Media and Human Rights Education: New Times, New Challenges[1,2]

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Abstract: This article presents and analyzes general and specific data from a survey carried out in four news media on the subject of human rights (HD). The investigation was guided by qualitative principles and content analysis in the documents found in the journalistic platforms:

Brasil de Fato, O Dia, Folha de S. Paulo and Veja. In total, 112 news items were tabulated over seven weeks and organized into 12 topics and grouped into two axes: equality and difference. As a result, the study showed that the human rights agenda is not explicitly addressed on news platforms; the Brasil de Fato platform was the only one with a specific tab for the theme; there is a need to understand media education as one of the fundamental "arms" of human rights education.

Keywords: human rights; human rights and education; media

Mídias e educação em direitos humanos: Novos tempos, novos desafios
Resumo: O presente artigo apresenta e analisa dados gerais e específicos de um levantamento realizado em quatro mídias de notícias sobre o tema direitos humanos (DH). A investigação pautou-se por princípios qualitativos e análise de conteúdo nos documentos encontrados nas plataformas jornalísticas: Brasil de Fato, O Dia, Folha de S. Paulo e Veja. No total, foram 112 notícias tabuladas no decorrer de sete semanas e organizadas em 12 temáticas e agrupadas em dois eixos: igualdade e diferença. Como resultado, o estudo mostrou que a pauta dos direitos humanos não é explicitamente abordada nas plataformas jornalísticas; a plataforma Brasil de Fato foi a única com uma aba específica para o tema; percebe-se a necessidade de compreensão da educação para as mídias como um dos "braços" fundamentais da educação em direitos humanos.
Palavras-chave: direitos humanos; direitos humanos e educação; mídias

Medios y educación en derechos humanos: Nuevos tiempos, nuevos desafíos
Resumen: Este artículo presenta y analiza datos generales y específicos de una encuesta realizada en cuatro medios de noticias sobre el tema de los derechos humanos (HD). La investigación se guió por principios cualitativos y análisis de contenido en los documentos encontrados en las plataformas periodísticas: Brasil de Fato, O Dia, Folha de S. Paulo y Veja. En total, se tabularon 112 noticias a lo largo de siete semanas y se organizaron en 12 temas y se agruparon en dos ejes: igualdad y diferencia. Como resultado, el estudio mostró que la agenda de derechos humanos no se aborda explícitamente en las plataformas de noticias; la plataforma Brasil de Fato fue la única con una pestaña específica para el tema; Es necesario entender la educación en medios como uno de los "brazos" fundamentales de la educación en derechos humanos.
Palavras-clave: derechos humanos; derechos humanos y educación; medios

Media and Human Rights Education: New Times, New Challenges

> The Universal Declaration is only the beginning of a long process, whose final realization we are not still capable of seeing. (Bobbio, 2004, p. 30)

The sources of journalistic information, platforms of content dissemination, permit us, in an encompassing way, to locate, visualize, print, share and comment themes that circulate around the world. Mobile devices stand out today as a key to success, enabling the movement of territories, people, communication and information. This set-up has changed the form of news and the speed in which it is spread. Content may be available for access, in a formal or informal way, textually or not, sent from one medium to another and, thus, circulate around different territories. This way, a

subject can acquire great or small projections, and one of the ways to discover the impact of its repercussion is to verify the number of access points, comments, and shares realized.

The content of information and processes of receiving information circulated through the media is highlighted in research, and the criticality about what is consumed is seen as something essential to present times. Some researchers identify a movement of reflection and attention to this factor, among them, Jesus and Holanda (2019), who analyzed the publication of fake news during the campaign for governor of the state of Rio de Janeiro in 2018.

Andrade and Pischetola (2016), in an analysis about social networks, emphasize hate speech as audiovisual content. That same year, a video circulated in social networks in the form of a complaint to the Ministry of Education (MEC) about the accusations of gender ideology at educational institutions. The video was shared more than 250,000 times across social networks. Along with the great challenge of reflecting on the exacerbation and connections of information on the internet, the authors stress that education must have as crucial points the development of the abilities, which consider reading practices, comprehension and critical analyses for different contents and interaction spaces.

At present, digital platforms are one channel of information content and circulation, and have a similar educative potential, that is, the possibility of being a space in the creation of a human rights culture and of the promotion and visualization of rights. In this regard, the objective of this article is to present and analyze news that circulateds on-line about the theme of human rights, highlighting the relation between education, human rights and different media. For that, we followed the spread of postings with this theme for 49 days, in four digital platforms, chosen, mainly, because the access to these news items is on-line.

The text is organized according to the methodological description of data production and processing. This path triggered the thematic axes and the relationship with two founding concepts of the discussion around human rights: equality and freedom rights. The theoretical discussion is based on the authors that have historically structured this field in Brazil, such as: Andrade and Lucinda (2014), Candau (2011, 2012), Dornelles (2005) and Silva (2004).

Methodology

In this section, we have outlined methodological questions, as well as the emphasis on specific media content. For such, we have explored posts related to human rights, during the period of 49 days, in four news platforms: O Dia, Brasil de Fato, Folha de S. Paulo and Veja magazine (the only one with weekly editions). Through this study, it was possible to build a database with a total of 112 news posts motivated by questions as: what has been published about human rights? What is the general overview of the news? How does education figure into this scenario? What stands out as relevant? The answers compose an interpretation key about the theme, raising a discussion for the educational field and expanding our look over the human rights theme.

In methodological terms, the investigation follows the qualitative principles of Bardin's (2016) content analysis. This empirical method is guided by a set of techniques that are applied to multiple discourses, with the objective of decoding languages and external elements. Content analysis is a flexible tool that can be executed in different realms. It is important to stress that the selection focused on fostering extensive discussion on the theme and on the diversity of the technological support. Thus, we searched a range of possibilities that catered to different journalistic news consumers, such as printed and online versions, free and restricted to subscribers, etc.

Data Collection Procedure

 Circumscribing data collection by following a script was fundamental to stay on topic, avoid getting overwhelmed with the content or make the analysis more difficult by exhausting the material, and to establish guidelines that would support the search. We defined the following criteria for the selection of news posts[3]: a) appeared between August 12, 2019 and September 30, 2019; b) used the words "human rights" as a direct descriptor. Once selected, the news item was saved in the cloud storage service in PDF format.

 The following phase was to make a pre-analysis of the material. In this phase, we discarded the posts in the section "Column," as these materials represented a broader scope or more opinionated nature. We monitored the news posts on the days subsequent to the period so as not to miss any unfolding fact that could be potentially expressive. Within the analysis phase, we explored the material matching the intended topic of study. There was a high quantity of data, some repeated, others decontextualized from the objective, which lead to an organization of the material.

Data Analysis Procedure

 As the initial process of the data interpretation, we constructed a table, with the aim of grouping the news posts by subject (we reached 12 themes at the end of the process). We selected them by title only, except when in doubt, and those news posts were read in full. The following map illustrates the weekly flow of the news posts delineating human rights during the period of our immersion in the platforms.

Table 1
Weekly Flow of News
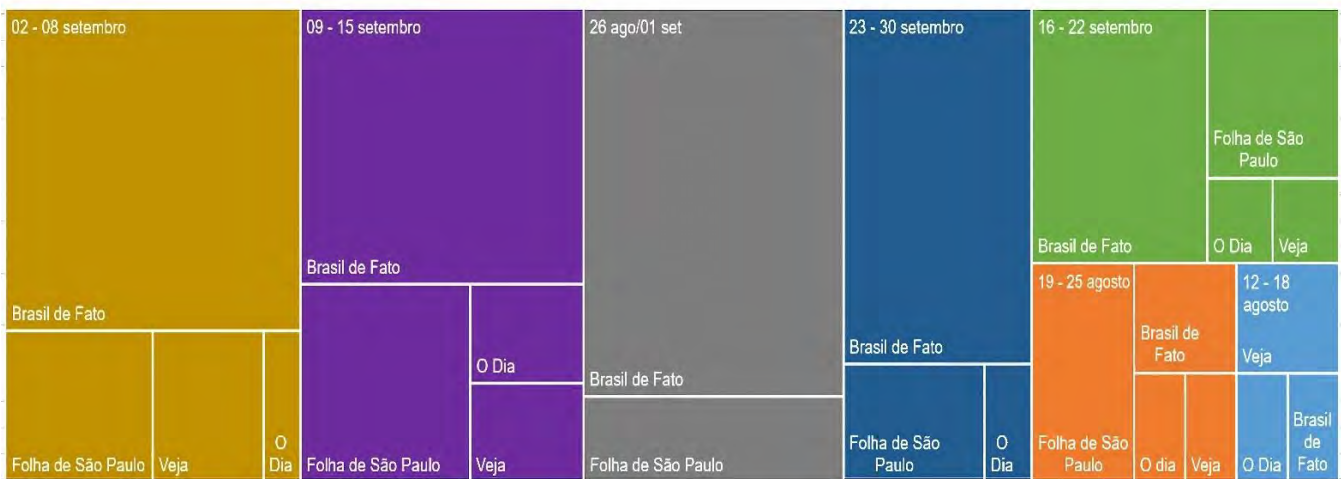
Note: author's information.

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[3] Message, text, image, or any other content, published on an internet page.

In Table 1, the news posts are expressed in different colors and organized in a way that the power with which they were posted could be visualized. The more extensive, the more data were collected. In total, 112 news items were codified during seven weeks of research on the theme.

We noticed that the platform publishing information about HR without interruption was Brasil de Fato, with a register of 17 posts about the theme in the week of September 2-8 of 2019. The flow of news posts on the platforms varied during the weeks. O Dia and Veja totaled 15 news items during the weeks investigated. This is a much lower number, if compared to what was published by other platforms. Our first hypothesis about this data was towards the suspension of non-subscribers.

The study carried out by our team is similar to the work of Fischman and Sales (2014), who analyzed the educational images of affirmative actions in Veja magazine, from 1995 to 2010. In this study, the authors considered that the platform published a low number of articles about 'education' and 'university', what, in their view, "[…] indicates that these themes do not seem to be relevant or problematical for these magazines and their readers" (Fischman & Sales, 2014, p. 428). Even considering the difference in size and amplitude of the research carried out by Fischman and Sales, we can infer that something similar happens with the human rights theme in this magazine. Considering our focus on time and the relationship with the number of news posts on other platforms, it is possible to see the reduced number of mentions within this magazine pertaining to themes containing the human rights descriptor during the investigated period.

Next, we present the research data regarding the search engines, the period in weeks, and the news posts grouped according to themes. Figure 1 expresses extensively the microdata produced in this study about the human rights theme. The letters represent 112 news posts found; the strips in shades of blue represent the seven weeks of work concentrated in the posts of the four platforms. These posts are separated by red dotted lines, with space between the lines proportional to the amount of published material in their respective search engine; and the 12 themes (key) that we listed based on them.

Figure 1, presented in a compact form, exposes the research microdata visually. In a way, the image synthetizes the number of news in each platform, but also the human rights issue present in each one of them. From these themes and their configuration, we made an analysis of how these media have published the theme human rights.

In the historical constitution of human rights, two concepts are considered fundamental for the modern understanding of this theme: equality and freedom. These represent the center of discussion around human rights based on how the notion of universality, intended in the Universal Declaration, is configured. In other words, the essence of human rights entails the overlapping of the conception of a being's individuality and its social and collective sense of belonging. These two ideas represent the first generations of rights and the formulations that follow (that is, the other rights generations). They are somewhat based on freedom and equality to affirm the more encompassing and complex notions derived from them. Individuality and collectivity are, therefore, two sets of ideas that represent the essence of the historical formulation of human rights. Such affirmation can also be perceived in this research project, since a significant number of news posts presented in these platforms dealt with questions regarding these concepts during the period of data collection.

Figure 1

News Network
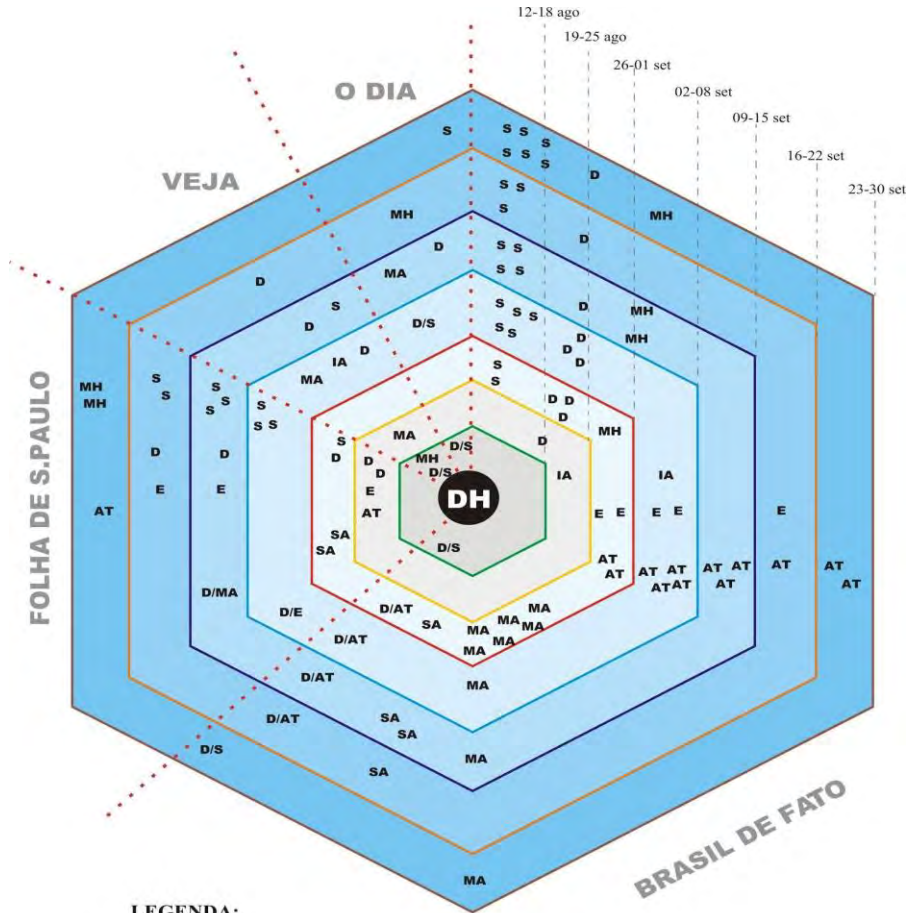
Key:
S - safety
D - diversity
HM – Historical Memory
CA – Childhood and adolescence
E – education
AL – access to land
Env – environment
H – Health
D/S – diversity / safety
D/ AL – diversity / access to land
D/Env – diversity /environment
D/E – diversity / education

Note: author's information

Thus, considering the understanding of the importance of these two notions for the discussion of human rights, we have grouped the material found concentrating the news items in two larger axes: news related to social or collective rights that, therefore, refer to freedom rights. According to the research focus that we brought to discussion in this article, such categorization was possible due to an expressive number of posts that address access to land and environment. Among these posts, a significant number discuss the situation of the indigenous population in the country, reporting conditions that strongly hurt this group's social rights. And, along these lines, there was an expressive set of news posts that addressed gender issues, presented by individual cases, showing that people had their right to difference denied. We turned then to these two axes based on the tensions between equality and difference.

First Set of News Posts: Indigenous Peoples' Rights, Equality Rights

In this news network (Figure 1), we noticed a total of 52 themes referring to diversity, access to land and education. According to the analysis of their contents, we have concluded that the majority was reported due to the focus on human rights denial. The propositional texts to collectivity are reduced, but significant. Among these, we highlight the one published in Brasil de Fato webpage during the first weeks of September: 1) **Collective book "Human Rights" in Debate is released in Porto Alegre** (Ferreira & Marko, 2019); ii) **Universities expose in a public square extension projects related to agro-ecology** (Caldas, 2019a). During the year, public investment towards education, culture, health and others were reduced, resulting in protests in the country. We signal, still, that a protest linked to this issue, with the title: **Curitiba mourns: more than 5 thousand people protest against cuts in education budget** (Caldas, 2019b).

In a period of consecutive weeks, we witnessed in different media, news reports on the rights violations imposed on Indigenous communities and the Landless Movement (Figure 1, theme AL – access to land). We also saw the fire in the Amazon Forest (Figure 1, theme E – environment), spread around the world, evidencing the serious situation which hurts the equality principle and the right to land. We identified the total of 32 references related to these themes. The volume of specific documents about the indigenous people provoked us to cast a different and more attentive look on the theme.

One of the first reflections about this theme is that the problems regarding violence and the attacks commonly suffered by the indigenous people do not configure an issue pertaining to this group. It is a collective issue that afflicts us as citizens belonging to one and the same people, the Brazilian people. Thinking through the Indigenous people's situation at this moment in Brazil implies deconstructing an instituted paradigm that has been prolonged in a historical context of discrimination and prejudice.

The popular imagery, when inserted in a discrimination discourse, disregards Indigenous people's culture, identity, form of organization and their struggles. Generally, they are portrayed in one single way, classified as "Indigenous", belonging to an outdated culture, leading a primitive life and risking extinction (Freire, 2000). However, there are different ethnic backgrounds and languages peculiar to the Indigenous people in the Brazilian territory: Tukano, Desana, Munduruku, Waimiri-Atroari, Guarani, Yanomami, Xavante, and Terena are amongst other self-denominations which, in their history of struggle, resist to the conditions imposed by dominating groups such as agribusiness landowners, land invaders, etc.

Upon a critical reflection about the borders of the indigenous peoples' territories, Martins (2016) considers local politics as one of the factors for the strengthening, or not, of identities and culture of these people. Indigenous territoriality is an issue that has been debated for years,

prevailing the vision and interest of a non-indigenous group for the resolution of these peoples' intercultural experiences. Thus, we observe a profound political issue which lingers on and disregards the Indigenous peoples' interests and rights.

The Missionary Indigenous Council (Cimi)[4] published data about the violence suffered by this group in the "**Report violence against indigenous people in Brazil: data of 2018**". By commenting on Cimi's report, Quirino (2019, paragraph 1) highlights that:

> The indigenous people of Brazil face a substantial increase in land fraud, timber theft, illegal mining, invasions and even the allotment of their traditional territories, making it clear that the growing dispute for these areas has reached an alarming level, since it puts the survival of several indigenous communities' in Brazil at stake.

According to Cimi (2019), the following cases were filed: 941 cases of violence against the Indigenous peoples' assets; 110 of violence against individuals; 143 of violence for government omission; and still 135 cases of murders, 101 cases of suicides and 591 cases of child mortality. The number of attacks suffered by these people highlights the negligence and failure to comply with fundamental human principles.

On November 1st of 2019, the murder of the leader Paulo Paulino Guajajara (Guardian of the Forest), in Terra Indígena Araribóia, in Maranhão, caused a significant repercussion in the mainstream newspapers in the country (we could not identify registers in O Dia). Folha de São Paulo was one of the platforms which evidenced the action, in the article entitled "**Guardian of the Forest", indigenous leader Guajajara murdered** – November 2, 2019 (Camargo & Valente, 2019). This post generated 47 comments with different opinions. By reading these comments, we identified reflexive discourses about this theme, safety public policy, environment preservation, and issues favorable to constitutional rights. Furthermore, we visualized discourses with proposals that expressed solutions having violence as its base, comments with aggressive words, characterizing much more than hate speech, as noted by Andrade and Pischetola (2016).

The comments on the Guajajara Indigenous leader's death highlight the reaching potential of the Folha de São Paulo platform and the speed information spread. However, the tensions created when there is a disagreement about opinions expressed aggressively and disrespectfully, demonstrate, above all, the need to problematize these issues in educational arenas, so as not to proliferate hate speech, prejudice, and intolerance. We conceive the school as a forum for relevant discussions on the topic that aims to consider the diversity of individuals and cultures.

This first set of news leads us to reflect on the role of the media in modernity and the possibilities it offers through the generation of knowledge and new attitudes by its consumers. Andrade and Pischetola (2016, p. 1370), referencing Gee (2009), affirm that:

> […] social media have transformed the nature of the groups and the relations of power, permitting that individuals associate and organize spontaneously around common interests, in a system of structural flexibility and by means of flows of speedy and constant communication, making them not only the means but, first and foremost, arenas for the production of knowledge.

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[4] Cimi is an entity linked to the National Conference of Brazilian Bishops (CNBB). It was created in 1972 with the intention of contributing to the different struggles of the Brazilian indigenous people, related to the rights to land, education, cultural diversity, among others. For more information, access the webpage https://cimi.org.br/o-cimi/.

In this sense, the investment in media education and human rights is necessary and decisive in the context which we live in. The authors advocate for the investment in the field of literacy, affirming the need to discuss other abilities rather than reading texts, in the concept of literacy. Andrade and Pischetola (2016, p. 1370), complement this view:

> [...] the Media and Information Literacy (MIL) is also interpreted as the capacity to participate in the democratic processes of construction and systematization of knowledge, especially at school, by means of the appropriation of the channels of communication that the web makes available.

Understanding the content is a part of media literacy, which demands, in addition to interpretation, that the individual be proactive in the ability to perceive the grammar, the structure, and the language of the content, evaluate the level of reliability and credibility in the news, and solve problems and share knowledge, findings and information.

In contemporary society, it is not possible to neglect the potential of the media in forming people's ideas, actions, and attitudes, be it to foster a hate culture or produce a feeling of adhesion to human rights. They have an important role in the construction of knowledge in plural societies. The media realm is open to all kinds of discourse and this fact puts pressure on education to face its own formative condition in relation to the knowledge promoted in these realms. This confers a place of special importance to the internet's democratization of access to information.

We understand that media is a strategic space for education and a privileged field for the development of active citizenship, the encouragement of social participation, and the formation of right-holders. This conception of education that is sensitive to human rights recognizes difference as a notable characteristic of modern societies and, therefore, to its formative potential, while at the same, promotes equality in the context of educational experiences.

Second Set of News Posts: Gender Issues and Freedom Rights

Our analysis pinpoints the existence of a complex system of interests and precepts deliberated by established groups and reactionary ideas. Among discourses and pressure that are intensified in the media, we observe the rejection of human rights by citing, in Veja of 2-8 September, 2019, a news post under the title: **Ernesto Araújo attributes themes of human rights to "ill ideologies"** (Marin, 2019). This article shows the extent to which themes such as abortion and gender diversity are treated as of a harmful character and labeled as prejudicial to society. In many ways, we observed the divergence between the understanding of what human rights are and the polarization of their principles. In this sense, it should be clarified that there are several conceptions around this theme and that there is no clear consensus on a unique concept about it[5]. One possible way to understand human rights is through critical-materialistic lens, with a historic-cultural component that comprehends HR as the result of a historical construction. In this conception, according to Dornelles (2005, p. 123) "the recognition of rights and guarantees is the result of a historical process marked by political, economic and ideological contingencies, and expresses an achievement of social history."

In our research, we realized that gender issues were recurrent in the news, totaling 30 posts. Among them, we highlight the ones published between the 3rd and 8th of September of 2019. The first one was published by Folha de S. Paulo, with the title: **Bolsonaro requests that MEC**

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[5] An important contribution to this discussion can be found in Fernandes' doctoral thesis (2020), which presents a hegemonic and counter-hegemonic perspective on Human Rights.

submits a bill to prohibit "gender ideology" (Cancian & Saldaña, 2019); and the second news post was published by the platform Brasil de Fato, with the title: **Dória demands that booklets containing a page with sexual diversity content be collected** (Soares, 2019). This highlights the restriction of textbooks issues for ninth year students, evaluated as inappropriate by the city administration of São Paulo. The relations among the news items configure the need to conceal a subject in the scholarly context, which supports the identity invisibility of a group, its social struggle, and rectifies the hegemonic domination of a certain culture.

We have identified in Veja platform, between the 13th and 22nd of September of 2019, the following title: **A stop to ignorance** (Gama et al., 2019). In the 19th Biennial Book Fair (2019), inspectors of the city administration of Rio de Janeiro invaded the space in an attempt to collect issues of a cartoon magazine that portrayed a kiss between characters of the same sex. As it was a controversial move, it caused repercussions among different sectors of society and leveraged acts against censorship and homophobia around the country. This event became known as "Gay Kiss".

In the historical constitution of HR, individual rights (civil and political) provided initial legal background to rights issues. In this sense, individual rights, more specifically, freedom rights, have always been considered pivotal. In the last decades, however, we saw the emergence and affirmation of identities of many historically marginalized social groups. Their struggle broadens the sense of human rights, placing especial emphasis on collective, cultural and environmental rights, that is, equality rights. As Andrade and Lucinda affirm (2014, p. 115):

> […] it is important to highlight that the marginalization process, provoked by specific characteristics of a group of individuals (identity), has been, many times, the unifying force for this group to recognize itself as a collective which shares an identity and an adverse social condition.

This movement, at the turn of the 21st century, leads us to understand and, with that, affirm rights to difference as a specific field. Candau (2012, p. 240) affirms that "[…] currently, the issue of difference takes on a special importance and becomes a right, not only of the different to be equal, but to affirm the difference in their specificities." The core of this discussion is so powerful that even puts pressure on the hegemonic Western understanding of human rights, which proposes its resignification considering cultural differences without denying historical roots.

Before the theorizing of cultural studies, in 1964, the concept of culture was linked to the fields of the arts, languages, academic background, etc. This determinism historically guided a model for the individual and society. Those who did not fit into this dominating culture group were discriminated against. In this context, the difference marks the individual and becomes a parameter of social inequality. In general, these processes denote that the understanding of cultural differences requires a background. In summary, there is, in cultural aspects, "[…] a dynamic continuous process of construction-deconstruction-construction that is configured in the social relations and is permeated by power issues" (Candau, 2011, p. 246).

In this sense, equality cannot be a synonym for homogeneity, uniformity, or standardization. Such terms negate and silence differences and does not contribute to intercultural growth. In the same way, difference cannot be a synonym for inequality (Candau, 2012). The school, as a battlefield, reflects how Brazilian society is marked by both differences and prejudices. However, such conflicts demonstrate the importance of this institution for the construction of a critical sense and for valuing plurality, which motivates us to demand freedom of action, rights and voice. According to Bobbio (2004, p. 46), "freedom and equality are so little 'in essence' that, in contrast,

are 'a product and result of historical consciousness', which, in the end, is different from nation to nation."

Difference is a characteristic of our time. It has imposed itself on society and is present in all aspects of life, as Andrade e Lucinda point out (2014, pp. 114-115):

We live in a space and time marked by the effervescence of questions raised by in differences in gender, race, social class, sexual orientation, identities, origin, sense of belonging, etc. Differences which, not too long ago, were concealed by the force of discourse about equality. With the exception of difference in social class, the other variations emerged in the last decades, in the fields of both the social sciences and the educational thinking.

Therefore, affirming difference in current times does not mean to deny the importance the fight for equality continues to have. The power this field has acquired in the last decades is so intense that there is no going back. The differences have imposed and evoked not only political or practical changes, but also epistemological ones, as part of the understanding of life and society. Education, if understood as a space of construction and expression of these differences, is the scenario in which this epistemological change may find space to evolve and create another posture towards social diversity.

Education in Human Rights, also an Education for the Media

If we consider the context of the Second World War (1939-1945), during which the Universal Declaration of Human Rights and the history of Brazil were produced, it is strongly marked by the denial of rights, that is, by slavery, extreme poverty, political domination, and totalitarian regimes. Therefore, it is not difficult to observe that protests and fights around human rights in the country are recent. During many years, the declaration did not reverberate through the political history of Brazil. The affirmation of human rights in this country started to gain a major expression only with the Constitution of 1988, when new opportunities for discussion were created and historical bills were passed such as the Child and Adolescent Statute. Pursuing an education that is based on principles of peace, democracy, and human dignity is an urgent demand of our time, as well as expanding human rights understanding and experience universally. In this sense, we discuss and search for ways to implement what we can call education in human rights.

Besides having an established path, a consolidated theoretical referential, and some advances experienced in the last two decades[6], education in human rights in Brazil still poses a significant challenge for Brazilian education. This conception finds space in the academic realm, especially at the post-graduation level with a number of research and reflections one this topic. However, it still does not find more capillarity among professors of the basic education. As Silva and Tavares recall (2013, p. 50): "addressing Education in Human Rights in Brazil is one of the demands and urgencies

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[6] We cannot deny the advancement that Education in Human Rights in Brazil had in the political field at the beginning of the 21st century. In 1997, a Human Rights Department was created, linked to the Presidency. In 2003, this department earned the status of Ministry and was named Especial Secretary for Human Rights. In the same year, the first National Plan for Human Rights (PNDH) was elaborated and The National Association for Human Rights Research and Post-graduate (ANDEHP) was created. The PNDH had its second version elaborated between 2004 and 2005 and a third vision in 2006. In the same year, the First National Plan of Education in Human Rights (PNEDH), had its second version in 2007, and a third version between 2008 and 2009. More information about this path can be found in Gregori (2008), Monteiro (2008) and Miranda (2008).

to promote a more humane education and the empowerment of the democratic political regime in society."

Hence, education in human rights is understood as a practice, a perspective for the formation of individuals who are sensitive to this theme in different dimensions of life. This perspective demands a posture from the educator: to not neglect concrete and challenging situations present in educational experiences, but take advantage of them as discussion forums and creation spaces of new postures towards life. In this sense, more than a theoretical discussion, education in human rights is constituted by the educator's attitude towards students' lives and human relations in the educational realm, always seeking to promote a culture of peace, solidarity and care.

In a broader perspective, we can affirm that educating for human rights is constituted by a concrete action in everyday educational experiences. So, the educator articulates several dimensions by putting them in practice. In the words of Silva (2004, n. p.) "we understand Education in Human Rights as a permanent, continuous, multidimensional process, oriented for the formation of individuals that recognize themselves as individual right-holders." An education based on these perspectives faces two great challenges: realizing that the debate on human rights is present in everyday life, that is, we are constantly challenged by situations that are present in our reality; and preformed notions about human rights already inhabit our common sense.

> The grammar of human rights is based on the moral assumption that all people deserve equal respect. (…). The arguments that human rights protect criminals' rights, make police action more difficult, or undermine the sovereignty of the State try to destroy this rationale. Supporting any of these arguments means acquiescing to the proposition that some people have a higher value than others, and that the State and their workers are supposed to make a selection of those who deserve to be respected and submitted to exclusion, torture, violence and discrimination.

Among the present dimensions of the multidimensional meaning that education in human rights presents, one aspect that must be considered is the articulation of this field with the critical reading of media sources. Apart from developments that put in practice the human rights educator's performance, the contemporary world poses new challenges, among them the critical formation for media utilization and consumption.

However, it is not sufficient to invest in differentiated educational practices based on human rights and disregard the media as the realm locus of searching for and acquiring information. Thus, media education today must be viewed, potentially, as one of the fundamental branches of an education involving participation, mobilization, integration and production of knowledge in a culture that promotes plurality, equality and difference.

Concluding Remarks

Far from being a conclusion, this article highlighted the social difficulties involved in reducing forms of inequality. By means of historical debates, we sought to argue that differences demand a progressive rupture of dogmas that mobilize human rights.

Hostility towards the cultural dimension highlighted in the selected documents denotes the extent to which freedom and equality are constantly being undermined and can subsist in the media. From the elements provided, we observed the endless appeal for demands for diversity, managing an insidious point in the relations of power. Brazil is among the many countries that face a backlash

in the recognition of equality of rights, freedom of being and thinking, without prejudice or discriminating stereotypes.

We noticed a much higher number of posts denying HR than the number of those published in a propositional way. The ability to seek information by accessing the internet allows us to speed up this search and reflect on this theme in a more open and constant way. This makes us realize that HR, in denial or proposition, are often present in people's everyday lives and in the media. This article invites us to look at beyond what is established in news posts, and educate our gaze to be more skeptical and critical towards the media and more supportive of the individual and their rights.

Where do we begin in order to transform HR in thought and practice in society? How can this structure be consolidated? With so many questions and clashes, its reinvention is important and timely at present. The contribution to education in human rights is constituted beyond the insertion of the theme in the school environment. Its expansion configures new perspectives in relation to the media. Educating in human rights means creating a new perspective for education, a posture in which HR are present and experienced within educational practice. However, as stated this article, this posture is pressured currently by the way students consume and relate to the media. One of the greatest demands of our time is paying special attention to media literacy associated with education in human rights and accessibility. This attention should not be in relation to isolated demands only, but to the pluralization of forces.

By the same token, in this article, tensions between the dimensions of equality and difference are highlighted. The amount of news posts expressing these two themes mapped by the descriptor "human rights" reveals a strong tension between these concepts within the field of human rights, which influences its current effectiveness.

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