

**Diversity and difference:
movements of the curriculum in the murals of a school**

*Diversidade e diferença:
movimentos do currículo nos murais de uma escola*

*Diversidad y diferencia:
movimientos del currículo en los murales de una escuela*

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Abstract: Diversity crosses official education documents and resonates in curricula and pedagogical practices producing discourses of respect and tolerance. This work is a qualitative approach and uses Foucault's archeology as a methodological strategy to analyze conditions for the emergence of discourses about diversity in Brazilian education. Works of students exposed in the murals of a school were analyzed, in which three discourses were mapped: legal discourse, equality and tolerance. The objective is to problematize these discourses from an analysis anchored in the difference thought by Deleuze (1988). It can be concluded that, in spreading discourses on diversity, the curriculum demands a place for diverse identities, but does not question the norm that produces them. In this sense, the Deleuzian difference allows to think of a curriculum that escapes representation, because the difference varies infinitely as it repeats itself.

Keywords: Curriculum. Difference. Diversity.

Resumo: A diversidade atravessa documentos oficiais da educação e ressoa em currículos e práticas pedagógicas produzindo discursos de respeito e tolerância. Este trabalho é de abordagem qualitativa e utiliza como estratégia metodológica a arqueologia de Foucault para analisar condições de possibilidade de irrupção de discursos sobre diversidade na educação brasileira. Foram analisados trabalhos de estudantes expostos em murais de uma escola nos quais três discursos foram mapeados: discurso jurídico, de igualdade e de tolerância. O objetivo é problematizar esses discursos a partir de uma análise ancorada na diferença pensada por Deleuze (1988). Conclui-se que, ao difundir discursos sobre diversidade, o currículo reclama um lugar para as identidades diversas, mas não questiona a norma que as produz. Neste sentido, a diferença deleuzeana permite pensar um currículo que foge da representação, pois a diferença não é, ela varia infinitamente à medida que se repete.

Palavras-chave: Currículo. Diferença. Diversidade.

Resumen: La diversidad atraviesa documentos oficiales de la educación y resuena en currículos y prácticas pedagógicas produciendo discursos de respeto y tolerancia. Este trabajo es de abordaje cualitativo y utiliza como estrategia metodológica la arqueología de Foucault para analizar condiciones de posibilidad de irrupción de discursos sobre diversidad en la educación brasileña. Se analizaron trabajos de estudiantes expuestos en murales de una escuela en los cuales tres discursos fueron mapeados: discurso jurídico, de igualdad y de tolerancia. El objetivo es problematizar esos discursos a partir de un análisis anclado en la diferencia pensada por Deleuze (1988). Se concluye que, al difundir discursos sobre diversidad, el currículo reclama un lugar para las identidades diversas, pero no cuestiona la norma que las produce. En este sentido, la diferencia deleuzeana permite pensar un currículo que huye de la representación, pues la diferencia no es, ella varía infinitamente a medida que se repite.

Palabras clave: Currículo. Diferencia. Diversidad.

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Introduction

With the end of the military dictatorship, in 1985, Brazil entered a period of democratic opening, and based on democratic principles, the new Federal Constitution was promulgated in the year 1988. The document met old demands of social movements in several fronts producing effects in the legal sphere as the judicialization of the prejudices. The typification of conducts such as racism and discrimination came to legally support several laws that were promulgated, including in the field of education. The democratic principles, covered by the Constitution, began to guide the elaboration of official education documents, such as the Law on Guidelines and Bases of National Education (LDB - Law No. 9.394/1996). Some of these principles such as inclusion, participation, and autonomy may even figure in official documents that govern and/or guide education in the country. These documents are used as a basis for constructing curricula and pedagogical political projects, and reverberating discourses about diversity in pedagogical practices.

Based on the notion of difference developed by Deleuze (1988), this study questions the curriculum with the objective of problematizing discourses about diversity mapped in the murals of a public school of the State Educational system in Santa Catarina. For this, the approach used is qualitative and the methodological strategy employed was Michel Foucault's (2008) archeology, because this methodological tool allows us to identify the historical conditions that allowed the emergence of discourses on diversity in Brazilian education. In order to record discursive practices on diversity - found in school works exposed in school murals - photography was used. Photographic records were used to compose the analyzes made from the perspective of the difference by Gilles Deleuze (1988).

This study is organized as follows. In the section entitled “Diversity and Difference”, a conceptual discussion about these concepts is presented, explaining the distinctions between them. In the following section, the historical conditions present in Brazil are contextualized, which allowed the emergence of discourses on diversity in education through the analysis of legal documents such as the Federal Constitution of Brazil and official education documents. Next, the notion of diversity is problematized from a theoretical framework that reveals the power relationships producing it. Subsequently, the discourses mapped in school works exposed in murals of the researched institution are problematized from the perspective of the Deleuzian difference in order to respond to the outlined goal. Finally, some considerations are presented.

Diversity and difference

The difference thought by Deleuze (1988) has nothing to do with the representation that we find in the idea of diversity. The representation has to do with identity, that is, it is related to what is identical, but “The difference has nothing to do with the different. The reduction of the difference to the different is equivalent to a reduction of the difference to the identity” (SILVA, 2002, p. 66). The difference from Deleuze (1988) is not the difference with

reference. It is not the difference between identities, but that which differs from identity, difference in itself. The Deleuzian difference is virtuality, multiplicity and from it we can think of lines of escape, in possibilities of resistance to the significant representations.

In the perspective of the philosophy of difference it is not possible to speak of diversity, but in multiplicity and “multiplicity has neither subject nor object, but only determinations, magnitudes, dimensions that cannot grow without changing their nature” (DELEUZE; GUATTARI, 2011, p. 23). The difference, unlike diversity, is to become, it is always in motion. “Movement, in turn, implies a plurality of centers, a superposition of perspectives, an imbrication of points of view, a coexistence of moments that essentially deform representation” (DELEUZE, 1988, p. 62-63). If there is a plurality of centers, there is not, as in the idea of diversity, a central normative identity from which the anomies are produced. The difference in itself cannot be captured by the identity representation, since it deforms it, escapes, it varies with each repetition. “The repetition in the eternal return appears under all these aspects as the proper power of difference; and the displacement and disguise of what is repeated only reproduce the divergence and the decentering of the different in a single movement, which is the diaphora as transport” (DELEUZE, 1988, p. 281). If difference is captured by the systems of representation it becomes identity, multiplicity becomes diversity and loses its power, because diversity is of the order of identity, that is, of equality, and difference is variation, becoming. “Identity is. Difference becomes” (SILVA, 2002, p. 66).

It is not a matter of refusing the identity statutes, but of questioning them. In the end, it is known that identity is needed on some fronts. Stuart Hall (2012) in his article “Who Needs Identity?” makes us think about it. The author himself answers the question he raised. For Hall (2012) social movements need identity in their struggles, since it is by assuming identities that social rights are denied to certain groups. Thus, it is important to emphasize that what is intended with this study is not to deny identity or to defend its end, but to argue that it is the social production of power and, as such, produces subjects and effects on their bodies as it gives meaning to them. It is about problematizing, destabilizing, using the discourse of diversity to oppose it from the perspective of the philosophy of difference.

About the methodological strategy

This study presents a qualitative approach and “in qualitative research the researcher's concern is not with the numerical representativeness of the research group, but with the deepening of the understanding of a social group, an organization, an institution, a path, etc” (GOLDENBERG, 2004, p. 14). The aim is to understand how discourses on diversity have reached the field of Brazilian education through legal documents and reverberate in pedagogical practices in school. To this end, Michel Foucault's archeology (2008) is used as a methodological strategy. The philosopher intends, with his archaeological tool, to verify the conditions of the possibility of emergence of discourses that circulate and produce knowledge, establishing regimes of truth about the objects of which they speak. “Archeology is a history of the historical conditions of the possibility of knowing” (CASTRO, 2016, p.

40). For Foucault (2008), discourse produces the objects of which it speaks. The discourse on madness diffused by psychopathology in the nineteenth century, for example, produced its object, madness. Once madness is produced, different instances of knowing, such as medicine, law, psychiatry, etc., will produce various discourses that will put in circulation regimes of truth about it. Medical, legal, psychiatric discourses, etc., will produce the subjects of madness, the crazy individuals. The subject, therefore, is a discursive effect.

Foucault (2008) delimits historical cuttings as an object of analysis in order to identify the social conditions present in the analyzed period that allowed certain discourses to function as true and others not to. For Foucault (2008), history is not an evolutionary succession of facts, but a succession of ruptures, of discursive discontinuities. “Foucault defines discourse as the set of statements that comes from the same system of formation; thus, one could speak of clinical discourse, economic discourse, natural history discourse, psychiatric discourse” (CASTRO, 2016, p. 117). As far as this study is concerned, it is important to analyze some social conditions that emerged in Brazil, especially after 1980, which allowed the appearance of discourses on diversity in the field of Brazilian education, as well as mapping discursive practices on diversity in a public school.

Discursive practices on diversity were mapped out in school works exposed and photographed on school murals, for we take “[...] the images as a discursive and enunciative, visible text that also tells our contemporary history” (SCHWENGBER, 2014, p. 267). The photographs are used to problematize, from the perspective of the difference thought by Gilles Deleuze (1988), the notion of diversity sustaining discursive practices in the researched school.

Conditions of possibility of discourses on diversity in the brazilian school

The struggles of feminist movements that have grown up in Brazil since 1960, LGBT movements, African American movements, students' movements, movements that claim the inclusion of people with disabilities, etc., have reached great achievements with the beginning of the period of democratic openness in Brazil, especially after 1988. Many of their demands were covered by the new Federal Constitution built on democratic principles. The new document introduced, for example, the judicialization of prejudices and provided for the principle of isonomy in Article 5. “Art. 5 ° All are equal under the law, without distinction of any kind [...]” (BRASIL, 1988). Article 3 of that legal text presents the fundamental objectives of the Federative Republic of Brazil and its subsection IV states: “IV - to promote the welfare of all, without prejudice as to origin, race, sex, color, age and any other forms of discrimination” (BRASIL, 1988). With regard to gender, in 1990 the World Health Organization (WHO) no longer considered homosexuality a mental pathology.

The principle of isonomy, the judicialization of prejudices and the depathologization of homosexuality were some of the historical conditions that allowed the emergence of discourses on diversity, which began to gain space in the mainstream media, invading entertainment programs, soap operas, television shows and provoking controversial

discussions on social networks. The arts, in a general way, have contributed (and still do so) to provoke, propose reflections and question the normative prescriptions demanding the place of the many others. Discourses on diversity have joined the group over the following decades and materialized laws guaranteeing rights to those considered diverse. An example is Law No. 7.716 of 1989, which defines crimes resulting from racial or color prejudice.

The entry into force of a law immediately produces effects in the legal sphere and establishes a whole discursive frame that is produced from the knowledge related to the legal field. In the case of laws demanded by social movements and promulgated, their validity began to produce a silencing of racism. The judicialization of prejudices produced silencing for fear of predicted legal punishments. “It is necessary that the idea of each crime be associated with the idea of a certain punishment, with the precise disadvantages that result from it” (FOUCAULT, 2007, p. 80). From the moment in which there is a judicialization of the prejudices, the discourses about the diverse ones begin to change and this reverberates in society making the existence of those that stand out of the less abject norm.

The abject designates here precisely those “inhospitable” and “uninhabitable” zones of social life, which are nevertheless densely populated by those who do not enjoy the status of subject, but whose dwelling under the sign of the “uninhabitable” is necessary so that the domain of the subject is circumscribed (BUTLER, 1999, p. 155).

Abject identities are now assumed in order to derive rights now provided by existing laws. The constitution is the Magna Carta, the Supreme Law, and due to this fact it must resonate in all legal texts produced in the country as from its validity. In this way, the judicialization of prejudices reverberated in official documents on education, producing effects in schools that started to have new principles such as inclusion, participation and autonomy.

In the LDB (Law of Guidelines and Bases for National Education - 1996), for example, the term diversity appears twice. Section XII of Article 3 refers to respect for ethnic-racial diversity in educational processes. Article 33 refers to respect for the religious cultural diversity of Brazil and any form of proselytism is prohibited (BRASIL, 1996).

In the document “National Curricular Parameters: Third and Fourth Cycles of Basic Education: Introduction to National Curricular Parameters”, 1998, the term diversity appears 36 times and reinforces the importance of schools recognizing, welcoming and respecting diversity.

The lack of reception is often due to the fact that the school does not recognize the **diversity** of the population to be served, with the consequent differentiation in demand. Non-recognition of **diversity** means that any situation that is not within the expected pattern is treated as a problem of the student rather than as a challenge for the school staff. Recognizing **diversity** and seeking forms of acceptance requires availability, information, discussions, reflections, and sometimes external help (BRASIL, 1998, p. 42, underlined by the authors).

In the document “National Curriculum Guidelines for Basic Education” (BNCC) of 2013 the term diversity appears 252 times and the importance of considering diversity in educational processes is again reinforced.

It becomes urgent to bring into debate the principles and practices of the social inclusion process, ensuring access and considering human, social, cultural and economic **diversity** of the groups historically excluded. These are questions of class, gender, race, ethnicity and generation, constituted by categories that are intertwined in social life - the poor, women, Afro-descendants, Indians, people with disabilities, rural populations, people living in shelters, those living on the streets, in deprivation of freedom - all of them that make up the **diversity** that Brazilian society is made of, and that are beginning to be contemplated by public policies (BRASIL, 2013, p. 16, underlined by the authors).

In the new BNCC (National Curriculum Guidelines for Basic Education), whose final version was delivered in 2017, the term diversity appears 147 times, including among the general competences of the BNCC, which emphasizes the importance of understanding itself as a subject in human diversity and how to deal with her. “To know oneself, to appreciate oneself and to take care of one's physical and emotional health, understanding oneself in the human diversity and recognizing one's emotions and those of others, with self-criticism and capacity to deal with them” (BRASIL, 2017, p. 10).

Problematizations about the diversity discourse

The discourse of diversity rests on the pillars of representation, but “representation has only one center, a single, fleeting perspective and therefore a false depth; it mediates everything, but it does not mobilize or move anything” (DELEUZE, 1988, p. 64). Diversity is made up of the various identities that orbit around a normative nucleus, and “The central position is considered the unproblematic position” (LOURO, 2012, p. 44). These diverse identities are the product of the normative nucleus, its effect. So, diversity can be thought of as a production of power, as a capture of the power of multiplicity. “The notion of unity appears only when there is a multiplicity of power-taking by the signifier or a corresponding process of subjectivation” (DELEUZE; GUATTARI, 2011, p. 24). This seizure of power leads to the referent from which diverse identities are discursively produced.

This work refers to diversity in the broad sense, but take the example of gender and sexuality. “The masculine, white, heterosexual identity must supposedly be a solid, permanent identity, a reliable reference” (LOURO, 2012, p. 44) to orient individual and collective conduct. Expressions that differ will be marginal. By identifying sexual expressions that escape heteronormative patterns, heteronormativity keeps them orbiting around them. The discursive production of heteronormativity produces, as effects, the diverse expressions that reinforce the place of the heteronorm. The normative subject of sexuality is an effect of the discourse of heteronormativity that becomes the solid reference and the dissonant sexual expressions will be discursively identified as abnormal, the subjects of the discourse about the anomaly.

In 1975, Foucault (2001) taught eleven classes at the Collège de France which were collected in a book entitled “The Abnormals”. Foucault (2001) makes a genealogy of the “abnormal” concept and identifies discourses on the abnormal in three different historical moments, showing that these discourses produced three distinct figures: in the medieval ages,

discourse on the abnormal produced the “human monster”. “[...] what defines the monster is the fact that it constitutes, in its very existence and in its form, not only a violation of the laws of society, but a violation of the laws of nature” (FOUCAULT, 2001, p. 69). Between the seventeenth and eighteenth centuries the discourse on the abnormal produced the “individual to be corrected”, “who in fact is [...] incorrigible, to be placed at the center of a correction apparatus” (FOUCAULT, 2001, p. 73). This apparatus consists of different institutions that will confine and act upon it, such as the school, hospitals and asylums. In the passage from the eighteenth to the nineteenth century, the discourse on the abnormal produced the “masturbating child”. “The masturbator, the masturbating child, is a totally new figure in the nineteenth century (it is actually from the end of the eighteenth century), and whose field of appearance is the family” (FOUCAULT, 2001, p. 73). Although there was an understanding at the time that the practice of masturbation was frequent and universal, talking about it was a taboo, so “masturbation is the universal secret, the secret shared by all the world, but that no one communicates no one” (FOUCAULT, 2001, p. 73). Foucault (2001) shows how the discourse on the anomaly produces the abnormal subject at different historical moments.

These three elements begin to isolate themselves and to be defined from the eighteenth century on and they articulate with the nineteenth century, introducing this domain of anomaly that will gradually cover them, confiscate them; in a way colonize them to the point of absorbing them. These three elements are basically three figures or, if you will, three circles, within which, little by little, the problem of the anomaly will be placed (FOUCAULT, 2001, p. 69).

Nowadays, when it comes to sexuality, the abnormal are those that differ from the heteronorm, like homosexuals. The identity logic is binary, so, every norm has its abnormal correlation. “[...] it is a man or a woman, a rich or poor person, an adult or a child, a boss or a subordinate, “an x or a y”” (DELEUZE; GUATTARI, 2012, p. 49). In short, with regard to sexuality, the various sexual identities derive from the discursive construction of heteronormativity.

Thus, the notion of diversity is problematized not to advocate its end, but to question the dichotomous identity logic that produces it. It is about questioning the identity statutes instead of taking them as unquestionable and just claiming their places.

Curriculum movements in the murals of a school

Official documents that govern and/or guide education in Brazil reinforce the importance of education based on respect for diversity. These documents reviewed the curricula and political pedagogical projects of schools, reflecting pedagogical practices, as shown in the photographs below. The criterion for selection of the murals photographed was the presence of discursive practices on diversity. The photographs were taken in November 2017 in a public school in Santa Catarina and used to compose the analysis. The research was authorized by the institution that has its name preserved for ethical reasons.

On November 20, the National Day of Black Awareness is celebrated in Brazil. The researched school celebrated in 2017, not only the day, but the month of Black Awareness. It

is important to emphasize that schools make policies and many of them do not work on these themes, while others do, what is important in a society in which racism is still very much present.

Equality discourse

Figure 1. Black Awareness Month



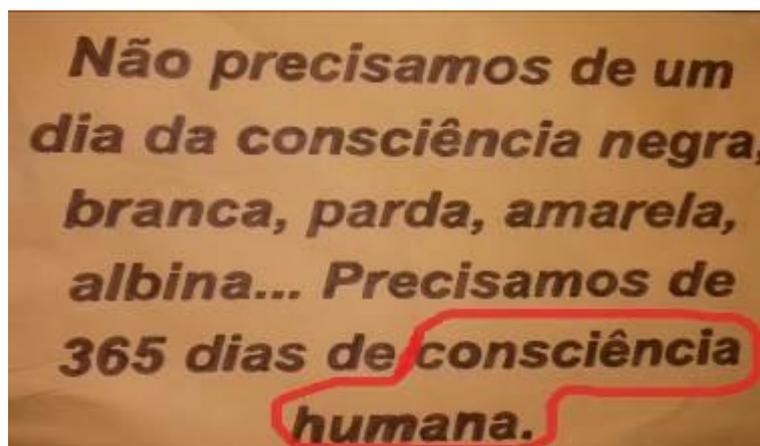
Source: Photographic record made by the authors.

Figure 2. We Are All Brothers and Sisters



Source: Photographic record made by the authors.

Figure 3. Human awareness



Source: Photographic record made by the authors.

Figure 4. Respect for differences



Source: Photographic record made by the authors.

Works carried out in disciplines such as history, sociology and arts were exposed in murals distributed throughout the researched school. It is known that the images used allow for multiple readings, so it is important to note that we have chosen a reading of the discourses on diversity present in the images. This reading is made by the lenses of the perspective of difference in order to problematize the mapped diversity discourses.

One of the discourses found on the murals was that of equality. From the students' works, exhibited in the murals, it was possible to perceive that the institution promotes discussions about diversity. "To live with equality is to know how to focus on differences", says the mural, but what is equality? The word equality is derived from the same word that comes from the Greek "*iso*" and means identical, that is to say, without difference. Therefore, a contradiction can be pointed out in the sentence. If equality is that which is identical, living with equality is not respecting differences, but annulling them in the name of a universal unity that does not exist. It is to take as identical that which is multiplicity, difference. The discourse expressed on the mural is that respecting differences is letting the other be as I am.

However, respecting differences can not mean “letting the other be as I am” or “letting the other be different from me as I am different from the other”, but letting the other be as I am not, letting the other be this other person who cannot be me, that cannot be (another) me; it means letting the other be different, letting be a difference that is not at all a difference between two identities, but a difference of identity, letting be an otherness that is not “relative to me” or “relative to the same”, but which is absolutely different, with no relation to identity or to sameness (PARDO, 1996, p. 154).

Living with equality, the mural states, but equality to what? To whom? The idea of equality always presupposes a referential, because if one is equal, one is equal to something. “The recognition of the “other”, of that or that which does not share the attributes that we possess, is made from the social place we occupy” (LOURO, 1999, p. 15). The logic that underlies the discourse of equality present in the mural is identity and “[...] identity is what passes the singularity of different ways of existing by only one and the same identifiable frame of reference” (GUATTARI; ROLNIK, 1996, p. 68-69), identity captures the difference and leaves no room for becoming. Social identities are discursively produced templates that settle in some identifiable reference. The discourse of equality presupposes a reference, a normalizing and normalizing identity, so to think in terms of equality is to think in terms of representation, because it operates an identification and signification of bodies.

It is possible to infer that the term difference is used in the mural as a synonym of diversity, but “the difference is not the diverse. The diverse is given. But difference is that through which the given is given. It is what through which the given is given as being diverse” (DELEUZE, 1988, p. 209). The difference is transgression, variation, decentering of the norm.

One of the murals was made with images of people from different ethnic groups, social classes, genders, generations, etc. In the center of the mural a great heart bears the phrase: “we are all brothers and sisters”. Again, a discourse of equality is inferred. The mural with images of different people and the phrase “we are all brothers and sisters” conveys the message that, despite diversity, something makes us brothers and sisters, a universal characteristic. It is about the humanity inherent in all of us. Despite diversity, we are all human and that makes us the same. The category humanity is used as the foundation for the discourse of equality, but this alleged equality is imaginary. The fact that we are all human does not imply being all the same and thinking this way can cause issues such as power relations not to be perceived and discussed. To be equal is to be equal to someone/something. Faced with this issue, we must ask: who is this “someone/something”? What is the reference? The norm from which the social identities are produced is constituted by the “European average male adult inhabitant of the cities ...” (DELEUZE, 2013, p. 218). The discourse of equality makes the singularities converge to this referential by nullifying the difference as it produces, from the referent, diverse identities. “[...] the individual assumes the convergence of a number of singularities, determining a condition of closure under which an identity is defined” (ZURABICHVILI, 2004, p. 54).

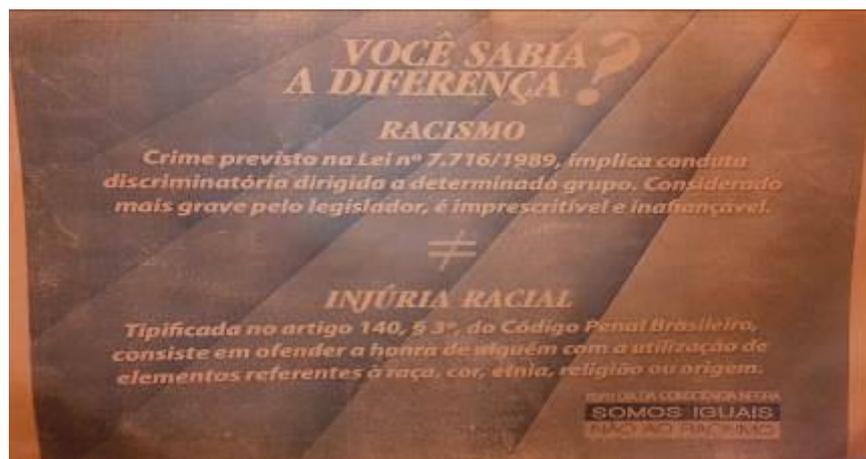
“We do not need a day of black, white, brown, yellow, albino awareness”, another mural says. This statement takes humanity as a universal category to advocate a discourse of equality that reduces difference to identities and fosters racism. It is a reduction, for “identity

is of the order of representation and recognition: x represents y, x is y” (SILVA, 2002, p. 66); therefore, it is always a capture, a seizure of power by the significant, as Deleuze and Guattari (2011) write. The equality discourse marks those that differ from the referential producing stratification and exclusion. In his fable, entitled “Animal Farm”, George Orwell wrote: “All animals are equal, but some animals are more equal than others” (ORWELL, 2002, p. 112). The discourse of equality takes the different as equal, disregards the singularities and produces this hierarchy. From the perspective of equality, the celebrated phrase of the English writer could be rewritten as follows: “All humans are equal, but some humans are more equal than others”. Or, still, some humans are more human than others. Equality discourses keep the normative structure erected from an identity logic intact, and do not question it. To say we are equal is to deny the difference, because the difference cannot be the same. It varies, it becomes.

Legal discourse

One of the historical conditions that allowed the emergence of a discursive framework on equality, which bases the discourses of respect and tolerance for diversity, was the establishment of the principle of isonomy, foreseen in article 5 of the 1988 Federal Constitution: “Art. 5. All are equal before the law, without distinction of any kind, guaranteeing to Brazilians and foreigners residing in the country the inviolability of the right to life, freedom, equality, security and property” (BRASIL, 1988). The principle of isonomy began to guide the elaboration of laws and official documents of education directing the construction of curricula and putting into circulation, through pedagogical practices, a discursive plot sedimented in this principle.

Figure 2. Legal discourse



Source: Photographic record made by the authors.

From the above image, a juridical discourse producing a relaxation of the violence as it promotes the silencing by fear of the punishment is inferred. In the case of Law No. 7,716 of 1989, which defines crimes resulting from racial or color prejudice, the penalty for

refusing, denying or preventing enrollment or admission of students to a public or private educational institution due to racial prejudice is of imprisonment from three to five years.

Art. 6. Refusing, denying or preventing the enrollment or entry of a student into a public or private educational institution of any degree. Penalty: imprisonment from three to five years. Sole paragraph. If the crime is committed against an underaged person (younger than eighteen years old), the penalty is aggravated by 1/3 (one third) (BRASIL, 1989).

This law is based on the Constitution of 1988, which has come to regard racism as an unsustainable and imprescriptible crime. “XLII - the practice of racism constitutes an unapproachable and imprescriptible crime, subject to the penalty of imprisonment, under the terms of the law” (BRASIL, 1988). The judicialization of prejudice is one of the conditions for the emergence of discourses about diversity in Brazil. These discourses begin to circulate and reverberate in educational documents and curricula that are based on principles such as respect, acceptance, equality, participation, inclusion and tolerance of diversity.

Discourse of tolerance: I tolerate, you tolerate, we tolerate... tolerate?

Figure 3. Tolerance discourse



Source: Photographic record made by the authors.

According to Lins (2005), tolerance in the sense in which we take it today arose in Western thought in the seventeenth century, in the Theological Treaty of Spinoza published originally in 1670. In this work, Espinosa proposed an independent and tolerant ethics as a form of rebellion against the religious morality in force at the time. Lins (2005) writes that it is during the century of the lights that the concept of tolerance will be better developed, and associated with the idea of democracy it will give rise to the Declaration of Human and Citizen Rights in 1789. The Enlightenment principle of freedom has caused some thinkers to begin criticizing the strong religious intolerance and, in response, tolerance emerges. “The philosophers of the lights, Voltaire, in particular, in preaching tolerance, concluded that *the human, endowed with reason, would understand the necessity of this ideal and apply it*”

(LINS, 2005, p. 24-25, emphasis of the original). “No more intolerance”, announces the mural. The prefix “in” suggests denial, so this is a request for tolerance.

In the researched school it was possible to observe legal discourses, of equality, and tolerance. These discourses convey the idea that discrimination is wrong and that diversity must be tolerated, for if we are all human we are all equal, so there is no reason for intolerance. This term “equal”, however, has a referent. In saying that we are equal what is being said is that we are equal to the reference, but “[...] the supremacy of the reference system is not called into question” (LINS, 2005, p. 26), the normative structure is not questioned, it does not take into account the fact that it is the social production of power.

Diversity is taken for granted, but it is an effect of power and is always composed of those who are different from us. Diversity are “the others”. In this way, the idea of tolerance to diversity must be problematized, since this discourse always starts from a norm from which those who disagree should be tolerated, but “the mere fact of tolerating presupposes a certainty of having a truth... This model of tolerance, class racism of the social oligarchs, is in fact the intolerance legitimized by symbolic violence”(LINS, 2005, p. 20). By tolerating, the other is marked as diverse. Tolerance is a benevolent discourse that always departs from those who feel superior if they are willing to tolerate others who are inferior, as distinct from the norm. The normative does not have to be tolerated. We do not talk about it. “It is by tolerating the exceptions that the rules, the pluralisms, the norms of obedience are affirmed” (PASSETTI, 2004, p. 151). The norm does not have to be tolerated, it is itself which tolerates. It is on the others that discourses of tolerance that serve to reaffirm the places of norm and anomie are produced. Tolerance operates by reinforcing identity codes and enhancing their boundaries bound by the norm. In short, tolerance camouflages the perpetuation of the normative structure that remains intact. Being the curriculum a

[...] a space of significance [...] closely linked to the process of formation of social identities. It is here, among other places, in the midst of processes of representation, of inclusion and of exclusion, of power relations, that in part the social identities dividing the social world are defined and built (SILVA, 1999, p. 27).

In this way, when proclaiming tolerance based on an identity logic, the curriculum adopts a referent through which a normalization process operates. Normalizing presupposes a norm that ignores the singularities of individuals in the name of something universal. Thus, the curriculum identifies, marks, classifies, reaffirms the norm and, as a consequence, produces diversity. This process of classification leads to exclusion, since “all the productions of culture constructed outside this central place assume the character of being different and, when they are not simply excluded from the curricula, occupy the position of the exotic, the alternative, the accessory” (LOURO, 2012, p. 44-45). By circulating legal, equality and tolerance to diversity discourses, the curriculum reinforces the places of the norm and anomie by reproducing and perpetuating asymmetrical relationships between normative identities and the others. The pure difference is nullified to be shaped in various identities, considering that these identities are produced as the opposite of the standard. They will be the anomic, the abnormal.

Considerations

We observed that the discourse of equality crosses the other discourses mapped seeming to connect them. Equality is the criterion used in legal discourse, whose laws provide penalties for those who discriminate others motivated by racial or color prejudices. To discriminate means to distinguish; therefore, when a punishment is attributed to the crime of racism, what is being punished is the non-observance of the constitutional principle of equality.

Regarding the discourse of tolerance, one must tolerate the other that differs, because, although being different, the fact of being human does not make them the same. Humanity is the criterion used to proclaim equality, which is the basis of the discourses identified in the school works exposed in the murals and that were analyzed. However, equality is the social production of power, since it emanates from a normative identity that operates a hierarchical process placing some individuals in a central place and others in the margins. Difference is captured and confined in identities under the discourse of acceptance of diversity that masks relations of power.

The analyzes of the school works exposed in the murals revealed movements of a curriculum based on diversity that is an effect of the discourses and arises from the establishment of a norm. The curriculum, in adopting this norm, reproduces the production process of normative and diverse subjects, keeping the binary logic that will produce effects on the identified bodies intact, while camouflaging the operations of power under the discourse of acceptance of diversity.

Legal, equality and tolerance discourses are present in official education documents and have repercussions in schools through curricula and pedagogical practices, as can be seen in the images used in this study. The circulation of these discourses produces real statutes that create a consensus tolerant to the diverse ones, but does not question the normative structure that produced them.

A curriculum thought in the perspective of the Deleuzian difference moves with the differences instead of identifying them. It does not describe them by transforming them into identities, but it follows the flow of becoming, reinventing itself at every moment, escaping and making it escape. This curriculum is multiplicity and refuses the existence of a referent from which the marginal identities are forged.

What can the curriculum do? It can be a war machine and allow the flow of differences to break the identitarian cloisters in which its power is imprisoned. Thinking in terms of difference rather than diversity may destabilize the hegemonic hierarchical organization of binary identity logic and this allows us to engage with other ways of making schools, with the schools.

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