

Cultural diversity and pedagogical practice: reflections and challenges in basic education

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SUMMARY

The study analyzes the challenges surrounding pedagogical practice in the school context from the perspective of issues of identity and cultural diversity, essential factors for promoting an education inclusive and equitable. The research is aligned with Law 13.018/2014, which promotes cultural initiatives, as well as the National Curricular Guidelines, which aim to develop values such as solidarity and democracy. It is also based on Law No. 10.639/2003, which made the teaching of Afro-Brazilian history and culture mandatory, in addition to guidelines that address combating racism in schools. Furthermore, it is supported by guiding documents, such as the National Common Curricular Base (BNCC), and by the bibliographic review of authors such as Candau (2023), which discusses the connection between education and culture, among others. With a qualitative approach, of a bibliographical nature and documentary, the analysis reveals that, despite progress in legal and regulatory terms, there persist monocultural practices, institutional resistance, and gaps in teacher training hinder the true appreciation of diversity in everyday school life. The article highlights the need to intentionally and effectively renew pedagogical practices to integrate cultural diversity and promote respect and dialogue. It concludes that addressing these obstacles requires strategic and collaborative planning, effective coordination between school administration and the community, and the implementation of training initiatives to understand multiculturalism. The study contributes to the contemporary debate on inclusive educational policies and offers insights for reflection in the field of

Education with a focus on the role of the school in a multicultural context.

Keywords: Basic Education. Public Policies. Cultural Diversity.

ABSTRACT

This study analyzes the challenges surrounding pedagogical practice in the school context from the perspective of identity and cultural diversity, which are essential factors for promoting inclusiveness and equitable education. The research is aligned with Law No. 13,018/2014, which fosters cultural initiatives, as well as with the National Curriculum Guidelines, which aim to develop values such as solidarity and democracy. It is also grounded in Law No. 10,639/2003, which made the teaching of Afro-Brazilian History and Culture mandatory, along with guidelines addressing the fight against racism in schools. Furthermore, it draws on guiding documents such as the Brazilian National Common Curricular Base (BNCC) and a literature review of authors such as Candau (2023), who discusses the relationship between education and culture, among others. Using a qualitative, bibliographic, and documentary approach, the analysis reveals that, despite legal and regulatory progress, monocultural practices, institutional resistance, and gaps in teacher training persist, hindering the effective appreciation of diversity in everyday school life. The article highlights the need to intentionally and effectively renew pedagogical practices to integrate cultural diversity and promote respect and dialogue. It concludes that overcoming these barriers requires strategic and collaborative planning, effective articulation between school management and the community, and the implementation of training actions for understanding multiculturalism. The study contributes to the contemporary debate on inclusive educational policies and provides insights for reflection in the field of education, focusing on the role of the school in a multicultural context.

Keywords: *Basic Education. Public Policies. Cultural Diversity.*

1. INTRODUCTION

This article is based on legal contributions and theoretical contributions from authors who problematize the relationship between education and culture in the school context, following the example of Candau (2023). In this scope, the objective was to analyze the challenges of pedagogical practice in the face of diversity cultural in Basic Education, in light of legislation, normative documents and review bibliographical.

In the wake of Candau (2023), organizer of the book *Everyday Life, Education and Cultures: achievements, tensions and new perspectives*, the contributions of cultural studies to understanding the diversities and their intersection in today's society, as well as the discussions involving them questions of identity and difference, analyzing how these gain notoriety from both the point of view theoretical and for the development of educational strategies. The author addresses how relationships ethnic-racial, sexual diversity, gender issues, religious pluralism, among others, are themes reactive to tensions and reactions of intolerance and discrimination, which consequently manifest violence.

It is known that we live in a multifaceted society, and school plays a vital role in the face of social transformations, as well as instigating various initiatives aimed at the emergence of new relational concepts that require dialogue, adaptability, redefinition and review of beliefs favoring democracy, mutual respect, acceptance of differences and construction of a society made up of full citizens. Thus, research established a discussion on reflective actions, involving studies related to Identity and Cultural Diversity that enables academic study, knowledge and anti-racist experiences especially related to combating all types of discrimination.

This is a qualitative research with a theoretical and documentary basis that deals with the interface between cultural diversity and education in order to identify recurrences, challenges and contradictions in discourses and practices related to the topic. The results and discussion indicate that, although there are normative and legal advances in favor of plural and inclusive education, the school reality still is marked by resistance, prejudices and structural and formative implications. There is, therefore, the need for an intentional pedagogical practice capable of integrating cultural diversity as guiding principle of the social function of the school.

2 EDUCATION, CULTURE AND DIVERSITY: CONCEPTS, HISTORICAL CONTEXT AND CHALLENGES IN PEDAGOGICAL PRACTICE

Cultural diversity and identity are fundamental axes in the debate contemporary on education, especially in the context of Basic Education, in which accentuate the challenges related to pedagogical practice.

The analysis of Cultural Identity and Diversity, especially the reflection on the multiplicity of identities, values and representations that constitute us as subjects with different differences, in theory provides a more diverse educational environment, facilitating insertion of multiple approaches in pedagogical practices allowing for a connection education and society. However, it is known that such a proposal raises the need for work collective within the school context.

Professor and researcher Batista (2017), in her publication for Revista Valore, in your article Challenges of School Management Amidst Discussions of Identity, Difference and Diversity Cultural in the Educational Sphere, clarifies that:

When we think about cultural diversity in the school environment, we need to revisit the function and main characteristics of the institutions' Political Pedagogical Project, which presents itself as an instrument that helps school management make decisions in favor of the main issues that involve the context of the institution, and which therefore must be attentive to the issues that emerge from the cultural diversity present in this space. (BATISTA, 2017, p. 169).

Thus, it is evident that the social function of the school, which extends to school management and teaching staff, is to promote conditions that guide an equal education consistent with the specificities of each student.

From this perspective, the reflection on Identity and Cultural Diversity in schools the scope of legislation regulating educational institutions is shown to be a tool necessary to foster innovative practices in view of multiple areas of knowledge being articulated concomitantly. Thus, the appreciation of the diverse cultures present in Brazil, especially in the educational environment, it provides students with an understanding of identity values.

3

According to Vera Maria Candau, we can say that “we live in a time of fragility of democratic processes, arduously regained and worked on in the post-dictatorship period.” (CANDAU, 2023, p. 7). Following the author, we understand that we live in a context marked by

strong setback in social and educational policies in which inequalities multiply, violence, discrimination and intolerance.

From Candau's perspective, education is currently understood as a consumer product, in accordance with the economic possibilities and social relations of each individual, as well as of each sociocultural group. According to the author, Monoculture is applauded, while overvaluation of large-scale competency-centered assessment processes previously defined operational guidelines guide school demands.

We understand monoculturalism as the predominant tendency in educational processes to consider a single culture as valid and relevant as a reference for development: Western, Eurocentric culture, marked by knowledge considered scientific and universal. This is the only perspective that should be addressed. In this sense, it prioritizes the homogenizing nature of educational processes. (CANDAU, 2023, p. 9).

Candau presents the concept of “cultural colorblindness”, as understood by Stoer and Cortesão (1999):

...Boaventura Sousa Santos states that the world is a “rainbow of cultures” (SANTOS, 1995). Now, starting from this concept to a (possibly risky) analogy, and admitting that it is important to be able to “see” this and other sets of colors, we can remember that Some people, despite having a morphologically well-established visual apparatus, are unable to discern the full range of hues that make up the rainbow. Some have a reduced ability to identify shades of gray: they are colorblind. The analogy proposed here is that a lack of awareness of the cultural diversity that surrounds us in multiple situations constitutes a kind of "cultural colorblindness" (p. 56).

In this context, Candau highlights: “I dare say, educational policies are are presented as hostages of an approach that we can call neo-technicist” (CANDAU, 2023, p. 8). The author emphasizes that promoting a reflective and critical analysis of this reality is a constant challenge for educators, unions, scientific and professional associations and social movements.

In the article Identity and Cultural Diversity in the School Curriculum by Martinazzo *et al* (2015), one of the great challenges and tasks of contemporary schools is to provide students with the knowledge about our country's own identity and cultural diversity. As the community school can collaborate in the construction of a school curriculum from a perspective inter/multicultural? The authors pose this question to demystify the idea that only the appeal to multiculturalism will guarantee the right to expressions of diversity. It is known that effective pedagogical work in relation to cultural diversity is a great precursor to this objective. The authors highlight, above all, how the school has responded to the demands of the right to equality and difference.

Multiculturalism is one of the most striking features of contemporary debates.



This is due, in part, to the current context in which texts and documents published by the Commission of UN Human Rights and other related bodies gain prominence on the world stage.

The themes presented evoke the right and respect for the development of an identity ethnic, linguistic and religious, ensuring protection to non-hegemonic groups, without there being any discrimination.

2.1 PUBLIC POLICIES AND LEGAL FRAMEWORKS FOR DIVERSITY CULTURAL AND EDUCATION

Among the numerous competencies provided by the BNCC, Education on Ethnic-Racial Relations stands out. From the perspective of researchers Martha Abreu, Hebe Mattos, and Keila Grinberg (2019), the last 15 years have been marked by reflections on the slave past, the period of post-abolition and Afro-Brazilian cultural heritage. Dating back to the end of the military dictatorship in Brazil, efforts of historians and history teachers have resulted in changes in history teaching, encompassing the renewal of teaching materials, changes in the curriculum and development of new teaching instruments.

According to historian Costa (2018), the Brazilian historiographical renewal on slavery, abolition and post-abolition permeates the dialogue with foreign bibliography. Thus, it passed if we consider the idea that references for the process of reviewing concepts and narratives, were articulated on the following bases: anthropology studies, which valued the individual as an active and transformative agent of his own history, conceived by Richard Price; History Social, developed in England, called “history seen from below”, proposed by Edward P. Thompson, who highlighted the appreciation, perception and performance of individuals in the processes historical; Italian micro-history, represented mainly by Giovanni Levi and Carlo Ginzburg, which was based on the analysis of historical elements on a reduced scale, with the aim of achieve an understanding of a broader panorama from the reduced scale of the analysis; History Social of the southern United States, based on the works of Herbert Gutman and Eugene Genovese, who analyzed the autonomous actions of slaves within the scope of family and cultural life.

The renewed studies on slavery, abolition, and post-abolition in Brazil were accompanied by a deep dialogue with this foreign bibliography. From the 1980s onward, in a context of (re)emergence of social movements, among them the struggles of the Black movement and the movements for the end of the dictatorship, Brazilian historiography began to see the social context of slavery through the individual, dedicating oneself to the rescue of subjects placed on the “margins of history”. (AREIAS COSTA, 2016, p. 06).

The space for themes related to the history of Africa and Afro-Brazilian culture was driven by the enactment of Law 10.639/2003, which made the teaching of these subjects mandatory aspects. For Abreu, Mattos and Grinberg (2019), one of the possibilities in teaching relations ethnic-racial can be “[...] the incorporation of interpretations about slavery and post-abolition that take into account the protagonism of the black population” (ABREU, MATTOS, GRINBERG, 2019, p. 15).

Law No. 10,639/03 made teaching African history and culture mandatory. Afro-Brazilian, however it was the “National Curricular Guidelines for the Education of Ethnic-Racial Relations for the Teaching of Afro-Brazilian History and Culture” that established the guidelines aiming at the effectiveness of the law.

These guidelines were drawn up in 2004, and guided teachers, educational establishments teaching and teaching manuals to articulate three axes in the teaching of African History and Afro-Brazilian culture. Brazilian: 1) the political and historical awareness of diversity, situating the concepts of valorization, overcoming, deconstruction and dialogue; 2) strengthening identities, developing notions of affirmation, rupture, clarification and expansion; 3) combating racism, building concepts in the sense of criticism, responsibility, heritage and orality (BRASIL, 2004).

In their studies focused on the 2004 curriculum guidelines, Abreu and Mattos (2008) point out that such directions “bring to the school environment, for the first time, the important discussion of race relations in Brazil and the fight against racism, so often silenced or disqualified” (ABREU; MATTOS, 2008, p. 9).

Vitor Savio de Araújo Gomes (2017) in the article The Place of Diversity in the National Base Common Curricular – BNCC, denotes that “In a school environment there is no room for prejudice or to any type of discrimination, whether racial or gender.” The concept or opinion formed in advance, without further consideration or knowledge of the facts, they happen due to a lack of respect to the different and the lack of recognition of our own identity. Our colonial heritage is prejudiced and discriminatory, and it is up to the legislation to guide otherwise, seeking decolonize this racist culture.

The BNCC covers the topic of diversity in numerous competencies and provides for the understanding reality and building a just and inclusive society. The intellectual exercise and critical analysis must be exercised to solve problems and create solutions to the challenges diversities, in addition to valuing artistic, linguistic and cultural diversities (BRASIL, 2017a).

The sixth general competence specifically covers the issue of diversity in each component, emphasize that one must:

value the diversity of knowledge and cultural experiences and appropriate knowledge and experiences that enable them to understand the relationships inherent in the world of work and make choices aligned with the exercise of citizenship and their life project, with freedom, autonomy, critical awareness and responsibility (BRASIL, 2017a, p. 7).

Subsequently, the eighth general competence is established as “knowing oneself, appreciating oneself and caring for oneself” of your physical and emotional health, understanding yourself in human diversity and recognizing your emotions and those of others, with self-criticism and the ability to deal with them” (BRASIL, 2017a, p. 7).

Competency nine emphasizes combating any type of prejudice, valuing diversities, giving rise to the fight against violence in schools, seeking to exercise empathy, dialogue, conflict resolution and cooperation, gaining respect and promoting respect for others and human rights, with acceptance and appreciation of the diversity of individuals and social groups, their knowledge, identities, cultures and potential, without prejudice of any nature (BRAZIL, 2017a, p. 8).

It is necessary to review pedagogical practices in light of the proposals presented in the National Base Common Curricular Framework (BNCC). From the perspective of the analysis of Identity and Cultural Diversity, above all, the reflection on the multiplicity of identities, values and representations that we constitute as subjects, reflecting and researching about educational policies is vital for the scenario that is constructed in the Brazilian Basic Education curriculum.

In addition to the educational guidelines that guide the curriculum and pedagogical practice, it is essential to consider cultural policies that directly dialogue with the promotion of diversity in the school environment. In this sense, Law No. 13,018/2014 stands out, which establishes the National Policy of Living Culture, constituting a milestone for the strengthening of expressions community-based cultural activities and for the integration of culture and education.

The legal basis for valuing cultural diversity in schools is also strengthened by Law No. 13,018/2014, which establishes the Youth Statute. This legislation guarantees the rights of young people to culture and participation in cultural production processes, encouraging the development of initiatives that express their identity and plurality.

In the educational context, this law legitimizes pedagogical actions that seek to go beyond the traditional curriculum, promoting culture as a fundamental pillar for the integral formation of student. Thus, the school is legally supported to establish itself as a dynamic space, where cultural diversity is not only tolerated, but actively fostered and celebrated as part of

citizenship training.

Although the law does not have the school network as its main focus, its guidelines allow for articulation with the educational context, especially when considering that school is also a space of cultural production and reproduction. This perspective reinforces the importance of understanding culture as a constitutive part of the educational process, expanding the role of the school beyond teaching formal and promoting the cultural protagonism of students and communities.

3. MATERIAL AND METHOD

This study adopts a qualitative approach, of a bibliographic and documentary nature, with the aim to analyze the obstacles to pedagogical practice in the context of Basic Education, from the perspective of cultural diversity and identity to understand the complexities inherent to these themes carrying out studies in books, scientific articles, legislation and national normative documents, which address the topic.

The construction of the theoretical framework was based on a literature review of authors in the field of education and cultural diversity such as Candau (2023), Abreu and Matos (2008), Areias (2018) among others, who provided conceptual and critical support to the discussion. The analysis of these work allowed the construction of the theoretical framework that supports the discussion on monoculture, the "cultural colorblindness" and the importance of multiculturalism in schools. The selection of sources considered the relevance, topicality, contribution and pertinence to the debate on cultural diversity and practices inclusive pedagogical practices in the context of Basic Education.

The documentary nature of the work is based on the analysis of official and legislative documents that guide Brazilian education. The following were analyzed: Law 13.018/2014, the Curricular Guidelines National, Law No. 10,639/2003 and the National Common Curricular Base (BNCC). The study of such documents focused on the interpretation of legal and guiding provisions in order to identify convergences, divergences, gaps and challenges for the implementation of pedagogical practices that value diversity in the Brazilian school context.

In this scope, the articulated methodology allowed us to confront theory and educational policies with the reality of pedagogical practice, revealing the implications that persist in everyday school life in relation to the appreciation of cultural diversity. The study thus sought to understand how legal regulations translate into effective pedagogical actions.

4. RESULTS AND DISCUSSION

Bibliographic and documentary analysis indicates a conflict between formal guidelines and real situation regarding pedagogical practices in the school environment. The most important educational policies recent developments, such as the National Common Curricular Base (BNCC) and Law 10,639/2003, highlight a significant progress in addressing issues of diversity and confronting prejudice. In this following, the BNCC highlights the relevance of recognizing diversity in various skills, while Law 10.639/2003 made the teaching of Afro-Brazilian History and Culture mandatory, establishing an important legal framework for anti-racist education.

However, the study also points to the predominance and continuity of monoculture actions at school. Thus, Candau (2023) argues that we live in a scenario of regression, in which Education is perceived as a market product and monoculture is overvalued in this context. In this context, the author warns about what Stoer and Cortesão (1999) call color blindness. cultural, a difficulty in perceiving the diversity that surrounds us, which reflects policies and practices that standardize knowledge and experiences.

Thus, three specific axes are identified that imply the implementation of pedagogical practices that promote cultural diversity in Basic Education:

- Persistence of monocultural practices that do not consider the multiplicity of identities present in the educational environment;
- Insufficient teacher training, both initial and ongoing, to address diversity in a critical and integrated manner.
- Disparity between regulations and the reality of pedagogical practice, evidenced by the difficulty in implementing the guidelines established by the BNCC, the National Curricular Guidelines and pertinent and specific legislation, such as Law No. 10,639/2003 and Law No. 13,018/2014.

Thus, the results indicate that, although Brazil has a considerable set of public policies and laws aimed at promoting cultural diversity, their implementation, still, requires integrated and collaborative strategies involving educational policies, school management and intentional pedagogical actions that prioritize inclusion and equity, as schools have a social role in this process. It is, therefore, a contemporary challenge that requires reflection when considering education in this real scenario that highlights implications and concepts imbued with prejudice that need to be deconstructed.

In short, reflection on identity and cultural diversity must permeate the curriculum and



pedagogical practices since this approach dialogues with the concept of multiculturalism defended by several authors, who recognize the importance of respecting differences and inclusion as pillars of a democratic education.

FINAL CONSIDERATIONS

Diversity, identity, difference, equality and social justice are concepts seen from a different perspective. of attention to those who fight for education in a context of diversity. The most diverse cultural manifestations and experiences of values emanate abundantly from the school environment, providing great interaction between individuals. In this sense, it is necessary to work on concepts that favor coexistence with a diverse society, enhancing respect, freedom and solidarity.

In view of the above, and in the face of a plural society, this article advocates for teaching in which cultural diversity is linked to the school context, expressed in music, methodologies inside and outside the classroom, in dance, in the food provided to students, in the language and in countless daily school activities.

In the wake of João Maria André, the pedagogical sense and importance of these can be observed. cultural manifestations:

Theater, dance, music and painting, for example, often offer themselves as spaces for internalization and deepening of miscegenation understood as dialogue intercultural and its occurrence in a festive and celebratory form inscribes its proposed as excellent interfaces for a plural experience of backgrounds, materials, horizons and ways of feeling that mix and seek harmonies that the discussion of ideas does not always achieve (2012, p. 103-104).

It is possible to identify expressions, gestures and values that represent and symbolize the origin cultural aspect of each student, however, this attentive look must be a reflection of good planning, above all, the result of collaborative work. To enhance this interaction, it is necessary that managers, teachers, students and the school community have a sense of belonging to the school and to group, feeling like members and representatives of a certain culture and being open to reciprocal influences, seeking to understand them.

The educator, as a potentializer of the social protagonism of his student and mediator of knowledge and culture, must, among other demands, enable understanding of the multiculturalism, presenting it as an intrinsic characteristic of a vast, mixed and diverse, to which we belong, thus encouraging the understanding of cultural diversity and

a possible intercultural dialogue.

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