



LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

Carmen Tereza Velanga¹

ABSTRACT

This is an experience report based on the author's experience as an immigrant and student of English as a Second Language in California, United States of America, from 2019 to the present day, reflecting on the American educational system, in the periods before and during the Covid pandemic -19. The research, with a qualitative approach, is descriptive and presents an experience report. The results of the reflective effort point to several problems to be overcome by the educational system, as well as in Brazil, indicating the finding of overcrowded classes multiplying the teacher's work, need for teachers to update, lack of access to new technologies for students from families economically disadvantaged, need to adapt teaching materials and strategies, capable of dealing with distance learning with satisfactory results. Although this situation is similar in the America of poor students and in Brazil, it is evident that the American culture, in favoring these students with rapid response policies for inclusion, has historically relied on donations from large companies to school institutions, as well as mechanisms for compensation, bringing guaranteed benefits to immigrants and poor students, thus facilitating social and educational inclusion in times of pandemic.

Keywords: Education. Pandemic. Remote teaching.

RESUMO

Este é um relato de experiência baseado na vivência da autora como imigrante e estudante de Inglês como Segunda Língua na Califórnia, Estados Unidos da América, de 2019 aos dias atuais, refletindo sobre o sistema educacional americano, nos períodos antes e durante a pandemia do Covid-19. A pesquisa, com abordagem qualitativa, é do tipo descritiva e apresenta um relato de experiência. Os resultados do esforço reflexivo apontam diversos problemas a serem superados pelo sistema educacional referido, assim como no Brasil, indicando a constatação de turmas superlotadas multiplicando o trabalho do professor, necessidade de atualização dos professores, falta de acesso as novas tecnologias para alunos de famílias economicamente desfavorecidas, necessidade de adaptação de materiais e estratégias

¹ Universidade Federal de Rondônia, Brazil. E-mail: carmenvelanga@gmail.com

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

de Ensino, capazes de lidar com o ensino a distância com resultados satisfatórios. Embora essa situação seja semelhante na América dos alunos pobres e no Brasil, é evidente que a cultura americana ao favorecer esses alunos com políticas de respostas rápidas para a inclusão, vem historicamente contando com as doações de grandes empresas para instituições escolares, assim como mecanismos de compensação, trazendo benefícios garantidos a imigrantes e alunos pobres, facilitando assim a inclusão social e educacional em tempos de pandemia.

Palavras-chave: Educação. Pandemia. Ensino remoto.

RESUMEN

Se trata de un relato vivencial basado en la experiencia del autor como inmigrante y estudiante de inglés como segundo idioma en California, Estados Unidos de América, desde 2019 hasta la actualidad, reflexionando sobre el sistema educativo estadounidense, en periodos anteriores y durante la Covid- 19 pandemia. La investigación, con enfoque cualitativo, es descriptiva y presenta un relato de experiencia.. Los resultados del esfuerzo reflexivo apuntan a varios problemas a ser superados por el mencionado sistema educativo, así como en Brasil, indicando el hallazgo de aulas superpobladas multiplicando el trabajo del docente, la necesidad de actualización docente, la falta de acceso a nuevas tecnologías estudiantes, estudiantes. Las personas económicamente desfavorecidas necesitan adaptar materiales y estrategias didácticas, capaces de afrontar la educación a distancia con resultados satisfactorios. Si bien esta situación es similar en América para los estudiantes pobres y en Brasil, es evidente que la cultura estadounidense, al favorecer a estos estudiantes con políticas de respuesta rápida para la inclusión, históricamente ha sido apoyada por donaciones de grandes empresas a instituciones educativas. como en mecanismos. compensación, proporcionando beneficios garantizados a inmigrantes y estudiantes pobres, facilitando así la inclusión social y educativa en tiempos de pandemia.

Palabras clave: Educación. Pandemia. Enseñanza remota.

INTRODUCTION

In the broad sense, cultural diversity refers to the different customs of a society, such as the artistic manifestations of a people, religious expressions, traditions, cuisine, clothing, which may be similar, but distinct in a country with extensive territory, like Brazil and the United States, we will notice that cultural manifestations will be different

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

between their regions, such as climatic differences, the economy, social and cultural differences.

The term *culture* comes from the Latin *cohere* and is cognate with the words agriculture, cultivate, harvest, worship (both the adjective and the noun), that is, everything that requires human effort to transform in opposition to what is found in nature. Marcus Tullius Cicero (106-43 BC) was a Roman statesman, lawyer, scholar, philosopher and Academic Skeptic; for him, philosophy is the culture of the mind. In the 18th and 19th centuries, German philosophers began to use the term *Kultur* as cultivated, cult or civilized, hence the meaning of culture as erudition.

Considering that cultural diversity represents the set of different cultures that exist on the planet, culture represents the set of traditions and customs of a people that are transmitted from generation to generation. Its constituent elements are language, values, customs, beliefs, behavior, religion, folklore, the artistic manifestations, among others. Thus, culture refers to the social heritage of a group since it is represented by the sum of patterns of human behavior, which involves, in addition to the elements, knowledge, experiences, attitudes, values, concepts of the world, society, and of humanity. Franz Boas (1858-1942) is considered today primarily as an ethnographer of Indigenous Americans and as the 'Father of American Anthropology'. He proposed that "culture encompasses all manifestations of a community's social habits, the individual's reactions affected by the habits of the group in which he lives, and the product of human activities determined by those habits." (BOAS, 1930, p. 79 apud ALVES, 2014). Bronisław Malinowski, (1884, Austria-Hungary- 1942, U.S.), was one of the most important anthropologists of the 20th century who is widely recognized as a founder of social anthropology. He said that "culture is a well-organized unit divided into two fundamental aspects - a body of artifacts and a system of customs". (MALINOWSKI, 1944, apud ALVES, 2014). Culture defined as a behavior would be acquired through social learning, thus, it becomes a powerful learning tool, becoming the focus of anthropology since the studies of the British Edward Tylor (1832-1917), was an English anthropologist, the founder of cultural anthropology. Cited in the article by Alves (2014, p.1) as we see in the quote: "Culture is all that complex that includes knowledge,

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

beliefs, art, morals, law, customs and all other habits and abilities acquired by man as a member of society".

Anthropology as a modern science brought the term to refer to a social group. It is in this sense that it appears in the plural: cultures, for example, we can study the culture of a particular indigenous group, Chinese culture, Brazilian culture, Western culture. This is an idealization, as we know that the culture of a particular people transcends its geographic boundaries and boundaries. Everyone's experience is unique, it will not necessarily fully conform to the standards and models of a particular and unique culture. It is the result of your life experiences.

Darcy Ribeiro (1922-1997) was a Brazilian anthropologist, historian, sociologist, writer and politician, he who wrote the great work *O Povo Brasileiro* (1995), stated that culture as the set and integration of ways of doing, acting, thinking developed or adopted by a society as a solution to the needs of associative human life. For these and other anthropological propositions we have seen that culture is not innate or genetically acquired, but is a human social construction, which pervades generations and is modified by them in adaptation to the environment around us, or as a transformation, since man is able to reproduce and produce at the same time.

Roque de Barros Laraia is the Brazilian anthropologist author of a book widely used in our classrooms, entitled *Culture: an anthropological concept* (1986). In the second part of the book, the author discusses how culture operates, making a subdivision into five aspects related to the operation of culture, as follows:

1. Culture conditions man's worldview.
2. Culture interferes on the biological plane.
3. Individuals participate differently in their culture.
4. Culture has its own logic.
5. Culture is dynamic.

In these items, Laraia (1986) takes a stand fighting geographic determinism, as well as against other attempts to reduce culture to a simple result of factors external to man, such as human biological factors, transmitted by genes, or geographic location of people, thus demystifying the understanding of the meaning of Culture, as it is a

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

complex process, which is born of human interaction, which became possible through the development of intelligence, mastery of symbols and the means of communication between people.

For sociology, culture represents the set of knowledge and traditions of a people, which are made through social interaction between individuals in a community or society. Human needs shape patterns, generating, in turn, structures and social organization. We emphasize that no culture should be considered superior to another. We must recognize the cultural differences between different groups. There is special care in not making value judgments about the superiority or inferiority aspects of one culture in relation to another, as we would incur the error of being ethnocentric. We know that ethnocentrism generates prejudices that have no foundation, they are the result of personal judgment that compares cultural patterns and does not consider cultural differences.

When we refer to cultural difference, we mean that what differentiates one culture from others are the constitutive elements, which make up the concept of cultural identity, which means that when an individual identifies as belonging to a certain group, he is identifying himself with the elements that make up the set of a given culture. In this way, cultural diversity refers to the set of cultures existing on our planet. What makes them unique, distinct from each other, are the constitutive symbolic elements present in each culture, which determine the cultural differences that exist between us. There is a converging idea among those who study cultural differences regarding the globalization process, which would interfere with cultural diversity, because of the intense economic and cultural exchange that globalization makes possible between different countries, which for economic reasons or cultural power, often impose homogeneity.

The "UNESCO Universal Declaration on Cultural Diversity" was approved in 2001 by 185 Member States. This important document was the first in the world to preserve and promote the cultural diversity of peoples and intercultural dialogue.

These concepts are important to be discussed and understood when we talk about cultural diversity.

A Multicultural Experience

Revista Culturas & Fronteiras - Volume 4. Nº 1 - Junho/2021

Grupo de Estudos Interdisciplinares das Fronteiras Amazônicas - GEIFA /UNIR

Disponível em: <http://www.periodicos.unir.br/index.php/index/user>

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

The article intends to report the author's own experience of becoming a student of English as a second language in California, since 2019. It is a sui generis experience for those who formed their identity as a professional in Education in Brazil, going through all levels of education and having taught for over thirty years at the Brazilian public university. Now, as a new immigrant to the United States, I (I ask permission to make this text a personal account of experiences) have suddenly been taken to another world.

Education has always been highlighted as one of the noblest missions of humanity, capable of reaching not only the intellect, but the human heart. In its multiple facets, education covers the physical, moral, intellectual, psychological, sociological and spiritual aspects, and makes changes in thinking, acting and speaking happen. Although it can be taught as a technique to prepare the individual for the world of work, education is more than that; it is above all an art. The fact that the ideals of the Greeks persist among us, is due to the legacy they left to education and democracy. However, one of the greatest challenges in the modern world is to educate for a democratic society where human values, such as freedom and equality are recognized as vital, and therefore must not only be taught, but lived, defended and protected. Thus, I believe that educating for diversity is not an easy task, given the dehumanizing characteristics of the current world, but it should certainly be present in educational practices, whether in the family, society in general or at school.

Paulo Reglus Neves Freire (1921-1997), was a Brazilian educator and philosopher, also considered the Patron of Brazilian Education. He is considered one of the most outstanding thinkers in the history of world pedagogy, having influenced the movement called critical pedagogy. Paulo Freire's philosophical and educational thought was one of the great influences on my training as an educator in Brazil. With him I learned to live in diversity, more than understanding it theoretically. For him, habits, customs, worldviews that are present in culture, reveal how they were constituted and why (FREIRE, 1967). In another work, Freire describes that the school must be guided by a model of “pedagogy based on ethics, respect for dignity, for the autonomy of the student” (FREIRE, 1996, p. 16).

Revista Culturas & Fronteiras - Volume 4. Nº 1 - Junho/2021

Grupo de Estudos Interdisciplinares das Fronteiras Amazônicas - GEIFA /UNIR

Disponível em: <http://www.periodicos.unir.br/index.php/index/user>

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

In this sense, the teacher must exercise the teaching practice so that students have autonomy to learn without pressure. So, he states that “students are transformed into real subjects of the construction and reconstruction of the knowledge taught, alongside the educator, who is also the subject of the process (FREIRE, 1996, p. 26)”. A Pedagogy of diversity would have to consider the differences that may be found in the school environment, within the classroom, the social function of teaching and the teacher's role in face of diversity.

I am one of the immigrant students at an American community school that strives for diversity as a social practice. Studying English as a Second Language at the intermediate level in Miracosta College, I had the grateful opportunity to socialize with other people who like me, an immigrant, seek first, welcoming, understanding about our culture and respect for differences. The teacher was Debra Poortenga. In the class there were 14 nations represented by us, students of the sixth grade of autumn 2019: Brazil, Russia, Iran, Iraq, Cuba, Poland, Vietnam, Lithuania, Mexico, Peru, China, Thailand, Guatemala and Canada. My husband and I are Brazilian immigrants and are both studying together. The admirable teacher mastered the art of teaching with and for diversity. We came to know ourselves as people and to recognize ourselves as immigrants who come to the USA in search of knowledge and a better quality of life. The culture of each country, with its customs, traditions, food, leisure, art, had a transversal space in the educational program. This encouraged us to make friends by sharing our knowledge at the same time as we started to learn the English language better.

Image 1: Students of various nationalities, with the teacher, in face-to-face classes before the pandemic at MiraCosta College, Oceanside, CA (2019)

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)



Photo: MiraCosta College (2019)

In addition, we were encouraged to read a naturalized American immigrant and Mexican American author, Francisco Jimenez, who led us to mentally travel through his poor childhood, fraught with difficulties with all the complexity of immigration from a family that had many similarities with us, with our trajectory and with our dreams. This year, the school provided us with an academic meeting with that same writer of the work that we had studied in class. This is a significant example of education meeting cultural diversity.

I believe that teachers can make a big difference in the world. Teachers who are concerned with interculturality, with inclusion and do not forget that teaching is also learning, they mark and will remain forever in our minds and hearts. As well as the school that provides freedom, equality and fraternity, the ideals of the French Revolution that inspired modern democratic societies in the western world and that must, more than ever, be remembered among us.

The Lessons of the Pandemic

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

In the world, there are many stories of overcoming obstacles, life examples of people in extreme situations, but who somehow find within themselves the strength to overcome them. I believe that people who go beyond their own limits, be they physical, emotional, social, intimate, are special people who, with their example, can make changes happen. In addition to other significant events and experiences, we can reflect on how people transpose an unexpected chaos into a new awakening, or a new chance. What kinds of influences are these people susceptible to? If circumstances are important to create the power to overcome it, or regardless of circumstances, life events, poverty, extremes, are there personal qualities that make the difference between a resilient person and one who lets himself down in the face of obstacles?

The covid 19 pandemic brought unusual and complex problems, some too sad that shook confidence in tomorrow, in the future, in the next, even beliefs were shaken in the face of panic in the face of the unknown. Fear, pain, surprise, disbelief, anger at the impotence of government systems, anger at the impotence itself, the pandemic has had effects and there will be others still not unimaginable, as it has not ended up in the world. The planet is showing signs of exhaustion in the face of so much lack of environmental responsibility, the earth screams and expels countless effects caused by the climate change, by the immense fires, and problems are popping up everywhere that we will not soon be repairing.

However, we must proceed. Humanity will continue its search for answers, for a science that is inclusive for everyone on the planet, that despite social inequality and lack of equity, there are men and women in all countries working for human life. We have seen scenes of maximum solidarity, and of maximum irresponsibility. The denial of science, extremist attitudes of despair or lack of knowledge, exacerbated behaviors slipping into authoritarianism and fascism of various rulers, demonstrated that the population must be more enlightened, informed and educated so as not to be carried away by manipulations of the mind. This happens whenever the right to education distances itself from humanity.

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

The pandemic brought new problems, and the search for solutions took place and is happening in all areas. In order not to deviate from our goals, we will focus on the educational area.

Have you ever heard from your grandparents about Education in their time? If so, you can compare the past with our times. Teachers had absolute authority over students, students could not argue with them, study materials were not put in check, the textbook was unquestionable, and parents trusted the teachers and the school as a true value.

Come to the present, and we see children in the classroom with much more autonomy, they are encouraged to ask questions and seek answers for their own, in addition to questioning the teachers, and choosing what kind of activity, materials, books, or even games they prefer. Learning is more authentic, but science is no longer unquestionably true of times past, teachers are no longer the owners of knowledge (they could be wrong!). Knowledge is being seen as temporary because science is no longer as true as it was a long time ago. Parents, in many cases, do not trust school and sometimes prefer to teach their children at home.

In the days of pandemic, we are witnessing many challenges in Education, for example, remote and distance learning. It's the present, but I think it's the future too. Distance learning is not the temporary way for children or adults to learn. In the future, education will be more remote than a form of in-person study, teachers are adapting quickly and will prepare themselves for new times, new demands and different ways of teaching and learning. In the future, access to technology will be accessible to everyone, paper books are already being replaced by e-books, blackboards by dashboards, pencils and pens, and notebooks by a computer, smartphone or tablet. The world after a pandemic will never be the same again. The ways of doing education will be transformative, but I hope that their true values of human life will be preserved.

Numerous other lessons from the pandemic in the educational area we could mention, but the most evident has been the difficulties of remote learning. Different social realities bring perspectives of change quickly and efficiently.

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

According to the website² on immigration and the American educational system, of January 27, 2021, in the United States, the mandatory presence of children varies by state. Most offer education and require enrollment for children ages 5 and older, such as California, New York and Texas. Kindergarten is divided into Pre-K and Kindergarten or Preschool. Pre-K is a non-compulsory education offered to children aged 5 and under. Kindergarten is mandatory in some states and offered to children ages 5 and older.

In most cases, the school life of children and young people in the USA lasts 12 consecutive years, that is, they leave school at least 16 years old. But some states require students to complete formal education up to age 18. Students have 7 hours of class a day with an hour of lunch. In addition, there are mandatory and optional courses. In this way, the child or teenager can choose to study what is most suitable among the available subjects. There are sports, arts, music, languages among other options.

High School (Middle School or Junior High) differs a little depending on the location. In some places, children who leave primary school have the option of Middle School, in others there is the so-called Junior High, which starts a year after traditional Middle School. In short, Middle School starts when students are 11 and Junior High is 12. In both cases, students spend three years at this level. Secondary education is also free and offers students some elective courses in addition to the mandatory ones.

At the end of this phase, after the 12th year, the student receives the certificate and can go to university. At High School, students are introduced to different areas of work, through trips and extracurricular activities, for example.

The structure of American education is more complex than the Brazilian one. However, not all schools are the same and do not have the same quality. Public schools are districts, students can only study in the neighborhood where they live, and there is a ranking made by the Federal Government and the States that classifies the quality of schools.

² <https://www.imigrareua.com/blog/sistema-educacional-americano/>

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

The United States has public and private higher education institutions in addition to community colleges. State Universities and Colleges: This is the public higher education in the US, administered by the government, with lower tuition fees for residents in the state, with at least one in each American state. Private universities or colleges are private institutions, with education considered superior to that of the governmental ones and have postgraduate, master's and doctorate degrees, in addition to community colleges and institutes of technology.

Importantly, the tax on residents of this district also maintains public educational institutions. Private institutions, on the other hand, are also noteworthy, although they have a cost that can be like that of a university.

With so many differences to the Brazilian educational system, the pandemic made many services completely impossible (such as in-person classes) but helped students and teachers.

In the article "Being bold in a time of uncertainty", by Peter Sloane, Chairman and CEO of the Heckscher Foundation for Children, he highlights that, in times of crisis, bold solutions need to be adopted, thus, the pandemic brought greater challenges faced by needy people, especially children. It calls on philanthropy, social entrepreneurship and foundations to invest in innovation by demonstrating the hotspots of the Heckscher Foundation for Children's times: focus on three critical areas: early childhood literacy, college access and success, and what it has become a kind of pandemic that connects kindergarten to college, remote learning. He says: "Supporting teachers who do not have the skills needed to teach remotely. Remote learning does not work for poor kids, particularly poor kids in elementary school. In fact, remote instruction is far from ideal for any student, and most teachers lack the skills needed to teach remotely in an effective way".

Returning to my own experience. As a student of English as a Second Language at a community school I do not pay fees. Being an immigrant and not working, I was able to receive some benefits to continue studying, such as a notebook when mine broke, which can be borrowed and returned at the end of a period, renewed the loan later, or even getting this equipment for free. The handout study materials were also

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

made available free of charge. In addition to these school resources, with weekly distribution of food in the institution, in addition to help with costs during the pandemic. The classes were done remotely, through learning platforms. We use the free Canvas system to study, which is extremely easy for students and teachers. There is integration with other educational applications, and access by phone or computer. The contents are prepared by the teachers. We have several possibilities for study, with weekly online classes, tasks to be done, discussion groups and presentations of works using familiar tools and new ones. An a big possibility to learn technology, in addition to the contents. There are training sessions to use the tools, as well as tutorials or online consultations with instructors, teachers and technicians.

Many classmates did not get all these benefits, others dropped out of courses. Many personal and social factors in each situation, as my colleagues were immigrants like me, and so in each country there was a different situation. Some returned to their countries when they could. Others started working with the knowledge of English they had already gained.

The teacher's work has increased disproportionately in the remote mode of teaching in which we participate. The face-to-face classes before the pandemic did not have classes and were numerous, not reaching twenty students. There was a teacher's assistant and a technician always on hand to take care of the equipment in the classroom or in the computer lab. In the remote form, at first, we noticed that there was always a teacher's helper with him, but little by little the classes became much more numerous and there was no longer this helper. However, there was no lack of auxiliary resources for those who needed it. There are several departments of the institution that provide financial assistance, legal advice to illegal immigrants, employment guidance, in short, a truly diverse range of services, free or not, for young and adult immigrant students in an accessible way.

CONCLUSION

In this experience report I tried to bring my printers from the experience as an immigrant in an American school for adults that teaches English as a second language.

Revista Culturas & Fronteiras - Volume 4. Nº 1 - Junho/2021

Grupo de Estudos Interdisciplinares das Fronteiras Amazônicas - GEIFA /UNIR

Disponível em: <http://www.periodicos.unir.br/index.php/index/user>

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

I had the opportunity to study several free courses, in addition to receiving help with equipment, materials and on-site and off-site guidance. In the pandemic, remote learning became the only possibility. However, the confrontations of each family, each person depended on the economic, social and cultural factors of each country and the country where we now live, the United States of America. As adults, many of the classmates returned to their home country to meet with their family, others, if they could, brought relatives to this country. Many lost jobs and had to resort to social benefits provided by the government. Others managed to work in essential services, which never stopped their activities. Most stayed at home and according to the sanitary guidelines. Society was divided over going back to school because the adults had to work anyway. We observed in all states that the structure for this type of teaching was quickly reoriented, and so was the organization. However, many problems were reported in TV news and media, such as poor children's lack of accessibility to technology, the internet, lack of computers and cell phones that were needed.

In addition, the newly elected government, Joe Biden and Kamala Harris, has made pledges to modernize US laws regarding minorities, including immigrants. It is not easy to transpose a collegiate of deputies that still bears the strong mark of conservatism, but there is a real possibility of favorable changes. The lessons of the pandemic in this country and in Brazil deserve the same reflections of human beings, socially, with our different cultures within the enormous cultural diversity that marks a strong mark for Brazilians and North Americans. Here, where I am now, experiencing this new culture, as in Brazil, the concepts of social and school inclusion will need to be revisited, taking as a starting point the new reality, the new normal inaugurated from the pandemic, because, even if it is in large proportions. different, social inequality was, in fact, wide open across the planet, given the restrictions imposed in this period. As it is not over yet, and we will not even know when we will be free of this virus on the planet, it is time to reflect and fight for better and more inclusive societies, in which education should be valued as an instrument for survival in difficult days.

SOURCES

Revista Culturas & Fronteiras - Volume 4. Nº 1 - Junho/2021
Grupo de Estudos Interdisciplinares das Fronteiras Amazônicas - GEIFA /UNIR
Disponível em: <http://www.periodicos.unir.br/index.php/index/user>

LESSONS FROM THE PANDEMIC: REPORT OF THE EXPERIENCE OF A BRAZILIAN IMMIGRANT STUDENT IN CALIFORNIA (USA)

ALVES, Leonardo Marcondes. **O que é cultura?** Antropologicamente falando.... Ensaios e Notas, 2014. Disponível em: <https://wp.me/pHDzN-hm>. Acesso em: 28. maio. 2021.

FREIRE, Paulo. **Educação como prática da liberdade**. Rio de Janeiro: Paz e Terra, 1967.

FREIRE, Paulo. **Pedagogia da autonomia**: saberes necessários à prática educativa. São Paulo: Paz e Terra, 1996.

LARAIA, Roque de Barros. **Cultura**: um conceito antropológico. Rio de Janeiro: Jorge Zahar, 1986.

RIBEIRO, Darcy. **O povo brasileiro**: a formação e o sentido do Brasil. São Paulo: Companhia das Letras, 1995.

VELANGA, Carmen. The Art of Learning and Teaching in Adversity. **Expressions Magazine**. MiraCosta Continuing Education. Student Art, Literature and Photography, pp 44-45. Oceanside, California, 2020. Disponível em: <https://online.fliphtml5.com/juusu/swju/#p=1>. Acesso em 29.maio.2021.

ENTENDA AQUI COMO FUNCIONA O SISTEMA EDUCACIONAL AMERICANO! Disponível em: <https://www.imigrareua.com/blog/sistema-educacional-americano/>. Acesso em 29. maio.2021.