attitudes that reinforce inequality, often through little reflection and unintentionally. It is important to raise educators' awareness of the problems of relying on stereotypes in our daily actions and the importance of valuing differences. Therefore, in addition to an in-depth analysis of the data, understanding Brazil's historical aspects is essential to understanding the origins and reasons for the perpetuation of racial inequality in our country's education.

Keywords: Racial Inequalities, Inclusion of People with Disabilities, Socioeconomic Factors.

ABSTRACT

There are important points highlighted on the subject: the first is that racial inequalities are not only due to socioeconomic factors. It is necessary to recognize in no uncertain terms that racism does exist, that there is prejudice embedded in various educational practices, and this impacts black students more than brown students. Teachers adopt attitudes that reinforce inequality often due to little reflection and not intentional. It is important to make educators aware of the problems of basing ourselves on stereotypes in our daily actions and of the importance of valuing differences." Thus, in addition to an in-depth analysis of the data, knowing the historical aspects of Brazil is essential to understanding the origin and reasons for the perpetuation of racial inequality in education in our country.

Keywords: Racial Inequalities, Inclusion of People with Disabilities, Socioeconomic Factors.

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1. INTRODUCTION

This study highlights the need for the intersection of education inclusive of the ethnic-racial issue in order to promote debate on the challenges of the process inclusion of black people with Special Educational Needs (SENs) within the scope of basic education. To this end, the legal devices that present the guidelines for dealing with such issues, in particular Law No. 13,146/2015 – Brazilian Law of Inclusion of Persons with Disabilities (LBI) and Law No. 12,288/2010 – Equality Statute Law Racial; also making use of the history of the devices that ratify these, regulating and guaranteeing the dignity of the human person without distinction of any kind, in accordance with provided for by the Constitution of the Federative Republic of Brazil of 1988. (ALEXIA S. FREITAS; GABRIELY L. GROSSI; EMERSON C. MELO 2022)

It is also essential to point out that education for ethnic-racial relations is a legal obligation, therefore, it is up to all teachers, regardless of their identity racial, comply with the provisions imposed by law. However, there are indications that the teaching of Afro-Brazilian and African history and culture has been carried out predominantly by black teachers. Historically, the Black Movement has demanded not only access to formal education for the black population, but also the recognition of the importance of black women and black men for historical, social, economic, political and cultural formation of our country. However, despite some specific achievements throughout the second half of the 20th century,³ only in 2003 did this recognition become mandatory, from the enactment of Federal Law No. 10,639, of January 9, which amended the Guidelines and education, whether public or private, must include the teaching of history and culture Afro-Brazilian. National Education Bases (LDB) by determining that the official curriculum of establishments of (FABIANA C. LUZ. 2023)

With this, the field of education for ethnic-racial relations has enabled reflection on the democratization of educational practices and the inclusion of historically relevant content silenced that give black students the opportunity to recognize themselves in the national culture, having access to studies about their origins and the struggles and riches of African peoples. This makes so that the rejection suffered by these students, which ends up affecting their self-esteem, is combated through the appreciation of diversity (CARLOS GS SANTOS; JOSÉ VJSANTANA. 2022)

2 LIERATURE REVIEW

2.1 BRAZILIAN RACIAL THOUGHT AND ETHNIC INEQUALITIES

RACIAL.

Enslaved Africans in Brazil were not considered human, as it was believed that they had no soul; therefore the colonizer compared them to machines.

With abolition, more value was given to the newly freed black man and his place in society. With the Nina Rodrigues' writings began to study the race, culture and origin of these groups; because in the past, they were seen as problems in society. Nina Rodrigues argued that crossing of races would result in degradation for Brazil, therefore; the problem of the black would not be solved with racial mixing, since the mixed-race person would have black blood. The innate racial characteristics affect social behavior, blacks and Indians should assign criminal responsibility to him and apply a different penal code to the human race (MUNGANGA, 2008, pg 53).

Gilberto Freire, based on culturalism, differentiates race and culture, and points to groups blacks an advanced cultural level surpassing some colonizers, as it points to relations friendly racials, meanwhile; Abdias do Nascimento, shows the mestizo as an intermediary between black and white; it also highlights that the miscegenation project was created by the colonizers; when black women were raped by white men. The defense of racial democracy allowed Brazil to create projects in a racial paradise, with good interracial coexistence; In this manipulation, the country continued with the extermination of African people and cultures.

It was with the arrival of immigrants that the country used another strategy; genocide; with educational work, the bodies of power, the media and literary productions promoted the exaltation of Europe and the United States and the silencing of the history and culture of Africa, thus, it would promote acculturation and assimilation, erasing the African cultural heritage, forcing a basic and essential culture of Brazil. UNESCO sponsored research showing the insertion of black people into society and their social ascension. According to Abadias, with the abolition, the freedmen were thrown onto the streets; without jobs, without income, without housing and without food; live in poverty and misery, in slums, favelas and peripheral areas exposed hunger and violence; with the approval of the Afonso Arimos Law, racial discrimination was prohibited. Nascimento says that, in addition to all this discrimination, there were difficulties in accessing education. absence in the country's decisions and other exclusions; in the 1970s, during the military dictatorship, if the cohesion between blacks and the difference was evident, allowing us to see the inequalities and

enabling the breaking of the homogeneity of miscegenation. Gomes declares that it is necessary combat racism explicitly in a political stance, the black movement in Brazil promoted actions that declared the situation of black people, race and social transformation. By acting socially and politically, rebuilds identities, raises questions, and redefines reality social; in this way, an educational movement is promoted.

The issue of black Brazilians is a complex and painful topic that refers to the history of slavery and racial inequalities in Brazil. During the colonial period, millions of Africans were brought to the country as slaves, facing inhumane conditions and brutal exploitation. And even after the abolition of slavery, black people continue to face many obstacles that prevent them from doing many things. There is a huge need to think about Brazilian racial issues as well as ethnic-racial inequalities, as they are issues rooted in Brazilian society, so that it can be analyzed and in some way it is possible to intervene in the real overcoming of this problem so present in the life of each descendant of enslaved people.

There are many negative legacies of slavery in Brazil, as over the years it has still many questions about racism persist, clearly highlighting the existing social inequality even in the 21st century, when the subject is related to ethnic-racial issues after more than a hundred years of abolition it is still possible to see that this structure still exists among our society. The thinking related here demonstrated in ideas and practices discriminatory and prejudiced, are based on ethnic origin, historical thinking and cultural that comes from slavery and has been ingrained throughout time, so racism never ceased to exist, there was just a new configuration and manifesting itself in different ways manners, violence, inequality and exclusion. Black people among the ethnic-racial groups are the most poor and with lower levels of education, those who are most murdered, the biggest victims of police violence, where black people are always seen as the bad guys, going through so many discrimination due to their color.

Black people experience the most varied types of social inequalities possible, in the issue of unemployment, black people have more difficulty entering the job market, issues of wages are lower, access to health and education is quite unequal, their housing is the worst, education is not good, the black population suffers from violence police officer, is a marginalized population that lives in extreme poverty living in places far from the city, public policies are not sufficient to meet their needs. black population, which occupies few spaces in political representations.

Many writers in Brazil have written about the issue of black people in our country, among them Abadias do Nascimento, it is important to emphasize that the writer cited here was a political activist and intellectual who denounced racial oppression and defended the valorization of Afro-Brazilian culture, being considered one of the pioneers of the anti-racist movement in Brazil. Abadias defends themes such as the valorization of Afro-Brazilian identity and culture, historical reparations for the black population, affirmative policies, such as racial quotas, inclusion of the history of Africa and black culture in school curricula, among other topics. To talk a little more about the relationship between black people and the Brazilian backlands, we could say that there is a strong relationship with history from the colonization of slavery and the social dynamics that developed over time. The backlands region was where exploration areas took place during the colonial period and, later, in the formation of the country. With the expansion of the agricultural frontier and the gold cycle, many enslaved black people were taken to work in the backlands, being used in various activities, such as agriculture, mining, construction of cities and roads. Faced with so much exploitation many black people began to resist these inhumane situations, a resistance that led them to flee from the farms, as they could not bear so much suffering. The blacks who fled and took refuge in a community called quilombolas, these black people who fled tried to preserve their culture, as their people were increasingly dying in the face of so many mistreatment in slavery and exploitation.

It is about the true reality before, during and after slavery that Abdias do Nascimento writes in his book "The Genocide of the Brazilian Negro." He argues that the racism in Brazil is not just a matter of individual discrimination, but rather a phenomenon structural that manifests itself in different spheres of society. Thus using the term genocide describing the systematic way in which the black population is devalued and marginalized. Abdias makes clear the importance of awareness and mobilization in the fight against racism, being a great defender of civil rights, promoting still the appreciation of Afro-Brazilian culture so present in our society.

Reading Abdias' work cited here is of great importance for a reflection on several problems faced by the black population, from social injustices, demands for equality, the recognition of human rights. When we have access at this level we realize how much black people are devalued in different situations, and that there is indeed a need for greater concern for the black people who have been so harmed by slavery and exploitation from the beginning to the present day. It is necessary correct all this suffering that black people have gone through, think about public policies aimed at

especially for them, giving them full assistance so that they can actually be recognized before the law, because all opportunities were taken away from these people, they lost their rights, their homeland, their families. Brazil has a great debt to these people, many of them priceless, so no turning a blind eye, no pretending, but rather making each one count right, reparation, a social retraction in all aspects of their lives, is the least that can be done. (CARLOS GS SANTOS; JOSÉ VJSANTANA. 2022)

2.2 From the struggles for anti-racist education: from guaranteed access to affirmative action

The fight for anti-racist education in Brazil is a complex historical process, intrinsically linked to the very formation of the country and the persistence of racial inequalities structural. Since the abolition of slavery, the black population has faced barriers significant in access to quality education, perpetuating a cycle of social exclusion and economic. The lack of effective public policies to repair the damage caused by slavery and promoting racial equality contributed to the maintenance of a system educational system that often reproduces stereotypes and makes Afro-Brazilian history and culture invisible. Brazilian.

The 1988 Federal Constitution represented an important milestone in the fight for a more just and egalitarian society, recognizing equal rights and human dignity human rights as the foundations of the Republic. However, the formal guarantee of equality does not automatically translated into material equality, and racial inequalities persisted in all areas of social life, including education.

Faced with this scenario, the fight for anti-racist education gained strength from the 1990s, driven by black social movements, intellectuals, educators and activists who denounced institutional racism and the need to transform the system educational. Law No. 10,639/2003, which made the teaching of Afro-Brazilian history and culture mandatory, Brazilian and African schools, was an important achievement of this movement, representing a fundamental step towards valuing black identity and combating racism in school environment.

However, the implementation of Law No. 10.639/2003 faces significant challenges, such as the lack of adequate teacher training, the scarcity of teaching materials that approach the issue critically and the resistance of some sectors of society in recognize the importance of ethnic-racial diversity in education. Furthermore, the law itself,

is not enough to guarantee anti-racist education, a set of actions is necessary and policies that promote equal opportunities and combat racism in all its forms demonstrations.

In this context, affirmative actions emerge as an important instrument for promote racial equality in access to education, aiming to correct historical inequalities and to ensure the representation of the black population in educational institutions. The policies of racial quotas in universities and public competitions, for example, aim to expand access of black students to higher education and the job market, promoting social inclusion and diversity.

Affirmative action has been the subject of heated debate in Brazil, with arguments for and against its implementation. Proponents of racial quotas argue that they are necessary to redress historical injustices and promote equality of opportunities, while critics claim they are discriminatory and may generate new forms of inequality. However, studies have shown that racial quotas have been effective in expanding access to higher education for black students, without compromising the quality of education or generate discrimination against other groups.

In addition to racial quotas, other affirmative actions can be implemented to promote anti-racist education, such as revising school curricula to include Afro-Brazilian history and culture, teacher training to deal with diversity ethnic-racial in the classroom, the fight against racism and discrimination in the school environment and the support for projects and initiatives that value black identity.

In short, the fight for anti-racist education is an ongoing and complex process, which requires the engagement of all of society. Ensuring access to education through affirmative action is an important step in this direction, but it is not enough. A set of policies and actions that promote equal opportunities, combat racism in all its manifestations and value ethnic-racial diversity as a heritage of Brazilian society. Only in this way will it be possible to build a more just, egalitarian and democratic, where all people, regardless of their color or origin, have the opportunity to develop their full potential. (CARLOS GS SANTOS; JOSÉ V. J.SANTANA. 2022)

In education, this inequality is evident and combating it is essential to any change, so that without an effectively anti-racist education it is not possible to think about an egalitarian society. In Brazilian society, the social differences between white and black differences are clear in everyday life. In addition to the economic aspect, in which black people



and brown people are the majority among those with lower incomes, the persistence of situations of greater vulnerability, indicated by evidence in the fields of education, health, housing, among others, it shows a clear imbalance in the guarantee of rights to the detriment of the Black population. It is also possible to observe the underrepresentation among team leaders in companies, judges and politicians.

4. FINAL CONSIDERATIONS

Defining priority themes and content in schools is a complex and controversial process. It is essential that content and activities are inclusive and respectful of racial, gender, and cultural diversity present in schools. However, some content is considered more important and universal, taking up more space in curricula. These content generally refers to knowledge produced in the West or Europe. Furthermore, there is pressure to prepare students for the job market, exams and competitions, as well as to improve the school's performance in national and international educational rankings. The Brazilian population has plural ethnic-racial roots and identities, which makes it complex and challenging the achievement of principles of equity and racial equality. Although “the good of all, without prejudice of origin, race, sex, color, age and any other forms of discrimination” are guaranteed by the Constitution of the Federative Republic of Brazil of 1988, when analyzing the cultural, social and economic profile of black people, more precisely those who carry Special Educational Needs, it is observed that the phenomenon of inclusion needs to get rid of this basic aggressive pattern that describes them from marginal references that make them socially invisible. Brazilian racial thinking is marked by prejudices and stereotypes that generate social and racial inequalities. These inequalities are structural and manifest themselves in various forms, such as violence, social exclusion, and unequal access to opportunities.



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