

## **INCLUSÃO, INTERCULTURALIDADE E INOVAÇÃO PEDAGÓGICA NO CONTEXTO DO ENSINO SUPERIOR: O QUE DIZEM OS GESTORES**

### ***INCLUSIÓN, INTERCULTURALIDAD E INNOVACIÓN PEDAGÓGICA EN EL CONTEXTO DE LA ENSEÑANZA SUPERIOR: LO QUE DICEN LOS GESTORES***

### ***INCLUSION, INTERCULTURALITY AND PEDAGOGICAL INNOVATION IN THE CONTEXT OF HIGHER EDUCATION: WHAT MANAGERS SAY***

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**RESUMO:** O debate acadêmico sobre os temas da Inclusão, da Interculturalidade e da Inovação Pedagógica tem ganhado notoriedade no cenário internacional. No intuito de investigar como os gestores de universidades têm compreendido estes conceitos e, de alguma forma, os colocado em execução em suas instituições é que aqui apresentamos uma pesquisa cuja a abordagem é qualitativa em formato de um estudo de caso sobre a Universidade Federal de Ouro Preto/UFOP, no estado de Minas Gerais, Brasil. Os dados foram coletados a partir da aplicação de um questionário com questões abertas sobre os três conceitos e a sua articulação com a prática. A partir de um recorte na pesquisa, os resultados evidenciam que os gestores possuem um maior conhecimento sobre o tema da Inclusão, o que não se estende aos outros dois conceitos. Identificam algumas ações da universidade também mais centradas no campo da inclusão, particularmente, da pessoa com deficiência.

**PALAVRAS-CHAVE:** Ensino superior. Inclusão. Interculturalidade. Inovação pedagógica.

**RESUMEN:** *Los estudios sobre los temas de la Inclusión, de la Interculturalidad y de la Innovación Pedagógica ha ganado notoriedad en el escenario internacional. En este artículo proponemos investigar cómo los gestores de universidades han comprendido conceptualmente estos temas y como perciben la materialización de esos conceptos en sus instituciones. De esta forma, presentamos una investigación cuyo enfoque es cualitativo en formato de un estudio de caso sobre la Universidad Federal de Ouro Preto-UFOP, en el Estado de Minas Gerais, Brasil. Los datos fueron recolectados a partir de la aplicación de un cuestionario con preguntas abiertas sobre los tres conceptos y su articulación con la práctica. Los resultados demuestran que los gestores poseen un mayor conocimiento sobre el tema de la Inclusión, lo que no se*

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*percibe en relación a los otros dos conceptos. Acerca de las acciones de inclusión, interculturalidad e innovación pedagógica, realizadas en la universidad, los gestores las perciben como acciones de inclusión de las personas con discapacidad.*

**PALABRAS CLAVE:** *Enseñanza superior. Inclusión. Interculturalidad. Innovación pedagógica.*

**ABSTRACT:** *The academic debate on the themes of Inclusion, Interculturality and Pedagogical Innovation has gained notoriety in the international scene. With the objective of investigating how university managers have understood these concepts and, somehow, put these concepts in execution in their institutions is that here we present a research whose approach is qualitative in the form of a case study about the Federal University of Ouro Preto / UFOP, in the state of Minas Gerais, Brazil. The data were collected from the application of a questionnaire with open questions about the three concepts and their articulation with the practice. On the basis of a part of the research data we find results that show that the managers have a greater knowledge on the theme of Inclusion, which does not extend to the other two concepts and identify some university actions that are also more focused on the inclusion field, particularly the disabled person.*

**KEYWORDS:** *Higher education. Inclusion. Interculturality. Pedagogical innovation.*

## **Introduction**

UFOP is in the Southeast Region of Minas Gerais, Brazil and was created on August 21, 1969 by Decree-Law no. 778, from the merger of two isolated schools, the School of Pharmacy, founded in 1839, and the School of Mines and Metallurgy, 1876. At the time of the research had three campuses, 11 academic units, 52 undergraduate courses, 68 postgraduate courses, approximately 13,400 regular enrolled students, 863 teachers and 775 administrative technicians in education<sup>4</sup>.

Since 1990, the Institution seeks to ensure the implementation of an Inclusive Education Policy for people with disabilities, developing actions through the Inclusive Education Center. In 2016, UFOP became part of the International Observatory for Inclusion, Interculturality and Pedagogical Innovation (OIIIIPe, Portuguese initials), which contributed to strengthen our commitment to studies on the subject and enhance research within our Institution, in order to contribute to future reflections and effect decolonizing actions.

In 2017, from the cooperative work between the universities participating in OIIIIPe, we sought to highlight how UFOP managers conceive Inclusion, Interculturality and Pedagogical Innovation. Through the application of a questionnaire we collected data at

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<sup>4</sup> Information was obtained from the UFOP Academic Control System on September 14, 2014..

different levels of university management. Like Santos (2003), we assume that everyone is responsible for the life of the institution and any challenge that occurs in it is the responsibility of everyone and not just one person or a segment of the school community. The research emerged, therefore, from our experiences linked to the challenges of our professional performance at UFOP and the knowledge built on the network at OIIIIPe.

Studies conducted by Reis (2010) and Silva (2016) provide important data about the policies, experiences and knowledge of students with disabilities in the process of inclusion in UFOP. Research data indicate that there was a willingness of UFOP teachers, technicians and students to implement innovative and inclusive practices, with a view to respecting differences. On the other hand, such practices occurred more as isolated actions than as institutional policies. Many other demands were silenced, strengthening outbreaks of exclusion. It is noteworthy that we did not identify studies that revealed what UFOP managers thought about the proposition of an intercultural, innovative and inclusive university.

From this perspective, this article aims to present a study that investigated how UFOP managers conceive the concepts inclusion, interculturality and pedagogical innovation. To this end, the text is divided into three parts. In the first, an overview of the concepts under study is presented. In the second, the methodological procedures of the investigation. In the third, presentation and analysis of data collected from the research.

### **Inclusion: entry, permanence and formation**

Unrestricted access to school education was marginalized by the educational system in most countries of the world until the mid-twentieth century (MAZZOTTA, 2005, p. 15). Education was then intended for some elected individuals, considered worthy of the right to traverse the segments of schooling, although this condition is still present today in some practices of Brazilian systems (PARO, 2001; MANTOAN, 2006). Thus, the history of the permanence of an ideology of exclusion of subjects as to their ethnic identity, gender, sexual orientation, generational, religious, class, are very present in the educational field. It follows that a few decades ago, by opening the door of the Brazilian public school to the whole of society, the population has not been guaranteed, to the same extent, unconditionally, a comfortable, adequate and quality school course (PARO, 2001).

Because of these and other issues, addressing the diversity and the target audience of special education has been undergoing important changes in the legal and political field over the past three decades. A hallmark of these changes is the Salamanca Declaration, which in

1994 established legal mechanisms reaffirming the pact with the project of an education for all. It is a fact that laws by themselves do not operate transformations. In this case, there is an urgent need to implement public policies that, guided by government documents such as, in the case of Brazil, the National Curriculum Guidelines – DCNs (Portuguese initials)/05, the National Curriculum Parameters – PCNs (Portuguese initials)/97 and 98, the National Guidelines for Special Education in Basic Education/01, permeate the entire educational system of the country in order to enable a quality education in the face of diversity (LAPLANE, 2007).

However, even with the government policies and official documents moving in a direction for everyone, without exception, to have access to and stay in school, enjoying a quality education, none of this will do any good if those responsible for it, teachers and the community do not have a clear conception of inclusion which, according to Ainscow (2009), involves:

the processes of increasing student participation and reducing their exclusion from local school curricula, cultures and communities; restructuring of cultures, policies and practices in schools to respond to the diversity of students in their localities; the presence, participation and achievement of all students vulnerable to exclusive pressures, not just those with disabilities or those categorized as “people with special educational needs” (AINSCOW, 2009, p. 20).<sup>5</sup>

Without this broad understanding of inclusion, we are at the risk of maintaining the integration paradigm that focuses on what must be changed rather than respecting differences. Thus, although the student has access, their permanence in school will be compromised, as they will have to undergo a standardization process, whose ultimate goal is to fit them into a model of education that ignores their differences. There are no effective actions for its permanence.

The student's permanence in school occurs in the realization of the learning process, in the provision of a quality education and in the respect and appreciation of differences. This consolidation happens when the work developed by the teachers starts from the needs of these students, since the teaching process is only effective if there is the learning process and, for this to happen, it is necessary to emphasize its specificities, making these subjects be fully and singularly understood.

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<sup>5</sup> os processos de aumentar a participação dos estudantes e a redução de sua exclusão de currículos, culturas e comunidades de escolas locais; reestruturação de culturas, políticas e práticas em escolas de forma que respondam à diversidade de estudantes em suas localidades; a presença, a participação e a realização de todos os estudantes vulneráveis a pressões exclusivas, não somente aqueles com deficiências ou aqueles categorizados como “pessoas com necessidades educacionais especiais (AINSCOW, 2009, p. 20).

When thinking about a pedagogy for diversity, one of the policies in question concerns the qualification of the teaching professional, and it is important to emphasize that this constitutes one of the mechanisms capable of precarious or building inclusive educational practices. Currently, the curriculum for teacher education in higher education should include disciplines and themes that broaden the meanings of school education for debates around issues in which human diversity is situated, which although may be incorporated into students attending school may not, necessarily, find a positive representation of their identities and needs in this space (PIETRO, 2006).

The teacher who, in his formation, had the opportunity to appropriate a non-reductionist conception of inclusion and respects differences, instead of ignoring it, will be able to “break with the attitudinal barriers of prejudice, stigmas and indifference around the student with disabilities” (TORISU; SILVA, 2016, p. 274) and all those who are somehow excluded by barriers that are socially created and strengthened.

### **Interculturality**

The history of mankind illustrates the refusal, intolerance, contempt of certain human groups considered as 'strangers'. Being part of a group implies not belonging to another, “and on the other hand, the group of all without exclusions has always been an impossible ideal abstraction” (FRIDMAN, 2017, p. 87). This does not mean that as humans, we do not fight for horizons of respectful coexistence and meaningful interactive processes. Accepting the other and welcoming him with respect means inserting him into social bonds. To tolerate and endure the presence of those classified as different for reasons of ethnicity, religion, culture and disability does not mean welcoming them. Different attitudes that, consequently, provoke different reactions, demanding the creation of spaces of interaction in society to overcome negative stigmas in relation to differences. It is about enabling dialogue, to enhance the action triggered by conflicts. Often these conflicts are silenced, contributing to new forms of exclusion.

In highlighting the historical aspects, we know that the prevailing ways of treating those considered different in public and political spaces were forms of exclusion: abandonment, segregation, discrimination and marginalization, and however much we may regard such attitudes as backward and outdated, these as forms of “treatment” continue to hang over the current socio-political imagination. Considering that absurd forms of exclusion still insist on

being present requires us to bring the subject to intellectual debate considering ideological conflicts.

Approaching the category of Interculturality as a flag of struggle enriches the debate since it brings in its scope the need to discuss the issue, with the population as a whole, and is not an exclusive subject for those victims of discriminatory and segregationist processes. That is, it does not mean a matter restricted to minority groups. It is about opening our eyes to strangeness, moving from the known to the unknown, which is not only the other subject with whom we interact socially, but also the other who lives in ourselves.

For Romero (2010), it was from 1987 onwards that the term Interculturality emerges to replace the multiculturalism paradigm. For the author, the term is normative and evaluative, not just an exchange of terms. If multiculturalism emphasized the coexistence of several human groups in a position of equality and recognition of rights, Interculturality, besides valuing human diversity, affirms the need for coexistence in a position of dialogue and negotiation. This understanding breaks with a view of education that presupposes practices based on stereotypes.

Solidarity and acceptance are necessary in combating the manifestations of prejudice and economic, social and educational conflicts present in the existing institutional contexts. It is in this context that the term Interculturality arises, seeking to emphasize the need for negotiation, dialogue and coexistence that values respect, and does not disregard the differences between the various human groupings, and can be defined as a

[...] complex field of debate between the various conceptions and proposals that address the question of the relationship between different sociocultural identity processes, focusing specifically on the possibility of respecting differences and integrating them into a unity that does not nullify them. Interculturality has been configured as a new epistemological perspective, at the same time being an object of interdisciplinary and transversal study, in the sense of thematizing and theorizing complexity (beyond plurality or diversity) and ambivalence or hybridism (beyond reciprocity or linear evolution) of the processes of meaning making in intergroup and intersubjective relations, constituted by identity fields in terms of ethnicity, generations, gender, social action (FLEURI, 2003, p. 17).<sup>6</sup>

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<sup>6</sup> [...] complexo campo de debate entre as variadas concepções e propostas que enfrentam a questão da relação entre processos identitários socioculturais diferentes focalizando especificamente a possibilidade de respeitar as diferenças e de integra-las em uma unidade que não as anule. A interculturalidade vem se configurando como uma nova perspectiva epistemológica, ao mesmo tempo é um objeto de estudo interdisciplinar e transversal, no sentido de tematizar e teorizar a complexidade (para além da pluralidade ou da diversidade) e a ambivalência ou hibridismo ( para além da reciprocidade ou da evolução linear ) dos processos de elaboração de significados nas relações intergrupais e intersubjetivas, constituídas de campo identitários em termos de etnias, de gerações, de gênero, de ação social (FLEURI, 2003, p. 17).



In the Latin American countries the decimation of indigenous populations, prejudice and racism with people of African descent, the segregation of minority groups have caused tensions and brought the debate to the social and intellectual scenario in search of the construction of public policies that meet the claims and recognition of the injustices and discrimination suffered.

The challenges imposed today on modern states governed by democratic systems that distance themselves from the interests of the majority of the population threaten the existence and permanence of public policies based on the principles of Interculturality for the management of sociocultural diversity, as Romero points out (2010, p. 29) “the intercultural perspective is of no use if discrimination, segregation or other practices are maintained”.

From this perspective, school institutions, from the most basic levels, stand out as spaces rich in human diversity, provided that they take as their starting point the rejection of exclusion and the recognition of differences, which implies dialogue, putting themselves in the place of other (ROMERO, 2010; CANDAU, 2012; OLIVEIRA, 2015).

However, for schools, especially universities, to become institutions that promote an education based on interculturality, they need to undergo transformative processes in their curricula and educational practices, promoting new attitudes based on the recognition of the urgency to discuss and value differences between the various human groups. It must be borne in mind that apparently denied differences do not disappear but become social inequalities and processes of marginalization.

For Candau (2012) the construction of socio-educational practices related to interculturality,

calls into question the usual dynamics of the often standardized and uniform educational processes that are detached from the socio-cultural contexts of the subjects who participate in them and based on the formal model of teaching and learning. They favor participatory dynamics, processes of pedagogical differentiation and the use of multiple languages and stimulate collective construction (CANDAU, 2012, p. 246).<sup>7</sup>

In the same direction, Fleuri (2003) advocates the development of education processes within our universities that do not nullify human differences. Education should be understood as the process built by the tense and intense relationship between different subjects. And it is

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<sup>7</sup> exige colocar em questão as dinâmicas habituais dos processos educativos muitas vezes padronizados e uniformes desvinculados dos contextos socioculturais dos sujeitos que deles participam e baseadas no modelo formal de ensino-aprendizagem. Favorecem dinâmicas participativas, processos de diferenciação pedagógica e utilização de múltiplas linguagens e estimulam a construção coletiva (CANDAU, 2012, p. 246)

up to universities to create interactive contexts, becoming a creative and properly formative environment. Therefore, in all social and educational movements, both nationally and internationally, which propose democratic coexistence between different groups and cultures, intercultural work aims to contribute to overcoming both the attitude of fear and intolerance towards the “other”, building an availability for the positive reading of human difference. This constitutes a proposal for “education for otherness”, the rights of others, equality of dignity and opportunities.

### **Pedagogical Innovation**

When we refer to pedagogical innovation, it is always important to differentiate it from technological innovation. The two concepts are commonly confused and sometimes transformed into similar or equivalent. For Fino (2011), technological innovation does not bring effective changes in school. The mere fact of having a technological apparatus in any school institution does not accredit it as an innovative institution in the pedagogical field. Fino (2011, p. 2) understands the

Pedagogical innovation as a rupture of a cultural nature, if we have as a background the traditional school cultures. And openness to the emergence of new cultures, probably foreign to the looks conformed to tradition. To eyes like this, addicted to traditional school routines, it is evident that it is complicated to define pedagogical innovation, and make the definition consensual. However, the path of innovation rarely goes through consensus or common sense, but through premeditated and absolutely assumed leaps toward the often unexpected. In fact, if innovation were not unorthodox, it was not innovation.<sup>8</sup>

The author stresses that pedagogical innovations involve practices and therefore should not be sought in curricular or teaching reforms. Fino (2011) also points out that pedagogical innovation is not something that happens from external to internal. It results from a process of reflection, creativity, criticism and self-criticism.

Another perspective of understanding pedagogical innovation is provided to us by Veiga (2003). The author classifies innovation in two ways. The first one she calls regulatory and the second it names emancipatory. From the regulatory perspective, the author reveals that the

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<sup>8</sup> Inovação pedagógica como ruptura de natureza cultural, se tivermos como fundo as culturas escolares tradicionais. E abertura para a emergência de culturas novas, provavelmente estranhas aos olhares conformados com a tradição. Para olhos assim, viciados pelas rotinas escolares tradicionais, é evidente que resulta complicado definir inovação pedagógica, e tornar a definição consensual. No entanto, o caminho da inovação raramente passa pelo consenso ou pelo senso comum, mas por saltos premeditados e absolutamente assumidos em direcção ao muitas vezes inesperado. Aliás, se a inovação não fosse heterodoxa, não era inovação.



focus of innovation is on standardization and technical rationality. In this sense, innovation is just a (re) production of the same system. In other words, it produces the same modified system. The emancipatory perspective points to a process contrary to the regulatory one. This perspective presupposes a paradigmatic rupture, as Fino (2011) also points out. In addition, it seeks to overcome the fragmentation of science and proposes the rethinking of social and cultural relations.

Cunha (2008), adds that the reconfiguration of knowledge is another important category to be considered when addressing the topic of pedagogical innovation. For the author, understanding the reconfiguration of knowledge in a perspective of paradigmatic rupture means breaking, in some way, with the epistemological duality posed by modern science. In this perspective, Cunha (2008, p. 25) says that:

If this was based on the classification and dichotomization of beings and knowledge, what is proposed as new is the abandonment of dualistic stratifications between scientific knowledge/popular knowledge, science/culture, education/work, body/soul, theory/practice, natural sciences/social sciences, objectivity/subjectivity, art/science, teaching/research and many other forms proposed for the understanding of human phenomena.<sup>9</sup>

With this, the author reinforces the importance of understanding and considering pedagogical innovation as integrating the totality and legitimizing the different knowledge and their articulations. She goes further by saying that it is also necessary to rethink the relation theory and practice, which “in the sense of rupture, the reorganization of this relationship assumes that the epistemological doubt gives meaning to the theory” (CUNHA, 2008).

### **Methodological investigation process**

In an attempt to understand how UFOP managers conceive interculturality, pedagogical innovation and inclusion, a qualitative study was developed which, according to Lüdke and André (2012), has the original environment as the source of data collection, and the researcher as its main instrument. This type of approach focuses its analysis on processes rather than research products, and the data collected is predominantly descriptive. To this end, the case study methodology was used to interrogate and describe the specific situations of the

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<sup>9</sup> Se essa se sustentava na classificação e na dicotomização dos seres e dos saberes, o que se propõem como novo é o abandono das es- tratificações dualistas entre saber científico/saber popular, ciência/ cultura, educação/trabalho, corpo/alma, teoria/prática, ciências na- turais/ciências sociais, objetividade/ subjetividade, arte/ciência, en- sino/pesquisa e tantas outras formas propostas para a compreensão dos fenômenos humanos.

investigated object. According to Yin (2001) the case study is characterized by deepening the observation and description of a given phenomenon in its real context.

A questionnaire with open questions to be answered by UFOP managers was used. For the construction of the data collection instrument, we considered fundamental criteria for the elaboration of questions in qualitative research, such as: consideration of the research objectives; breadth of the issue to allow the disclosure of information pertinent to the research theme; caution to avoid inducing responses (SZYMANSKI, 2011).

Thus, the questionnaire was designed with guiding questions, which aimed to bring out the managers' conceptions about the concepts of inclusion, interculturality and pedagogical innovation and identify colonizing devices in the relationships that permeate the daily life of UFOP.

The questionnaire was sent to 120 UFOP managers, in May 2017. The list of the research subjects and their email addresses were made available by the Academic Registration department of the UFOP Undergraduate Dean. In addition to the questionnaire, the file sent contained a cover letter of the study and the Informed Consent Form (ICF).

Of the 120 questionnaires sent, we got 30% answered. Thus, the sample, in accordance with the objectives of the study, was composed of 36 managers, being presidents, coordinators of undergraduate courses (bachelors and undergraduate), head of departments and directors of academic units.

### **Interculturality, Pedagogical Innovation, Inclusion and the University**

In this section we propose to discuss some answers presented by UFOP managers related to the understanding of the concepts of Interculturality, Inclusion and Pedagogical Innovation, as well as examples of the application of these concepts in the academic institution. We start by presenting some answers in the field of inclusion:

*Promoting Education as a social right, making it possible for all to be included, considering its limitations and differences.*

*That all people have access, regardless of gender, disability or any other difficulty they may have.*

*The possibility for everyone to participate in education processes, whether formal (formal courses such as undergraduate, postgraduate) or not.*

*Reflective attitude towards cultural practices with the aim of breaking paradigms and developing an educational policy that allows effective participation to any individual.*

*Possibility for everyone to have access to school education.*<sup>10</sup>

Although we cannot say that they are quantitatively representative of the total answers, since they correspond to about 15% total, they can be analyzed from another perspective. There is something that brings them closer. This approximation is due to some similar words or synonyms that are: insertion, participation, access.

The answers presented above, except for the fourth, present some aspects that approximate them and that reflect a tendency in many of the other answers collected. We can identify that the words insertion, participation and access appear more frequently. What strikes us is that the perspective of access and providing access to those who are excluded from certain social spaces, in this case the school/university, is the one that appears with the greatest emphasis. Although in some of these responses the word participation appears, it can be noted that it is somehow linked to the perspective of access or insertion. This data is important to reflect that the idea of opportunity is still alive and present in the social imagination even with all the movement and development of policies that has been done in the field of inclusion in education.

Considering the notion of access, it is important to emphasize, according to Mazzotta (2005) that the insertion of minorities in school spaces is fundamental, but not only it. The right of access is guaranteed by the Brazilian constitution, but one should ask whether only such access would guarantee an inclusive process. Remember that to get to higher education only access would not be enough. The guarantee of permanence is fundamental and must be of relevant consideration.

If we link the concept of inclusion to access we are making a big mistake and certainly contributing greatly to the process of exclusion. As we said before, even when the word participation appears in the answer, it is possible to identify that this participation is related to access. The answer says that it is possible to participate in the processes and not in a society that respects differences and that everyone participates without any discrimination. These answers, which represent many others, tell us what we can call more of the same, providing

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<sup>10</sup> “Promover a Educação como um direito social, oportunizando a todos a inserção, levando-se em conta suas limitações e suas diferenças.”

Que todas as pessoas tenham acesso, independente do sexo, deficiência ou qualquer outra dificuldade que ela tenha.

“A possibilidade de participação de todas as pessoas em processos de educação, sejam eles formais (cursos formais como graduação, pós graduação) ou não.”

“Atitude reflexiva em relação às práticas culturais com o objetivo de quebrar paradigmas e elaborar uma política educacional que permita uma participação efetiva a qualquer indivíduo.”

“Possibilidade de todos terem acesso à educação escolarizada

access to subjects and maintaining meritocracy as the basis of the process of inclusion in education.

Regarding the concept of interculturality, from the answers of the same managers we have:

*The possibility of presenting different cultures and different worldviews in education processes.*

*Respect for the diversity of subjects and knowledge.*

*Challenge to provide knowledge of different cultures in the educational environment. Globalization, migrations, the affirmation of minorities create the need for constant discussion that results in dialogue.*

*Important, it expands the brain connections and opens the student's and educator's heads wider as he prepares classes.*

*Possibility to work with multiculturalism.<sup>11</sup>*

If we take Fleuri's (2003) concept of interculturality, we see that the author tells us that interculturality can be understood as a complex field that involves tensions regarding different sociocultural identity processes with a focus on differences and their integration, without however nullifying these differences. Interculturality, then, presupposes going far beyond multiculturalism, the opportunity to present differences in educational processes. It is a perspective of life and acting as a subject. From an epistemology and an object of study (FLEURI, 2003). It would be a huge reductionism for us to treat the concept as something in the field of participation and opportunity as we identified in the answers above.

In the field of pedagogical innovation, it is possible to observe the following:

Bringing into the process of teaching and learning different elements from existing ones, such as new processes, new methodologies, or elements already existing but used differently, such as the use of music to teach the exact sciences.

Development and use of practices and resources by teachers that contribute to the achievement of their pedagogical goals.

Constant search for differentiated approaches to classical educational subjects.

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<sup>11</sup> “A possibilidade de apresentar nos processos de educação diferentes culturas e diferentes visões de mundo.”

“Respeito à diversidade de sujeitos e conhecimentos.”

“Desafio de oportunizar o conhecimento de diferentes culturas no ambiente educacional. A globalização, as migrações, a afirmação das minorias geram a necessidade de uma constante discussão que resulte no diálogo.”

“Importante, pois expande as conexões cerebrais e abre mais a cabeça do educando e do educador à medida que ele prepara as aulas.”

“Possibilidade de trabalhar com multiculturalismo.”

Very important, as active methodologies improve learners' skills and competencies, but teachers need to be capacitated, there is still a lot of resistance.

Promote the creation of new pedagogical processes seeking to subjectify subjects in the quest to make them more independent and proactive.<sup>12</sup>

According to Fino (2011), pedagogical innovation goes through a paradigmatic break with the technical rationality model. The author tells us that the current model of school education, by far, does not meet the needs and demands of contemporary society. When we relate this perspective of the author to the managers' answers, it is possible to identify that in the presented statements, the perspective of technical rationality is still very present.

This concept is often confused with the concept of technological innovation. Fino (2011) tells us that they are completely different concepts and that technological innovation does not constitute a pedagogical innovation. We can then understand that the change in the way of working in the classroom is not in itself a pedagogical innovation. It will be so when it shows a break with models traditionally adopted in the educational processes of school.

The answers above, as well as that of many other managers, focus heavily on the regulatory field as Veiga (2003) points out. The perspective that is evident in the speeches emphasizes the emergence of different practices, however, we can understand that these practices maintain in their essence the model of technical rationality and do not propose a break with the current model.

After discussing the answers about the concepts of inclusion, interculturality and pedagogical innovation, we present in the following chart, the examples of practical application at the university, in the view of the same managers. This is another question asked to them as a way of identifying how they relate the concepts and their materialization in the university's daily life.

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<sup>12</sup> “Trazer para o processo de ensino e aprendizado elementos diferentes daqueles já existentes, como novos processos, novas metodologias, ou ainda elementos já existentes mas usados de forma diferente, como por exemplo o uso de música para o ensino de ciências exatas.”

“Desenvolvimento e uso de Práticas e recursos, por parte dos docentes, que contribuam para o atingimento de seus objetivos pedagógicos.”

“Busca constante por práticas diferenciadas de abordagens dos assuntos educacionais clássicos.”

“Muito importante, pois as metodologias ativas melhoram as habilidades e competências dos educandos, mas é preciso capacitar os professores, ainda há muita resistência.”

“Promover a criação de novos processos pedagógicos procurando subjetivar os sujeitos na busca de torná-los mais independentes e proativos.”

**Chart 1** – Manager’s examples on Inclusion, Interculturality and Pedagogical Innovation

<b>Managers</b>	<b>Inclusion</b>	<b>Interculturality</b>	<b>Pedagogical innovation</b>
Manager 1	Student assistance programs and extension initiatives	Summer Programme 2016	Methodology by Projects; Open Class; Moodle
Manager 2	Student assistance practices. Assistance provided by the Inclusive Education nucleus	I don't know anything formal beyond the NEABI (Center for Afro-Brazilian and Indigenous Studies)	Open and Proactive Class
Manager 3	The Center for Inclusive Education - NEI - performs several actions and one of them was presented during SIMPOED and was about the making of educational material for the visually impaired. The very creation of opportunities for students to stay in the city of Ouro Preto can be considered an inclusion practice through the various scholarships.	PIBID performs several activities, including the PIBID-AFRO subproject that works with the valorization of afro culture not only in actions at UFOP, but also in the state and municipal schools of Ouro Preto and Mariana.	Developed by personal initiatives of teachers in an unsystematic and undocumented way in the institution.
Manager 4	Radio, computer, audio or relief reading, movies, conversation wheel, game workshops, technical company visits, assisted observation	Visits to museums, orchestras, diverse workshops and construction of materials, full use of food, workshops with boxes that are disposable or even with discarded papers. Theater, music, games...	The use of the moodle platform even by classroom courses. The provision of the My UFOP WIFI network that allows teachers to carry out search activities that students can perform on their own smartphones within the classroom.
Gestor 5	The Practices promoted by the NEI (Inclusive Education Center). Classes of the contents of Humanities and Social Sciences.	The Practices promoted by the NEI (Inclusive Education Center). Classes of the contents of Humanities and Social Sciences.	Proposition of different methodologies that aim to make the student protagonist of his own knowledge: educational games, practical classes, etc.

Source: Author’s questionnaire.

From the above table we can see that the managers' examples have a lot to do with the conceptions about the three concepts to which they responded. Regarding inclusion, it is possible to observe that the answers point to the execution of welfare practices. They highlight



the concern with a program that can assist the student and not with really inclusive actions that consider the difference as something inherent to each and every subject.

As for the examples of interculturality, we identified a certain lack of knowledge about its representation in the field of practice and the indication of programs and projects developed at the university that are shaped by public policies of the Brazilian government. We also identified practical actions that deal much more with didactic-pedagogical than intercultural aspects.

In the field of pedagogical innovation, the examples reveal very technological perspectives. Again, we observe the confusion between the concepts of pedagogical innovation and technological innovation. In addition, one of the statements indicates as an innovation the use of methodologies aimed at student protagonism. It is important to emphasize that the protagonism of the student is of fundamental importance in the construction of their own knowledge. However, this cannot be configured in an action of pedagogical innovative character.

### **Final considerations**

From the clipping we made it was possible to reflect on the need to deepen the studies on the concepts of Interculturality, Pedagogical Innovation and Inclusion within the university. Although the sample presented here is small, the data obtained with the collection give evidence that educational managers need to appropriate information related to the values that may be associated with their practices regarding the concepts of Inclusion, Interculturality and Pedagogical Innovation. In relation to the totality of the answers, it is enough for us to raise a warning sign regarding the managers' little conceptual domain about the concepts and also the absence of an institutional proposal.

The movement of transformation of university cultures into cultures guided by the principles of inclusion, interculturality and pedagogical innovation demands to involve all segments of the institution, in the responsibility to identify and remove barriers and colonizing practices. This leads us to reflect on the understanding of these concepts within the entire university.

We consider that in this process of building an intercultural, innovative and inclusive posture that requires the transformation of individual and collective consciousness, UFOP is finding its way. The challenges are great. We believe that a more thorough investigation, encompassing other academic layers, will be needed to map what academics think about such

concepts and how they emerge in their everyday academic practices. We are interested in knowing if / how UFOP teachers are attentive to welcome what the student says in their otherness; or they act only with the representations of university students abstracted from generic and universalizing cultural patterns, stripped of their particularities. The adoption of a universal and homogenizing image of a university student may be responsible for the disregard of differences, which hinders the recognition and communication between school cultures and lived cultures.

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