

# CURRICULUM REFORM AND TRANSITIONAL JUSTICE

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Title: Case Study - Brazil

## Presentation

The objective of this study is to briefly present an analysis of pedagogical practices developed by public and private educational institutions, various organizations and those that operate based on Sites of Memory in Brazil, in a partnership with the “*Global Initiative for Justice, Truth & Reconciliation*”. This instrument highlights educational initiatives aimed at the promotion, control and monitoring of human rights in a broad and specific way, in terms of actions focused on Memory, Truth and Justice, as well as measures in accordance with the principles of Transitional Justice and the recording of violations that have taken place in the recent past.

In order to expand the scope of this project, researchers, teachers and managers of 8 (eight) institutions and organizations that work in the field of human rights were invited to answer a questionnaire. Based on this research instrument, we analyzed the answers and, to supplement the information, we conducted bibliographical and documentary consultations and research, as well as research on websites, on the work of the educational centers and pedagogical proposals carried out by the institutions.

## 1- Introduction and History

Occurrences of rights violations in Brazil are numerous and, for the most part, have a close relationship with Brazil’s dictatorial past (1964-1985), which created a mechanism of violations that remains present in society, since the Brazilian State never dealt with the issue so as to proceed to an effective Transitional Justice, with historical reparation and an educational process that encouraged rupture with and condemnation of these practices.

The Brazilian civil-military dictatorship left a legacy of 434 deaths and forced political disappearances<sup>1</sup> between 1964 and 1985, producing harmful effects in the whole bureaucratic and social apparatus, still visible today in the action of agents of the State (Security, Education, Health and others).

The issue has worsened in recent years with the strengthening of historical negationism regarding the genocide of the indigenous population, the treatment given to analyses of the slave-owning past, the persecutions and murders caused by Brazil’s civil-military dictatorship and numerous other examples of serious human rights violations, which are accompanied by admiration for agents of the State who have long been recognized as persistent torturers.

In the Brazilian case, it is necessary to note that the denial of historical facts and the practice of “deleting history”, distortion and the development of mechanisms of forgetting

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<sup>1</sup> According to the Final Report of the National Truth Commission, delivered in 2014.

have been systematic practices in society, while historically the methods and motives for perpetuating this deletion/forgetting/silencing/denial are of the most varied kinds.

In Brazil, negationism cannot be understood as a simple lie, a revision of history, or an error in interpretation; it is part of a real, deliberate “power technology”, in an architecture that does have a purpose: to induce error, mistakes, creating false narratives, false realities, and preventing debate based on real data, in other words, on the facts and their evaluation. It thus imposes a single way of thinking, which also insists on a “single history”, seeking to violently silence the memories of the victims of serious human rights violations.

The phenomenon of negationism in relation to dictatorships is present in practically all of Latin America, with groups that insist on a narrative that covers up and silences the violent, anti-democratic reality, in addition to the denial of science and a return to totalitarian and quasi-fascist ideologies, preventing the progress of citizenship and the consolidation of democratic values.

In view of this situation in Brazil, the role played by the Sites of Memory and other institutions that defend human rights is of fundamental importance, even though many live under strong pressure from sectors of society and the State itself, which seek to limit their range of action.

## **2- The Educational System and the School Curriculum prior to the Reconciliation-Oriented Reforms**

The Brazilian educational system has always been a place for great debates and tensions. Throughout the history of Brazilian education, it has been used to serve the interests of the oligarchies and groups that hold the power.

The decades preceding Brazil’s civil-military dictatorship (1964-1985) were marked by proposals for basic reforms in education which were carried out in some territories. These initiatives went so far as to incorporate the Paulo Freire method of education and literacy, implemented in many countries. With the advent of the dictatorship, this entire process suffered a great setback, and so began the political persecution of progressive and humanist educators.

From 1996 onwards, after 21 years of dictatorship and a wrecked and inefficient structure, central and regional governments began delayed reforms with a new Education Guidelines and Foundation Act (*Lei de Diretrizes e Base da Educação*, LDB). Thus, it can be noted that it was only eight years after the enactment of the 1988 Constitution that a new educational organization was created in Brazil, but that even so it did not incorporate the discussions on Transitional Justice and Human Rights, and there was, as a result, no proposal for reconciliation. What was observed is that it was only from 2007 onwards, with the official recognition of the State assuming responsibility for violations of Human Rights during the years of civil-military dictatorship, that these issues began to be discussed.

The Final Report of the National Truth Commission (*Comissão Nacional da Verdade*, CNV), in 2014, made 29 recommendations to the national authorities, part of these being focused on the Brazilian educational system, such as: recognition of fault in violations of rights by the armed forces, which should be portrayed in teaching materials, the



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promotion of democratic values and human rights in education, the modification of the curriculum of military and police academies, including the concepts of democracy and human rights and the preservation of memory.

However, the Brazilian State has not moved forward in this process of improving the educational system and reviewing the curriculum to incorporate these values. On the contrary, starting in 2017, the country began to discuss another educational reform, known as the National Common Curricular Base (*Base Nacional Comum Curricular*, BNCC), which finishes with education based on disciplines and favors an educational model aligned with the market and for the training of the workforce for employment. The BNCC should be implemented by 2022.

These reforms in education are already evident in the 2019 and 2020 editions of the exam for the admission of students into public and private universities in Brazil - the National High School Exam (*Exame Nacional do Ensino Médio*, ENEM) - which did not make any reference to the period of civil-military dictatorship in the history, geography and/or sociology components, in a clear demonstration of an attempt to delete this period of Brazilian history.

In addition to this fact, there is the advance of the far right ideologies known as “school without party” and “home education”, which aim at negationist education and persecutions of researchers, education professionals and teachers.

This is not historical revisionism, but a policy of deletion and forgetting that impedes and prevents a policy of reparation, reconciliation and reflection on the things that constitute Transitional Justice practices.

### **Paths and processes for reconciliation**

Starting in the 1990s, some attempts were made to implement memory policies, such as the National Human Rights Plans (*Planos Nacionais de Direitos Humanos*, PNDH), which originate from the Declaration and Action Program of Vienna, stipulated at the World Conference on Human Rights in 1993. In it, the UN recommends that countries adopt a National Human Rights Plan - which cuts right through their entire ministry - as an effort for States to implement guarantees of respect for all the human rights contained in the Universal Declaration. Brazil has 3 versions of the PNDH, designed in 1996, 2002 and 2009.

PNDH-1 (1996) aimed to carry out a broad survey on the situation of human rights in the country to verify whether they were being respected, evaluate situations of non-compliance and develop actions for the improvement of Brazilian legislation on certain topics. It focused on civil rights, such as individual freedoms, freedom of expression, the right to come and go and the right to property. It also dealt with the issue of police violence.

PNDH-2 (2002) emphasized social and cultural rights, such as access to education, health, food, work, housing, transportation, leisure, safety, retirement, maternity and child care, and assistance to the underprivileged. These are rights that appear in our Constitution, enacted with the advent of re-democratization in 1988, and which aim to reduce the giant

social inequality that exists in the country. In this second version, PNDH-2 focused on issues and rights of vulnerable social groups such as the black population, indigenous peoples and the LGBT population, giving the plan a multicultural character.

The topic of education was widely addressed in PNDH-2, with proposals to raise awareness in Brazilian society with a view to building and consolidating a culture of respect for human rights. [It included] proposals for implementation at the Police Academies such as education and training programs on human rights, training programs for public officials that promote understanding and ethical awareness about individual differences and the elimination of pejorative stereotypes in relation to the LGBT population, regarding indigenous students [sic] and their socio-cultural universe etc.

PNDH-3 (2009) was built on wide social participation, with the holding of municipal, state and national conferences, drafting more than 700 resolutions that consist of 25 guidelines in 6 Guidance Axes to be incorporated into the human rights agenda of the Brazilian State. Among the topics dealt with are the investigation of crimes committed during the civil-military dictatorship, criteria for the evaluation and responsibility of the media on the topic of human rights, the discussion about abortion, about unions of people of the same sex, facing up to conflicts about land, public security, development models, about the security of activists and defenders of human rights, among others. It aimed to favor workers and segments that are poorer and historically discriminated against in Brazilian society.

Axis VI of the Program dealt with the guarantee of the right to memory and the truth, and its guidelines include a recognition of the dictatorial past as a Human Right and a duty of the State. Aiming at its implementation, the axis stimulated the creation of places of memory, making this something unique about the PNDH3.

In this regard, the preservation of historical memory and the public construction of the truth aimed to strengthen democracy and, to that end, the creation of a National Truth Commission was recommended, in order to investigate the serious violations of human rights that occurred in Brazil.

Thus, in 2012, the Brazilian Legislature approved the law that established the National Truth Commission (CNV), with the objective of investigating the serious human rights violations that occurred between September 18, 1946 and October 5, 1988, dictatorial periods. However, since it was not the responsibility of the Brazilian National Truth Commission to judge the crimes by agents of the State, an anomalous situation was created in Brazilian society, allowing agents who were recognized as being responsible for violations of human rights to continue unpunished, encouraging a process of continuity in the new generations.

### **Reforms and innovations**

The National Common Curricular Base (BNCC) is the most recent reform of education and of the curriculum to be implemented in Brazil, and in it the discipline of History is organized into 29 thematic units, throughout high school (comprising students between 14 and 17 years old). Of these 29 units worked on over three years, there is no specific unit on the topic of Transitional Justice, although it addresses the topic of totalitarianism in one unit, seen as a chapter in General History. There is also no approach to human rights and their historical construction, addressing issues such as slavery and African culture in a fragmented manner.



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In addition, although the curricular component of History has as an objective “The perception that individuals act according to the time and place in which they live and that there is a great plurality of subjects and stories stimulates critical thinking, autonomy and education for citizenship”, it does not deal with specific issues on the history of the civil-military dictatorship in Brazil, which lasted for 21 years and left deep marks on society.

### 3- Educational Actions: Case Studies

Faced with the inefficiency of State actions in formal education on Brazilian history, one notes the leading role of educators from teaching institutions and other organizations that act based on Sites of Memory, which have developed a central role in the teaching of this content, regardless of the official curriculum. Below are some of these initiatives.

#### Memorial da Resistência de São Paulo (São Paulo Resistance Memorial)

The Memorial da Resistência de São Paulo (MRSP) is a piece of public cultural equipment of the Government of São Paulo, administered by the Pinacoteca Art and Culture Association, a Social Culture Organization. It is headquartered in a Place of Memory, in the same building where between 1940 and 1983 the State Department of Political and Social Order of São Paulo (*Departamento Estadual de Ordem Política e Social de São Paulo*, Deops-SP), one of the most violent political police forces in the country, operated. Since its inauguration in 2009, the MRSP has carried out activities related to educational practices on Memory, Truth, Justice and the remembrance of serious human rights violations committed in the recent past. The MRSP is a member of the International Coalition of Places of Consciousness, the Latin American and Caribbean Network of Places of Memory and the Brazilian Network of Places of Memory. Its mission is the validation and preservation of the memories of political repression and resistance in Republican Brazil (from 1889 to the present), especially during the period of the civil-military dictatorship.

The Memorial da Resistência carries out numerous projects of educational, cultural, research actions, and actions to preserve memory, in addition to the long-term and temporary exhibitions, aimed at the exercise of citizenship, the improvement of democracy and the defense of human rights.

Among its pedagogical actions, the MRSP carries out mediated visits between the collection (long-term and temporary exhibition) and groups of students in public and private education, technical courses, social projects, non-governmental organizations and general visitors, always for free. Among the various educational-cultural projects, we highlight:

- *Memorial For All*: activities for people with disabilities. It has already won three national awards for accessibility in museums. The project seeks to explore the sensory and emotional capabilities of people with disabilities, respecting their autonomy.
- *Intensive Course “Education in Human Rights - Memory and Citizenship”*: an annual course designed especially for multiplier agents, such as formal educators (basic education, professional education, technological and higher education), non-formal educators (non-governmental organizations, cultural institutions, socio-educational projects, social movements among others) and professionals who operate in public security institutions in the area of training or formation. The proposal is based on a

multiplier perspective, in which its agents commit to social change in perceptions, attitudes and relationships, and emphasizes practical and current aspects of the central responsibility of educators in this process. It has already passed through eight editions, with each one serving 100 people. The first one, in 2010, had financial support from the International Coalition on Consciousness Sites.

- *Memory Afternoon*: an activity performed through fun-pedagogical games especially for children and families, but that young people and the general public also participate in.
- *Educating, Counting and Playing to Resist Course - the child's right to Memory and Truth*: its objective is to reflect on the teaching of recent history, including the civil-military dictatorship, and to contribute to the training of elementary school educators (initial series of basic education) with playful-artistic practices.
- *Educational Materials*: set of subsidies for educational work with historical documents, through the methodology of Reading Historical Documents. The material was developed especially for educators to work on in a classroom and before the visit to the Memorial.
- *Resistance Saturdays*: held in partnership with the Núcleo de Preservação da Memória Política, in 2008, still during the implementation of the institution. This is an important space for strengthening democratic values and the exercise of citizenship. Resistance Saturdays bring different guests to each meeting to discuss the stories and memories of the period of the civil-military dictatorship, relating them to the struggles of the present time for human rights, for memory, for truth and for justice. It features book releases, film projections, plays and musical group presentations. Due to the health crisis, it has been performed virtually since 2020.
- *Rounds of Conversation with former Political Prisoners*: their objective is to bring people who were victims of the civil-military dictatorship closer to the new generations to reflect on the continuity of History and the importance of Memory. The activity is aimed at students, teachers and social projects.

**More information:** [www.memorialdaresistencia.org.br](http://www.memorialdaresistencia.org.br)

### **Santa Maria College**

The Santa Maria College in São Paulo, founded by the Congregation of the Sisters of Santa Cruz, has over 70 years of history in teaching and training children and young people. With education centered on the student and his/her multiple learning styles, its educators favor dynamic educational action, in which the application of what is taught ensures the understanding of its role in practical life.

The educational institution encourages and takes its third-year high school students (approximately 15 years of age) to mediated visits in Places of Memory, such as the Memorial da Resistência de São Paulo, the future Memorial of the Fight for Justice and the old DOI-Codi. In these locations, they take part in events such as the Resistance Saturdays or rounds of conversation with ex-prisoners and persecuted politicians who opposed the military dictatorship. In the classroom, discussions about Transitional Justice and work that analyzes official documents produced by repression bodies cause students to reflect

critically for Never Again, in addition to strengthening their commitment to the values of Democracy and Justice.

### **Federal University of Paraíba/Citizenship and Human Rights Center**

The Federal University of Paraíba (*Universidade Federal da Paraíba*, UFPB) is a special local institution of education, research and extension, linked to the Ministry of Education, with a multi-campus structure and activity in the cities of João Pessoa and four other cities of the State. The UFPB Citizenship and Human Rights Center seeks coordination for better individual and collective performance in the field of Human Rights.

Among the work carried out, emphasis is placed on the book “Right to Memory and Truth: Teachers’ knowledge and practices”, produced by the Center’s Extension Program, launched in 2016, with the function of being a teaching support material for the training of educators and Human Rights activists, focusing on the state of Paraíba. To address the subject, it used references to archives, memorials, theaters, cinemas, music, libraries, cordel literature, testimonials and drawings as a basis.

The UFPB also carries out research and extension activities in the areas of agrarian sciences, thinking about updating the struggle and training of rural workers for the solidarity economy and agro-ecology, and of the human sciences, with issues of the history and memory of the struggles to resist the dictatorship, based on the Memorial of the Rural Workers’ Leagues and Struggles and their environment. The Memorial is also included in the educational policy of the municipality of Sapé where it performs school and teaching activities, including visits.

Bibliographical Reference on this subject:

FERREIRA, Lúcia de Fátima Guerra; ZENAIDE, Maria de Nazaré Tavares and MELO, Vilma de Lurdes Barbosa e. **Right to memory and truth: Teaching knowledge and practices**. João Pessoa: CCTA, 2016. 194p. il. (Human Rights Collection). Available at: [http://www.cchla.ufpb.br/ncdh/wp-content/uploads/2017/10/Direito\\_Mem%C3%B3ria\\_Verdade.pdf](http://www.cchla.ufpb.br/ncdh/wp-content/uploads/2017/10/Direito_Mem%C3%B3ria_Verdade.pdf)

**More information:** [www.ligascamponesas.org.br](http://www.ligascamponesas.org.br)

### **People’s House**

The People’s House is a cultural center that revisits and reinvents the notions of culture, community and memory. Founded from a non-profit cultural association shortly after the Second World War, in 1946, the People’s House was erected by the collective effort of a portion of the Jewish community then called “progressive”, originating from Eastern Europe, which was politically engaged and mostly living in the São Paulo neighborhood of Bom Retiro. The People’s House operates in the expanded field of culture, and is used by a dozen groups, movements and collectives, some for decades and other more recent ones. Its trans-disciplinary, procedural and engaged programming sees art as a critical tool within a social transformation process.

The audience that attends the House is not the target, but rather an active participant which, in addition to visiting, also proposes activities that make the space a place for gathering, training and experimentation. This is the case with projects that connect the history of immigrant occupation of the neighborhood with the difficulties experienced by

these populations currently. The *Si, Yo Puedo* Group, made up of volunteers of various nationalities, seeks to promote the integration of migrants in São Paulo, carrying out activities such as Portuguese classes, reading and conversation sessions, dance workshops and others. The group fights for the full right to migration, and believes in education as the main tool for building an effectively inclusive and multicultural society. Another project is *Emprendedoras Sin Fronteras*, in which 23 seamstresses, entrepreneurs and immigrants formed a group at the People's House and created their own cooperative. These women are connected to a precarious work network, and during the pandemic they joined forces in a place considered a living monument, a place where to remember is to act. This work has the potential to stimulate democratic values and tolerance in the fight against xenophobia and racism.

### Vladimir Herzog Institute

The mission of the Vladimir Herzog Institute [VHI] is to work with the whole of society in defense of the values of Democracy, Human Rights and Freedom of Expression. Its actions are organized on three major fronts: Education in Human Rights; Journalism and Freedom of Expression; Memory, Truth and Justice.

The VHI takes the view that Human Rights Education (*Educação em Direitos Humanos*, EDH) is essential in the construction of a society based on its values and is, therefore, committed to observing the guidelines contained in the social documents governing this field: the National Human Rights Education Plan and the National Guidelines for Education in Human Rights. In addition to formal education activities in basic education and non-formal education activities in communities, the area of Education in Human Rights also acts within the scope of higher education, with partnerships established with public universities, such as Specialization in Human Rights and Social Struggles, developed in partnership with Unifesp, and the Vladimir Herzog Institute Academic Recognition Prize - Unicamp.

#### More information:

<https://respeitarepreciso.org.br/>,

<https://usinadevalores.org.br/o-projeto/>,

<https://memoriasdaditadura.org.br/educacao-basica/>

<https://territoriosdamemoria.org.br/apresentacao/>

### Núcleo de Preservação da Memória Política

The Núcleo de Preservação da Memória Política was founded in 2009 by a group of ex-prisoners and politicians persecuted by the Military Dictatorship, and is one more of the group of Brazilian and international organizations that, over decades, have resisted the processes that try to silence the victims of serious human rights violations, thus attempting to encourage forgetting. Thus, it takes the view that it is essential to articulate proposals and actions to confront forgetting so that there is no repeat.

The Núcleo Memória (Memory Center) mission is to work with the memories of political, social and cultural struggles, essentially in relation to the harm done to people and institutions. Its fundamental activity consists of the analysis of historical facts that occurred during the civil-military dictatorship (1964-1985) and their consequences, in order to strengthen democratic culture, promote education in human rights and the preservation of places of memory; to promote actions to preserve the memory of serious





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human rights violations; to promote debate around the recovery of places of memory; fostering the articulation of a network of places of memory in Brazil, as well as participating in international networks; to hold educational, cultural and social events on issues related to resistance and memory; to promote ethics, peace, citizenship, Human Rights and democracy as fundamental and universal values; to promote democratic values and Human Rights in education; and to support the actions to protect and promote Human Rights. Among its main projects, we highlight:

- *Resistance Saturdays*: a project developed in partnership with the Memorial da Resistência de São Paulo since 2008, where they reflect and debate on Memory, Truth and Justice and Human Rights through various formats, such as lectures and debates, presentation of plays, showings of films and book launches, among others.
- *Mediated Visits to Places of Memory*: in addition to actively participating in the mediation of educational visits to the Memorial da Resistência de São Paulo, the Núcleo Memória carries out visits with groups of students and other interested parties to the building that hosted the Military Audits in São Paulo - the future Memorial of the Struggle for Justice, and the old DOI-Codi, one of the biggest centers of violation of human rights in Brazil.
- *The Course Places of Memory and Human Rights in Brazil*: aims to promote discussion about the Brazilian civil-military dictatorship (1964-1985) and the current period based on places of memory, considering that the view on heritage has the potential to draw parallels between the past-present and to establish a dialogue on Brazilian democracy, the current political times and human rights today.
- *Film "1964: A coup against Brazil" (Dir. Alípio Freire, 2012)*: the film was intended to clarify the origins of the 1964 Coup d'Etat and to debate on Transitional Justice and human rights. The film was shown more than a hundred times in schools, universities, unions and public spaces, was chosen by the Secretariat of Human Rights and Citizenship of the city to be part of the kit "Right to Memory and Truth" which, as educational material, was delivered to more than 1,000 schools in the municipal network. The official release took place on the first Resistance Saturday of 2013 and the copies are still today delivered free of charge to schools, libraries, cinema clubs and researchers on the subject.
- *Cycle of Lives Getting to Know Places of Memory*: the project aims to discuss Memory, Truth and Justice and Human Rights based on places of memory. With a virtual format, it was implemented as a way of broadening the reflections on these concepts due to the health crisis.
- *Streets of Shame*: a campaign carried out with the objective of supplementing the action of the City Hall of São Paulo in changing the names of streets that still honor perpetrators of violence. Based on this initiative, online signatures were collected for changing the names of these streets. After two months of the campaign, more than 1,400 signatures had been collected and the petition was delivered to the Municipal Secretariat of Human Rights and Citizenship of São Paulo.
- *The Day on which Justice entered the DOI-Codi*: a documentary that records the conciliation hearing convened by the Brazilian judicial system between the State Public Prosecutor's Office and the Department of Finance of the State of São Paulo. This

hearing was the result of a civil-public action filed by the MP-SP with the objective of transforming the premises of this old torture center into a new memorial for the city.

**More information:**

<https://www.nucleomemoria.com.br/projetos/producao-cultural-e-pesquisa>

<https://www.nucleomemoria.com.br/projetos/publicacoes>

<https://www.nucleomemoria.com.br/rebralume>

<https://www.nucleomemoria.com.br/atividades-nucleo-memoria>

**Auschwitz Institute**

The Auschwitz Institute is an international non-governmental organization founded in 2006 and headquartered in New York, which operates in the area of preventing genocide and other mass atrocities. In Brazil, it works to support the States to develop and/or strengthen national mechanisms for the prevention of genocide and other mass atrocities, promoting innovations in the design of public policies and in the creation of multi-disciplinary and interdisciplinary networks. From 2015 onwards, the Institute designed the project “Education, Human Rights and Prevention.” In partnership with the São Paulo State Secretariat of Education based on the *Citizenship and democracy from school* project of the Inova program, the Auschwitz Institute carries out the “Rights and Citizenship” project, to work with students from the 6th year of Basic Education until the 3rd year of High School, which goes from 11 years of age until 18.

The purpose of the Rights and Citizenship program is to contribute to learning a culture of respect for fundamental rights and citizenship responsibilities, based on the creation of spaces in the school environment for harmonious coexistence founded on plurality, on tolerance and on cooperation.

**More information:**

<http://www.auschwitzinstitute.org/wp-content/uploads/2019/05/Material-explicativo-Projeto-AIPG.pdf>

<http://www.auschwitzinstitute.org/pt-br/cidadania-e-democracia-desde-escola/>

**Citizen Training Center of the Methodist University of São Paulo**

The Citizen Training Center of the Methodist University of São Paulo was created in 1999, with the objective of encouraging reflection on citizenship, human rights and the culture of peace for all university students. Since then, it has carried out a series of projects in partnership with Places of Memory, Museums and cultural spaces aimed at developing students and improving academic and human education.

Throughout this period, it has prepared teaching and educational materials as well as courses and training meetings open to the community. In 2021, the University created the General and Citizenship Training Disciplines Program, with the objective of promoting education in human rights, reflection on citizenship and humanist education in all undergraduate courses.

All General and Citizenship Training Disciplines must have a reflective and practical dimension, through the methodology of participating observation, in which the students will be invited to observe and participate in actions present in society, encouraging social inclusion and university extension in the everyday life of the university. The purpose is for

the disciplines to encourage the preparation of action and intervention projects based on the analysis of needs in contexts where the students are included or choose to reflect (curricularization of university extension, the inclusion of social practices in the academic curriculum).

#### **4 - Lessons, Reflections and Recommendations**

In Brazil, curricular reform initiatives that include Human Rights Education move slowly and are marked by numerous attempts at backsliding. It is noted that the most successful initiatives are those that were implemented in non-formal education spaces, that is, that do not have a comprehensive action plan that is officially present in the official educational system.

Formal education in Brazil has not incorporated, significantly in its daily practice, the foundations of Transitional Justice, the discussion about past violations of human rights and the development of a culture of human rights and peace among young people. There are many official documents and guidelines prepared by educational technicians, but which have not become educational practices in a broad way, and their application depends, in many cases, on the insistence of educators who are sensitive to the subject and who devote themselves to it in extra-curricular time, as part of their personal engagement.

The fight for public, quality and secular education in Brazil has always faced strong opposition from the economic elite because it contradicts the designs of a class that enriches itself due to existing social inequality and which is concentrated on the tiny percentage (up to 5% of the population), obtaining more income than the other 95%. More recently, it has also faced proposals for the militarization of civil education (Military School), and proposals for the curtailment of academic freedom (School Without Party) contrary to democratic principles and values.

Historically, transformations in the Brazilian educational structure have almost always occurred aimed at training for work, ignoring a critical, humanistic and creative educational process.

Currently, numerous civil society organizations continue to fight for improvements in the Brazilian educational structure on the issue of Education in Human Rights, and some agendas emerge as fundamental: the inclusion of people with disabilities, the confrontation of racism, homophobia and gender-based violence are some of the challenges that stand out at this time in Brazilian society and are directly related to the authoritarian past.

Brazil is experiencing profound social transformations, and in the face of these changes, it is possible to observe a conservative reaction from a very noisy portion of society, which is characterized as an inhibiting factor in many institutions that need to deal with the reactions of these groups. In order to combat this reactionary wave, international solidarity and the action of international bodies in defense of human rights activists is essential, promoting actions for empowerment and denouncing serious violations suffered and attacks on places of conscience and human rights all over the country.

In summary, the actions that need to be implemented to reverse this picture should be, among others:

1- The sites of memory and the formal and non-formal education spaces should have greater influence with governments for the implementation of public policies related to the topic of the principles and fundamentals of Transitional Justice;

2- Creation of more formal and non-formal spaces for education in communities, aimed at education in human rights;

3- Promotion of educational and cultural activities in order to establish the relationships between past and present violations;

4- Striving for social inclusion policies (quotas at all levels in education, policy, administration, etc.), exercising influence on integrated public policies;

5- Seeking international solidarity against negationism and in the defense of human rights activists;

6- Sharing of methodologies between the educational sectors of the sites of memory;

7- Production and dissemination of educational and pedagogical materials for formal and non-formal education.

8- Supporting and encouraging the transversality of the Transitional Justice agendas with other social, historical, economic and human rights topics. Inclusion as an axis of Human Rights Education; inclusion in notices of university extension and research; inclusion in post-graduate courses on human rights.

9- Reinforcing the implementation of actions carried out in the National Human Rights Plan -3 and the National Human Rights Education Plan. Seeking to establish guidelines, orientation and implementation of educational actions that cut across Basic Education with Human Rights, to guide an educational practice with respect to diversity, solidarity, peace and elements of Education for Never Again.

10- Training courses for teachers, but also for educational directors and coordinators.