Human rights in the 21st century:
interligations between migratory processes and education

Direitos humanos no século XXI:
interligações entre os processos migratórios e a educação

Derechos humanos en el siglo XXI:
interligaciones entre los procesos migratorios y la educación

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Abstract: This article analyzes migratory processes and their influences in Brazilian educational institutions, with the objective of contributing to the development of epistemic subsidies on these demographic and cultural aspects in our society. We used the methodology of experience reporting of our educational practice with immigrant students, with content analysis based on the theoretical model of Southern Epistemologies of Boaventura Sousa Santos. We consider that the challenges in the daily education with the integration of new cultures from immigrants can generate opportunities for innovations and changes within the framework of a concept of solidarity citizenship.

Keywords: Education. Migratory Processes. Southern Epistemologies.

Resumo: Este artigo analisa os processos migratórios e suas influências nas instituições de ensino brasileiras, com o objetivo de contribuir no desenvolvimento de subsídios epistêmicos sobre esses aspectos demográficos e culturais em nossa sociedade. Utilizamos a metodologia de relato de experiência de nossa prática educativa com alunos imigrantes, com análise de conteúdo fundamentada no modelo teórico de Epistemologias do Sul de Boaventura Sousa Santos. Consideramos que os desafios no cotidiano educacional, com a integração de novas culturas advindas dos imigrantes, podem gerar oportunidades de inovações e mudanças no âmbito de uma concepção de cidadania solidária.

Palavras-chave: Processos Migratórios. Interculturalidade. Epistemologias do Sul.

Resumen: Este artículo analiza los procesos migratorios y sus influencias en las instituciones de enseñanza brasileña, con el objetivo de contribuir en el desarrollo de subsidios epistémicos sobre esos aspectos demográficos y culturales en nuestra sociedad. Utilizamos la metodología de relato de experiencia de nuestra práctica educativa con alumnos inmigrantes, con análisis de contenido fundamentado en el modelo teórico de Epistemologías del Sur de Boaventura Sousa Santos. Consideramos que los desafíos en el cotidiano educativo con la integración de nuevas culturas provenientes de los inmigrantes pueden generar oportunidades de innovaciones y cambios en el ámbito de una concepción de ciudadanía solidaria.

Palabras clave: Procesos Migratorios. Interculturalidad. Epistemologías del Sur.

Introduction

This article presents an account of our experience at a university in the state of São Paulo, we highlight the efforts to implement diversified changes in the structural scope, through the internationalization project of research, teaching and extension, to exchange projects with foreign universities, among students, teachers and administrative staff; also inserting the opening of reservation of vacancies for refugees and asylum seekers for interdisciplinary undergraduate courses. This whole process of institutional reformulation has provided new perspectives on human relations among the academic community, so that the different nationalities of students are met and included. Our perception presented, encompasses two focuses of vision: that of a foreign student and a Brazilian professor, both participating in this university.

Currently, we have observed that European countries in the Northern Hemisphere are experiencing limitations in economic, political, social and cultural spheres; however, for Santos (2016, p. 37) "it is still very difficult to explain the world without being through general theories and universal ideas". For the author, in the meantime of the development of Eurocentric critical theory and left-wing policies of the global North, the most innovative and effective transformative political practices of the last decades have occurred in the global South.

These political practices aim at the possibility of developing research and valuing the knowledge of civilizations originating in countries located in the global South, so that their knowledge is understood far beyond of myths and traditions, in other words, they are true epistemological bases of the South. This is a perspective to learn from the global South, for this reason, there are challenges in both the political and epistemological spheres. In this context, we observe the existence of diverse struggles against social injustice, domination and oppression arising from post-colonial processes. These ethnic groups support the National Social and Popular Movements that seek their rights to citizenship, in the broad sense of having access and conditions to enjoy the benefits and assets of diverse social institutions.

There are still great difficulties for people of Brazilian ethnic groups to have rights to their citizenship; understanding that: being a citizen means having the right to education, health, decent work, leisure and varied cultural events, among many other examples of citizenship opportunities, which are offered to more favored social strata that have reached a privileged social status. "Since the State is composed of its territory, its political sovereignty and its people, we denote that the concept of people is based on the ethical, political, or legal relationship between people residing in the same territory" (FABRIZ; FERREIRA, 2001, p. 106).

Another aspect related to the right to citizenship is the collapse of two distinct concepts, citizenship and nationality, because, according to Fernandes (2018), citizenship is the condition of affirming rights by virtue of any individual being, recognized as a political act; and nationality allows the individual to be recognized as a member of a political

community, the nation. The difference between the two is that, for nationality, it corresponds to the question of the identity of the human being with his homeland, and citizenship is related to the rights that citizens have, due to their political citizenship. This political citizenship is a current dilemma, as

> people in search of identity are invariably faced with the intimidating task of "reaching the impossible": this generic expression implies that they cannot be realized in "real time", but that they will presumably be realized in the fullness of time - in infinity... (BAUMAN, 2005, p. 16-17,).

The difficulty of having a national identity and citizenship stems from the historical concept of civilization, because this concept combines several assumptions that justify the superiority of European culture, so that "'other' cultures can improve their qualities by the fruit of this meeting; it implies that the colonial subjects of Portugal were inferior, incapable of self-government" (MENESES, 2010, p. 68).

This subordination becomes the critical element to the discussion, because to enjoy the right to citizenship, it is first necessary to have access to that identity, that is, to be a legalized part of a nation. For example, in Brazil, indigenous people live in guardianship and historically the Afro-descendants make up a large part of the less privileged social class. The political issue of citizenship lies in its connection with nationality. "The post-colonial order is designed to enable a global administration of populations, dividing them into groups of population and distinguishing them mainly by race" (FERNANDES, 2018, p. 302).

When citizens do not benefit from their rights, there is no condition of civil society. These disparate conditions between citizens and their citizenship rights / concessions, face the intersection between race and citizenship, that is, "recognizing and fixing individuals as members of population groups is a critical part of the contemporary citizenship project" (FERNANDES, 2018, p. 302).

In this context, human movement is constituted since migration processes, namely, people who move within their own country, or by emigrants who leave their countries, from these movements, immigrate in search of new opportunities in other countries. countries in which they have no nationality.

Immigrants seeking refuge in other countries "[...] have been knocking on other people's doors since the beginning of modern times, [...] for those behind these doors, they have always been - as they are now - strangers" (BAUMAN, 2017, p. 13). These strangers who knock on our door lead us to the broad view that we are not a single civilization with only one way of conceiving the world, as this perspective is not plausible in the current cultural, political and economic globalization of our planet, "[...] we must look for opportunities to enter into close and increasingly intimate contact with them - resulting, as expected, in a fusion of horizons, and not in an induced and planned fusion" (BAUMAN, 2017, p. 23).

This population displacement makes the concept of citizenship a relational activity, since a nation is a constant process of constituting itself as a participatory citizen and aware

of its rights and duties, because it involves the forging of new relationships in new contexts. Social and geographical mobility forges communities dependent on their national identities, however it depends on the acquisition of a national identity, and these identities are still structured by the social strata that have political, economic and cultural power.

"When talking about foreigners, immigrants or emigrants, the perspective of protecting their rights presupposes an understanding of the concept of citizen in a vision of universal citizenship, which is not linked and is not synonymous with nationality" (MARINUCCI; MILESI, 2005, s.p.).

> Most industrialized countries have an aging population and tend to decline, while most of the developing country is composed by a young and growing population. Many problems arise from the aging of the population, such as the decline in the active population or the difficulties in financing social security due to the increase in dependency levels, could be mitigated by increasing immigration based on respect for the rights of migrant workers. In general, the global productivity of the labor force would increase with this process, since the migration would be from countries with surplus labor and low productivity to countries with high productivity. This would not only benefit the migrants themselves, but also their countries of origin, thanks to the sending of remittances of foreign exchange, the transfer of qualifications and the stimulus of commercial activity that would provoke the diaspora (MARINUCCI; MILES, 2005, s.p.).

However, for subaltern communities that are part of decolonized countries and are marked by their race, ethnicity, social class, religion and other intersectional aspects, national identities are not granted equally to subalternized communities. Mongia (1999) also reports the arise of the nation-state, as is generally understood, with the formation of nationalist movements in various empires and not simply the signing of the Westphalia treaty as hegemonic history says, given that these states were actually intertwined in imperial formations.

Recently, we are living in the educational routine with the presence of many immigrants. This increase is largely due to the number of refugees recognized by Brazil, that is, "the March 2018 data indicates that 5,314 refugees have an active record in Brazil, which means that there are 5,314 refugees living in Brazil under this condition" (BRASIL, s.d.). There are new challenges, primarily through the communication of the Portuguese language, as there are Bolivian, Chilean, Syrian, Korean, Haitian, Japanese students among others. Cultural and customs differences are added, without deepening the difficulties of some schools in precarious conditions, mainly in terms of infrastructure.

According to the INEP Basic Education census (BRASIL, 2019), "In 2018, Brazil had 181,939 basic education schools. Of these, 28,673 (15.8%) offered secondary education". It is also noteworthy that the science laboratory is found in only 44.1% of Brazilian schools. Still in relation to administrative dependency, the 2018 School Census reveals that 83.4% of federal schools have a science laboratory in high school. The structure of state and municipal governments, on the other hand, have a coverage with 37.5% and 28.8%, respectively.

> The situation affects, above all, children from Bolivia, Peru, Paraguay and other Latin American countries, as well as Africans who came with their parents in search

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of better living conditions than they had in their homeland. Foreigners in better economic conditions, such as Chinese, Japanese, Arabs, as well as Europeans and Americans, mostly seek private schools, prepared for this inclusion, to enroll their children (OLIVEIRA, 2016, s.p.).

Also noteworthy is the statistical data with a total of 12,409 foreign students who enrolled in 2015 in Brazilian higher education, from the 20 countries with the highest number of enrollments according to Table 1.

Table 1. Number of enrollments of foreign students in Brazil in 2015.

Country	Nº
Angola	2.263
Paraguay	1.014
Guiné Bissau	931
Argentina	894
Bolivia	760
Japan	750
Peru	745
Portugal	701
USA	604
Cabo Verde	576
Uruguay	501
Chile	398
Colombia	358
Italy	345
Republic do Haiti	323
Germany	266
China	256
France	248
Korea	243
South Africa	233
Total	**12.409**

Source: INEP/MEC (BRASIL, 2015).

Given the brief introductory context presented, we ask what would be the contributions of the inclusion of immigrant students to Brazilian education?

We have the hypothesis that the appropriation and holistic practice of life provide an ethical politicization of human existence, with the objective that our civilizations develop their evolution in a sustainable way, in the face of the educational challenges of the insertion of immigrant students through citizenship education.

To answer this guiding question, we developed this article in three steps. First, we analyze the current context of mixed migratory flows, which brings together people in need of international protection, based on data obtained from United Nations High Commissioner for Refugees (UNHCR) in our experience report. Then, we present our theoretical foundation

based on the civilizing matrices and their epistemological bases. In the third step, we analyze the contributions of interculturality and Southern Epistemologies in human formation for citizenship, within the scope of Brazilian education. We conclude with our final remarks.

The current context of mixed migratory flows from the perspective of UNHCR.

UNHCR, UN Refugee Agency, was created in December 1950 by resolution of the United Nations General Assembly. It began its activities in January 1951, with an initial three-year mandate to resettle European refugees who were homeless after World War II. "His work is based on the 1951 UN Convention on Refugees" (ACNUR, 2018, p. 4).

The United Nations has had a fixed representation in Brazil since 1947, and its main objective is to maximize the work of the UN, so that the System can provide a collective, coherent and integrated response to national priorities and needs, currently, within the framework of the Development Goals Sustainable Development (SDG) and other international commitments. In Brazil, it is observed that the population of refugees, asylum seekers and stateless persons, presents an exponential increase in the number of arrivals, that is, "there are just over 9 thousand refugees recognized by the Brazilian State and about 25 thousand requests for refuge pending analysis by the Nacional Comity for Refugees (CONARE)" (ONU, 2016, p. 21).

In this context, the engagement of public authorities (federal, state and municipal), in addition to civil society, the private sector and academia, in partnership with the UN Agency for Refugees, has been fundamental (UNHCR). "The Solidary Cities Program, developed within the framework of the Action Plans of Mexico and Brazil, aims to encourage the guarantee of access and the development of public policies that promote local integration at the municipal level" (ONU, 2016, p. 21).

Our experience report highlights the implementation of the Sérgio Vieira de Mello Chair, based on an agreement signed between the Federal University of ABC (UFABC) and the United Nations High Commissioner for Refugees. On July 19, 2017, the UFABC University Council passed a resolution that reserves vacancies for refugees and asylum seekers for interdisciplinary undergraduate courses. 2018 marked the entry of the first student and the first student as refugees at UFABC.

In order for new students to be properly enrolled at the University, the Sergio Vieira de Mello Chair offered an extension course aimed at understanding the theme of migration and refuge and, at the initiative of students, supported an extension course in Portuguese for refugees, holders of humanitarian visas and immigrants in a vulnerable situation, given the importance of learning the local language for monitoring subjects (UFABC, 2018a). We have been working on offering courses in four languages in addition to Portuguese: Italian, French, English and Spanish. This experience allows for greater openness to intercultural dialogues and the meeting of students of different nationalities. The Portuguese language course at a

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beginner level is aimed at refugee and foreign students in a highly vulnerable situation (UFABC, 2015).

The university has implemented several structural level changes, from the internationalization of research, teaching and extension, to exchange projects with foreign universities, among students, professors and administrative staff, so that there is an adequate academic environment to meet the needs of students. different nationalities. According to strategies 43 and 44 of the Institutional Internationalization Plan for the time interval between the years 2018 to 2023:

> Strategy 43. Implement the Language Center with specific physical space and support from technical-administrative servers.
> Expected Results: offering courses in different languages.
> Actions: evaluate the physical and human requirements for the creation of the center; create rules and procedures for the selection of students and teachers in the courses; acquire necessary equipment for language lab; train outsourced personnel to receive foreigners.
>
> Strategy 44. Create the UFABC language policy.
> Expected Results: define strategies and approach on the offer of language courses; linguistic preparation of its student, teaching, technical-administrative and outsourced staff.
> Actions: check the variety of formal and informal teaching-learning experiences in foreign languages at UFABC; create a working group for the definition of language policy; disseminate, promote and implement language policy (UFABC, 2018b, p. 20).

In several Brazilian regions, "state and municipal committees for the Local Integration of Refugees are being established. In addition, the creation of Reference and Reception Centers for Immigrants, already present in three states" São Paulo, Santa Catarina and Rio Grande do Sul, "also represents an effort to combine efforts from the three federative levels in favor of guaranteeing rights and services to refugees" (ONU, 2016, p. 21).

With the progressive increase in unemployment and labor and social security reforms, the effective informalization of employment, labor rights and a signed professional card, become historical data that will be exchanged for intermittent work and teleworking. In these new challenges for salaried workers, discrimination rates are relevant, for example: "black men and women earn 41% less than white people"; "women receive 74.2% less than men" and there is still an "increase of 9.3% of children aged 5 to 13 years in child labor", this whole context culminates in "the increase in migration that subjects some people to unacceptable human situations; and the persistence of rural and urban slave labor" (ONU, 2016, p. 33).

The construction of intercultural societies, based on the wealth of diversity, mutual respect and equal rights and conditions of life with human dignity, this set of factors reflects sustainable development for the future of humanity. However, interculturality will not come to us, we all, will have the need and the responsibility to seek it, to build it (WALSH, 2005). A way of guiding the construction of interculturality is found in the understanding that there is a significant interconnection between human formation and its condition of existence,

throughout social and historical processes. Hence, the relevant insertion of new epistemological matrices in the educational scope stands out.

Some civilizing matrices and their epistemological bases

The European paradigm ignited from the Middle Ages to the entire world. This paradigm was developed by the beginning of the great navigations and by the mercantilist colonization. Meanwhile, our civilizational evolution of historical chronology, identifies that, around 10,000 years ago, agriculture developed on different continents:

> [...] in the fertile Crescent (the territory between the Persian Gulf, Mesopotamia and Palestine), the Indus Valleys and the Ganges, as well as the plains of northern China. Subsequently, it spread to Central America and the Andes, Northwest Europe and Africa in the Sub-Sahara region (HAVERKORT *et al.,* 2013, p. 18).

According to the authors, there are common elements that are analyzed in the cases of India, Africa and Bolivia. First, we analyze their ways of life, their agricultural practices that have varied enormously. For example, in Egypt and the Indus Valley, floods were used to provide water and fertility; crops could be planted in declining waters, while in Mesopotamia, China and water scarcity in the Americas led to the development of irrigation systems. "The human race, although now at the top of the evolutionary pyramid, is not seen as separate from the earth and its biodiversity" (HAVERKORT *et al.,* 2013, p. 21). For our understanding of some religions, we highlight through frame 1.

Frame 1. Cultural and religious diversity of ancient civilizations.

Africa	India	China	Latin America
Islam and Christianity, as well as traditional systems: animists and totemics often combine with ancestral veneration and sacrifices to natural deities and spirits.	Animistic beliefs of the various tribal societies, India is the origin of several formal religions, such as Hinduism, Jainism.	The formal religions and philosophical systems of China and Japan are Taoism, Confucianism and Shinto.	Agricultural land or MIHA (Central America) and CHACRA (Andes) is considered a sacred place where animals, plants and human beings live in mutual dependence.

Source: Adapted from Haverkort *et al.* (2013, p. 21-22).

We observe that these millennial civilizations maintained a holistic view of the world, respecting the relationships between nature, their religiosity and life in society as they lived in cities, being governed as independent states or as part of a larger empire.

From the analytical act in relation to religious syncretism between the religions of the native of North, Central and South America, with the religions of the English, French, Spanish and Portuguese, we observe that the traditional lifestyles, beliefs and practices were

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replaced or complemented by Christian and Western values. We cover some aspects of globalization that affect rural communities and the urban area:

> The influence of the mass media and education is a general westernization of patterns of taste and consumption. Urban consumers in developing countries are increasingly consuming more "fast food" and drink than their traditional products. The spread of global science. Today, global knowledge and science are the result of global processes of knowledge generation and global integration of communication, production and trade. University education and research are based on Western scientific standards, rather than on their own scientific traditions, local resources and knowledge systems (HAVERKORT *et al.*, 2013, p. 24).

Through these correlations and developments depending on civilizations, we observe that their respect for nature and its natural riches, as well as the integration of local religious customs, allow a cultural identity of each civilization. However, we also note that the process of colonization of western peoples has fragmented or exterminated some aspects that are fundamental to the structural integration of civilizations.

Because of our cultural background influenced by western colonization and by the paradigms of scientific rationality, the understanding of unity or totality became a distant conception, as a separate epistemic approach to practice. A perspective of bridging this gap between theory and practice, between the material world and the spiritual world, is that the endogenous development project has utility and meaning for the local reality in which it is developed.

"It is important to be aware that the relationship between the individual, the family and the collective orientation are highly dynamic, open and subject to the multidimensional interdependencies between these categories" (BAUMGARTNER; RIST, 2011, p. 162). These social relationships when considered in their entirety, that is, our human existence is centered between our material and spiritual world, so that our human relationships affect the environment. For this reason, it is important to review some values and habits of our ancestors, especially those who guided their life strategies, which include the consideration of five fundamentals: natural, physical, human, social and financial capital.

This human evolution meets the challenges of the international migration process, whose migration process can be triggered by several factors: as a result of natural and environmental disasters, civil and military wars, persecutions religious, political, ethnic and cultural, the search for work and better living conditions, among many other factors. "The history of the human species has already seen a good number of changes and displacements in large parts or all of societies" (BAUMAN, 2017, p. 70). The author points out that changes are important in the ways of human coexistence, however, it has occurred with a certain density, both physical and spiritual. "This is indeed a great challenge, really and truly a challenge of the type of life and death (*joint* life, *joint* death). Approaching (or perhaps having already reached) a fork in the road to our possible futures" (BAUMAN, 2017, p. 72).

If we consider these demographic factors, we will observe that migratory displacements have historically been present in human evolution, however, they have been

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intensified in a globalized way, possibly due to the advances in the technologies of transport and the means of communication, which reverberate culturally and economically. in our societies, overcoming the need for human beings to maintain their roots and traditions with their homeland. A deterritorialization of the individual sense of ownership of the land, of preserving a nation and its local communities, in order to guarantee to future generations, new means of subsistence and human dignity.

Contributions of Interculturality and Epistemologies of the South in human formation

According to Santos (2010, p. 18), "the movements of the Latin American continent, far beyond contexts, build their struggles based on ancestral, popular and spiritual knowledge", and they have always been distanced from the scientism inherent in Eurocentric critical theory. "Small civilizations with their own language, wisdom and culture are threatened because they are small and they lack the power to defend themselves" (MORIN, 2010, p. 25). There are challenges in valuing and integrating the epistemologies of these civilizations in contemporary societies.

A methodological challenge to give voice to the bearers of other knowledge, to validate them and generate intercultural dialogues is intercultural translation. The translation exercise aims to identify and reinforce what is common in diversity, both in terms of knowledge and actions, it consists in the work of interpretation between two or more cultures (SANTOS, 2004).

We can consider that the current reality of higher education is an invitation for us to build bridges that interconnect us in our incompleteness, through cognitive and cultural ties. "Translation is a dialogical and political work. It also has an emotional dimension, because it presupposes a nonconformist attitude on the part of the subject" (SANTOS, 2004, p. 86).

When we refer to the term interculturality we are addressing the cultural diversity that we encounter daily in our society. "Each civilization has an empirical, technical thought and also a symbolic, mythological and magical knowledge" (MORIN, 2010, p. 27). For our current Western civilization, it becomes noticeable that human interaction and relationships between people depend on the attitude of understanding "what is different" and begins at an early age, that is, in the course of integral human formation from education child education to higher education, because it seeks "knowledge that develops a principle of solidarity" (SANTOS, 2006, p. 27).

Epistemologically expanding the limits of scientific knowledge from the local practice is to provide learning with the knowledge and practice of the other. According to Meneses (2016, p. 41): "Plural narratives in dialogue, are relates of contacts and continuities to us and are built through debates and analyzes from various perspectives and situations, expanding the recognition of the world's epistemic diversity".

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Respecting cultural diversity allows the survival of different worldviews, as the ecology of knowledge conceives knowledge as an intervention in the reality. Popular culture is an immediate theory, that is, as an accumulated and systematized knowledge that interprets and explains reality (VALLA, 1996). We will be able to understand ourselves from new epistemological conceptions, such as the self-education and self-transformation that take place in the dialogue in which we propose to listen deeply. "In effect, attributing to the technique, to science, the providential mission of solving all human problems - this was the idea until the middle of this century - it was a mythological idea" (MORIN, 2010, p. 27).

The expansion of dialogues between cultures and knowledge has led us to understand the limits of the rationality of modern science to answer our questions and current problems. "Dialogue, deep listening, are core elements to perceive other rationalities and other epistemological paradigms" (SANTOS, 2016, p. 211). When we find common points between cultures, we have contact areas for dialogues, with a view to understanding mutual knowledge. From these Intercultural and inter-scientific meetings that would constitute new alternatives of knowledge ecologies. We understand that the ecology of knowledge arises from post-abyssal thinking, this ecology has as its premise the idea of the inexhaustible epistemological diversity of the world, the recognition of the existence of a plurality of forms of knowledge in addition to scientific knowledge (SANTOS, 2016).

"Society ceases to be the object of interpellations of science, for itself to be the subject of interpellations of science" (SANTOS, 2016, p. 44). Imagine the breadth of pedagogical and didactic possibilities with the contribution and participation of immigrant students with students from local communities, in a process of interaction, socialization and exchange of experiences, which certainly constitute significant knowledge and with a high value of belonging, because concretizes in knowledge of life.

Historically, migrations brought contributions, so that intercultural terminology was constituted, that is, Brazilian society was formed, for example, in addition to the original Brazilian populations, since, after the Second World War, there was a great migration of Italians, German, Japanese and other peoples who enriched our cultural diversity. This migratory process has been shown to be constant, in our recent context, this meeting with immigrants from Syria, Venezuela, Haiti, China, Korea and so many other countries, is a great challenge, however, the intercultural perspective is expanding, because we are developing research that will influence public policies that will include in their topics immigrants and refugees.

"The "global" migration that aggregates people and wealth implies new behaviors and strategies on the part of the social groups involved in their political practice, their knowledge of the laws and rights of migrants" (PATARRA, 2006, p. 27). The author considers that the two guiding axes of the agreements for the design of international migration policies should be analyzed: 1) migratory policies anchored in Human Rights; and, 2) remittances from emigrants as an instrument to combat poverty in the countries of origin.

Some final considerations

We understand that an alternative to a general theory is the work of translation. Translation is the procedure that allows for the creation of reciprocal intelligibility between the experiences of the world, "both available and possible, as revealed by the sociology of absences and the sociology of emergencies, without endangering their identity and autonomy" (SANTOS, 2004, p. 79). We believe that the encounter and the interaction between different cultures are a path for a 'cultural translation', as it allows the exchange of knowledge and intercultural dialogue.

The different experiences of the world, arising from the sociology of absences and emergencies to encourage new relationships, challenge the creation of educational projects that could be developed, through the richness of cultural diversities. For example, cultural fairs for each immigrant to present their customs and traditions, diversify the menu with recipes from other countries, exchange of vocabularies and expressions, exchange of research, adaptations and common curricular bases between countries, introducing new knowledge and valuing cultural diversity and artistic of musical instruments and varied rhythms, among so many other possibilities.

Certainly, the maintenance of the identities of each individual is valued, the creation of spaces for dialogues between different cultures creates the window to identify points in common, such as the many developments of the colonial period that all of us in the Global South, experience daily. "The translation exercise aims to identify and reinforce what is common in the diversity of the hegemonic impulse" (SANTOS, 2004, p. 81).

As the translation of knowledge is the work of interpretation between two or more cultures, if it starts from the idea that all cultures are incomplete, we can consider that the current reality of Brazilian education is an invitation for us to develop bridges that connect us in our incompleteness, through cognitive and cultural ties. Translation is both a dialogical and political work.

> It also has an emotional dimension, because it presupposes a nonconformist attitude on the part of the subject, in relation to the limits of his own knowledge or his own practice and the openness to be surprised and learn from the knowledge and practice of the other, to identify and reinforce what is common in the diversity of the hegemonic impulse (SANTOS, 2004, p. 86).

Ethical and political attitude of the educator's posture needs to establish bonds with his students to provide a participatory and environment for debates, so that students express themselves, because both students and their teacher build new knowledge together. This perspective leads us to a transdisciplinary view of education, because for Nicolescu (1999), transdisciplinarity aims at understanding the present world for which one of the imperatives is the unity of knowledge. Therefore, transdisciplinarity is a concept that assumes the prevalence of constituting a total system that transposes the plane of relationships and interactions between different disciplines, providing opportunities for opening to other forms of knowledge and other cultures.

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These interactions of human cultural diversity sow educational possibilities that make up a holistic view of life, both for the interdisciplinary conception of the contents worked on, as well as for the transdisciplinary relevance of valuing the intentionality and principles of education. "The evolution of scientific knowledge is not only about the growth of knowledge, but also about transformations, ruptures, the passage from one theory to another" (MORIN, 2008, p. 22). The growth of knowledge must happen accompanied by emotional development, humanization and an understanding of the importance of the "other", of life in a participatory society.

How do people develop their critical sense through new values and how do they become stable and accepted by society? "The Cultural industry has a tendency to become a set of protocols, and, for that same reason, to become the irrefutable prophet of the existing" (ADORNO, 2002, p. 27). This expression by Adorno "prophet of the existing" refers to the fact that the cultural industry previously establishes its own interests in consumption patterns and lifestyles, so that it manages to naturalize behaviors and values in society.

Society internalizes new values, among many forms, through television, Internet, magazines, among others, which develop an "art form" as if taking a photograph of everyday reality and translating with the artifices of its multiple meanings, in order to suggest meanings and values. Human relationships involve many emotional skills that are developed through family life and in different social environments.

"There is no culture without a human brain (biological apparatus with the competence to act, perceive, learn to learn), but there is no mind, that is, the capacity for consciousness and thought, without culture" (MORIN, 2007, p. 55). In this way, it is considered that the basis of the teaching and learning process must be in the concrete reality of the students, their cultures and their values. Thus, the inclusion of diverse cultures in Brazilian education is an incentive for the dialogue of knowledge and different concepts, allowing both a holistic world view and a perspective of a more solidary and intercultural society. Diversity is a plurality of possibilities "[...] the human equality of human rights is valid for all cultures, for all languages, for all races" (MORIN, 2010, p. 54). We are developing a new conception of human relationship, in the face of the unknown, because we are interacting, living and learning with cultures foreign to our daily lives. "The principle of inclusion is at the origin, as in the chick that hatches from the egg and follows its mother. The other is a confirmed internal need" (MORIN, 2012, p. 77).

In our experience we have identified the importance of human interaction, as it is a characteristic inherent to our nature, which is a cause of our evolution as a civilization. Investing and structuring the academic environment, training professionals able to dialogue with students' different nationalities, all of these aspects favor a differentiated social and cultural inclusion environment, so that students are able to follow their studies and enter the job market, basic elements to exercise their rights to citizenship and a life with human dignity.

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