

Original Article

Suturing Diversity and Distance Education: Analysis of a Pedagogy Course

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Abstract

Diversity manifests itself in various ways in society, assuming different forms of expression and denouncing inequalities, injustices, and discriminations in social, cultural, political, economic, and educational spheres. Therefore, the initial training of teachers provides a space for discussion on the subject to be able to construct a teaching action that respects the different possibilities of existence of the individuals who will be part of the teaching and learning process. The study sought to understand to what extent the Pedagogical Political Project (PPP) of the Bachelor's Degree in Pedagogy offered in 2022 contemplates themes related to diversity and how such approaches are explicitly addressed. To this end, the general objective of this article is to analyze the configurations of diversity in the Bachelor's Degree in Pedagogy of a public

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distance university. Additionally, the specific objectives are: i) to analyze the concept of diversity based on the theoretical framework; ii) to characterize how diversity is presented in the PPP; iii) to discuss the possibilities of diversity configurations. This research is qualitative in nature, of the documentary/bibliographical type. The analysis allowed us to identify, from the three perspectives of multiculturalism proposed by Candau, that the theme of diversity is presented in a transversal manner in the PPC, through the insertion of contents related to cultural and ethnic diversity, respect for differences, and the approach to specific population groups regarding the consideration of their subjectivities and particularities in the teaching-learning process. It is emphasized the need for training with space for discussions about diversity in a sense of intercultural multiculturalism, which conceives cultures in a plural and dynamic way and understands that cultural relations are permeated by power mechanisms and hierarchies, as well as that differences and inequalities are complex relationships.

Keywords: Higher Education; Teacher Training; Distance Education; Curriculum; Diversity and Difference.

1. Introduction

In recent years, discussions about diversity have been intensifying in various spheres of society, especially in the realms of politics, economy, and education. Since the country's redemocratization process in the 1980s, social movements and collective entities have been striving to ensure that this agenda gains increasing prominence in the pursuit of fundamental rights.

By understanding diversity as a historical, social, cultural, and political construction of differences, shaped by power relations, it is necessary to be attentive to the consequences left by socioeconomic inequality, particularly among social groups considered diverse or divergent from prevailing norms of existence (GOMES, 2012).

In the field of education, it is important to reaffirm the right of all individuals to public, secular, and quality education, as emphasized

by the constitutional principle presented in Article 205 of the Federal Constitution of 1988: “Education, a right of all and a duty of the State and family, shall be promoted and encouraged with the collaboration of society, aiming at the full development of the individual, their preparation for the exercise of citizenship, and their qualification for work” (BRASIL, 1988, p. 67, our translation).

In light of this, Gomes (2012) highlights that teaching is a right, and education should be carried out fairly, equitably, and impartially, as individuals entitled to rights are diverse in terms of race, ethnicity, gender, sexuality, belief, age, and body shape. Considering diversity as a fundamental theme for the discussion of human rights, particularly the right to education, it is of paramount importance to pave the way for the construction of an education system that values inclusive processes and contributes to combating inequalities.

In this regard, the training of teachers in Higher Education must be in line with education, which is the right of all individuals. Similarly, courses and their respective curricula should be prepared to address issues related to diversity and social inequality, both in face-to-face and distance learning modalities. In the methodology of Distance Education (DE), according to Alves (2011), despite teachers and students being physically separated in space and/or time, they benefit from the advantages of technology.

Such a mode of teaching can be an instrument to combat inequalities, providing access to Higher Education with the aim of overcoming the exclusion of socioeconomically vulnerable individuals from continuing their studies. According to Silva (2003), the curriculum - which is not merely a bureaucratic document - is conceived as a space in which struggles and achievements unfold in the face of various social and political meanings, being a discursive element of educational policy in which social groups express their worldview and social project, especially dominant groups that wish to maintain power. “There is no school curriculum without intention, without purpose, without desire: the curriculum is the result of a desire, of an intention, of determined objectives, of ideas that circulate in the minds of men of a given time and space” (APPLE, 2006, p. 45, our translation).

Therefore, we understand the importance of constructing a curriculum, whether thinking about Basic Education or Higher Education, that enables the advancement of combating social, economic, and political oppressions and inequalities.

In this context, we understand that various curriculum requirements need to be met during the development of Pedagogical Projects for Higher Education Courses, among which the right to inclusion and equity must be guaranteed, whether in courses offered in face-to-face or DE format. Therefore, to what extent does the Pedagogical Political Project (PPP) of the Pedagogy Teaching Degree Course address themes related to diversity, and how are such approaches made explicit?

To address this question, the present article aims to analyze the diversity configurations of the Pedagogy Teaching Degree Course at a public distance education university, offered in 2022. Additionally, our specific objectives are: i) to analyze the concept of diversity based on theoretical references; ii) to characterize how diversity is presented in the Pedagogical Political Project of the Pedagogy Teaching Degree Course; iii) to discuss the possibilities of diversity configurations.

2. Some considerations on curriculum and diversity

From the 1990s onward, the Brazilian debate on culture in education began to focus on the school curriculum as a space for discussions related to academic failure, learning difficulties, and social demands for recognition, influenced by social movements denouncing discriminatory practices and demanding changes in the organization of the school curriculum, as well as by the need to comply with international agreements to combat racial, gender, and other inequalities (RODRIGUES; ABRAMOWICS, 2013).

One of the impacts of this movement was the creation, in 2004, of the Secretariat for Continued Education, Literacy, Diversity, and Inclusion (SECADI), as part of the structure of the Ministry of Education (MEC), which was dissolved into two other secretariats in 2019 and resumed in

2023 after the government's return. SECADI initially aimed to contribute to changes in public policies to prioritize the value of differences and diversity in education policies, covering ethnic-racial, generational, religious, cultural, regional, environmental, gender, sexual orientation, and disability aspects (BRASIL, 2012). Upon its return, in addition to promoting diversity and inclusion, it embraced the principle of equity as outlined in the Federal Constitution (BRASIL, 2008), which will have implications for future discussions.

Although the theme has appeared more prominently in discussions on educational theories and has become official guidelines for institutionalized school curriculum development in recent years, issues of diversity, differences, and identity predominantly present themselves as cross-cutting themes, without a precise definition or theory of identity and difference (SILVA, 2000; MOREIRA, 2001; RODRIGUES; ABRAMOWICS, 2013).

According to Silva (2000), the perspective of signaling the existence of diversity and respecting differences in a way that is reduced to celebration, information, and knowledge, but devoid of more clearly defined and critically positioned directions, poses challenges for the realization of a questioning and problematizing pedagogy.

Candau (2012) problematizes the tensions between equality and difference from the perspective of human rights, considering that this perspective expands notions of individual rights to collective, social, economic, environmental, and cultural rights, making the discussion of diversity increasingly relevant. In this sense, the understanding of differences should be embedded in a logic of valuing diversity and exercising equity, in a way that does not legitimize social, economic, and educational inequalities (SANTOS; NUNES, 2003; CANDAU, 2012).

While Rodrigues and Abramowics (2013) propose the analysis of debates around the concepts of culture, diversity, and differences, mapping the meanings attributed to them and the contrasts between their uses. The authors draw attention to the need for a proper understanding of the concept of diversity, avoiding its imprecise and indiscriminate use as strategies for emptying related agendas or relativizing differences

and inequalities, which do not problematize social hierarchies and hegemonic thought.

Directing the discussions towards the Law of Guidelines and Bases of National Education – LDB (BRASIL, 1996), it presents aspects related to diversity among the principles of national education, including teaching based on the consideration of ethnic-racial diversity, respect for human, linguistic, cultural, and identity diversity of deaf, deaf-blind, and disabled individuals; the insertion into the official curriculum of the education system, starting in 2003, of the mandatory theme of Afro-Brazilian and Indigenous History and Culture, including the struggle and culture of blacks and indigenous peoples in Brazil; in addition to the specificity of optional religious education in Elementary Education, based on respect for cultural and religious diversity.

According to the proposals of the National Common Curricular Base – BNCC (BRASIL, 2018), among the general competencies of Basic Education, there are principles that refer to the valorization of the diversity of knowledge and cultural experiences, the exercise of empathy, dialogue, conflict resolution, cooperation, respect for others and human rights, with the valorization of the diversity of knowledge, identities, and cultures of other individuals and social groups (including linguistic, cultural, religious, ethnic-racial diversity and students with special educational needs), living and learning with differences and diversities, combating discrimination and prejudice. "[...] education networks must construct curricula, and schools need to develop pedagogical proposals that consider the needs, possibilities, and interests of students, as well as their linguistic, ethnic, and cultural identities" (BRASIL, 2018, p. 15, our translation).

An important point to note about diversity in the BNCC is the erasure and/or silencing of gender and sexuality issues. According to Silva, Brancaleoni, and Oliveira (2019), sexuality appears in the normative document only in its biological dimension.

Regarding the undergraduate course in Pedagogy, the National Curricular Guidelines – DCN (BRASIL, 2006) foresee that graduates of the course should be prepared to work with ethics and commitment,

aiming at the construction of a just, equitable, and egalitarian society; demonstrating awareness of diversity and respect for gender, social class, ethnic-racial, generational, religious differences, and involving "special needs" and "sexual choices", contributing to overcoming social exclusions related to these aspects.

Therefore, the desired profile in the training of licensed teachers in Pedagogy regarding the theme of diversity presents points of convergence with the National Curricular Guidelines for Basic Education, which consider fundamental the debate and direction of school education to consider human diversity, addressing issues of class, gender, sexual orientation, race, ethnicity, generation, people with disabilities, rural population, street situation, and deprivation of liberty (BRASIL, 2013).

In line with the proposals and guidelines presented for Basic Education regarding the theme of diversity, teacher training in Pedagogy courses should also accompany the problematization of these aspects, including when considering Distance Education (DE) courses. In this sense, the National Common Curricular Base (BNCC) foresees contemporary cross-cutting themes to be addressed through projects that problematize reality, overcoming fragmented conceptions, integrating skills and competencies for problem-solving, with multiculturalism and diversity being among the themes covered.

Therefore, there is a need for diversity training, with encouragement for a critical view of inequalities and differences in the teaching-learning process, which should be included in the formulation of pedagogical projects and curricular matrices of undergraduate courses in general, including DE Pedagogy courses, which still do not comprehensively address aspects directed towards this problematization (OLIVEIRA *et al.*, 2021).

Thus, it is recognized that contemporaneity has brought about a kind of current crisis in school education marked especially by the rise of issues related to cultural identities and their constitutions. In this logic, it is important to emphasize that there is no possibility of education that is isolated from the cultures of humanity – that is, there is an intrinsic

relationship between education and cultures – and that there are no "deculturalized" pedagogical experiences (CANDAU, 2014).

From this contextualization, it becomes essential for teacher training courses to prepare educators to deal with this crisis in school education marked by the intrinsic relationship between education and culture. One possible path to configure training concerned with these aspects is the inclusion of diversity in these courses (CANDAU, 2014; MOREIRA, 2001).

Therefore, Candau's (2014) concept of multiculturalism can be one of the perspectives used to interpret the situation of diversity inclusion in teacher training courses. According to the author, this concept emerged in the fervor of the struggles of social movements, especially those advocating for the identity issues of marginalized groups, socially discriminated against, and those who have undergone and still undergo a process of exclusion from full citizenship. From this moment of origin, the concept entered the academic sphere. However, the integration of this concept into the university world still remains fragile and subject to negotiations.

For Candau (2014), there are three perspectives of multiculturalism that can be considered fundamental: assimilationist multiculturalism, differentialist multiculturalism, and interactive multiculturalism or also called interculturality. The assimilationist multiculturalism approach understands that not all people have the same opportunities, meaning there is no equality of opportunities. These opportunities may revolve around the relationship between fundamental rights, services, and goods that a certain group, understood as "standard", possesses to the detriment of groups that are marginalized due to the establishment of this "standard." In the assimilationist political bias, it is important for all people to have the same opportunities so that they can be incorporated into the hegemonic culture. Thus, only those knowledge, wisdom, and values recognized as important to the hegemonic culture are valued, thus promoting a policy of universalization of schooling without problematizing the monocultural nature present in the curriculum content and in the relations between different actors (CANDAU, 2014).

Starting from the assertion that the assimilationist policy can trigger the denial and/or silencing of difference, the approach of differentialist multiculturalism values the guarantee of the expressions of different cultural identities, recognizing the importance of difference and driving spaces where cultural identities can be properly expressed. These guarantees support the idea that only in this way can sociocultural groups develop the maintenance of their cultural matrices. This practice ends up developing the formation of cultural communities or ghettos, which can favor the creation of sociocultural apartheid. Furthermore, some discussions in this approach may end up advocating for a static and essentialist view of the formation of cultural identities (CANDAU, 2014).

The approach of open and interactive multiculturalism follows the perspective of interculturality, breaking with essentialist views of cultures and cultural identities. Thus, cultures evolve in a continuous process of construction and reconstruction, drawing on their respective historical and dynamic roots, without establishing a cultural standard. Considered the most appropriate for the development of democratic societies that enable the association of identity policies with equality policies, interculturality understands that cultures are not pure due to the intense process of cultural hybridization that mobilizes the construction of cultural identities. Furthermore, interpreting the issue through this perspective understands that difference and inequality are linked, and therefore, cultural relations and cultural identities are crossed by power mechanisms and hierarchical relationships that involve discrimination and prejudice against certain groups (CANDAU, 2014).

Discussing teacher training and multiculturalism, Ivenicki (2018) emphasizes that multiculturalism should not merely be presented as an adornment in teacher training curricula, allied with a reductionist perspective of extracurricular projects. The author considers it relevant to think about multiculturalism during the curriculum construction process, addressing different articulations such as disciplines and fields of knowledge, recognizing limits, possibilities, and different approaches.

Thus, it is suggested that a curriculum based on multiculturalism and aimed at training future educators should establish a strong connection with research, in order to provide ruptures and deconstructions of

universalizing views through the learning of alternative methodologies for knowledge production. Additionally, such a curriculum may also propose an articulation with extension projects linked to education departments, creating possibilities to trigger cultural plurality and curricular construction processes imbued with multicultural sensitivities. Another important point is the promotion of spaces for reflection on the institutional or organizational identity of the context in which the training takes place (IVENICKI, 2018).

Under the guidance of this theoretical foundation, we analyze the configurations of diversity present in the Pedagogy course's Political Pedagogical Project of a public distance learning university, seeking to develop an intertwining of these configurations with Candau's (2014) perspective on multiculturalism and its respective approaches.

3. Methodological Approach

This qualitative research, of a documentary/bibliographical nature (GIL, 2016; 2017), is methodologically grounded in the three perspectives of multiculturalism proposed by Candau (2014, p. 37, our translation), namely: "assimilationist multiculturalism, differentialist multiculturalism or plural monoculturalism, and interactive multiculturalism, also known as interculturality." Themes related to diversity and their implications in teacher education are guiding this study.

Therefore, it was necessary to conduct a search and analysis of the curriculum guidelines and documentary sources from the 2020 Pedagogical Project Plan (PPP) and the course syllabi of a public distance education Pedagogy program offered in 2022. A survey of the documents present in the Pedagogy program's PPP was carried out, and they were read in full to identify and relate the characteristics, mentions, concepts, and practices related to diversity-related themes.

Based on the collection and characterization of such information, the results were presented to highlight and describe how the theme of diversity is structured in the Pedagogy program of a public distance education university and how such approaches occur within initial teacher

education, through a discussion regarding diversity-related themes and their relationships with the three perspectives of multiculturalism proposed by Candau (2014).

4. Results and Discussions

Through the conducted investigation, it was possible to understand that the Pedagogy program is offered in a distance learning modality, with bi-monthly regular course offerings available in the Virtual Learning Environment (VLE), in addition to practical activities that include Integrative Projects, Mandatory Curricular Internships, and Course Completion Work.

The curriculum organization provides for a general education in the first year, with common subjects for all teaching degree programs (Language, Mathematics, and Pedagogy), with the possibility of choosing a specific specialization after this period, including the option for Pedagogy.

Among the professional competencies to be achieved through the thematic axes covered throughout the course are working with diversity, knowledge of Special and Inclusive Education, and understanding different realities, with the aim of contributing to overcoming social, ethnic-racial, economic, cultural, religious, and political inequalities. These aspects will be considered throughout the analysis.

The Pedagogical Project of the Course (PPC) is divided into four years, with a total workload of 3,720 hours. Regular courses are distributed over 16 bimesters, with a workload ranging from 40 to 80 total hours. Among the courses offered in the general education, the following stand out for analysis in the proposed thematic of this article: "Ethics, Citizenship, and Society" and "School and Culture", while in the specific axis for the Pedagogy specialization, the courses "Sociology of Education", "Special Education and Sign Language (Libras)", "Literacy in Sign Language for teachers", and "Education, Body, and Art" are highlighted, as presented in Table 1.

Table 1 - Regular Courses Analyzed

Regular Courses	Observation
Ethics, Citizenship, and Society	Common for the Teaching Axis
School and Culture	
Special Education and Sign Language	
Literacy in Sign Language for Teachers	Specific to the Pedagogy Course
Sociology of Education	

Source: Elaborated by the authors.

The course "Ethics, Citizenship, and Society" is offered in the first bimester, a period common to the Teaching - Languages, Mathematics, and Pedagogy courses, with a total workload of 40 hours. In its syllabus, the course aims to understand the concepts of ethics, citizenship, and society, as well as the relationships between them, enabling reflection on the responsibilities of citizens in the pursuit of a society where aspects such as economy, environment, and justice are fully developed. Additionally, it aims to recognize the world of work, the legal aspects of professional practice, and the commitment to the profession. The syllabus also includes analyzing ethnic-racial relations as one of the objectives.

In the syllabus, the main topics include the etymology and philosophical concepts of the main concepts covered: ethics, morality, human condition, and human value, as well as the relationship between ethics, science, and professional practice. The world of work permeated by ethics, citizenship in the world of work, and organizations in the contemporary world also appear as topics to be addressed. Additionally, it also includes the discussion of ethnic-racial relations and sustainability as part of the syllabus.

In the program content, the course presents the following topics: grounding the terms; ethics and citizenship throughout history; citizenship in Brazil; ethics and global citizenship; the relevance of human

rights today; ethics and citizenship in the world of work; ethics, citizenship, and contemporaneity. It is noted that although the discussion on ethnic-racial relations is one of the objectives of the course and is present in the syllabus, this subject does not appear explicitly in the program content.

However, among the basic bibliography of the discipline, four readings are suggested, one of which refers to the text "Racism, Racial Equality, and Affirmative Action Policies in Brazil" by Sarita Amaro (2015). Additionally, readings such as "Ethics and Citizenship: Paths of Philosophy" by Sílvia Gallo (1997), "A New Man and a New Society: Building Citizenship" by Jorge Renato Johann (2016), and "The Ethical Foundation of the Socio-Environmental State" by Orci Paulino Bretanha Teixeira (2012) are proposed.

We can observe that, although not explicitly stated in the program content, there is an effort to bring discussions about ethnic-racial relations within a perspective of ethics, social justice, and human rights to the forefront. In this sense, we can make a connection with the interculturality proposed by Candau (2014), in which one of its characteristics is precisely the awareness of the power mechanisms that permeate cultural relations. As the author emphasizes, "cultural relations are not [...] romantic relations; they are constructed in history and, therefore, are crossed by power issues, by strongly hierarchical relations, marked by prejudice and discrimination against certain groups" (CANDAU, 2014, p. 38, our translation).

It is also worth noting that, despite Law No. 11.645/08, which establishes the mandatory teaching of "Afro-Brazilian and Indigenous History and Culture" in the education system, not applying to Higher Education, we understand that such a theme is essential in the training of teachers and educators so that they can value inclusion processes, provide spaces to combat inequalities, and promote the fight for the rights of all individuals.

The course "School and Culture" is offered for the teaching axis of the institution, which includes the courses of Pedagogy, Mathematics, and Languages Teaching. It has a workload of 40 hours and, according

to the curriculum, is offered in the third bimester of the first year of the program. The objective of the course is to understand the theoretical foundations of school culture and, with the aim of deepening knowledge in research on the history of Brazilian education, students will have the opportunity with this course to learn about the concept of culture and its symbolic systems.

The syllabus of "School and Culture" presents topics such as conceptions of culture, the interface between culture and language – highlighting aspects of symbols, meanings, and signs – and understanding the school as an ethnographic environment. Other topics in the syllabus will delve into issues related to culture, such as gender relations and sociocultural identities in the school environment, as well as addressing categories such as race, ethnicity, age, class, and sexuality in educational practice.

The aim of this course is to provide content on the history and characteristics of the school; an investigation – or as the course syllabus itself puts it, an "archeology" – of the concept of culture and school culture; aspects of language, including symbols, signs, and meanings that contribute to its constitution; the school as a space that enables research and, among research methodologies, particularly ethnography; sociocultural identities, such as gender and sexuality relations, in the school environment; and the categories of race, ethnicity, age, and social class in educational practice, which are divided into two content topics.

The course syllabus lists three references as the basic bibliography. One of these references is the book "The Interpretation of Cultures" by the renowned anthropologist Clifford Geertz (1989). The other references in the basic bibliography aim to discuss the interface between education and culture in Brazil, as well as education and diversity.

Based on its syllabus, the course proposal allows for approaches to its content under the perspective of open and interactive multiculturalism following the perspective of interculturality. This interpretation is supported when one realizes that the course proposes to discuss the school as an ethnographic environment and that one of its references cited in the basic bibliography is the book by the anthropologist

Clifford Geertz. However, the syllabus does not include references to support the teacher and students in contextualizing and discussing gender, sexuality, race/ethnicity, age, and social class relations in the school environment and educational practice, opening possibilities for the approach to these contents to be under the perspective of differentialist multiculturalism (CANDAUI, 2014).

The course "Sociology of Education" is offered exclusively for the Pedagogy major, with a workload of 80 hours. Analyzing the course syllabus, one can identify that one of the objectives focuses on discussing the thoughts of classical authors in the Sociology of Education, such as Marx, Weber, and Durkheim. Additionally, it aims to reflect on the social function of the school, discuss concepts of social equality and inequality, adopting a focus on the school institution, and understand Education in Human Rights and the educational opportunities it provides.

In addition to the objectives of the course, the syllabus intends to address education as a social fact and process in the constitution of the school, issues related to social inequalities and educational opportunities. In consultation with the course content, the topic aligns with the other points presented in the document, proposing Sociology of Education in the understanding of school education, concepts, and reflections anchored in the assumptions of Marx, Weber, and Durkheim. Besides these authors, the document also cites the author Pierre Bourdieu to understand the school's comprehension in a class society based on his issues. The other topics are dedicated to discussing social inequalities and school inequalities; traditional school, disciplinary control, and teaching practice; and finally, education in human rights and teaching practice.

Among the basic bibliography offered, three readings are suggested, one of which is the book "The Public School in Brazil: History and Historiography" (2005), while the others discuss social inequalities. In the complementary bibliography, five other readings are recommended, in the form of books that generally discuss the proposed theme of the course, addressing inequalities in schools from a sociological perspective.

The course "Special Education and Libras" is offered during the fourth semester of the program, with a workload of 40 hours. The syllabus includes the historical foundations of education policy for people with disabilities and its historical transformations, focusing on the construction of inclusive pedagogical and educational practices that favor the access and permanence of students with disabilities. Additionally, it contributes to reflection on ethical principles and acceptance of human diversity. The syllabus also addresses more specific aspects related to the education of the deaf, such as clinical aspects related to deafness, deaf culture and identity, linguistics, and Brazilian Sign Language (Libras).

In the objectives of the course, the preparation of teachers in Libras stands out, along with historical, linguistic, cultural, and educational aspects of deaf people, to work in formal and non-formal educational environments. However, there is no mention of pedagogical practices for people with disabilities in general, as presented in the syllabus description. Despite this, in the course content, the presented axes include fundamentals of education in diversity, historical background, and legislation related to special education, characterization of students targeted for special education, specialized educational assistance, aspects of hearing impairment and deafness, historical contextualization of deafness, and introduction to Libras. Additionally, the basic bibliography of the course includes two specific texts on deafness and another two texts whose themes involve inclusion and challenges of working with differences in school. In this sense, there is a discrepancy between the construction of the proposals presented for the course, which involve historical fundamentals and processes of working with differences in school, and the wording of the objectives, which only contemplate one of the segments addressed by the course, the group of deaf people and the teaching of Libras.

When addressing historical processes related to special education and, particularly, to deaf people and the different conceptions of deafness, the course contemplates an aspect highlighted by Candau (2014) in the presentation of the approach of interactive multiculturalism (interculturality), as it considers the historical dimensions of cultural relations, crossed by power issues that marked the understanding of

disability and historically exclusionary educational processes aimed at this group (LANNA JÚNIOR, 2010), with emphasis in this context on deaf people, who have a particular history in the struggle for rights, which includes the recognition and non-oppression of sign language and the understanding of particular cultural and identity constructions (CAPOVILLA, 2000). The perspective of inclusive education brought by the course, presented through its syllabus, its content, and the indications of bibliography, denotes concern with the construction of an educational environment that values human rights, diversity, and respect for differences, combining these principles with reflections on pedagogical practices and meeting the educational needs of all students.

"Literacy in LIBRAS for Teachers" is one of the courses included in the Bachelor's Degree in Pedagogy, offered in the 5th semester of its curriculum. The objectives of this course include the production of knowledge about deafness and deaf people, as well as the promotion of spaces for continuing education of teachers aiming to discuss topics related to the teaching of the deaf.

In its syllabus, the institution's concern is evident in promoting environments that foster discussions about the process of inclusion and exclusion in schools, especially regarding the promotion of mechanisms that meet the interests of the deaf community. Another point of great relevance in the syllabus is focused on the reflection involving the discourses that constitute the education of the deaf, and in line with this, the expansion of the field of teaching and learning possibilities is listed. Thus, it is clear that the institution's intention in offering this course is to broaden the perspective and provide spaces for the development of activities aimed at people with deafness by future teachers.

The basic bibliography of this course indicates the texts "Education of Deaf People", "Literacy and Deafness", and "Ideas for Teaching Portuguese to Deaf Students." The central theme involves issues relevant to the education of people with hearing impairments, especially regarding literacy and the teaching of Portuguese, justifying the proposed name for the course. When analyzing the proposed supplementary reading, texts such as the "Salamanca Statement" (1994), "Law of Guidelines and Bases of National Education (LDB)", and "Deafness &

Education" by Maura Lopes (2007) are suggested, demonstrating the institution's intention to broaden the discussion on the topic, providing contact with laws that discuss the subject and its relation within the educational field.

Thus, based on the analysis of the syllabus of the course "Literacy in LIBRAS for Teachers", the differentialist multiculturalism proposed by Candau (2014) is evident. In the document, the institution demonstrates its concern for the recognition of difference – in this case, it concerns hearing impairment – by including a course entirely focused on this group. However, by exclusively presenting texts related to education for the deaf, there may be – even minimally – a favoring of the "[...] creation of true sociocultural apartheid" (CANDAU, 2014, p. 37, our translation).

Therefore, it is evident that the course presents an axis of great relevance for future teachers, who have the mission to contribute to a more just and egalitarian world, starting with the inclusion of less favored communities, here in evidence, the deaf community.

5. Conclusion

This investigation delved into the documents of the Pedagogy course's Pedagogical Political Project (PPP) at a public distance-learning university, aiming to understand the extent to which diversity-related themes are incorporated and explicitly addressed. The analysis revealed that while the PPP includes disciplines that consider diversity as a cross-cutting theme within broader discussions, there lacks a common guideline or defined theoretical framework regarding multicultural perspectives. However, an overall vision of respect for human differences is presented, whether implicitly or explicitly throughout the PPP, as evidenced by the analysis of the course outlines.

It's important to emphasize that discussions on diversity transcend mere tolerance of the other and align with the broader struggle against social inequalities, oppression based on race, ethnicity, gender, sexuality, body types, and various ways of being in the world, while also

ensuring their fundamental rights as citizens. Such a perspective holds significant relevance in education, particularly in the role of educators in the holistic formation of individuals.

Therefore, it's fundamental that initial teacher education provides a space for discussing diversity in the context of intercultural multiculturalism. This approach views cultures as dynamic and plural and understands that cultural relations are permeated by power dynamics and hierarchies, acknowledging that differences and inequalities are complex relationships. Based on these principles, it's essential to foster professional development where educators are equipped to build pedagogical actions that respect the diverse existence of individuals within the teaching-learning process, thus ensuring the guarantee of fundamental rights.

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