

## LIBERATING PEDAGOGY AS A METHODOLOGY FOR HUMAN RIGHTS EDUCATION

### A PEDAGOGIA LIBERTADORA COMO METODOLOGIA PARA A EDUCAÇÃO EM DIREITOS HUMANOS

### LA PEDAGOGÍA LIBERADORA COMO METODOLOGÍA PARA LA EDUCACIÓN EN DERECHOS HUMANOS



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Luciana Borella Camara Ardenghi<sup>1</sup>, Renan Oliveira<sup>2</sup>

#### ABSTRACT

The study aims to investigate the implementation of liberating pedagogy as a methodology for human rights education. The National Plan for Human Rights Education, structured on the basis of the World Programme for Human Rights Education into five strategic axes, has supported the State in its commitment to the realization of human rights through public educational policies. On the other hand, the debate on education in and for human rights remains one of the major contemporary challenges. Even today, a reality far from the ideal persists, characterized by inequalities and exclusions in the economic, social, cultural, ethnic-racial, and gender spheres, thus demanding new approaches through a liberating pedagogy that empowers individuals, encourages critical thinking, and forms conscious citizens who respect human values, especially the dignity of the human person, without any distinction of race, creed, gender, social class, or sexual orientation. The construction of a liberating educational system that shapes future citizens committed to respecting and promoting human rights depends on the expansion of spaces for listening, debate, and dialogue, fostering transversality and enabling a critical reading of the world and the confrontation of the dilemmas experienced in the 21st century.

**Keywords:** Human Rights Education. Methodology. Liberating Pedagogy.

#### RESUMO

O trabalho tem como objetivo investigar a implantação da pedagogia libertadora como metodologia para uma educação em direitos humanos. O Plano Nacional de Educação para direitos humanos, estruturado a partir do Plano Mundial de Educação para direitos humanos em cinco eixos estratégicos auxiliou o Estado no compromisso com a concretização dos direitos humanos através de políticas públicas educacionais. De outro lado, o debate sobre a educação em e para os direitos humanos é um dos grandes desafios contemporâneos. Ainda hoje presencia-se uma realidade bastante diversa da ideal, caracterizado pela presença de desigualdades e exclusões nos segmentos econômico, social, cultural, étnico-racial e de gênero, exigindo assim novos contornos, através de uma pedagogia libertadora, que empodera o indivíduo, que o faz pensar criticamente, que forma um cidadão consciente,

<sup>1</sup> Posgraduate student in Emerging Learning Practices. Centro de Ensino Superior Riograndense (CESURG). E-mail: [lucianaborella@cesurg.com](mailto:lucianaborella@cesurg.com)

<sup>2</sup> Professor. Centro de Ensino Superior Riograndense (CESURG).

que respeita valores humanos, em especial, à dignidade da pessoa humana, sem qualquer distinção de raça, credo, gênero, classe social ou orientação sexual. A construção de um sistema educacional libertador que forme um futuro cidadão respeitador e efetivador dos direitos humanos se dá com a ampliação dos espaços de escuta, de debates, de diálogos, que favorecem a transversalidade possibilitando uma leitura crítica do mundo e o enfrentamento dos dilemas vivenciados no século XXI.

**Palavras-chave:** Educação em Direitos Humanos. Metodologia. Pedagogia Libertadora.

## RESUMEN

El trabajo tiene como objetivo investigar la implementación de la pedagogía liberadora como metodología para la educación en derechos humanos. El Plan Nacional de Educación en Derechos Humanos, estructurado a partir del Programa Mundial para la Educación en Derechos Humanos en cinco ejes estratégicos, ha apoyado al Estado en su compromiso con la concreción de los derechos humanos a través de políticas públicas educativas. Por otro lado, el debate sobre la educación en y para los derechos humanos constituye uno de los grandes desafíos contemporáneos. Aún hoy se observa una realidad bastante distante de la ideal, caracterizada por la presencia de desigualdades y exclusiones en los ámbitos económico, social, cultural, étnico-racial y de género, lo que exige nuevos enfoques mediante una pedagogía liberadora que empodere al individuo, que lo haga pensar críticamente y que forme un ciudadano consciente, respetuoso de los valores humanos, en especial de la dignidad de la persona humana, sin ninguna distinción de raza, credo, género, clase social u orientación sexual. La construcción de un sistema educativo liberador que forme a un futuro ciudadano respetuoso y promotor de los derechos humanos se logra mediante la ampliación de espacios de escucha, debate y diálogo, favoreciendo la transversalidad y posibilitando una lectura crítica del mundo y el enfrentamiento de los dilemas vividos en el siglo XXI.

**Palabras clave:** Educación en Derechos Humanos. Metodología. Pedagogía Liberadora.

## 1 INTRODUCTION

The objective of this work was to investigate the implementation of Paulo Freire's liberating pedagogy as a methodology for education for or in human rights. Regarding the methodology, the method will be the hypothetical deductive one, diagnosing a problem, through theoretical research and its possible answers.

The relevance of the subject addressed lies in the fact that education as a human right is a concrete alternative for the dissemination of ethical values, thus being able to teach the student or individual to be a citizen who respects rights and propagates a culture of mutual respect, peace and tolerance of differences, at the same time, which can boost you to contextualize your reality and thus be able to eliminate conflicts.

Thus, the structure of the work will be developed in three research topics, starting with the conceptualization and contextualization of Paulo Freire's liberating pedagogy, later going through the approach of education for human rights and ending with the study of liberating pedagogy as a methodology for an education focused on human rights.

The choice of the theme is essential, as it presents challenges and a new posture or way of thinking and acting, arousing interest in the study of education as a viable way to overcome everyday problems for the realization of human rights.

## 2 THEORETICAL FRAMEWORK

Human rights simultaneously represent an achievement of humanity, introducing the idea of protection of the human being and human dignity. From this point on, the human person is respected and seen as a subject with rights.

The historical construction of these rights has led to the valorization of man and his recognition as an autonomous being on an equal footing with others, enshrining a modern concept of humanity that values the principles of human dignity, solidarity, fraternity and equality.

It is within this perspective arising from processes of struggles, respect, and even violations, that human rights must be taught from a liberating pedagogy, which reflects an autonomous, empowered, critical individual with values, in line with the values so protected throughout the history of humanity's evolution.

### 2.1 LIBERATING PEDAGOGY IN PAULO FREIRE

Talking about the pedagogy of liberation presupposes making some historical considerations about its emergence in Brazil, from the first decade of the twentieth century:

(...) the pedagogical principles of libertarian education were the only parameters for contesting the traditional pedagogy that, at that time, reigned supreme in schools and offices, as well as in the minds of authorities, parents and teachers (KASSICK; KASSICK apud SANTANA, 2018, p. 483).

Occurring in a context of European immigration to Brazil, of workers with ideals linked to revolutionary unionism, who settled in the most diverse branches or services, the liberating pedagogy ended up providing, through the narrowing between the working class and the students, the favoring of critical spaces, where pertinent issues were debated, on the one hand, scientific knowledge to the workers, and on the other hand, the organization of protests among the workers, without authoritarianism and dogmatism on the part of either side.

These "living" texts represented an integrated action of the anarchists in the factories, together with the workers, and, at the same time, a rejection of the books that circulated in Europe of a religious nature with a bourgeois bias and an ideology that did not promote the critical debate of the reality lived at that time (KASSICK; KASSICK apud SANTANA, 2018, p. 484).

From this perspective, in Brazil there were several schools that emerged influenced by anarchist ideals from the European continent, especially Italy, Spain and Portugal:

In Rio de Janeiro, the 1st of May School was founded in Vila Isabel. The Modern School Association was also created, at Rua do Senado, 63. In São Paulo, the Modern School was founded in 1909, at Avenida Celso Garcia, 262. In Rio Grande do Sul, the Library Society for Rationalist Teaching was created, by Leopoldo Bettiol. Many of the proletarian organizations created workers' schools influenced by Ferrer's libertarian pedagogy. It was important to teach Brazilian workers to read and write, exercise reading, and indoctrinate them. These libertarian schools, for the most part, were called Modern Schools by the anarchists themselves, because of Ferrer's book of the same name, published after his death (SANTOS apud SANTANA, 2018, p. 483).

Thus, it is clear that the relations established between the illiterate mass and the workers linked to the anarcho-sindicalist movement, who received instructions from anarchist educators, made this mass of the population better able to acquire more culture than the other workers exploited by the bourgeoisie of the country, that is, to the exact extent that the information disseminated by the anarchist syndicalist movement was being discussed, these people with access to them were better able to evaluate the precarious conditions of the education that were offered.

In summary, the anarchist educational model, in relation to traditional educational processes, sought to transcend school limits, demonstrating that knowledge could be acquired not only in the school space, but in other spaces as well.

Libertarian education can cross schools and universities, its own associations, the circumvented and unavoidable spaces of computo-informational production. It shows the relevance of anarchism, no longer through its criticism of the State, socialist totalitarianism or the cunning bourgeois democracy, but through its inventiveness in dealing with the overcoming of power relations and in asserting powers of freedom and enabling the unexpected and the emergency of the extraordinary (PASSETI, AUGUSTO apud SANTANA, 2018, p. 488).

Within this context of libertarian para-school education, portrayed in non-governmental organizations, in non-partisan movements, "emancipation is sought, on the basis of mutual support and solidarity, trying not to take away the protagonism of local students and with projects that seek a less hierarchical policy and with direct interventions by all who are participating there" (SANTANA, 2018, p. 487).

Following this progressive trend of education, based on popular education, and as a rule, outside the school walls, Paulo Freire, a great contributor to the ideals of liberating pedagogy, criticized the traditional model of education, which he called education by the banking method, which contemplates a passive education, in an authoritarian model of teaching, from top to bottom, where the student is absent of knowledge, unable to think critically.

This education that criticizes the banking method is based, for Freire, on the freedom of the oppressed, that is, "the pedagogy of the oppressed, which, in the end, is the pedagogy of men engaged in the struggle for their liberation, has its roots there. And it has to have in the oppressed themselves, who know themselves or critically begin to know themselves as oppressed, one of their subjects. (FREIRE, p. 22, 1987)

Regarding the banking method, Freire teaches that this "oppressive pedagogy does not provide dialogue, on the contrary, it tamestifies and dehumanizes the oppressed more and more, it only deposits knowledge, and that its conception is the empty man, and therefore easy to be dominated" (FREIRE apud MIRANDA, 2022, p. 14).

So, Freire strives first for the liberation of this oppressive education, in a humanist character that begins with the transformation of praxis, and that, after this, transforms itself from an oppressive pedagogy and becomes a liberating pedagogy.

About this perception of humanist education mentioned above, Freire teaches that man stops objectifying himself to humanize himself:

(...) What was urgently needed was to provide quick and safe solutions to their distressing problems. Solutions, it should be repeated, with the people and never about or simply for them. It was to go to meet these people who emerged in the urban

centers and emerged in the rural ones and help them to insert themselves in the process, critically. And this passage, absolutely indispensable to the humanization of the Brazilian man, could not be made by deception, fear, or force. But for an education that, because it is education, would have to be courageous, proposing to the people a reflection on themselves, on their time, on their responsibilities, on their role in the new cultural climate of the transition era. An education that would provide him with reflection on his own power to reflect and that would have his instrumentality, for this very reason, in the development of this power, in the explanation of his potentialities, from which his capacity for choice would derive. Education that took into account the various degrees of power of capture of the Brazilian man of the highest importance in the sense of his humanization. Hence the concern we have always had to analyze these various degrees of understanding of reality in its historical-cultural conditioning (...) . (FREIRE, p.57-58, 1967).

The transformation of the culture of silence, where the student is passive, only listens and reproduces what is transmitted horizontally by the teacher is essential for an education that prepares an individual in a conscious way, critical of what the society in which he lives and the relationships where he is situated does.

Paulo Freire's great issue is that the culture of Silence brought by this banking method is a culture that exercises authoritarianism over the individual, making this individual incorporate the idea of inferiority, apathetic to the reality that surrounds him.

On the need to transform reality, praxis, the experience of the world, of reality is fundamental for a critical education:

As the oppressed get rid of oppression, through a liberating pedagogy, whose character has to be humanistic, and they begin to get involved in praxis, through their own transformation, and after this oppressive situation is transformed, the pedagogy no longer belongs to the oppressed, but to men in a process of continuous liberation (MIRANDA, 2022, p. 26).

So, of course, from these precepts idealized by Paulo Freire, a form of model of liberating education was constituted, favored in the experience of the individual, aware of social inequalities, but potentially based on a process of conscious emancipation, leaving aside the merely technical, unconscious education, which does not provide the individual with the understanding and understanding of this educational process.

Thus, in contrast to this education based on the banking method, reproductive, unconscious and alien to social reality, liberating pedagogy privileges dialogue, problematization, permeated by reflections, by the critical analysis of reality, both by students and by educators.

In fact, it would not be possible for problem-solving education, which breaks with the vertical schemes characteristic of banking education, to realize itself as a practice of freedom, without overcoming the contradiction between the educator and the students. Nor would it be possible for him to do so outside of dialogue (FREIRE apud MIRANDA, 2022, p. 14).

Liberating pedagogy proposes a critical, reflective education that empowers and makes the individual aware of the problems faced in the reality that surrounds him, and prepares him for the need to educate himself to transform this reality, whether in the social, economic or political field, aiming to overcome the inequalities permeated in society.

## 2.2 HUMAN RIGHTS EDUCATION

Educating in human rights contributes to the strengthening of democracy and to the formation of an autonomous and emancipated citizen, aware of his rights and duties. For this, it is necessary to understand human rights education as a systematized process that combines various moments, strategies and dimensions.

Educating oneself in human rights reflects the need to assimilate historically constructed knowledge about human rights, in the affirmation of values, attitudes and social practices, in the formation of a citizen conscience, in the development of participatory methodological processes, in the strengthening of individual and social practices, in order to articulate attitudes, competencies and skills that translate into positioning and action (CARBONARI, 2011).

Complementing this perspective, Silva and Tavares lecture on educating in human rights:

Educating in this perspective requires ensuring the right to education as a human right of all people and fundamental for the achievement of other rights. But, mainly, that educational practices are permeated by the values and principles of the rights and duties of all and encourage attitudes consistent with respect for human dignity (2012, p. 15).

Defining human rights education, the World Plan for Human Rights Education conceptualizes it as the a set of training and information dissemination activities aimed at creating a universal culture in the sphere of human rights, through the transmission of knowledge, the teaching of techniques, and the formation of attitudes, with the aim of: (a) strengthening respect for human rights and fundamental freedoms; (b) to fully develop the human personality and the sense of human dignity; (c) To promote understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national,

ethnic, religious and linguistic groups; (d) to facilitate the effective participation of all people in a free and democratic society in which the rule of law prevails;

(e) to promote and maintain peace; (f) promote a sustainable development model centered on people and social justice (BRASIL, 2022, p. 3-4).

On the other hand, Muhl and Mainardi (2012) explain that educating oneself in human rights goes much further than obtaining understanding and knowledge on the subject, but rather starts from a "dimension of formation that implies the construction of a new way of being, thinking and acting of the human being in relation to himself and in relation to others" (2012, p. 39).

To educate oneself within this perspective is to assume an understanding of the world, of oneself and of the relations between the subject and the world, with the school having the fundamental role of promoting the construction of this systematized and humanized knowledge.

The role of education as a privileged space for the construction of subjects of rights, and also for the formation of a culture of human rights, brings to light the need to think about the citizen in his or her relations with the right to education and the effective participation in the political, economic, social and cultural structures of society (CAPUCHO, 2012, p. 21).

Morin (2009) says that the great challenge today lies in educating "in" and "for" the planetary era. To this end, the main objective of education in the planetary era is to educate for the awakening of a world-society, comprised of a planetary civilization and a cosmopolitan citizenship.

The mission of education for the planetary era is to strengthen the conditions for the possibility of the emergence of a world-society composed of protagonist citizens, consciously and critically committed to the construction of a planetary civilization (MORIN, 2009, p.98).

This planetary perspective is allied to Benevides' idea of education for human rights, while he attributes that three pillars are necessary to be built: first, it must be permanent, continuing and global education; second, it must provide a cultural change and third, it must not only instruct the individual, but also penetrate their feelings and senses, however, without forgetting to cover educators equally (2022, 01).

For this, it is necessary to intertwine the different educational spaces according to the different levels of learning, aiming at a citizen action, articulating their experiences and knowledge, and for a permanent contextualization of their fundamental problems in the pursuit of hominization. Planetary education must provide a worldology of everyday life (MORIN, 2009, p. 99).

Morin's central idea lies in the migration of teaching focused only on the formation of a profession to the transmission of strategies for life and citizenship.

The educational process of human rights education reinforces the idea of training subjects of rights, through the recognition that these subjects are not ready, but in full construction and formation (CARBONARI, 2011).

Within this premise, the conception of education for human rights ends up incorporating an understanding of democratic, active, and popular citizenship, based on the principles of freedom, equality, diversity, universality, indivisibility and interdependence of rights (MARINHO, 2012).

Educating for and in human rights also represents assuming a commitment to the affirmation of historical subjects who have in human rights "the content of their meaning and the instrument of their own social, political and cultural construction" (CARBONARI, 2011, p. 121).

The educational process, therefore, implicitly brings the tool to combat all types of human rights violations. This process destroys the paradigm of prejudice and atrocities committed against human beings and a new citizen and humanized perspective is rebuilt.

Human Rights Education seeks to awaken society as a whole to the essentiality of this respect, so that every citizen is an agent of his or her own history, builder and defender of his or her citizenship, constituting one of the ways to combat violence and human rights violations (MARINHO, 2012, p. 42).

The conception of education for human rights is linked to an education focused on values, to a critical and reflective moral posture, as well as to information and access to fundamental rights. It must also be linked to the idea of spreading a culture of peace, love, respect for others, respect for differences, social solidarity, forgiveness, civility and civility, participation and inclusion.

It is the formation of a culture of respect for human dignity through the promotion and living of the values of freedom, justice, equality, solidarity, cooperation, tolerance and peace. This means creating, influencing, sharing, and consolidating mentalities, customs, attitudes, habits, and behaviors that all derive from those essential values mentioned – which must be transformed into practices (BENEVIDES, 2022, p. 01)

Educate for the discernment of all these values and transmit the idea that everyone has an ethical and transformative nature on the goals of life, especially for those who experience a reality of violence, prejudice, discrimination or segregation on a daily basis: "The culture of respect for human dignity is oriented towards change in the sense of

eliminating everything that is rooted in mentalities due to prejudice, discrimination, non-acceptance of everyone's rights, non-acceptance of difference" (BENEVIDES, 2022, p. 01).

It is therefore essential to confront this heritage of historically perpetuated prejudices and discrimination, including in relation to human rights, in order to demystify the erroneous identity that human rights are the rights of marginality or banditry. It is also necessary to demonstrate that human rights encompass not only individual and political rights, but also social, economic and cultural rights. And this transformation only occurs through the individual's educational process. Thus, within this conception, human rights are "those considered essential to all people, without any distinctions of sex, nationality, ethnicity, skin color, age group, socio-economic environment, profession, physical and mental health condition, political opinion, religion, level of education and moral judgment" (BENEVIDES, 2012, 03).

It is necessary to understand that human rights are essential to the life of the human being. Thus, the training of subjects in human rights must combine a new pedagogical posture, through a systematic and multidimensional process that guides the formation of subjects:

The realization of education for human rights as the construction of processes that make the subjects from the inside and place them inside the educational processes as a mediation for the transformation of relationships, in such a way as to collaborate for the concrete realization of the set of human rights in the life of each subject (in their singularity) and also for the set of them, in social and political processes (in its particularity and universality) requires the production of a new pedagogical posture (CARBONARI, 2011, p. 123).

Through the educational act that contemplates the understanding of democracy and human rights as historical products, it is possible to transform and build a society in and for human rights (VIOLA, BARREIRA, PIRES, 2011).

In this way, education is understood as a right in itself and an indispensable means for access to other rights, gaining importance when directed to human development and its potential, when it values respect for socially excluded groups. Thus, it is clear that he seeks to achieve full citizenship for the construction of knowledge, for the development of values, attitudes, and behaviors, in addition to socio-environmental defense and social justice (BRASIL, 2022, b).

This discourse of an emancipated, conscious and participatory citizen, based on an education based on human rights, is a difficult task, even more so in view of the current complexity of society, characterized by cultural diversity and historically different peoples. In the face of this new world conjuncture, of a planetary citizenship, human rights assume a new

status, contributing to an emancipatory perspective, of a global nature, which has formal education as its main instrument for implementing these premises.

Active citizen participation strengthens democracy and forms citizens who are able to make their own decisions and assume their responsibilities. By this statement, the higher the level of education, the greater the conditions they will have to form their value judgments and make their choices, effectively participating in the construction of concrete solutions for a more just and egalitarian society (COSTA, 2013).

Education has this function of teaching, but at the same time forming an individual capable of facing their dilemmas and not passively accepting them without trying to eliminate them.

Thus, the skillful instrument for the person to achieve this status is quality formal education added to education for responsible citizenship. [...] The citizen starts to act independently, connected to global issues such as cultural plurality, peace, social inequalities, environment, health and safety. It will be through effective and quality education that the Democratic Rule of Law will be achieved, understanding that education favors personal progress and the strengthening of citizenship, in addition to contributing to sustainable development in all its dimensions [...] (COSTA, 2013, p. 16).

The idea of education for human rights, even in the face of a contradictory and paradoxical panorama, as a form of full exercise of citizenship highlights the legal importance that this right reflects in the 1988 Constitution and how much it interferes in the construction of a citizen education. However, in order to develop this premise, it is necessary to join a set of factors, in particular, to work on ways to enable investments in the training of professionals who will disseminate the theme involved in human rights, as well as to work on proposals for the insertion of this theme in all training spaces.

### **3 LIBERATING PEDAGOGY AS A METHODOLOGY FOR HUMAN RIGHTS EDUCATION**

Combining human rights with liberating pedagogy makes it possible to deal with issues that transcend the current debates on the subject, especially with regard to the definition of human rights, or even in relation to the process of affirmation and struggle for these rights, or even in relation to their importance in the current context, their ambiguities and especially thinking about human rights, in such controversial and unequal times.

It is necessary to think about a liberating pedagogy of human rights, so that the bad and badly seen image of human rights sown and perpetuated in society can be demystified, especially with regard to the mistaken assertion that human rights aim at the sole and exclusive protection of criminals and dissociate what is wrongly thought with what they

actually represent and what they have in fact historically sought, that is, the recognition of rights to human beings, regardless of color, creed, social condition, nationality.

For this, it is necessary to have a method that allows problematizing the tensions that permeate the field of human rights, dialoguing and debating their ambiguities, incongruities and contradictions through the collective construction of a pedagogy of human rights, which provides freedom from the shackles of certain prejudices or absolute truths; so that each citizen can constitute his own idea on the subject, consciously based on historical ideals.

The perspective is to create new possibilities of living and relating to the rubble of traditional institutions, breaking with static ways of thinking about social problems and establishing a game of separating, joining, reorganizing and inventing forms of insertion in the world that, in some way, burst the cloister in which they were abandoned. It is the task, which is each and everyone, at the same time, of initiating and continuing a dialogue, essentially democratic [...] that has as its starting point, the very reality of the protagonists who experience, in practice, the great challenge of implementing fundamental values of human rights in their respective places of action (FREIRE apud SANTOS, 2022, p. 11).

In order to materialize these ideas, it is necessary that all school spaces, from basic education, through elementary, secondary and higher education, dialogue about human rights, in order to understand what they really represent within the current context.

Paulo Freire, in his works, makes clear the need to transform society through education. He emphasizes the need to transform reality depends on the subjects also involved in the educational process, in the reconstruction and rethinking of knowledge and practices, "assuming the task of calling on the other social actors to compose a great front in favor of life, human rights and education for freedom" (FREIRE apud SANTOS, 2022, p 11).

Within this context, where both students and educators can make a difference in this process of rethinking human rights, including using the school and academic environment, there is no way to dissociate from the idea of a citizen school, which acts in the citizenship formation of its students.

In view of this, the pedagogical relationship between education and human rights must occur in a way that contemplates all subjects, from basic education, so that they are able to learn about the value of human rights and with this, they can disseminate a culture of respect for diversity, and thus contribute to a society that cultivates tolerance and peace.

The composition of thematic forums, aimed at strengthening education for human rights, when observing the importance of transdisciplinary knowledge and actions, allows proposals to be generated, horizontally and vertically, that redirect the paths of early childhood, elementary, secondary and higher education (MONTEIRO, 2009, p. 03).

Today, the concept of citizenship is limited only to the exercise of political rights, and it is up to the Democratic State to improve this concept, also understanding it as a synonym for individual autonomy, as a citizen who is less and less dependent on the State and who effectively seeks to guarantee individual freedoms (CAPUCHO, 2012).

Thus, the starting point of liberating education is characterized exactly from the dimension of man with his reality, valuing that educational process that starts from the reality of the students, from the mediating world of the subjects in the educational process: "It is the action of the students on the world that triggers the transforming action of men, resulting, thus, in humanization, in the possibility of being more, of being free" (MAGRI, 2012, p. 52).

This liberating education allows the subject to be an author and build his own freedom, bearer of rights, thus exercising an active citizenship.

In the same sense, a critical education can develop awareness, helping to enable both the teacher and the student to become people who are increasingly aware of their context and their condition as a human being. A space that allows subjects to teach and learn at the same time. A liberating education that through conscious action transforms praxis, "in which students and teachers become subjects who know how to see reality and take transformative action to change this reality based on critical reflection" [...] (FREIRE apud AU, 2011, p. 251).

In relation to the current neoliberal context, which ends up influencing the educational system, and which ends up destroying responsibility and social criticism, which encourages the flourishing of an inconsequential and consumer-oriented individualism and which kills consciousness, it is necessary to work to prevent this neoliberal appropriation in relation to education:

[...] safeguarding the autonomy of the learning process, teaching, intellectual production, and encouraging the reproduction of critical academics and the conditions for expanding access to those who are at a great disadvantage according to current formulas and who are being passed from one bad educational option to an even worse one. Discourses and practices educational projects need to be reconnected to a progressive emancipatory project based on solidarity and social justice (MCCARTHY; PITTON [et al], 2011, p. 62).

All this discourse in relation to education as an instrument to work on human rights as a guideline for citizenship is still recent. In the Latin American context, it has developed in a heterogeneous way, through a diversity of trajectories, articulated with the social political processes of each context (MARINHO, 2012).

For this perspective that works through the school, the participatory formation of the student, in order to prepare him for a critical, emancipated and liberating citizenship, it is necessary that the individual becomes aware of his often imperfect reality and, with this, from

knowledge, can try to improve his ability to transform this reality. It will be up to education to "contribute to the formation of people with the ability to perceive, question, use and produce technologies", as well as teachers will serve to have the ability to question, use, and consciously produce technologies, going through a process of elaboration and (re)elaboration of new knowledge, thus enabling the confrontation of diverse opinions, knowledge and learning (SILVA, 2003).

It is up to education to train this professional and for this, it is not only based on the instruction that the teacher gives to the student, but on the construction of knowledge by the student and the development of new technologies, such as: the ability to innovate, to create the new from the known, adaptability to the new, creativity, autonomy, communication (MERCADO, 2002, p. 13).

In order for the effective integration of education with new technologies, the knowledge society requires a new profile of the educator, committed, competent, critical, open to change, demanding and interactive. But, primarily, it is necessary to create conditions that favor the development of a critical view of the use of new technologies in education, in order to provide a reflective action on the objects of knowledge, thus favoring effective learning.

Teixeira makes it clear that the use of new technologies allied to education means breaking with old paradigms of knowledge reproduction to assume an emancipatory role and producer of new knowledge, making it possible to open a vast set of probability, these of 'inter' and 'transdisciplinarity' that end up being enhanced by the advent of these new technologies (TEIXEIRA, 2002, p. 41-42).

It is necessary to rethink education and its role in society, and with that, propose new directions, which meet not only the demands of the contemporary labor market, but also promote the development of critical, autonomous, creative citizens, and with sufficient capacities to solve unexpected and unforeseen problems, and also, question and transform society (TIJIBOY, 2001).

In this sense, the role of education in educational spaces is important, as it contributes to the formation of a citizen capable of a critical and conscious reading of the role in this information society, which is in constant transformation.

Morin, in this sense, teaches that these possibilities play and play an important role in the sciences, as they break the isolation between the disciplines (MORIN, 2000). Combining education with new technologies enhances inter and transdisciplinary aspects in the construction of knowledge, as they allow interaction between individuals or groups from different cultures.

Freire already said that education is a path to social and political responsibility, and also that democratic knowledge is never constituted in an authoritarian way, but rather a collective conquest of educator and student. The author says: "Education that, undressed in alienated and alienating clothing, is a force for change and liberation" (FREIRE, 1983, p. 36).

Delors also says that education is the passport to human development, that is, to understand oneself and the other, and thus participate in life in society (DELORS, 2001).

In this way, the role of liberating education assumes a posture of self-reflection on the current context of society and on your role as a citizen in this society. Awareness will result in the participation of this individual not as a spectator, but as the author of his story.

Monteiro rightly states that education for human rights intertwines diverse perspectives and knowledge that must extend throughout the person's education, from their young age to their adulthood. It says that education for human rights must be confirmed as a principle of public policy and must be implemented in all areas of school education and also informal education, insofar as it plays an essential role in promoting respect, participation, equality, peace, and above all, in the confronting any and all types of discrimination or exclusion against people or groups (MONTEIRO, 2009).

Liberating education for human rights, being effectively used in the school environment and outside it, also makes it possible to manage a whole universe of ambiguities, providing a new dialogical bias with other sources and areas of knowledge, establishing parameters that lead to a new perception of what human rights are and what their importance is.

Within this context, education is treated as one of the foundations for the development of the citizen. This conjuncture must be understood in the eyes of article 3<sup>o</sup>4 of the 1988 Constitution, as Ferreira considers:

The formula education for development is indeed useful, but education becomes difficult without development, since education, being a privilege of privileged and rich minorities, only flourishes in areas of prosperity, and not in areas of poverty (1995, p. 261).

This perspective of emphasizing individual and social rights and the obligation of the State to promote them is contemporaneously assumed as a democratic, constitutional and social project of Law, where education, as well as other rights of the same nature, gain prominence while projecting an idea of human dignity from a conception "that allows us to view human beings as part of an immense balance that is constantly undone and which constantly needs to be remade, in a permanent consultation with a vital ethic" (SCHOLZE, 2009, p. 271).

Currently, liberating education in human rights can "contribute to the formation of people with the ability to perceive, question, use and produce technologies", as well as serve as training to question, use, and consciously produce technologies, going through a process of elaboration and (re)elaboration of new knowledge, thus enabling the confrontation of diverse opinions, knowledge and learning (SILVA, 2003, p. 23).

Educating for human rights contemplates the approach of the most varied thematic axes that involve human rights. In the face of such a wide range of conflicts and differences that are increasingly highlighted in the contemporary world, educating in and for rights

Art. 3 The fundamental objectives of the Federative Republic of Brazil are:

I build a free, fair and solidary society;  
II to ensure national development;  
III eradicate poverty and marginalization and reduce social and regional inequalities;  
IV promote the good of all, without prejudice of origin, race, sex, color, age and any other forms of discrimination within a perspective of liberating pedagogy means disseminating inalienable rights inherent to the human being so that they serve as instruments to mediate the conflicts and ills that still exist today.

All these aspects are in line with the precepts established by the National Plan for Education for Human Rights, which establish programmatic actions for a practice in human rights in five basic axes: Basic Education, Higher Education, Non-formal Education, Education of Justice and Security Professionals, and Education and Media, aiming to disseminate and propagate the culture of human rights, through education as a mechanism for this dissemination, in order to strengthen democratic society, identifying desires and transforming them into effective achievements (GORCZEWSKI, 2009).

The elaboration of a "Pedagogy of Human Rights" in schools, universities and in the various spaces interested in debating the theme and its problems, would be an important strategy for us to make clear the fact that we will not accept, under any circumstances, the establishment and institutionalization of "impunity for those who kill children in the streets, for those who murder peasants who fight for their rights, of those who discriminate against blacks, of those who inferiorize women", (FREIRE apud SANTOS, 2022, p. 11-12).

This bias of liberating education inside and outside the school environment, combined with the emancipatory role of students and educated, of awareness about reality and about the problems experienced in society, from a methodology focused on human rights, provides a reflection on the need to sculpt a society, a citizen, an empowered, conscious and full individual about their rights and about the need to change and transform reality and existing problems, moving from the ideal discourse to the practical discourse of the protection of human rights.

#### 4 FINAL CONSIDERATIONS

Even though we are still witnessing a discriminatory universe, prejudiced against human beings and violating human rights, it is still possible to build an alternative path from this bias, through education for human rights, based on a liberating logic idealized by Paulo Freire.

Education focused on human rights can be an instrument to be used in the school environment and outside it, in order to break with an exclusionary, discriminatory and intolerant paradigm that is still present today. Likewise, if worked according to a methodology based on liberating pedagogy, it prepares the student/individual to face these problems in a creative, conscious, empowered, and constructive way.

For this reason, education is considered the great challenge of the twenty-first century, which in the face of a changing society, in constant transformation, implies a reconstruction of the educational system, through curricular models that contemplate transversal axes that will guide the construction of an ethical and moral model that enables the formation of a better world.

Unfortunately, it is known that the context of violence, discrimination and intolerance hinder the practical applicability of this new pedagogy in human rights, even more so since historically education suffers the influences of a culture of colonialism, which today prevents an open view of values such as democracy, participation in decision-making, active citizenship and ethical posture. Society, even if it normatively contemplates human rights through the Federal Constitution of 1988 and international documents recognized as universal, still remains unequal and discriminatory, reproducing and trivializing these problems even more.

For a pedagogy in human rights, it is necessary to train teachers focused on human rights, capable of making them able to work on goals of awareness about the importance of these values. Working on curricular proposals through curricular disciplines or in a transversal way also contributes to the deconstruction of prejudiced, alienated and discriminatory mentalities, postures and behaviors and instigates a reconstruction that liberates, emancipates, and enriches all subjects of the educational process.

In conclusion, education for human rights contributes to the creation of a universal culture of human rights, to respect for the fundamental rights and freedoms of the human being, to the full development of the human personality, to the protection of dignity; for the practice of tolerance, respect for diversity of all kinds.

As we are facing a multifaceted society, it is necessary to have a contextualized interpretation of the events. Paulo Freire's liberating education thus contributes through citizen awareness committed to the values guided and protected by human rights.

It is necessary to break the myth that human rights reflect the protection of the marginalized or criminals and rebuild a new perception that encompasses the rights inherent to the human person, regardless of creed, color, race, sexual option, gender or even regardless of geographic location or socio-economic or cultural condition.

Education for human rights in the educational space provides the transformation of reality, contributing to a democratic, fair and solidary society, contributing to the formation of a future citizen aware of their obligations and rights.

It is necessary to remove the blindfold and eliminate totalizing dogmas. It is necessary to relearn and look at education with an emancipatory perspective. Human rights education can awaken the purest feelings of man, hidden in these times of misunderstanding, intolerance and discrimination.

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