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COLABORATORY RESEARCH IN PEDAGOGY RESIDENCE PROGRAM: REFLECTIONS ON IDENTITY AND DIFFERENCE

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ABSTRACT: The theme of identity and difference was chosen to contemplate specific demands and articulate the requirements of legal norms, such as the Common National Curriculum Base and Law 11,645 / 2008, which establishes the obligation to teach Afro-Brazilian and indigenous history and culture. This article aims to reflect on the appreciation of the process of constitution of identity and difference. Through a participative research carried out with the Pedagogical Residency Program, the observation strategy allowed problematization pertinent to our time. Understanding how the process of constitution of identity and difference takes place makes it possible to question what has been previously established and then to broaden perspectives and allow new reflections. This reflective exercise also allowed the development of the ability to

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use the participant observation technique encouraged by the Pedagogical Residence program.

Keywords: Identity. Difference. Participatory research. Pedagogical Residence Program.

RESUMO

O presente artigo faz uma articulação entre os saberes teóricos postos na academia por meio da pesquisa participativa proposta pelo programa de Residência Pedagógica, como metodologia. Compreendendo a escola como parte do meio social ao qual está situada, percebeu-se necessidades particulares referentes às crianças da turma vinculada à referida pesquisa. Nesse sentido, o tema da identidade e da diferença foi escolhido por contemplar demandas específicas e, ao mesmo tempo, articular com as exigências das normativas legais, tais como a Base Nacional Curricular Comum e a Lei 11.645/2008, que institui a obrigatoriedade do ensino da História e cultura afro-brasileira e indígena. Para tanto, em primeira instância, realizou-se uma reflexão sobre a constituição da identidade e da diferença, dialogando com o conceito de colonialidade para, por fim, relacionar com o projeto aplicado na pesquisa participativa.

Palavras-chave: identidade, diferença, pesquisa participativa, colonialidade, ensino.

1. INTRODUCTION

By reflecting on the appreciation of diversity in a country as plural as Brazil, it is possible to realize that many steps have already been taken towards a fairer society for all, regardless of ethnicity, creed or appearance. However, in contrast to the path already taken, prejudices, stereotypes and generalizations remain rooted in a way that harms individuals, hinders or hinders their full development as human beings and citizens.

The Common National Curriculum Base (BRAZIL, 2017, p. 10) proposes in its general competence 9 that children should learn to:

Exercise empathy, dialogue, conflict resolution and cooperation, respecting and promoting respect to the other and to human rights, with acceptance and appreciation of the diversity of individuals and social groups, their knowledge, identities, cultures and potentialities, without prejudice of any kind.

In this sense, after a period of observation from the Pedagogical Residency program in a public elementary school class, it was identified the need to approach this theme to reflect on the constitutive aspects of identity and difference by arousing problematization pertinent to our time. Thus, this reflection aims to understand how the vision *other's* is produced, as well as the consequences of the process of this constitution.

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From the point of view of this work, identity and difference are part of the same bias, being one dependent on the other. Because they are social constructions, both are involved in power relations and are imposed as models to be assimilated and followed. Two possibilities are perceived when dealing with difference, which can be positive in the sense of being celebrated, or acquire negative connotation when used as a classification system. Therefore the need to work on this theme in the early years of elementary school. In the BNCC states that “in these experiences, they can broaden the way they perceive themselves and others, value their identity, respect others and recognize the differences that constitute us as human beings.” (BRASIL, 2017, p. 38)

After reflecting on the processes of constitution of identity and difference, the issue of diversity is investigated as part of this classification system. The classifications reserved for these minorities end up spreading a reductionist perspective regarding their histories and cultures, the result of the imposition of identity models of a particular dominant group. However, although certain stereotypes persist, the most varied cultures continue to exist active and (re) creating their meanings.

Thinking about this, some questions arise: How can the school contribute to the appreciation of the process of constitution of identity and difference? How does the current educational legislation guide the development of the theme?

In 2010, the CNE promulgated new NCDs, broadening and organizing the concept of contextualization as “the inclusion, the appreciation of differences and the care for plurality and cultural diversity, rescuing and respecting the various manifestations of each community”, (BRASIL, 2010, sp) as highlighted by Opinion CNE / CEB No. 7/20106. At BNCC it is also expressed in its general competences that children at the end of their study can:

Value the diversity of cultural knowledge and experiences and appropriate knowledge and experiences that enable them to understand the relationships proper to the working world and make aligned choices. the exercise of citizenship and its life project, with freedom, autonomy, critical conscience and responsibility. (BRAZIL, 2017, p. 38)

To discuss these issues, a participatory research and observation strategy was conducted as a methodology for the development of this work. The reflection on the research steps took place through a theoretical-methodological dialogue between Tomaz Tadeu da Silva (2014) and Kathryn Woodwart (2014), in view of the theoretical basis for

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the theme to be worked with the students. It was also considered the concept of decoloniality, expounded by Aníbal Quijano (2005) and Walter D. Mignolo (2003), once it was perceived the conception of the colonizer still rooted in various sectors of society, including the school. Considering the importance of the force of the law for the realization of significant projects, we analyzed the legal norms, Laws of Guidelines and Bases, Law 11645/2008, which establishes the obligation of the theme "Afro-Brazilian and Indigenous History and Culture" in education. as well as its guidelines, and the Common National Curriculum Base.

Considering that initial training is still insufficient to meet all the demands and particular situations that arise in daily school life, participatory research aims to identify real needs arising in the classroom, to link theory and practice and, above all, to seek solutions to issues arising from current demands. In this sense, “[...] what is sought is the overcoming of a model in which mastery of methodologies and specific knowledge would be sufficient for teacher education.” (AZEVEDO, ZOGAIB, 2014, p. 4).

Participant observation was the strategy used, allowing direct contact with the students, eliminating prejudice on the theme and the development of “skills and abilities to use the technique” (CORREIA, 2009, p. 31). **Who are they, who do they think they are? The process of constitution of identity and difference**

Woodwart (2014) highlights that, firstly, to consider the existence of an identity, one must identify another one different from it. Hence a problem arises: when I affirm the difference, I deny the similarity. It is the symbols as well as the social scope that will define identities in their various forms. In this sense, Silva (2014) concludes that both identity and difference have an interdependent relationship, since both are produced by the same process. This means that the difference is not a result of identity: both derive from the same medium.

It is important to emphasize that identity and difference are what Silva calls “acts of linguistic creation” (SILVA, 2014, p. 76), being products of the cultural and social world. This means that a particular concept has meaning only for a number of others who deny or are different from it. However, Silva (2014) also states that signs bring us the illusion of the object to which they refer and that, besides carrying the traces of what is, they carry the traces of what is not. Identity and difference are as unstable and

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indeterminate as language, precisely because they depend on it. In this sense, “different meanings are produced by different symbolic systems, but these meanings are contested and changing” (WOODWART, 2014, p. 19). That is, the pre-existence of identification does not presuppose its infinite perpetuation, since its model and notes are not fixed and unchanging structures.

As identity and difference are part of a social construction, they are imposed through power relations, being part of a field of dispute. Exclusion or inclusion in particular social groups can also be explained through symbolic systems capable of making sense of divisions and inequalities. As Silva says, “The affirmation of identity and the enunciation of difference reflect the desires of different asymmetrically situated social groups to ensure privileged access to social goods.” (SILVA, 2014, p. 81)

Differences, in turn, are based on a *classification system*, dividing different groups. Woodward (2014) states that it is necessary to understand how objects are symbolically classified in order to understand their meaning. Thus, culture is the consensus built to maintain a social order. The author also points out that the difference can be constituted by a negative bias, by excluding what or that that leaves the norm, or can be positive, leading to diversity as something to be celebrated.

Both Woodward and Silva talk when talking about the issue of binarism regarding the classification of differences. By supposing that there is something that is within certain standards (whatever they may be) we conclude that your opposition is outside these standards. Classifying is also a hierarchical relationship, since those who classify do so because they have the power to do so.

No less important is the question of naturalization, which occurs by choosing a particular identity as an example to be followed, attributing positive characteristics to it and negating anything that does not fit these standards. It is a discreet, invisible but powerful process. As a result, identity elected as normal is considered '[...]' natural', desirable, unique. The strength of a normal identity is such that it is not even seen as an identity. Paradoxically, it is the other identities that are marked as such.” (SILVA, 2014, p. 83)

By understanding how the process of constitution of identity and difference takes place, it is possible to open the possibility of questioning what is previously established.

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In a first analysis it is necessary to realize that one depends on the other and that, despite the tendency to fixation due to a series of mechanisms that converge to it, there is also the probability of change.

Finally, the theoretical knowledge was articulated with the participatory research, proposed by the Pedagogical Residency program where it was possible, during the observations, to identify demands to be worked on and, with the interventions, the emergence of new demands from the elementary school. Considering the school as an integral part of the society to which it belongs, the aforementioned program brings numerous questions and the opening of possibilities.

2. COLONIALITY OF POWER AND KNOWLEDGE: THE CONSTITUTION OF THE OTHER

Understanding America as the first space / time referring to a world-wide power established in modernity, Aníbal Quijano (2005) states that social constructions were established between two bases: the codification of differences through the criterion of race, in which one would be superior to the other, and capitalism and the articulation of existing forms of labor control, as well as their resources and products on a world market scale.

About the first axis, Quijano (2005) explains that the sense of race of modernity has established changes that underpin the basic social division of the population. It was from that moment that terms such as *Spanish, Portuguese, European*, acquired, besides a geographical perspective, racial connotation. The idea of race, in this sense, came to legitimize European domination, bringing with it the Eurocentric perspective of knowledge and the naturalization of colonial relations of domination precisely by the concept of race. “[...] the conquered and dominated peoples were placed in a natural situation of inferiority, and consequently also their phenotypic traits, as well as their mental and cultural discoveries” (QUIJANO, 2005, p. 108). Mignolo (2005) synthesizes this thought by stating that the Atlantic circuit imaginary is beginning to be woven from the Americas, especially in the first contacts, which enabled transformations and adaptations of the colonial model, as well as the epistemic and religious foundations that were determined to take place. from there.

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The forms of labor control, articulated with the world market, according to Quijano (2005), were historically and socially new. They existed in the same space / time and were articulated with capital and with each other. In addition, the new historical identities produced about the idea of race came to be associated with the new dynamics of work: those who had different forms of labor from that established by the nascent capitalist system were subalternized.

As the center of world capitalism, Europe can extend its colonial rule on a world scale, introducing all populations into the "world system." In this sense, new geocultural identities were attributed and, along with Europe and America, emerged Africa, Asia and Oceania, with coloniality in the new pattern of determining power. Besides determining labor relations according to the racial perspective, this coloniality of power will also define other aspects, since "Europe also concentrated under its hegemony the control of all forms of control of subjectivity, culture, and knowledge, the production of knowledge" (QUIJANO, 2005, p.110). This means that, in addition to establishing a racial classification about the other, the Europeans consolidated a project of coloniality of knowledge, extolling knowledge and white, Christian and European culture, while at the same time inferiorizing all that was different. "Thus, there is no longer the possibility of contemplating the "translation" or "information" of "other cultures", which implied that "other cultures" are not themselves scientific but can instead be known through scientific approaches to Western epistemology." (MIGNOLO, 2003, p. 28).

To consolidate the domination project, several operations were performed. At first they seized knowledge they believed to be in accordance with capitalism and the European center and could be used for their own benefit. They then established the repression of knowledge of the colonized and their subjectivities.

Finally, they imposed their culture on the colonized, as it could be useful for domination in various aspects (material, subjective, technological, religious). From then on, Quijano (2005) argues that ethnocentrism emerged as a common factor between colonial and imperial rulers. After America, Europeans naturally felt superior to other peoples of the world.

Understanding that, even in a process of establishing ethnic-racial difference as subordinate, it is important to stress that those who have been categorized and inferiorized

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are not just passive agents of history. There was and there is resistance and re (signification).

Inserted in Eurocentric logic, the school “[...] is one of the supports of the coloniality of power mainly because it operates strategically through epistemic domination.” (SOUZA, WITTMANN; BRIGHENTI, 2016, p.246). However, starting from the premise that the school is also a space for knowledge construction and (re) meaning meaning, it is possible to go beyond colonial thinking and establish strategies and methodologies that can subvert the current order.

3. PEDAGOGICAL RESIDENCE: POSSIBILITIES FROM PARTICIPATORY RESEARCH

When it comes to undergraduate courses, there is a consensus within the academy that teacher education cannot stop, even with the end of undergraduate studies. Being a teacher implies making a commitment to continuing education: the world changes and, with it, the school and its demands.

Recent critical and reflective theories on teacher education indicate that the materialized practice in the classroom is underpinned by theories that emerge from it, and that reflection processes are not only related to teaching activity, but are conditioned to circumstances. policies that directly influence school daily life. (BONFIM, SILVA, MALDONADO, 2014, p. 2)

In an attempt to address the particular demands that may arise in the school environment, participatory research brings countless possibilities to recognize and meet specific demands of each community, each school. Thus, it opens alternatives for reflection about the social layers and allows thinking about strategies and actions. In short,

[...] the internship can become a space in which the relationship theory and practice is realized, in a contextualized way, articulating scientific and pedagogical knowledge to the experience of school life and, furthermore, developing in the student the science of its social responsibility to the academy, the school and the community. (AZEVEDO, ZOGAIB, 2014, p. 4)

Already in the first observations made in the class of the first year of elementary school of that school, it was noticed that most of the children were already literate, opening possibilities for deepening in cross-cutting themes. Understanding that ethnic-racial issues are still a latent issue, even veiled in many cases, it was decided to meet the

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requirements of law 11,645 / 2008, which mandates the teaching of Afro-Brazilian and indigenous.

Also taking into account what is established in the Common National Curricular Base, we articulate the theme of identity and differences with the curriculum components expected to be addressed in the first year.

The first intervention was designed to generate a reflection about itself. Students were asked to make a self portrait. Experience has shown that some of the children did not represent themselves according to their physical characteristics and, not coincidentally, these children were not framed in patterns previously established in a white man's colonial logic. The children, in general, were not involved in the activity and were dispersed and, in some cases, still showed in their peers characteristics that did not make them comfortable. As much as the intervention did not go as it was dazzled, it served to rethink the project and the way it would be approached.

In the following intervention, at the suggestion of the class teacher, the family was emphasized through the construction of a family tree. Bringing the family issue and the similar and different characteristics between their own relatives allowed the children to identify and activate the affective component. From that moment on, the involvement was different: besides being more comfortable, the students established a greater bond with the residents.

The following interventions were quite different from the first, and we were able to achieve the objectives of the proposed project: to realize that, while the human being is individual, he is also collective. Understand that each person is unique, that each has a trajectory, an origin. Understanding that differences exist and are not bad, while similarities are also evident and constitute relationships between people.

The results of the experience with the pedagogical residence clearly showed the presuppositions of participatory research: a demand was found, an activity was realized and new needs arose from there. The school, as a living organism linked to the community to which it belongs, raises questions that the professional is often not prepared to deal with. Participating in a project like this allows not only to have references with reputable professionals, but, above all, live the reality of the school, reflect and act on it.

4. FINAL CONSIDERATIONS

The identity of an individual is constituted from the identification or not with its environment. The human being identifies by realizing that he is similar or different from other people. However, due to the project of a global scale of power that established the white / European identity as a model to be followed to justify the subordination of other peoples, consequences as to how one sees or sees the other end up reverberating in a way. negative today.

Many children, young people and adults do not feel represented and therefore do not understand their characteristics in positive ways. Diversity is present and, although it is a recurrent term, one notices the persistence of devaluation of differences. Looking from various angles allows you to enrich knowledge and advance in many ways. Therefore,

[...] when it comes to knowledge, each subject looks at the world the way his or her gaze was built. Which means that if we multiply the ways of looking we will have different knowledge. If each one speaks of knowledge, each one will look at what catches his attention, touches him, goes through him. In this sense, knowledge from the perspective of a single source is always incomplete. (MONGELO, 2013, p. 31)

The experience of the pedagogical residency not only allowed to identify the needs of the children of the research participant class, but also contributed greatly to accommodate important elements to be worked on. Finally, constituting a multiplicity of looks enriches the knowledge and perspectives of pedagogical residents, teachers and students.

Looking at yourself and looking at each other deconstructs barriers, widens eyes and allows new reflections. These new reflections were made possible by observations and interventions, enabling new horizons about what one wanted to treat and, above all, how to treat. This reflective exercise also allowed the development of the ability to use the participant observation technique encouraged by the Pedagogical Residence program.

The recognition of the diversity present in the schools of our country contributes significantly to the citizen formation of our students.

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