


HUMAN RIGHTS EDUCATION AND SOCIAL MOVEMENTS: STRUGGLES AND RESISTANCES <https://doi.org/10.56238/sevened2025.021-006>**Ana Claudia Lima da Silva¹ and Gildo Ribeiro de Santana²****ABSTRACT**

The article aims to identify, in a critical way, the contribution of Human Rights Education (HRE) and social movements to the construction of public policies and their developments in the context of the development of citizenship and human dignity. In particular, the ways in which the relations between social movements and the State have been addressed, with regard to the violation of human rights. Methodologically, it is a qualitative research, with bibliographic and documentary procedures. It is concluded that the struggle for the realization of rights through social mobilizations occurs with advances and setbacks, the need for effective actions is evident. However, the formation of the individual is shown as a form of resistance, so that social agendas can be put into effect as instruments of protection of human rights already conquered and those that will arise.

Keywords: Citizen education. Human rights. Social mobilization.

¹MASTER'S Degree in Human Rights from (UFPE). SPECIALIST: Labor Law and Labor Procedural Law (FLG); Consumer Law; Digital Law (FLG); Public Management (UFT); Pedagogical Practices (IFNMG). BACHELOR of Laws (UNICAP). Professor in higher education (UNIFACIG). Researcher at the DTTSC-PPGD/UFPE Research Group.

Email: analima.let@gmail.com

Lattes: <https://lattes.cnpq.br/5802432865261183>

Orcid: <https://orcid.org/0000-0001-7116-908X>

²DOCTORATE in Agroecology (UFRPE). MASTER's Degree in Rural Extension (UFRPE). SPECIALIST in Political Science (UNICAP). SPECIALIST in Pedagogical Practices (IFNMG). BACHELOR in Social Work (UNICAP). Professor in higher education and Social Worker with experience in Technical Assistance and Rural Extension (ATER). RESEARCH: Agroecology; Family farming; Peasantry; Sustainable development; Social movements; Agrarian question; Third sector; Territoriality. MEMBER of the Research Group: Agroecology and sustainable family farming. MEMBER of the National Research Ethics Committee (CONEP / Ministry of Health).

E-mail: gildoribeiro.pe@gmail.com

Orcid: <https://orcid.org/0000-0001-9242-8116>

Lattes: <https://lattes.cnpq.br/4460451626850504>.

INTRODUCTION

In the struggle for rights between the State and civil society, social mobilizations are articulated, playing a fundamental role. Thus, the discussion that permeates this study revolves around the following problem: social mobilizations and HRE have contributed to the development of public policies against human rights violations.

The study is justified in the search to verify the role of social mobilizations in the struggle between the State and civil society for the development of policies and the realization of human rights through HRE. For this, it seeks to reflect on the social and Human Rights movements from the point of view of a critical and liberating education.

In view of the complexity of the theme, a theoretical and methodological framework of bibliographic and documentary approach will be adopted for the unfolding of the work, in which our studies are supported in a critical way. It seeks to present the central issues of this approach from a social point of view in relation to social mobilizations and HRE, in the fight against human rights violations.

At first, with quick notes, the study presents the debate that brings social mobilizations to the center of political struggles for the realization of rights and the fight against social discrimination. In particular, showing the possibilities of adopting an institutional perspective of public policies in the context of the realization of human rights and respect for human dignity. It seeks to discuss how social exclusion influences the violation of human rights and human dignity.

Then, the research will explain how the State, through fundamental rights, and public policies has sought to act through the institutionalization and application of the legal apparatus, in order to move away from an exclusionary and oppressive system.

After that, the study will explain the relevance of the exercise of citizenship for social movements, how this theme is debated in the exercise of the individual's participation in political actions.

In a final section, we seek to demonstrate how the education of the subjects of rights and HRE influence the struggle for social transformation. Considering that HRE encompasses the educational act considering the values of human dignity and democracy, for the benefit, promotion and defense of Human Rights and that its implementation becomes of fundamental importance for the formation of the individual, as well as for the development of active citizenship, elements capable of enabling the citizen in the search for the realization of their rights, especially in the fight against all forms of rights violations.

Finally, the research developed here is of great relevance in view of the impact that this theme will cause in the debate that dominates the political and social scenarios. A topic

that has already been discussed in Brazil and around the world. In addition, it seeks to provoke reflections based on the inferences developed on human rights actions and the contribution of social movements in the implementation of public policies to combat rights violations.

SOCIAL MOBILIZATION AS A MECHANISM OF COMMUNITY EXPRESSION

Social mobilizations act in contemporaneity with the characteristics of the predominance of the collective, militancy under the guidance of the organization and link with a program or goal. In the same way, they act as a form of political acts, endowed with legal assumptions, aiming to fight for rights, contributing to the conditions of production of the population's most basic existence. In this way, human beings discover themselves as subjects of rights, opening paths for the democratization of public spaces.

The transition that occurred at the center of social mobilizations in which the assumptions are registered in the perspective of the emancipatory character of the claim of economic and social rights and its impact on the world of culture and on the way of being of society, is configured as a strategy of cultural resistance to human rights violations, on the other hand, the discourse of equity, announced by the social mobilizations, situates that the formation and recognition of subjects of rights is a fundamental presupposition for the establishment of a democratic society (Gohn, 2009).

Social movements have been educational not so much through the propagation of discourses and awareness-raising lessons, but through the ways in which they have aggregated and mobilized around the struggles for survival [...] They reveal to pedagogical theory and practice the centrality of the struggles for the humanization of living conditions in the training processes. They remind us how decisive they are, in constituting us human beings [...] The struggle for life educates because it is the most radical right of the human condition (Arroyo, 2003, p. 32).

However, exclusion is a current issue, used hegemonically in different areas of knowledge, but not very precise and dubious from an ideological point of view. A concept that allows rhetorical uses of different qualities, from the conception of inequalities as resulting from individual disability or inadaptation [...], to that of injustice and social exploitation (Sawaia, 2014).

Excluding social processes have been present in the Brazilian social formation since colonial times (Véras, 2001). Since the Portuguese colonization (1500-1822) was established in Brazil, with a society marked by social inequality, the first victims were the indigenous peoples, soon after, the slaves brought from Africa. However, Brazilian historiography proves that the transition in Brazil from the mode of production based on

slavery to the mode of production based on free labor was not effective. Synonymous with the fundamental labor force until the end of the nineteenth century, slavery became the phenomenon that probably determined the socioeconomic profile of the country. "Living in misery and, in addition, victims of prejudiced treatment, they began to work in the most rudimentary activities and with lower remuneration" (Dallari, 2007, p. 42).

Cultural, economic and social legacies span generations and reach the present day with clear distinctions of the broad search for domination and power, at the expense of the cruel exploitation of the labor force that produced, and produces, huge contingents of subjects in situations of extreme poverty, excluded and marginalized (Ferreira; Delgado, 2008).

The dismantling of labor laws and fundamental rights and guarantees have contributed to the recurrence of this structural problem. "The economic, social and cultural process that resulted in the transition from the substantial use of slave labor to free labor in Brazil reveals that there was no substantial rupture in the field of labor regulation" (Schwarz, 2008, p. 111).

However, a constant effort is needed to guarantee these rights, in order to reduce social inequalities and violations of the dignity of the human person. Slavery made the human being a simple thing, a situation that violated his human dignity and freedom, taking away any possibility of being equal to a subject of law. Human rights are socio-historical productions of relational processes generated by social actors about which it is theorized, in complex, concrete, and particular cultural contexts and spatial-time (Rúbio, 2017).

It proceeds to analyze the different aspects of policies to combat rights violations, bringing racism as a thematic focus of the next section.

SOCIAL MOBILIZATION AS A TOOL TO CONFRONT VIOLATIONS OF RACIAL EQUALITY RIGHTS THROUGH FUNDAMENTAL RIGHTS AND PUBLIC POLICIES

After the French Revolution, the Declaration of Human Rights was born, a document that recognizes freedom and equality as universal rights guaranteed to the entire population. Soon after, the Universal Declaration of Human Rights is created by the United Nations (UN), this document proposes the guarantee of equal rights and freedom to all citizens, without distinction "Everyone is equal before the law and, without distinction, has the right to equal protection of the law. Everyone has the right to equal protection against any discrimination that violates this Declaration and against any incitement to such discrimination" (United Nations, 1948, p.3).

Democratic political regimes are necessary for the application of full citizenship, the possibility of having the recognition, guarantee and protection of rights is what makes a society fully democratic. The Constitutional Charter of 1988 adopts citizenship as one of its basic principles, fundamental to the Republic, one of the pillars of the Brazilian State "The Federative Republic of Brazil, formed by the indissoluble union of the States and Municipalities and the Federal District, is constituted as a Democratic State of Law and has as its foundations [...] citizenship" (Brasil, 2022, p.1).

Therefore, when violations of the condition of citizen occur, social movements are necessary in order to be able to preserve and defend rights.

As well as the movement against racial inequality, which represents diverse struggles and is marked by differences, originating from relational and structural processes in society. Historical, cultural and political processes.

Thus, the organization of these groups that seek the transformation of society, recognition of rights and social and cultural inclusion, are fundamental for the advancement and recognition of social movements around the world, being essential for the formation of a democratic society and for the struggle and defense of the social rights of individuals and the protection of human dignity. "The dignity of the human person [...] means the particular quality or value that we attribute to human beings [...] Dignity is an attribute of what is irreplaceable, of what, because it has an absolute value, is priceless" (Rebenhorst, 2001, p. 14).

One of the milestones in the fight in defense of racial equality, and against prejudice, was the institution of the National Day of Black Consciousness, in 2003. From that year on, there was the inclusion in the curriculum of schools the revision of Brazilian history and the appreciation of culture in the classrooms. "In educational establishments [...] it becomes mandatory to teach Afro-Brazilian History and Culture [...] the study of the History of Africa and Africans, the struggle of blacks in Brazil, black Brazilian culture and blacks in the formation of national society" (Brasil, 2003, p. 1).

It is possible to highlight another major legislative milestone on racial equality, the approval of the Statute of Racial Equality, in 2010. The legislation not only addresses the defense of rights and the guarantee of equal opportunity to the black population, but also fights to combat racial discrimination and any form of ethnic intolerance. After having undergone several modifications during the parliamentary process, the law came into force in the same year. It is appropriate to fully highlight in the text of the law that the central requirement is the defense of the civil right of equality. "It is the duty of the State and society

to guarantee equal opportunities, recognizing every Brazilian citizen, regardless of ethnicity or skin color, the right to participate in the community" (Brasil, 2010, p. 1).

The perspectives and challenges for the implementation of ethnic-racial equality in contemporary society permeate the right to equality, a fundamental element in democratic political regimes, especially in dealing with racial relations and their interlocutions with the legal field. In addition, equality must permeate the social relations of the subject of rights in the exercise of civil, economic, cultural and political rights, taking on the challenge of extinguishing discrimination. "The States Parties undertake to prohibit and eliminate discrimination and racial violence in all its forms and to guarantee the right of each to equality before the law without distinction of race, color or national or ethnic origin" (Brasil, 1969, p. 39).

Considering that Brazil was one of the last Western countries to abolish slavery, it is necessary to adopt social measures and public policies to break with all forms of social exclusion, especially ethnic-racial exclusion, of those who were previously seen as objects, today it is precisely considered a violation of human rights. In the case of slavery existing in Brazil, in the period of colony and empire, there was a different form of slavery in relation to contemporaneity. The difference is that, until May 13, 1888, the Brazilian State guaranteed the possession of one person by another. Today, there are forms that simulate this right to property (Sakamoto, apud, Gomes, 2023).

The violation of human rights are elements constructed in a structural way, just as social exclusions and racism are constructed in the history of Brazil and the world, however, they need to be deconstructed through public political actions and a joint effort between society and the State to break with ethnic-racial exclusion. There is an urgent need for the inclusion of the Afro-Brazilian people, a people who have been fighting since their beginnings for the benefit of human rights. This people had the most violated human rights during history, the people who did not have the recognition of their human condition. What is at stake in the issue of slavery is the annulment of human dignity transformed into a disposable object of labor (Sakamoto, apud, Gomes, 2023).

Racial violence is profound in all social spheres in Brazil. Racism is understood as a crime against the collectivity, racial injury is directed at the individual himself, all these types of racial discrimination and their effects build distances between citizens and the full exercise of their rights. However, with regard to legislation, there has been great progress towards inhibiting this type of discrimination. The law that equates racial injury to the crime of racism was sanctioned, Law 14.532, of January 2023, typifies racial injury with an increase in penalty as a crime of racism. The rule expands the situations that can be framed

for the context of religious, artistic, cultural or sports activities, emphasizing the punishment of this practice on social networks. "If any of the crimes [...] is committed through the media, publication on social networks, the world wide web, or publication of any kind" (Brasil, 2023, p. 1).

Therefore, it is possible to perceive the historical perspective of human rights and the foundations of the legal punishment of the practice of racism, that this protection was a theme capable of developing defense mechanisms, despite the obstacles in the application of human rights and the disrespect for human dignity caused by social structures, in a structural way. The theme is accepted and then denied, we perceive advances and setbacks, which leads us to observe that there has been considerable progress with regard to legislation, while in the practical aspect there are setbacks, especially when it comes to effective inspection and punitive practice.

After presenting some theoretical foundations and the Brazilian regulation on the subject, the relevance of citizenship for social movements is pointed out.

SOCIAL MOBILIZATION AND CITIZENSHIP AS ESSENTIAL ELEMENTS IN FAVOR OF INDIVIDUAL AND SOCIETY RIGHTS

Movements of popular organizations to enable struggles and resistance in the face of sociocultural and economic demands is something observed throughout the history of humanity. However, on the threshold of the twentieth century, these popular social movements were influenced by the broad concept of citizenship of democratic societies. From the incorporation of these new references on democracy, we can see a greater intensification of struggles and resistances with greater effectiveness in the actions and conquest by contemporary social movements. In this sense, understanding the current popular social movements as "collective social actions of a socio-political and cultural nature that enable different ways for the population to organize and express demands" (Gonh, 2010, p.13).

The theme of citizenship is debated from the perspective of the participation of the individual being able to exercise his participation in politics, enjoy the right to freedom, enjoy freedom before the law, have access to the right to property and especially protection of life. In modern constitutional theory, the citizen has fixed rights and duties through a legal structure that grants him civil, political and social rights (Benevides, 1994).

In contemporary times, the incorporation of the concept of citizenship by social movements has become essential to maximize popular mobilizations and make them more effective, whether in moments of resistance or in moments of demands for more far-

reaching public policies. Regarding citizenship, we present Moacir's definition (Gadotti, 2000):

There is no citizenship without democracy. The concept of citizenship, however, is an ambiguous one. In 1789, the Declaration of the Rights of Man and of the Citizen established the first norms to ensure individual liberty and property. [...] With the expansion of rights, the broader conception of citizenship is also born. On the one hand, there is a consumer conception of citizenship (consumer defense right), and, on the other, a full conception, which manifests itself in the mobilization of society for the conquest of new rights and in the direct participation of the population in the management of public life (*idem*, p.290).

It is perceived that the understanding of social movements is very comprehensive, but it expresses the mobilizing power of the popular collectivity that seeks changes in the established social order. In this sense, social movements are constituted as collective political subjects that act in public spaces, exercising power relations. For Alain Touraine "movements are the heart, the heartbeat of society, they express resistance to the old that oppresses them, and revitalized sources for the construction of the new" (*apud* Gonh, 2010, p.14).

From this perspective, it is understood that social movements are collective and egalitarian forces, previously dispersed and/or individualized, now collectively mobilized to confront collective causes in their different agendas and diversities.

Social movements in education constitute a fundamental socio-political field, as these spaces produce socio-political and cultural knowledge and learning that is essential for every society. In this sense, in formal spaces of schooling, educational practices can occur that support the construction of citizenship that can subsidize collective actions through struggles to guarantee fundamental and human rights (Melucci, 2001).

Understanding that formal education is a means for the production of knowledge and consequently forms subjects of rights with ethical values essential to living in democratic societies, therefore, the school can act in the promotion of human rights, through its practices, experiences and experience in the school routine, promoting equality among subjects, combating all forms of oppression and discrimination, guaranteeing justice and full freedom to all individuals in the school community. These are some of the principles and values that govern the Universal Declaration of Human Rights (Arroyo; Nosella, 1996).

Through the school it is fully possible to work, in its syllabus, on the themes of human rights, creating a culture of attention and respect for human rights. In this sense, the space for formal schooling is a fundamental part of the consolidation of democracy and

access to fundamental rights. The 1988 constitution was a guaranteeing instrument for the full exercise of citizenship that is directly related to the right to education. "Education, a right of all and a duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship" (Brasil, 2022, p. 42).

Human rights linked to formal school education will lead to learning processes about the recognition of freedoms as a central value and inherent to it the autonomy, emancipation and full expansion of social individuals, in this way, respect for the dignity of the human person will be guaranteed. By gradually incorporating these social and egalitarian practices that respect the individualities of each subject, schools will produce knowledge and learning related to the principles of human rights (Schilling, 2014).

Having pointed out this vision and a brief illustration of the importance of citizen education for the realization of human rights, we now seek to deepen studies on human rights education.

SOCIAL MOBILIZATION AND THE RELEVANCE OF HUMAN RIGHTS EDUCATION AS INFERENCES IN THE SEARCH FOR THE REALIZATION OF RIGHTS

The formation of the individual and the principle of equity, evidenced by the social mobilizations based on the struggles and transformations, gained greater momentum after the promulgation of the Federal Constitution of 1988. Such requirements constitute fundamental assumptions in the policy of inducer and in the implementation of human rights in Brazil. "The implementation of the National Plan for Human Rights Education aims, above all, to disseminate the culture of human rights in the country" (Brasil, 2007),

Equality is an indispensable right for access to other rights. It is an extraordinary element in the realization of human rights. Human rights education (HRE) empowers the subject for action, giving him skills for the development of critical thinking and competence for the exercise of democracy. Having life and human dignity as essential values. The citizenship and democratic formation of people permeates respect for freedom, equality and education, a path that is mandatorily effective, through the guarantee and theoretical and practical affirmation of human rights (Candau, 1995).

The purpose of HRE is to operate in the formation of people in all areas, bringing a contribution to the development of citizenship, offering them conditions to act in the fulfillment of duties and fight for the realization of rights (Tavares, 2007).

Understanding HRE encompasses three dimensions. First, it reflects on the formation of the subjects of law. In a second dimension, it is related to the facilitation of the

aspects of empowerment of the subject of law. In the third dimension, it presents the rescue of memory, the rupture of the culture of impunity, presenting the methods of change that are essential for the construction of a humane and democratic society (Candau, 2007).

Such training stems from several theoretical-methodological scopes, and it is necessary to evidence it at the time of the elaboration of intervention policies and collaboration in the act of elaboration of the proposal. In the first analysis, it refers to the critical view. Secondly, it aims to promote and develop ethical behavior. Ultimately, it seeks to implement the guiding principles that are based on the universality, inviolability, indivisibility and interdependence of rights (Zenaide, 2005).

Regarding the role of HRE in the formation of the individual, it seeks to shed light on three challenges: a training of professionals; preparation and acquisition of materials on the theme of human rights and the implementation of public policies for education in human rights as a State policy (Silva, 2010).

Brazil has made advances in this area, in normative terms, mainly with the 1988 Constitution, which is the great milestone for these advances, and several guiding documents that contribute to promoting public policies on human rights and education in human rights in the country. Among these documents, the National Human Rights Programs I, II and III (1996, 2002, 2010 respectively) and the National Plan for Human Rights Education (2006) (Silva, 2013, p.4) deserve to be highlighted.

It is possible to highlight the importance of the National Guidelines for Human Rights Education, approved in 2012 by the National Education Council, which guide education systems at the various levels, modalities and areas of knowledge to incorporate Human Rights content and pedagogical guidelines with a focus on Human Rights Education in curricula and didactic productions (Brasil, 2012).

By legal force, HRE was established reaching various educational levels. However, for it to be implemented in a comprehensive and effective way, it was necessary to plan in a community-based way. The realization of human rights needs the support of society with regard to the idea of social mobilization "New mechanisms have emerged in the national scenario as a result of the mobilization of civil society, driving agendas, programs and projects that seek to materialize the defense and promotion of human rights" (Brasil, 2007).

On the occasion, a set of programmatic actions was proposed that guided the programs and projects in a transversal way, considering the values of citizenship and democracy for the benefit, promotion and defense of Human Rights. The proposal aims to shed light on the central issues of this approach, from a social point of view, especially taking into account that this policy constitutes an instrument to achieve rights through social

mobilizations. "Struggle for human rights, to the manifestations of collective mobilization coming from the excluded and oppressed: to look at the processes of humanization that take place in social movements and in democratic experiences and struggles for emancipation" (Arroyo, 2003, p. 29).

In the South American continent, human rights education (HRE) is a recent practice, which emerges in the context of struggles and social movements of resistance against the authoritarianism of dictatorships [...] In Brazil, HRE is also a very recent practice, considering that democratic periods were brief and fragile (Silva; Tavares, 2013, p.51).

The actions in favor of democracy were built from struggles from the colonial system through the military governments where there was a rupture of formal democracy, disrespect for democratic principles and the non-preservation of the guarantee of fundamental rights. In this process, different sectors of Latin American society considered it essential to demarcate human rights as an expression of actions of democratic resistance and emancipation. To strengthen the guarantee of human rights, there was the implementation of HRE through an international effort proposed by UNESCO (Zenaide; Viola, 2019).

Democracy presupposes respect for the decisions of the majority, as long as they do not violate the human rights historically conquered. Therefore, it is the regime that has the best conditions for the exercise of active citizenship, respect and materiality of human rights and social justice. Human rights, in turn, are those rights that guarantee the dignity of the person, regardless of their social class condition (Silva; Tavares, 2011, p. 15).

Furthermore, the objective of HRE is to modify scenarios of exploitation and violence through awareness, social emancipation, empowerment of the subject as a whole, in the construction of an active society, a historical education, which makes the subject resistant in the face of scenarios of violations and violence, aware of their civil, political and social rights and prepared to fight for them. In this sense, it can be observed that the right to education is a fundamental right and must be cultivated and expanded in democratic societies. The right to education is not an indispensable right for the development of a culture, given the importance that subjects become citizens only when their rights are recognized and respected (Bobbio, 2004).

In the last decades of our history, the expansion of awareness of the right to school has been linked to the needs and struggles for the improvement of these basic conditions of survival, of insertion in the workplace and in the city, of the reproduction of existence, especially of popular childhood and adolescence. We cannot forget this material subsoil that feeds both social movements and the

workers' movement and that feeds the learning of rights, including the right to school (Arroyo, 2003, p. 31).

From the actions developed and the social struggles it is possible to verify a remarkable expansion of universal rights and the guiding principles of social justice, capable of protecting those who consciously seek it, through social justice, aiming at the creation of a society in which the exploitation of one subject over another can be ceased. "The first of these rights is the right to life, which is followed by the right to grow up in a family and one's own united freedom, the right to mature one's intelligence in the search for and knowledge of the truth" (Bobbio, 2004, p. 95).

Social Justice, first of all, is the updating of the guiding principles, emerging in social struggles, to lead to the creation of a society in which the exploitation and oppression of man by man ceases; and the Law is neither more nor less than the expression of those supreme principles, as an advanced model of legitimate social organization of freedom. [...] Law, in short, presents itself as a positivization of the freedom conscientious and conquered in social struggles and formulates the supreme principles of Social Justice that are unveiled in them (Filho, 1980, p.42).

Therefore, the formation of a culture permeated by the existence of values such as: social justice, solidarity, equal rights and freedom, means creating in a society customs and attitudes arising from human dignity, the awareness of rights and duties and the practice of human rights through the exercise of citizenship, through elements that contribute to the formation of a culture of respect for human dignity through access to and experience of the values of freedom, attitudes, habits and behaviors that derive from essential values, by which they must be transformed into practices (Benevides, 2007).

Citizenship is essentially awareness of rights and duties and the exercise of democracy: civil rights, such as security and locomotion; social rights, such as work, fair wages, health, education, housing, etc.; political rights, such as freedom of expression, voting, participation in political parties and unions, etc. There is no citizenship without democracy (Gadotti, 2000, p. 290).

Furthermore, it is worth noting that the exercise of citizenship, respect for human dignity and guarantee of freedom of each subject, whether in the place where they live or wherever they are, is enshrined in the Federal Constitution of 1988, having an essential value when it states that no person will be deprived of their liberty or property without due process of law (Brasil, 2022). To this end, it is necessary to make a constant effort to guarantee these rights, in order to reduce aggressions to the dignity of the human person. It is not enough just to insert the individual in school or guarantee his entry into it, it is urgent to reassess the essence and purpose of education in terms of knowledge, promoting public

policies that expand its capacity to act in favor of the Brazilian nation. Thus, developing an education in human rights imbricated in the concept of democratic culture [...] is urgent, indispensable and essential (Silva, 2010, p. 43).

Thus, (Gohn, 1999) argues that the duty of the State to guarantee the right to public education, as an inalienable right provided for in the Brazilian Constitution. In addition, HRE presents its educational assumptions for social transformation, for the construction of a more just and egalitarian society, where differences and individualities can be respected, an education directed to social well-being and interculture. The objective is to fight and act politically, in an organized way to have access to judicial instruments of protection, seeking to ensure the reduction of inequalities through constitutionally recognized rights (Dallari, 2007).

Having pointed out different themes with fine alignment with social movements, we move on to a final reflection seeking to demonstrate that HRE strengthens the struggle for human dignity and the preservation of human rights.

FINAL CONSIDERATIONS

The discussion presented focuses on an understanding that HRE seeks to contribute to the development of citizenship, protection and achievement of human rights, characterizing itself as an essential factor for social development and actions for the creation of public policies. In the same way, social mobilization cooperates in the construction of a constitutional project of citizenship and human dignity with the intention of promoting public policies of the State in favor of the protection and achievement of human rights.

However, institutional arrangements have not been sufficient in the face of the urgency of numerous recurrences of human rights violations. Challenges are persistent about such violence, despite the advances, the violations remain perennial. It is noteworthy that there has been a cooling down in social movements about the actions to protect the rights already conquered in recent years, this is a problem that hinders the full exercise of citizenship.

Studies indicate that the struggle for the realization of rights through social mobilizations occurs with advances and setbacks. Despite this, the formation of the subject through HRE is shown to be a form of struggle and resistance, they are training processes even if they are still far from their materialization in an integral way, which demonstrates the need to develop actions, through public policies, so that guidelines for protection and creation of new rights can be, in fact, Effect.

By way of conclusion, it is worth noting that the understanding of the emancipatory ideals of full citizenship for all subjects is something much desired by social movements, but which throughout history has produced significant changes in the transformation of reality. From this perspective, HRE represents an instrument that guarantees the production of knowledge and learning that will enable greater social transformations, seeking to guarantee access to fundamental rights without any distinctions.

In this sense, Freire (1974) points out that when the oppressed clearly discover the oppressor, and engage in the organized struggle for their liberation, they begin to believe in themselves, overcoming their "connivance" with the oppressive regime. If this discovery cannot be made at the intellectual level, but at the level of action, what seems fundamental to us is that it is not limited to mere activism, but is associated with severe commitment and reflection, so that it is praxis.

REFERENCES

1. Arroyo, M. G. (2003). Pedagogias em movimento – o que temos a aprender dos movimentos sociais? *Currículo sem Fronteiras*, 3(1), 28–49. <https://biblat.unam.mx/pt/revista/curriculo-sem-fronteiras/articulo/pedagogias-em-movimento-o-que-temos-a-aprender-dos-movimentos-sociais>
2. Arroyo, M. G., & Nosella, P. (Eds.). (1996). *Educação e cidadania: Quem educa o cidadão?* Cortez Editora.
3. Benevides, M. V. (2007). Direitos humanos: Desafios para o século XXI. In R. M. G. Silveira (Ed.), *Educação em direitos humanos: Fundamentos teórico-metodológicos* (pp. 45–67). Editora Universitária/UFPB.
4. Benevides, M. V. de M. (1994). Cidadania e democracia. *Lua Nova: Revista de Cultura e Política*, (33), 5–16. <https://www.scielo.br/j/ln/a/LTSGRTDqFD4X74DxLsw9Krz/?lang=pt&format=pdf>
5. Bobbio, N. (2004). *A era dos direitos*. Campus. https://edisciplinas.usp.br/pluginfile.php/297730/mod_resource/content/0/norberto-bobbio-a-era-dos-direitos.pdf
6. Brasil. (2022). *Constituição da República Federativa do Brasil de 5 de outubro de 1988* (54th ed.). Atlas.
7. Brasil. (2023). Lei nº 14.532, de 11 de janeiro de 2023. Altera a Lei nº 7.716, de 5 de janeiro de 1989 (Lei do Crime Racial), e o Decreto-Lei nº 2.848, de 7 de dezembro de 1940 (Código Penal). https://www.planalto.gov.br/ccivil_03/_ato2023-2026/2023/lei/l14532.htm
8. Brasil. (2010). Lei nº 12.288, de 20 de julho de 2010. Institui o Estatuto da Igualdade Racial. https://www.planalto.gov.br/ccivil_03/_ato2007-2010/2010/lei/l12288.htm
9. Brasil. (2003). Lei nº 10.639, de 9 de janeiro de 2003. Altera a Lei nº 9.394, de 20 de dezembro de 1996. https://www.planalto.gov.br/ccivil_03/leis/2003/l10.639.htm
10. Brasil. (1969). Decreto nº 65.810, de 8 de dezembro de 1969. Promulga a Convenção Internacional sobre a Eliminação de todas as Formas de Discriminação Racial. http://www.planalto.gov.br/ccivil_03/decreto/1950-1969/D65810.html
11. Brasil. Ministério da Educação. Conselho Nacional de Educação. (2012). *Diretrizes nacionais para educação em direitos humanos*. Ministério da Educação.
12. Brasil. Comitê Nacional de Educação em Direitos Humanos. (2007). *Plano nacional de educação em direitos humanos*. Secretaria Especial dos Direitos Humanos, Ministério da Educação, Ministério da Justiça, UNESCO.
13. Candau, V. M. (2007). Educação em direitos humanos: Desafios atuais. In R. M. G. Silveira (Ed.), *Educação em direitos humanos: Fundamentos teórico-metodológicos* (pp. 89–110). Editora Universitária/UFPB.
14. Candau, V. M., & others. (1995). *Oficinas pedagógicas de direitos humanos*. Vozes.

15. Dallari, D. de A. (2007). O Brasil rumo à sociedade justa. In R. M. G. Silveira (Ed.), *Educação em direitos humanos: Fundamentos teórico-metodológicos* (pp. 23–44). Editora Universitária/UFPB.
16. Ferreira, J., & Delgado, L. de A. N. (2008). *O Brasil republicano - o tempo da experiência democrática: Da democratização de 1945 ao golpe civil-militar de 1964* (2nd ed.). Civilização Brasileira.
17. Filho, R. L. (1980). *Para um direito sem dogmas*. Sergio Antônio Fabris.
18. Freire, P. (1974). *Pedagogia do oprimido*. Paz e Terra.
19. Gadotti, M. (2000). Educação para e pela cidadania. In H. Rattner (Ed.), *Brasil no limiar do século XXI: Alternativas para a construção de uma sociedade sustentável* (pp. 123–145). EDUSP.
20. Gohn, M. da G. (2010). *Movimentos sociais no início do século XXI: Antigos e novos atores sociais* (4th ed.). Vozes.
21. Gohn, M. da G. M. (2009). *Novas teorias dos movimentos sociais* (2nd ed.). Loyola.
22. Gohn, M. da G. M. (1999). *Movimentos sociais e educação* (3rd ed.). Cortez Editora.
23. Gomes, E. (2023). Especialistas debatem escravidão contemporânea no Brasil. *Revista bimestral da Justiça Federal da 3ª Região – 3R*, 3(8), 5–13. https://www.trf3.jus.br/documentos/acom/Revista_3R/2023/revista3R_fev_2023.pdf
24. Melucci, A. (2001). *A invenção do presente: Movimentos sociais nas sociedades complexas* (M. do C. A. Bomfim, Trans.). Vozes.
25. Organização das Nações Unidas. (1948). *Declaração Universal dos Direitos Humanos*. https://www.ohchr.org/sites/default/files/UDHR/Documents/UDHR_Translations/por.pdf
26. Rebenhorst, E. R. (2001). *Dignidade da pessoa humana e moralidade democrática*. Brasília Jurídica.
27. Rúbio, D. S. (2017). Crítica a uma cultura estática e anestesiada de direitos humanos: Por uma recuperação das dimensões constituintes da luta pelos direitos. *Revista Culturas Jurídicas*, 4(7), 26–60. <https://periodicos.uff.br/culturasjuridicas/article/view/44855>
28. Sawaia, B. (Ed.). (2014). *As artimanhas da exclusão: Análise psicossocial e ética da desigualdade social* (14th ed.). Vozes.
29. Schilling, F. (2014). *Educação e direitos humanos: Percepções sobre a escola justa*. Cortez.
30. Schwarz, R. G. (2008). *Trabalho escravo a abolição necessária: Uma análise da efetividade e da eficácia das políticas de combate à escravidão contemporânea no Brasil*. LTr.

31. Silva, A. M. M., & Tavares, C. (2011). A cidadania ativa e sua relação com a educação em direitos humanos. *Revista Brasileira de Política e Administração da Educação*, 27(1), 123–145. <https://seer.ufrgs.br/rbpae/article/view/19915>
32. Silva, A. M. M. (2013). Educação em direitos humanos no Brasil: Contexto, processo de desenvolvimento, conquistas e limites. *Educação*, 36(1), 45–67. <https://revistaseletronicas.pucrs.br/ojs/index.php/faced/article/view/12315>
33. Silva, A. M. M. (2010). Políticas e fundamentos da educação em direitos humanos. Cortez.
34. Silva, A. M. M. (2018). Educação e multiculturalismo. *Dialogia*, (29), 47–68. <https://periodicos.uninove.br/dialogia/article/view/8646/4949>
35. Tavares, C. (2007). Educar em direitos humanos, o desafio da formação dos educadores numa perspectiva interdisciplinar. In R. M. G. Silveira (Ed.), *Educação em direitos humanos: Fundamentos teórico-metodológicos* (pp. 111–132). Editora Universitária/UFPB.
36. Vêras, M. P. B. (2001). Exclusão social – um problema de 500 anos. In B. Sawaia (Ed.), *As artimanhas da exclusão: Análise psicossocial e ética da desigualdade social* (pp. 45–67). Vozes.
37. Zenaide, M. de N. T., & Viola, S. E. A. (2019). Educação em direitos humanos na América Latina e Brasil: Princípios e desafios em tempos de restrição de direitos. *Revista Interdisciplinar de Direitos Humanos*, 7(1), 85–105. <https://www3.faac.unesp.br/ridh/index.php/ridh/issue/view/18>
38. Zenaide, M. de N. T. (2005). A educação em direitos humanos. In G. Tosi (Ed.), *Direitos humanos: História e prática* (pp. 89–110). Editora Universitária.