Translated from Portuguese to English - www.onlinedoctranslator.com

RCMOS – Multidisciplinary Scientific Journal of Knowledge.
ISSN: 2675-9128. São Paulo-SP.
Year IV, v.1, n.1, jan./ jul. 2024. | submission: 10/13/2024 | accepted: 10/15/2024 | publication: 10/17/2024

CULTURAL DIVERSITY AS A TEACHING TOOL

Wanyo de Souza Monteiro[1]

SUMMARY
This work presents an excerpt from the Master's Dissertation that addresses the TRIPLE BORDER BRAZIL, PERU AND COLOMBIA: CULTURAL DIVERSITY AS A TEACHING TOOL IN A 3RD YEAR CLASS AT THE PIO VEIGA STATE SCHOOL IN THE MUNICIPALITY OF ATALAIA DO NORTE. The cultural diversity that exists in the Triple Border, expressed in language, music, cuisine, dances, economic and social relations, promotes a sociocultural richness that makes border schools an ideal space for the development of a plural education. The reality of the municipalities of the upper Solimões in the triple border between Brazil, Peru and Colombia, presents a large and diverse population with its sociocultural and educational nuances in the most varied aspects of a peculiar dynamic in the Amazon border region: There is a free circulation of people, commercial and cultural transactions, goods along the rivers, national currencies (real, peso, soles valid in the countries), free trade (of food, fabrics, fuel, construction materials, electronics, household appliances, among others), diverse cuisine, language (Portunhol, a mixture of Portuguese and Spanish), music, dance, clothing, religion, transportation, etc. The work sought to analyze how the cultural diversity of the triple border can contribute to the process of student education.
Keywords: Cultural Diversity. Multicultural Education. Teaching and Learning.

SUMMARY
This work brings an excerpt from the Master's Dissertation that addresses THE TRIPLE BORDER OF BRAZIL, PERU AND COLOMBIA: CULTURAL DIVERSITY AS A TEACHING TOOL IN A 3RD YEAR CLASS OF PIO VEIGA STATE SCHOOL IN THE MUNICIPALITY OF ATALAIA DO NORTE. The cultural diversity existing in the Triple Border, expressed in language, music, cuisine, dances, economic and social relations, promotes a sociocultural richness that makes border schools an ideal space for the development of plural education. The reality of the municipalities of upper Solimões on the triple border between Brazil, Peru and Colombia, presents a large and diverse population with its sociocultural and educational nuances in the most varied aspects of a peculiar dynamic in the Amazon border region: There is a free movement of people, commercial and cultural transactions, goods through rivers, national currencies (real, peso, soles valid in the countries), free trade (of foodstuffs, fabrics, fuel, construction materials, electronics, household appliances, among others), diverse cuisine, language (portunhol, mixture of Portuguese and Spanish), music, dance, clothing, religiosity, transportation, etc. The work sought to analyze how the cultural diversity of the triple border can contribute to the student training process.
Keywords: Cultural Diversity. Multicultural Education. Teaching and learning.

INTRODUCTION

Brazil is a country with a very broad cultural diversity, especially in terms of music, dances and their rhythms. Throughout its history, Brazil has received immigrants of different nationalities and with different customs and beliefs, which has made possible the great cultural diversity that the country has today. Among the main and most popular rhythms, we can highlight: samba, maracatu, frevo, bumba meu boi, pagode, axé, carimbó, xaxado, forró, chula, among others.

Aiming at the educational context, this cultural diversity that Brazil has, in the classroom, promotes diverse means and possibilities for teaching and learning content, which allows the teacher to promote teaching and learning that is meaningful for their students, thus contributing to their integral and professional training.

Education must "significantly contribute to providing students with the ability to experience different forms of social, political and cultural inclusion" (BRASIL, 1998). Thus, education through of the rhythms, no it concerns not only the musical sense, but also the sense of bodily learning,

1 Master in Educational Sciences from the Interamerican University of Paraguay. Specialist in Teaching Methodology in Basic Education Mathematics from the Federal University of Amazonas; Graduated in Pedagogy from the Federal University of Amazonas – UFAM.

This is an Open Access article distributed under the terms of the CreativeCommons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

mental and socialization with other individuals. Sound and body movement have accompanied man since his existence, becoming essential factors for the survival and development of human beings.

In the educational context, it is quite common to see rhythms inserted as a form of content in early childhood education, more precisely in Physical Education classes. However, rhythms should be worked on at all levels of education, as they will allow the individual to improve their bodily functions, movement, expression, and their relationship with the environment in which they are inserted.

Sound and body movement have accompanied man since his conception. The sense of rhythm is much broader than the musical sense, it includes a sense of balance in the rhythms of physical movements, the mind and body learning (FIOR, 2015).

It is noted that from a young age, children are attracted to objects that produce sound, noise or even musical instruments. According to Rosa (1990), children develop their senses from birth and one of the roles of the school is to provide situations in which they can explore and develop all their senses harmoniously.

1. Cultural Diversity in the Educational Context

It is in the school context that we find the universe of social relations, then considered a sociocultural space and these spaces of cultural diversity permeate values, symbols and beliefs. Faced with these symbolic exchanges, education assumes a stance of breaking paradigms, in the incessant search for proposals and strategies that respect and value the cultural diversity of students, favoring the construction and consolidation of their identity and their formation in an emancipatory way (SOUZA, 2020).

We know that cultural diversity is the hallmark of the composition of social groups in the reality of our contemporary world, and understanding the way in which different cultures relate to each other means reflecting on the representation of Brazilian society, its formation, the constant migratory flow that influences different ways of speaking, expressing, feeling, and the values constructed from social relations, since the ideas and behaviors of individuals change over time, in geographic space, and depend on several factors such as: social class, gender, ethnicity, political and religious adherence, that is, the interrelationship between cultures and their contributions.

Each Brazilian geographic territory is differentiated by the individuals who have inhabited or inhabit this space. Their beliefs, customs, ideologies, cuisines, political, economic, social and cultural stances are part of the plural Brazil. This charming diversity is more pronounced in border areas, as is the case of the municipality of Atalaia do Norte, AM.

It is this rich sociocultural diversity expressed in language, music, cuisine, commercial relations, entertainment, landscaping, social and ethnic-racial-religious relations that promote a sociocultural richness that makes the border space plural when considering its internal and singular aspects when compared to other regions (RODRIGUES, *et al*. 2018)

In this sense, it is appropriate here to address the concepts used in the terms culture and cultural diversity, in order to situate the reader in relation to the context in which he/she is inserted.

According to Braga (2000), culture is the process by which the accumulation of knowledge or increase of knowledge and the fullness of life in society become at the same time an indispensable means of strengthening and consolidating nationality, as it becomes an integral and fundamental part of the common good.

In Wagley's (1988, p. 81) conception, “culture is, above all, a product of history, of the sequence of events and influences, determined by man, which combine over time to create the prevailing way of life in a given region”

Culture is a kind of lens through which people see the world. Since culture is something that all people inevitably participate in, individuals from different cultures also see the world in different ways. In this sense, the worldviews that people participate in can be similar, different or even antagonistic. Although culture has these and other nuances, we can say, in summary, that culture conditions people's worldview. (WI-TKOSKI, 2010).

Culture is “the set of symbols developed by a people in a given time and place, a capacity that includes all forms of acting, thinking, desiring, and expressing feelings” (ARANHA, 2006, p. 58). Culture establishes form and norms; the incorporation of an individual’s cultural heritage occurs from birth, enabling their formation and development as a social being (MORIN, 2012). In these

This is an Open Access article distributed under the terms of the CreativeCommons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

conditions, culture is a process of absorption of values, and culture changes and transforms in relation to events and experiences, and cannot restrict the concept of the existence of a pure culture, without modifications and without cultural exchanges.

Each culture has its own particularity and singularity, and is identified by these characteristics. Given this conception, the cultural diversity of the Amazon encompasses a set of elements that are the protagonists of its richness, among them the way of being and seeing the world, based on the family structure, religious, political, and economic institutions, customs, behavior, attitudes, and also the way in which they learn through social relationships as members of their society, thus transmitting them to future generations (SOUZA, 2020).

Diversity, therefore, indicates the different values, customs and experiences that exist among different groups in a society. Talking about diversity is trying to understand the variety and coexistence of different ideas, characteristics or elements in a given subject, situation or environment. The idea of diversity is linked to the concepts of plurality, multiplicity, different angles of vision or approach, heterogeneity and variety (GURGEL, 2011, p. 1).

For Furtado (2014), cultural diversity is the combination of different cultures, that is, diversity is the existence of a multiplicity of cultures or cultural identities. Within this social context, the approximation and recognition of these different cultures favor pedagogical practices, the appreciation and creation of spaces for collective coexistence, in order to contribute to egalitarian values and collaborative respect for different forms of appropriation of knowledge. It is necessary to reflect, given the diversity of the clientele that exists in the school context, that each person has their own way and time to learn.

> In contemporary societies, schools are places where worldviews and social awareness are structured, values are circulated and consolidated, cultural diversity is promoted, citizenship is formed, social subjects are formed and pedagogical practices are developed. The educational process presupposes the recognition of plurality and otherness, which are basic conditions for the freedom to exercise criticism, creativity, debate ideas and for the recognition, respect, promotion and appreciation of diversity. (BRASIL, 2007, p. 31).

In this sense, it is necessary to reflect on a curricular proposal, taking into account that each people has built their history and culture and must know how to preserve it. An intercultural teaching proposal must, first and foremost, favor dialogue between different cultures. It is necessary to go beyond political conceptions of diversity centered on personal, ethnic and national differences. The right to difference must be analyzed together with the rights to integration and equity, with relative participation in the different exchange networks (SOUZA, 2020).

Schools have always had difficulty dealing with plurality and difference. Thus, the discussion of the curriculum focuses on culture as a locus for establishing control over “differences” and requires a view of identities as provisional, unstable, and multiple references, leading to working with the issue of cultural identities without homogenizing them; preserving unique ethnic and cultural patterns without ghettoizing them into differentiated curricula or diluting them into centralized curricula (CANEN, 2002).

Building a curriculum in line with current needs means redefining knowledge and values that should support pedagogical practices that will serve students in a broad sense; it is necessary to take a deeper look at the different cultures present there.

According to the PCNs (1997):

> [...] school education must consider the diversity of students as an essential element to be addressed in order to improve the quality of teaching and learning. [...] when considering diversity, the school has as its highest value respect for differences – not praise for inequality. Differences are not obstacles to the fulfillment of educational action; they can and should, therefore, be a factor of enrichment. [...] attention to diversity is a principle committed to equity, that is, to the right of all students to carry out the fundamental learning for their development and socialization (BRASIL, 1997, P.96-97).

The PCNs recognize the challenge of schools in developing educational processes that discuss the issue of diversity and differences. However, it is important to highlight that the diversity of each ethnic-cultural and social group must be understood in view of the historicity and movement of contradictions and relationships that constituted each group (VASCONCELOS, 2009).

This is an Open Access article distributed under the terms of the CreativeCommons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

The school has a complex task, which requires involvement that goes beyond themes, contents and programs, moving towards integration and a culture of diversity, experiencing differences as wealth, not as obstacles. In this way, it can be understood that the school plays a social role, which aims at humanization, with the role of the educator being that of a mediator between the student and the knowledge to be worked on and constructed (INUMA, 2017).

CONCLUSION

The study shows us that cultural diversity, in the context of the school, enables the actors who participate in it to build a public space that expresses the recognition of racial, ethnic, gender, etc. plurality. Where ethically, particularities can be respected, felt, represented, discussed, and combined. According to Imbernón (2002, p. 82), "accepting diversity implies recognizing the right to difference as an educational and social enrichment".

However, the great challenge for schools on the border is to invest in overcoming discrimination and to make known the richness represented by the ethnocultural diversity that makes up Brazil's sociocultural heritage, valuing the particular trajectory of the groups that make up society. In this sense, the school, as a place for dialogue and coexistence, is a privileged space for the recognition and respect of cultural values that are universal values, and the issues of cultural diversity, when treated as universal ethics, enable ethical work in education. (PEREIRA, 2009, p. 62).

The school, as a training ground for critical subjects, is responsible for valuing the different cultures that permeate it, associating pedagogical practices with actions that contribute to interaction between the groups that are part of the educational spaces, promoting in its students a new perspective on the different cultures that surround them (CARVALHO, 2018).

We therefore understand the real need to recognize the cultural dimension as one of the structuring factors of school education and, therefore, the importance of understanding, increasingly, how this relationship occurs in everyday school life.

The curriculum needs to engage with the different cultures found in its school spaces, the contents and school practices must encompass all subjects, connecting unity with diversity without overshadowing the identities of students. We also emphasize that the uniqueness of students cannot be forgotten due to the supposed egalitarian society that ends up reproducing a model of common culture.

REFERENCES

RODRIGUES, Samara Bermeguy Porto, *et al*. **Social and cultural diversity on the Amazon border between Brazil, Colombia and Peru.** III International Seminar on Society and Culture in the Pan-Amazon. Federal University of Amazonas - UFAM Manaus (AM), from November 21 to 23, 2018.

RODRIGUES, Danielle; GUEDES, Sabrina. **Multiculturalism and its implications in education.** Public Education Journal, January 8, 2019. Available at: <https://educacaopublica.cecierj.edu.br/artigos/19/1/multiculturalismo-e-suas-implicaes-na-educao>. Accessed on: August 10, 2022.

SANTOS, B. of S. **A discourse on science**. New York: Routledge, 2008.

SANTOS, E. Ideas about curriculum, paths and detours of a labyrinth. **FAEEBA Magazine – Education and Contemporaneity**, Salvador, v. 13, n. 22, p. 417-430, Jul./Dec., 2004.

SILVA, MASS **Building reading and writing:** reflections on an alternative practice in literacy. 2nd ed. São Paulo: Ática, 1990.

SOBRAL, Adail. **Internet at school: what it is, how it is done.** 3rd ed. New York: Routledge, 2002.

SOLE, I. **Reading strategies.** 6th ed. Porto Alegre: Artmed, 2008.

TERRA, Ernani. **Literary production and reader training in times of digital technology**. 1st ed.

This is an Open Access article distributed under the terms of the CreativeCommons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Curitiba: Intersaberes, 2015.

RODRIGUES, Samara Bermeguy Porto, *et al*. **Social and cultural diversity on the Amazon border between Brazil, Colombia and Peru.** III International Seminar on Society and Culture in the Pan-Amazon. Federal University of Amazonas - UFAM Manaus (AM), from November 21 to 23, 2018.

This is an Open Access article distributed under the terms of the CreativeCommons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.