

Diversidade Cultural e Educação Social

Cultural Diversity and Social Education

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Resumen

O artigo discute a Educação Social como ferramenta para o respeito à diversidade cultural e à dignidade humana. Argumenta que a Pedagogia Social transcende o espaço escolar, abrangendo contextos de vulnerabilidade social. As diretrizes e bases da educação nacional brasileira (LDB) ampliou a visão sobre os processos educativos, reconhecendo a educação como fenômeno social. A diversidade social, essencial para a inovação e tolerância, também enfrenta desafios como discriminação e exclusão. A diversidade cultural, impactada pelo colonialismo e pela globalização, enfrenta desafios de homogeneização, mas deve ser valorizada como fator de inclusão social. A educação intercultural tende a promover acolhimento, escuta e diálogo. A UNESCO destaca sua importância para a coesão social. Políticas inclusivas e currículos diversificados são estratégias para fortalecer a diversidade. É dentro dessa linha que surgiu o projeto "Língua Portuguesa para Migrantes e Refugiados" da UCB, que exemplifica a aplicação da Educação Social, promovendo inclusão linguística e cultural. O ensino da língua contribui para a integração e exercício da cidadania dos migrantes, sendo um meio de superação de barreiras sociais. O projeto envolve estudantes voluntários e externos, que participam de aulas e atividades interculturais. Essas ações favorecem a aprendizagem colaborativa e problematizadora, promovendo o respeito à alteridade. A pedagogia social, nesse contexto, fortalece a dignidade



humana, destacando a educação como direito fundamental. O encontro de culturas proporciona um ambiente mais tolerante e inclusivo, favorecendo a convivência democrática e a construção de uma sociedade mais justa e solidária.

Palavras-chave: vulnerabilidade social; cultura; diversidade; pedagogia social.

Abstract

The article discusses Social Education as a tool for respecting cultural diversity and human dignity. It argues that Social Pedagogy transcends the school environment, encompassing contexts of social vulnerability. The Law of Directives and Bases of National Education (LDB) in Brazil expanded the vision on educational processes, recognizing education as a social phenomenon. Social diversity, essential for innovation and tolerance, also faces challenges such as discrimination and exclusion. Cultural diversity, impacted by colonialism and globalization, faces challenges of homogenization but should be valued as a factor of social inclusion. Intercultural education tends to promote acceptance, listening, and dialogue. UNESCO highlights its importance for social cohesion. Inclusive policies and diversified curricula are strategies to strengthen diversity. Within this line emerged the "Portuguese Language for Migrants and Refugees" project from UCB, which exemplifies the application of Social Education, promoting linguistic and cultural inclusion. Language teaching contributes to the integration and exercise of citizenship of migrants, being a means to overcome social barriers. The project involves volunteer students and externals, who participate in classes and intercultural activities. These actions favor collaborative and problematizing learning, promoting respect for otherness. Social pedagogy, in this context, strengthens human dignity, highlighting education as a fundamental right. The meeting of cultures provides a more tolerant and inclusive environment, favoring democratic coexistence and the construction of a more just and supportive society.

Key words: Keywords: social vulnerability; culture; diversity; social pedagogy.

Resumen

El artículo analiza la Educación Social como herramienta para el respeto a la diversidad cultural y la dignidad humana. Argumenta que la Pedagogía Social trasciende el ámbito escolar, abarcando contextos de vulnerabilidad social. La Ley de Directrices y Bases de la Educación Nacional (LDB) de Brasil amplió la visión de los procesos educativos, reconociendo la educación como un fenómeno social. La diversidad social, esencial para la innovación y la tolerancia, también enfrenta desafíos como la discriminación y la exclusión. La diversidad cultural, impactada por el colonialismo y la globalización,



enfrenta desafíos de homogeneización, pero debe ser valorada como un factor de inclusión social. La educación intercultural tiende a promover la aceptación, la escucha y el diálogo. La UNESCO destaca su importancia para la cohesión social. Las políticas inclusivas y los currículos diversificados son estrategias para fortalecer la diversidad. En esta línea surgió el proyecto "Lengua Portuguesa para Migrantes y Refugiados" de la UCB, que ejemplifica la aplicación de la Educación Social, promoviendo la inclusión lingüística y cultural. La enseñanza de idiomas contribuye a la integración y al ejercicio de la ciudadanía de los migrantes, siendo un medio para superar las barreras sociales. El proyecto involucra a estudiantes voluntarios y externos que participan en clases y actividades interculturales. Estas acciones favorecen el aprendizaje colaborativo y problematizador, promoviendo el respeto a la alteridad. La pedagogía social, en este contexto, fortalece la dignidad humana, destacando la educación como un derecho fundamental. El encuentro entre culturas proporciona un entorno más tolerante e inclusivo, favoreciendo la convivencia democrática y la construcción de una sociedad más justa y solidaria.

Palabras clave: Palabras clave: vulnerabilidad social; cultura; diversidad; pedagogía social.

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Social Pedagogy and Social Education

The space for social education is not the space of social control. Nor is it the space between inside and outside the school. It is the human space. Here we reflect on how educational processes focused on cultural diversity, particularly those ones inspired for the Education Social, they can if constitute in an instrument important to provoke the respect the dignity human and to the right of humans to accept their differences.

The right to "human dignity" and, consequently, the right to be different, constitutes the basis on which respect for the diversity of each person is sustained: the dignity of the other. requires the respect of the rights fundamental of each one. THE reflection Of course of right and the duty. My right is the duty of others. The right of others is my duty to respect.

Thus, the person must always be considered as an end, never as a means. We are equal, we have all right to the same respect, but we have all, also, the duty to respect the dignity of others.



THE LDB (Law of Guidelines and Bases from the Education National) represented one significant leap towards the official understanding of the fields of action of Education (Caliman; Ferreira; Lopes, 2022). The LDB, published in 1996, expands the understanding of the sectors in which educational processes take place: in first place, in the school sector, where formal education takes place in a programmatic and progressive manner; in the family sector, in the sector of social organizations, in cultural manifestations, in human relationships and coexistence. Therefore, it recognizes that education goes beyond the walls of the school, which becomes one of the spaces, privileged, of course, where formative processes take place. Other areas, named above (family, of work, of the relations human, from the culture) he has in common a privileged characteristic permeated by the social dimension of education.

In the wake of the social dimension of education, the need was felt to establish one science pedagogical own, called as Pedagogy Social. A discipline that unites two sectors: social and education. They are two banks that anchor a bridge anchored on two banks: on one side, the social dimension supported by sociological science, and, on the other, education supported by pedagogical science. This process initially occurred in Europe. It was there that an epistemology applied to Social Pedagogy was developed. On the one hand, we have pedagogical practice, commonly called Social Education, which represents the field of research into educational processes; and this research constitutes on a basis for the development of a epistemology of the Sciences from the Education turned to the social, more precisely, of Social Pedagogy. We have a single surname for the various fields and modalities of action in the social dimension of education: the common surname applies to Social Pedagogy, Social Education, the Social Educator and the Social Pedagogue.

Education social permeates all to the practices educational: in this sense the education social must be understood not only as a field of action oriented towards non-formal contexts, but as one principle what permeates all to the practices educational (Santos; Martins; Kassar, 2020).

Social Education and School Education

The social dimension of education and, consequently, social education, is manifested transversally in educational processes. It is oriented towards the practice of human educability and, in particular, is aimed at people who find themselves in conditions of social vulnerability. The problem is that sometimes, when we talk about conditions of vulnerability, people automatically associate it with conditions of poverty or lack of resources materials. However, we know several types of poverty, where the Material poverty is just one among many. Another misunderstanding concerns the applicability of social education for people in unfavorable conditions, excluding school environments, identifying them as formal education. As if this were not an environment inhabited by human beings in need of support for social development



and coping of situations unfavorable connected the experience from the citizenship, from the social participation, belonging to society. We avoid the separation between formal and non-formal education so as not to make the concept of Social Pedagogy coincide only with non-formal educational activities, a fact that would impoverish the concept and the applicability of socio-educational methodologies.

We believe that Social Pedagogy is an applied pedagogy no the one space within or outside of one school; but applied to the people humans who live, work, study, whether outside or inside a school, since they are human beings. AND a pedagogy oriented towards being human, there where he needs support to be able to develop a participatory relationship with society (Caliman; Ferreira; Lopes, 2022). Be it in rich Europe, where Social Pedagogy was born, whether in poor countries, is one science turned to the human being and no exactly turned for poverty environments or who manifest behavioral problems. It is a relationship of help to being human, who needs help, whether in relationships with others or in relation to the society in which he lives.

Therefore, we can identify several areas where educational processes take place, shaped by second to the guidelines from the education social: in the education rural, in the Education in prison regimes, in the areas of Culture, Arts, Music, Theater and

Dance; in environmental education, in the health education, in the Indigenous education, in Hospital pedagogy, in the Third Age, in Chemical Dependency (Silva; Neto; Graciani , 2022, p. 161). Between them, we can add the field of the diversities. Here let's stick to social and cultural diversity.

Social diversity

To the practice educational in contexts of diversity, you authors Saints, Martins and Kassar (2020) suggests tackling social diversity in the school environment: firstly, real integration between education, health, social assistance and work policies. Secondly, teacher training that includes a critical understanding of society and students' living conditions. They also highlight the need to develop curricula that value diversity and connect school content to students' sociocultural reality. In addition, it is necessary to work for the strengthening of movements social what fight put inclusive educational and social reforms.

Social diversity is a fundamental concept that describes the different cultures, beliefs, values, origins ethnic, social and economic gifts in one society. This complex phenomenon plays a crucial role in shaping human interactions and the social structure itself.

Social diversity enriches society in many ways. First, it fosters understanding and tolerance among individuals by exposing different perspectives and life experiences. Interacting with diverse people challenges our prejudices and stereotypes, taking the expansion of ours horizons and to the



increase of empathy. Furthermore, the social diversity stimulates the creativity and the innovation, a time that the combination of different points of view and skills he can result in unique and effective solutions to the challenges faced by society.

Node however, the diversity social also he can to present challenges. THE conflict cultural, Discrimination and exclusion are frequent problems in culturally diverse societies. A lack of understanding and mutual respect can lead to segregation and isolation of certain groups, undermining social cohesion and harmonious development. from the community. To overcome those challenges, and essential promote the intercultural dialogue, the education on the diversity and the equality of opportunities to all social groups.

An effective way to promote social diversity is through the implementation of policies inclusive and from the celebration from the plurality cultural. To the institutions and Organizations must take steps to ensure representation and participation of individuals from different backgrounds at all levels. Furthermore, it is essential to invest in educational programs that teach people to value diversity and promote social justice. Recognition and respect for diversity must be encouraged from a young age in order to build a more just and harmonious society in the future.

By recognizing and celebrating individual and cultural differences, we can create a more tolerant, inclusive, and supportive environment for all members of the community. Promoting social diversity not only enriches people's lives, but also strengthens social ties and contributes to a a fairer world and equitable for all. It is crucial what each one of us recognize and value the diversity as one active valuable that enriches our collective experience as human beings.

Cultural diversity

THE diversity cultural refers to the variety of cultures existing in one a given society, community or the world in general. It encompasses differences in traditions, beliefs, languages, practices, values and customs that characterize different groups of people. That diversity and one element essential to the development social, as it promotes mutual respect, tolerance and cooperation between different communities.

THE leave of century XV, the humanity witnessed one period of westernization of world, in a historical process of colonization of Africa, America and Asia. The historical roots of current economic and cultural globalization are found in the imposition of Western ethnocentrism, a worldview and a Western model of society that if keeps put quite from the domination colonial. Second Marin (2002), such process if from the in stages: evangelization, civilization and development.



THE first stage of that process if associates the evangelization of the peoples conquered, which begins with the ritual of baptism and is institutionalized with membership in the Church.

The second stage is based on the principle that the indigenous people, being considered savages, should be “civilized”. After baptism, the process begins of literacy (in Castilian or Portuguese) and the school, when present, and the instrument of colonial domination. The only possible integration is through the acceptance of the dominant official language and culture, which is to the detriment of local cultural and linguistic diversity.

THE third stage of process of westernization if articula put intermediate from the imposition of development on the “underdeveloped”. Modernity, with the establishment of the State Nation as model political of State, imposes the defense of one nation artificial that assumes a homogeneous people and history, language and culture. European countries, driven by an ideology of modernization, legitimize the expansion of capitalism and the realization of myth of progress and, later, of development, of indeterminate economic growth, of globalization, in the new economy.

The Universal Declaration on Cultural Diversity, promulgated by UNESCO (2002), recognizes as the diversity cultural represents, to the gender human, one dimension as necessary as the dimension of biological diversity represents for nature. It recognizes, also, the importance from the interaction harmonious between people and groups with identities cultural and of policies what favor the inclusion and the participation of all citizens , ensuring the cohesion social (UNESCO, 2002). The own government Brazilian, in response to the needs of understanding in relationship to the groups cultural several that make up our society, created, in August 2004, the Secretariat for Identity and Cultural Diversity, responsible for promoting and supporting activities to encourage cultural diversity, as a means of promoting citizenship (Geraldes, p. 480).

In one environment globalized, the diversity cultural if becomes yet more relevant, already that interactions between different cultures intensify, promoting the exchange of ideas, innovations and practices. To recognize and to value the diversity cultural and fundamental for the construction of societies more inclusive and equitable, where all you groups have the opportunity to contribute their unique perspectives.

Cultural diversity is also a central point in discussions about identity, rights humans and development sustainable, being essential to the promotion of a peaceful and enriching coexistence between different peoples.

The problem is that, in the desire for “modernization”, Western rationalism is built and deepened in a separation between the search for productivity/profitability and the place reserved for nature, in the worldview of dominated cultures. Written culture is privileged to the detriment of oral and narrative



culture. Before, modernization; today, globalization. Both impose a “single cultural model” to the detriment of cultural diversity. The intended universality of Western culture conveys a model of society that induces “other cultures” to recover their “backwardness” through these processes of openness to the progress, the modernization and the globalization. THE imposition from the universality of civilization and from the culture western if finds in the logic from the exclusion from the diversity cultural. Such exclusion if becomes instrument of homogenization and of standardization cultural. This view, typical of a paradigm functionalist, automatically becomes exclude differences, considering them only when they are able to show an effective disposition for the mechanisms put into action by the social system, to level cultural tendencies, in line with the Nation-State, such as social integration, socialization, profit motivation, persuasion and even coercion.

Strategies for activating intercultural education

Education mediates knowledge and values. Education must adopt a three-pronged approach of tolerance, acceptance and recognition. According to Cury (2021), it is important rethink the system educational to make it one TRUE instrument of social transformation, where equality and diversity not only coexist, but are actively promoted and celebrated.

Pieroni, Fermino and Caliman (2014) in your book dedicated the education applied the migration environments (“Pedagogy of Otherness”), the result of research based on the experience of migrants from a large European capital, suggest how, in “retail”, The educational community and the educator can promote proactive relational contexts and processes capable of activating intercultural education:

- **Education to the welcoming** : this is an attitude of respect for diversity, centered node respect to the diverse and based node recognition from the parity of rights. The reception is found associated the some levels distinct what characterize the way of welcoming: tolerance, acceptance, respect, solidarity and criticism.
- **Education to the listen** : listening why each one he knows what exists if you others if they are aware of their presence, listening to life stories, listening to themselves.
- **Education to the dialogue between cultures** : the encounter between cultures accelerates processes of growth guys, to the reviews and to the overcoming of horizons obsolete.
- **Education for otherness** : to characterize the exchange relationship based on complementarity, double discourse, the introduction of interaction in educational practice, exchange, reciprocity, starting from the principle that the encounter with diversity will generate the idea of heterogeneity; by accepting it, we will be able to describe it, we will be able to talk about it, construct its internal logic. In this sense, it seems obsolete to speak of assimilation, integration



and social insertion. Each identity requires the acceptance of its own reality: of afro, of gay, of woman, of elder, of gypsy, of boy of road. Nobody intends to change to to assume the identity offered for the other, but the acceptance of diversity based on otherness allows for a new pact, a new negotiation in which each person recognizes the identity of the other, but jointly, complementarily, treating each other as peers.

- **Education to the solidarity** : difference as wealth. Solidarity extends to attitudes and to the structures. Reaches the ball guys, but also the social and the policy. More than education, the solidarity requires one culture from the solidarity: to spend from the good individual will to organized actions, based on the common good and reciprocity; that has a central reference in a system of values and relationships; that is based on a humanism of the “we”, of otherness, instead of a humanism of the self.

Migrant and refugee rights

It is important to highlight a vast body of theoretical references to discuss the rights of migrants and refugees, as well as the responsibility of the Brazilian State to offer shelter and guarantee the human dignity of these populations. The Universal Declaration of Human Rights (UDHR) of 1948, particularly its article 14, is cited as a central principle that guides the right to asylum for persecuted individuals. The 1951 Convention Relating to the Status of Refugees and the 1967 Protocol, promulgated by the United Nations High Commissioner for Refugees (UNHCR), are also important international standards that support the research.

In addition to these international documents, the study is based on the 1988 Federal Constitution, which provides for human dignity as a foundation of the Democratic Rule of Law.

Henrique *et al.* (2024) highlight some of the innovative strategies identified, which include:

- a. Social Awareness Programs: to combat xenophobia and educate the national population about the need to respect the rights of migrants and refugees.
- b. Programs to Accelerate the Validation of Legal Residence Registration: legal and political support to facilitate the regularization of foreigners' stay in the country.
- c. Support Programs for Validation of Educational Documents and Experiences Professionals Foreigners: help in the approval of diplomas and professional experience acquired abroad.
- d. Partnerships with Companies: encouraging the hiring of foreigners, promoting their inclusion in the formal job market.
- e. Portuguese Language Learning Programs: initiatives to improve the language skills of migrants, facilitating their social and economic integration.



f. Valuation from the Culture Foreign: actions to preserve and respect to the cultures of origin of migrants and refugees.

“Portuguese Language for Migrants and Refugees” Project of the Catholic University of Brasília – UCB

University extension creates “an atmosphere conducive to welcoming, caring for and developing knowledge” (Síveres , 2013, p. 10), in a “holistic worldview, which conceives the world as one all integrated, and no as one collection of parts dissociated” (Capra, 1996, p. 16). AND one space propitious to the learning experiential, reflective and dialogic and also the production of “consciousness and knowledge that generates knowledge” (Menezes, 2010, p. 14).

The extension, too, provides opportunities the protagonism of academics, considering what at university “knowledge must be constructed through the student’s active experience and no longer be assimilated passively, as occurs most often in the didactic-pedagogical environments of basic education” (Severino, 2007, p. 25). Projects like this represent one initiative significant in terms of responsibility social from the University Institution, providing to the immigrants no only the opportunity of acquire one new language, but also to feel valued and included in the school community (Balzan; Kanitz, 2020).

Furthermore, it is worth mentioning that Universities have a social commitment, since “social practice assumes different and diverse meanings, significance and values for each actor social, considering what each one it has objectives and interests different in the interactive process” (Santos Júnior, 2013, p. 97).

In that sense, In universities, social responsibility is normally linked to university extension, due to its relationship with society, together with teaching and research. anyway, the conception of social responsibility must go beyond specific actions from the extension university student, there is view what all the process educational he must be implemented in a systemic and inseparable way. It is because that reason why extension is defined as “the constitutional principle of inseparability between teaching, research and extension, it is an interdisciplinary, educational, cultural, scientific and political process that promotes transformative interaction between the University and other sectors of society” (FORPROEX, 2012, p. 28).

Following this perspective, the University Extension Center of the Catholic University of Brasilia (UCB) develops the Program BE+. Among several projects developed for this program, has been the Project Language Portuguese to Migrants and Refugees, started since 2014, what makes available, in the sphere university extension, free classes for migrants and refugees at the UCB Campus in Taguatinga-DF.



We know that proficiency in the Portuguese language is one of the criteria established by the Police Federal to what if may require the process of naturalization node Brazil and, therefore, the Catholic University from Brasilia (UCB), by middle of Program SER+, has entered into a partnership with the Migration and Human Rights Institute (IMDH).

THE Project objective contribute with the improvement of the aspects linguistic from the reading, of writing and orality, providing migrants and refugees with the opportunity to acquire one new language and, also, feel valued and included in the Brazilian society .

The Project also provides migrants and refugees with cross-cutting content, such as Human Rights, citizenship, urban mobility, employment and income, leisure and culture, etc., thus seeking to educate them for coexistence and for the life in society, node case in screen the society Brazilian, with the purpose of overcome social problems through pedagogical practices and reinforce the importance of ensuring the dignity of each human being, with the help of language mediation.

To this end, at the beginning of each semester, registration for migrants and refugees is announced, put intermediate of newspapers of big circulation, channels of television and UCB social networks, with 100 vacancies available.

Places are filled in order of registration and classes take place once a week, with duration of 2 (two) hours, in classes offered us periods daytime and night, on Tuesdays, Wednesdays and Thursdays.

It is necessary to clarify that there is no leveling of classes, that is, there are migrant classes and refugees what arrived to the Brazil recently, with months or years, as well as with higher level, basic level and not literate in their mother tongue.

This impossibility of leveling occurs to meet the availability of migrants and refugees in relation to work, in addition to the cultural issue, as there are cases, for example, in what the woman only he can attend that one day and time from the classroom, having in since it is the husband's day off and the woman can only leave the house in the company of her husband.

Subsequently, the notice is published, through UCB's social networks, for applications for volunteer students enrolled in undergraduate courses, in-person, hybrid and distance learning, UCB. To that, the student/volunteer must make available, in the minimum, 40 (hours) to the your participation, preferably node turn contrary to the of your course. There are 36 vacancies available for volunteers, which are also filled in order of registration.

There is also the possibility of having external volunteers who, regardless of their training academic, if make available the collaborate in the actions elaborated for the Project. To this end, an email is sent to the University Extension Center (projetosermais@ucb.br), informing the interest in participating in the Project. It is worth noting that the external community has access to the SER+



Program email, through UCB's communication channels. After your manifestation, registration data is also requested via email for to make the term of volunteering, starting, like this, you procedures institutional legal .

Once the registrations are done, both of the migrants and refugees, as of student volunteers and external volunteers are organized, separately, two meetings. The first, with all migrants and refugees, to clarify them about the functioning of Project, as, put example, responsibility with the material didactic – handout – that they will receive on the first day of class, commitment to the schedule and impossibility of taking people who are not registered for the classroom.

THE second, with you students volunteers and volunteers external, he has the purpose to guide them regarding the operation of the Project, commitment to the schedule, the importance of coming to class prepared, for example. In this meeting, they receive the teaching material – handout – which will be used in the classroom by migrants and refugees.

It is worth mentioning, as appropriate, that it is clarified that the teaching material presents content guiding to to the classes, but what they can use others materials as support. That material of support he must to be forwarded, with advance, to the University Extension Center for reproduction and, later, application in class.

Put end, in that meeting, and enlightened what the Education Social and one form of education and constitutes the object and scope of Social Pedagogy, the phenomenon, reality, praxis and educational action, while the Pedagogy Social if express as one discipline scientific, which reflects, conceptualizes and investigates this Social Education, that is, "Social Pedagogy is considered a concept that corresponds to pedagogical theory, while Social Education corresponds the action taken on the individual" (Laurel; Castleman , 2009, p. 72). This interface is reflected in the following graph:



Figure 1. Pedagogy Social - Social Education



Source: Loureiro; Casteleiro , 2009

This clarification is necessary for student volunteers and external volunteers understand what the education occurs and if develops to the far away from the life, put quite of the system of educational influences exerted by different socializing agents (university, school, family, community, groups, media, etc., among others) and of the different contexts and areas in which the subject interacts and develops.

Subsequently, a monthly meeting is held with student volunteers and external volunteers. These meetings are intended to hear from them about their experiences and to reinforce the role of Social Pedagogy and Social Education, as well as to dialogue the respect of practices facing to inclusion, attending to the diversity needs, for example.

Among these practices, he can to happen, the title of example, the realization of one party that has as wire driver the food typical of country of origin of migrant or refugee. In this class, you migrants, refugees, you students volunteers and you volunteers external They can bring typical food, with a subsequent presentation of the history and condiments that make it up.

He can to happen, also, node time from the classroom, one visit technique to the Museum Itinerant of Natural History, Extension Project linked to the Biological Sciences Course at the Catholic University from Brasilia (UCB), which there is there five years and he is located in Block M, in Room M-310, Taguatinga-DF Campus.

In this classroom, you migrants and refugees he has the opportunity of to know the importance of conservation, preservation and of use adequate of the resources natural, mainly Cerrado (biome that covers several states, including the Federal District) etc.

Towards the end of the semester, student volunteers and external volunteers will give migrants and refugees a mock proficiency test on their class day and time. The purpose of this mock test is to prepare them for the proficiency test. The test lasts 2 hours. and 15 minutes, being the content distributed in: Proof 01: Video - 1 time, including the video presentation; Test 02: Reading - 1 time and Test 03: Oral (face to face) - 15 minutes.

Finishing the semester, and accomplished the test of proficiency, applied for the Coordination of the Project, with the collaboration of student volunteers and external volunteers. This week and dedicated the application of test and each student he can to choose you days and schedules, made available by the Coordination, and may take place in the morning, afternoon and evening.

Made to the corrections of the tests of proficiency, you migrants and refugees they are warned, by email, by the University Extension Center team, of the result, as well as a possible date for collecting the certificate.

In front from the proposal of Project presented, OK to remember, what the extension university student is the action of the University that occurs through educational, cultural and scientific activities, actions, projects or programs that articulate teaching and research and enable sharing with the public external of the knowledge developed in the institution.

This articulation is essential for the development of a civic and human conscience, forming subjects capable of contribute with the transformation from the reality and with the development of society and, therefore, the importance of the Portuguese Language Project for Migrants and Refugees, from UCB, for student volunteers and external volunteers, within the scope of university extension.

Furthermore, universities, because they have a social commitment, enable the exchange of university and community knowledge, in response to social needs, interests and aspirations. No different, the Portuguese Language Project for Migrants and Refugees, from UCB, allows both volunteer students and external volunteers, as migrants and refugees build knowledge, considering you different subjects or groups social and, also, the diversity of knowledge generated in other locations.

AND sum up, the Project challenge you migrants and refugees the learn the unlearn, since knowledge "is not a finished product packaged for transmission" (UNESCO, 2022, p. 52), through from the Pedagogy Social, because this pedagogy educa people for coexistence and life in society, with the aim of overcoming social problems - describes the different cultures, beliefs, values, ethnic, social and economic origins present in a society -, through emancipatory pedagogical practices (social education)



that reinforce the importance of guarantee the dignity of every human being, in this case, the students of the Project.

Concluding reflections

In order to promote social diversity, student volunteers and external volunteers, when developing educational practices, carry out a welcoming process and of listening empathetic of the migrants and refugees, enhancing, as Paulo Freire (1985, 2011) said that the right to speech is so neglected by this segment of the world's population.

Educational practices, experienced by student volunteers and external volunteers, converge towards dialogue between cultures and otherness, resulting from socialization of the stories of life and of the challenges faced since the your exit of country from their origin to their arrival in Brazil. Prejudice, unemployment, hunger and the exploitation of labor without due compensation are aspects present in the constitution of the identity of this segment of the world's population.

We noticed in educational practices, attitudes of solidarity experienced between volunteer students and external volunteers who work in the Program, when they help each other to clarify doubts and important concepts for learning the Portuguese language, that is, at that moment, the principles of non-discrimination and respect for diversity are shared, and therefore, there is, participatory, collaborative, problem-solving, interdisciplinary, intergenerational and intercultural learning (UNESCO, 2022).

Of that mode, the University Catholic of Brasilia, put intermediate of Program SER+, developed by the University Extension Center, has the Portuguese Language Project for Migrants and Refugees, carried out by volunteer students and external volunteers, who develop educational practices in a context of migration and exposing migrants to the perception of social and cultural diversity by the local population. This encounter of cultures, supported by educational processes, allows us to recognize and celebrate individual and cultural differences and, with this, create a more tolerant, inclusive and supportive environment for all members of the community.

Furthermore, these pedagogical practices enable migrants and refugees to strengthen themselves and relate to the society in which they live, by improving the linguistic aspects of reading, writing and the orality of the Portuguese language.

And finally, these pedagogical practices also reinforce the importance of ensuring the dignity of each human being, with the help of language mediation, since all to the people they are equal as beings humans, or it is, all person he has a characteristic that is unique to it and with which it must coexist without violence and cultural intolerance.



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