The proposal to publish a set of articles discussing about the political dimension of cultural diversity had as its starting point the observation that this topic has been stimulating a significant increase in studies produced from different epistemological conceptions and thematic variety, involving the multiple dimensions of cultural diversity. However, it is also evident that the cultural diversity continues to be a controversial subject, not resulting in consensual understanding, thus, this subject maintains the requirement to produce new explanatory contributions to its constitution.

The recurrence of this subject in educational discourse is not recent. A milestone in this thematic incidence occurred in the 1960s, when different areas of knowledge, especially Sociology and Anthropology, began to have education as an object of study, and research such as “community studies” and “surveys”, considered as “political arithmetic of education”, they became present in educational discourse. Currently, the recognition of cultural diversity as a central component of educational actions has increased the constant presence of this topic in editorial spaces in the Education area. Contributing to this increase in interest in the topic *Received on: 11.11.2023. Approved on: 12.20.2023.**

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is the intensification of migratory movements, the difficulty in adapting teacher training courses, educational inequalities and the multiplicity of researchers interested in studies that contribute to the promotion of fairer and more egalitarian societies. On the other hand, in Western countries international education financing organizations are also interested in this topic, recognizing that cultural diversity interferes with academic performance and school performance indices, affecting the allocation of funding for educational systems. From this come the documents resulting from international meetings promoted by United Nations Educational, Scientific and Cultural Organization (Unesco), especially the one that stimulated the creation of inclusive schools in Western countries.

For the composition of this set of articles, however, it was interesting that they dealt with culture in its multiple manifestations. Culture being an individual and collective expression of the way in which men organize themselves to produce material goods, ideas, customs, values, norms, the way of behaving, dressing, expressing themselves, language, propaganda, in short, the way of conducting oneself in relationships with other men and the environment, culture is the symbolic space in which subjects living in society are born and interact. Therefore, here are multiple cultures. Thus, the articles presented in this volume 26 of the Revista Educativa are a cultural expression of the way in which researchers have been investigating cultural diversity and, at the same time, a reference for those who are interested in this subject.

We are agreeing with Abramowicz, Rodrigues and Cruz, the content of the articles expresses the authors’ statement:

the debate on diversity focused on the heterogeneity of cultures that characterize contemporary society, as opposed to the modern, liberal and Western nation-state model, is a reality present in most countries around the world. The political participation of certain groups defined based on a common cultural identity is the most controversial aspect of these movements and also the most difficult to resolve. Despite the specificities that resulted in the emergence of conflicts or the theoretical differences in the analysis of this process, it is important to highlight that the ineffectiveness of the cultural assimilation model, as well as the differentiated access to material, social, symbolic resources and the recognition of a cultural identity, are common
findings and demands in the different contexts in which the debate on diversity emerged (Abramowicz; Rodrigues; Cruz; 2011, p. 86).

Marking the controversial positions of the educational discourse on cultural diversity, eight articles and a conference are published here, announcing different epistemological conceptions and thematic choices. Nevertheless, these articles guarantee editorial unity, grouped into three analytical sets: the political focus of interpretations of culture and cultural diversity; criticism of the analytical bias that subjugates diversity to social inequality; the understanding of culture as a space for manifestation, expression and representation of social relations that consolidate educational inequalities and social inequalities.

The first article is written by Adelino Inácio Assane, entitled What training, for what curriculum? A bridge between the basic education curriculum and teacher training in Mozambique, addresses the relationship between the basic education curriculum and teacher training in Mozambique, based on the premise that curricular reforms are the result of social, economic and political changes that the country has been registering with the aim of adapting the National Education System (SNE) to new realities. The arguments presented by the author seek to highlight that the curricular changes intended in basic education were not accompanied by the teacher training process, promoting a mismatch between the curricular reform and the teacher training subsystem.

Ancha Quimuenhe writes the following article, entitled A reflective look at pedagogical supervision. In this article, the author proposes to reflect on this theme, from the transformative, humanist and emancipatory perspective of the activity of pedagogical supervision, from the Mozambican context. The purpose of this article is to present pedagogical supervision strategies that can contribute to the consolidation of quality, democratic, autonomous schools, committed to cultural diversity and socially significant learning for students who attend public schools in Mozambique.

The article Perceptions regarding the process(es) of training male subject-teachers in teaching in Early Childhood Education, is written by three authors: Patrícia Gouvêa Nunes, Lúcia Helena Rincon Afonso and Rosenilde Nogueira Paniago. The text, the result of field research carried out with male teachers and Early Childhood Education managers, shows
that the school habitus promotes a strangeness in the school community in relation to the male teacher at this level of education, especially with regard to the specificities of caring and to educate. In this text, the authors demonstrate how cultural diversity can transform into inequality within schools.

Simone Aparecida Fonseca Alves and Daniel Valério Martins are the authors of the article *Your hair is beautiful, black: analysis of educational products about the black body/curl hair in the school context*. The text is the result of an exploratory investigative study, which had as its source the eduCAPES Portal and the objective of which was to verify whether educational products constitute essential materials for use in the classroom, also aiming to improve the performance and critical thinking of subjects. The result of this research shows that the number of educational products that address innovations in anti-racist practices is scarce. At the end of the text, the authors present reflections on innovations in anti-racist practices regarding the black body.

The article entitled *Intercultural education: challenges and possibilities*, written by Neuda Batista Mendes França, presents as a premise the understanding that multiculturalism present in educational discourse does not mean appreciation and recognition of cultural diversity. Considering this, the author seeks to point out challenges and possibilities of implementing a multicultural education that, in addition to recognition, respect and cultural affirmation, presupposes an interrelationship between cultures, permeating pedagogical and curricular theories and practices, with a view to construction of a more democratic and inclusive society, education and school.

Ronaldo Manzi Filho brings, in his article *Free time as a potentiality: a reflection on school from Masschelein and Simons*, a pertinent reflection on the meaning of school as skolé, from the two authors announced in the title. As Manzi states, this is not a nostalgic pretension, but an attempt to restore a potential at the origin of the idea of school – something that has been forgotten: school as free time. Still according to Manzi, this discussion leads us to consider free time as a key concept that would give new meaning to the potential of school, giving it its original character of expropriation, profanation and opportunity to renew the world.

The article written by Selma Regina Gomes and Marlene Barbosa de Freitas Reis, entitled *School Inclusion: reflections on the transmutation*
of difficulty into disorder has the purpose of analyzing the practice of pathologizing education that has been established in naturalized form within schools, based on the idea that this practice intensified with the implementation of inclusive schools and the interpretation of the concept of specific educational needs from the perspective of a model based on defects. In this text, the authors consider that the practice of quick diagnosis attributed to students who deviate from the normalized school standard and the early identification of aspects that came to be considered as problems means that the difficulty in the schooling process ceases to be the focus of an investment pedagogical to become a clinical issue.

The following text is signed by Eliane da Silva Lima and Cristyane Batista Leal and is titled “Teacher training and theater at school: naturalized absence”. The authors’ objective with this text was to reveal the place of theater in schools and the training of teachers for this area of teaching. The authors show that the modulation of the school with a teacher not licensed in the area, leads to factors that compromise the teaching and learning of theater at school, mis characterize the identity of the professional in performing arts and weaken both the teaching and learning of this art, as well as its already hostile place in the social context.

In the text by Italian author Giorio Poletti, presented in a conference format and entitled Teaching differently, the author starts from the observation that we find ourselves unprepared in the face of new culturally diverse realities, but these become stimuli to improve this reality. He notes that multiculturalism has confronted us in an increasingly evident way and with different cognitive styles, which implies the use of different epistemologies. Based on these bases of reflection, the author considers it essential to define which concept of interculture refers to and how both pedagogical theory and the feeling of the Italian system have developed. The author also considers the importance of a reflection that emphasizes an intercultural pedagogical approach that values diversity, which promotes intercultural skills in students and creates an inclusive learning context. Finally, Poletti considers that interculture in schools not only prepares students to live in multicultural societies, but also promotes tolerance, mutual respect and dialogue between different communities.

When organizing the publication of these articles, we did so with the intention that they could make an effective contribution to the ad-
vancement of knowledge and to the debate on the topic of cultural diversity. Also, our intention was, mainly, to contribute to the understanding that multiple cultures are symbolic spaces of coexistence and confluence of political interests in the defense and promotion of peace and equality among the men who inhabit this ours planet.

Reference