

V!RUS

Revista do Nomads.usp
Nomads.usp Journal
ISSN 2175- 974X

desenhando coexistencia | designing coexistence | sem 2-10

How to quote this text: Dias, H. N., 2010. Cultural diversity and education in Mozambique. Translated from Portuguese by Maria Cecília Tavares, *VIRUS*, 04, [online] Available at: <<http://www.nomads.usp.br/virus/virus04/?sec=4&item=4&lang=en>> [Accessed day month year].

Cultural diversity and education in Mozambique

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Abstract

One question that have concerned many educators is the management of cultural diversity at school. Today we often hear about the need to address diversity and to find ways to differentiate and diversify teaching. In multicultural countries as Mozambique, reflecting upon ways to consider and respect diversity has polarized the discussion among educators. This article aims to reflect upon the consideration of cultural diversity in school and the processes of cultural hybridization that have evolved from contact between different cultures. The discussion will be supported by a multireferential theoretical framework based on the fundamentals of Cultural and Post- Colonial Studies and the tenets of multicultural education. Much of the ideas presented here derive from the findings of ethnographic educational research in Public Primary Schools in Mozambique.

Keywords: cultural diversity, hybridization, cultural identity, education, teaching diversification.

Introduction

Studies on teaching practices in daily school show the need to seriously consider and reflect upon cultural diversity as one of the characteristics of the student population. By coming to school our students bring with them all their cultural heritage, i.e., their beliefs, habits and customs, religions, languages /or mother's dialects that they usually use outside school, etc. Teachers can not ignore the diversity and human and cultural wealth of their students. They should be able to leverage this diversity in favor of increasing the quality of teaching and learning.

The school usually plays a role to standardize and homogenize. There were several studies that show that one of the causes on school failure, low quality and poor efficiency in education is the dissociation between school culture and social culture. Our schools do not succeed to be spaces for the construction and systemization of knowledge that take into account the different dimensions of anthropological, political, social and cultural rights.

One consequence of the massification and democratization of public school was promoting Comenian single method "to teach everything to everybody the same way" (Macedo, 2006, p.3). Still maintains that "the difference wich our students bring to the classroom makes no difference" (Macedo, 2006, p.61). As the author mentioned above "the invention of the single school as a social solidarity, cannot articulate their ideals with the development of pedagogical devices that accept and work with the difference" (Macedo, 2006, p. 61). Consider then some questions related to the notion of the cultural diversity in education.

1. Notion of cultural diversity

The diversity, according to Takahashi (2006, p.3), is the basic characteristic of life forms and culture manifestations on earth. It can be biological or cultural. According to the author, there are three types of cultural diversity: genetic, linguistic, and cultural itself. The genetic cultural diversity refers, according to the same author, "to the variations and genetic similarities between people." (Takahashi, 2006). The linguistic cultural diversity points to the existence of "different languages and its distributions in regions." (Takahashi, 2006). The diversity of cultures is the "totality of individuals and behaviors in a common historical background." (Takahashi, 2006).

The issue of cultural diversity should be discussed simultaneously with the notion of "difference". Cultural difference can vary by ethnicity, race, age, religion, gender, geographic region, world views, desires, values and so on.

The theme of cultural diversity in education is much discussed nowadays as educators are very concerned about finding ways of reconciling the right to equal education for all with respect for cultural differences. As we know, the policy concern of the State and national identity in favor of creating a homogeneous national culture led to the dilution and the erasure of cultural

differences in school with the goal of ensuring equal education for all.

The theme of diversity should be viewed as natural by the school because, according to Sacristán (2002, pp. 14-15):

Diversity, as well as inequality, are normal manifestations of human, social events, cultures and the responses of individuals toward the education in the classroom. Diversity may appear more or less marked, but it is as normal as life itself, and we must accustom ourselves with it and work from there.

Despite the fact that diversity appears as something natural in social life and school, we can say that it has become an educational problem created by the school institution itself, when want to manage it. According to Sacristán (2002, pp.24-25), the expansion of universal education was parallel to the development of Differential Psychology and Child and installation of Taylorist thinking.

To Sacristán (2002), the Taylorist thinking adopted the model of industrial efficiency and rationality that proposes "the division of complex process of transformation in partial actions in chain" (Sacristán, 2002). The idea of graduation becomes strongly adopted in curriculum and teaching becomes dependent of phases, courses, mental ages, normal and abnormal, early and late, successful and failed, etc. The theme of diversity is brought to evidence since students were grouped according to their performances, this fact brought to the fore the issue of differences among students.

Differential Psychology to study variations among individuals will lead a series of classifications and dichotomies that will put individuals in hierarchies by distinguishing individuals in degree and quality, detecting levels of intelligence, personality differences, cognitive styles, and so on.

Studies in Psychology will influence Pedagogy and Didactics, these last are going to worry about finding methods, models and strategies for differentiation of teaching and engage in putting such areas as diversity educational problem that needs to be conveniently handled. Some trends in education as multiculturalism place cultural diversity as a primary educational theme and bring to discuss policy issues relating to human rights, the right to difference, inclusion and the right to education for all, the recognition and appreciation of cultural diversity (Sacristán, 2002).

2. Areas of study of cultural diversity

Studies on cultural diversity can be framed in the context of post-colonial and cultural studies. However, authors such Costa (2006, pp.1-3) argue that post-colonial studies, in which we integrate those related to cultural studies, multiculturalism, intercultural and transcultural, cannot be considered a theoretical matrix, but only one variety of contributions that appear as "a critical epistemological reference to the views prevailing of modernity". (Costa, 2006, p. 1).

Cultural and post-colonial studies began to be conducted in the form of literary criticism from

the 80. Their main representatives are Homi Bhabha, Edward Said, Gayatri, Chakravorty, Spivak, Stuart Hall and Paul Gilroy. Such studies are related to post-structuralism [Derrida and Foucault] which address the nature of social discourse; with the current post-modern [Lyotard], when addressing the overthrow of the narratives and contemporary subjects and also with the cultural studies [developed at the University of Birmingham], to focus its attention to issues of racism, gender and cultural identities. It is this latter aspect that produces a convergence between postcolonial studies and cultural studies. (Costa, 2006, p.3).

According to Costa (2006, p.3), the post-colonial studies focus their attention on the following: 1. critique of the social sciences through the deconstruction of binary and between East and West (Said -1978); 2. epistemological alternatives, including criticism of modernism (Chakrabarty - 2000), compliment to hybrid (Bhabha - 1994) and criticism of the conception of social science subject (Bhabha, Hall, Gilroy). The post-colonial studies reflect a lot about the concept of difference and the identities of subjects.

The question of difference recognition becomes the main focus of Multicultural Curriculum based on principles of multicultural education. Such education advocates respect for diversity in school and the need for the recognition of equal rights for all.

To Candau (2006, p.2), the considerations about the relationship between cultural diversity and everyday school life is an issue of paramount importance in education so that schools can become truly democratic. According to Gadotti (2006, p.1), multicultural education assumes the existence of a pedagogy of human rights, respect for others and their environment, and so on. For the author, multicultural education has two main features: 1. may appear as an approach that appears to defend the equality of educational opportunity and fairness [justice] and fight against all types of discrimination and prejudice [e.g. racial, ethnic, sexual, religious, linguistic]; 2. can also occur as a curricular approach, introducing concrete changes in the curriculum that allow to break the hegemony of a single type of knowledge, culture and language. The bilingual education and the introduction of local curriculum in Mozambique is a good example of this approach to multicultural education curriculum in schools.

Although multicultural education appears to solve several problems, as says Gadotti (2006, p.3), it contains some ambiguities. For instance, it paradoxically encourages "the contempt for the other, racism, self-centeredness". (Gadotti, 2006, p.3). Multicultural education is, therefore, controversial: there are both advantages and disadvantages and many problems in its implementation.

To Gadotti (2006, p. 3), multicultural education can lead to separatism and cause conflicts between groups that can promote segregation. The difference can turn into exclusion. Parallel to the term multiculturalism, the term "intercultural" has also been used. Jordan, (1996) as cited in Candau (2006, p. 2), considers that the terms "multicultural and intercultural" is often used synonymously. The term "multicultural" is used in English literature and the term "intercultural" in French literature. In the English model, multiculturalism refers to human

rights and the in the model of interculturalism, it refers to the interaction between different cultures, recognizing the right to diversity and combating discrimination and social inequality, advocating "dialogic and equalitarian relationships" between people of different groups (Candau, 2006).

Fleuri (2006, p. 5) presents the following differences between multicultural and intercultural education:

- intentions regarding the prospect of multiculturalism considers diversity as a fact to be taken into account in education. The intercultural perspective seeks to promote the relationship between people of different cultures;
- with regard to educational practice, a multicultural perspective uses different cultures as objects of study. Intercultural perspective consider the relationships between different cultures and the interaction between them produces conflicts between different visions of the world;
- respect to the subject in relation to intercultural education "as a relationship develops between people of different cultures.

The results of intercultural education were: 1. the achievement of equal opportunities; 2. the reworking of textbooks; 3. the training and qualification of educators; 4. the overcoming ethnocentric and monocultural perspective and 5. the questioning and overcoming stereotypes and prejudices.

3. Cultural diversity in Mozambique

One of the the aspects considered most relevant in the new curriculum for Basic Education relates to the issue of **cultural diversity**.

The Ministry of Education in its National Curriculum - MINED / PCEB (1999, p.8) states that "education must take into account the diversity of individuals and social groups, so that it becomes a factor, par excellence, of social cohesion and not exclusion".

One of the most valuable features of Mozambique is its cultural diversity which, coincidentally, also accompanies its biological diversity. Takahashi (2006, p. 3) asserts that there is a significant correlation between biological and cultural diversity, i.e., areas that have high biodiversity also include great cultural diversity. for example, India has 309 languages and 15.000 types of native flowers; China has 77 languages and 30.000 types of native flowers.

The Mozambican society is multilingual, multi-ethnic, multi-racial and socially stratified. There are several ways in Mozambique of social, cultural, political and religious organization, there are many faiths, languages, customs, traditions and various forms of education¹. The main

¹ There is a formal education that occurs in schools and informal that is transmitted by means of traditional forms, focusing particularly during the initiation rites of children and young people.

feature of Mozambican cultural heritage is its diversity. Cultural expressions and manifestations are rich and plural, especially those linked to layers "popular."

The official language in Mozambique is Portuguese, but it is a minority language that was chosen for official for political reasons related to national unity and the fact that there is at Independence no language that was sufficiently "modern" to be capable of conveying the Science, Technology and be able to serve as a lingua franca throughout the country.

According to INE / NELIMO data (2000, p. 108) are present in the country 30 linguistic groups. Most languages are of Bantu origin [24], but it also speaks, in addition to Portuguese, European languages [English, French, Spanish, Italian, Russian, German], other African languages [Arabic, Suth] and Asian languages [Hindi, Gujurati and Chinese].

Portuguese is spoken as mother tongue for 6% of the population², while the Bantu languages are spoken by 93%. Portuguese is best known in urban areas [55%] than in rural areas [45%]. Most [61%] of Portuguese speakers are men. The Bantu languages are those spoken more often [90%] over the Portuguese.

The cultural matrix of the Mozambican people is diverse. The Mozambican culture has always been marked by a cultural mix that comes from the Bantu migrations and from the contact they had with other civilizations, especially the Arab and Asian. The portuguese colonization [initiated in 1498] will bring European influences that will be added to the cultures of immigrant communities from India and China that are being set in various parts of Mozambique. After independence, Mozambicans will also acquire the cultural, ethical and moral values that will be communicated by contact with socialist and "cooperative" Russians, Cubans, Bulgarians, North Korean, Chinese, German (RDA).

The socialist culture will be widely disseminated in schools through the National Education System which aimed to form a "New Man" which meant "a man free of obscurantism, superstition and the colonial mentality and bourgeois, a man who assumes the values of socialist society" (MINED, 1985, p. 113). The moral and ethical values of socialism were listed at the principles of revolutionary behavior, e.g., punctuality, discipline and obedience, neatness and cleanliness, and the collective spirit of organization, initiative, sacrifice and saving, the mutual respect for manual work, respect for national symbols and the heads, the revolutionary vigilance and constant practice of criticism and self criticism.

With the fall of socialism, Mozambique adhere to reform the IMF and the World Bank and goes on to defend moral values completely opposed to Socialism as the supremacy of the financial sector, privatization, deregulation of the financial sector, the denationalization of natural resources, integration in international markets. For one thing, above all the layers of urban youth, influenced by globalization and the accession of new information and communication technologies, promote noticeable changes in customs and cultural habits [eg level of clothes,

² INE/NELIMO data (2000)

food tastes music, etc.]. There also drop the strong identities of grand ideologies, projects and utopias; dependencies proliferate to trends, consumerism, the hulking luxury, waste, etc.

If, on the one hand, the traffic in a transnational world culture through new information and communication technologies [internet, television] is very strong and causes the "deterritorialization" of cultural habits, on the other hand, this deterritorialization, in contrast to advocated by several scholars, it not cause the disappearance of local cultures, but causes a restatement and revaluation of local cultures. Culturally, both are assumed transnational cultural values, as also revalue local cultures. To exalt individual rights and freedoms, as well as preserving the particular and unique. It defends the otherness, difference, subjectivity, and in this context is that, today, defends cultural diversity as an important element of national development. There is also the "unity in diversity" speech.

4. Education and cultural hybridization

Education in situations of multilingualism and multiculturalism as is the case of Mozambique lives in different voltages and faces many challenges, most notably the process of cultural hybridization, the tension between homogenization and cultural diversity and the tension between local knowledge and universal knowledge.

The educational policy and cultural made efforts to protect and enhance cultural diversity. Today many Mozambican educators advocate an education "differentiated" in wich the school should have the ethical and political commitment to preserve and reaffirm values, beliefs, customs and ways of organizing cultural, social, political and religious [considered local knowledges], without impair access and ownership of knowledge and universal knowledge.

Today we reject the thesis of "clash of civilizations" and defend that cultural diversity³ is an asset as important to humanity as biological diversity and the intercultural and respect for differences are the best ways to ensure peace and development. It is clear that this defense will not thread the old discussion that still exists between homogenization and cultural diversity.

Mozambican educators face the challenge of thinking on educational concepts and models that take into account the issue of diversity and multiculturalism in education who intend to find ways to live together in the school between individuals from different cultures. Proposals for multicultural education suggests that schools should learn to respect and consider the racial and cultural differences that should be promoted relationships based on dialogue, democracy, respect for others.

Multicultural education also brings to discussion the issue of interculturalism that can mean just about the respect to "other", or we can understand interculturalism being the mixing,

³ We refer both to genetic diversity, as well as the linguistic and cultural itself.

blending of cultures. Beyond multiculturalism and interculturalism, Mozambicans educators should also put in their agenda the issues of transcultural that has to do with the universal elements that are present in various cultures.

The transcultural should be seriously taken into consideration, since the Mozambican urban culture is characterized by being culturally hybrid, possessing cultural elements that were historically and social setting for centuries whose basic cultural origins are the Bantu and Portuguese.

Studies conducted by Dias (2002) show that the "cultural hybridization" has emerged as a very particular form of cultural identity mozambicans bilingual, portuguese and bantu-speaking or monolingual in Portuguese. This process had its beginnings with the learning of Portuguese during colonization. We believe that the speaker of Portuguese monolingual or bilingual either no longer has a cultural identity "genuine" and "authentic" as their African ancestors and forefathers who only spoke the Bantu language.

Learning the Portuguese language will lead to the emergence of an acculturation process that will integrate the cultural characteristics of the Western world. I believe that bilingualism instead of creating a biculturalism, produced a cultural hybridization. Mean that speakers not add Portuguese culture to culture Bantu, they blended the two cultures and created a new culture that is typically Portuguese and Bantu is not genuine. It is "hybrid" since joining a particular way the two languages and cultures. This is cultural hybridization that characterizes the urban culture of Mozambique.

Although the concept of "hybridization" come loaded with colonial prejudices, is not so biased that we use such a term. According to Dussel (2002, p.56), the origins of the concept are in the "colonial project of racial domination of the nineteenth century and has an uncritical celebration of difference that sets aside foundational inequities", as Dussel says (2002, p.57) "hybridization has a history full of colonialism, but fighting anti-colonial and post".

Hybridization is used in this work to express the emergence of new cultures and new identities that are the result of blending of other cultures. Our interest by hybridization processes emerged of linguistic analysis that we make about the variety of Portuguese used in Mozambique which I believe is a hybrid product resulting from contact between the Bantu-speaking and Portuguese.

In our thoughts and in contrast of theories of degeneration by hygienists who advocate pure forms and show the downside of mixed linguistic and cultural hybridization, I consider it as a cultural treasure that must be preserved. We agree with Dussel (2002, pp. 64-65) when he says that the hybridization:

[...] is the clearest sign of the rupture of modernity and eruption of new logics [...] Homi Bhabba, signals that the hybrid is a result of colonial culture that denies itself. [...] this new hybrid postulated by post-colonial theory is not a dialectical synthesis, but a break and an association at the same time, an impossible simultaneity of the same

and the other [...]

Referring to the issue of hybridization, Dussel adds that:

[...] breaks with the Aristotelian logic that something "cannot be and not be at the same time": the hybrid is both, and is also a third: - new" [...] hybridization comes to denote the coexistence of multiple temporalities of modernity. It is also clear the productivity of the margin, the ex-centric, the "third spaces" that are inside/outside of Western culture". (Dussel, 2002, p.67).

The author who took issue with the question of cultural hybridization was Stuart Hall (2006). This author argues that cultural identities are declining, "giving rise to new identities and fragmenting the modern individual, hitherto seen as a subject unified" (Hall, 2006, p.7). A new type of identity is emerging, changing the "cultural landscapes of class, gender, sexuality, ethnicity, race and nationality" (Hall, 2006, p. 9). Such modifications are changing personal identities and causing "the loss of a" sense of self "that is called stable, sometimes shifting or decentration of the subject". (Hall, 2006). It is this displacement that constitutes an "identity crisis" for the individual.

As says Hall (2006), in times of postmodernity and a world in which borders between countries are dissolved, globalization is leading to the strengthening of local identities and the production of new identities. The identities "centered and closed a national culture" are challenged and displaced and produce "a variety of possibilities and new positions of identification, and making identities more positional, more political, more plural and diverse, less fixed, unified or trans-historical". (Hall, 2006, p. 87). Worldwide we are witnessing the immersion of cultural identity:

[...] are not fixed, but are suspended in transition between different positions, they derive their resources at the same time, from different cultural traditions, and which are the product of complex intersections and cultural mixes which are increasingly common in a globalized world. (HALL, 2006, p.88)

It is through these cultural mixtures that appear the hybrid cultures. Such cultures carrying the "traces of culture, traditions, languages and personal history were marked" but they are "irrevocably, the product of several interconnected histories and cultures, belong to one and at the same time, several houses [and not a house private]". (Hall, 2006, p. 89). The same author states that the hybrid cultures are a new type of identity produced in "late modernity", people belonging to these cultures waive "the ambition of rediscovering any kind of cultural purity" lost "or ethnic absolutism [...] they must learn to inhabit at least two identities and to negotiate between them". (HALL, 2006, p. 89).

In Mozambique, particularly in urban areas we deal with a hybrid culture that is neither typically African, or even, totally European. It is also not the simple juxtaposition of two cultures, it has traces African but also European and it is also at the same time, a third culture. The Mozambican urban culture is both inside and outside of Western culture and African culture authentically.

The issue of cultural hybridization is worrying many Mozambican intellectuals because it is

necessary to think in a curriculum that takes into account the African culture that integrates local and also the universal culture. This concern is already reflected in the current curriculum of basic education which include and mix pedagogical discourses, several linguistic and educational policies.

The Ministry of Education in its Curriculum for Basic Education (MINED / PCEB) argues for a pedagogical discourse marked by a technical theory and a centralized planning and a goal-oriented pedagogy and at the same time, takes a practical curriculum theory by a curricular approach to the process of introducing the local curriculum and principles of Erickson's Culturally Responsive Pedagogy⁴ (cf. MINED/PCEB, 1999).

One can consider that Mozambique has curriculum in Basic Education hybrid the level of contents, as well as the level of curriculum theories and approaches. MINED/PCEB establishes a new logic in planning the curriculum, it creates new subjects to design curriculum: teachers and community members. The teacher has to collect, systematize and make it "teachable" in class local content. Become "teachable" local contents implies thinking about available time, the most suitable educational method, in teaching materials and forms of assessment.

Apart from having to assume the role of researcher-teacher of local content, the teacher must address all other concerns inherent in the teaching profession in Mozambique: work in overcrowded classrooms [approximately 70 students], with different levels of learning [problem accentuated with semi-automatic promotion], not enough educational material and reduced hours. The diversity and heterogeneity of the student population are the hallmarks most notorious of the groups. The teacher has to learn to work in and with diversity in order to raise the quality of teaching and learning.

Despite the pedagogical discourse advocating a politics of recognition and acceptance of diversity, cultural differences and respect each other, the actions effectively carried out have not been able to create a more egalitarian society free of prejudices and stigmatization ethnic, racial, religious, linguistic, etc. The great victory of the new educational and cultural view is that it seems that the Mozambican society faces the question of cultural differences with fewer taboos and subterfuges. It is already been discussed with more openness about regional disparities, inequalities of opportunities for sex [gender] and social classes, the stigmatization of certain cultural practices [such as initiation rites, the practice of traditional medicine, the belief in the supernatural, etc.], the incorporation of local knowledge and popular knowledge, common sense, at school, etc.

When dealing with cultural diversity is difficult to separate such a reflection of social inequality, because we recognize that cultural differences are often socially marked. Different social classes can exhibit distinct cultural traits dependent on their socio-economic aspects. The source of regional, ethnic, racial, can often be associated with the condition of social class, for

⁴ As proposed by Frederick Erickson in: ERICKSON F. Transformation and school success: the politics and culture of educational achievement. *Anthropology & Education Quarterly*. Vol. 18 (4), 1987.

example, in Mozambique is rare to find a white beggar or a Indian one. For example, the illiterate in rural areas have a more ancient African culture and are poorer than the urban literate that have the most universal cultural values.

When dealing with cultural diversity is difficult to turn a blind eye to discrimination based on race, ethnicity, gender, age, language, cultures. Certain cultural groups such as women, the elderly, rural dwellers, are more marked by poverty than other groups that fit better on the hegemonic model. There are unequal opportunities for children and young people in rural areas. They are disadvantaged in relation to literacy and school progress because there is lack of schools, because schools are far from residential areas, and because the school cannot be significant enough for the necessities of life. Children enter school, but the exclusion of such children is taking place "inside" because the right of access does not automatically guarantee success in school.

5. Final thoughts

Cultural diversity concern Mozambicans educators since we have in the same room students from different genera belonging to linguistic groups, ethnic and religious, with different ideas, knowledge, temporal and spatial differentiated. Diversity obliges us to reflect on different teaching procedures because not all students are able to adapt to the standards and hegemonic monocultural didactics.

Educators should not be contented to acknowledge diversity and value it discursively, it is also necessary to consider and create diversity in teaching practices. The diversification of teaching practices is not an easy task. It is one of the greatest challenges of education in complex societies and democratic. Several questions arise:

- a. we must have different curricula for different students?
- b. what it really means to diversify the curriculum? Have content, goals, means and strategies for teaching different?
- c. how students with different curricula will achieve common goals that allow the acquisition of knowledge universally accepted and recognized?
- d. curriculum differentiation and diversification will not accentuate the differences among students?

As says Sacristán (2002, p.231-232), at recognizing the cultural diversity and differences among the subjects there are two curricular options: 1. separation of subjects by cultures (multicultural curriculum communitarian); or 2. common education [curriculum pluralist] articulates that "some ideas from the intercultural pluralism and hybridization of cultures". According to the same author the defense of a common curriculum, today begins not be "politically correct" in some environments, because it is wide the defense of the differences.

The advocates of pluralistic curriculum defend the existence of a common curriculum. By the author quoted above, "is inevitable and desirable that there is this cultural lowest common denominator". (Sacristán, 2002).

Touraine, (1997, p. 25) as cited by Sacristán (2002, p. 234), states that "for us to live together, recognizing and protecting the diversity of interests, convictions and beliefs, it is necessary for each personal or collective identity in particular light itself a policy of universal scope [...]". This is true because despite the differences among men there is something similar between them.

The school should to find a common ground and put it in the curriculum. We agree with Sacristán (2002) who defend the existence of a common curriculum in situations of cultural diversity. In a case like that of Mozambique is quite unthinkable under diverse curricula. It is important to have a common curriculum that contains aspects universally accepted and common to many cultures. The fact that a common curriculum exists should not annul the particularities and singularities. The curriculum should allow for the possibility of differentiation, with no discrimination or stigmatization of certain culture.

It is important to notice that a common curriculum does not mean a homogeneous culture, or even create a monocultural curriculum. The common aspects shall mean the inclusion of aspects that are valid for the whole society in which there is an internal plurality, which tolerates diversity "without giving up a shared cultural platform". (Sacristán, 2002, p. 235). As Touraine, cited in Sacristán (2002, p.238), the common curriculum does not imply that it is "fair and eclectic," containing traces of all cultures, but it must be a convergence project. We must recognize that beyond the cultural differences between men are "frontier areas, overlapping or hybrid between cultures" (Sacristán, 2002, p.238) and that is why men of different cultures can understand each other. As Garcia, (1999), cited in Sacristán (2002, p.235), "It's amazing how quickly that anthropologists have come to know other cultures very different from yours. Perhaps not so different".

In a society like Mozambique, despite having multiple ethnicities and languages, have experienced many cases of cultural "contamination" and are inevitably converging aspects between various cultures. You need to check what is common between them and make sets of cross-cultural content that would be incorporated into the curriculum. While we recognize that the key to teaching cultural diversity is the creation of a common curriculum in Mozambique we are still far from achieving this ideal of education. For this reason, we suggest that the first step to be taken should be the formation of teachers capable of working in and with cultural diversity. For such an undertaking is feasible we propose the creation and introduction of a discipline called "Teaching Diversity" in training courses for teachers, whose overall aim would be to reflect on the relationship between education, knowledge and culture. Such discipline would be an area that would encompass scientific knowledge in the areas of Cultural Studies, Cultural Anthropology, Pedagogy, Philosophy, Sociology of Education, Educational Psychology,

General Teaching, Psycholinguistics, Sociolinguistics and Curriculum Theory.

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