

Arts, Linguistics, Literature and Language Research Journal

IDENTITY AND CULTURE: A REFLECTION ON THE THEMES IN BRAZILIAN BASIC EDUCATION

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Abstract: Identity and culture are fundamental themes that permeate the human formation of subjects, and are, therefore, necessary in reflections on basic education. In this sense, this text seeks to present the notions of identity and culture from the contributions of Hall (2006) and Bauman (2013) applied in basic education. Therefore, this study uses basic research, based on a qualitative approach with the search for data through bibliographical research. In view of the theoretical propositions of these thinkers, the scenario of Basic Education is presented and the way in which the school institution can appear as a privileged place for the construction of cultural identities, as well as respect for diversity, considering the multiple constitution of subjects.

Keywords: Identity. Culture. Education. Formation of subjects. Modernity.

INTRODUCTION

With a growing increase in globalization, studies about culture and identity have demonstrated the importance of these social phenomena in human formation. Therefore, identity is not about a solid conception that is fixed for life. However, it presents itself as versatile and fluid, especially when it is perceived as a construction based on the subject's own experiences and the way in which he interacts with the environment in which he lives (BAUMAN, 2013)

Thus, it is understood that subjects are formed from private and collective experiences. Therefore, identities are mutable and “are produced at particular moments in time” (SILVA, 2000, p.96). They are constructed, reconstructed and constantly transformed through historical processes, experiences and representations expressed in social relations (HALL, 2006).

In the same perspective, culture is defended as a set of manifestations that represent

human praxis¹. The concept of culture transcends private experience and permeates historically constructed expressions in society (BAUMAN, 2013).

Thus, both culture and identity are essential elements in human development, and are therefore included in formal and non-formal education. For example, there is the direct or indirect inclusion of these themes in basic education. This, in turn, presents itself as a right of all and a duty of the State, corresponding to the initial years of formal education (BAUMAN, 2013).

Therefore, this research intends to present the notions of identity and culture from the notes of Stuart Hall (2006) and Zygmunt Bauman (2013) in view of the meaning of liquid modernity, where subjects no longer have solid bases and references for their formation, in addition to the incidence of a fragmented and multiple identity. In this sense, it investigates how, within the scope of Basic Education, it is possible to think about accepting differences and structuring references that allow the formation of the developing person aligned with respect, material equality of conditions and cultural plurality.

Therefore, with a view to discussing the research findings, four sections were described followed by final considerations. The first section addressing the methodological procedures used in the study; the second discussing the initial contributions on the role of education; the third presenting the concept of identity and culture from the contributions of Hall (2006) and Bauman (2013); and the fourth section weaving a parallel between identity and culture in basic education.

METHODOLOGICAL PROCEDURES

This research is characterized as basic, since

1 Praxis in Freire refers to the idea of a set of practices aimed at transforming reality and producing history (CARVALHO e PIO, 2017)

it aims to produce scientific knowledge for the evolution of science. As for the objective, it presents an exploratory character, as it seeks to discuss concepts and ideas that allow a general and expanded view of a given object (GIL, 2007).

Regarding the approach, the study presents itself as a qualitative research, with a view to understanding how identity and culture are incorporated in basic education, therefore, this type of study evaluates subjective characteristics in the universe of meanings, beliefs, stories, of attitudes and social values (MINAYO, 2016)

With regard to the research procedure, this is a bibliographical study, since this type of research allows a wide range of information and is carried out theoretically with the objective of substantiating the object of study, as in the case of identity and the culture. Bibliographical research is carried out based on a survey of already analyzed and published references, such as the books and articles (FONSECA, 2002). In this sense, searches were carried out on the themes of identity and culture, as well as basic education.

To substantiate the proposed theme, the work selected as theoretical references "A *identidade cultural na pós-modernidade e A Cultura no Mundo Líquido Moderno*", written by Stuart Hall (2006) and Zygmunt Bauman (2013), respectively.

The book: "A *identidade cultural na pós-modernidade*" explores issues related to identity from a cultural perspective in the context of late modernity. The author was a sociologist, a student of both identity and culture.

In the work: "A *Cultura no Mundo Líquido Moderno*", culture is studied from the perspective of globalization in a context of liquidity of social relations. Bauman was also a Polish sociologist and philosopher who

studied the themes of culture, identity and modernity.

INITIAL CONTRIBUTIONS ON THE ROLE OF EDUCATION

Education as a phenomenon does not have an exact date of its appearance in society, in reality it integrates socialization events and the exercise of curiosity of subjects in the world. In this sense, education must be read from the “Pleasure of understanding, discovering, building and rebuilding knowledge, curiosity, autonomy, attention” (GADOTTI, 2000, p. 09).

This way, there is an understanding that education has always been present in the existence of subjects, permeating the origins of human life, its structure, with teaching practices that are passed from one generation to another, in addition to teaching about the community actions (COIMBRA, 1989). It is also considered that since the formal provision of education as an institution, it has the duty to integrate the community in which it is inserted into the teaching processes, in addition, the institution itself is influenced by this community (BEZERRA, 2010).

Subjects seek knowledge about the world they find themselves in considering physical, social and cultural data, and creating meanings and symbols about what they see and their interpretations of it. Education, therefore, is part of the practice of human beings in understanding themselves and the world they inhabit (QUINTEIRO, 2018).

Education makes life in society more dynamic, whether in the formal or informal teaching criteria. In this sense, this involves the teaching processes that form social communities, implying the right of each subject to form their own education respecting their culture and identity (QUINTEIRO, 2018). In Brazil, the law of Guidelines and Bases of Education establishes that:

Art. 1st Education encompasses the formative processes that develop in family life, in human coexistence, at work, in teaching and research institutions, in social movements and civil society organizations and in cultural manifestations (PLANALTO, 1996).

From the constitutional provision of education in the Federal Constitution of Brazil, the character of an education that is plural and democratic is understood, as follows:

Art. 205. Education, a right of all and a duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work.

Art. 206. Teaching will be based on the following principles:

I - equal conditions for access and permanence in school;

II - freedom to learn, teach, research and disseminate thought, art and knowledge;

III - pluralism of ideas [...];

Art. 208

§ 1 - Access to compulsory and free education is a subjective public right.

This way, the defense of the subjects' multiple identity and the cultural issue is a milestone within national and international institutions that consolidate the mobilization for the defense and promotion of various modes of identity recognition (ALVES, 2010).

Thus, there is the right of each person to the formation of their own identity, as an element of dignity, and the right to cultural difference with respect to the elaboration of this identity in the course of their cognitive and collective formation.

Thus, it is emphasized that the National Common Curricular Base - BNCC presents competencies for valuing plurality, in view of

the following terms:

Every curriculum selection is marked by cultural, social and political determinants and factors, which can be analyzed in isolation, for study purposes, but which are amalgamated in the social sphere. Sociological knowledge is indispensable in the discussion of Cultural Plurality, due to the possibilities it opens up for understanding complex processes, where interactions between phenomena of different natures take place. Acting in a social field historically marked by the exclusion of large contingents of the population, the school can strengthen its performance all the more as it is aware of the problems present in the socioeconomic structure, how domination relations take place, what is the role played by the cultural universe in this process (BRASIL, 1997, p.32).

It is understood that education that does not value the identity and culture of students loses effectiveness and fails in its formative pretensions (QUINTEIRO, 2018). Given this, the next section presents the concept of identity and culture from the contributions of Hall (2006) and Bauman (2013).

CONCEPT OF IDENTITY AND CULTURE FROM THE CONTRIBUTIONS OF HALL (2006) AND BAUMAN (2013)

The notion of identity raises numerous debates between old theories about the constitution of identities, previously stabilized in community life and now in decline. In counterpoint to these old identities, new ones emerge that come from the fragmented disposition of the subject in modernity (HALL, 2006).

It is understood that before this historical and social time, the subjects were seen from criteria of standardization, uniformity and unification. There is, then, an identity crisis within the processes of social change in which the very foundations of modern societies lose

their references (HALL, 2006).

From this panorama of instability and loss of solid references, identity is seen as an element in metamorphosis. The continuous transformations of the subjects' identities come from the intersection that the person himself has with his history, with the baggage of his projects and with the context outside himself (FARIA, 2011).

Identity is dynamic, always in motion, it implies performing a role exposed by the culture in which the subject is immersed. Hence, it is understood that identity consists of the articulation that is carried out between the field of equality and difference (FARIA, 2011).

Historically, it is understood that the Enlightenment tradition creates the form of a stable subject, personal identity is formulated from objectively validated rational criteria. The being is the center of all things, and the subject develops as a continuous being whose essence does not show variability (HALL, 2006).

However, with modernity, this scenario changes and the conception of a solid identity is transformed into the conception of liquid identities, as Bauman (2001) argues. Thus, it is understood:

Bauman argues that in liquid modernity, identities are similar to a volcanic crust that hardens, melts again and constantly changes shape. Liquid modernity refers to the process through which the individual must go through, in order to be able to integrate into an increasingly global society, however without a fixed identity, but rather malleable and fickle. Identity must be invented, created, if survival masks are to be molded. If before, in the 18th century, society was characterized by the individual's sense of belonging very marked among the different social strata, now with the rise of social networks and ICTs, global identities, volatile, permeable and properly fragile, oscillate according to the trend that marks consumerism (SPINAK, 2014, p. 01).

It so happens that globalization fulfills the task of contesting and displacing identities that were previously centered and closed within the scope of national culture. With this, the standard identity suffers a pluralization in such a way that we no longer have a concept of subject, but several (TEIXEIRA, 2006).

In this panorama, it is possible to observe shock movements between tradition and the proposition of new identities, in which the transformation of cultural identity affects; moreover, it is important to say that this movement produces hybrid cultures (TEIXEIRA, 2006).

The already mentioned identity crisis is allocated in a larger process of displacement and fragmentation of the subject in liquid modernity. References are lost, as well as the sense of belonging (PEREIRA, 2004). The loss of belonging of the subjects deepens in the face of modern dynamics where the precariousness of life in all its aspects affects (FRANCO, 2010).

From this, one has the understanding that society does not imply a unified and strongly defined whole, nor does it even consist of a totality, but, it is something that is characterized by difference, by divisions and antagonisms, and this also means that it is found always open (HALL, 2006).

IDENTITY AND CULTURE IN BASIC EDUCATION

It is at school, the space of cultural formation of the subjects, where multiple identities meet, where there is the incidence of distinctions and conflicts and also the possibility of forming dialogues in favor of coexistence. Moreover, it is in the meaning of Basic Education in Brazil that the possibilities of respect for the plural identity of subjects in the midst of democracy are based, namely:

The very etymology of the term base confirms this meaning of concept and steps combined

under a single whole. Base comes from the Greek basis, *eós* and means, at the same time, pedestal, support, foundation and floor, to set in motion, to advance. Basic education is a more than innovative concept for a country that, for centuries, has denied, in an elitist and selective manner, its citizens the right to knowledge through the systematic action of school organization. It follows that early childhood education is the basis of basic education, primary education is its trunk and secondary education is its completion, and it is from a vision of the whole as a base that one can have a consequent vision of the parts. Basic education becomes, within art. 4 of the LDB, a citizen's right to education and a duty of the State to serve it through a qualified offer. And this is because it is indispensable, as a social right, the active and critical participation of the subject, of the groups to which he belongs, in the definition of a just and democratic society (CURY, 2002, p.170).

According to Silva, Diniz and Junior (2019) the relevance of the idea of cultural plurality is justified by the need observed within educational spaces to understand how subjects construct themselves at all times. Plurality integrates the school routine, and in view of this, it must be debated in favor of social coexistence, and in the maintenance of knowledge and social rights of the subjects.

The school, from the understanding of basic education, has a privileged position in the task of instructing the progress of the social community and humanity.

The school institution appears as a microsystem present within the social community (DESSEN, 2007).

In this sense, these changes that permeate the modernity of the formation of multiple identities and loss of stability and destitution of a standard identity are also reflected within schools - also a result of the impacts of globalization (DESSEN, 2007).

Thus, it is possible to establish that Basic Education, in understanding conflicts and

the eruption of new identities, must comply with the essential duties of this institution, and promote respect for differences, material equality of living conditions, multiple and peaceful coexistence in the course of the formation of the subjects.

Within this perspective, there is the provision of diversified cultural identity with the preparation of students, teachers and parents to live and overcome the difficulties that plague a world in constant change, where the liquidity of social dynamics prevails. Basic Education must face the interpersonal conflicts that reverberate in the development of the person with respect to the primacy of a plural education (DESSEN, 2007).

We understand that this education has a fundamental role in the formation of different subjects in a way that it provides knowledge that encompasses access to culture, citizenship and the integral formation of the social subject (BUENO, 2001). In this sense, from the contributions of Bauman (2013), the possibilities of forming identities with respect to plurality in the scope of Basic Education are highlighted:

Despite the liquidity of contemporary times, subjects feel the need to belong, to create bonds with those with whom they can identify, to maintain affiliations that allow them to experience such a sense of belonging, not to lose their references in a world marked by the pluralism of values and choices. Bauman (2005) resorts to Dencik (2001) to clarify that the social affiliations, inherited or not, that act in the definition of identity, such as gender, country of birth, family and social class, are becoming less important and diluted, at least in the most technologically and economically advanced countries. However, in this same movement, people seek to find or create new groups in which belonging can be experienced, facilitating the construction of identity (ROSSI, 2020, p.319).

The school institution is in a privileged

place of exercise and access to cultural assets and, although it mostly affects the loss of references of the subjects in the world, it has the capacity to contribute certain references for the creation of identities (BUENO, 2001).

Therefore, Basic Education must be streamlined from the framework of diversity, aiming at the multiplicity of forms of learning. In general, it is understood that the teaching processes integrate a diversity of knowledge, actions, norms and values and figure as the center of multiple conflicts, problems and differences (DESSEN, 2007).

About the plurality in the scope of education, considering the contributions of the BNCC, it is pointed out:

The theme of Cultural Plurality concerns the knowledge and appreciation of the ethnic and cultural characteristics of the different social groups that coexist in the national territory, socioeconomic inequalities and the criticism of the discriminatory and exclusive social relations that permeate Brazilian society, offering the student the possibility to know Brazil as a complex, multifaceted and sometimes paradoxical country. This theme proposes a conception of Brazilian society that seeks to explain the ethnic and cultural diversity that composes it, understand its relationships, marked by socioeconomic inequalities, and point out necessary transformations. Considering diversity does not mean denying the existence of common characteristics, nor the possibility of constituting a nation, or even the existence of a universal dimension of the human being. Cultural Plurality means the affirmation of diversity as a fundamental trait in the construction of a national identity that is permanently established and replaced, and the fact that the humanity of all manifests itself in concrete and diverse forms of being human (BRASIL, 1997, p. 19).

Basic Education does not only imply a physical teaching space, but it is a framework of behaviors, places and norms

that have psychological, social and cultural consequences in the developing person. From this premise, it is understood that Basic Education integrates different subjects, significant and complex practices, in addition, it is a multicultural environment that allows the formation of affective, social and intellectual ties (DESSEN, 2007).

The space of Basic Education, integrated to the person's initial formation, is an educational place with an extensive diversity that holds the possibility of deconstructing thoughts and practices in view of the perception of differences. This approach, however, is possible supported by the promotion of equality and opportunity, teaching about justice, promoting peace, harmony, tolerance and respect (SILVA, 2019).

FINAL CONSIDERATIONS

Given the above, this research sought to understand the concepts of identity and culture applied in basic education, in the context of modernity, from the contributions of Hall (2006) and Bauman (2013) considering that subjects no longer have a unitary disposition, but a fragmentary one.

From Bauman's assumptions (2013), the issue of liquid modernity stands out, in which the subjects' loss of reference for the constitution of their identities in the scope of culture prevails. In this sense, globalization contests the existence of a single and fixed identity, since cultural plurality makes this identity fluid and subject to constant (re) constructions.

Moreover, with Hall's provisions (2006) the formation of plural identities was exposed in which differences are approached as the fundamental for human formation in its diversity. Therefore, the subjects have their identity built from individual and collective experiences.

Thus, culture and identity were approached

in this text from the notion of the educational space as a privileged place of cultural contributions in favor of differences and existence in a multiple world.

Thus, human formation, from basic education, permeates the constant construction and reconstruction of identity from cultural manifestations. And in this sense, the school becomes a place of multiplicity, playing a fundamental role in the individual and collective formation of students.

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