

Dispositions toward the teaching of ethnic-racial issues in school Sociology: A Multiple Correspondence Analysis

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Abstract

The inclusion of the theme of ethnic-racial relations in the scope of Brazilian basic education constitutes a legal, political, and pedagogical imperative, consolidated from the enactment of Laws No. 10,639/2003 and No. 11,645/2008. These regulations create the obligation to teach Afro-Brazilian, African, and Indigenous history and culture, recognizing the strategic role of the school in building anti-racist dispositions and in overcoming historically produced inequalities. In this sense, understanding how the ethnic-racial theme is formally prescribed and effectively mobilized in the teaching of Sociology implies simultaneously analyzing the normative instruments that guide teaching practice and the dispositions that structure the actions of agents within the field of school Sociology. To this end, based on the Bourdieusian framework, this article presents the results of a multiple correspondence analysis that crossed information related to approaches to the ethnic-racial issues in Sociology classes with social properties associated with the trajectories of public school teachers in Maceió and Rio Largo, in the State of Alagoas. Overall, the results pointed to the fact that the existence of legal dispositions does not, by itself, guarantee their effective implementation in the daily life of classes, since practices are mediated both by institutional structures objectified in official documents and explicit regulations, and by dispositions incorporated throughout social trajectories.

Keywords: Teaching of Sociology; Ethnic-racial Issues; Analysis of Multiple Correlation; Brazil.

Introduction

The data production base used in the Multiple Correspondence Analysis (MCA), whose results are presented in this work, was developed through three analytical stages. In the first stage, the contents of the Pedagogical Political Projects (*Projetos Políticos Pedagógicos* - PPP) of nine schools located between Maceió and Rio Largo were analyzed using the following identifiers: 1) Explicit mentions of the curricular framework adopted by the school; 2) Presence or absence of guidelines, directives, and incentives regarding pedagogical practices and behaviors associated with ethnic-racial relations.

Secondly, the examination occurred in the annual disciplinary plans prepared by each of the involved teachers. The objective was to identify the following elements: 1) Frequency of the ethnic-racial theme in the documents; 2) Specific references to ethnic-racial relations, including mentions or citations of Social Sciences authors, scholars of the theme; references to the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and/or Laws 10,639 and 11,645; and finally, mentions or references to the skills in the National Common Curricular Base (*Base Nacional Comum Curricular* - BNCC) that guide the practice of Ethnic-Racial Relations.

The third stage was carried out through analyses of in-depth interviews (transcriptions) conducted with the ten teachers involved in the research. From this material, I sought to achieve the following objectives: 1) Categorize the teachers' approaches, aiming to establish criteria for naming categorical variables to be analyzed using the multiple correspondence analysis method; 2) Analyze the proximity positions among the teachers, their practices (approach mode and frequency), and the conditioning social properties (dispositions, tastes, lifestyle, class origin, social, artistic, religious engagements, etc.); 3) Create a scheme with the types of responses offered by the teachers in relation to the school daily life.

This study presents the results of MCA (Multiple Correspondence Analysis), based on the correlations between information regarding the approaches to the ethnic-racial issues and social properties related to the trajectories of teachers from

public schools in Maceió and Rio Largo, cities in the State of Alagoas, Northeast Brazil. In general, the results pointed to the fact that the existence of legal dispositions alone does not guarantee their effective implementation in the daily life of High School Sociology classes, since practices are mediated both by institutional structures outlined in official documents and explicit regulations of basic education institutions, and by the subjective dispositions incorporated by teachers throughout their social and professional trajectories.

MCA is one of the tools of the statistical geometric method whose objective is to analyze multiple categorical (qualitative) variables simultaneously. Its main characteristic is its ability to graphically represent tables that express agent versus variable type relationships. For this reason, MCA is a method considered suitable for analyses based on Bourdieu's field theory, in which different agents and social properties (variables) are positioned on a Cartesian or geometric plane representing the studied social universe (Klüger, 2018).

As Bourdieu himself states, “those who know the principles of multiple correspondence analysis will perceive the affinity between this method of mathematical analysis and thinking in terms of field” (Bourdieu, 2001, p. 53). In Brazil, MCA began to be employed in the Social Sciences late, which may be explained by the fact that the main works of Bourdieu, from which the use of MCA can be inferred, were only translated into Portuguese after the 2000s (Klüger, 2018). Other factors that may have influenced both the low rate of use of the method and its late adoption are the false dichotomy between qualitative and quantitative methods, still common today, as well as the lack of technical knowledge on the part of researchers in the field. Within the subfield of research on Sociology teaching in Brazil, although Bourdieu's field theory constitutes a central element in the investigations of the main researchers, MCA is not a common method.

In this research, the MCA was employed, firstly, aiming to answer the question of how the dispositions acquired in the socialization process could explain the way ethnic-racial issues are approached; and secondly, based on the conception that it is a method

through which it is objectively possible to achieve the goal of grasping a “complete system of relations that constitute the true principle of the strength and specific form of the effects recorded in a particular correlation” (Bourdieu, 2007, p. 98).

Categorical variables and formation of analytical axes

In the work *An Invitation to Reflexive Sociology*, when talking about one of the properties of fields, Bourdieu and Wacquant (1992) use the metaphor of the magnetic field to refer to the system of objective relations of attraction and repulsion between the particles (variables) in a given field.

This metaphor provides an important methodological clue, since, from it, a specific way of interpreting the correspondences between the data collected in the present research is inferred. That is, based on the forces of attraction and repulsion between the variables in our “magnetic field.”

That said, it is appropriate to briefly describe how the MCA framework was assembled. First, the information collected from the analyzed materials was tabulated in an Excel spreadsheet and organized as follows: In the column “Names” (first column), the observations were inserted¹, that is, the names of the agents; then, in the subsequent columns, the names of the categorical variables and, finally, associated with these variables, the categories (also called modalities). In this way, the standard mechanics of R were met and subsequently these data were imported into the software. For conceptual clarification, I emphasize that in MCA, a variable encompasses several categories and a set of variables with similar characteristics is considered a heading (Kluger, 2018). Thus, the social field studied is represented by a Cartesian plane or factorial map (hereinafter referred to as map) with two axes that intersect vertically and orthogonally, dividing it into four quadrants.

¹This is the way R names the data in the first column of the data spreadsheet.

The active variables and their respective categories, as well as the coordinates on the map (positions of the categories) and their contributions to the formation of the axes, are presented in Table 1.

Table 1 - Active variables, categories, frequencies, and contributions to the formation of the axes on the Cartesian plane.

Active variables ² (20)	Category ³	Frequency	%	Axis 1		Axis 2	
				Coordinates	Contribution	Coordinates	Contribution
Ger	< 30	2	20	-1,08	3,52	0,33	0,46
	30-50	5	50	-0,29	0,38	-0,73	3,40
	> 50	3	30	0,60	2,77	0,31	1,00
Sex	Female	5	50	-0,12	0,11	-0,69	5,18
	Male	5	50	0,12	0,11	0,69	5,18
ID	Negra ⁴	5	50	0,43	1,39	-0,01	0,00
	Pardo ⁵	3	30	-0,22	0,22	-0,62	2,45
	Black	2	20	-0,74	1,65	0,96	3,95
Ocl	Upper	1	10	1,64	4,09	1,50	4,84
	Middle	2	20	0,76	1,73	-1,51	9,81
	Lower	7	70	-0,45	2,15	0,22	0,71
Tit	Grad	4	40	-0,93	5,25	0,09	0,08
	Esp	2	20	0,23	0,16	-0,60	1,53
	Me	3	30	0,63	1,81	0,07	0,03
	Dr	1	10	1,37	2,83	0,61	0,80
Pref	Cap	3	30	0,65	1,89	0,07	0,03
	Cult	1	10	-0,56	0,47	-0,17	0,07
	Desig	2	20	-0,11	0,04	-1,23	6,50
	Pol	1	10	-0,39	0,24	-0,41	0,37
	Sociali	2	20	-1,21	4,40	0,67	1,95
	SocBra	1	10	1,64	4,09	1,50	4,84
RA	Yes	5	50	0,07	0,04	0,83	7,46
	No	5	50	-0,07	0,04	-0,83	7,46
FA	Yes	4	40	1,13	7,74	-0,23	0,00
	No	6	60	-0,75	5,16	0,15	0,00
GS	Yes	4	40	1,13	7,74	-0,23	0,45
	No	6	60	-0,75	5,16	0,15	0,30

² Ger = Geração/idade; Sex = Sexo/gênero; ID = Ethnic-racial identification; Ocl = Class origin; Tit = Titling; Pref = Thematic preference; RA = Victim of racism; FA = Antiracist training; GS = Participation in a social group; GP = Participation in a political group; GR = Participation in a religious group; GAr = Participation in an artistic/cultural group; GA = Participation in an academic group; GAI = Participation in Afro or Indigenous group; PES = Research on the teaching of sociology; PER = Research the ethnic-racial relations; ORD = PPP Guidance; ORG = Management guidance; ORI = Guidance of the curriculum framework; VIP = Monitoring of teaching practice;

³ Grad = Graduation; Esp = Specialization; Me = Master's degree; Dr = Doctorate; Cap = Capitalism; Cult = Culture; Desig = Inequality; Pol = Politic; Sociali = Socialism; SocBra = Brazilian Sociology.

⁴ "Negra" is a Brazilian category referring to the population that includes both black and "pardo" individuals.

⁵ "Pardo" is a Brazilian census category referring to mixed racial backgrounds.

GP	Yes	6	60	0.65	3.81	-0.10	0.14
	No	4	40	-0.97	5.72	0.15	0.20
GR	Yes	5	50	0.16	0.19	-0.57	3.44
	No	5	50	-0.16	0.19	0.57	3.44
GA_r	Yes	2	20	1.17	4.16	-0.20	0.17
	No	8	80	-0.29	1.04	0.05	0.04
GA	Yes	8	80	-0.06	0.04	0.15	0.38
	No	2	20	0.23	0.16	-0.60	1.53
GAI	Yes	3	30	0.87	3.46	0.57	2.06
	No	7	70	-0.37	1.48	-0.24	0.88
PES	Yes	3	30	0.54	1.32	-0.23	0.34
	No	7	70	-0.23	0.57	0.10	0.14
PER	Yes	2	20	1.51	6.86	1.06	4.78
	No	8	80	-0.38	1.72	-0.26	1.20
ORD	Yes	5	50	0.31	0.74	-0.68	4.92
	No	5	50	-0.31	0.74	0.68	4.92
ORG	Yes	0	00	-	-	-	-
	No	10	100	-0.00	0.00	-0.00	0.00
ORI	Yes	9	90	0.13	0.23	-0.02	0.00
	No	1	10	-1.17	2.08	0.14	0.04
VIP	Yes	6	60	-0.12	0.12	-0.23	0.71
	No	4	40	0.17	0.18	0.35	1.06

Source: Own elaboration, based on the variance analyses generated by R.

Of the 24 categorical variables, constituted and positioned on the map, 20 were defined as active. In the context of MCA, categorical variables can be characterized as active or supplementary. Active variables are all those that affect the establishment of the axes and the dispersion of the points on the map, so only the variables and categories of active variables interfere with the structural configuration of a social field, determining the distances between the different positions.

Supplementary variables, in turn, are used as complements to the interpretation of the positions and their relationships of attraction and repulsion with respect to the active variables. The cells filled with gray color (Table 1) highlight the categories that most contribute to or influence the formation of the map axes. It is worth noting that the choice of the composition of active or supplementary variables in MCA is at the discretion of the researcher, according to the formulation of the research problem.

In Table 2, the frequency categories and contributions of the variables constituted as supplementary are presented in relation to the axes of the map.

Table 2 - Coordinates, contributions, and frequency of the categories of supplementary variables.

Supplementary Variables ⁶ (4)	Category ⁷	Frequency	%	Axis 1		Axis 2	
				Coordinates	Contribution	Coordinates	Contribution
Frq	Mf	3	30	-0,14	null	0,54	null
	Fm	2	20	0,62	null	0,54	null
	Pf	2	20	-0,57	null	0,07	null
	Fau	3	30	0,11	null	-0,96	null
First binomial (A1)	Fund	5	50	0,09	null	0,46	null
	Tang	4	40	-0,29	null	-0,11	null
	A1au	1	10	0,70	null	-1,90	null
Second binomial (A2)	Reflex	8	80	0,05	null	0,22	null
	Essenc	1	10	-1,17	null	0,13	null
	A2au	1	10	0,70	null	-1,90	null
Third binomial (A3)	Afir	8	80	0,05	null	0,22	null
	Disc	1	10	-1,17	null	0,13	null
	A3au	1	10	0,70	null	-1,90	null

Source: Own elaboration, based on the variance analyses generated by R.

The supplementary variables are associated with the practice of teaching the ethnic-racial theme, that is, with the way in which teachers state they address these subjects in Sociology classes. These modes of approach were defined in the earlier stages of the research, through the classifications referring to the thematic frequency (Frq) and Mode of Approach (A1, A2, A3). Thus, the variables were previously coded and recoded, aiming to meet an important stage of MCA, which is the reduction of the number of categories.

The cells referring to the contributions of the supplementary variables were filled with the word “null” because they do not directly influence the configuration of the social field. However, based on the percentage data indicating that 90% of teachers have favorable dispositions toward teaching the ethnic-racial theme, either fundamentally (50%) or tangentially (40%), and that 80% of them address the theme in an affirmative and reflective manner, it can be concluded that this information suggests the existence

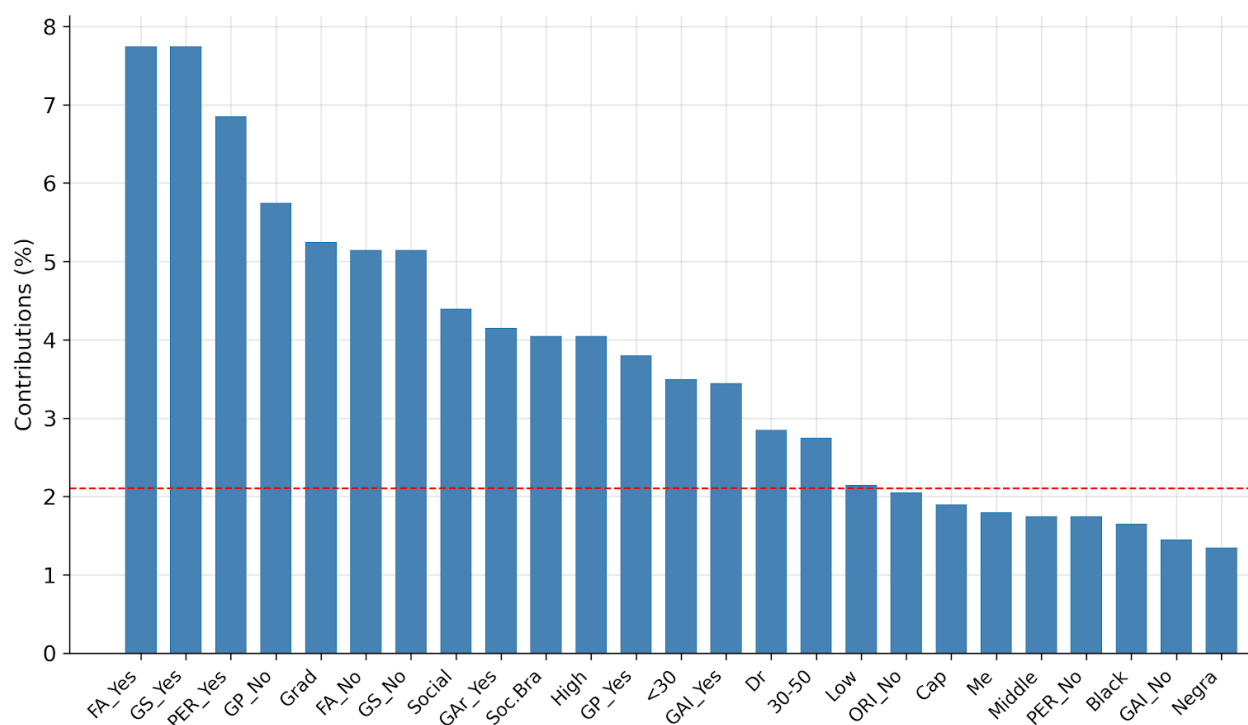
⁶Frq = Thematic frequency; A1 = Binomial approach 1; A2 = Binomial approach 2; A3 = Binomial approach 3.

⁷ Mf = Very frequent; Fm = Moderate frequency; Pf = Infrequent; Fau = Absent frequency; Fund = Fundamental; Tang = Tangential; A1au = A1 Binomial Absent; Reflex = Reflexive; Esenc = Essentialist; A2au = A2 Binomial Absent; Afir = Affirmative; Disc = Discriminatory; A3au = A3 Binomial Absent;

of a set of predispositions that favors teaching practices of the ethnic-racial theme among the majority of teachers. However, it is still necessary to understand which variables condition these positions and how they influence their practices in the field.

Chart 1 shows that the categories with the highest percentages are those that contribute the most to the formation of the map's axes. Therefore, they are the most relevant for explaining the variability in the dataset. The red dotted horizontal line indicates the average contribution value of the categories. This information is important, given that the most influential categories can also serve as analytical criteria in the case of labeling the sides of the map, in the direction of the axes (I will return to this issue later).

Chart 1 - Contribution of variable categories to axis 1.

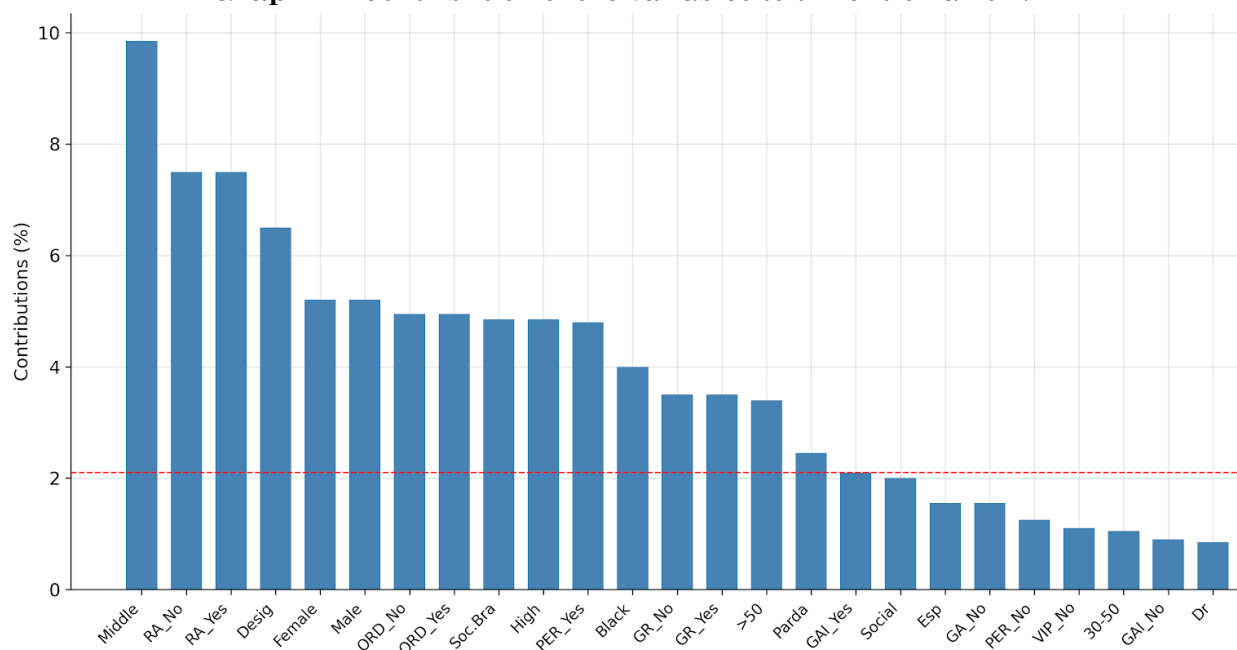


Source: Own elaboration, based on the variance analyses generated by R.

It can be noted, from left to right on the graph, the sequence of categories that the axis visibly manages to capture the greatest possible expression of the data. Observing that these categories are specifically related to social properties linked to education (formal and informal) and to education for ethnic-racial relations, such as,

for example: anti-racist training (FA_Yes), involvement with social groups or movements (GS_Yes), politicians (GP_No), artistic-cultural (GAr_Ye), Afro-Indigenous (GAI_Yes), academic titling (Tit), as well as with research on the ethnic-racial theme (PER_Yes), is possible to state that the first axis is associated with social properties that include information about the teachers' capitals, as Klüger (2018, p.75) states, indeed, “social properties, commonly referred to as variables, in turn, can include information related to capitals (cultural, economic, social, cosmopolitan, etc.).” All of this points to a characteristic grouping of these social properties under the heading of volume of incorporated cultural capital.

Graph 2 - Contribution of the variables to dimension/axis 2.



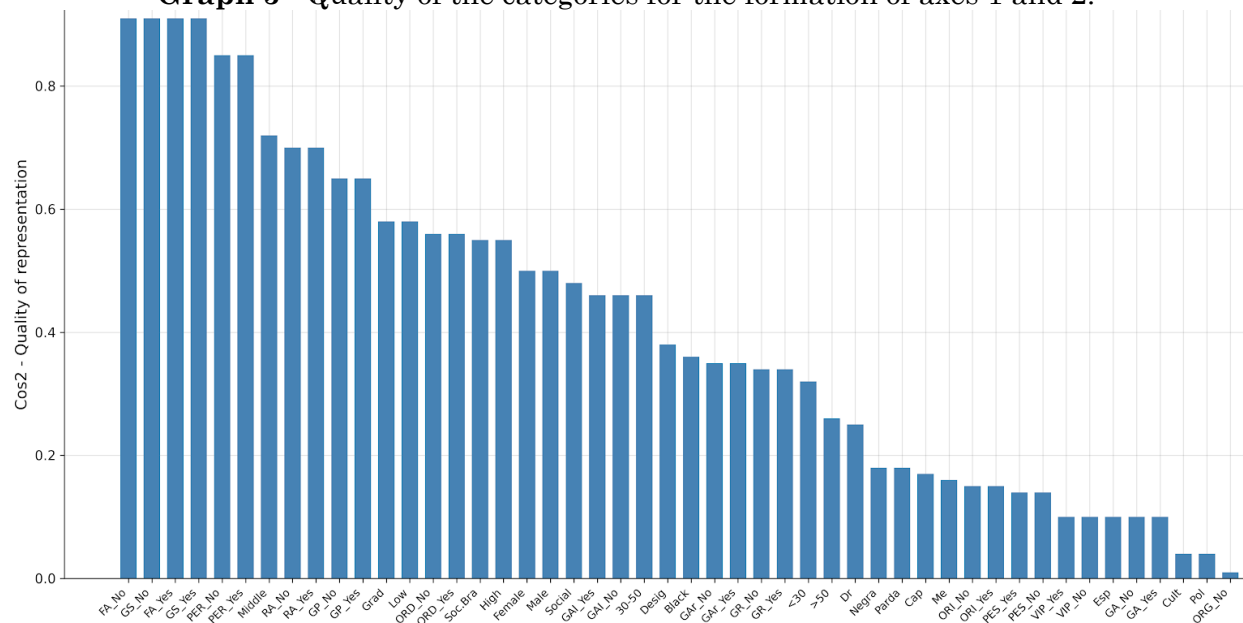
Source: Own elaboration, based on the variance analyses generated by R.

Regarding the formation of the second axis (Graph 2), among the most relevant, the category “Average” appears first, subordinated to the variable “Ocl” (Class origin). Next, the categories appear “RA_No” and “RA_Yes”, which correspond to the experience of racism, indicating whether the teacher suffered racism or not in their social trajectory. Next, there is the category “Desig” or inequality, associated with the variable “PTe” (Thematic Preference). And, finally, the categories “Female”

and “Male” subordinate to the gender variable, and “ORD_Yes” and “ORD_No” indicating the existence or not of guidance on the ethnic-racial theme in the PPPs.

These categories suggest a characteristic grouping under the rubric of conditions of teaching practice, as they are categories that can be associated with social properties or attributes that influence practice (in relation to the body, culture, social activities, etc.) and the stances taken (political, aesthetic, moral, etc.) by teachers, which in turn can make them more or less engaged with the teaching of the ethnic-racial theme.

Graph 3 - Quality of the categories for the formation of axes 1 and 2.



Source: Own elaboration, based on the variance analyses generated by R.

The analysis of the percentage of quality of the representations of the categories on the map, based on the calculation of the squared cosine (Cos2), in Graph 3, indicates that the degree of association between the categories reinforces the notion that we are dealing with a grouping whose most expressive characteristics are associated with the volume of cultural capital (Bourdieu, 2015) acquired through specific training and through involvement with social groups and research related to ethnic-racial relations. On the other hand, there is a group of categories that suggests the formation of an axis, whose social properties more or less condition the engagement of teachers with the

teaching of the ethnic-racial theme. This is because such categories tend to function as cultural arbitraries.

Analysis of the “magnetic field” and the correspondences between the “particles”

In explaining the structure and logic of Bourdieu's Sociology in the context of methodological relationalism, Wacquant (1992) attributes to the notion of field a characteristic alluding to the physical universe, stating that, in the relational structure of “magnetic fields,” there is a specific “gravity” that affects everyone. This analogy is valuable for understanding the configuration of our field. Given that, when observing the point where the two axes of the map intersect (zero point), it is important to keep in mind that this is an area in which categories with similar characteristics are concentrated (phenomenon of attraction), as if they were drawn by this “gravity”. In other words, this is the area of the map in which teachers with similar dispositions are found. Thus, it is inferred that the closer to the center, the more common (or similar) the characteristics of the variables and the *habitus* of the agents are. In this way, as they approach the extremes, the distinction between such characteristics becomes more evident (phenomenon of repulsion), that is, they are less susceptible to the “gravity” of the social field.

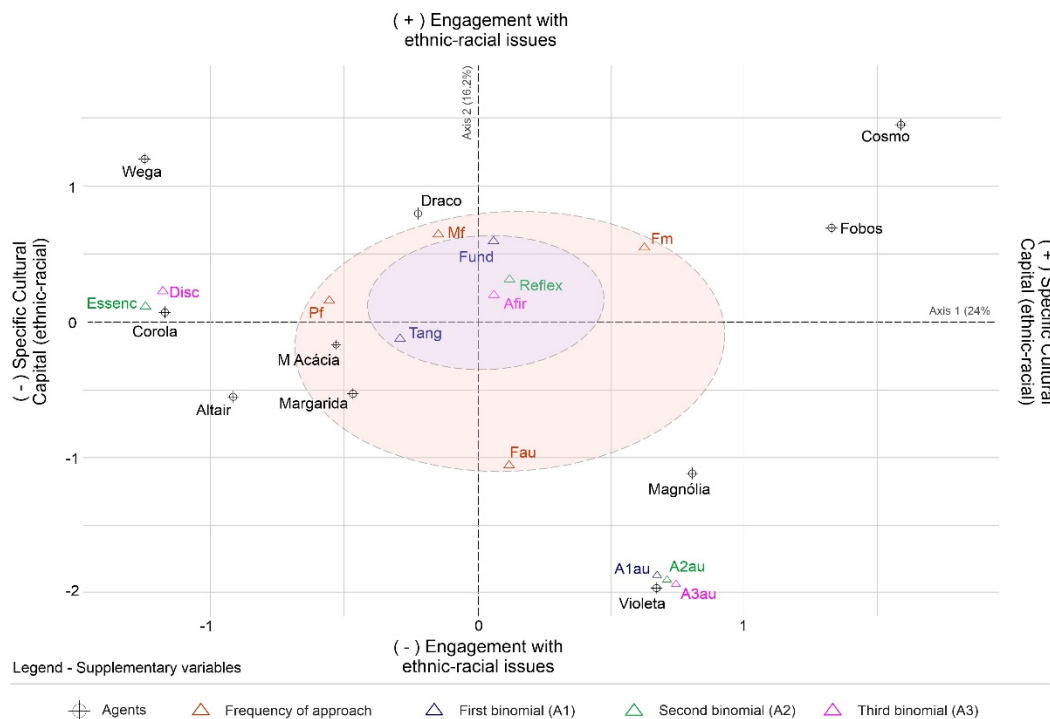
Based on the contribution and quality parameters of certain categories for the formation of the axes (presented in Charts 1, 2, and 3), two labels were established, which began to identify the sides of our map in the direction of the axes. These labels were designated as follows: On the left side of the map, (-) specific cultural capital; on the right side of the map, (+) specific cultural capital; at the top of the map, (+) engagement with the ethnic-racial theme; at the bottom of the map, (-) engagement with the teaching of the ethnic-racial theme. In this way, the first two labels include most of the variables that contribute the most to the formation of the first axis, all of which are associated with the accumulation of cultural capital acquired by teachers in their trajectories.

The other two labels are related to the main variables responsible for the formation of the second axis of the map, whose characteristics include information focused on the teacher's engagement with the teaching of the ethnic-racial theme.

Thus, in our map, divided by the two intersecting axes, the first (horizontal), establishing the labels associated with engagement with the teaching of the ethnic-racial theme, divides the variables between the positive pole (top) and the negative pole (bottom). In this way, the more positive the position of a variable, the greater the teacher's engagement with the teaching of the ethnic-racial theme, and vice versa. On the other hand, giving rise to the labels associated with the volume of specific cultural capital, the second axis (vertical or orthogonal) divides the variables between the negative pole (left) and the positive pole (right). Thus, the further to the right of the map the teacher is, the greater their volume of specific cultural capital, and vice versa.

Graph 4 represents the positioning of teachers in the field, along with the categories of supplementary variables associated with teaching practice, that is, the variables Frequency (Frq) and Mode of Approach (A1, A2, and A3).

Graph 4 - Map of teachers and categories of supplementary variables.



Source: Own preparation, from the RStudio software.

For a comprehensive understanding of the setup of our map, it is important to start by analyzing the positions of the categories of the supplementary variables, as well as the teachers in the field, a fundamental step, since the categories related to teaching practices played an essential role as points of reference for the research, helping to understand how the active variables, intrinsically linked to social properties, tend to influence the supplementary variables, associated with the practices of teaching the ethnic-racial theme.

Table 3 - Logical profiles and representations of teachers' positions on the map.

Map position relation	Logical representation ⁸	Representation %
- Cultural capital (and) + Engagement	- $\wedge$ +	30
+ Cultural capital (and) - Engagement	+ $\wedge$ -	20
+ Cultural capital (and) + Engagement	+ $\wedge$ +	20
- Cultural capital (and) - Engagement	- $\wedge$ -	30

Source: Own elaboration.

Table 3 is based on the logical interpretation of the polarizations derived from the map axes to offer a relational perspective of the teachers in the field.

The data analysis, carried out through MCA, shows that the teachers are distributed into four major groups within the studied field, simultaneously linking different approaches to the ethnic-racial theme, distinct levels of specific cultural capital, and varying degrees of engagement with teaching the theme. These dimensions do not appear separately; on the contrary, they are structured relationally, revealing specific combinations between accumulated knowledge and pedagogical practice.

A first group, which corresponds to 30% of the teachers, brings together those who have low specific cultural capital but high engagement with the topic. In this group, approaches classified as essentialist and discriminatory are found more frequently, as well as situations in which the topic is addressed either infrequently or very frequently, but without strong theoretical foundation. These are teachers who show an active willingness to deal with ethnic-racial issues but have a limited conceptual repertoire. This can lead to substantialist, identity-based approaches or

⁸In the context of mathematical logic, the connective “AND” is represented by the symbol “ $\wedge$ ”.

approaches marked by common-sense narratives. Even when driven by anti-racist intentions, such practices can reproduce simplifications or analytical mistakes, which highlights the importance of a theoretical foundation grounded in the Social Sciences and referenced by researchers on racial issues to qualify the teaching of the topic and reduce the likelihood of essentialized interpretations or ones that are merely activist and disconnected from the analysis of social structures.

A second grouping, corresponding to 20% of the teachers, is characterized by the combination of higher specific cultural capital and low engagement. In this case, the categories that indicate absence of approach or nonexistent frequency regarding the topic stand out. These are teachers who possess more consolidated knowledge, experiences, and training resources, but do not consistently apply them in their pedagogical practice. This dissociation can be interpreted as the result of different factors, such as institutional constraints, pressures from the school context, fears of conflicts with students and families, or even the adoption of an ideological stance that relegates the topic to a secondary dimension of the curriculum, revealing that theoretical mastery alone does not guarantee practical commitment to the subject.

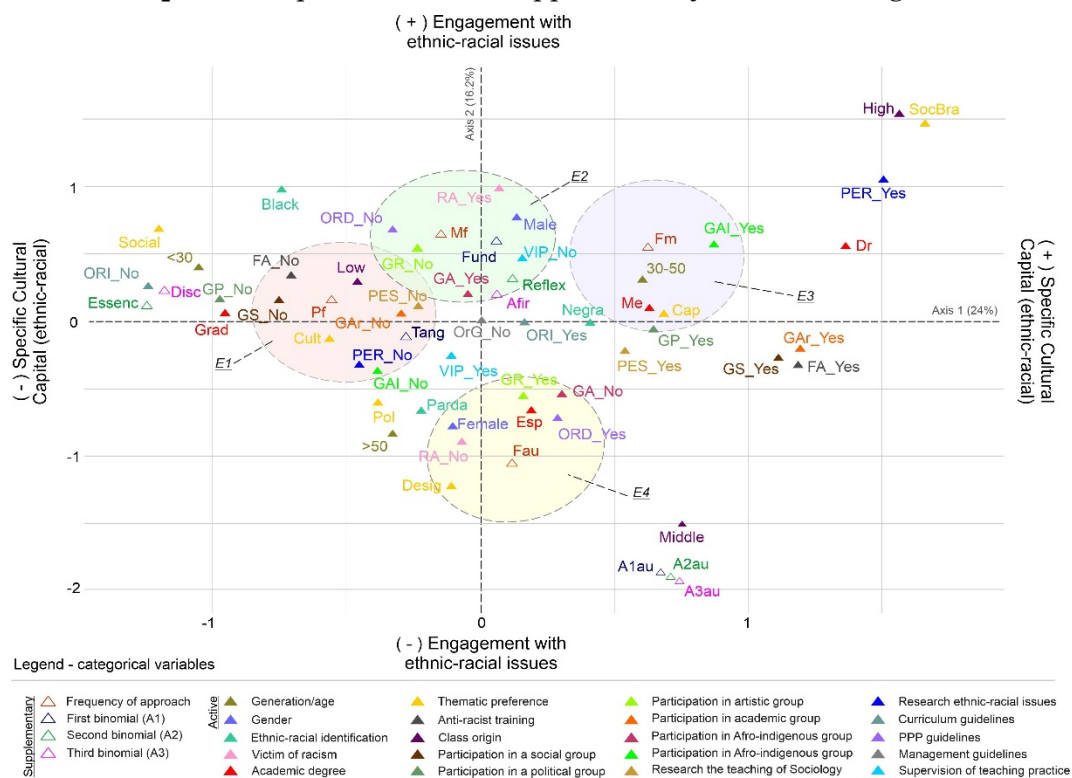
The third group, also composed of 20% of the teachers, brings together those who simultaneously demonstrate high specific cultural capital and high engagement. In this group, the approaches classified as fundamental, reflective, and affirmative are concentrated, in addition to the median frequency of work with the topic. This is the set in which there is the greatest coherence between knowledge and practice, indicating a more consistent adjustment between *habitus* and the rules of the educational field. These teachers tend to align their individual dispositions with legal guidelines and pedagogical orientations that legitimize the teaching of the ethnic-racial topic.

Finally, a fourth group, which corresponds to 30% of the teachers, is characterized by low levels of both specific cultural capital and engagement. In this group, the tangential approach stands out, marked by superficial or episodic insertions of the topic in everyday school life. Teaching practice, in this case, reveals

a distance from the ethnic-racial topic, either due to the lack of specific training or the lack of willingness to address the topic.

The integrated analysis of the approaches, levels of knowledge, and degrees of engagement demonstrates, therefore, that there is no automatic relationship between specific cultural capital and pedagogical practice related to teaching the subject. A significant portion of highly engaged teachers does not possess strong accumulated theoretical capital, while a relevant contingent of those with greater specific training does not convert this capital into educational action. These results highlight the tendential nature of *habitus*: the dispositions incorporated throughout the social trajectory do not operate mechanically, but are activated, or inhibited, according to the concrete conditions of the field. Thus, teaching practice in the education of ethnic-racial themes results from the articulation between the position occupied, the volume of specific cultural capital, and institutional circumstances that favor or limit the actualization of these dispositions.

Graph 5 - Map of active and supplementary variable categories.



Source: Own elaboration, from the RStudio software.

Graph 5 visually illustrates our map with all categories of active and supplementary variables. The objective here is to understand how social properties (active variables) affect the *modus operandi* of teachers, that is, their practices in teaching the ethnic-racial theme (supplementary variables).

Regarding inferences about the categories associated with the Generation/Age variable, it is evident that the generation under 30 assumes a position indicating a low volume of specific cultural capital and high engagement with the ethnic-racial theme.

The case of Teacher Wega, a self-declared Black person, 26 years old, with a degree in Social Sciences from the Federal University of Alagoas (*Universidade Federal de Alagoas* - UFAL) since 2021, indicates this position related to Generation/Age.

Wega: I am really from Alagoas. I was born in Rio Largo, specifically in a rural area. I stayed there until I was 7 years old. Since I left Rio Largo, I went to a nearby region, which was already a metropolis, close to Maceió, which is Satuba. I went [to Satuba] with my grandparents and my mother, but soon she passed away when I was 8 years old. Then I was moved with my grandparents. In Satuba, I completed my elementary education. High school was in the federal network, already in Maceió, at IFAL. And we were from a low-income background, from a geographic point of view, a city considered peripheral, yet close to the Capital. In terms of ethnic-racial identity, we are Black.

Regarding engagement with the ethnic-racial theme in Sociology classes, it is noted that, despite not having specific formal training on teaching ethnic-racial relations and not belonging to political and social movements related to racial issues, that is, apparently not having a high amount of specific cultural capital, Teacher Wega demonstrates clear and favorable dispositions toward addressing the theme in question, since, both in the analysis of his syllabus and during the interview, this teacher appears among the teachers who tend to address the ethnic-racial theme very frequently, in a fundamental, reflective, and affirmative manner.

Wega: [...] I have already chosen, for example, the theme of racism, culture, and multiculturalism. I set aside an entire term just to address these issues because, at first, it's not just about talking about racism; you have to review history, Portuguese colonization in Brazil, so I dedicate a session to address these issues. [...] I already assume that you have to take a stand at all times. Not just in the month of November, but in classes that, for example, don't directly relate to that theme, but cross it in a

transversal way, such as, for example, stratification, issues of socialization.

The generation aged between 30 and 50 years is represented by positive indexes in relation to the volume of specific cultural capital and engagement with the ethnic-racial theme.

The most emblematic example is the case of Teacher Fobos, a self-declared “Negra”⁹ person, 34 years old, with a degree in Social Sciences, a master's and a doctorate in Education from UFAL. During the interview, the teacher shared the following account:

Fobos: I was born here in Maceió, I just was born. But I grew up... I'm from the interior of Alagoas, a town called Atalaia, so I lived there until I was nine years old. We arrived in ninety-nine here in Maceió, to live in the outskirts of Maceió. [...] So, the University has been part of my socialization context since childhood, right? Because there is a main school here on campus and I went to study there. So I started here and finished here, right, from elementary school to the doctorate. [...] For me, it has always been education, even though at that time I did not understand what it was, but I have always liked studying. So, for me, it [education] always was, later I came to understand, a possibility for change, right? That I didn't want to reproduce what was in my family, being a sugarcane cutter or something like that. So, like, I always liked studying and I always stood out in some way. [...] So, education for me has always been a South, not a North, but the south of possibilities.

It is inferred that, because they belong to an intermediate generation, there is a greater possibility that teachers between 30 and 50 years old have acquired quantitatively more academic knowledge (general and specific) than people from the generation under 30. This partly explains the positive stance of the intermediate generation regarding the volume of cultural capital and engagement with the ethnic-racial theme.

In the specific case of Teacher Fobos, who is also among the teachers who tend to approach the ethnic-racial issues very frequently, in a fundamental, reflective, and affirmative way, his engagement is also associated with his strong political and social

⁹ See footnote number 4.

participation in groups linked to the black movements of Alagoas and for being a researcher on the topic of racial quotas.

Fobos: I have always been involved in activism, right? During my master's, I was part of the struggle, the association of Black men and women at UFAL. I am part of the Black Institute of Alagoas. I am part of the Black caucus. In my master's, I researched affirmative actions and quotas here at UFAL. And also in my doctorate, but in the master's, we tried to do research that would point out, based on PAAF, which is UFAL's affirmative action program, [...] the effects of racial quotas in two courses at UFAL: Medicine and Law (laughs). To understand what the tensions around the implementation process would be and for the quota students in these two courses.

On the other hand, the generation over 50 years old shows negative rates in relation to the volume of capital and engagement. In this case, an emblematic example can be drawn from the account of Teacher Margarida, a self-declared “Negra” person, 57 years old, with a degree in Social Sciences from UFAL.

Margarida: I was born in Aracaju, right? My parents are from Alagoas. From Penedo, and my parents, they didn't go to school. My father, I didn't know him. My father passed away. I was one year old, I didn't get to know him, but what I know about him is that he was a weaver. My mother was also a weaver. My mother didn't go to school. My mother, she could read. She could write, but very functionally. And I was born on November 26, 1965. I'm already 57 years old, right? And so my childhood was partly in Aracaju, partly here in Maceió, but I also lived in other states. I also lived in Bahia as a child, but very little. [...] I was the only one who studied in my family; my family was really ignorant regarding school education. I studied in Aracaju, studied a little here. Later, when I arrived in Aracaju... I completed my first grade, which was elementary school back then. I did my secondary education here [in Alagoas]. And what marked me so much in my childhood, in my school life, was that I was a student like... I consider myself, as a teacher today, I consider that I was an outstanding student, because I always really liked studying. [...] On my birth certificate, it says that I am brown, but I consider myself black.

Despite her engagement with the theme, even though she has no specific training and has not participated in political or social groups, whether related to ethnic-racial issues or not, it is noted that even so, Teacher Margarida is among the teachers who tend to address the ethnic-racial theme with medium frequency, in a fundamental, reflective, and affirmative way.

Margarida: I would like to take the students to an indigenous community... I would like to, because the students are very much common-sense. I mean, it's not 'Indian,' it's indigenous. "It's because they are savages..." I say: they are not savages. So I would like to take them to see reality as it is. For example, I would really like to take the students to the village where I, where I worked. We were studying their logic and reproductive behavior. I would like to take the students so they can get to know the indigenous people. To see that the indigenous person is not pitiable, is not red-skinned, you know? They are not what the media shows, like in terms of religion, where there is a lot of prejudice, regarding religion, Umbanda, Candomblé. The other day, the student made a very unfortunate comment, right? About the question she was going over that had some foods, and she thought it was a woman doing a voodoo spell on her mother. And I went to explain to her that it wasn't voodoo, you know? Do you know what this ritual is? What does this ritual mean? No? I told her, then I went on to explain to her what that ritual was and that she was being prejudiced, that it had nothing to do with voodoo. And things like that. I would like to address more about racism, the issue of indigenous people, black people, and women.

From the analysis of the Generation/Age category, it is inferred that the younger generation tends to have positive dispositions towards the teaching of ethnic-racial topics, despite having less cultural capital (specific and general) compared to the intermediate generation. This is probably explained in conjunctural terms, since the younger generations were socialized in a social and historical reality in which ethnic-racial issues are addressed more frequently, both in schools and in other social spheres. The generation whose members are between 30 and 50 years old (intermediate) is the one that tends to possess more cultural capital (specific and generic) and more engagement, making it the generation whose constitutive dispositions of *habitus* are the most aligned with the rules of the educational field, which means that their approaches tend to be largely fundamental, reflective, and affirmative. The "older" generation, in turn, tends to be made up of teachers with less cultural capital (specific and generic) and less engagement, which may indicate a lack of dispositions inclined toward the desired teaching of the ethnic-racial theme in Sociology classes. This is probably related to the formation of a strong Brazilian racial *habitus*, since these older people were socialized in a historical moment in which little was said about ethnic-racial issues and in which racist behaviors were more

frequently naturalized by the literature of the time, television, textbooks, music, and other everyday social practices.

Regarding ethnic-racial self-identification, the following positional relationships are observed: 20% identify as Black and occupy a position suggesting negative levels of specific cultural capital and positive engagement. Among the teachers who identify as “Parda”¹⁰, corresponding to 30%, they occupy a negative position in terms of both cultural capital and engagement, suggesting that among them, the dispositions of the *habitus* inclined towards proper teaching of ethnic-racial topics are absent; 50% identify as “Negra” and assume a position indicating more specific cultural capital and less engagement with the subject.

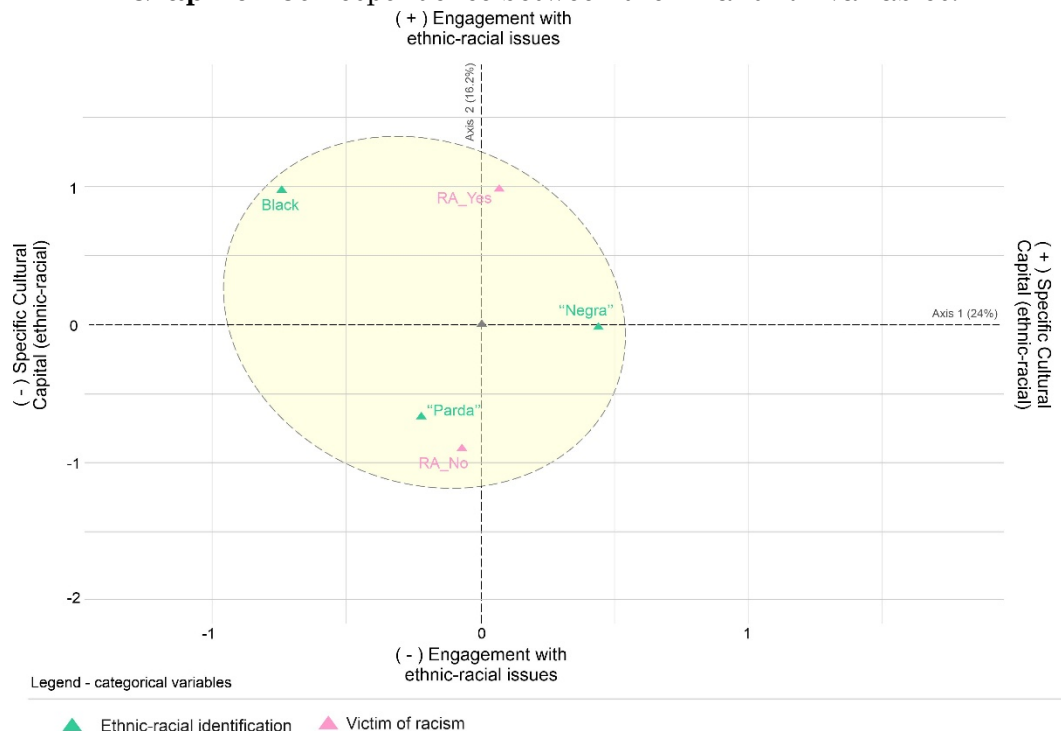
In the first case, regarding self-declared Black people, a possible interpretation to explain the positive stance towards engagement, even though the position regarding specific cultural capital is negative, is the very awareness of identity, since, as the teacher identifies with an ethnic-racial group, he tends to identify with the issues sensitive to that group. This is evidenced by Teacher Wega's perspective.

Wega: I believe that, in principle, the teacher has to take a stand. As someone who defends the cause. Especially, of course, since this depends a lot on their orientation and racial background. I notice that many teachers who are white approach the topic in a more neutral way, as a component to be addressed in November.

In the same logic, one can think of the cases of self-declared brown-skinned teachers, considering that they may not have a strong connection with ethnic-racial issues, precisely because they have lighter skin and, therefore, are less susceptible to the social implications experienced by dark-skinned people, such as racism. This is related to the social value attributed to whiteness (Dávila, 2005). Moreover, this issue is confirmed in the MCA, because when analyzing the correspondence between the categories Identity (ID) and Racism (RA), it is observed that as self-declaration tends to indicate darker skin, cases of racism tend to gradually increase, as can be seen in Graph 6.

¹⁰ See footnote number 5.

Graph 6 - Correspondence between the ID and RA variables.



Source: Own elaboration, from the RStudio software.

Still regarding the negative engagement index of “parda” teachers, it is possible to some extent to relate this issue to the social pathology of the Brazilian “white,” that is, the mechanism by which “people with lighter pigmentation tend to manifest, in their aesthetic self-assessment, a protest against themselves, against their objective ethnic condition” (Ramos, 1995, p. 222). Such pathology, which according to the author affects both dark-skinned and light-skinned people, causes “parda” people, for example, to tend to identify as white people, which can lead a “parda” teacher, for instance, to engage less with teaching ethnic-racial topics. This, in turn, reinforces the notion that white skin operates as an ethnic-racial capital that people seek to obtain some social advantage.

In an inverse logic, self-declared “Negra” people, despite their ethnic-racial self-declarations indicating dark skin, show an intermediate position regarding engagement with ethnic-racial issues, even though this position is negative on the map (on the border) and their volumes of specific cultural capital are positive. However, an important observation applies here. Ethnic-racial classifications

followed the criterion of self-declaration. In this sense, the presence of light-skinned people and dark-skinned people who equally self-declared as “negra” was noted. As the Racial Equality Statute in Brazil classifies the group of “negra” people as being composed of black and “parda” individuals, such self-declarations were considered. However, this issue influenced the position of self-declared “negra” people, who sometimes occupied an intermediate place on the map.

Regarding the variable Class Origin (Ocl), a clear correspondence is observed between social belonging, volume of specific cultural capital, and level of engagement with the ethnic-racial theme. Teachers who declared themselves as belonging to the middle class, corresponding to 20%, occupy positions characterized by higher specific cultural capital and lower engagement with the theme. This indicates that, although they have more consolidated educational resources, they tend to show lower practical involvement in teaching ethnic-racial issues.

In turn, teachers from the lower class, representing 70%, are in positions marked by a lower volume of specific cultural capital and greater engagement with the subject. This means that, although they are positioned in areas of the map associated with lower levels of specific cultural capital, they tend to show more favorable dispositions toward teaching the subject in their Sociology classes. This correspondence suggests that origin in the working classes may be related to greater sensitivity to social and racial inequalities, favoring commitment to teaching the subject.

Among the teachers who declared themselves as belonging to the upper class, corresponding to 10%, a combination of greater specific cultural capital and greater engagement with the ethnic-racial theme is observed. In this case, there is a positive convergence between accumulated educational resources and the willingness to address the topic in the classroom.

Overall, the data indicate that, as the teacher comes from the working-class, the tendency to engage with the ethnic-racial theme increases, even when the volume of specific cultural capital is lower. One possible interpretation is that experiences associated with poverty and social inequality help sensitize these teachers, fostering

dispositions that encourage addressing the theme in their pedagogical practices. This hypothesis is reinforced by the account of Teacher Altair who, despite having light skin and identifying as a brown person, comes from a poor family, even stating that the village where he lived in his childhood was a “kind of tenement.”

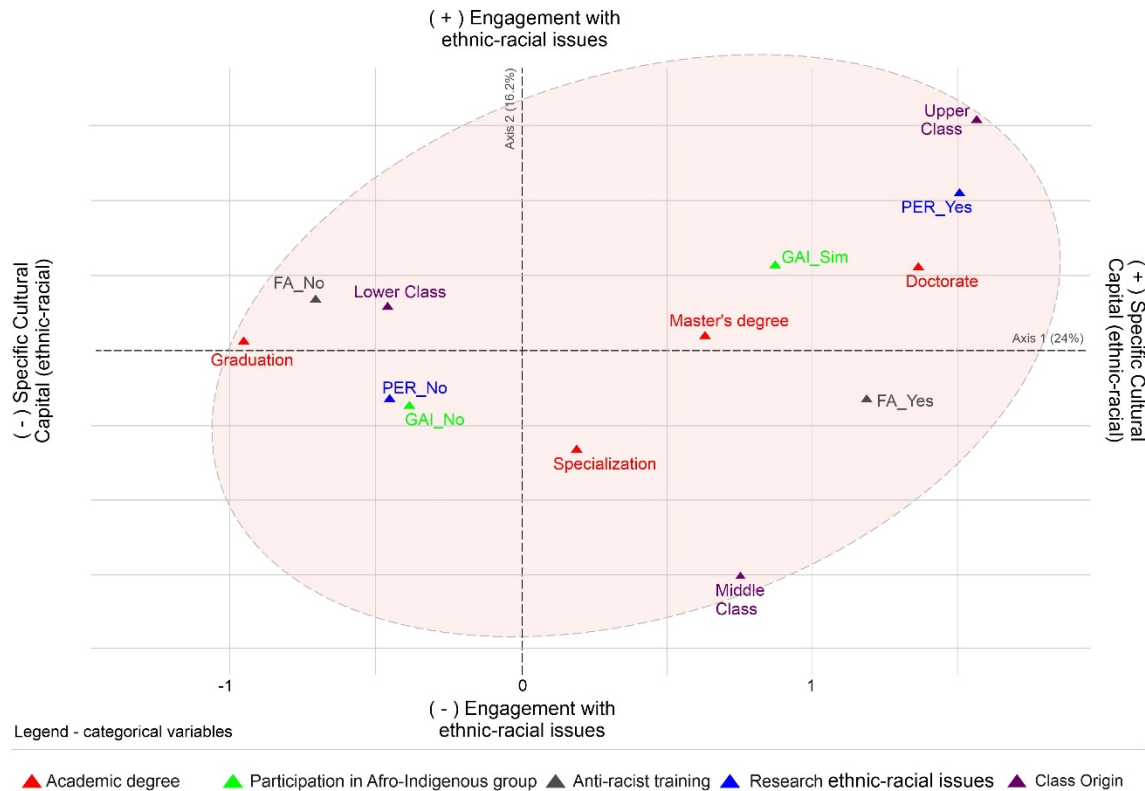
Altair: [...] I used to live in an area that wasn't really Benedito Bentes, it was a division between Cidade Universitária and Benedito Bentes. And so, that's where I practically spent my whole life, right? It was a village, a kind of tenement. [...] and at my school, a lot of things left a mark on me. But it's always related to what refers to this notion of inequality.

In this case, it is noticed that, due to having a very simple childhood in economic terms, being susceptible to a reality of inequality, Teacher Altair tends to engage in subjects that remind him of this situation, even bringing this commitment into his Sociology classes.

It is also worth drawing attention to the correspondence between the accumulation of institutional cultural capital (granted by degrees) and specific cultural capital (associated with knowledge of ethnic-racial relations). For, as the volume of specific cultural capital increases, the volume of institutional cultural capital also increases, and vice versa.

Regarding the variable Academic Titling, there is a correspondence between the level of education, the volume of specific cultural capital, and the degree of engagement with the topic. Teachers with only an undergraduate degree tend to show lower specific cultural capital but higher engagement; specialists, in turn, reveal higher cultural capital and lower engagement; while masters and doctors combine high specific cultural capital and greater involvement with teaching the topic. Thus, although it is not an automatic relationship, it is observed that the increase in academic qualifications tends to be associated with the growth of specific cultural capital, with the highest levels of education showing a greater articulation between accumulated knowledge and the practice of teaching the subject, as observed in Graph 7.

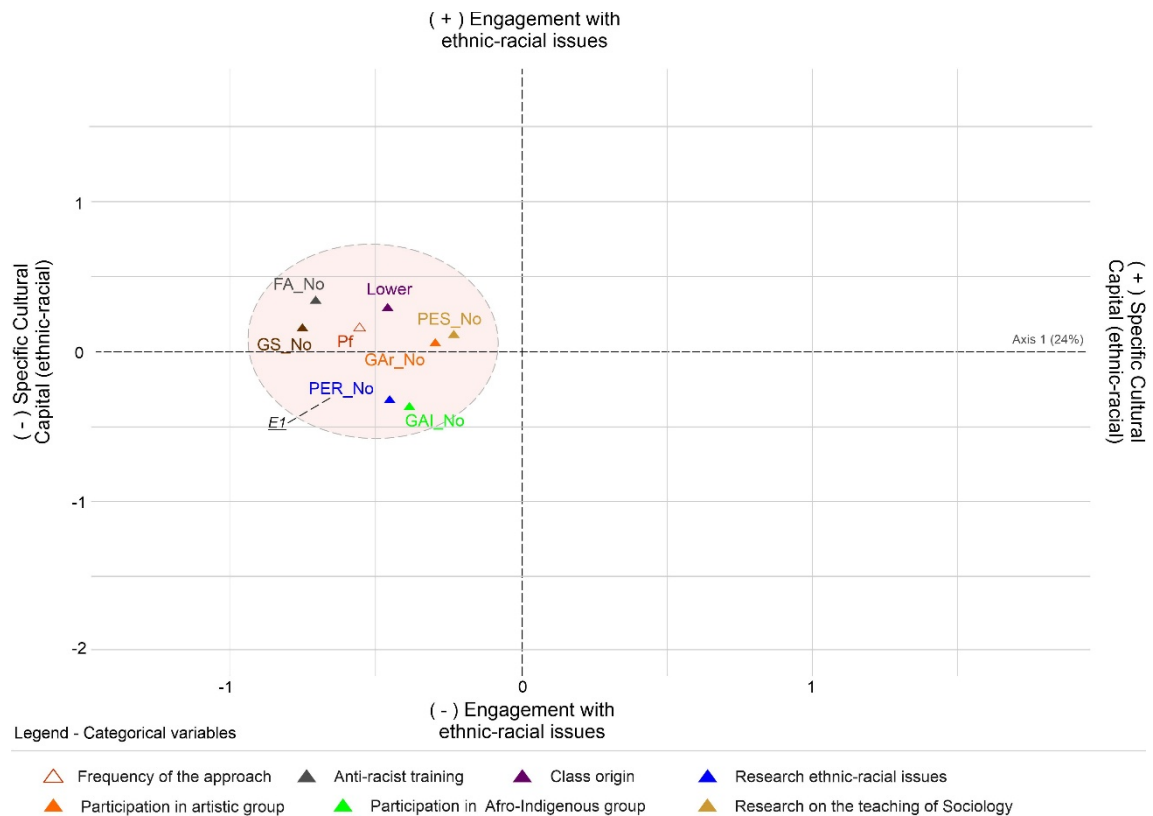
Graph 7 - Correspondence between institutional capital, cultural capital and class origin.



Source: Own elaboration, from the RStudio software.

When the focus of the analyses turns to the attraction relationships between the categories of active and supplementary variables, represented in Graph 8, highlighted by ellipse E1, around the supplementary category “Pf” (Infrequent), a proximity relationship was observed among seven active categories, which are: “FA_No”, “Baixa”, “PER_No”, “PES_No”, “GS_No”, “GAr_No” and “GAI_No”. This categorical grouping suggests that the social properties or active variables that most influence the profiles classified as teachers who tend to address the ethnic-racial theme infrequently tend to be those associated with the absence of specific training related to ethnic-racial issues; the absence of involvement in research on the ethnic-racial theme and on the theme of Sociology Education; individuals who declare themselves as coming from the lower class; and finally, the absence of involvement with social, cultural, and/or Afro-Indigenous groups or movements.

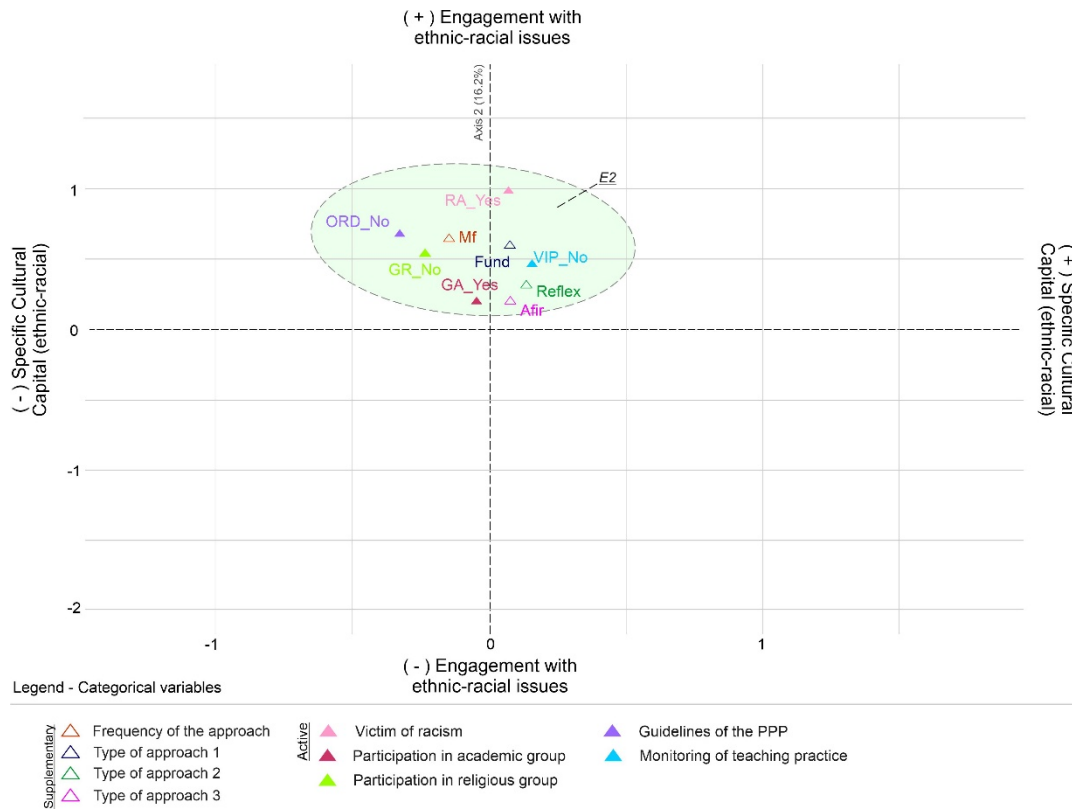
Graph 8 - Attraction relationship between the E1 group of active categories around the supplementary category Pf or Infrequent item.



Source: Own elaboration, from the RStudio software.

On the other hand, in Graph 9, gravitating around the category “Mf” (Very frequent), highlighted by ellipse E2, a proximity relationship between five categories can be observed. They are: “RA_Yes”, “ORD_No”, “GR_Não”, “GA_Yes” and “VIP_No”. This grouping indicates that the social properties or active variables that most influence the practices of teachers who tend to address the ethnic-racial theme very frequently tend to be those associated with people who declared themselves victims of racism; the absence of guidelines coming directly from the PPPs; the lack of involvement with religious groups; involvement with academic and student groups; and finally, the absence of monitoring practices promoted by the management of institutions regarding pedagogical activities.

Graph 9 - Attraction relationship between the E2 group of active categories around the supplementary category Mf or Very frequent.



Source: Own elaboration, from the RStudio software.

It is worth noting that, among these elements, there are three other categories of supplementary variables in this grouping: “Fund” (Fundamental), “Reflex” (Reflexive), and “Afir” (Affirmative). The presence of these categories suggests that teachers who tend to address the ethnic-racial theme very frequently also tend to be those who approach it in a fundamental, reflexive, and affirmative manner. This grouping can be classified as a set of teachers with adjusted dispositions, that is, whose *habitus* is in accordance with the field (with regard to the rules of the system and the institution), making everything work according to the established rules.

An interesting fact stands out involving the direct guidance provided through the PPPs. In this context, such guidance tends not to influence, or to influence very little, the degree of teacher engagement, showing that other social properties related to teachers' trajectories tend to influence their responses more than the rules, once

again reinforcing the aspect that makes *habitus* tend to ensure the conformity of practices much more than the explicit norms themselves in social spaces.

Regarding the categorical variable related to racism “RA” present in grouping E2, it appears that this category functions as a relevant social property concerning the awareness and stance of teachers, as previously mentioned, contributing to making their practices more engaged, as can be noticed not only on the map but also through the account of Teacher Fobos, a Black person who, according to him, has been the target of a series of racist practices throughout his academic career.

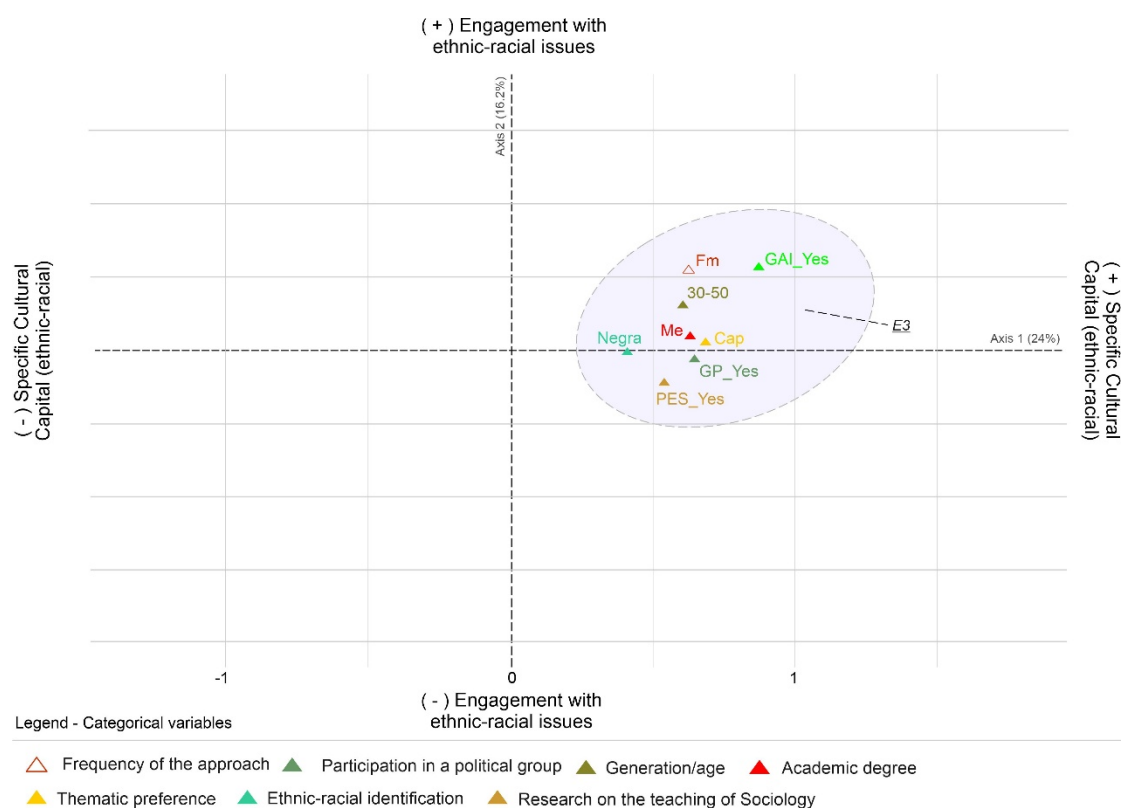
Fobos: Academia is that, academia is white, Eurocentric. Its logic is to highlight the advantages of whiteness itself. But then I take on another position, right? [...] To say like this: Now I want to confront them and all that, and I can tell you that this is what defines it for me. It's because I have a weapon, which is the one they use, which is the degree. Even though my degree has no value for them.

Regarding the categories of active variables that appear relatively close to the category “Fm” (Median Frequency), which were highlighted by ellipse E3 (Chart 10), this grouping of categories shows an attraction relationship among seven categories: “GAI_Yes”, “GP_Yes”, “30-50”, “Me”, “Cap”, “Negra” and “PES_Yes”. Such grouping suggests that the social properties that most influence the practice of teachers who tend to address the ethnic-racial theme with medium frequency are those associated with involvement with Afro-Indigenous and political groups or movements; teachers who are between 30 and 50 years old and have a master's degree as their highest academic qualification; teachers who have capitalism as their thematic preference; teachers self-declared as black; and finally, involvement with research related to the teaching of Sociology.

Another possible observation is associated with the variables related to teachers who, in their academic careers, have researched or are researching the teaching of Sociology in Brazil (PES_Yes). As can be seen, in the direction of axis 2, this category assumes a negative position, falling among the categories of variables associated with a low degree of engagement concerning the teaching of the ethnic-racial theme. Moreover, it assumes a significant distance from those categories of variables that indicate a very frequent presence

of the ethnic-racial theme in the PPPs, as well as from those whose modes of approach are classified as fundamental, reflective, and affirmative. This suggests that, within the scope of this research, those teachers who research the teaching of Sociology tend to show less willingness to work on ethnic-racial themes than those who do not research or have not researched the topic of the teaching of Sociology in their academic careers.

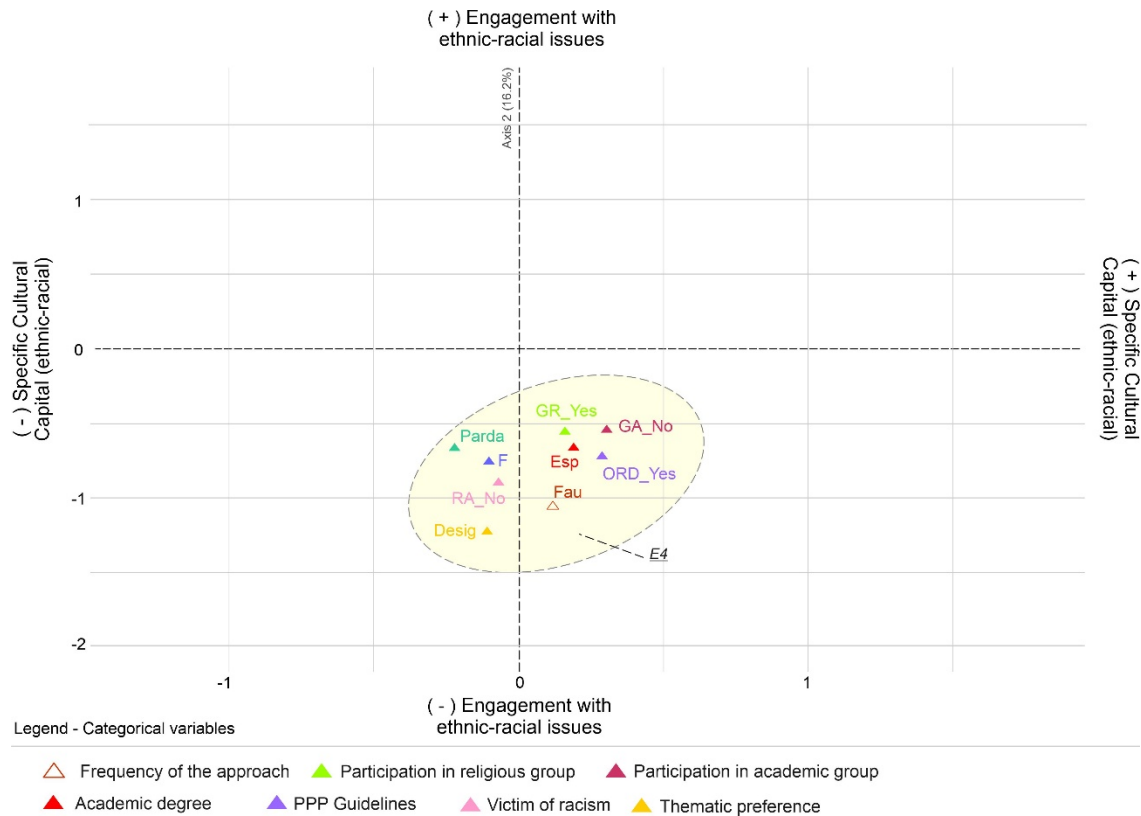
Graph 10 - Attraction relationship between the E3 group of active categories around the supplementary category Fm or Median Frequency.



Source: Own elaboration, from the RStudio software.

This issue may be related to the fact that the ethnic-racial theme is still a subject of incipient research among the main scholars in the field of Sociology education in Brazil, as indicated by a survey conducted during the research, published in an article (Moraes, 2024). Considering that these researchers assume an orthodox position in the subfield of Sociology education, becoming references for new entrants, it is possible that, in this way, new researchers are more likely to be interested in the topics commonly researched by these dominant agents.

Graph 11 - Attraction relationship between the E4 group of active categories around the supplementary category Fau or Absent Frequency.



Source: Own elaboration, from the RStudio software.

Regarding the categories of active variables, highlighted by ellipse E4, which have a proximity relationship with the category “Fau” (Absent frequency), a relationship between seven categories was observed: “GR_Yes”, “GA_No”, “Esp”, “F”, “ORD_Yes”, “RA_No” and “Desig”. Such grouping indicates that the social properties that most influence the practices of teachers who tend not to address ethnic-racial issues are those associated with involvement in religious groups or movements; non-involvement in academic and student groups; teachers who have a specialization as their highest academic qualification; women (F); the presence of guidelines directly from the PPPs (which reinforces the thesis that these documents tend not to influence or influence very little teaching practice); those who report never experiencing racism; and finally, teachers whose preferred topic is social inequality.

In this last grouping (E4), an aspect related to the gender issue emerged as an important fact. Among the ten teachers interviewed, 50% stated that they have suffered

or are suffering some kind of coercive intervention related to their teaching work within the school where they work. Such coercions come both from school management and from students or their families. Of these teachers, 90% are women. Thus, everything indicates that female teachers are more susceptible to these types of coercion, which makes them feel intimidated in addressing certain topics. This could explain, for example, the negative stance of female teachers regarding engagement with the ethnic-racial theme, given the complex situation we are facing with the rise of the far right in the country. This issue is highlighted in the accounts of teachers M. Acácia and Violeta.

M. Acácia: After the pandemic, I had to control a lot of what I say, as a form of safety, for my own security. So sometimes I need to avoid speeches, teenagers today are extremely inflamed. So, a simple word, I can lead this to a real war.

Violeta: In my case, I have problems with the current management [...] of persecution. We are living in a terror, which is a very explicit thing, of managers who think the school is their backyard.

It is inferred that gender inequalities in the educational field are not limited to the way cultural capital is recognized and rewarded among students, but also permeate the concrete conditions of teaching practice. Just as the study on the consumption of cultural genres in French schools shows that girls are simultaneously benefited and penalized depending on their conformity to school norms (Planson, 2023), the cases presented here reveal that female teachers, although potentially possessing dispositions favorable to teaching ethnic-racial topics, face specific constraints that limit their practice. In this sense, the institutional and contextual coercions that predominantly affect female teachers can be interpreted as mechanisms for regulating what is pedagogically legitimate, operating in a manner analogous to the differential valuing of tastes and cultural practices among students, and reinforcing the gendered dimension (related to the fact that certain social phenomena, such as cultural practices, power relations, or educational processes, are structured and traversed by gender relations) of the dynamics of recognition and silencing within the school setting.

Another important point is related to the category “GR_Yes”, associated with involvement in Christian religious groups or movements (50%). Teachers connected to

these groups tend to reproduce the silencing regarding ethnic-racial issues. Thus, this characteristic may be related both to ideological motivations and to the formation of a primary (family) or secondary (religious institutions) conservative *habitus*. Let us consider the case of Teacher Violeta:

Violeta: The only person in the family who had more of a religious involvement was me. I wanted to be a nun. Imagine the level of alienation I experienced at that time.

This case is quite expressive, as it suggests that involvement with the Christian religious sphere is related, in some way, to alienation. Although it is not a direct and irrevocable relationship, when the data are correlated, they show that teachers who participate in Christian religious groups or movements tend to remain silent or to address the ethnic-racial theme infrequently in the classroom.

Although this study is limited in terms of representativeness, due to its focus on a small number of agents in the educational field, the analyses carried out made it possible to perform a detailed mapping. This mapping covers both the *modus operandi* of teachers regarding their dispositions for teaching the ethnic-racial topic and the social properties that influence such dispositions and choices. Thus, it was possible to carry out the relational analysis of social reality, examining the interaction between the variables involved in the studied school field, the results of which proved to be satisfactory.

Dispositional effects in relation to field dynamics

Considering the data related to the frequency and the approach with which ethnic-racial relations are addressed in sociology classes, it was possible to verify that most teachers have, in different ways and degrees, *habitus* dispositions inclined toward teaching the ethnic-racial theme in the context of school Sociology. By analyzing these dispositions (*habitus*), favorable to the practice of the theme, through the MCA, it was possible to perceive that the multiple correspondences between the variables form a specific configuration, a kind of portrait of the studied reality. This made it possible to

infer, for example, how the supplementary variables could be explained by the active variables, that is, how the frequency and forms of approach could be explained in their multiple correspondences with the social properties arising from the socialization process of each teacher. The results pointed to a series of behaviors associated with the relationships between agents and variables in the field. These behaviors sometimes assumed positions relative to more or less specific cultural capital, and sometimes assumed a relationship of more or less engagement with the ethnic-racial theme.

Based on these inferences, it was possible to formulate a schematic representation that proposes to explain some possible dispositional effects, arising from the teachers' responses, in relation to the studied educational field and its rules, as Klüger states, Multiple Correspondence Analysis:

[...] can contribute largely with exploratory incursions, since it helps to describe the social structure by mapping the existing polarizations in a set of agents and indicating the trends expressed by the opposition between their social properties (Kluger, 2018, p. 92).

Indeed, firstly, the following questions were raised: based on the data, is there evidence of ingrained dispositions that favor teaching the ethnic-racial theme? Does the educational field studied offer any kind of objection to the practice of teaching this theme? From these problematizations, the following was observed: In the case of there being dispositions favorable to teaching the ethnic-racial theme and at the same time a field with tendencies to offer obstacles that hinder such teaching, it would therefore be possible to say that, in this case, a mismatch of the *habitus* occurs, or a hysteresis of the *habitus*. That is, a break in what Bourdieu called the ontological complicity between the *habitus* and the field, which is at the core of an agent's entry into the field, in the adherence to the game, and in the interest (illusio) of those willing to behave in an adjusted and responsible manner.

In this way, if there is a mismatch between *habitus* and field, the next step would be to check whether, even so, out of their own interest, the teacher decides to work on the subject. In this case, there are two possibilities: Yes and no. In the affirmative case,

we have what I called the “Reflective Effect of the *habitus* type → field”, and in the negative case, that which I called the “coercive effect” of the field type → *habitus*.

The first effect is associated with a practical sense that tends not to reproduce the rules of the field. This can manifest itself through the hidden curriculum (or through other subversive examples), which is characterized as an appropriate response in favor of teaching the ethnic-racial theme, even when the objective conditions of the field are unfavorable, that is, when there are resistant forces in the field. The reflective effect is directly associated with the breaking of ontological complicity, due to its mismatch, given that reflexivity tends to arise in conjunctures or crisis situations that can lead people to question their own beliefs and actions.

The coercive effect, in turn, is inversely related to the reflexive effect, that is, it is associated with a practical sense that tends toward resignation and, therefore, reproduction, since even in the face of a mismatch between *habitus* and field, agents are unable, as a result of the forces of the field, to resist the game, and thus, they adjust.

Empirically, the two mentioned effects can be observed from examples taken from the teachers' reports. The first is the account of Teacher Magnólia.

Magnólia: I think that, at least in this school, the rules exist, but, as I told you, I think I can manage. The rules, in a way, don't bother me because I can get around them.

In this specific case, we are facing a situation in which there is a hysteresis of the *habitus*. On one side, the rules of the school field and, on the other, constitutive dispositions of the *habitus* of the Sociology teacher, who assumes a subversive position, arising from the reflective effect of the *habitus* type → field, that is, *habitus* acting on the field, which is generated by this mismatch, by this ontological non-complicity between *habitus* and rules of conduct. It is worth noting that, specifically in the case of Teacher Magnólia, her position on the map (Graph 6), suggesting negative engagement regarding the ethnic-racial theme, should be viewed with caution, since, during the analyses of her curriculum plan and her interview, it was not possible to identify the presence of the theme, which led to her being classified among the “teachers who tend not to address the ethnic-racial theme.” However, it was later found that this teacher, who is also the

coordinator of the Sociology Pibid at the school where she works, receiving undergraduates from the Institute of Social Sciences, at the Federal University of Alagoas (*Universidade Federal de Alagoas*) (ICS/UFAL), in 2023, he coordinated a school census, in which he emphasized the ethnic-racial characteristics of the students. In addition, he organized, in an extracurricular manner, the Black Beauty contest, in which the students had to conduct a brief research on African culture, history, and aesthetics, and from there, create their own outfits and speeches, inspired by African culture.

Actions like these can be conceived as a way to work on the ethnic-racial theme through projects or, depending on how it is conducted, even in a hidden way, beyond the formal curriculum. For the hidden curriculum materializes in a latent way, in contrast to what is officially taught, within programs, planned and more susceptible to scrutiny.

On the other hand, it is possible to perceive that the mismatch of *habitus* does not always result in reflexivity, and may only unfold in the acquisition of a new *habitus* or in a forced adjustment, as suggested by Teacher Margarida's account.

Margarida: Sometimes I feel uncomfortable. I'm not totally at ease, you know? But still, I can accept it, come to terms with it. [...] I don't agree, but I accept it. [...] they are hierarchical rules. It doesn't depend on me, it comes from the top down.

Although annoyed, the teacher shows no signs of subversive, hidden action or any other indication of transgression. On the contrary, she seeks to express her dissatisfaction officially and formally. This is an example of the coercive effect of the field type → *habitus*, that is, *habitus* conditioned by the rules of the field, because when its proposals for change are not accepted by the institution, even in disagreement, it accepts the rules of the game.

In addition to the effects mentioned, it was possible to observe two other effects, resulting from another equation, in which there are indications of a *habitus* inclined towards teaching the subject matter, without there being a force of the field acting against the practice instilled by the *habitus*.

In this case, there is an almost perfect fit or an ontological complicity between *habitus* and field. In this example, the agents feel comfortable, like an organism in its habitat or fish in water. Even so, it is worth verifying whether, even under

favorable conditions, the teacher addresses the ethnic-racial theme. If so, we have what I called the “tendential effect of the field type $\leftrightarrow$ *habitus*.” Such an effect is produced as expected, so as to follow the trend. It occurs when all the rules of the game are in complicity with the player's dispositions, when the *habitus* encounters conditions almost identical to those that constituted it, just as Bourdieu and Passeron (2014) demonstrated, when they observed that the school reproduces the dominant culture, in such a way that the children of members of the dominant classes find in the school environment conditions favorable to their culture, to their *modus operandi*.

Teacher Draco's account exemplifies a case of ontological complicity between the rules of the field and the *habitus*, which, in turn, may have been incorporated primarily, that is, in the family environment, or secondarily, in the school or university environment, for example.

Draco: The school is very comfortable. I respect rules, I like to respect rules, and I think that schools operate with rules.

Finally, when the teacher does not address the topic, even in the face of a case of ontological complicity, what I have called the “situational effect of the field type occurs $\leftrightarrow$ *habitus*.” This effect is the result of any situation that may lead the teacher to decide not to work on the topic either permanently or temporarily.

Wega: So, since I have only been [teaching at the school] for a year, we had some guidelines and had a certain autonomy to work on other content, but I followed to the letter the planning that was already ready, from the previous teacher, because there is a line of reasoning that was already well structured.

This example suggests that, faced with the new situation (recent arrival at the school), the teacher considered it safer or easier to temporarily make use of the planning left by the previous teacher. This highlights that, in such cases, due to situational, circumstantial, or even accidental reasons, the teaching of the ethnic-racial topic may or may not occur temporarily (non-structurally), or depending on the situation, even permanently (becoming a structural problem) or for a long period.

Final Considerations

Based on the research whose data were interpreted in this article, it was found that, even though there is an ontological complicity between teaching dispositions and the educational field, it is observed that structural alignment does not, by itself, guarantee the criticality and centrality of the topic, since situational, organizational, or conjunctural factors can lead to an undesired type of approach or even to its suspension or dilution. Thus, the consolidation of teaching ethnic-racial relations in Sociology classes requires more than individual and activist goodwill or compatibility between dispositions and rules. In this sense, the Bourdieusian framework was fundamental for understanding how socialization trajectories shape teaching practices.

Finally, it is observed that the teaching of Sociology has a strategic potential in promoting emancipatory education, capable of contributing to the confrontation of social inequalities, provided it is articulated with a reflexivity on the teaching dispositions and the social structures that guide their practices. Education for ethnic-racial relations demands more than the inclusion of topics in the curriculum; it requires a transformation of the *habitus* and its colonial dispositions, as well as an ethical commitment to an affirmative and anti-racist perspective connected both to reforms (immediate palliative solutions) and to structural transformations in relation to the problems of contemporary capitalist society and its neoliberal practices.

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