115 - REFLECTIONS ON DIFFERENCES, DIVERSITY / CHANGE - CONCEPTUAL ANALYSIS AND SEMANTICS OF A BRIEF BACKGROUND PHILOSOPHICAL AND PEDAGOGICAL

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Conceptualization and theoretical concepts

Since the birth, I was involved, as everyone in an immeasurable cultural dimension. Brought to life the designs of the Universe / education, I figured strongly impregnated by the critical-reflective of the global issues of human being and induced, of course, to make matters. It is clear, however, the need to switch moments of abstraction, from specific outbreaks, to transcend the structural problems sometimes, immediate and pragmatic, most of them. In a day trader, relatively long, we have touched on the desire for effective participation in changes that are made to the Chief of Absolute (off). We want therefore to use this opportunity to present, as a starting point, weights, addressing concepts contextualized about guidelines that are based throughout the systematization of Human Rights and consequently, also of teaching and education. To that end, we look like our main interlocutors theorists, some of the renowned author referenced in the course of this work.

We, as main scope, a multifaceted approach on education in Brazil. The diversity, differences, inclusion and exclusion in keeping away the so-called first world. Much has been made in current times, but the gigantism of the legacy we have been left by desmandos the Brazilian political elite, since the days of the colony, in antepõem an immense challenge. We need to know, understand and interact considering the various biases relevant to this long process of construction of full citizenship.

For questions or thoughts, we can not stand about socio-cultural issues such as gender, in order to be sexist, ethnic, or the inclusion of collaboration, among many others, without taking as a basis a broad concept of focusing on the aspects that most follow . We also refer to a brief historical retrospect of the issues of human rights and especially women's rights. The New Aurelius difference defines the word as "[From Latin different.] Feminine noun 1. Quality of different. 2. Lack of similar or equal; dessemelhança; dissimilitude: There is no difference between the twins. 3. Change: There is difference in the color of milk. 4. Diversity, disparity, variety: Large was the difference of color. 5. Variance, disagreement, disharmony: It was noted in a group living difference of opinion. 6. Inconvenience. injury: it is clear that the result makes me different. 7. Distinction (1): It makes no difference among friends: the all comes very well. 8. One of predicáveis: a distinctive feature of other species of the same genus, different states. 9. disproportionate portion; inequality: 10. It was sensitive to the difference in treatment accorded to daughters. "

Homi Bhabha (1994) tells us that the word "diversity" implies a form of Remanso of calm that masks the differences. Speaking of "diversity" appears to be a way of thinking the hurricane provided a cultural and educational comfortable office and, more importantly, to keep intact any distance, that border, that limit - which is an invention historical and political - that what separates diversity is what is not. " (Skliar, 2006, in Rodrigues p 30).

Since antiquity there is a constant concern in philosophical discourse by the theme "difference".

Kant interpreted the ideas of difference and identity transcendental concepts of reflection that do not apply to things in themselves, but the phenomena.

Hegel, in turn, defined the difference as a difference in essence: the other is the essence of another in itself and for itself and not what is simply another in relation to something that is outside. Thus, difference and identity are closely linked: what determines the difference also determines the identity and vice versa.

For Heidegger, the difference involves, basically, the difference between being and the environment, which surpasses all other differences. The ontological difference can be better understood as a difference in being and, in that sense, as being too closely linked to otherness.

Deleuze (1988) says that the difference takes away the identity, representation and mesmice. The difference should be considered in itself, by itself, through its own movement and the process of differentiation.

The idea of difference in Deleuze not refer to a subject, not identified. Does not relate well with the idea of different, the different, because the difference does not point to anyone, but creating a permanent move to defer.

According to Skliar "the differences can not be presented or described in terms of better and / or worse, good and / or evil, superior and / or less, positive and / or negative, majority and / or minority, and so on. They are simply - but not simply - differences. But the fact translate some of these differences as "different" - and not simply as differences - again positioning these brands, these identities, that "being different" as in, and negative as opposed to the idea of "rule" of " normal "and then what is thought and constructed as the" correct ", the" positive ", the" best "and so on."

Courtier, (2006) says that the confrontation with some proposals of post-modernity brings as we know, different effects. Among them one can mention that if the reflection is on the way to address the issues of sociocultural diversity, issues which are taking a gradual, a more nuanced reading, more sensitive to the complexity. Thus, what was referred almost exclusively on the subject of differences between ethnic groups, it moved to a reading that takes into account, for example, differences between social classes, nationalities, rural or urban, issues of gender, age, differences related to persons with special needs and even among professional groups.

The "different" respond to a building, an invention, I mean, are reflective of a long process that could call for "differential", ie an attitude - without doubt the racist kind - of categorization, separation, and reduction of some traces of some brands of some identities of some subjects, in relation to the vast and far too chaotic set of human differences. (Skliar, 2006).

Also according Skliar, the process of "differential" has happened to other differences, not only the body of learning, language, but the racial, sexual, age, gender, social class or generation. Thus it was named by the "differential" which is to demarcate the different, always or almost always with a discriminatory approach.

The current Minister Nilcéa Freire, the first woman Dean of the University of the State of Rio de Janeiro in recent event in Rio de Janeiro, claimed that "companies adopt a management model with equal opportunities. We believe that equality and equity are requirements for the viability of sustainable development. " (Official Film Directed from 18 to Sept. 24, 2008, p 13). Otherness according to the New Aurélio: [the Latin alternative, another + - (i) capacity.] Feminine noun Filos. How well it is another.

Skliar, (2006). For the author "... the first of philosophers distinguish the difference between Aristotle and otherness was the difference of things always involves a determination on where we differ. Otherness, in contrast, does not mean no determination: there is another and not be a difference between two beings (and remember here that for Plato the otherness is the

supreme genre) "

Simone de Beauvoir in his book, The Independent on Second woman sex, 1949, reads: "... the category of the Other is as original as their own conscience. In more primitive societies, the more an ¬ tigas mythologies, is always a duality which is the Right and the Other. The division has not been established initially under the sign of the division of the sexes, does not depend on any empirical data: is what we conclude, among others, the work of Granet on the thinking of Chinese Dumézil on India and Rome. In pairs Mitra-Varuna, Uranus, Zeus, Sun-Moon, Day-Night, one woman thinks is the principle involved, nor in the opposition to evil Okay, fast and damaging the principles of right and left of God and Lucifer, the otherness is a fundamental category of human thought. No community is defined not as a place without delay the other before him. Just three travelers meeting by chance in the same compartment so that all the other travelers become the other ..."¬

Diaspora. [of the Greek diaspora, 'dispersal'] feminine noun 1. The dispersion of the Jews, over the centuries. This topic was addressed by us with more details, FIEP Bulletin in 2006, "Issues of gender and its implications - the colonization of Brazil to the twenty-first century." (New Dictionary Aurelius). It is the service of expression in Article considering the Diaspora is a tragic situation and constant in the history of humanity as a consequence of ignorance and disrespect for Alterity among humans

Collaboration, according Hargrove (2001 p 26), involves doing something with another and this is exactly what they mean. It also means a combination of extraordinary people, achieve goals "common", set new goals in common that lead to something new: a joint act of creation. Collaboration can take a myriad of ways.

An example of creative collaboration as well as the extremes that can be conducted the issues of "differences" involving gender, sexism, cited below "Hunger Project" by Joan Holmes, U.S. engaged in campaigns against global hunger, winning nine-free zones starvation in India and elsewhere in the world. One of the questions dealt with in his project was the female infanticide, namely the death of three ten hundred girls every year. "They were not seen as a blessing, but as a financial burden for regions that were already starving. Previous efforts, which included contacts with doctors and government agencies, have proved futile. "

The Hunger Project brought together a broad circle of participants and examined what was missing and that could change the situation. It required a new mentality, updated, showing how the girls are as important as boys.

The inequality and exclusion, as well as racism and sexism, are stigmatized forms in modern society, legitimizing, in a way, the existence of inequalities, for example, social status, rights, forms of treatment, working conditions, to pay.

According to the Legal Dictionary of the Brazilian Academy of Letters Legal, 6th edition, GENDER is "masculine noun (Latin genus). ¬ set of species related to one another for a principle or a common cause. Cognate: generic (adjective) on GE ¬ nero, which has a character of generality, not restricted.

The New Aurelio believes the word gender [From Latin Genus, eris, 'class',' kind ', Poss. by Latin generates, or the Latin * gererum, with change of declination.] masculine noun "class whose extension is divided into other classes, which, for the first species are called ... any group of individuals, objects, facts, ideas, which have common characters; kind, class, caste, variety, order, quality, type. "

The focus on gender, with approach to ethnicity and socio-cultural issues, we have been focused in the "quota, a call for reflection" in 2005 as references.

Inside the networks of power of human society is established and named the differences and inequalities. Deborah Britzman (1996) classifies these differences as "social markers": gender, class, sexuality, physical appearance, nationality or ethnicity. Saying that women are different from men is whether, in principle, an irrefutable statement. That statement alone, at first glance may seem quite normal and obvious, however, it implies a conformation to the status quo of relations between genders.

In speeches today, the call for the difference is becoming almost a common place. The political character that the issue involves the context of feminist studies and cultural studies may not be the same with that is accepted and repeated by more traditional sectors of modern society. Attributed to biological distinctions among others, serves to explain the difference distinctions psychological, behavioral, which may explain the placement (often minority) social women in the contemporary world.

Defending human rights has been defended by a battle group leaders and intellectuals in the history of humanity for many centuries. We can, through the facts cited below, make a brief review of salient events leading up to the concept of Human Rights to achieve today.

As the oldest known event, we had the year of 1215 the promulgation of the Magna Carta signed by King John Landless, in which the state had limited his power to the interests of its members.

In 1948, the Universal Declaration of Human Rights, adopted by the United Nations General Assembly on December 10 that year.

The World Conference on Human Rights, held in Vienna in 1993, produced a statement which left very clear in its first paragraph, the universal character of human rights and fundamental freedoms. It states that recognizes the issues and their specific national des ¬ regional, and the distinct cultural heritage, but des ¬ cup, in its paragraph 3, which (...) the States have a duty, whatever their political systems, economic and cultural, pro ¬ move and protect all human rights and fundamental freedoms ¬ ties. In this conference were finally recognized human rights of women. Nearly 200 years of ¬ because of the conviction and execution of Olympe de Gouges (French revolutionary combined with thousands of women, decided to do the Declaration of the Rights of Women and the Citizen. So, was sentenced to death in gui ¬ lhotina. The award he made his conviction said she "(...) meddle in the affairs of the Republic, ¬ esque offering is the virtues of their sex).

In full century, discrimination against women is still taboo in a greater number of countries. In societies with a high Human Development Index (HDI), this question received significant advance in transcorrer of the last century, mainly from the 2nd World War. Not so much by the high understanding of the government men, but by the enormous shortage of labor male decimated by war. Women began to form themselves into a labor force emerging, and assume responsibility for the maintenance and development of children.

Teles, Maria Amelia de Almeida, cites in his book "What are human rights of women" international documents that protect women's human rights, among which stand out: the Con ¬ Convention on the Elimination of All Forms of Break ¬ nation against Women (CEDAW - the Convention on Eliminates ¬ tion of All Forms of Discrimination Against Women), adopted by the United Nations (UN), through Resolution 34/180 on December 18, 1979, and the Convention to Prevention, Punishment and Eradication of Violence against Women, adopted on June 6, 1994, the General Assembly of the Organization of American States (OEA), held in Belém do Para - document that became known as "Convention of Belém do Pará."

These documents and the claims contained therein ¬ had a greater visibility of the development of Spain lingerie ¬ world of women - "No women are not human rights" - which introduced new concepts and management ¬ ing to treat the topic and whose peak was the realization of the World Conference on Human Rights in 1993 in Vienna. In that event, produced by a statement that, finally, recognized as human rights women's rights.

«Once terrible understood the character of the mythical" man "that was universal subject and object paradigmatic theories of non-feminist, began to doubt the usefulness of an analysis that takes as its subject or object a woman Universal - as an agent or as a matter of thinking . Everything we had considered useful, from the social experience of white women, western,

bourgeois and heterosexual, ends up in opinion particularly suspect as soon as we start to examine the experience of any other type of woman "(Harding, 1993, p 8) .

Currently there are feminists who have been critical systematic approach to narrow and a supposed "neutrality" of gender. Helleieth Saffioti (2004 and 2005) questions the replacement of the concept of patriarchy by gender. She explains her position by stating that gender is important because it provides a discussion on men and it is essential to change the relations between the sexes. But we should not abandon the concept of patriarchy under penalty of theoretical and political setback. Patriarchate is a political concept that the power, the decisions and privileges are in the hands of men (Teles, 93). The author warns against the use of the term gender is not enough by itself: "there is no question of abolishing the concept of gender, but to eliminate their exclusive use."

Difference / diversity in education and school education

Diversity seems much more with the word "different", mentioned as an idea of difference. Remember that diversity in education was born with the idea of respect, acceptance, tolerance and recognition to the other.

When we recall the differences in education, it would be prudent not make reference to the distinction between "us" and "them", or infer relationship or condition of acceptability on the other and the others.

Skliar, (2006) continues its debate on the issue differences saying: "... the difference, sex, the generation of body, race, gender, age, in language, social class, ethnic of religious, community etc., involves everyone, to all of us and requires states: everything difference is, all are differences. And there is thus something that is not different, something that can only be different, something that could be the opposite, the opposite of differences. " ".. that differences can be better understood as experiences of otherness, being a multiple, unpredictable and untranslatable in the world "(our griffon).

Pacheco, (2007) notes that the current legal structure defines students with special educational needs as those who require special educational support and assistance for some period of their schooling, or throughout it, as a result of physical, mental and / or sensory, the manifestation of serious behavioral and social and cultural adverse situations.

The author addresses, as well as inclusive education through a learning environment in school that has high expectations of students, that is safe, warm and pleasant. In such a culture, the school administration encourages innovative practices, and planning is done in a collaborative among the staff and students, with the assistance of external consultants.

Thomas and colleagues, (1998), recommend: coordinating services, cooperation of staff and financial system that redirect money supply targeting an inclusive, positive action to promote social relationships and commitment to school attendance of all children.

Giangreco, (1997 in Pacheco) "... emphasizes collaborative work in teams, developing a shared structure, involving families, the general area of the educator, relationships clear about the roles between professionals, effective use of support staff, determination of support services, development of individualized education plans and significant assessing the efficiency of education. "

Lipsky and Gartner (1998) emphasize the visionary leadership, the evaluation reconsidered, the updating curriculum and instructional practices effective.

It is important to stress that is believed to education remains a narrow area of autonomy which management may take, if any, true meaning. It is in that sense it admits, too, it can, with ease, contribute (even if sometimes unconsciously) to the education act as a simple mechanism that works with the process of social reproduction. But that is why even if accepted as can be, sometimes, make a contribution, even if small to create some space for emancipation. (Cortesão, 118)

Inclusive education has been discussed by UNESCO and European countries in terms of social justice, education, school reform and improvements in programs.

"The awareness of inclusion in education: an awareness that the inclusion means in terms of education must be recognized. It involves the understanding of differences and the right of every child to learn within the social context of the classroom, with access to curriculum, and to devote to the learning activities, which enhance their self-image and autonomy. The inclusive practice in the classroom aims to promote the formation of relationships, a loving and attentive environment, and further encourages the equality, the possibility of unrestricted support and high expectations at the cognitive level, social and emotional. The plans for individual students are considered positive only if they involve high expectations and address the context of the classroom common. " (Jose Pacheco, 2007, P 43). (griffon added).

Mantoan, 2006, reports that if we want is that the school is inclusive, it is urgent that their plans are reset in the direction of an education geared towards global citizenship, full, free of prejudice, which acknowledges and values the differences.

It is for the teacher, of course, offer basic frame of reference of knowledge, transmit values and, above all, promote challenges, leading students, the bolder steps, encouraging them to victories, the desired objectives, setting goals, suggesting actions, beyond the skills already acquired.

The teacher has to be continuously connected to the evolution of knowledge in their area of expertise while upgrade itself with the dynamics of the outside world. As long citizen he has that duty, but as a teacher is forcing even more. The student will want to see in your teacher not only the depositary of updated information, but an individual who has an ability to analyze and relate variables and facts than him. It is the teacher offer methodologies useful in reasoning disciplined, sustained by values that are thriving creative consciousness and intuition of the student. (Marcovith, 1998).

We would like to conclude this proposal doing our reflexive the words of Carlos Skliar "In education, not a matter of better characterize what is the diversity and that it, but to better understand how differences in form as human as we are made of differences . And not to stop them, not for domestic them, but to keep them in their most disturbing and troubling mystery. "

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REFLECTIONS ON DIFFERENCES, DIVERSITY / CHANGE - CONCEPTUAL ANALYSIS AND SEMANTICS AN CONTEXTUALIZATION PHILOSOPHICAL AND PEDAGOGICAL

ABSTRACT

The thoughts presented here in the universe / education have been questions, alternating moments of abstraction from specific outbreaks, transcending immediate structural problems and pragmatic. Reflections are presented and weights about guidelines underlying the systematic human rights with a focus on differences, diversity / otherness, pointing, including for education. It seeks to know, understand and interact, seeking new partners, considering the various biases relevant to the long process of construction of full citizenship.

Keywords: diversity, gender, otherness / education.

RÉFLEXIONS SUR LES DIFFÉRENCES, LA DIVERSITÉ / CHANGEMENT - ANALYZE CONCEPTUEL ET SÉMANTIQUE UN CONTEXTE PHILOSOPHIQUE ET PÉDAGOGIQUE

RÉSUMÈ

Les réflexions présentées ici dans l'univers et d'éducation ont été des questions, alternance des moments de l'abstraction de certains foyers, transcendant les problèmes structurels immédiate et pragmatique. Réflexions sont présentées sur les poids et les lignes directrices qui sous-tendent la systématique des droits de l'homme avec un accent sur les différences, la diversité / altérité, de pointage, y compris pour l'éducation / enseignement. Il cherche à savoir, de comprendre et d'interagir, la recherche de nouveaux partenaires, compte tenu des différents préjugés concernant le long processus de construction de la pleine citoyenneté.

Mots-clés: diversité, de sexe, de l'altérité et d'éducation.

REFLEXIONES SOBRE DIFERENCIAS, DIVERSIDAD / CAMBIO - ANÁLISIS CONCEPTUAL Y SEMÁNTICA UN CONTEXTUALIZACIÓN FILOSÓFICA Y PEDAGÓGICA

RESUMEN

Los pensamientos se presentan aquí en el universo y educación han sido las preguntas, alternando momentos de extracción a partir de brotes concretos, que trascienden de inmediato los problemas estructurales y pragmáticas. Se presentan las reflexiones y orientaciones acerca de pesos en que se basa la sistemática de los derechos humanos con especial atención a las diferencias, la diversidad / alteridad, señalando, en particular para la educación. Se trata de saber, entender e interactuar, en busca de nuevos socios, teniendo en cuenta los diferentes sesgos de interés para el largo proceso de construcción de una ciudadanía plena.

Palabras clave: diversidad, género, alteridad y educación.

REFLEXÕES SOBRE DIFERENÇAS, DIVERSIDADE/ALTERIDADE - ANÁLISE CONCEI-TUAL E SEMÂNTICA NUMA CONTEXTUALIZAÇÃO FILOSÓFICA E PEDAGÓGICA

RESUMO

As reflexões aqui apresentadas no universo/educação, foram questões pontuais, alternando momentos de abstração de focos específicos, transcendendo problemáticas estruturais imediatistas e pragmáticas. São apresentadas reflexões e ponderações a respeito de diretrizes que fundamentam a sistematização dos Direitos Humanos com foco nas diferenças, diversidade/alteridade, apontando, inclusive para o ensino/educação. Procura-se conhecer, compreender e interagir, buscando novos interlocutores, considerando os diversos vieses pertinentes ao longo processo de construção da plena cidadania.

Palavras-chave: diversidade, gênero, alteridade/educação.