

**TERRITORIALITY AND
SOCIABILITY IN LATIN
AMERICA: HUMAN
RIGHTS EDUCATION
FOR WOMEN FROM
THE UNITED NATIONS
SOCIO-HISTORIC
PERSPECTIVE (UN)¹**

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Abstract: This contemporary study, from the perspective of Territoriality and Sociability, is the result of an exploratory qualitative research, carried out within the methodological technique, using documentary and bibliographic sources, aiming at education on women's human rights, in basic and higher education, in Latin America, from the socio-historical perspective of United Nations (UN) regulations – ratified by Member States such as Brazil and Colombia. Humanist education focused on the integral formation of people, aiming to increase sociability in the territory, whether to reorient individual and collective lifestyles, encourages the protection of the human rights of women and girls and the expansion of women's citizenship with a view to building of a fair, democratic and inclusive society in the different territories. Stimulated by this universe, within the scope of the Agreement between the State University of Santa Catarina Foundation (Udesc) and the GranColombiana Polytechnic Institution (Iupg), observing the inseparability of teaching-research-extension, it was directed towards an intervention in the solution of this problem of sociocultural and spatial relevance through an educational, scientific and cultural process. To this end, the public opted for undergraduate and continuing education courses, as well as courses focused on entrepreneurship, both at a distance, making them a partner and qualified audience for the operationalization of public policies in internal and external communities of schools and universities.

Keywords: Territory and Sociability, Distance Education, Women's Human Rights, Women's Citizenship, Gender Violence.

INTRODUCTION

Violation of women's human rights, especially violence against women, is not a new fact. On the contrary, it is as old as humanity.

What is new, and very recent, is the concern of the Member States of the United Nations (UN) with the overcoming of this violation of human rights as a necessary condition for the construction of our sociability/humanity in the different territories. And even more current is the judicialization of this violation of the human rights of women and girls in different territories, understanding the judicialization as the criminalization of violence, through international treaties and national legislation contemplating public policies and technologies for the protection of women in situations of violence and, consequently, the consolidation of Networks to Combat Violations against Women and specific structures in the different territories, in which the police and legal apparatus can and must be mobilized to protect victims and punish aggressors.

In this contemporary discussion of the social construction of territories and the establishment of stronger bonds between the actors of the network to combat violence against women and girls, who intervene in the process of human rights and fundamental rights, for the construction of more citizenship for women, sociability was constituted as a concept that refers to the wide diversity of territorial expressions under which these precise links are manifested that promoted the issue of inclusion and equity, referring to gender equality in compliance with the public policy instruments promulgated by the Nations United (UN) and the Organization of American States (OAS), which benefit member states such as Brazil and Colombia.

The social actions established by the actors in the territory establish different biases regarding the understanding of everyday phenomena and human action in the territorial construction of Latin America. The discussion and presentation of case studies in two countries, Brazil and Colombia, within

the scope of the UDESC (Brazil) and IUPG (Colombia) Cooperation Agreement, based on the inseparability of teaching-research-extension, within the scope of the research project “Public Policies and Technologies for the Protection of Women” and the Extension Program“ Education in women’s rights, management and sustainability”.

In the humanist conception of Education, this challenge is present in the integral formation of people aspiring to reorient collective and individual lifestyles with a view to protecting the human rights of women and girls and expanding women’s citizenship to build a more society. fair, democratic and inclusive in the different territories. Therefore, the integral formation of people, at all stages of life and in all social spaces, is an undeniable condition for analyzing arguments and opinions expressed in social interactions and social networks, taking a critical stand in relation to discriminatory content that harms the citizenship and the human rights of women (UN/UNESCO, 2015).

Thus, the challenge of higher education institutions operating in the distance modality, such as the Distance Education Center of the State University of Santa Catarina Foundation (UDESC) and the Polytechnic Institution Grancolombiano (IUPG), observing the inseparability of teaching-research-extension, were directed towards an intervention in the solution of this problem of sociocultural and spatial relevance through an educational, scientific and cultural process.

The option for the public of undergraduate courses in Brazil (Cead/Udesc) and Entrepreneurship in Colombia (Poli), including continuing education, in the distance modality, is justified given the fact that these people are references in their communities, whether on the coast and, mainly, in the interior. Allied to this, the scope and responsibility of this audience in their

pedagogical and managerial interventions is highlighted. It is also worth mentioning the possibility of encouraging this social segment to get involved with such issues, becoming a partner and qualified public for the operationalization of public policies in the internal and external communities of schools and universities, as well as in the productive sectors.

Given this current theme and high social relevance, it was necessary, initially, an exploratory qualitative research, technically carried out in documentary and bibliographic sources, aiming at education on women's human rights, in basic and higher education, from a socio-economic perspective. of United Nations (UN) regulations - ratified by Member States such as Brazil and Colombia.

DEVELOPMENT

The construction of gender discrimination is directly related to socially constructed differences that are naturalized in different territories, that is, they are attributed to a supposed male or female essence with different roles and social places, which imply different values and capacities attributed to women and to men in society and, consequently, unequal access to resources, opportunities and benefits.

In the context of the Common National Curriculum Base (BRASIL:MEC, 2018), the school's commitment to providing comprehensive training, guided by human rights and democratic principles, considers the need to denaturalize any form of discrimination and violence in contemporary society.

Thus, both the school and the higher education institution as a formative and guiding space for conscious, critical and participatory citizenship embraces the responsibility for the development of this understanding by students as subjects with stories and knowledge, which are built in interactions, both from the social

environment and the universe of media and digital culture, therefore, subjects who must exercise the power of analysis and criticism on the disrespect for fundamental human rights. Pedagogical actions - preferably in a transversal and integrative way -, observing the learning rights, must, therefore, encourage ethical training - a fundamental element for the formation of new generations -, helping students to build a sense of solidarity and responsibility for valuing respect for human rights, and the participation and protagonism of social movements - such as women's groups according to critical theory - aimed at the common good.

This way, pedagogical actions on the history of the United Nations and the issue of women's human rights contribute to the densification of knowledge about participation in the social world and reflection on social, ethical and political issues, enabling the comprehensive training of students and students and the development of intellectual autonomy, bases for a critical performance guided by democratic values, both in their face-to-face social interactions and in the media. The mobilization and construction of knowledge about the contents of the legal instruments of the United Nations (UN), ratified by both the Brazilian and Colombian States, allows for the approach by the teacher - trained in undergraduate and entrepreneurship courses with contents in human rights and politics public - and the understanding by the student about the socio-historical premises of women's human rights, which can result in: 1) analyzing the role of women according to the sexual division of labor; 2) relate the achievements of political, social and civil rights to the actions of women's groups (feminist social movements and women's support movements); 3) understand the importance of the United Nations (UN) and the Organization of American States

(OAS) and the purposes of these organizations for the protection and expansion of the fundamental rights of women; /4) relate the origin of the Universal Declaration of Human Rights to the process of formation and protection of women's human rights from the perspective of the Beijing Platform (UN, 1995), which affirms women's rights as human rights and committed to specific actions for to guarantee respect for these rights, enacted during the IV World Conference on Women whose central theme was "Action for Equality, Development and Peace"; and, /5) understand the transformations in the debate on issues of gender violence in Brazil and Colombia on the high number of feminicides (women's homicides) in Latin America.

In 2015, the United Nations World Health Organization (WHO/UN) demonstrated, as shown in Table 1, the increase in violence against women in their relational interactions (in person and on social networks), especially in Latin America, showing the complexity of the process of social transformation of people in relation to understanding and changing the limits and impacts of practices of discrimination, intimidation and violence against women.

El Salvador, **COLOMBIA**, Guatemala, Russia and **BRAZIL**, in a group of 83 countries (with homogeneous data), provided by the World Health Organization (WHO, 2015), occupy the top five positions with local homicide/feminicide rates that exceed by very much those found in most countries in the world.

In view of this widely presented objective, the paths for the fulfillment of the scientific research proposal must be exposed, according to the research approach and techniques.

EXPLANATION OF THE RESEARCH METHODOLOGY

Miriam Goldemberg (2004) highlights in his book on the art of research that:

[...] when I talk about Methodology, I'm talking about a possible path for scientific research. What determines how to work is the problem you want to work on: you only choose the path when you know where you want to go (p. 14).

Maria Cecilia de Souza Minayo (1994, p. 18) establishes that the theoretical concepts of approach subsidize the dialogue with practice, therefore, the **theories** are:

[...] partial explanations of reality and that these fulfill important roles, **better clarifying the object of investigation, assisting in the survey** of the questionings, of the **problem** with more propriety. This way, allowing for better organization, 'brightening' the data analysis (this excerpt was highlighted by us).

In this sense, Minayo (1994, p. 14) establishes its meaning of research methodology as:

[...] **the way of thinking and the practice exercised in the approach to reality. That is, the methodology simultaneously includes the theory of the approach (the method), the instruments for operationalizing knowledge (techniques) and the researcher's creativity** (your experience, your personal capacity and your sensitivity)"

Goldemberg and Minayo highlight the importance of understanding the reality of the problem to be investigated in order to define the methodology. In this specific case, for a comprehensive teacher education, from a humanist perspective, the impact of socio-historical factors of gender discrimination and violence in the mobilization of organized women's groups in favor of international declarations to protect the human rights of women must be correlated. women, who were sponsored by the United Nations (UN). In this sense, Newton Duarte (1999, p. 13) brings

País	Ano	Taxa	Posição
El Salvador	2012	8,9	1º
Colômbia	2011	6,3	2º
Guatemala	2012	6,2	3º
Federação Russa	2011	5,3	4º
Brasil	2013	4,8	5º
México	2012	4,4	6º
Rep. da Moldávia	2013	3,3	7º
Suriname	2012	3,2	8º
Letônia	2012	3,1	9º
Porto Rico	2010	2,9	10º
Ucrânia	2012	2,8	11º
Belarus	2011	2,6	12º
Estônia	2012	2,5	13º
Cuba	2012	2,5	14º
Maurícia	2013	2,4	15º
Panamá	2012	2,4	16º
Lituânia	2012	2,3	17º
África do Sul	2013	2,2	18º
EUA	2010	2,2	19º
Uruguai	2010	2,0	20º
Paraguai	2012	1,8	21º
Costa Rica	2012	1,8	22º
Aruba	2012	1,7	23º
Quirguistão	2013	1,6	24º
Rep. Dominicana	2012	1,6	25º
Sérvia	2012	1,4	26º
Nicarágua	2012	1,4	27º
Argentina	2012	1,3	28º
Romênia	2013	1,3	29º
TFYR Macedônia	2010	1,0	30º
Chile	2012	1,0	31º
Peru	2012	1,0	32º
Hungria	2012	1,0	33º
Croácia	2011	1,0	34º
Rep. da Coréia	2012	1,0	35º

Table 1: female homicide rates (per 100,000). 83 countries in the world

Source: Map of Violence 2015. Murder of women in Brazil.

us a statement about the relationship between the formation of people and the importance of the socio-historical process:

[...] the formation of every human being is always a process that dynamically synthesizes a whole set of elements produced by human history. In other words, the uniqueness of every educational action is always a historical and social uniqueness.

After this was stated, it can be established that the methodology of this scientific research is the set of rational, systematic and technical procedures that provide the path to be followed in the construction of knowledge about the socio-historical reality of the adoption by the United Nations (UN) of declarations on the human rights of women as normative instruments for social transformation with a view to eliminating gender discrimination and violence.

In meeting the objectives of this qualitative approach, the methodological design observes the classification of the research based on its objectives as exploratory - through the approximation and familiarization with the problem -, through the investigation of the content of the United Nations international treaties on the issue of rights human rights of women. Finally, according to the technical procedures of the research, this refers to documental sources for the conceptual, socio-historical and normative approach aiming at qualifying contextualized reflections. Precisely, the bibliographic research integrates books, publications in periodicals and various forms, and the documentary research addresses Conventions, declarations and platforms of the United Nations (UN) and consequent binding acts in Member States - such as Brazil and Colombia - as public policies, legislations and programs.

THEORETICAL REFERENCE

The work: "A obra Mulheres Brasileiras nos Espaços Públicos e Privados" (Brazilian Women in Public and Private Spaces), (VENTURI; RECAMÁN; DE OLIVEIRA, 2004) is the result of a public opinion poll carried out in 2000 by the Perseu Abramo Foundation (FPA) and Social Service for Commerce (SESC). This research was updated 10 (ten) years later, in which new questions and perspectives were integrated in the work entitled Brazilian Women and Gender in Public and Private Spaces: A Decade of Changes in Public Opinion (VENTURI, 2013). Questions such as: **Sexual Division of Labour, Feminism and Domestic Violence.**

The history of the nineteenth century reveals that there was, in society at large, a sharp division between the public and the private domain. Men 'belonged' to the public sphere, as they predominantly played the role of family provider, and women 'belonged' to the private sphere, since home care functioned as a counterpart activity given the husband's financial support. In this dichotomy between the public and the private, the **sexual division of labor** was substantiated, male providers and female caregivers (DE SOUZA; GUEDES, 2016, internet)

Thus, the sexual division of labor was classified as **Reproductive Labor and Productive Labor**. **Reproductive** work belongs to the private space, characterized by unpaid activities and has no economic value attributed, for example, pregnancy and childbirth (reproduction); child rearing (care) and family planning; domestic work (preparing food), and taking care of the home and the health of the family. In turn, **productive work**, in the public space, refers to the production of goods and services with an exchange value, being normally remunerated and, consequently, with economic value recorded in the economic indicators of a

country, therefore, representing respect and power. The sexual division of labor has been the object of research in several countries, notably under the impulse of **politically and critically oriented** movements, among them, notably, the feminist movement. In the early 1970s, in France, there was recognition that the condition of women in societies is determined by processes of structural inequalities, according to three axes: Gender, Race and Social Class. In other words, gender as an axis of the matrix of inequality in society, which interferes with human rights and, consequently, with human dignity.

But how to change this reality?

Milton Santos (1999), in his work “The nature of space: space and time: reason and emotion”, teaches that knowledge of historical issues about the so-called excluded groups has an effective participation in issues of territorial and socio-environmental development through the construction of space with objects and actions. Thus, in the relationship between women-space-innovation, Milton Santos (2008), in his approach to ‘space and the roughness of space’, leads us to reflections on the impact of women’s advancement, in public and private space, and how this relates to the intended sustainable development goals of united nations organizations:

spaces, that is, the mixture of structures that characterize them, are, at each moment, more or less insensitive (adverse), more or less open, to new influences. There is, therefore, a specific receptivity of places, occupied or empty, to the streams of modernization or innovation (p. 160).

The ‘Gender blindness’ - more harmful in the spaces of the labor market - harms women, because it does not take into account the gender discrimination to which they are often subjected, such as, among others, violence, oppression, inequality power in relationships, double or triple shifts, need for day care and harassment at work.

Given these findings, we face the importance of the **feminism theme** as a critical theory, which analyzes and deconstructs knowledge that does not recognize such discriminations. a society with social, political and economic equity.

These declarations are important historical documents, as in the 20th century, in 1948, they were used to prepare the “**Universal Declaration of Human Rights**”, whose founding principle is social justice and equal rights between men and women. Declaration is adopted by the UN and its Member States, which have agreed to promote the human rights of all people through covenants and conventions. They are binding legal instruments, that is, they mean that Member States, such as Brazil and Colombia, have an obligation to comply with all of their provisions. However, in the face of situations of manifest disrespect for them, it was also necessary to elaborate specific instruments on the human rights of women and the fight against specific forms of discrimination to which they are victims.

In this sense, the emergence of the **concept of women’s citizenship** was based on the idea of recognizing and expanding women’s human rights (civil, political, social, cultural). Below, we highlight decisive declarations and platforms among this large number of instruments for actions to promote women’s citizenship, as a result of these countless and permanent mobilizations with active participation, in all regions of the world, of feminist groups and organizations and organizations in support of women (social capital).

RESULTS AND DISCUSSIONS

A critical reading of international legal instruments and those ratified by Brazil and Colombia allows us to observe the intention of the diplomas to protect the fundamental

rights of women, namely: the right to life, security, education, culture, food, housing, access to justice, leisure, citizenship, freedom, dignity, respect and family and community coexistence.

Helena de Faria and Mônica de Melo (1998, p. 373) demonstrate the necessary obviousness about the protection of women's human rights, as a result of the socio-historical process of women's exclusion.

While major human rights documents and virtually all constitutions of the modern era proclaim the equality of all, this equality unfortunately continues to be understood in its formal aspect and we are still far from achieving real, substantial equality between women and men. The Convention on the Elimination of All Forms of Discrimination against Women (1979) was, among all the UN conventions, the one that received the most reservations by the countries that ratified it. And because of the **great pressure from non-governmental organizations** is that there was recognition that the **women's rights are also human rights**, being enshrined in the Vienna Declaration and Program (Item 18) that **'the human rights of women and girls** are inalienable and constitute an integral and indivisible part of universal human rights [...].

The Convention on the **Elimination of All Forms of Discrimination against Women** (CEDAW) was sponsored by the United Nations (UN) General Assembly on December 18, 1979, and entered into force on September 3, 1981. The Convention is constituted by a preamble and 30 articles, **16 of which contemplate substantive rights that must be respected, protected, guaranteed and promoted by the State (Brazilian and Colombian)**. In its article 1, the Convention defines "discrimination against women" as:

[...] any distinction, exclusion or restriction based on sex and whose object or result is to prejudice or nullify the recognition, enjoyment or exercise by women, regardless of their marital status, based on the equality

of men and women, human rights and fundamental freedoms in the political, economic, social, cultural and civil fields or in any other field (UN, CEDAW, 1979).

In Brazil and Colombia, feminist and women's support movements have also developed strategic and democratic actions with a view to signing and promulgating international treaties by the Brazilian and Colombian State. It is worth mentioning the concrete case of the **Vienna Convention** ratified, in Brazil, by Legislative Decree No. 93/1983 and promulgated by Presidential Decree No. 89.460/1984, whose menu unfortunately highlighted the reservations to the **international diploma**, which were suspended in 1994, by the pressure of the feminist movements. Let's see:

The Brazilian State ratified the Women's Convention in 1984. In so doing, Brazil made reservations to articles 15, paragraph 4, and article 16, paragraph 1, subparagraphs (a), (c), (g) and (h), and article 29. The reservations to articles 15 and 16, withdrawn in 1994, were made due to the incompatibility between Brazilian legislation, then based on the asymmetry **between the rights of men and women**. The reservation to article 29, which does not refer to substantive rights, concerns disputes between States Parties regarding the interpretation of the Convention and remains in force. As for the Additional Protocol to the Convention, Brazil became a party in 2002. (BRASIL, OBSERVATÓRIO DE GÊNERO, 2013)

In 2015, during the United Nations meeting on the evaluation of the results of the implementation of the Beijing Convention (1995), UN Women concluded that "in the federative units of Brazil, all 12 themes remain important challenges to be achieved" (internet). Among these themes, the United Nations System (UN) offers particular attention to the issue of **violence against women**, given that it is an issue that cannot

wait. Thus, in several international and Brazilian diplomas this intention to protect the right to life of women is evidenced. These diplomas legally shelter women not only in their domestic and family environment, but also “in any intimate relationship of affection, in which the aggressor lives or has lived with the offended person, regardless of cohabitation (Law Maria da Penha /2006, Art. 5th, III).

The **Declaration on the Elimination of Violence against Women**, sponsored in 1993 by the General Assembly of the United Nations, presents clear and comprehensive definitions on the rights to be applied to ensure the elimination of violence against women in all its forms. This declaration represented a commitment by the Member States of the United Nations to their responsibilities, and a commitment by the international community at large to the elimination of violence against women.

On August 7, 2006, in compliance with this international commitment, Brazil enacted the Maria da Penha Law (BRASIL: LMP, 2006).

On March 8, 2007, the theme of the United Nations International Women’s Day for Member States was “End the impunity of violence against women and girls”.

In 2008, the United Nations (UN) launched the multi-year global campaign “United to End Violence against Women”.

To this end, the Convention of the Council of the European Community for the Prevention and Combat of Violence against Women and Domestic Violence was very precise on the aspects of gender violence:

Violence against women constitutes a violation of human rights and is a form of discrimination against women, encompassing all acts of gender violence that result, or could result, in **physical, sexual, psychological or economic harm or suffering to women**, including the threat of such acts, coercion or arbitrary deprivation of liberty, both in public and

private life. **To domestic violence**, covers all **acts of physical, sexual, psychological or economic violence that occur in the family** or domestic unit, or between spouses or ex-spouses, or between partners or ex-partners, whether the aggressor is cohabiting or has cohabited, or not, with the victim. ‘Gender’, on the other hand, refers to the roles, behaviors, activities and socially constructed attributes that a given society considers to be suitable for women and men. Therefore, the **‘gender violence’ exercised against women encompasses all violence directed against women because they are a woman or that disproportionately affects women** (COUNCIL OF THE EUROPEAN COMMUNITY, 2011, p. 5, this excerpt was highlighted by us).

On the International Day for the Elimination of Violence against Women, on **November 25**, the release of data on crimes against women confirms this position of the United Nations (UN) **regarding the right to life of women**.

In Brazil, even after the Maria da Penha Law came into effect, on August 7, 2006, according to the Institute for Applied Economic Research (BRASIL/IPEA), based on research by Garcia et al. (2015), femicide indicators rose in all its federative units. According to Waiselfisz, “in relation to the number of female homicides, the country ranks 5th internationally, in a list of 83 countries” (2015, p. 72) as shown in Table 1. These data justified the implementation of the Federal Law in 13.104/2015 – Femicide Law, which increases, in the Brazilian penal code, the penalty of **CRIME AGAINST WOMEN FOR BEING A WOMAN**.

Between 1980 and 2010 more than 92,000 women were murdered, 47.5% of which in the last decade alone. The survey indicates that 68.8% of these homicides occurred in the victims’ homes, and for women aged between 20 and 49 years, 65% of them were committed by men with whom they had or maintained a romantic relationship.

The report also warns that high levels of femicide are often accompanied by a high tolerance for violence against women and, in many cases, are the result of this very tolerance. (GUIMARÃES; PEDROZA, 2015, p. 257, this excerpt was highlighted by us).

In light of these facts, according to UN Women – created in 2010 with the aim of ensuring the human rights of women -, the SDGs (Sustainable Development Goals) must guide national policies and international cooperation activities according to the 2030 Agenda (Figure 1), succeeding and updating the MDGs (Millennium Development Goals). Among the main actions is the qualified empowerment of women and girls - through humanist education - with a view to reducing gender-based violence, which impact all social spaces and at all stages of life, with serious consequences for Brazilian and world society.

The United Nations 2030 Agenda, with its 17 (seventeen) Sustainable Development Goals (SDGs), aims to implement the fifth

SDG, referring to gender equality, in more than two hundred member countries, such as Colombia and Brazil, which promoted the issue of inclusion and equity within a framework of human rights and fundamental rights, to build more citizenship for women.

Finally, it is important to highlight that the theoretical framework used in the construction of social knowledge for the preparation of international legal instruments - under the auspices of the United Nations and promulgated by the Brazilian and Colombian States -observed the understanding of gender in the field of scientific knowledge, which are contributions arising mainly from geography, history, politics, sociology, anthropology, philosophy, culture, social psychology and pedagogy.

FINAL CONSIDERATIONS

Guided by the ethical, political and aesthetic principles outlined by the National Curriculum Guidelines for Basic Education



Figure 1: United Nations 2030 Agenda (UN, 2015)

(BRASIL: DCN, 2013), education in Women's Human Rights adds to the purposes that direct Brazilian education towards integral human development and construction of a fair, democratic and inclusive society.

International Conventions, Resolutions, Declarations, Platforms and Recommendations concluded under the auspices of the United Nations (UN) - and its specialized bodies (UN Women, UNESCO, ILO, WHO, among others) - reaffirm the belief in fundamental human rights, dignity and on the value of the person and on the equal rights of women and men. In this north, the Universal Declaration of Human Rights reaffirms the principle of non-discrimination and proclaims that all human beings are born free and equal in dignity and rights and that every person can invoke all the rights and freedoms proclaimed in the legal instruments of the United Nations, without no distinction, including sex. States parties to the United Nations, such as Brazil and Colombia, have the obligation to guarantee to men and women the equal enjoyment of all economic, social, cultural, civil and political rights.

The maximum **participation of women**, on equal terms with men, in all fields, is **indispensable for the full and complete development of a country**, the welfare of the world and the cause of peace. Regarding the great contribution of women to the well-being of the family and the development of society, which has not been fully recognized so far, the social importance of motherhood and the role of parents in the family and in the education of children must be highlighted, and aware that the role of women in procreation must not be a cause of discrimination, but rather that the education of children requires shared responsibility between men and women and society as a whole. Therefore, it must be recognized that, in order to achieve full equality between women and men, it is

necessary to modify the traditional role of both men and women in society and in the family, overcoming the classic sexual division of labor.

Resolved to apply the principles set out in the United Nations (UN) Diplomas on the protection and expansion of the human rights of women and, for this, to adopt the necessary measures to eliminate discrimination in all its forms and manifestations - mainly in its form of gender violence -, the Brazilian State and the Colombian State, driven by feminist social movements and women's support, have enacted public policies, legislation, programs and plans on "Education in Women's Human Rights, Management and Sustainability" that demand the approach to the theme of human rights in Basic Education and Higher Education, preferably in a transversal and inclusive way, in favor of building a democratic, inclusive society with social justice.

In this sense, Udesc and Poli (IUPG) must respond to the demands of the government and society and, in this two-way street, create opportunities for authoring spaces for reflection and production of knowledge in the area of human rights education in training courses teachers and entrepreneurs, in a humanist - transformative and critical - concept articulated with respect to the "inseparability of teaching-learning" aiming at the integral formation of people - of this and future generations - as a mechanism for the reduction and elimination of discrimination in all its forms of manifestations, whether in social or media interactions, notably those involving gender violence in all phases of women's lives and in all social classes.

Thus, under the terms of the legal instruments of the United Nations from the perspective of Territory and Sociability, in accordance with the national guidelines on Human Rights Education in the territories of Brazil and Colombia, initial and continuing

training courses were implemented that contribute to qualified empowerment of women and the consequent reduction of discrimination and systematic intimidation (bullying) in order to minimize gender-based violence, in particular, indicators of harassment, rape and femicide (the extreme of violence against women for being a woman).

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