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Perspectivas
Teóricas,
Metodológicas
e de
Investigação

Luis Fernando González-Beltrán
(organizador)



EDITORA
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PRÓLOGO

Este séptimo volumen de la colección *Humanidades y Ciencias Sociales: Perspectivas Teóricas, Metodológicas y de Investigación* reúne una serie de estudios multidisciplinarios que reflejan la constante evolución de los problemas contemporáneos en diversas áreas del conocimiento. Los artículos aquí presentados fueron seleccionados a partir de un análisis cuidadoso de sus contribuciones innovadoras, que van desde desafíos globales, como la gobernanza climática y la seguridad alimentaria, hasta temas profundamente arraigados en las prácticas culturales y sociales, como las dinámicas del pensamiento crítico en la educación y los nuevos enfoques en la traducción y la literatura.

La diversidad temática y metodológica de los trabajos refleja la riqueza y complejidad de las humanidades y las ciencias sociales en el mundo contemporáneo. La primera sección: Lingüística, Cultura e Historia, con tres capítulos, explora aspectos históricos e ideológicos, como la interpretación de referentes culturales del folclor: los cambios en los modelos educativos en México; así como el debate lingüístico en la inclusión social.

La siguiente sección: Acción Participativa, Promoción Social e Innovación, que incluye dos capítulos, se centra en las prácticas concretas de desarrollo social e innovación organizacional, como es el caso de los proyectos integradores en educación; y el uso de Metodologías transdisciplinarias para la identidad organizacional.

En la sección Procesos Educativos: Universitarios, Escuelas Rurales y Educación para la salud, tenemos cinco capítulos, donde se muestra cómo esta colección no solo presenta variadas perspectivas teóricas y metodológicas, sino que también destaca la relevancia de las ciencias sociales y las humanidades para la construcción de una sociedad más consciente, crítica e inclusiva, al proponer, primero, un nuevo enfoque, más interdisciplinario e interactivo, de la formación jurídica; al proponer en segundo lugar, a la Universidad como promotora de una pedagogía para el pensamiento crítico; tercero, proponiendo la escuela rural como foco para fomentar una nutrición adecuada; a continuación, proponiendo también las prácticas de investigación como factor clave en la innovación y la solución de problemas en la instrucción primaria; y finalmente, considerando los programas educativos como un elemento fundamental en la calidad de vida de pacientes terminales.

La interconexión entre la teoría y la práctica impregna este volumen, demostrando cómo las ciencias sociales y las humanidades no solo producen conocimiento, sino que también contribuyen directamente a la solución de problemas sociales apremiantes, como se muestra en las siguientes secciones. En nuestra cuarta sección: Administraciones

Públicas, Auditorías Municipales y Responsabilidad Legal, con tres capítulos, los temas versan sobre los nuevos sistemas contables; los cambios de revisiones fiscales en los municipios; y las responsabilidades legales en el ámbito de la salud.

También con tres capítulos, la sección: Empresas: Desafíos y Vinculación con la Academia, inicia con la evaluación de empresas exportadoras del sector agropecuario; sigue con la formalización de las pequeñas empresas como factor que promueve su crecimiento y su éxito; y termina con la colaboración Unidad Académica y Empresa.

Además, el libro también aporta una reflexión sobre temas emergentes, como el impacto de las tecnologías, con los tres capítulos de la última sección: Tecnología para todos los usos: Ambiente, Supervisión y Terrorismo. Aquí se demuestra que las nuevas tecnologías tienen la propiedad de ser ubicuas, se pueden desarrollar con una meta particular, pero su uso se extiende a todas las esferas de actuación humana, desde la adaptación al cambio climático, la implementación de políticas públicas efectivas y la promoción de la sostenibilidad ambiental y social; pasando por el uso de drones en la preservación del patrimonio arquitectónico, ofreciendo mayor seguridad a los monumentos y también a los trabajadores de ese sector; hasta el uso de contranarrativas en la lucha contra el terrorismo, que también ataca, y es atacado, con el uso de drones.

Al abordar temas como la identidad, la seguridad, la política ambiental y la educación, los artículos contribuyen a una comprensión más profunda y compleja de las dinámicas sociales y culturales que nos rodean. Invitamos a los lectores a explorar las reflexiones y propuestas presentadas en este volumen, que sin duda enriquecerán el debate académico y ampliarán las fronteras del conocimiento en las áreas de las humanidades y las ciencias sociales.

Dr. Luis Fernando González Beltrán
Universidad Nacional Autónoma de México (UNAM)

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PARADOXES AND LEARNING WITH PORTUGUESE SAYINGS: A DEBATE OF CULTURE, KNOWLEDGE, AND A WAY TO EDUCATION AND INTEGRATION OF MIGRANTS IN PORTUGAL

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ABSTRACT: This chapter presents the theme of paradoxes in proverbs and their role in the education and integration of immigrants in Portugal. In a context of strong immigration to Portugal, we propose that proverbs are immaterial objects of culture, knowledge, education and social integration. The immigrant population to be considered is the Brazilian population, as they make up the largest percentage of immigrants in Portugal and share the Portuguese language. There are two proverbs that serve as a basis for reflection: “He who waits always achieves” and “He who waits despairs”. As we know, proverbs are popular sayings. They have the capacity for synthesis and rhythmic elegance in rhyme. With them, it is possible to transmit knowledge acquired over generations, about life in society or in relationships with nature. Adages often

have a transcultural dimension. The paradox implies the notion of duality of everything that exists in the universe, as proposed by Taoism in the Eastern context and the pre-Socratics in the European context. We consider that the adages, when describing the existence of two fundamental forces, reveal them, not only as opposites but, above all, complementary in the interpretation and knowledge of things and sociocultural and environmental reality. Hence the reference to Taoism’s system of Yin and Yang opposites. We therefore argue that immigrant populations, particularly Brazilians, can benefit from the debate on paradoxes in adages as a source of understanding reality and finding a balance between the complexity of life outside and inside people and the cultures they belong to or come into contact with.

KEYWORDS: Proverbs. Sayings. Paradoxes. Culture. Portuguese immigration. Brazilian immigrants. Learning. Social inclusion.

PARADOXOS E APRENDIZAGEM COM PROVÉRBIOS PORTUGUESES: UM DEBATE SOBRE CULTURA, CONHECIMENTO E UM CAMINHO PARA A EDUCAÇÃO E INTEGRAÇÃO DE MIGRANTES EM PORTUGAL

RESUMO: Este capítulo apresenta o tema do paradoxo em adágios e o seu papel na educação e integração de imigrantes em Portugal. Em um contexto de forte imigração para Portugal, propomos que os provérbios

são objetos imateriais de cultura, conhecimento, educação e integração social. A população imigrante a considerar é a brasileira pois constitui a maior percentagem de imigrantes em Portugal e partilha a língua portuguesa. São dois os provérbios que servem de base à reflexão: “Quem espera sempre alcança” e “Quem espera desespera”. Como sabemos, os provérbios são ditos populares. Os mesmos apresentam capacidade de síntese e elegância rítmica em rima. Com eles, é possível transmitir conhecimentos adquiridos ao longo de gerações, sobre a vida em sociedade ou na relação com a natureza. Os adágios têm, não pouco frequentemente, dimensão transcultural. O paradoxo implica a noção de dualidade de tudo o que existe no universo, como propõem o taoísmo no contexto oriental e os pré-socráticos no contexto europeu. Consideramos que os adágios, ao descreverem a existência de duas forças fundamentais, revelam as mesmas, não apenas como opostas mas, sobretudo, complementares na interpretação e conhecimento das coisas e da realidade sociocultural e ambiental. Daí a referência ao sistema de opostos Yin e Yan do Taoísmo. Assim, defendemos que as populações imigrantes, nomeadamente, as brasileiras podem beneficiar do debate de paradoxos nos adágios como fonte de compreensão da realidade e busca de equilíbrio da complexidade da vida exterior e interior das pessoas e das culturas de pertença ou de contacto.

PALAVRAS-CHAVE: Provérbios. Ditos. Paradoxos. Cultura. Imigração portuguesa. Imigrantes brasileiros. Aprendizagem. Inclusão social.

1 INTRODUCTION

The Portuguese poet Fernando Pessoa once wrote:

“My homeland is the Portuguese language”.

And for more than 200 million people spread across Europe, Africa, South America and Asia, the Portuguese Language is called the homeland.

According to the Agency for Integration, Migration and Asylum (AIMA), the number of legal foreigners in Portugal has more than doubled in six years, rising from 480.300 in 2017 to over one million in 2023.

Among the most representative nationalities, 35.3% are Brazilians (368.449 people), followed by 55.589 Angolans (5.3%), 48.885 Cape Verdeans (4.7%), 47.709 British (4.5%), and 44.051 Indians (4.2%).

This chapter pretends to give a contribution about Portuguese proverbs to achieve a better communication when meeting each other, and to help social and labour integration. We may say that Portugal is becoming a country with more and more people from different countries, like a “cultural ocean” with different “cultural rivers”. Portugal and Brazil share the same language.

1.1 OBJECTIVES

This chapter aims to present the paradox inherent in some Portuguese proverbs. We suggest them as a learning and social integration tool of immigrants. As immaterial cultural objects, sayings are a summary way of shaping knowledge and educational practices on the daily life of young people and adults.

Our goal is to foster a debate on their potential role in education and citizenship. Also, the objective is to deepen the understanding of how paradoxes contribute to critical thinking, the transmission of values, and the development of more effective learning methodologies.

1.2 METHODOLOGY

The research methodology focuses on two specific Portuguese proverbs to analyse the presence and implications of paradox in Portuguese language. The chosen proverbs are:

1. “Quem espera sempre alcança” (“He who waits always achieves”)
2. “Quem espera desespera” (“He who waits despairs”)

The methodology involves:

- Investigating the paradoxical nature of these sayings and their cultural relevance.
- Exploring their pedagogical implications, particularly their potential to enrich education systems through active learning methodologies.

2 PORTUGUESE BRAZILIANS IMMIGRATION

Brazil, known as a country, that used to receive immigrants, changed. Since the 1980s, the national political and economic crises have been affecting the lives of Brazilians (Barbosa et al., 2020). Consequently, citizens experience feelings of public insecurity and are not satisfied with the level of education and health care they receive (Margolis, 2013). Also, Brazil and Brazilians have a heritage relationship with Italy, Spain, and Portugal (Cruz et al., 2020). From all countries, Portugal emerges as an important destination for dissatisfied Brazilians. Sharing the same language is on the top of the list motivation. Portugal experienced, in 2018, an increase in the inflow of documented Brazilians compared to the previous year, with a percentage rate of 143.7%.

Brazilians account for 35.3% (or 368.449 citizens) of the total of legalised immigrants in Portugal (1.044.606) in 2023. Nevertheless, we may think that much more

Brazilians are living in Portugal and waiting for the legal permission. The Brazilians in Portugal represent, approximately, 40% of the foreign population living in the country or more (Jornal de Notícias, 2023).

The growing wave of Brazilian migration in Portugal comes predominantly from big cities, in families, from various social classes and is between 20 and 40 years old, the coordinator of the Brazilian data platform in Portugal told Lusa.

Furthermore, there is a tendency for migration not only of the person, but of the entire family, with children who are still young, she highlighted, estimating that the age range is between 20 and 40 years old (Lusa, 2023).

Another information to consider is that Brazil is a big country with quite different populations from the north to the south, and from the east to occident. This means that even Brazilians have different cultures, and different ways of Portuguese speaking.

3 CULTURE AND ITS DEFINITIONS

Culture is a polysemic concept. That single word has multiple meanings or interpretations not only between sciences, and day-to-day life but also in its social history. Taylorism from the end of the XIX century has been preserved for ages. As defined by scholars like Tylor, Geertz, and Williams, *culture* is a broad and multifaceted concept. Tylor's definition of culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (White, 1959) emphasizes its all-encompassing nature.

Kroeber and Kluckhohn provided a comprehensive definition of culture in their seminal work, *Culture: A Critical Review of Concepts and Definitions* (1952: 181). They defined culture as:

"Patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditioning elements of future action".

We appreciate this definition because it emphasizes the symbolic, historical, and value-laden aspects of culture, highlighting how culture shapes and is shaped by human actions.

To summarise, we may say that the term *culture* has a variety of meanings depending on the context in which it is used, and of different authors. Even so, we

present some of the key definitions. References for further reading may be found in the bibliography:

- A) Sociological Perspective: In Sociology, culture refers to the symbolic-expressive dimension of social life. This includes the beliefs, norms, values, and symbols that guide behaviour and give meaning to social life¹.
- B) Anthropological Perspective: In Anthropology, culture encompasses the ways in which human differences and similarities are recognized and marked. It includes traditions, practices, and the entire way of life of a group².
- C) General Definition: More broadly, culture can mean the cultivation of the mind, the creative products associated with the arts, or the entire way of life of a group. This definition highlights the diverse aspects of human activity and the symbolic structures that give such activity significance³.
- D) Dictionary Definition: According to the Britannica Dictionary, culture is defined as the beliefs, customs, arts, etc., of a particular society, group, place, or time. It also refers to a particular society that has its own beliefs, ways of life, art, etc.⁴.

The debate of *Culture* meanings is shown by Trouillot (2020/ 2002). The author observes two contexts about the concept of culture: the academia, and the society at large. In the first, the culture concept appears as an anti-concept, what he calls a political move in theory, the benefits of which become increasingly restricted by the status of anthropology as a discipline, by the state-centrism of the human sciences, and by micro practices of reproduction. In the second, the culture concept appears as a theoretical move from politics, that is, a theoretical practice that silences its own conditions of possibility. Two substantive propositions are central to the conceptualization of culture as deployed in North American anthropology. First, human behaviour is patterned. Second, those patterns are learned. Recurrences cannot be tied to a natural world within or outside the human body but to constant interaction within specific populations. Trouillot argues that, unfortunately, culture's academic career only reinforced the gatekeeping qualities that made its birth possible and necessary. Launched as the negation of race, culture also became the negation of class and history. We are sharing those viewpoints about the single word *culture* to see how different perspectives the debate may offer.

We propose that proverbs are cultural immaterial artifacts that transmit these societal values and practices from one generation to the next, preserving the intangible aspects of cultural heritage.

In Communication Studies, proverbs are analyzed for their role in shaping discourse. They often simplify complex ideas into accessible and memorable forms, making them

effective tools for transmitting moral lessons and cultural values. That possibility opens a door to active learning and education.

4 PARADOX DEFINITION AND KEY POINTS

A paradox is a statement or situation that seems to contradict itself. However, it may be true or make sense upon closer examination. We may consider four key points about paradoxes:

- A. **Contradictory Nature:** A paradox often involves elements that seem logically inconsistent or contradictory. For instance, the declaration “This statement is false” is a classic paradox because if the statement is true, then it must be false, but if it is false, then it must be true.
- B. **Deeper Truths:** Despite their contradictory form, paradoxes can disclose deeper truths or insights. For example, the paradox “Less is more” suggests that minimalism can direct to better impact or value.
- C. **Philosophical and Scientific Use:** Paradoxes are frequently used in philosophy and science to trial our perception and to explore complex ideas. The noted “Schrödinger’s cat” presumed testing in quantum mechanism is a paradox that illustrates the odd nature of quantum states.
- D. **Everyday Examples:** Paradoxes can also be used in everyday life. For example, the paradox of choice suggests that having too many options can lead to decision immobilization, causing it difficult to decide anything at all. Also, even having many options we may not have the option we want.

In the context of Portuguese proverbs, paradoxical sayings offer a fascinating window into the dual nature of human experience.

5 PROVERBS AND PARADOXES

Proverbs often contain paradoxes that challenge linear thinking and invite deeper reflection. In Taoism, for example, the concept of balance between opposites is vital. The paradoxes in Taoist teachings emphasize the importance of harmony between *yin* (the passive, feminine, and dark force) and *yang* (the active, masculine, and bright force).

5.1 THE *YIN* AND *YANG* SYMBOLS/ OS SÍMBOLOS *YIN* E *YANG*

The symbol of *Yin* and *Yang* represents the duality of existence: light and dark, positive and negative, male and female. This concept of duality is mirrored in the

paradoxical proverbs of Portuguese culture, where seemingly contradictory sayings coexist to provide a fuller understanding of human experience. Just as extreme *yin* or extreme *yang* can disrupt balance, so too can rigid adherence to one proverb over another lead to an incomplete understanding of life.

The *Yin-Yang* principle suggests that opposites are interconnected and interdependent. In the context of proverbs, this means that patience (*yin*) and urgency (*yang*) are both necessary for achieving success. The wisdom of proverbs lies in their ability to teach that balance is key to a well-rounded approach to life.



Source: "The Mandarin Meaning of Yin Yang." ThoughtCo, Aug. 28, 2020. [thoughtco.com/mandarin-meaning-of-yin-yang-2278446](https://www.thoughtco.com/mandarin-meaning-of-yin-yang-2278446).

In the Tao Te Ching, Lao Tzu often speaks about the power of patience and the importance of aligning oneself with the natural flow of life. The idea is that by not forcing actions and instead waiting for the right moment, one can achieve their goals more effectively. This concept is encapsulated in the principle of *wu wei*, which translates to "non-action" or "effortless action."

The excellent annotated Portuguese translation by Ursula K. Le Guin reveals (book 1, p. 14):

For being and non-being
appear together;
difficult and easy
complete each other;
long and short
mould each other;
high and low
depend on each other;

note and voice
make up the music together;
before and after
follow one another.
In Portuguese:
*Pois ser e não ser
surgem juntos;
difícil e fácil
completam-se um ao outro;
longo e curto
moldam-se um ao outro;
alto e baixo
dependem um do outro;
nota e voz
compõem juntas a música;
antes e depois
seguem-se um ao outro.*

Similarly, Portuguese proverbs analyzed present dualities that offer a more nuanced understanding of life's challenges. The phrase "He who waits always achieves" can be taken beyond various lenses, for instance, philosophical and mathematical. One way to study this paradox is by studying it through the lens of the *Tao Te Ching* by Lao Tzu, which emphasizes the virtue of patience and non-action (*wu wei*). Another known perspective is the *waiting-time paradox* in *probability theory*, which can provide a *mathematical context*. The last one will be discussed in another meeting.

According to Le Guin, there are many doubts about objective data on the *Tao Te Ching*. It was probably 'written around 2500 years ago, perhaps by a man called Lao Tzu, who may have lived around the same time as Confucius. Nothing about it is certain, except that it is Chinese, very old and people identify with it everywhere, as if it had been written yesterday' (Le Guin, 2022/2019: 9).

5.2 ANALYZED PROVERBS

Quem espera sempre alcança – This proverb promotes patience and perseverance, suggesting that success comes to those who wait for the right moment. It reflects an optimistic view that persistence, combined with timing, will eventually lead to achievement.

Quem espera desespera – In contrast, this proverb warns of the dangers of waiting too long without action, implying that excessive patience can lead to frustration and missed opportunities. It serves as a cautionary reminder that sometimes action is necessary to avoid stagnation.

Both proverbs highlight the paradox of human experience, where patience and action must coexist in a balanced manner for optimal outcomes. Also, they help as mental tools to cope with waiting for bureaucratic resolutions like formal permission to stay in the country, the time for family reunification, the integration of children in school.

Those proverbs may function like a balance, often embody conflicting advice, reflecting the complexity of decision-making in everyday life. For instance, the proverb “*Quem espera sempre alcança*” suggests that patience leads to success, while “*Quem espera desespera*” highlights the potential negative consequences of waiting too long. The tension between these two proverbs represents a broader philosophical question about the balance between action and patience, a theme deeply embedded in both Eastern and Western thought.

6 CONCLUSIONS

The prevalence of paradox in Portuguese language is quite amazing for new joyner’s if we remember that contradiction is so underlined in oriental languages, and that Portugal is the most occidental European country.



The two Portuguese proverbs with paradoxes described, are present also in Spanish and English languages. The saying “He who waits despairs” (“*Quem espera desespera*”) suggests that waiting for something to happen can lead to feelings of frustration, anxiety, and hopelessness. It’s a perspective aiming on frustration and missed opportunities through inaction. This phrase emphasizes the emotional toll that prolonged waiting can have on a person, highlighting the impatience and despair that often accompany it.

The proverb “He who waits always achieves” (“*Quem espera sempre alcança*”) proposes the virtue of patience, suggesting that perseverance and waiting will eventually lead to success. It reflects a cultural appreciation for endurance and the belief that good

things come to those who wait. Occidental paradoxes are similar as the two faces of a coin, not so far from the *Yin* and *Yang*. We saw that paradoxes in sayings may be analysed through the lens of the *Tao Te Ching* by Lao Tzu, which emphasizes the virtue of patience and non-action (*wu wei*).

On future, going further through a multidisciplinary lens combining Social Sciences, Education Theory, and Cultural Studies, this approach aims to reveal the educational value of proverbs in fostering critical thought. Examining the potential of these paradoxes may help to renew educational approaches in Portugal, enhancing the training systems by encouraging a balanced understanding of success and failure.

Paradoxes play an essential role in promoting critical thinking and problem-solving. Going further we may propose that Paradox Proverbs may help education. How? They may avoid learners navigate the complexities of modern life by encouraging a balanced approach to decision-making. In the educational and training systems, introducing paradoxical thinking through proverbs can revitalize traditional methods, offering tools for navigating the ambiguities of real-world situations to students and citizens.

Improving communication skills in Portuguese and in English can be incredibly beneficial for Brazilian immigrants working, especially in tourism sector. Migration contexts of Brazilians to Portugal gave us the thought about going further when exploring sayings both in the Portuguese and Brazilian countries.

We want to go further with a research-action project. The population included will be:

- a. Brazilian children attending school
- b. Brazilian working mothers, fathers working or not working legally

The paradoxical nature of these proverbs encourages people to approach problems from different angles. In education, these paradoxes can be powerful tools for fostering critical thinking and encouraging students to question simplistic or one-sided views of reality.

By embracing the complementary nature of paradoxical proverbs, educators can foster deeper learning and more adaptive thinking in their students, equipping them to engage thoughtfully with the world around them, and with the traditions, and help the understanding of Eastern and Western cultures.

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