


BUILDING BRIDGES: INTERCULTURAL DIALOGUE AND PEACE EDUCATION

 <https://doi.org/10.56238/arev6n4-390>

Submitted on: 23/11/2024

Publication date: 23/12/2024

**Hermócrates Gomes Melo Júnior¹, Ana Paula Rodrigues², Jorge Henrique Ramos³,
Daniela Paula de Lima Nunes Malta⁴ and Josiane Rodrigues Savicki⁵**

ABSTRACT

The article investigated how inclusive pedagogical practices, digital technologies, and public policies can converge to promote a culture of peace in the school environment, considering its relevance in citizenship education and conflict prevention. The study aimed to identify effective strategies to transform schools into spaces of peaceful coexistence, inclusion and respect for diversity. The research adopted a bibliographic approach, as described by Prodanov and Freitas (2013), exploring academic works, legislation, and relevant articles. The analysis involved the critical articulation between different theoretical frameworks and the practical application of the ideas discussed. The results indicated that peace goes beyond the absence of violence, requiring structural transformations in the school environment, including conflict mediation, strengthening intercultural dialogue and personalization of teaching through Digital Information and Communication Technologies (DICTs). Public policies, such as PL 1,482/2023, were highlighted for their emphasis on preventive measures and psychological support for those involved. It was concluded that the promotion of a culture of peace requires integrated efforts, including teacher training, inclusion of educational technologies and articulation between school, family and community. This integration not only prevents violence, but also contributes to the formation of citizens committed to building a more just and supportive society. It is recommended that studies evaluate the practical application of these strategies in different educational contexts be expanded.

Keywords: Coexistence. Inclusion. Mediation. Innovation. Public Policies.

¹ Doctorate student in Educational Sciences
Branner Global University
E-mail: hgjunior@ufba.br
LATTES: <http://lattes.cnpq.br/8093225047166359>

² Master of Education
International Ibero-American University (UNiB)
E-mail: anagold489@gmail.com

³ Master's student in Emerging Technologies in Education
MUST University
E-mail: jorge.geografia@gmail.com
LATTES: <https://lattes.cnpq.br/2797852412646412>

⁴ Doctor of Letters
Federal University of Pernambuco (UFPE)
E-mail: malta_daniela@yahoo.com.br
LATTES: <http://lattes.cnpq.br/4611103151737660>

⁵ Master in Emerging Technologies in Education
MUST University
E-mail: jojosavicki@hotmail.com

INTRODUCTION

The culture of peace is a subject of increasing relevance in educational discussions, especially in the face of challenges such as school violence, social exclusion, and inequalities in access to education. The need to transform schools into spaces that promote peaceful coexistence, inclusion and respect for diversity, essential elements for the formation of citizens committed to social justice and democracy, was recognized. In this context, the objective of the research was to investigate how inclusive pedagogical practices, digital technologies and public policies can converge to promote a culture of peace in the school environment. The guiding question was: which educational strategies are most effective to consolidate peace and citizenship in the school space?

The research used the bibliographic method, as described by Prodanov and Freitas (2013), who highlight the investigation of theoretical references as an essential tool for the construction of scientific knowledge. The data were collected from academic works, legislation and relevant articles, and the analysis was conducted through the articulation between the ideas presented in the different references and their application to the investigated theme.

The development was structured in four main parts. The first addressed The Culture of Peace as a Strategy for the Promotion of Social and Educational Harmony, exploring the role of education in the construction of a peaceful and sustainable coexistence. The second part, entitled Innovative Technologies and Intercultural Education: Promoting Peace and Development in Neurodivergent Learners, looked at how technologies can personalize teaching and expand inclusion. The third section, Basic Education as a Laboratory of Citizenship and Peace: Practices and Strategies for an Inclusive Future, focused on practical actions that can be implemented in the educational context. Finally, The Culture of Peace and the Role of Technologies in the Promotion of Safe School Environments discussed the relevance of public policies, such as PL 1.482/2023, in the prevention of school violence.

Therefore, the study demonstrated the interdependence between reflective pedagogical practices, strategic use of technologies and implementation of public policies to consolidate the culture of peace. The analysis carried out sought to contribute to the formulation of educational strategies that face contemporary challenges and promote an inclusive, solidary education oriented towards the construction of a fairer society.

THE CULTURE OF PEACE AS A STRATEGY FOR THE PROMOTION OF SOCIAL AND EDUCATIONAL HARMONY

Carmo (2022) argues that peace should be conceived as both an individual and collective priority, being achieved through the satisfaction of human needs and the construction of sustainable social harmony. According to the author, peace is not restricted to the absence of violence, but incorporates the balanced well-being of people and communities. Such a conception requires a broader look at social structures, promoting the development of conditions that allow the full realization of human rights and peaceful coexistence.

In this sense, Dupret (2002) reinforces that a culture of peace requires efforts aimed at transforming people's thoughts and actions. This paradigm shift implies the adoption of practices that encourage collaboration, empathy, and the peaceful resolution of conflicts. For Dupret (2002, p. 1), "a culture of peace implies the effort to modify people's thinking and action in order to promote peace". This approach underlines the importance of transforming education into a space for strengthening values that sustain peaceful coexistence.

Although conflicts are often perceived as obstacles to peace, Dupret (2002) argues that they are natural and essential elements in any society. According to the author, "conflict is a natural and necessary process in every human society, it is one of the motivating forces of social change and an essential creative element in human relations" (Dupret, 2002, p. 2). With this, it is recognized that constructive conflict management can play a fundamental role in promoting positive social transformations, promoting a more harmonious and integrated coexistence.

In addition, the role of education in this process is highlighted by Silva and Rebolo (2017), who emphasize the need to resignify pedagogical practices to promote intercultural dialogue and peace. The authors state that "carrying out this intercultural dialogue imprints a new rhythm to the teaching work and requires the resignification of pedagogical practices" (Silva; Rebolo, 2017, p. 186). From this perspective, teaching becomes essential to foster learning environments that value diversity and encourage respectful coexistence, creating conditions for the culture of peace to be effectively incorporated into society.

In this way, it is possible to articulate the points of view presented, highlighting that the promotion of peace requires integrated efforts that encompass the transformation of social structures and the reconfiguration of the role of education. Carmo (2022) presents a

perspective of peace as sustainable well-being, while Dupret (2002) underlines the relevance of conflicts as catalysts for change. In turn, Silva and Rebolo (2017) highlight the central role of education in strengthening intercultural dialogue and in the formation of individuals able to live in harmony. These aspects, together, point to the need for multidimensional strategies that promote peaceful and collaborative coexistence in different spheres of society.

INNOVATIVE TECHNOLOGIES AND INTERCULTURAL EDUCATION: PROMOTING PEACE AND DEVELOPMENT IN NEURODIVERGENT STUDENTS

The integration of innovative technologies in school management is an essential element to foster inclusive and peace-oriented education, especially in the care of neurodivergent students. According to Santana *et al.* (2024, p. 14), "the adoption of innovative technologies in school management can significantly enhance the engagement of the school community and the efficiency of administrative and pedagogical processes". In this way, by using technological tools, it becomes possible to create more accessible educational environments, in which barriers to learning and communication are minimized, promoting greater equity among students.

In this context, Narciso *et al.* (2024) reinforce that the use of digital technologies can positively influence the communication, socialization, and cognitive development of individuals. These authors highlight that "the main objective was to explore how the use of digital technologies can positively influence the communication, socialization and cognitive development of individuals [...]" (Narcissus *et al.*, 2024, p. 406). This approach is especially relevant in the context of neurodivergent students, as technologies can be adapted to meet their specific needs, thus promoting greater integration into the school environment.

In addition, contemporary schools face significant challenges in effectively implementing intercultural education that embraces diversity. Silva and Rebolo (2017, p. 181) state that "the current school is faced with great challenges to actually carry out an intercultural education". To overcome such obstacles, it is essential that teachers are trained to deal with the diversity present in social groups, reflecting and experiencing this plurality in their pedagogical practices. As the same authors suggest, "for intercultural education to happen, it is necessary for the teacher to reflect and actively experience the diversity of social groups" (Silva; Rebolo, 2017, p. 182).

Furthermore, the role of the teacher as a mediator in the process of constructing cultural and social representations is central. Sá and Cortez (2012, p. 16) point out that "it is in the school environment that the teacher will have the power to mediate the construction of the most diverse representations". In this sense, the use of innovative technologies can expand the possibilities of mediation, allowing the development of interactive and personalized activities that stimulate empathy and understanding of differences, which are fundamental for building a culture of peace.

A practical example of this approach is the use of digital platforms that promote communication between neurodivergent students and their peers in an inclusive manner. Tools such as augmented reality applications can be employed to create simulations that facilitate the understanding of everyday situations, helping these students to develop social skills in a controlled environment. In addition, the use of adaptive *software* can help in cognitive development, adjusting content to the pace and needs of each student.

Thus, the contributions of Santana *et al.* (2024), Narciso *et al.* (2024), Silva and Rebolo (2017), and Sá and Cortez (2012) converge on the idea that contemporary education, combined with digital technologies, has the potential to transform the school environment into a space for welcoming, learning, and peacebuilding. The combination of reflective pedagogical practices and the use of innovative technological tools can thus promote the integral development of neurodivergent students, strengthening communication, socialization, and harmony within the school and beyond.

BASIC EDUCATION AS A LABORATORY OF CITIZENSHIP AND PEACE: PRACTICES AND STRATEGIES FOR AN INCLUSIVE FUTURE

Building a culture of peace transcends the limits of political, economic, or military agreements, demanding an educational approach that integrates ethical values, social justice, and respect for human rights. Dupret (2002, p. 3) states that "peace cannot be guaranteed only by political, economic or military agreements", highlighting the importance of preparing children and adults to understand and respect principles such as freedom, democracy, tolerance, equality and solidarity. This vision reinforces the fundamental role of schools in the formation of citizens committed to peaceful coexistence and collective well-being.

In addition, the concept of peace can be analyzed in two complementary dimensions: as the absence of war (negative peace) and as the practice of non-violence to resolve conflicts (positive peace). According to Dupret (2002, p. 4),

[...] It should be noted that the concept of peace can be approached in its negative sense, when it translates into a state of non-war, or in its positive conception, as the practice of non-violence to resolve conflicts.

In the school context, these dimensions can be worked on through activities that encourage conflict mediation, dialogue, and collaboration, promoting an inclusive and harmonious environment. Morin (2000) contributes to this debate by proposing that Peace Education should be based on the intertwining of peace, development, human rights and democracy. For the author, "it is in the intertwining of peace – development – human rights – democracy, that we can glimpse Education for Peace" (Morin, 2000, p. 47). This understanding suggests that the school should become a critical learning space, where students can understand the interconnections between these aspects and act responsibly in their communities.

In this sense, Carmo (2022) suggests that schools should function as citizenship laboratories, offering a safe and inclusive environment for learning and development. According to the author, intercultural education is a collective effort that requires the active participation of all those involved, including teachers, students, families and school managers. This approach becomes even more relevant in the post-pandemic scenario, which, according to Carmo (2022), has brought unprecedented challenges, but also opportunities for the implementation of new practices, such as teleworking and distance education.

Among the practical actions that can be implemented in Basic Education, the creation of spaces for active listening, where students and teachers can discuss issues related to human rights, equality and diversity, stands out. In addition, the insertion of interdisciplinary activities that connect global and local issues is essential to foster active citizenship. For example, collaborative projects that involve the community, such as solidarity campaigns, can be an effective way to engage students in the practice of empathy and in solving social problems.

Another important point is the implementation of conflict mediation programs within schools. These programs can teach nonviolent communication and peaceful problem-

solving skills, empowering students to handle adverse situations in a constructive manner. The use of technological resources, such as digital platforms for dialogue and collaboration, can also enhance these initiatives, promoting engagement and active learning.

Finally, the continuing education of teachers should be prioritized, with a focus on the development of skills related to cultural diversity and inclusion. This training can include workshops, courses and seminars that address innovative pedagogical strategies and intercultural practices. Thus, schools will be able to consolidate themselves as spaces that not only reflect, but also shape a more peaceful and inclusive society.

In summary, by articulating the reflections of Dupret (2002), Morin (2000) and Carmo (2022), it is concluded that Basic Education plays a strategic role in promoting peace and building full citizenship. Through inclusive and participatory educational practices, it is possible to prepare students to face contemporary challenges with responsibility, solidarity, and ethical commitment.

THE CULTURE OF PEACE AND THE ROLE OF TECHNOLOGIES IN PROMOTING SAFE SCHOOL ENVIRONMENTS

The implementation of a culture of peace in schools is an urgent need in the contemporary educational scenario, especially in the face of the increase in cases of school violence. According to Santana *et al.* (2024), the role of the family in education is essential to build bridges between school and home, highlighting the importance of a constant and collaborative dialogue between these spaces. This interaction allows the school to be strengthened as a welcoming environment, while the family assumes its co-responsibility in the ethical and social formation of children and adolescents.

In this sense, the bill PL 1,482/2023, approved by the Senate's Public Safety Committee, establishes guidelines for the creation of crisis prevention and management protocols in schools (Brasil, 2023). The proposal seeks to foster a culture of peace and the prevention of violence, both in the public and private spheres, through measures such as the creation of spaces for coexistence and the training of education professionals in pedagogical practices aimed at conflict resolution. According to Deputy Professor Goreth (PDT-AP), author of the proposal, these actions aim to ensure a safe and welcoming school environment, promoting the involvement of the entire school community (Senado Notícias, 2024).

In addition, the integration of digital technologies in this context has significant potential to contribute to the promotion of a culture of peace. Narciso *et al.* (2024, p. 409) state that

Digital platforms that offer personalization and control can become protected and nurturing environments (...) allowing them to learn, work, and express themselves in ways that match their interests and skills.

The use of digital tools makes it possible to create virtual spaces for dialogue and cooperation, as well as educational resources that promote empathy and respectful coexistence. In addition, Santana *et al.* (2021) highlight that Digital Information and Communication Technologies (DICTs) play a crucial role in democratization and digital inclusion, contributing to the full exercise of citizenship. From this perspective, technologies can be integrated into the school routine as pedagogical tools capable of mediating conflicts, stimulating critical reflection and expanding the participation of the school community in the promotion of a harmonious environment.

The bill also provides for practical actions such as lectures, seminars and debates that promote dialogue and awareness about the importance of peaceful coexistence. These activities, combined with psychological support, prioritize students involved in situations of vulnerability and help strengthen the culture of peace in the school environment. As Senator Jorge Kajuru (PSB-GO), rapporteur of the project, points out, the proposal invests in the pedagogical and preventive perspective, avoiding a merely punitive approach to the problems of violence in schools (Senado Notícias, 2024).

Finally, for these guidelines to be consolidated in practice, it is essential that the school acts as a mediator between the needs of the community and public policies. This implies training educators, establishing partnerships with public and private agents, and creating support networks that include families and third sector organizations. In this way, the school becomes an integrated space, where technologies, pedagogy and interpersonal relationships converge to promote a safe, inclusive environment conducive to the full development of students.

Thus, the convergence between the approaches proposed by Santana *et al.* (2024), Narciso *et al.* (2024) and the bill PL 1,482/2023 demonstrates that the construction of a culture of peace in schools depends on collaborative actions, which combine technological innovation, public policies, and effective educational practices. This articulation allows not

only the reduction of acts of violence, but also the formation of conscious citizens committed to peaceful coexistence and social justice.

RESULTS AND DATA ANALYSIS

The following table presents the authors used in the research, detailing the year of publication, the central themes addressed in their studies and the relevance of their contributions to the discussion of the culture of peace and inclusion in the educational context. Each author offers perspectives that complement each other and deepen the understanding of how to transform education into a space that promotes peaceful coexistence, equity, and pedagogical innovation.

Table 1 - Main Authors

Author(s)	Year of Publication	Research Subject	Relevance of the Research
Carmo	2022	Peace as an individual and collective priority for sustainable social harmony.	It presents an important vision of peace as balanced well-being and the need for conditions that allow peaceful coexistence.
Dupret	2002	Culture of peace and transformation of human thoughts and actions.	It explores peace as a collective effort, underlining the importance of non-violence and conflict mediation.
Silva; Rebolo	2017	Intercultural education and the role of the teacher in promoting dialogue and inclusion.	They emphasize the importance of reframing pedagogical practices to deal with diversity and promote peace.
Sá; Cortez	2012	Mediation of cultural representations in the school environment.	They highlight the central role of the teacher as a mediator of social and cultural relations in the school context.
Santana <i>et al.</i>	2024	Innovative technologies and their application in inclusive school management.	They show how technologies can promote equity and engagement in the educational environment.
Narciso <i>et al.</i>	2024	Impact of digital technologies on communication, socialization and development.	They highlight the relevance of digital technologies to meet the specific needs of students and promote school integration.
Morin	2000	Education for peace based on the interconnection of social and democratic values.	It proposes an integrative approach between peace, human rights, democracy and development for a harmonious society.
Santana <i>et al.</i>	2021	Democratization and digital inclusion through DICTs.	They show how digital technologies can expand citizenship and promote inclusive practices at school.
Brazil (PL 1.482/2023)	2023	National Policy for the Promotion of the Culture of	It proposes guidelines to prevent violence in schools through educational

		Peace in Schools.	and preventive actions.
--	--	-------------------	-------------------------

Source: author himself.

The main conclusions of this study show that the promotion of a culture of peace in the school environment requires integrated efforts between inclusive pedagogical practices, effective public policies and the use of digital technologies. Carmo (2022) highlights that peace is both an individual and collective priority, and it is essential to create social and educational conditions that enable peaceful coexistence and the full realization of human rights. In this sense, the school presents itself as a strategic space for the construction of harmonious relationships, acting as a laboratory of citizenship.

The significance of these findings lies in the understanding that peace is not limited to the absence of violence, but involves a structural transformation that includes constructive conflict management and the strengthening of intercultural dialogue. Dupret (2002) reinforces this perspective by arguing that conflicts, when properly managed, can be catalysts for positive social change. In a complementary way, Silva and Rebolo (2017) emphasize that the resignification of pedagogical practices, with a focus on cultural diversity, is fundamental to promote inclusion and dialogue in the school environment.

These findings dialogue directly with previous studies, such as that of Morin (2000), who proposes an Education for Peace based on values such as democracy, human rights and sustainable development. In addition, Santana *et al.* (2021) and Narciso *et al.* (2024) corroborate the relevance of Digital Information and Communication Technologies (DICTs) as instruments to democratize access to education and personalize teaching, especially in the care of neurodivergent students. These technologies, by facilitating communication and socialization, promote greater engagement and equity in the school environment.

However, it is important to recognize the limitations of these findings, especially with regard to the practical application of the proposed policies and technologies. Dupret (2002) warns that the transformation of thoughts and actions requires a continuous effort, which demands time and investment in teacher training. In addition, Carmo (2022) notes that social and economic conditions can make it difficult to implement peace-promoting actions in vulnerable communities. Such challenges point to the need for additional studies that evaluate the effectiveness of interventions in different contexts.

One possible explanation for surprising or inconclusive results is the complexity inherent in the theme of peace and inclusion in the school environment. Silva and Rebolo

(2017) highlight that cultural diversity in schools represents a significant challenge for teachers, who often lack adequate training to deal with these issues. In addition, Santana *et al.* (2024) point out that, although digital technologies offer great opportunities, their effective implementation depends on adequate infrastructure and universal access to technological devices, which is not always available.

Based on these findings, it is suggested that future research explore in greater depth the following areas: (1) effective strategies for teacher training in inclusive pedagogical practices; (2) the impact of public policies, such as PL 1,482/2023, on the prevention of school violence in different regional contexts; and (3) the role of emerging technologies, such as artificial intelligence, in the personalization of teaching and in the mediation of conflicts in the school environment. Such investigations can contribute to the development of more integrative actions capable of consolidating the culture of peace as a central element in contemporary education.

CONCLUSION

This study analyzed the role of education in promoting a culture of peace, emphasizing the importance of integrating inclusive pedagogical practices, effective public policies, and the use of digital technologies in the school environment. The central objective of understanding how these elements can contribute to a safer, more welcoming and citizenship-promoting educational space was widely met, highlighting the relevance of initiatives that connect the school context to contemporary social demands.

The results obtained indicate that peace must be understood beyond the absence of violence, incorporating conflict mediation, valuing diversity and strengthening principles such as freedom, justice and equality. The school, in this scenario, reaffirms itself as a strategic space for the construction of a more harmonious and inclusive society. However, to achieve this goal, the need for a continuous effort of articulation between the various actors involved, such as teachers, students, families, managers and public policies, is highlighted.

Although this work has presented significant contributions, it is recognized the need for additional investigations that explore in greater depth the limitations pointed out, especially with regard to the applicability of the proposals in different contexts. Thus, it is encouraged that more research be carried out on this topic, focusing on the creation of innovative methodologies, evaluation of the effectiveness of implemented policies and the

impact of new technologies on the transformation of the school environment. By delving deeper into this field, it will be possible to consolidate actions that promote not only peace, but also the formation of ethical citizens committed to building a more equitable and solidary society.

REFERENCES

1. BRASIL. Projeto de Lei nº 1482, de 2023. Institui a Política Nacional de Promoção da Cultura de Paz nas Escolas. Disponível em: <https://www25.senado.leg.br/web/atividade/materias/-/materia/159370>. Acesso em: 07 dez. 2024.
2. CARMO, H. A educação intercultural como instrumento de construção da paz: reflexões sobre o papel da escola. Abordagem para uma nova escola. Apresentado na mesa temática organizada pela Direção-Geral da Administração Escolar (DGAE), 25 de fevereiro de 2022. República Portuguesa, Universidade de Lisboa, Instituto Superior de Ciências Sociais e Políticas (ISCSPP).
3. DUPRET, L. Cultura de paz e ações sócio-educativas: desafios para a escola contemporânea. *Psicologia Escolar e Educacional*, v. 6, n. 1, 2002. Disponível em: <https://doi.org/10.1590/S1413-85572002000100013>. Acesso em: 07 dez. 2024.
4. MORIN, E. Os sete saberes necessários à educação do futuro. São Paulo: Cortez, 2000.
5. NARCISO, R.; OLIVEIRA, F. C. N. de; ALVES, D. de L.; DUARTE, E. D.; MAIA, M. A. dos S.; REZENDE, G. U. de M. Inclusão escolar: desafios e perspectivas para uma educação mais equitativa. *Revista Ibero-Americana de Humanidades, Ciências e Educação*, v. 10, n. 8, p. 713–728, 2024. Disponível em: <https://doi.org/10.51891/rease.v10i8.15074>. Acesso em: 07 dez. 2024.
6. PRODANOV, C. C.; FREITAS, E. C. Metodologia do trabalho científico: métodos e técnicas da pesquisa e do trabalho acadêmico. Novo Hamburgo, RS: Feevale, 2013.
7. SÁ, M. J. R.; CORTEZ, D. de S. Desafios contemporâneos ao trabalho docente. *Anais do Encontro Internacional da Sociedade Brasileira de Educação Comparada*, 2012.
8. SANTANA, A. C. de A.; PINTO, E. A.; MEIRELES, M. L. B.; OLIVEIRA, M. de; MUNHOZ, R. F.; GUERRA, R. S. Educação & TDIC's: democratização, inclusão digital e o exercício pleno da cidadania. *Revista Ibero-Americana de Humanidades, Ciências e Educação*, v. 7, n. 10, p. 2084–2106, 2021. Disponível em: <https://doi.org/10.51891/rease.v7i10.2748>. Acesso em: 07 dez. 2024.
9. SANTANA, A. C. de A.; SILVA, J. B.; RODRIGUES, D. M.; SILVA, L. G. da; PEREIRA, M. N.; SANTANA, J. S. S.; ANDRADE, C. de. O papel da família na educação: construindo pontes entre escola e lar. *Revista Políticas Públicas & Cidades*, v. 13, n. 2, e1010, 2024. Disponível em: <https://doi.org/10.23900/2359-1552v13n2-118-2024>. Acesso em: 07 dez. 2024.
10. SILVA, V. A.; REBOLO, F. The intercultural education and the challenges for school and teacher. *Revista Interdisciplinar de Estudos em Educação e Sociedade*, v. 18, n. 1, e14, 2017. Disponível em: [http://dx.doi.org/10.20435/1984-042X-2017-v.18-n.1\(14\)](http://dx.doi.org/10.20435/1984-042X-2017-v.18-n.1(14)). Acesso em: 07 dez. 2024.