

EDUCATION IN HUMAN RIGHTS: DECOLONIZING

EDUCACIÓN EN DERECHOS HUMANOS: DESCOLONIZANDO

EDUCAÇÃO EM DIREITOS HUMANOS: DECOLONIZANDO

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Abstract

This article aims to discuss the existing difficulties in the effective search for a social change in favor of marginalized populations, looking for possibilities that guarantee the conquest of the dignity of Brazilians. We ask ourselves: how to advance in the perspective of an Education for Citizenship based on Human Rights that, starting from the look of the Brazilian social formation, in a decolonizing bias, dialogue with the reality of the subaltern and defy the racist structures of society? The objective is to analyze the discourse that permeates Human Rights in an attempt to deconstruct it through decolonial bases. Specifically: reflect on the possibility of organizing an education for citizenship, based on fundamental human rights; highlight the need for a Brazilian social formation that decolonizes Human Rights through school education; and to seek alternatives for building a culturally plural society, which dialogues with the reality of the subaltern and confronts the racist structures of society. It is constituted as a bibliographical research based on the authors Lélia González (2020), Aníbal Quijano (2005) and Paulo Freire (1982, 1995, 1997, 2019). Decolonizing the aspects that constitute the rights guaranteed by law so that they approach the reality of the Brazilian people, it ended up bringing good ways to go towards the realization of what it proposed to reflect. It proved impetuous to believe in the creation of a new educational foundation and in the teacher's action as a research agent and equivalent action generator of social transformation that marks the emergence of a new pedagogy (or pedagogies).

Keywords: Citizenship; Decolonials; Social Transformation; New Pedagogy.

Resumen

Este artículo discute las dificultades existentes en la búsqueda efectiva de un cambio social a favor de las poblaciones marginadas. Nos preguntamos: cómo avanzar en la perspectiva de una Educación para la Ciudadanía basada en los Derechos Humanos que, a partir de la mirada de la formación social brasileña, en un sesgo descolonizador, dialogue con la realidad de los subalternos y desafíe las estructuras racistas de la sociedad? En esa dirección, el objetivo es analizar el discurso que permea los Derechos Humanos en un intento de deconstruirlo a través de bases decoloniales. Más específicamente: reflexionar sobre la posibilidad de organizar una educación para la ciudadanía, basada en los derechos humanos fundamentales; resaltar la

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necesidad de una formación social brasileña que descolonice los Derechos Humanos a través de la educación escolar; y buscar alternativas para la construcción de una sociedad culturalmente plural, que dialogue con la realidad de la subalternidad y confronta las estructuras racistas de la sociedad. Se constituye como una investigación bibliográfica a partir de los autores Lélia González (2010), Aníbal Quijano (2005) y Paulo Freire (1982, 1995, 1997, 2019). Descolonizando los aspectos que constituyen los derechos garantizados por la ley para que se acerquen a la realidad del pueblo brasileño, terminó por traer buenos caminos para la realización de lo que se proponía reflexionar. Resultó impetuoso creer en la creación de una nueva base educativa y en la acción del docente como agente de investigación y acción equivalente generadora de transformación social que marca el surgimiento de una nueva pedagogía (o pedagogías).

Palabras clave: Ciudadanía; Decoloniales; Transformación Social; Nueva Pedagogía.

Resumo

Este artigo visa dialogar sobre as dificuldades existentes na busca efetiva por uma mudança social de cunho favorável às populações marginalizadas, procurando possibilidades que garantam a conquista da dignidade dos brasileiros. Neste soslaio nos perguntamos: como avançar na perspectiva de uma Educação para a Cidadania com base nos Direitos Humanos que, partindo do olhar da formação social brasileira, num viés decolonizador, dialogue com a realidade do subalterno e arroste às estruturas racistas da sociedade? Neste rumo, objetiva-se analisar o discurso que permeia os Direitos Humanos na tentativa de desconstruí-lo através das bases decoloniais. Mais especificamente: refletir acerca da possibilidade de organização de uma educação para a cidadania, com base nos Direitos Humanos fundamentais; destacar a necessidade de uma formação social brasileira que decolonize os Direitos Humanos através do ensino escolar; e buscar alternativas para a construção de uma sociedade culturalmente plural, que dialogue com a realidade do subalterno e defronte às estruturas racistas da sociedade. Constitui-se como uma pesquisa bibliográfica com base nos autores Lélia González (2020), Aníbal Quijano (2005) e Paulo Freire (1982, 1995, 1997, 2019). Descolonizando os aspectos que constituem os direitos garantidos em lei para que se aproximem da realidade do povo brasileiro, findou por trazer bons caminhos a percorrer na direção da realização do que se propôs a refletir. Provou ser impetuoso acreditar na criação de uma nova fundamentação educacional e na ação do professor como agente pesquisador e de ação equivalente geradora de transformação social que demarque o surgimento de uma nova pedagogia (ou pedagogias).

Palavras-chave: Cidadania; Decoloniais; Transformação Social; Nova Pedagogia.

Initial dialogue to the season challenge

In the epistemological field about the historical construction of humanity, education, in general, is based on science and these (education and science) encompass the creation of ideas that value the rights of the human being in social life that was organized by needs that arose, mainly, in the face of the struggles of social movements throughout the history of the world (revolutionary movements of organized groups fighting for change).

Through processes of colonization around the world, there is a central appreciation around Europe (through its conquests through bloody battles) and results in the assumption of an idea of individual equality, which is based on classical liberalism and political struggles and particular to the European context. In this sense, there is a territorial and geographical division designed to privilege certain groups of subjects, their ethnicities, nationalities, knowledge specific to the interests of these groups and practices formed by political and ideological relationships, culminating in the creation and organization of fields of knowledge suited to their ideological purposes.

It is a good idea to change the course of this history that still follows European precepts in all countries of its colonization. Brazil has a more crushing process, and it is clear from the very high interest rates that the population pays to the country's central banks, very high interest rates compared to other countries and more, in the case of international banks, the interest paid by Brazilians who enjoy their services are higher than those of their original headquarters, not to mention the extremely high taxes on even Brazilian products or on foreign products that the population ends up kindly bearing in their humble ignorance (Étore Medeiros, 2016).

Education has the role of creating/causing the emergence of formative possibilities for critical and active consciousness, which compete for new social directions, attributing to the rights established in the Universal Declaration of Human Rights, formulated in 1948, a dialogue with our reality, the resolution of these problems of a historical nature in a eurocentric process. In other words, it is through the deconstruction of the 1988 Federal Constitution (*Constituição Federal de 88 - CF88*) and other laws that declare and guarantee Human Rights in Brazil that we will be able to follow a more democratic course for the poor and excluded people of this country. And this deconstruction starts from a criticality necessary for the masses, and will be disseminated through educational channels. Because it affects everyone in the constructive process of knowing and reflecting on collective living.

The field of Human Rights Education has been covering a large scale, since the implementation of the PNEDEH (2007) with the institutionalization of Human Rights Education by occupying a place in official curriculum. In this motto, hope arises in its effective praxis and in the utopia of living a culture of respect for Human Rights and diversity. In the wake of this reflection, we ask ourselves: How to advance the

perspective of an Education for Citizenship based on Human Rights that, starting from the perspective of Brazilian social formation, in a decolonizing bias, dialogue with the reality of the subaltern and challenge the racist structures of society? The work aims to reflect the difficulties and possibilities found for change in the social environment that favors the marginalized and guarantees possibilities of dignity for Brazilians.

It is constituted as a bibliographical research: “When prepared from already published material, consisting mainly of books, periodical articles and currently with material available on the Internet” (Minayo, 2007; Lakatos et al, 1986). Bibliographic review research consists of reading texts from other works on the topic already published in magazines, ANNALS, ebooks, books, in digital or physical media, as well as videos, films, music, podcasts or other sources. And from these readings, the written creation of new reflections and interpretations, using direct or indirect quotes from the researched material. In this article, Lélia González (2020), Aníbal Quijano (2005) and Paulo Freire (1982, 1995, 1997, 2019) are used as main references.

The educational process is an important and necessary action to intervene in the construction of a democratic society, which values itself and its subjects in a fair and equitable way. To achieve this, education needs to become a human and social rethinking of its *modus operandi*, fundamentally in times of crisis, which lead to attacks on public, free, secular and quality education.

Therefore, this work of analysis and critical reflection on human rights to be decolonized is justified by the importance of combating inequalities and oppression, which is founded on the racist structure in which society lives in the country, and the search for a rupture of this structure through education, thus creating a culture focused on Human Rights, aiming to forge capable and conscious individuals in facing today's challenges.

To this end, the objective is to analyze the discourse that permeates Human Rights in an attempt to deconstruct it through decolonial bases. More specifically, the aim is to: discuss the possibility of organizing education for citizenship, based on fundamental Human Rights; highlight the need for Brazilian social training that decolonizes Human Rights through school teaching; and seek alternatives for the construction of a culturally plural society that dialogues with the reality of the subaltern and confronts the racist structures of society.

Thinking about a deconstruction of these rights, which have a eurocentric and intellectually dominant basis, has everything to do with our reproduction and reinvention, in the struggle to build a different way of structurally organizing society. These reflections show how the scientific bases have been functional in a world dispute, without dialogue between the oppressed and oppressing parties, increasingly fragmenting the population, strengthening the forms of domination that emerged in the European colonial process, which is still contemporary in the form of the colonality of power, knowledge and being (Quijano, 2005).

Then, a dialogue takes place about the possibilities and projections of different ways of questioning, thinking critically and talking to other types of knowledge, with this debate being in accordance with the lived and felt reality. In this context, we can see a movement on the part of Latin American intellectuals, scholars of decoloniality, towards the deconstruction of knowledge in recent decades, which breaks with Western-centrism and its reflections on knowledge and educational practice that reverberates directly in people's lives in their daily lives.

Therefore, it is observed that the “modern/colonial project mobilized the category of race to establish a line that incommensurably separates two zones: That of the human (zone of being) and that of the non-human (zone of non-being)”, according to according to Fanon, where the “zone of non-being” is characterized by the denial of rights, experienced specifically by non-white bodies (Pires, 2018, p. 66). These bodies of black men and women who are not worthy of mourning, or of any solidarity, have their history erased throughout Brazil's social history. These do not recognize themselves as subjects with rights to life, after all, they were taught to believe that they had/have, lived/live according to what they deserve, this merit being strongly supported by faith and its political structures.

This view is directly related to afflictions already rightly indicated by Lélia González, in *Discurso na Constituinte*, published in 2020, when she highlights a strong concern and urgent need to “construct a nation project, because a people who are unaware of their own history, its own formation, is incapable of building the future for itself” (González, 2020, p. 236). Today, people are already talking about themselves and their history, little by little, with the struggle of black movements in the country, a

change is beginning, but there is still a lot of struggle to come as these changes end up existing on the surface and domesticated, controlled by the capitalist sectors of domination.

Article I of the Universal Declaration of Human Rights says that “All human beings are born free and equal in dignity and rights”, however, what kind of equality are we talking about? Because, in reality, actions still stand out strongly, the biases of which lead to the erasure of a large part of the black and peripheral population from spaces of power, decision-making, and jobs with adequate and regulated remuneration. And the erasure of black populations is present in school environments in several ways, such as the few or no existence of black teachers, as well as black students (since many of these are still unable to reach the most varied political, economic and social spaces and, in especially in school and training spaces) and the organization of content offered in school curriculum, which culminates in the choice of books and teaching materials, and the organization of all content to be taught, which end up not connecting with the peculiar aspects of these individuals.

These and other examples could be cited to illustrate the lack of change in the “treatment” of black populations in Brazil, not to mention the indigenous population. The Black Movement, through its constant and arduous collective struggle, has ensured significant and decisive advances such as the promulgation of Laws 10,639/03³ and 11,645/08³, establishing a milestone in ethnic-racial relations, through the addition of content relating to Afro-Brazilian history and culture and Brazilian indigenous peoples in school curriculum. However, there is still enormous difficulty in implementing the decolonization of our school spaces.

Because, despite significant changes in laws, which require the teaching of African and indigenous history and culture, educational institutions are unable to effectively implement decolonizing aspects in teaching. In addition to policies aimed at changes of this magnitude, there is a lack of continued training for teachers who are in the school space for such understanding and appropriate action in their teaching.

³ Laws 10.639/2003 and 11.645/2008 that make the teaching of African and Afro-Brazilian History and culture mandatory in the school curriculum with emphasis on the disciplines of History, Art and Literature, aiming at education for ethnic-racial relations.

An Education in Human Rights is based on the construction of democratic values and the development of a nation aware of its contributory role in restoring the values that govern the environment in which we live, proposing the acceptance of all diversity.

Paulo Freire, in his contributions to humanity, dialogues with this restoration of social values, through his ideas for advancing the direction of society, in this sense of democratic living. The Pernambuco educator points out the importance of the emergence of the people in their historical process, with his method of education for citizenship, Freire asks us to break the barrier between “being and nothingness” and invites us to “be more”, to discover the “viable unprecedented”, in the sense of transforming society (Freire, 2019, p. 130).

Divided into 4 topics, this literature review aims to highlight the importance of decolonizing Human Rights to be taught in Brazilian schools, using important popular education theorists. We hope to be successful in the provocative debate regarding the challenges of the time, in the hope of reaching a definition for hope in living in constant solidarity, viewing individual responsibility as belonging to this land.

Paths to achieving a more peaceful world

Many embargoes and obstacles existed and still exist today, to the implementation of Human Rights in Brazil. Taking into account the military dictatorship established in Brazil in 1964, we can see the existence of a period of time that leaves gaps in Brazilian history, preventing its dissemination in its truth and totality. Historical erasure is a strategy of domination used to guarantee that subaltern populations do not belong to a collective and thus, weaken the people's strength in the fight for structural, personal, real changes, that is, for a life with more opportunities for improvement and of respect to simply existing, in its validated positivity.

Because many bodies are considered not worthy, not worthy of achievements, tranquility, happiness. However, social movements have been playing an intrinsic role in gaining rights, even though much still remains to be done. The group: Lesbian, Gay, Bisexual, Transsexual/Transgender/Transvestite, Queer, Intersex, Asexual, Pansexual and Non-binary, among others (LGBTQIAPN+⁴), little by little it gains positive visibility, as do women, black people, indigenous people, in a slow and arduous movement to occupy spaces in the social environment.

Since ancient history, the issue of sovereignty has gone through several concepts and stages. Worshiping sovereigns, disregarding oneself as worthy of 'something more' (own enslavement) and being sovereign, are phases that appear to be in a constant cycle. The individual as a human, understanding himself as a political being, is able to value himself and not lose his own dignity. Rationally reflecting Rousseau's ideas, cited in the book *History, Education and Human Rights* (Carvalho, 2011, p. 98), it shows that:

Rousseau's conception of political law is, therefore, essentially democratic, insofar as it makes all authority and sovereignty dependent on its attachment to the people in its totality. Moreover, sovereignty is inalienable and indivisible and, as the basis of all freedom, it is something that the people cannot renounce or share with others, on pain of losing human dignity.

A relationship can be made with the lack of self-sovereignty and the lack of humanism, creating an embargo or obstacle to the implementation of Human Rights in Brazil. Growing prejudice, violence against women, racism, "the violence suffered by the indigenous population, the critical situation of the prison system, the vulnerability of human rights defenders" (Souza, 2017), the population's misinformation, the lack of investment in education, it causes precariousness in the public educational system, and as a consequence, we have the violation of the rights of all collective subjects.

The time frame from the dictatorship to the present day (which resulted in a historical erasure) has worsened considerably, the consequences of the lack of self-sovereignty and humanism, hindering the development of Brazilians as a political being.

⁴ From a confrontation between police and protesters in the United States, on June 28th, 1969, the date on which International LGBTQIAPN+ Pride Day is celebrated. See more information on CNN Brasil, June 28th, 2022.

This approach almost decimated the achievements that had been made in the fight for human rights since the Constitution of 1824, which already guaranteed political and civil rights, even though power was concentrated in the hands of the emperor. The Constitution of 1824 aimed mainly to guarantee freedom, individual security and property (Souza, 2017).

Today, after a pandemic period and another *coup d'état* that caused the genocide of the Brazilian population, a population that has race, ethnicity and color labeled for this purpose, they are once again breathing the air of a dream with the realization of human rights in collective life, it's invigorating. Therefore, it turns to education in this advent, and its organization or reorganization, temporally speaking in constant movement of becoming a representation of man's desires. Daisaku Ikeda, in the book "Human Rights in the 21st century" (dialogue between Austregésilo de Athayde and Daisaku Ikeda), mentions: "[...] The essence of education is humanism. Therefore, the setback in education is at the same time a setback in humanity and will extend into the defeat of culture" (Athayde e Ikeda, 2018, p. 186).

As Freire says in "Teacher yes; Auntie no: Letters to those who dare to teach", (1997, p. 39), a teacher (or professor) who teaches democratically contributes to the "formation of responsible and critical citizens". Regarding the idea of a post-modern progressive school, Freire emphasizes that this is not the 'salvation of Brazil', but "it goes through it, it needs it and it cannot be done without it" (Freire, 1997, p. 39).

Both Ikeda (2018) and Freire (1997) emphasize that developing an educational system that prioritizes political and human awareness can be good opportunities to recreate social, community and identity values with meaning for people, guiding them to love, happiness and peace.

Austregésilo de Athayde in dialogue with Ikeda, says: "[...] Due to the great and continuous Brazilian economic crisis, education at its various levels, from early childhood education to higher education, has been the target of financial cuts by the government" (Athayde and Ikeda, 2018, p. 184). These downsizings refer to the neglect of education on the part of state political powers, which in the first moment of difficulty, find justifications to continue to reduce and decimate the minimum opportunity that the marginalized have to "hope" for different paths.

There are many difficulties in implementing Human Rights in this country, and also, how these rights reach diversity, being, in fact, the rights of a few. However, there are good and inspiring examples that fill hearts with expectation, such as: “The Institute of Political Studies, in Campos in Rio de Janeiro” built by Austregésilo de Athayde “a school for training public men” (Athayde and Ikeda, 2018, p. 18). This initiative by Athayde is, perhaps, an excellent path for change so that the future is full of rights that are implemented based on an existing and changing reality.

Look at the history of the country, the failures in education, the obstacles to citizenship being established. As well as the struggles that resulted and result in large-scale conquests at the population level. The good examples of people, of collectives who are constantly demonstrating how viable the realization of 'utopias' is and how “the shot” can backfire, when the Universal Declaration of Human Rights is thought of in an exclusionary bias, failing to aside ethnic and racial issues and focusing on rights originally instituted to decimate diversity, ending up instigating the desire for autonomy and freedom of subordinates. They favor the segment of paths to achieve a more peaceful world.

A peaceful world in which studying can be a guide to a free life, with the possibility of different choices that all lead to satisfaction. A welcoming environment with primarily human educational bases and appreciation for the natural environment. Leaving aside selfish and irresponsible, unhealthy and confusing morals, there is now a new generation of Brazilians defending democracy and politicizing action.

An education for Citizenship, based on fundamental Human Rights

Getting involved with society, in the political, media, civil, economic and rule of law spheres, can be a good start to thinking about how education can take its students on the path to citizenship. An education that aims at constant transformation, because living is moving, everything changes, and therefore, school education must follow the same course. Knowledge, ability to understand, facing challenges in daily involvement with others, are aspects that affirm citizenship being articulated through teaching.

When talking about the promotion of democracy as a trainer and trainer of creative citizens, in preparatory dialogue of collectives that organize themselves based on the cultural transfer of their people, the educator, writer (titled Patron of Brazilian Education), Paulo Freire comes to mind when he said that “education is not the key to transformation, but it is indispensable. Education alone doesn’t do it, but without it, citizenship doesn’t happen either” (Freire, 2019, p. 74).

In other words, humanity as a group creates ways to disseminate its knowledge and these forms are currently instituted as “education”. This is thought out and divided in each location and in its own way. Paulo Freire was aware of the preponderant role of this educational form - in a group system, in the process of transforming the social conditions of men, women, those who do not identify themselves as such. However, the change happens on the basis of a pedagogical practice imbued with hope, which believes in the bold capacity that enchants and reveals the world and its surroundings, as well as oneself, becoming “subjects of the world’s denunciation, for its transformation” (Freire, 2019, p. 195).

What right can there be if there is no right to existence? Citizenship is also understanding of myself and others and the importance of respect for this existence, as living requires the right to this mutual existence. The pedagogical praxis of the democratic, progressive, critical and modern teacher is activated in an active presence that decides to act in accordance with what is said and seek answers to solutions to social problems in political struggle. The teacher as an example of citizen action can educate for citizenship based on fundamental Human Rights. These Human Rights are fundamental, as they are the essence of existence and are universal rights, as everyone desires, needs, seeks, and aims for a life worthy of their own good will and free choice of their walk in the world while they are alive.

The constitution of rights is fundamental to the liberation proposed in Paulo Freire's pedagogy, as he believes that “human existence cannot be mute, silent, nor can it be nourished by false words, but by true words, with that men [and women] transform the world” (Freire, 2019, p. 90), is effective in holding debates that change what is established. Becoming a different educator, educating differently, an individual

who builds his own existential possibilities, starting from knowing his rights and demanding them. Although for this, the constancy in persisting in the search is perennial, as it is not such a simple task, but this is the first step in waiting for the transformation in your existence to be completed.

Looking at oneself and seeking in this act, the primordial step to displace the motto of domination in which everyone ends up being trapped, dependent and being plucked, while not participating in their conjunctive construct. It is to speak out alive and capable of claiming power in the hands of the population that has been massacred for a long time and is unable to cut this umbilical cord with the hegemonic and expensive colonial chains that guide the continuation of suffering, of feeling powerless.

Education for inalienable rights, through the awakening of its participants, will reach children, youth, adults and the elderly and contribute to the restoration of their “being more”, with the insertion of freedom to become whatever they want and proceed in this direction, creating roads that point towards the desired direction. Who will teach citizenship? Who will teach fundamental Human Rights? These questions arise because the teachers are those who were trained in a racist, classist, sexist, segregationist structure that builds a policy of death through a capitalism that instigates dispute, individualism, selfishness, false morals, meritocracy nothing meritocratic. This is the knot that needs to be untied, would it be a case of teaching how to teach?

Therefore, it is important to understand the difficulty behind the revolution and, at the same time, the endless effort to dream of happiness. It is essential to take responsibility for yourself and begin the change in her/my individual, intimate, internal compartment. Perhaps, or certainly, it is necessary to meet with those who think alike, who are moving in the direction equivalent to the result imagined and formulated to be achieved.

Collectives appear here as an inseparable probability in the journey towards community solidarity and its modeling, activating utopian worlds, of a Brazil less red, in bloodshed, and more colorful in the venture of different attributions to the precisions of its own. The school is a collective, and if it can be understood that way, it changes a

lot. Because instead of trying to transfer something to your colleague (this one as a student or in another role and you as a teacher, as a holder of knowledge) you may also want to receive, learn, divide, share, relearn, unite knowledge and recreate knowledge constantly, embracing objectives and loving your equal in humanity.

Understanding yourself collectively changes everything. Awareness becomes action, action becomes an example and children become a new generation with human values, connected to transversalities on important themes in society. A conscious citizen can make good decisions that positively affect local, national and even international life. Children educated in awareness of their citizenship and rights tend to grow up practicing ethical habits that respect others in their “more being” and themselves in their free being. In other words, in a comprehensive way, citizenship education based on fundamental Human Rights provides the effective appearance of a population truly concerned with solving relevant problems.

An education that is made possible through a pedagogical praxis based on the example to be demonstrated in sustainable ideals and conceptions, ecologically correct attitudes in collusion with cultural values and excessive respect for diversity. Remembering to listen to the student and with him, think and rethink methodologies, content, teaching techniques and assessments. Evaluations of an educational system that aims at citizenship have a different focus than the daily ones in schools up to the present day in the country. Another idea of education, which values the student, has everything to do with a non-punitive assessment.

The reflection leads to a deconstruction of everything that is known as intrinsic to the current national school system. And the evaluations in capitalism that shape the nation enable meaningless destructive competition, wear and tear in the attempt to “be someone” with better financial conditions, social recognition, religious beliefs accepted and valued by the “general” population. In fact, most of the population often doesn't even know why they follow this falsely meritocratic dominant system, they just follow it waiting for someone to disagree with everything and start to rethink and reorganize.

Furthermore, the evolution of the personal side of students and teachers, as well as other employees and members of this collective (including the family and the surrounding community), favor the implication of effectiveness, efficiency, creativity, pacification, wisdom, proactivity and flexibility of the student body. Human Rights and citizenship emerge in the politicization of the movement of becoming living, striving locally until reaching the global.

Brazilian social formation that decolonizes Human Rights through school education

The idea of organizing a decolonial pedagogy is growing, which in its impetus offers explanatory means to aid educational actions that promote a transformation that puts an end to the existing disrespect for the different individual, but whose existence is important for the survival of the human species and not only, also, for a life of quality, dignity, happiness and peace.

Because if we think about nature and its cycle, each individual has a fundamental and essential role in living collectively as an inhabited world. It is studied in science in basic education that the food cycle from one species to another maintains the life of everyone. And if one species goes extinct, it causes a ripple effect on the others, which will have nothing to keep alive. This example of the food cycle studied in Brazilian basic education, based on the authors' school experiences and their surroundings, makes us reflect on the death wish of my different person. Unfortunately, not respecting is the first step to contributing to the established and effective necropolitics in the Brazilian system of colonial domination. No one lives alone and even if we don't want to, at some point (always, in fact) we need someone else for something.

In historical daily life, nothing would have been done without the union of people through their culture, belief, affection, need and choice. It is in this vein that education in Human Rights is thought of, rights that are diverse and inseparable from disagreements that capture solutions in social relations in the face of solving problems and developing solutions. Democracy, as a path that enables the culture of respect for differences and dialogue in listening and joining in conciliation to decide, reemerges

with the Democratic Rule of Law under the protection of the Federal Constitution of 1988 (*Constituição Federal de 1988 - CF88*) and, thus, becomes affirms in the act of becoming a different opportunity to confront intolerance.

However, the CF88, based on eurocentrism, its theorizations, its power interests and its objective that directly interferes in the lives of Brazilians, clearly maintains a block in the speech of people who are disadvantaged by rights and who cannot enjoy it, do not understand it, they are not taught to understand, and reproduce the speech of their executioner as if it were the word of salvation. Decolonization enters this moment as a deconstruction of the history and identity of Brazilians, helping to realize the true value of their people and their real problems, their deepest needs, their unhappy and unworthy path.

The existing laws, in their written beauty, contribute to silencing the bitterness of the population that is hungry, has no home, and much less can assert itself as subject to the laws of men or God, when this is used to consolidate a tangle of beautiful writings that have little meaning in the daily lives of the most suffering, of those who cry feeling the pain of “not being” a value and of not being among equals. The school is a representation of its environment, its surroundings, therefore, everything is reproduced in it, the failures to look at its individual impetus. But, it is also where the dissemination of controversies arises, the scientific resolution in its knowledge, doing and being free in sharing and conversation to learn and remake.

When a collective does not know its history, it does not have a soul or love. As Ribeiro says (2018):

My feeling was that we lacked a general theory, the light of which would make us explicable in its own terms, based on our historical experience. Theorizations coming from other contexts were all too eurocentric and, therefore, powerless to make us intelligible. Our past, not having been someone else's, our present was not necessarily their past, nor was our future a common future. (Ribeiro, 2018, p. 8)

The lack of a history of the Brazilian people being faced with their reality, experience, and not an invented history, rewritten over erased words, moments destroyed, distorted, veiled in minimal significance and transformed into a discrepancy of their real action. This is missing, which can be replaced by correctness, as little by

little it is happening, regarding the recounting of what was disseminated unfairly. When the version that 'Brazil was invaded' by the Portuguese is taken to school, a change begins in the view of its massive transcendence.

Teaching at school the deconstruction of what was previously taught. Modify pedagogical practice, value the real experience, local history, local art, local religion. Education without culture is what? It is distant and benefits the dominant, competitive and valueless system. Capitalist structures affect the being and knowledge of the people of the nation in which they reside. A nation without knowledge of its origins and without valuing its culture is easily dominated, and this domination to which people are subjected removes meanings from who they are in the face of their roots and prevents the proliferation of popular knowledge of each collective.

With theories "from other contexts" local learning is not constituted, much less does it guarantee a chance to combat the political embarrassments of your place, your state and your country. In this way, it does not see beyond what is shown to it, it is not a contestable replica of the state of power and prevents the development of actions, social movements instilled with desire for the variance of an existence in line with dreaming. Therefore, non-intelligence proliferates and reduces it to a half-life, as it continues to be suffering, cruel and hopeless (Ribeiro, 2018).

The decolonial school prepares the student to contradict the speeches that are repeated to them, understanding themselves as actors in their historical work. This occurs in the form of democratic action, initially in school management, leading the participants of its establishment to open, free and shared dialogue, without judgments and impositions, only in the incompleteness of the learner that every individual is, and thus finds themselves when carrying out their duties, accepting suggestions and also offering disagreements.

A democratic school looks at its subjects with love and respect and together continually rebuilds it towards realizing the dreams and objectives of its components, including their families and other residents of the region. Decolonize Human Rights while giving new meaning to the well-being of those around us in view of equal opportunities and equal rights. Form good citizens for the good of oneself through the act of thinking about one's colleague, one's brother, one's equal in humanity. Because:

The colonial rulers of each of these worlds did not have the conditions, nor probably the interest, to homogenize the basic forms of social existence of all the populations in their domains. On the other hand, the current one, which began to form with America, has in common three central elements that affect the daily life of the entire world population: The coloniality of power, capitalism and eurocentrism. Of course, this pattern of power, nor any other, can imply that historical-structural heterogeneity has been eradicated within its domains. What its globality implies is a basic floor of common social practices for the whole world, and an intersubjective sphere that exists and acts as a central sphere of value guidance for the whole. That is why the hegemonic institutions of each sphere of social existence are universal for the population of the world as intersubjective models. Thus, the nation-state, the bourgeois family, the company, eurocentric rationality. (Quijano, 2005, pp. 123 and 124)

Quijano brings elements with which we can dialogue, such as the aspect of homogeneity installed in the “basic forms of social existence” in populations in colonizer domains. It is interesting to think from what points of desire that gave rise to concrete and accurate actions in domination, a powerful system was obtained that commands and dictates the lives of many in this century, including Brazil. The colonizers were punctual in noticing where the flaw was in the direction of their objective and combating it and solving it effectively.

By resisting, the indigenous people intellectually armed their tormentors, making them look for sneaky, cruel strategies that would permeate the lives of the inhabitants of this land. In such a way that it would later become difficult to let go. Catechization as a powerful instrument together with the village and its perks guided the original peoples to the beginning of this history that led to the total dependence of the population on a few selfish people, not at all concerned with the communities and their local subjects. The indigenous population saw the circus close with the arrival of foreigners, wars over land, mass enslavement, reduction of natural resources, leaving colonial villages with better options (Almeida, 2003).

A school, or schools that aim to deconstruct all the ridicule of original peoples and offer due value to their bodies, their souls and their lives, is one that starts from the initial and continued training of its trainers, educators in decolonial history and foundational bases of intrinsic, fundamental and inseparable rights to survive.

Human Rights are rights that dialogue with the history of their beneficiary. Rights fulfill the dreams of the population that does not have a home, food, school, religion, respect, that has its dignity annihilated in 'being less'. Educating for Human Rights means leading the emergence of schools that talk to their subjects and build with them the best place in the world. It is listening to the anguish of those who feel and live the chains of worthlessness and desperately seek salvation for their discouragement.

Human Rights cannot exist only as beautiful words on paper and repeated orally to boast of rulers who still boast of acting like 'howling jackals' who do not have the courage to fight fairly. Because a war along the lines of this article, focused on issues of erasing the meanings and cultural values of a people, is excessive in villainy and a total lack of love and humanity.

It is extremely urgent to redo educational activities in schools to form active, proud, courageous subjects, knowledgeable about their history and their rights, with a chance and voice for action and deconstruction, with freedom to use their creativity and value current issues and problems as well, because without this care there remains a gap in the rights to live, guaranteed from being in the mother's womb, from simply being rightful.

This whole discussion wouldn't even need to be happening if we had training based on fundamental Human Rights, because it's simple, as the same life of one is the life of another, therefore, the same possibilities should be given to everyone to decide, to choose, to smile and feel happiness.

The freedom to have diversity, to be different and to be able to move forward without malicious judgments, because the essential thing is the limit that prohibits hurting, exceeding other people's limits. Why not educate with this slogan? "Be diverse, be different, without hurting, without exceeding other people's limits" In the film "Matilda: the musical" serious problems of the school in its current model can be highlighted, despite not being national, it is compared for demonstrating the reproduction of a eurocentric school system reproduced in Brazil to this day, "School or prison"? What ties hold us? Are these conspicuous or inconspicuous?

So many questions only leverage the decision to create change. Make revolution. A different education, and one that remains in difference, always in a movement of transformation. Polishing yourself can easily be a function of education. Polishing human to human in daily action, just as diamonds are polished in contact with surfaces of equal hardness, humans transmute in constant contact with their thinking peers. Hand over power to the people and with them, fight. Because power belongs to everyone and not to a representation of “GOD” or “Capital”. Decolonize yourself first to decolonize the learner and help change the unacceptable reality for each of us.

Break with “globality” as the “basic floor of common social practices” that culminate in the worldwide expansion of unique ideas that alienate, disqualify, abandon, fragment knowledge, bureaucratize, rendering them indifferent to the spirit of morality. An education based on the principles of racism, capitalism, puritanism, single family model, meritocracy, gender equality, religiosity as an exclusive bias in veracity, political neutrality and lack of criticism makes the population “robotic”, mechanical, unhappy, based on a intersubjective sphere that exists and acts as the central sphere of value orientation of the set.

In other words, being a teacher implies contributing to the training of oneself and others through educational teaching in schools and institutes. So, starting from this theoretical light, we feel the responsibility to undo the eurocentric ties of the basic principles underlying Human Rights that govern the Brazilian constitution and its organization as a nation. Encouragement by seeing children, young people, adults and elderly people emerging in a constant flow who commit to a contributing life can be a good way to initiate change. A rebirth of a calm, supportive and peaceful life, but not silent, not stopped, not unquestionable, always open to change and continuous self-evaluation.

Build the dream of an education that trains citizens to practice popular sovereignty, strengthening the democratic scope of Brazilian society. Democracy as constitutive of the realization of Human Rights in their basic requirements and with a focus on local particularities. It is possible to decolonize history, Human Rights and the politics that govern our democratic rule of law. This end is sought when we discuss the integral formation of the subject and respect for pluralities.

Building culturally plural societies in dialogue with the reality of the subaltern

Dialogue with the previous topics in which fundamental Human Rights were presented and explained in decolonial means according to the needs of the Brazilian population and in search of their social ascension. This being the case, specifically from the marginalized who seek it diligently or are in the process of discovering that they can claim it from their tormentors or from their lack of criticality, we enter with culture and its social constitutive power.

Culture as the development of an action to promote the humanization of the subject: It was what was needed to formalize the reflection of a democracy and the constitution of popular education for the happiness of its people. These are people who have not been able to eat comfortably for a long time, aiming for health and an active life (this “for a long time” being a complex path of studies and analyzes that could become a future article).

According to Porfírio, in an article published on the UOL website: Escola Kids (S/D), “Culture has been present in human societies since the beginning of time. It unites people from the same place around something in common: The feeling of belonging”. With this brief definition we include several elements present in the culture of a people, their tastes, beliefs, behaviors, that is, everything that is part of the form of human organization in community/society and intellectuality.

But understanding culture without talking to cultural action is of little interest, or it segregates the meaning that is being debated here. Therefore, we report to Santos (2015), when he defines cultural action as:

(...) a term with many different meanings, ranging from possession, dominance or individual power over certain objects, works or manufactures, to concepts and meanings representing social practices or worldviews. Cultural action presupposes the notion of culture as a continuous process. (Santos, 2015, p. 173, our italics)

Culture as a “sense of belonging” refers to education as meaning in the lives of subjects, subjects who need to identify themselves in a social, political, economic, educational and family process. Therefore, it mentions culture as diverse, as each group of people belongs to a certain culture and depends on it to strengthen themselves with values that represent belonging.

When throughout the article it was argued about the (invasive and bloodthirsty) arrival of the Portuguese to the lands, today known as Brazil, and their way of dominating the population here. Just like others brought as slaves and those coming in search of employment in unfavorable conditions, immigrants, there is talk about the erasure of their own culture and the appropriation of a culture that has no meaning for these distinct populations. This causes acculturation, that is, other cultural habits were incorporated.

It is of utmost importance to empower people with knowledge about their people, their religiosity, their beliefs, their history, their values and thus, to rescue the love of life so that there can be a fight for a better life and with conditions for the completeness of rights inherent to every being. Just as a child who does not know his father, or his parents, goes in search of this discovery (throughout his life) to understand where he belongs and where his characteristics come from, these are social groups, the same need for recognition, respect cultural diversity.

At school, citizens are formed, the worldview of students is constructed, it is, therefore, the place par excellence where cultural transformation can be promoted. In other words, in a school institution supported by freedom and empowerment, the construction of a society that is open to existing differences and can promote equality in its sense of mutual respect is achieved, respect that dignifies and exalts the valuable qualities of the other.

However, to achieve this objective, the school needs investment in training teachers who understand themselves as active in the process of social transformation and are able to learn in duality (teaching while learning and learning while teaching). Understanding the exchange and not the closed definition of teaching, which is sometimes repeated in a “banking education” denied as a path to any social change based on education in this context. As Paulo Freire quotes in “Cultural Action for Freedom and other writings”:

While cultural action for liberation is characterized by dialogue, “*somo selo*” the act of knowledge, cultural action for domestication seeks to dull consciences. The first problematizes; the second “sloganizes”. In this way, the fundamental thing in the first modality of cultural action, in the very process of organizing the dominated classes, is to enable them to critically understand the truth of their reality. (Freire, 1982, p. 66)

A school that prioritizes diversity requires decoloniality and anti-racism as its foundation, and non-segregation by color, ethnicity, race, gender or class. It is, in fact, well known that talking about the construction of culturally plural societies has everything to do with the deconstruction of what is taken for granted in the historical process of our country. And also, it has everything to do with combating racist structures rooted in our system and deep within the lives, beliefs, conditioning and values of the population.

When a religion is unique and considered correct in a country, as valid to guide all political, economic and social paths, it is no longer plurality. This is a very important factor to think about, as the racism established within us is related, or rather, is ingrained in the beliefs of a single religion that uses Christian foundations to say who has value and who does not. Who deserves to live well and who should live badly. Unfortunately, the lack of culture regarding a people's own religion makes them susceptible to believing that they are 'less' valid, that they must submit, that they are 'nothing'. Education for plurality and respect for diversity allows teaching different religiosities belonging to each group that permeates its locality. But, how can we uproot beliefs if they are institutionalized in the country's laws?

It is a question for posterity, which this article will not answer, however, it fits here as a reflection, as no study brings in itself all the answers, it also provides reflective gaps, multiple understandings and individual interpretations. It is difficult to deconstruct any thought or idea with certainties and concrete answers, only by asserting itself in incompleteness and providing open dialogue.

The formative environment for citizenship promotes cultural values and equality, which breaks with the mere contributory separation from the perpetuation of racial discrimination. Article 3 of the 1988 Federal Constitution contains the fundamental objectives, namely:

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

I - building a free, fair and supportive society;

II - ensuring national development;

III - eradicating poverty and marginalisation and reducing social and regional inequalities;

IV - to promote the good of all, without prejudice of origin, race, gender, color, age or any other forms of discrimination.

In section I of this article, “building a free, fair and supportive society” is understood as part of the action to develop plurality in education and society, otherwise, we would remain in a prison of dependence on colonialism to which both this article, as CF88 tends to contradict or confront. While confronting colonialism, it can be defined that a libertarian education would then initially be fair to teachers, guaranteeing good salaries for them (for a good economic income), free and quality continuing education continually in school and university environments, encouraging research to evaluate performance and improve education through the insertion of new studies and modernization, the entry of technologies into national public schools, mainly.

For all of this, public policies are in a position to guarantee public education for all those who want and need to use it. We then enter section II - “guaranteeing national development”, which becomes a guarantee immediately, while we fight for a policy aimed at the subaltern and their fundamental needs. Only in the struggle of social movements can such a feat be achieved, as they unite all those who see themselves as active subjects in their place of residence and really seek to move towards making change happen. No national development takes place without the struggle of the proletarian classes, as only they feel, have something to demand and are properly motivated.

Section III - “eradicating poverty and marginalization and reducing social and regional inequalities” speaks to the meeting point of the reality of the marginalized, subalternized, who are only that way, because there is a system of power that oppresses them. And education for freedom from this imprisonment of bodies and souls is an education that aims to awaken the conscience of the rulers (those who are in a condition of political or economic power) towards their responsibility to assume their mistakes towards the people and decide restructure themselves to restructure the nation.

Section IV - “promote the good of all, without prejudice based on origin, race, gender, color, age and any other forms of discrimination” as essential in constant with the realization of a truly human nation, when it is concerned with respecting the essence of the other human and the human essence itself. To achieve this objective and promote an education for plurality that dialogues with the reality of the subaltern and solves their problems, transforms their suffering into happiness, provides the dignity of living well, with tranquility and everything else that is desired for this life, it is A change in the school curriculum that aims to include sexual education as a combative action against traditional and contemporary borders is vital. Because minorities who suffer sexual violence in childhood and youth need knowledge about their bodies and their limits to protect themselves. And those who have diverse gender identities and sexual orientations can be respected and seen as “people” who matter, “people” who love and are loved and “people” who deserve to live. Therefore, such issues deserve to be addressed at school.

The reality of the subaltern is that of a half-life, without recognition of rights and without deserving the smallest perks, as if “the divine” had defined that they were born to suffer. In other words, the wars that shed the blood of many people throughout the history of humanity on Earth, in a way, defined a fair type of meritocracy. This meritocracy claims to be good and fair, egalitarian because it is the result of victory in battle, but which is in fact a murderous, genocidal, cruel, inhumane and unscrupulous meritocracy, without collective values.

Only the look of those who suffer can be somehow fair. But, an education for the revolution of everything that Brazil has as its basis today, is indisputable for any beginning of a socially installed utopia as a national reform of the cruelty of capitalism, racism and training religiosity.

Any change begins at its founding root, and the founding root of the entire capitalist system that governs the economy and the lives of the Brazilian population is the idea of race as structurally placed throughout history, based on Africa and Asia. Quijano (2005), denotes the coloniality of power as a globally standardized element constitutive of economic and political control. A locus that uses the idea of superiority

of a “race” over others to control, dominate, domesticate and subvert entire populations, still under arguments of faith in religiosities conniving at the unscrupulous act.

The break with this poor system of values can happen with the epistemological and political rupture in the educational and social sphere. In the educational sphere, it goes against the idea of decolonizing curriculum and their structure that formulates acquired knowledge. In the social sphere, there is individual and non-transferable responsibility as holders of rights and also having duties in the officialization of a valid construct for their right to be and have rights.

The school is responsible for introducing “black Brazilian and foreign authors”; “remember emancipatory changes in the world led by black leaders” and “give prominence to their productions and learn about the academic disputes of black people in the world of Brazilian knowledge production in the context of Latin American decolonial literature” (Gomes, 2018, p. 248).

Another important action in creating an education for plurality, respect and anti-racism is a collective struggle for democratization with the action of social movements (such as the LGBTQIAPN+ movement, the black movement, the student movement, women's movement and several others) that force the school institution to think from the inside, that is, they bring much more to school institutions than just their bodies, they take their actions in search of recognition and acceptability, as well as the rights to be able to live and fight equally with others for their dreams, whatever they may be. This group that enters the school together with each student, being in conscious movement, forces the institution and its representatives to adapt to a new and unknown education.

To reach these students and monitor their potential (with the intention of helping them develop much more) the teaching staff and school organizers need to seek more, think like them (the students), put themselves in their place, get to know their world, their story, your life. It needs to decolonize teaching and leave its pedestal of eurocentric knowledge, also becoming a place for subjects under construction, all subjects. In this way, education can be participatory in the lives of its apprentices and hope is strongly rekindled in the allusion of pacification among Brazilians and combats the idea of racial democracy.

Conclusion

Dreaming of a better world, in which society respects and loves each other, loves differences, and respects everyone as humans on the same basis of transcendence, is a utopia. But a utopia is not necessarily something impossible, but something that we fight to achieve, after all, going in search of the impossible is the only way to make our steepest, deepest dreams possible, more idealizing of possible worlds, of realities others possible and subject to the joy of achievement.

The reflection undertaken here was in an attempt to reflect on education for citizenship, which is based on the fundamental Human Rights of each being, and ended up bringing good paths to follow towards achieving what it proposes to reflect on. A national social formation is deconstructed and reconstructed daily in the actions of each person individually and collectively. The theoretical study carried out in this work revealed that there are solutions, there are people, there is life and there is a road to go forward, so why stand still? Why complain idly?

The biggest secret of success is to act, to move continuously, after all, nothing is still, not us at any time and not the earth to which we are trapped in its gravity, appearing to lack movement. But, it's cool to realize that education is the boat that is driven by people as much as it is driven by them. Therefore, it shapes and is shaped by the same subjects, by their ancestors and their futures. However, an education that has an effect on molding good citizens who recognize themselves as such and create their own history to their liking, requires responsibility in thinking and acting.

This responsibility appears in the text as individual and collective. As of the subaltern and the subjugator. As well as schools, families and people in general that make up it. Thinking, speaking and acting to be responsible should perhaps come from reading, studying, reflecting, school lessons and learning exchanged in contact in the environment in which we live daily. And daily we notice that we disrespect ourselves and our peers with their/our specificities and differences while we do not produce innovative and popular culture.

Yesterday and tomorrow meet and only then do we exist, there is the present moment and its human doing. It is from the facts of the past that learning and its progressive achievement materialize through the brilliant and creative mind of the individual who inhabits this country. It is from tomorrow that inventions are deduced and the success of implementing ideas and anticipating solutions is produced.

Colonization brought deaths and spilled blood that still flow and stain our floor, but it also brought the chances of upheavals, the means of reorganization, the weapons for the social transformation of the subalternized and one of these weapons is schooling, which can become and becomes, every day, the stage for the enlightenment of poor black, indigenous, immigrant and LGBTQIAPN+ people, as well as that of many who feel excluded and are constantly dehumanized for no reason.

The Human Rights established in Brazilian laws leave gaps for hypocrisy and falsehood, for corruption and disloyalty, for the dehumanization of the subject in their impartiality in their own partial decisions. These help to oppress and validate oppression and heinous crimes. However, in dialectic, Human Rights constituted by law, open doors for the achievements of social movements, increasingly stronger struggles that generate good results, divided to strengthen the specificities to be conquered and respect existing differences, united in certainty that they can do anything, that they have the power. Of course, because the power belongs to the majorities and the majorities are the populations deprived of their main right to believe in themselves and their potential.

Decolonization of minds and education: an advent to true pacification, in addition, recognizing oneself as incarcerated forges the decision to be free. Why does the bird live peacefully in its cage? The alienating and illusory conditioning of an adequate and balanced life as merit. Provoking the breaking of chains moves towards the victory of good, of the scumbags, the soulless and the acculturated.

Deculturated is a term contrary to the culture that the article prioritizes for decolonization. Diverse, plural and dignifying culture. Culture that remakes the infant and the happiness of the relevant being in a revival pulsating with love and hope. A culture that, for now, is being reconstituted and it is in search of this that we are going to balance rights and solidify a humanist and supportive education.

The fight against racism, LGBTphobia, political neutrality are strong points debated on the epistemological path taken here. Sexual education is not left out of schools if it really intends to combat physical and biological violence and prejudice. It is possible that we learned a lot by noting in this thought the indication that a non-neutrality in the studies of gender and sexuality can reduce many pains and losses. How blind have we become that we forget to protect what actually exists, and start to take care of widespread fallacies?

But, how can we uproot a religious belief definitively established as the only value, if it is institutionalized in the country's laws? This question appears at some point in the text and remains unanswered, where it was said that it could be a future study. Well, the challenge remains for those who wish and for those who write here. The fight against widespread fallacies and racist social structures in the country is the basis of this question. Because you believe in what you want and with this belief you create the concreteness of continued actions that authenticate the primary devaluation of the oppressed and marginalized.

It is suggestive to try to organize an education that prioritizes the development of critical schooling that is anti-colonial heritage and pro-southern epistemologies. With the “whole body” in Latin American popular education and precursor of the decolonial perspective. It is impetuous to believe in the creation of a new educational foundation and in the teacher's action as a research agent and equivalent action that generates social transformation that marks the emergence of a new pedagogy (or new pedagogies). This is the challenge of the times and the responsible action as teachers in professional and human training.

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