

Amnesty International in Brazil and Portugal: Human rights education, engagement e corporeality on the internet¹

ARTICLE

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Abstract

This article aims to contribute to the advancement of the dialogue on Human Rights Education (HRE) in Brazil and Portugal, especially in the non-formal and informal spheres, through the case study of Amnesty International. Engagement and corporeality in Amnesty International's websites are highlighted in the discussion of this work based on three predictions made in 2009 for the Internet, based on Leadbeater (2009). The work uses a qualitative approach with data analysis obtained from literature research, direct observation on Amnesty International's institutional websites and semi-structured interviews with Amnesty International Brazil professionals and activists. It is considered that the imagery representation, which changes from "body-victim" to "body-emancipated", educates directly, and in accordance with the assumptions of HRE, for the people who visit Amnesty's websites, promoting a greater possibility of engagement in the organization's actions and in their educational processes.

Keywords: Human Rights Education. Amnesty International. Body. Internet. Engagement.

Anistia Internacional no Brasil e Portugal: Educação em Direitos humanos, engajamento e corporeidade na internet

Resumo

Este artigo objetiva contribuir com o avanço no diálogo acerca da Educação em Direitos Humanos (EDH) no Brasil e em Portugal, dois países falantes da língua portuguesa, especialmente nos âmbitos não-formais e informais, através do estudo de caso da Anistia Internacional. O engajamento e a corporeidade nos sites da Anistia Internacional ganham destaques na discussão do presente trabalho a partir de três previsões feitas para a Internet em interlocução com os sites da Anistia Internacional Brasil e Portugal. O trabalho utiliza uma abordagem qualitativa com análise dos dados obtidos a partir da pesquisa bibliográfica, da observação direta nos sites da Anistia Internacional Brasil e Portugal e das entrevistas semi-estruturadas com profissional e ativistas da Anistia Internacional.

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Considera-se que a representação imagética, que passa de “corpo-vítima” para “corpo-emancipado”, educa de forma direta, e em conformidade com os pressupostos da EDH, para as pessoas que visitam os sites da Anistia, promovendo maior possibilidade de engajamento nas ações da organização e nos seus processos educativos.

Palavras-chave: Educação em Direitos Humanos. Anistia Internacional. Corpo. Engajamento. Internet.

1 Introduction

Brazil and Portugal have a historical relationship that is still intense today, through cultural exchanges and the Treaty of Friendship, Cooperation and Consultation. The colonial imbrication, which began in the 1500s, the language, the various cultural aspects and a leading role in the Community of Portuguese Language Countries (CPLP) are some of the elements that link these countries to each other. Amnesty International, the organization analyzed in this paper, has common denominators throughout the world, through the decisions of the Global Assembly, guided by the International Secretary. It is worth considering that there are singularities in the socio-cultural aspects of each nation, with differences in each country, which enriches decision-making, while at the same time posing challenges to reaching agreements.

Considering the above and the Internet as an important locus in global society, this article will investigate Amnesty International's Human Rights Education in these two Portuguese-speaking countries. To this end, the article will discuss some of Leadbeater's (2009) predictions about the future of the Internet, in the light of two concepts present in the dynamics of the Internet and in the concept of Human Rights Education: the body and engagement, in interlocution with the websites of Amnesty International Brazil and Portugal, investigated in the 2020s.

Almost ten years ago, Leadbeater (2009) worked with five possible predictions for the Internet, three of which were chosen for this work: "the speed of what was already being done", "productivity and integration in everyday life" and "the benefits of the Internet for humanity" (Leadbeater, 2009). The article is guided by the following question: how do these

predictions made more than fifteen years ago relate to Amnesty International's educational practices in Brazil and Portugal, especially considering the notions of engagement and the body in the Internet space?

This work therefore aims to add to the theoretical discussion on the following themes: Human Rights Education, the Internet, Amnesty International, the Body and Engagement. Thus, this research opts for a qualitative approach, with the chosen technique being a bibliographic review of the markers "Education in/for Human Rights" associated with "Amnesty International", "Internet", "Body" and "Engagement", in order to reach answers and/or new questions based on the guiding question.

Finally, this article is structured around the following topics: Dialogue between the history of Brazil and Portugal in relation to Human Rights Education; the constitution of Amnesty International Brazil and Portugal as a Human Rights Education Organization; and Human Rights Education, Engagement and Body on the websites of Amnesty International Brazil and Portugal.

2 Methodology

The methodology chosen for this work was qualitative, from a critical, constructivist and interpretive perspective (Creswell, 2007; Denzin, Lincoln, 2006; Gibbs, 2009). Qualitative methodology also occurs in the context of the Internet, presenting new challenges, since "the Internet is a representation of our social practices and demands new forms of observation, which require social scientists to once again manufacture their own lenses, looking for instruments and methods that enable new ways of seeing" (Fragoso; Recuero; Amaral, 2011, p. 13-14).

A search was made for direct references to the organizations studied, in this case Amnesty International Brazil and Amnesty International Portugal. Studies were carried out in Brazil and Portugal, using the same keywords, in scientific repositories in Brazil and Portugal, as well as consulting the digital collection available on the institutional website of the Community of Portuguese Speaking Countries on the themes discussed

here. In these databases, the following keywords were searched: "education in/for Human Rights", "body", "Internet", "engagement", "Amnesty International", in Portuguese, Spanish or English.

The qualitative methodology used here is the netnography approach (Amaral; Natal; Viana, 2008) and opts for the techniques of direct observation of the Amnesty International website - Brazil and Portugal. The technique of photographic recording was used here with the recording of screenshots, i.e. digital photographs.

For data analysis, the field and theory are equally relevant in terms of what will be categorized and analyzed. The content of Amnesty International Brazil's institutional website, as well as that of Amnesty International Portugal, was analyzed based on what is written and its images. The images represent important data for us to understand how Amnesty International seeks to disseminate Human Rights Education through its portals, since the image "[...] reflects, constitutes and is integrated into social processes; [...] representation has some kind of intentional force behind it" (Banks, 2009, p. 31). As we shall see, in these images, the intercultural human body (culturally diverse and dialogical with other cultures) is one of the main instruments for spreading human rights.

This article also uses the technique of semi-structured interviews to broaden the dialogues woven here. It opts more for the essence of each content of the people interviewed, being one professional person and four activists from Amnesty International Brazil. This work chooses to make the statements anonymous and arbitrarily does not locate the origin of the position or the person who made the statement, in order to reveal more deeply the content expressed. The choices were made only in Brazil due to the greater difficulty in accessing the people interviewed in Portugal during the Covid-19 pandemic, when this article was produced.

In addition to the scientific quest to achieve better results, by making the people interviewed anonymous, this work values their safety. Many human rights activists and/or professionals, just for exercising their activism or their professions, run the risk of being murdered, especially in countries like Brazil, which is the fourth most murdered human rights activists in the world.

3 Results and Discussion

3.1 Dialogue between the history of Brazil and Portugal in relation to Human Rights Education

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Historically, the concept of Human Rights Education (HRED) has changed and will always change, following the original idea of Education and Human Rights themselves as fields of knowledge that are constantly being updated (Zenaide, 2014). Both Education and Human Rights have a tendency to broaden their conceptions, presenting new demands, in permanent dialog with society and its social and cultural issues.

That said, it is necessary to state that the problem of Human Rights Education is urgent. The ongoing genocide² of black people in Brazil, recognized and discussed by civil organizations and theoreticians (Lemos *et al.*, 2017), is one of the pillars that prove the co-responsibility of the failure of educational processes to emancipate a people, guaranteeing basic human rights such as life and the non-reproduction of their past mistakes. This contradicts Article 5 of the Federal Constitution of the Republic of Brazil (1988), which states that "Everyone is equal before the law [...]". Genocide, a concept absorbed by international law, characterizes the systematic killing of social groups characterized by their race, ethnicity and religious segment. This genocide is a continuous example of the reproduction of the dehumanization and elimination of a victim-body, which seems so banal to multiple social gazes, it hardly moves society, which persists in its systematic genocide.

Prior to the genocide of black people, there was the process of enslaving black people, in which Brazil was the last country in the world to abolish this practice (Silva, 2020, p. 20). In addition to the state, it is also the role of HRED (teachers, civil society organizations and activists) to raise awareness about the origins (history) of this problem, making the banality of the deaths of victim-bodies (not just numbers) more visible, and seeking alternatives and solutions to end this process, which is the antithesis of the civilizing process.

² Genocide of black people in Brazil: systematic killings of black people, especially young black people, by the state for reasons of race and housing (peripheries/slums).

From the perspective of state policy, according to Sader (2007), there have been four phases of human rights in Brazil since the post-war period: the first would be the right linked to the economic dimension, more objectively to work and its rights; the second would be directly linked to the military coup of 1964, characterized as a rupture of rights not only political, as was the dictatorship government of Getúlio Vargas, but also economic and social; the third period was recognized as the democratic transition between the military dictatorship and democracy, with the inauguration of José Sarney and the *Magna Carta* of Ulysses Guimarães, known as the "Citizen Constitution", in the 1980s, which provides, in the letter of the law, various rights recognized in contemporary times as "Human Rights"; and finally, we come to the fourth period, which would be the implementation of direct elections and neoliberalism, which aims to "[...] replace the concept of rights with that of opportunities." (Sader, 2007, p. 80).

At the moment, it is possible to update this state political panorama of human rights in Brazil in three more moments. The first would be the Workers' Party governments of Luís Inácio Lula da Silva (2002-2006; 2006-2010) and Dilma Rousseff (2011-2014; 2014-2016). In this thesis, we have chosen to summarize both governments, which had similar directions in terms of Human Rights Education. During these governments, we can list several actions in favor of Human Rights and Human Rights Education, from the public sphere and civil society, such as the establishment of the Truth Commission on the crimes committed during the military dictatorship and the National Plan for Human Rights Education.

In this update of the Brazilian political panorama, after a political coup, we come to the Michel Temer government (2016-2019), which largely resumes the neoliberal policy of the 1990s, in which opportunities are above rights, but in a context in which lawfare (when the law is used as a political weapon) weakens institutions and national democracy, as well as human rights. In Brazil, then, we have reached the current stage, the Bolsonaro government, which weakens institutions even more by systematically attacking the Federal Supreme Court and the National Congress, demoralizing Montesquieu's system of three powers, flirting with a new dictatorship, and systematically violating human rights with

racist, lgbtphobic, sexist attacks and determinations, in addition to economic measures aimed at income concentration, in the midst of extermination and genocide that has killed more than 700,000 Brazilians: the highest death toll from a pandemic on record in the country.

We can say that contemporary Brazil, after the realization of relevant actions such as "The Truth Commission", has unfortunately expanded its violations in the area of Human Rights. One of the elements that can prevent a country from making more mistakes like this is the critical, civic and political awareness that HRED aims to foster. This type of education therefore has the ethical-political premise of universalizing, through its dissemination, dialogue and understanding of the realities of each group or place, the subjects that we all are. Seeing each body as a subject is an ongoing exercise, as there are always obstacles and devices that prevent this body from being a subject. Therefore, a look at intercultural translation (Santos, 2019) is often required in the process of Human Rights Education.

After this brief historical overview of Brazil, it can be considered that the importance of HRED in the country arose when rights violations increased during the military dictatorship, leading this broad field of knowledge to reach schools, with approaches to subjects on "democracy, freedom, citizenship, diversity, identity" (Sader, 2007, p. 81).

In Portugal, the colonization promoted by the country in Brazil (and other countries) consolidated the barbarity of the genocide of indigenous and native peoples, continuing with the enslavement of black people, until Salazar's dictatorship in the 1930s to 1970s, interrupted by the celebrated date of April 25, 1974, the Carnation Revolution. The past that constitutes the Brazil-Portugal connection influences the relationship between the two countries to this day, permeated by various encounters and disagreements. As for the encounters, we have the language and the diverse cultural influences, such as architecture and cuisine; there is an interculturality between the two countries. As for the disagreements, there is the Brazilian resentment of the exploitative colonialism of the Portuguese past, as well as the persistence of the stereotype of the Brazilian "hustler" and the Brazilian "whore", in the prejudiced sense of part of the imaginary of Portugal.

Since the Carnation Revolution, Portugal has truly aligned itself with European and more global human rights, and has exercised a democratic regime. The common denominator between post-dictatorial regimes is notorious for the gain in strength of Human Rights Education in Portugal.

In studies from the end of the first decade of the 2000s, there was little explicit mention of HRED in Portuguese laws or guidelines. However, there is a great deal of production on the subject with regard to formal education, in support of teachers, with Amnesty International Portugal being one of the major third sector references on HRED found in Portuguese academic production (Estevão, 2009, p. 251, 256, 257).

When we come to contemporary Portugal, we can exemplify the human rights situation through refugees. Despite being a European country that welcomes refugees, there is a prejudice that refugees will "steal Portuguese jobs", "immigrate illegally" into the country or "commit crimes", because they are dangerous. By educating and dialoguing with the population about refugees, and making them integral bodies (humanized and with value) in the eyes of these people. By understanding that refugees don't migrate out of sheer desire, but as a matter of survival, they are fathers, mothers, children, working people, it is possible to broaden the notion of the integral body of this refugee person, achieving significant changes in the view of this other, of a new ethic, that is, different from the existing one that "[...] requires proposing to overcome positions and postures that do not take victims into account" (Carbonari, 2007, p. 173).

This brief history of both countries is a relevant pillar, as it helps us to understand Amnesty International's intercultural approach around the world, as well as how the organization's education operates with the category of the body and its media and instructive representations.

The victim-body ceases to be "just another victim" and is seen by the individual, the state and society as an integral body that absorbs HRED as a body worthy of protection. In this way, it is possible to achieve a result in which "indifference" (Carbonari, 2007, p. 174) is eliminated or attenuated, so that this being is no longer just another daily victim but becomes, in the eyes of society, a body endowed with rights, highlighting the need for

citizenship training that HRED must adopt (Candau, 2007, p. 404). This consideration of turning the victim-body into an emancipated body, i.e. one that is visible, integral and emancipated, and of promoting empathy in society, is one of Amnesty International's main strategies for action in human rights education.

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3.2 Constitution of Amnesty International Brazil and Portugal as a Human Rights Educational Organization

3.2.1 Amnesty International: Origin and Action

In the historical context of the post-World War II era, in 1961, two young Portuguese students protested against the dictatorial Salazar government in Portugal. The students made a toast to freedom in a public square, which was seen as an affront by the government of the time, leading to the arrest of the young men. After all, imprisoning and silencing bodies are recurrent measures of those who violate human rights. The news eventually reached England, when lawyer and activist Peter Benenson became outraged and decided to fund the writing of several letters calling for the release of the two young men. Peter Benenson's action prompted other people to write letters, putting such pressure on Salazar's government that the young men's freedom was granted. This was the first human rights action that gave rise to Amnesty International, a transnational organization (Huntington, 1975).

Today, in short, according to its website:

[...] Amnesty International is a global movement of more than 7 million people, which carries out actions and campaigns to ensure that internationally recognized human rights are respected and protected. We are present in more than 150 countries. Every day, someone, somewhere in the world receives support from Amnesty International" (Amnesty International, 2024).

After decades of activity, Amnesty has expanded its activities in various areas, such as public demonstrations, lobbying for human rights, especially with states, producing annual reports on the human rights situation in every country in the world and human rights education activities.

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Amnesty International is seen as a pioneer in the field of promoting HRED among the third sector in the world (O'brien, 2007, p. 599). However, an evaluation of Amnesty's actions revealed that some activities required planning, mediation and pedagogical evaluation in order to be effective, as well as coordination with states and other sectors of society: "[...] In 1989, the Uruguayan Council of Education and Science of the Government of the Province of Andalusia entered into an agreement with Amnesty International, which resulted in the publication of a human rights manual on 'how to do it'" (Claude, 2007, p. 571).

Organized civil society, through NGOs, has presented and continues to present different approaches to HRED, with the focus being on the urgency of cases involving death threats, torture, political rights, rights teaching and training for specific target audiences, among other approaches (O'brien, 2007, p. 599). The issues within this field are extremely changeable, so it is understandable that over the years some debates become calmer while others remain tense, as is the case with the decriminalization of drugs, an agenda on which Amnesty International, at the time of publication of this article, does not have a common global position. Understanding that issues will not always be answered is normal in the life of anyone who researches or works in Human Rights Education. Some questions take years to be answered, others take months, depending on the time and place: " HRED, like any education, inevitably needs to be 'multidisciplinary', as well as global, regional, national and local - all at the same time and at all levels of learning" (Baxi, 2007, p. 239).

3.2.2 Human rights education, engagement and the body on the websites of Amnesty International Brazil and Portugal

The digital environment, the Internet, websites, applications and social media are significantly related to HRED, for example in relation to "[...] strengthening the role and

capacity of the media in promoting human rights education" (Brazil, 2007, p. 14). There is a complexity to this type of education, given the wars in 2023 between Ukraine and Russia, as well as Israel and Palestine, the questioning of the role of the UN and the tension between the current economic system and human rights (Oliveira, Silveira, 2023). In this context, it is clear that "Objective reality can never be captured. We can only know something through its representations" (Denzin, Lincoln, 2006, p. 19), so the media for education are means of relevant social representations and, therefore, educational ones.

The body, also on the Internet, is an instant representation of what can be captured and what is represented in this medium. In this sense, this work sees the body not as "[...] neutral, empty of concrete life, unrelated to others and to Brazilian reality" (Silva, 2020, p. 46) or Portuguese reality, but as a medium in which "[...] the meanings that underpin individual and collective existence are born and propagated; it is the axis of the relationship with the world, the place and the time in which existence takes shape through the singular physiognomy of an actor" (Breton, 2007, p. 7) or an actress. This overcomes the dated notion of the strictly biological body and seeks to visualize the body from a perspective closer to wholeness, with the physical, the symbolic, the mind and the emotions: all in one place, the body itself.

Engagement on the Internet is one of the elements that interests various areas of knowledge in the digital locus, including education, whether in discussions about Digital Marketing (Neves, 2018; Ferreira, Neves, 2019) or through Digital Sociology (Nascimento, 2016). From the beginning of Amnesty International in the world, when there was a huge engagement of people writing letters for the release of young Portuguese prisoners under the Salazar dictatorship, to the present day, the body and engagement are intertwined in Amnesty's educational structure. Bodies that engage in protests, that engage in signing online petitions or physical letters, victim-bodies that come to be represented as emancipated-bodies teach and promote a new outreach on the Internet. One of the criteria for noting this transition to emancipated bodies would be the protagonism of these bodies in situations of activism and decision-making, in addition to the usual portrayals of victims.

It is worth noting, however, that many cases of human rights violations are invisibilized and do not reach the Internet.

At this point in the article, it is therefore a question of how the notions of the body and engagement relate to the websites of Amnesty International Brazil and Portugal and their Human Rights Education practices, in view of this type of education. This will be outlined in the light of Leadbeater's three predictions for the Internet, in dialogue with the material collected through netnography on Amnesty International's websites. It's worth pointing out that questions will be raised at this point in the work, not in order to raise new research problems, but in order, together with the reader, to stimulate further reflection on the issues raised and to seek greater engagement from those who read this research.

3.2.3 Prediction: Speed up what has already been done

Adaptations of Artificial Intelligence (AI) educational practices have, in fact, gained greater speed and reach on the Internet, whether through the generation of images, the debate on whether or not to use ChatGPT for educational issues, or the news that is constantly updated (Oliveira, Nevez, 2023). For example, on the websites of Amnesty Brazil and Amnesty Portugal we have free, online HRED materials available, such as educational guides and petitions to combat any violation of human rights and to act in favor of human rights.

However, the supposed democratization and speed of social networks and media must be critically analysed. Does HRED content displayed on the internet often have the desired effectiveness? What kind of effectiveness would that be? In this debate on the "accelerated society", the void emerges as a constituent of truth, of light, and is an element that is despised in the context of contemporaneity. In other words, it is considered that even though social networks and media, with their algorithms, demand a frequency so that the reach is greater, the "void" of time, of evaluating variables, is often necessary to implement an action.

The need to create digital content and comply with the algorithms of social media platforms, which are apparently free but sell our data with our sometimes unconscious acceptance of the small print in the "terms of use", are examples of the false sense of freedom that the ingenious engineering of the digital panopticon exerts on society.

In this acceleration, the body suffers from the intention of being a "multitasking" body, a body that needs to like, respond to notifications in vibrant red, visualize, promptly respond to requests, double workloads, exhaust itself to the maximum. Ergonomically, the body is in a chair, or walking in interaction with the cell phone, at an inopportune or inappropriate moment, absorbing desires that are not its own. This action on the body is nothing new, as the body has historically been the target of control, achieving an attempt by the media to control its limits and possibilities, in terms of imposed and utilitarian models (Silva, 2020).

Engagement on the Internet, then, has to be fast, far-reaching and in line with the target audience on social media. This perception of "quanti" and not "quali" engagement can be seen as a complicated issue when thinking about an educational process in human rights, even if it is informal, because education takes time, not immediate clicks. It is also complicated when using these bodies in the service of education, because today

Today, the body is a sure-fire profit, as demonstrated by the investments made by marketing companies. It sells everything. [...] Since the end of the 19th century, body culture has been an essential part of the historical movement that has led a society of puritanical origin into the era of mass consumption, along the lines of the North American model (Silva, 2020, p. 45).

One of the challenges, when thinking about this acceleration forecast, is to balance the urgency of action with the need for education, especially the ethics of this education, when it involves the body and such precious values, to achieve the structural changes proposed by the type of education studied here and not just palliative measures that come close to the idea of "social welfare". With so many demands, Amnesty International, as a supra-partisan and independent transnational organization, needs financial resources essentially from individuals.

When you go to Amnesty International Brazil's website via google search, the first option for Amnesty's website shows a large image in the background of a hand lighting a candle. Usually, the body part used in the organization's images is the face, but in this case, it was a hand. The candle is an iconic symbol of Amnesty International, which is part of the organization's logo. This item was and still is widely used for demonstrations and vigils in support of cases related to human rights violations. There are two large signs for donations with the words "Donate Now" and the following text: "Light a candle to illuminate the darkness. Become a defender of freedom by collaborating to continue changing human rights. Change starts with you" (Amnesty International, 2024).

This primary appeal, when you arrive at the site via google, is fundamental to sensitize visitors and engage them in donating, especially for a transnational organization that basically depends on donations from individuals. Due to its political nature, even if it is supra-partisan, Amnesty does not accept donations from governments or political parties, precisely to maintain its autonomy. In addition, they hardly accept donations from private companies, due to potential conflicts of interest.

On the same website, in the second part of the section, there is a call for visitors to be "defenders of freedom". It's interesting that the message is on the left in bold and on the right in capital letters, with the colors of Amnesty International's visual identity (black and yellow). Perhaps the word "freedom" was chosen because "human rights" are more controversial terms for many people in Brazil. "Freedom" may be a more peaceful and therefore less confrontational message for engaging support through donations.

By scrolling down the screen and zooming in, because at 100% zoom (default) there is no way to see the information, we get an image of the total invested in the Brazil section and where these investments go. There is a great balance in the donations: 32% goes to sustainability and resource mobilization, which should be the street campaigns, face-to-face, to build loyalty among new donors, and the call center which has the same purpose, but is done through phone calls; 33% goes to infrastructure and management, which includes technical staff, material resources, and most of it goes to human rights campaigns and programs; and 35% goes to general human rights activities. The corporeal

form of fundraising, through face-to-face or telephone calls, deserves special attention in any future work, due to the presence of the body, its dynamics and challenges.

Unlike the Brazilian case, the first mention of Amnesty International Portugal, when searched for with exactly those words on google, is an advertisement for a Spanish health care NGO. The word "Amnistia" is also written in this way in Spanish, as it is in Portuguese in Portugal. The second occurrence in the search is the official website of Amnesty International Portugal. The first page has a shorter menu and three news items that are presented, with or without the visitor's interference. When you click on the menu bar, next to "I want to act" and "Donate", the menu expands with multiple click possibilities.

The "Human Rights Education" tab stands out. When you click on this tab, a protest featuring two black women is shown (Figure 1). Protest and education intersect in the defense of human rights, and the body, with hands raised and voice raised, emitting sound through the political body in the street, is a way of educating and being educated. The usual black, female and victimized body is reassigned to a protagonist, fighting body, an emancipated body.

It's worth considering that digital often portrays facts and, at the same time, prospects ideas that sometimes have much more complex tensions in their realities. For example, protests, according to a person who is a member of Amnesty International: "*There are idealized processes that sometimes occur, such as the protests that take place in Brazil. A protest is a tense thing, simply manifesting your Right to Protest*" (Interviewee from Amnesty International, 2022).

Figure 1 - Amnesty International Portugal Human Rights Education Page



Source: [Amnistia Internacional Portugal - Pelos Direitos Humanos](#). Accessed on 07/06/2021 and 08/06/2021

In terms of engagement, it seems necessary to use bodies that are stigmatized by most societies as victim-bodies, transforming them into emancipated bodies that fight back, powerful, conscious and protagonists. With so much information available on the Internet, an image of a human body, or of human bodies together, can engage various social segments that are victim-bodies in the eyes of the majority of society, seducing visitors to the Amnesty International Portugal website, promoting self-esteem, opening up possibilities for dialogues and catalyzing the possibility of people joining Amnesty International in some way.

The donations section of the website (Figure 2) features some children's bodies, in order to raise awareness of the urgency of helping Amnesty International. This pattern is common in transnational organizations, not because it is an unrealistic appeal, but because it is based on the realities of millions of children's bodies around the world whose most basic rights have been violated.

Figure 2 - Amnesty International Portugal donation page



Source: [Amnistia Internacional Portugal - Pelos Direitos Humanos](#). Accessed on 07/06/2021 and 08/06/2021

3.2.4 Prediction: Productivity and day-to-day integration

In the sense of productivity and day-to-day integration, an initial question we can propose is: how can we integrate the dialogue on human rights and their effectiveness into production? By deconstructing the absolute concept of positivity and transparency. Han (2017) also reflects on the new forms of communication, social media and information: "It has been proven that more information does not necessarily lead to better decisions" (Han, 2017, p. 12). How much sharing, publishing, frantically in line with social media algorithms, actually engages people with fundamental issues such as the Pandemic? Would it be necessary to qualify posts and content? How would this be done? How can fake news be overcome in this massive context of information?

The integration of the Internet into everyday life would mostly lead to possibilities of equality between people, if the neoliberal capitalist system wasn't based on inequality. The problem of socio-digital inclusion becomes clear when the Internet is not available to all social classes in global society. The more expensive the device, for example, the greater

the tendency to achieve higher image and sound quality, perpetuating inequalities. The body with less definition, less professional light, is less valued and deviates from an imposed standard, sometimes tacitly, sometimes explicitly. In this sense, the integration of the Internet into everyday life presents limits, formats and reproductions of social models.

Another issue that Leadbeater's second prediction presents us with is the antithesis between productive engagement and education, which takes time. How can we follow algorithmic guidelines to disseminate more educational content on human rights, while at the same time education and its processes take time? Is HRED framed by the Internet or does HRED frame the Internet? Does the body guide the Internet or is the body guided by the Internet?

On the Amnesty International Brazil website, we have a successful case of pressure in which Amnesty played a part. In Mexico (North America, therefore, not so far from Brazil), a black man who goes by the name "Àngel" is free. There is a three-line summary of the case and the option to read more about the story or share the news on Twitter or Facebook. However, when you click on the Twitter button, the option to share doesn't appear automatically, probably due to some configuration error, while on Facebook the sharing operation is successful. When you click on "read more", there is an extensive report on the case of Ángel Colón, a call for donations on the right-hand side and the possibility of information on Amnesty's annual reports. The content of what has been done or what is being done and the possibilities for communicating this content are strong aspects of the site.

In the second part of the page in question, under "Human Rights won in 2018", there is a spotlight on a woman celebrating on top of another person, followed by a crowd of white people. There is the impression that the recorded protest was a success, with a multitude of bodies coming together to achieve victory for human rights. By clicking on "read more" in this image, there is a retrospective of the achievements in favor of human rights, month by month, around the world in the year in question. The pattern of the possibility of donations and more content is repeated. The problem with the Twitter button and the effectiveness of the Facebook button also remain.

Finally, at the bottom of the analyzed page, there is a mention of Amnesty's annual reports with the corporeal representation of one of Amnesty's former global directors, Salil Shetty. With dark skin, of Indian origin, Salil represents the information that reports are available to the public free of charge. These reports are widely disseminated in the press in Brazil and Portugal, as well as serving as a basis for public policy, technical and academic work.

In the same picture, there is a menu bar at the end, highlighted in yellow, emphasizing the character of engagement proposed by Amnesty, a movement of millions of people. The terms are "join us", "donate now", "take action", as well as the traditional final bar with "privacy policies" and "contact us". The invitation to engage with the organization is not just symbolic, but substantial, because the defence of human rights requires the conjunction of bodies, in the streets, in knowledge and in representativeness, to demonstrate its political strength in favour of more human rights. Finally, there is a bar with the social networks Facebook, Youtube, Twitter and Instagram, where all the links work well, leading to the Amnesty International Brazil page.

On Amnesty International Portugal (Figure 3), the first news item invites the visitor to read about the ban on homage that the people of Hong Kong have been banned from exercising. The imagery depicts a crowd (a pattern, as we can already see), a figure that refers to the strength of bodies coming together to protest. By clicking on the "Read" button, we are presented with the full story, as well as other related articles and a bar with various options for clicking, which we will explore later.

Figure 3 - First item on the Amnesty International Portugal homepage



Source: [Amnistia Internacional Portugal - Pelos Direitos Humanos](#). Accessed on 07/06/2021 and 08/06/2021

The second news item on the page talks about a controversial legal decision in Portugal relating to domestic violence. In the image, there are handprints on a wall, perhaps an allusion to the place where the trial was held, the city of "Paredes". The news story highlights a case of domestic violence by a man against a woman, to address the problem of this type of violence in Portugal. At the end of the story, we find the same pattern as before: related news is a call to action to broaden knowledge about the issue of gender-based violence and the possibility of taking action for human rights. One similarity between the two sites, apart from interculturality, is this constant invitation to engage, learn, provide information and take action to combat human rights violations.

The third news item (Figure 4) deals with a call to pressure the Sudanese government to speed up an investigation into a recent massacre in the country. It can be seen that all three stories involve pressure on state and/or legal authorities on three continents (Asia, Europe and Africa). In the image, again, the crowd, now with the representation of military against civilians, an image that refers to dictatorships and the excessive use of force, a classic in the global imaginary. In the news, when we click on "Read", we see the same pattern as before. It's worth noting that there are also Twitter and

Facebook buttons for sharing the news, both of which work properly. You can also subscribe to the newsletter.

Figure 4 - Third item on the Amnesty International Portugal Home Page



Source: [Amnistia Internacional Portugal - Pelos Direitos Humanos](https://www.amnistia.org.pt/). Accessed on 07/06/2021 and 08/06/2021

An organization that sets out to defend human rights will constantly be asked to do so, and that's part of who works in the field. In view of this fact, it can be seen that both sites lack socio-digital inclusion. There is a lack of accessibility in Libras for part of the deaf and mute community (which is diverse), audio description of images for the blind community, as well as the absence of initiatives, at least on both sites, to provide access to cell phones, computers, among other devices, and the internet for greater access to knowledge for those who do not have financial resources.

3.2.5 Prediction: The benefits of the Internet for humanity

This prediction about the Internet is, in fact, a safe space to weave in the qualities of the Internet, without highlighting the "downsides" presented in the other predictions. The Internet has brought visibility and greater democratization to the mainstream media, as social media can achieve mainstream media status, like television, on several occasions,

given the millions of followers, views and comments that are distributed across the Internet landscape.

It is in this interaction between equals and differences, a fundamental moment for any political and educational process, of a social media, an app or a game, that knowledge transits, transforms and multiplies, often breaking the "[...] individualistic and consumerist perspective reigning in contemporary Western societies" (Bonilla; Pretto, 2015, p. 26-27). The advent of the Internet has broadened the understanding of some human rights, such as the notions of the "Right to Information" and the "Right to Image" (Mattar, 2018, p. 68). It can be seen that the aggregating and/or combative character that HRED promotes can be further enhanced in the digital sphere, given its dialogical and engaged nature.

With this in mind, HRED offers the possibility of listening, speaking and dialoguing, so that cultural issues that violate people in conditions of social, political and economic vulnerability can be put on the table for reflection, seeking consensual changes in favor of human rights. In line with these ideas, in contemporary times we have seen some digital devices that help with human rights education, in addition to the websites analyzed here, with regard to citizen education and the cyber-activism of the Amnesties of Portugal and Brazil, such as Quilombo: a project that provides various digital and physical human rights education materials, built on the experiences and work carried out by activists and educators in Brazil.

On the website, more directly in relation to HRED, Amnesty International Brazil reinforces the organizational nature and potential of the Internet as a possibility for hope in humanity.

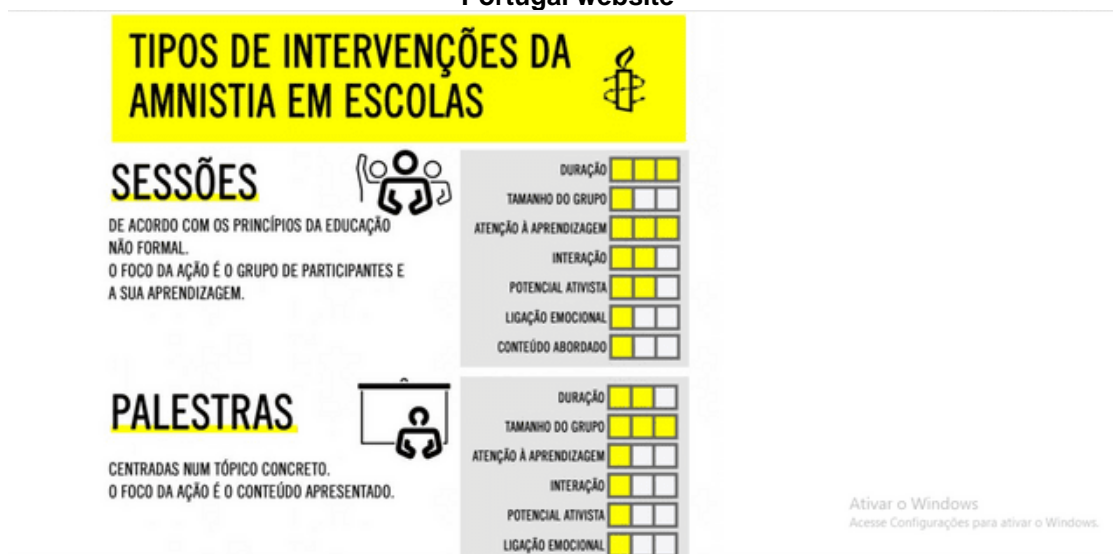
In addition to the annual reports and reports on the situation of human rights in the world, the organization offers a range of thematic guides, which were produced for specific campaigns, but which serve as introductions and dialogues on human rights issues.

The educational guides refer to the "Write for Rights" campaign, which promotes various online petitions and physical letters to pressure countries in relation to human rights cases. Themes such as freedom of expression, environmental protection, gender issues, sexuality and unjust imprisonment can be seen. These are often emergency cases, in

which the more global pressure there is, the more likely it is that lives will be saved and struggles for human rights will be promoted. These cases also end up having representative bodies, usually individuals, who materialize the violations of rights and the struggles for those rights.

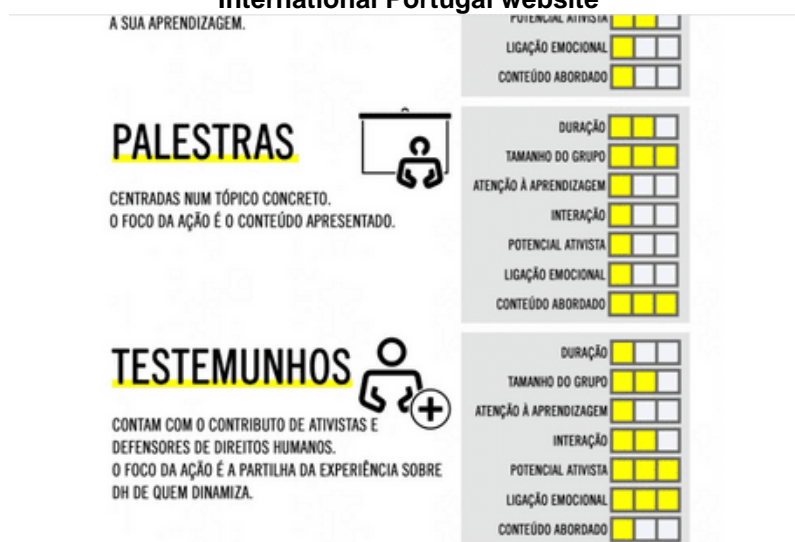
At Amnesty International Portugal, in the Human Rights Education section, it is possible to "Request an HRED session" (Figure 5 and 6). The attraction for HRED on the Portuguese page is represented by activists and/or professionals from the Portuguese section at a demonstration in favor of the LGBTQIA+ social segment, referring to the rights of bodily autonomy, sexuality and gender identity. HRED sessions usually take place in schools.

Figure 5 - First part of the types of possibilities for HRED in schools on the Amnesty International Portugal website



Source: [Amnistia Internacional Portugal - Pelos Direitos Humanos](https://www.amnistia.org.pt/). Accessed on 07/06/2021 and 08/06/2021

Figure 6 - Second part of the types of possibilities for HRED in schools on the Amnesty International Portugal website



Source: [Amnistia Internacional Portugal - Pelos Direitos Humanos](#). Accessed on 07/06/2021 and 08/06/2021

By filling in a form, it is possible to request an HRED session, which is offered free of charge to educational organizations. In addition to these possibilities, there are the online courses mentioned above, which can be taken for free, as well as opportunities for students to set up Amnesty groups in schools and universities and ways to be an activist.

This investigation into Amnesty International's websites, both in Brazil and Portugal, shows how the Internet can be an educational space that transcends the digital and can reach different physical educational spaces. Perhaps, with greater dissemination or training of educators in schools around the countries, more teachers would have access to the requested tools, and students could become more actively engaged.

4 Conclusions

In the political and scientific spheres, through the case study of Amnesty International, this article has traced the history of Human Rights Education in Brazil and Portugal. It was noted that Human Rights Education has a political dimension in both

countries, and that the histories of each country are an element for various possible dialogues, whether through tensioned memory or potentially fruitful intercultural elements in contemporary times.

Next, the paper dealt with Amnesty International in both countries, Brazil and Portugal, as well as its relevance among the third sector, as a transnational organization, for the conception and practice of Human Rights Education. In recent literature from the end of the last century, Amnesty International is cited as a pioneering institution that began to carry out this type of education.

The victim-body seen as standard in the media or in non-formal and formal educational processes, in Human Rights Education and on Amnesty International's websites, is re-signified. Arab, black and female bodies, for example, are represented as an "emancipated body" that protests, takes center stage and triumphs in the struggle for human rights.

As contributions of the organization studied and its advances in HRED, by accessing the websites of Amnesty International Brazil and Amnesty International Portugal in the 2020s, in light of Leadbeater's three predictions for the Internet made in the 2000s, the great interculturality of bodies was also perceived. These bodies are portrayed only with their faces or with an upper limb in the case of the homepage, or in crowds in the case of the representation of the protest. The invitation to engage is constant, whether as a teacher, activist, student or human rights sympathizer, it is possible to engage in various Amnesty International invitations, mostly free of charge.

However, the lack of accessibility (or indication of accessibility) on the pages for blind or deaf-mute people was noted, as well as the lack of dissemination of digital devices or the Internet to access educational materials. As an organization that promotes Human Rights Education, this is something that should be reviewed, as it runs counter to the socio-digital inclusion of these people.

Finally, this work broadens the concept of Human Rights Education and contributes to the study of Amnesty International around the world and its implications for concepts such as the body, engagement and the Internet. This article points to the following aspects

that could be explored in further work: the need for further conceptual and dialogical deepening on the epistemological and methodological foundations of Human Rights Education, the theoretical discussion on LeadBeater's Internet predictions in the face of other more current predictions, the deepening of discussions on the implications of the body in this type of education, the dedication to the dialogue of HRED with the theme of the genocide of black people with specific objectives for this, the broad consideration of the issue of interculturality in this type of education, the reflection on COVID and Amnesty International Education in these times, the study of the online training application "Amnesty International Human Rights Academy" and, finally, the analysis of Amnesty International's social media and its relationship with Human Rights Education.

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