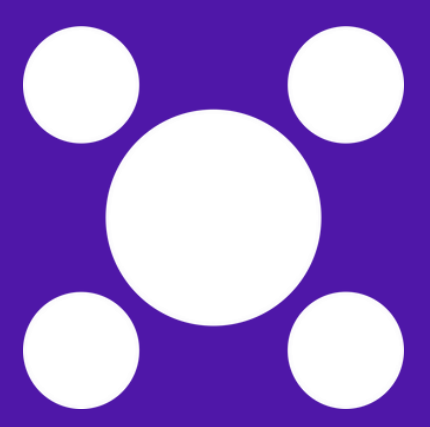


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HUMAN RIGHTS: Humanity? Preconception! The Emergence of Dialogues in Diversity.

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Introdução

“What a sad era when it is easier to smash an atom than a prejudice.”

(Albert Einstein)

The concept of citizenship is connected to educational practices, and its references are set before the knowledge of the Universal Declaration of Human Rights, proclaimed in 1948 by the United Nations General Assembly.

Unlike to the distorted and mistaken approaches that believes that Human Rights are the privileges of outlaws, getting to know their narrative implies appropriating the history of humanity, struggles and victories. Many peoples and civilizations practiced the domination and enslavement of other peoples. This is how the Roman Empire became one of the greatest in antiquity, among many others, known today.

RACISM

In the history of Brazil, there was a long period of slavery that endured until the end of the 19th century, in 1888th. The slavery of black people was one of the biggest violation of the human rights, freedom and to life, although, there are still other types of oppression that keep people from human dignity while being free to go anywhere.

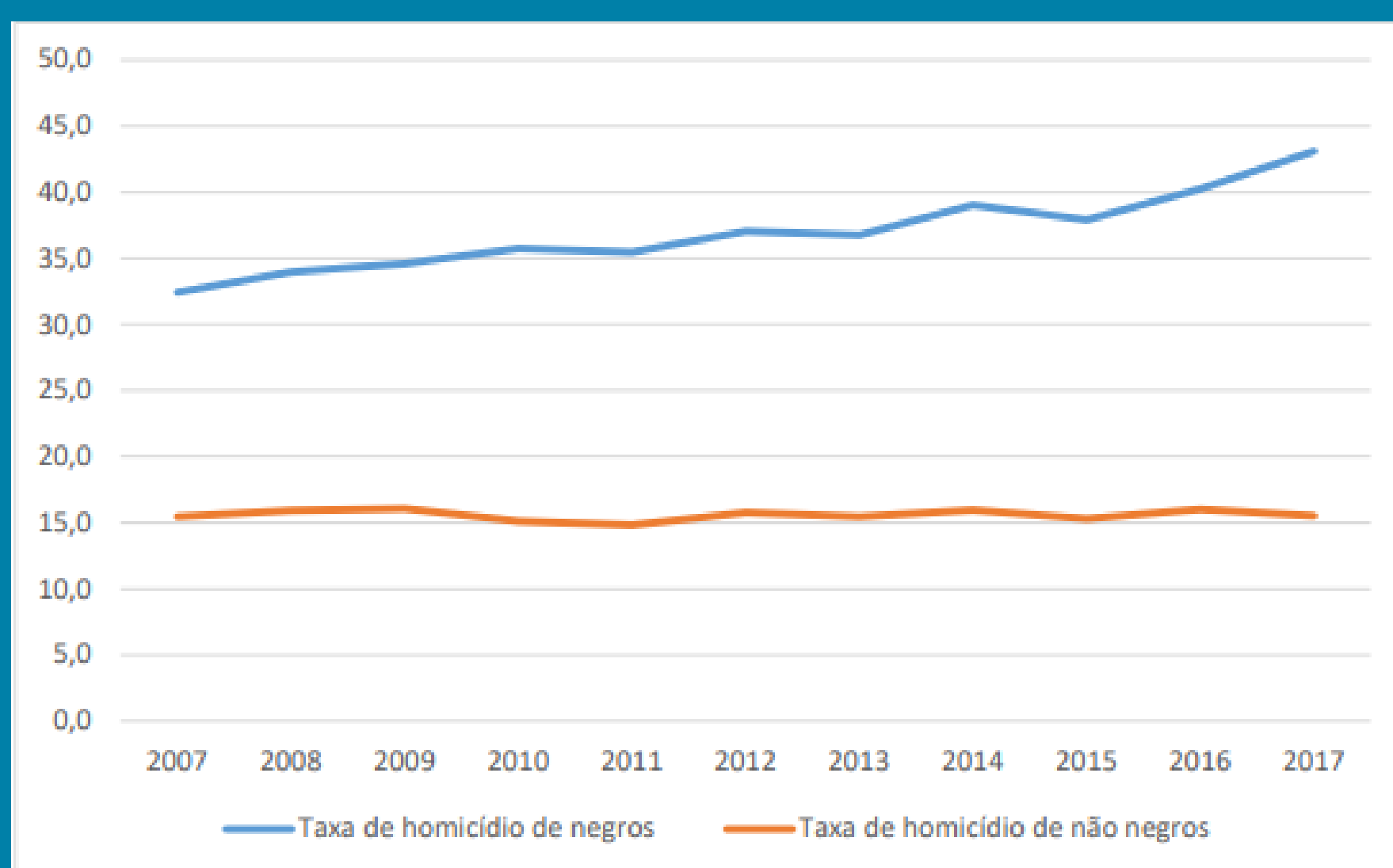
In the construction of Brazilian society, racism is an element that remains in the socio-political and economic structure of the country. Among the countries of America, Brazil was the last one to abolish black slavery, it happened formally in 1988. After more than a century, it remained in the unconsciousness of society; a thought that marginalizes black people, which prevents them from becoming subjects of rights.

According to Carl E. James, social racism is also called structural racism, because society is structured to exclude considerable numbers of minorities from participating in social institutions. In an imperceptible way, Structural Racism can be defined by making normal and natural racist and prejudiced speeches, vexatious and embarrassed situations that are already part of Brazilian daily life, which directly or indirectly promote segregation and racial prejudice.

These actions speak aloud, because of the subjective prejudices in social relationships, historically constructed, keeps the black population in a position of inequality and subalternity.

According to the Atlas of Violence of 2019, in Brazil, black people are killed more often than non-black people: black people represent 75% of suicidal victims. They are also the majority among the poorest part of the population: of the poorest 10% of Brazilians, 75% are black, according to IBGE (Brazilian Institute of Geography and Statistics).

“We have the right to be equal when our difference makes us inferior; and we have the right to be different when our equality mischaracterizes us. Hence the need for an equality that recognizes differences and a difference that does not produce, feed or reproduce inequalities.”
(Boaventura de Souza Santos)



Black and non-black homicide rates per 100,000 inhabitants within these groups populations - Brazil (2007-2017)

Source: Homicide data came from MS/SVS/CGIAE - Mortality Information System - YES. Note: The number of blacks was obtained by adding browns and blacks, while the number of non-blacks was obtained by adding of the whites, yellows and indigenous people, all those ignored did not enter the accounts. Elaboration of Diest/Ipea and FBSP.

Another period established by domination took place in World War II, when Nazis committed genocide by exterminating Jews, in ghettos and concentration camps, such oppression was due to the mistaken belief in the superiority of the Aryan race over other peoples.

“The Order of Speech” by Michel Foucault, the author seeks to present the control that some types of power and repression have over the speeches in society. The speech initially came from the institutions and was considered ready, from the order of the laws.

In “Discipline and Punish”. Genealogy of Disciplinary Society, a work also published by Foucault in 1975, deals deeply with the question of discipline and power in the modern world.



FEMINIST MOVEMENT

After the 1960s, the feminist movement spread almost all over the world. In Brazil, until the 18th century, women were restricted from their rights, and only in 1932, the right to exercise of voting, as well as other emancipations, culminated in the 20th century.

Due to the cultural issues of the 18th century, the Brazilian woman had her life determined by her parents and later, by her husband, no matter what her choices were.

She used to do what was established at the time, such as prepare for marriage, take care of the children, household chores, and the man – the provider of the family. She could not do what was interpreted as inappropriate for female roles. Not making choices was due to this training.

Despite acceptance, most of them were not fulfilled in what they did, and they were submissive and produced nothing.



Although women can speak of a realistic view of marriage, the culture based on the patriarchal regime makes the male protagonist and transforms women into a socially inferior subjects, a victim of exploitation, oppression and violence.

In this context, violence against women refers to power relations and inequality between genders in society.

Domestic violence is not a new phenomenon; in the national imagination, the house was synonymous of unity, security and good living; sometimes felt as a safe place, it became a space of risk and vulnerable to violence.

Such crimes in Brazilian homes typify how women are assaulted and murdered because of their status as a WOMAN, and, in most of the times, their perpetrator are their partner.



Maria da Penha Law

Case of Maria da Penha Fernandes, cruelly assaulted by her husband, had her case judged internationally, gaining notoriety since its publication, the Law is considered by the United Nations as one of the three best legislations in the world, in the fight against violence against women. Enacted Law No. 11,340/2006, of August 7, 2006, known as the Maria da Penha Law (Brazil, 2006). And, in 2015, Law nº 13,104/15, called the Femicide Law, came into force.

Data from the national map on femicide show that 15,925 women have been murdered in situations of domestic violence since the enactment of the law. As main causes: the effect of the COVID-19 pandemic, living with the aggressor and the not respect for protective measures, increased the occurrences of domestic violence.



The Maria da Penha Law classifies the types of violence against women in the following categories:

- **Patrimonial violence:** understood as any behavior that configures forced control, destruction or subtraction of material goods, documents and work instruments;
- **Sexual violence:** encompasses acts that force or constrain a woman to witness, continue or participate in unwanted sexual relations, with the intervention of physical force or threat;
- **Violência física:** compreende maneiras de agir que violam os preceitos a integridade ou a saúde da mulher;
- **Moral violence:** understood as any conduct that represents slander, defamation and/or injury;
- **Psychological violence:** understood as any behavior that causes emotional damage to women, lowering their self-esteem, causing embarrassment and humiliation.

“Human Rights are inherent to human beings, and as such they precede all forms of political organization; and its protection does not end – it cannot be exhausted – in the action of the State” (Trindade).

LGBTQI+


Finally, in contemporary times, the Engaging Movement, the LGBTQI+ Pride Parade, boosted the largest social and political manifestation in the country, through expressive participation, legitimized by a formally constituted discourse with deliberative spaces, Class Entities, Civil Society and Public Power.

In line with the legal instruments guaranteed to the LGBTQI+ population since its creation, until recently, there was no policy focused on the cause.

In this segment, beyond legality, an inclusive look at singularity in diversity permeates. Although contemporary, the Movement has its historical specificity, inscribed in a context of oppression, this foundation affects and is justified by the emergence of practices aimed at the deconstruction of the hegemonic model - heteronormativity and in the conformation of the conquest to citizenship.

Understanding culture as the praxis of discourses, values and beliefs of a society, marked by its own time in the production of the ideal of the subject, a new meaning is observed, stitched together by these actors, between the proposals/intentions and in what in fact has been possible to implement.

Although people enrolled in situations of social vulnerability do not "fit" to the requirements of the Institute - hegemonic model, in which excluding characteristics of the paradigms that sustain it by dominant groups that affect territories, movements and the social imaginary, is considered bankrupt and demystified. its ideological basis. Instead, attempts to resize issues in light of the trauma of prejudice have been the subject of discussion.



“Unprepared as we are for internal dialogue, we lack psychic resources to analyze how the truth is implicit in us and, unavailable to perceive the other different from us, prejudices exist to the meaning of our acts” (Marta Fischer)