

## Education in APAC: an opportunity for social reintegration of the reclaimed

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### Abstract

This study aims to reflect on the right to education in the dimension of human rights that should be guaranteed to recoveries serving prison sentences in APAC establishments, with human rights as their proscenium. The proposed theme is justified, in view of the reality of serving the sentence in Brazil, in addition to the lack of protection of fundamental rights. Bibliographic review and review was adopted as a procedure; and as a method of inference, the deductive, which guides the analysis of the current legislation, as well as the APAC operating rules. With regard to the results, it was noticed that the education offered by APAC goes against the proposals of the International Commission on Education for the 21st Century. It appears that education can contribute to the development of people and society, as a path that leads to human development, enabling the reduction of crime, poverty and social exclusion.

**Keywords:** Human Rights. Education. APAC. Minorities.

### Educação na APAC: uma oportunidade de reintegração social do recuperando

#### Resumo

Este estudo tem como objetivo refletir sobre o direito à educação na dimensão dos direitos humanos que deveriam ser garantidos aos recuperandos que cumprem penas privativas de liberdade em estabelecimentos da APAC, tendo como proscênio os direitos humanos. O tema proposto justifica-se, tendo em vista a realidade do cumprimento da pena no Brasil, além da falta de proteção dos direitos fundamentais. Adotou-se como procedimento a análise e revisão bibliográfica, além da pesquisa documental; e como método de inferência, o dedutivo, o qual orienta a análise da legislação vigente, bem como das normas de funcionamento da APAC. Com relação aos resultados, percebeu-se que a educação ofertada pela APAC vai de encontro às propostas da Comissão Internacional sobre Educação para o Século XXI. Constata-se que a educação pode contribuir para o desenvolvimento das pessoas e da sociedade, como uma via que conduz ao desenvolvimento humano, propiciando a redução da criminalidade, da pobreza e da exclusão social.

**Palavras-chave:** Direitos Humanos. Educação. APAC. Minorias.



## 1 Introduction

The Universal Declaration of Human Rights can be considered a milestone in the history of human rights, since 1948 it outlines the basic human rights of all human beings. This Declaration comprises as the foundation of freedom, justice, and peace in the world the recognition of the dignity of all men and women and their equal rights.

In this context, Education, Human Rights and the Association for the Protection and Assistance of Convicts (APAC) is the central theme proposed in this research.

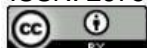
Therefore, this study will analyze whether Education, as one of the Human Rights to be guaranteed by the State Department of Education (SEE) to the convicts of APAC-Itaúna, contributes to the recovery of the human being. Thus, this research is proposed in the light of the Report to UNESCO of the International Commission on Education for the 21st Century, aiming to analyze the impacts of this Report on the Elementary and Higher Education offered to prisoners in APAC, as well as to analyze to what extent the school education offered has contributed to the non-recurrence of crime among prisoners.

The problem proposed in this research is socially relevant, since this study will seek to verify the importance of education for the re-socialization of the prisoners, and can contribute to improve the education offered in APAC.

Considering that new pedagogical practices and a new look towards education guide Brazilian education, whose practices, little by little, manifest themselves in different spaces, from schools, to other environments, such as non-governmental organizations and entities, this research will investigate the contributions that the model of Education for the 21st Century proposed by UNESCO offers to the re-socialization of the convicts.

Structurally, the study is divided into two thematic sections, besides Introduction, Methodology, and Final Considerations. The first section, entitled Foundations of APAC: integral recovery of man, analyzes the work of APAC and its contribution to ensure that education - as a human right - is guaranteed to the convicts during their sentences.

The second section, The Education offered by APAC, analyzes how the education offered to the convicts in APAC can contribute to their reintegration into society with dignity.





This research has a theoretical and bibliographical nature, follows the deductive method, which guides the analysis of legislation and official documents, as well as doctrine related to the theme, and current news and information contained in official websites, related to the theme.

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## 2 Methodology

Describe how the study was developed so as to allow its replication. It may contain information regarding: the research approach, the type of study, the place where it was developed, the subjects that collaborated, the data collection instrument, the data analysis technique, and the ethical aspects.

## 3 Foundations of APAC: Integral Recovery of Man

Since the creation of the United Nations (UN) in 1945, the concept of human rights has gained great importance in the international arena.

The Universal Declaration of Human Rights, a milestone in the history of human rights since 1948, outlines the basic human rights of all human beings. The Declaration guarantees education to all people, free of charge, at least that corresponding to the elementary elementary education, which is compulsory. It also guarantees that

[...] technical and professional education shall be generalized; access to higher studies shall be open to all on a fully equal basis according to merit. Education shall be directed to the full development of the human personality and to the strengthening of human rights and fundamental freedoms, and shall promote understanding, tolerance and friendship among all nations, racial or religious groups. (ONU, 1948).

In addition to the Declaration of Human Rights, several international human rights treaties have been added to others already adopted since 1945, thus applying the set of norms of international human rights law.

In the Brazilian legislation, supporting the objectives of all these international documents, the Federal Constitution of 1988 foresees as the foundation of the State, in its article 1, clause III, the dignity of the human person.

The principle of human dignity is also a fundamental right that





[...] man possesses by the fact of being man, by his very human nature, by the dignity that is inherent to him. They are rights that do not result from a concession by political society; on the contrary, they are rights that political society has the duty to consecrate and guarantee. (ALVARENGA, 2005, p.13).

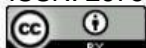
4 Equal rights for all men and women, the integration of the human being, recognized as a person by society, in addition to the protection of the inalienable rights of all men and the non-acceptability of the imposition of subhuman living conditions are given by respect for human dignity.

At the same time, contrary to human rights, research shows that the Brazilian Penitentiary System does not fulfill its re-socializing role, does not provide an opportunity for individualization of sentence completion, and does not accommodate all those who should be incarcerated. At the same time, a large part of society is silent before this reality, believing that those who are there deserve the suffering imposed on them.

Thus, with the high rate of recidivism among those who serve prison sentences within the Brazilian penitentiary system, the chaos of the system increases, and the individual who serves his sentence is treated as a social problem. From then on, when they are released, they are the target of prejudice, and, most of the time, they find no social support, no job, and go back to crime.

In this understanding, currently, there is evidence that the execution of the custodial sentence does not fulfill its functions of punishing and, at the same time, recovering the man, in order to later re-socialize him. Besides this, the execution still leaves an inhumane mark on the trajectory of the ex-offender's life, an instrument of control and social exclusion, which negatively perpetuates itself forever in the life of the human being.

In this context, and in an attempt to recover and re-socialize, legally provided, is inserted the APAC - Association for Protection and Assistance to Convicts, a nonprofit legal entity, which aims to perform a work in assisting the Common Justice in the execution of sentence, providing the recovery of the prisoner, and the protection of society aiming at the promotion of restorative justice, as shown:





[...] municipal-based non-profit organizations of the civil society that assist Justice in the execution of sentences of deprivation of liberty. They are affiliated to the Brazilian Fraternity of Assistance to Convicts (FBAC), institution responsible for guiding, supervising and ensuring the unity and uniformity in the application of the APAC method of recovery (SEE, 2018).

The first APAC was created in São José dos Campos-SP, in 1972. It was idealized by the lawyer and journalist Mário Ottoboni, together with a group of Christians from the.

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The socializing method of APAC has spread all over the national territory (approximately 100 units all over Brazil) and abroad. APACs have been implanted in Argentina, Bolivia, Bulgaria, Chile, Singapore, Costa Rica, El Salvador, Ecuador, England and Wales, Latvia, Mexico, Moldova, New Zealand, Norway, Slovakia, Germany, United States and Brazil. The APAQUEAN model was recognized by Prison Fellowship International (PFI), a non-governmental organization that acts as an advisory body to the United Nations (UN) on prison issues, as an alternative to humanize penal execution and prison treatment. (CALANDRA, 2017, p.4)

The APAC installed in Itaúna-MG is considered by society as a national and international reference in the work of humanization during the completion of the sentence. On September 11, 2019, the administrative headquarters of FBAC - Fraternidade Brasileira de Assistência aos Condenados was inaugurated, as well as the International Center for Studies of the APAC Method (CIEMA) and the Mário Ottoboni Memorial, located at Rua João Nogueira Santos, 346, in the Nogueirinha neighborhood, in Itaúna-MG.

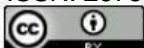
On the occasion of the inauguration ceremony of the administrative headquarters, in his speech, Valdeci Antônio Ferreira, General Director of FBAC, considers that:

[...] the inauguration of this space represents a watershed in the history of the FBAC, as it will allow a better reception for all the people involved in the APAC movement, in addition to providing an adequate space for professionalization, training and promotion of the APACs, not only in Brazil, but worldwide.

In order to safeguard the dignity of the human person, besides contributing to the reintegration of the convicts into society, APAC has special concern with the right to education, which, for many of the convicts, was not possible to access at the appropriate school age.

In this sense, the Secretary of Education of the State of Minas Gerais emphasizes that

[...] The Government of Minas Gerais, through the State Secretariat for Social Defense (Seds), signs agreements with Apac's to transfer resources for the construction and maintenance of the Social Reintegration Centers (CRS's), as well as to support the operation of Fbac (SEE, 2018).





According to information released on the website of the State Department of Education of Minas Gerais, of the 38 existing APACs in Minas Gerais, at the end of 2018, 30 had schools of the state education network, which together attended 1,550 students. The direction of Youth and Adult Education in the state of Minas Gerais stated, at that time, that:

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The APACs have a differentiated methodology. They are the second school of the state education system. The SEE provides all the servers and the pedagogical part, and the Associations have to offer the space for the schools to function. (...) (SEE, 2018).

APAC believes that the effective recovery of the human being with dignity passes through the right to education. Thus, the profile of the professional who works directly with prisoners contributes to their effective recovery. Not just anyone is prepared to educate in prison environments. It is a school with many differences from the regular school, which needs a differentiated Political and Pedagogical Project (PPP), that meets the specificities of this clientele. And, for the education offered there to effectively contribute to the reintegration of the inmate into society, the professionals need to be very involved and convinced that far beyond the content formation, they need to offer an integral human formation to the inmates.

Therefore, in an attempt to humanize the penalty, the Court of Justice of Minas Gerais created the New Directions in Criminal Enforcement Project. This project aims to disseminate the methodology used in APAC, as a mechanism for humanization of penal execution, as well as for the construction of a more peaceful society, which highlights and recognizes the work done by APAC.

Through this recognition of the TJMG, one can see the advantages offered by the APAC method and the opportunities that the method offers to its prisoners, believing that it is possible to "kill the criminal", valuing the recovery of man as a subject that has a chance to recover.





Thus, one of the ways of man's recovery is through education, a fundamental right constitutionally guaranteed to all. APAC-Itaúna offers basic and higher education to its prisoners, so that this right can be guaranteed with dignity.

## 4 The Education offered by APAC

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The United Nations (UN) conceptualizes human rights as those rights related to every human being. Thus, it "recognizes that every human being may enjoy his or her human rights without distinction of race, color, sex, language, religion, political or other opinion, social or national origin, or condition of birth or wealth" (UN, 1948). These are universal rights that are based on respect for the dignity and worth of every person.

One of the most relevant documents on human rights is the Universal Declaration of Human Rights, which in article XXVI, item 1, explains education as a right for all:

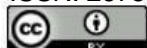
Everyone has the right to education. Education shall be free, at least that corresponding to fundamental elementary education. Elementary education is compulsory. Technical and professional education must be generalized; access to higher education must be open to all on an equal basis according to merit. (ONU, 1948).

In this sense, education can be conceived as a constitutionally guaranteed fundamental right, as taught by Ingo Wolfgang Sarlet (2010):

Although both terms (human rights and fundamental rights) are commonly used as synonyms, the common explanation for the distinction is that the term fundamental rights is applied to those rights that are recognized and affirmed in the positive constitutional law of a given state, whereas the expression human rights would be related to documents of International Law, as it refers to those legal positions that are recognized to the human being as such, regardless of their connection to a given constitutional order, and that, therefore, aspire to universal validity, for all peoples and times, in such a way that they reveal an unequivocal supranational character. (SARLET, 2010, p.40)

The teachings of Sarlet (2010) converge to the proposed theme, and his theory will contribute to the theoretical foundation of this research, as it confirms that the effectiveness of fundamental rights is one of the current challenges.

In this understanding, Sarlet states (2010):



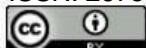


The fact that fundamental rights constitute a construction that has been definitively integrated into the common heritage of humanity is amply demonstrated by the trajectory that led to their gradual consecration in international and constitutional law. There is practically no state that has not adhered to one of the principal international pacts (even if regional) on human rights or that has not recognized at least a nucleus of fundamental rights in the scope of its constitutions. However, despite this unquestionable progress in the sphere of their positivization and all the evolution that has taken place with respect to the content of fundamental rights, represented by the scheme of the various dimensions (or generations) of rights, which acts as a sure indicator of their historical mutability, it can be seen that, even today, on the threshold of the third millennium and in the midst of the technological era, we are far from having solved the myriad of problems and challenges that the matter raises. (SARLET, 2010, p.21).

In this context, there is a relationship between the objectives of APAC and the Universal Declaration of Human Rights, published in 1948, which announces in its preamble the importance of respecting "fundamental human rights, in the dignity and worth of the human being, and the equal rights of men and women" (UN, 1948). In the scope of Brazilian legislations, this is also noticeable. The Constitution of the Federative Republic of Brazil, defined as a Democratic State of Law, assures all its citizens individual and collective rights, having citizenship and human dignity as its foundations. Such relationship is also observed in the international norms on Human Rights adopted by the Brazilian state.

Since 1945, after the Second World War, with the establishment of the United Nations, several international treaties, declarations and guidelines have emerged, legally consolidating human rights. In Brazil, with the advent of social movements in the 1970s, in addition to the judicialization of social conflicts, there was a strengthening of Human Rights policies related to specific groups, such as the handicapped, children, women, indigenous people, and the elderly. In this way, specific legislations were created to protect Human Rights and to guarantee a more egalitarian society.

The American Convention on Human Rights (Pact of San Jose da Costa Rica), of November 22, 1969, in its 5th article, section 6, provides that: "Penalties depriving of liberty must have as their essential purpose the reform and social readaptation of the convicted; reason why the social readaptation of the convicted is inserted in the context in APAC - Association for Protection and Assistance to Convicted Persons, for being resocialization the main objective of the entity.







In APAC, the person serving time is not called prisoner, inmate, or detainee, but recovering; which is in line with the proposal of the institution to seek the social (re)insertion of convicts through the philosophy of "Kill the criminal and save the man" (OTTOBONI, 2014, p.49).

The APAC was created by Mário Ottoboni in 1972. Mário is a lawyer and journalist, who worked with prisoners in a single jail in São José dos Campos, and achieved recognition in São Paulo and in Brazil for his excellent work.

APAC is a penitentiary entity that does not use police force and the essential functions for its operation are performed by the inmates themselves. Many cannot understand how a prison system in which there is no police force can function. Another important aspect is the cost per inmate. APAC's cost to the State, on average, R\$900.00 per inmate each month, while a prisoner costs approximately R\$3000.00 per month.

As Ottoboni (2014) teaches, it is notorious the quality of execution and completion of the sentence of APAC's inmates when compared to the execution of the sentence of prisoners in the common system. In the regular system, it is known that cells are overcrowded, sanitation is not adequate, and the available places are not enough for all prisoners to lie down. The prisoners are treated as if they were numbers from INFOPEN - National Survey of Penitentiary Information. Human rights are not preserved and guaranteed.

In the opposite direction, according to Ottoboni (2014), in APAC, the inmates of APAC live as if they formed a family. No aggression is allowed in APAC, hygiene conditions are excellent, and each inmate has his own bed. Recipients prepare their own food, with great care and cleanliness. Everyone calls each other by name, thus building a relationship of friendship and loyalty, aiming at the respect for human dignity.

Thus, the APAC method understands that for there to be recovery, there must be people, including the teachers who work there, who believe in the institution's ideal, in the possibility of human recovery, and that all convicts have the right to a second chance. The simple fact that someone remains incarcerated for a period of time does not recover by itself, it is necessary to do serious work with the criminal during the time of restriction of





freedom so that he does not reoffend in crime, therefore, his re-socialization does not happen only with the deprivation of his freedom.

In this sense, teacher training is an aspect of fundamental importance, since the permanent training of teachers can be a possible recognition of teachers, as it carries a transforming meaning of the reality in which they are inserted. Thus, according to JUNGES; KETZER e OLIVEIRA:

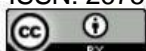
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It is assumed that the permanent formation of teachers is a condition for the possibility of recognition of the teachers in the different instances of knowledge, since it has a pedagogical, practical and transforming meaning. The idea of a reflective teacher has, in some way, its origin in a training practice. The ideas around the debate about the teacher-researcher are present in authors such as Tardif, Lessard and Lahaye (1991) and Zeichner (1998), who point to training as a reflective process of continuous learning by teachers. The common use of knowledge among related areas can be considered a transforming agent, helping in the differentiations of training to improve the pedagogical models already existing in continuing education courses. In function of the new contemporary times, which are always in constant change, and also considering the not few educational difficulties, two of the factors that should be preponderant in the teaching practice are the understanding and the flexibility of the pedagogical models, with the purpose of inserting the individual in society, preparing him/her for autonomy and citizenship, with conditions to act and modify the environment in which he/she lives. (JUNGES; KETZER; OLIVEIRA, 2018, p. 90).

On another note, Ottoboni (2014) states that "no one is irredeemable," and one of the most important parameters in analyzing the effectiveness of the APAC method is recidivism. From the moment an individual is deprived of his freedom, he loses his individuality, which damages his personality and his dignity. Because most prisons do not have a re-socialization process, the only learning that the inmate acquires in prison is the practice of crime. These data are evidenced by the recidivism rates of 48% in Costa Rica, 60% in Spain and up to 80% in the United States, according to Bitencourt (2011). In Brazil, the recidivism rate is 85% in the common prison system.

In this context, the APAC is inserted and seeks the resocialization of the convict, providing their reintegration into society and, consequently, into the labor market.

One of the perspectives of this re-socialization goes through formal education (elementary and high school), a social right constitutionally guaranteed, through which





APAC offers Youth and Adult Education, in its facilities, besides Higher Education, offered in partnership with other institutions.

Education is guaranteed as a social right by the Federal Constitution, which states in Article 6 that social rights include education, health, work, leisure, security, social welfare, protection to motherhood and childhood, and assistance to the needy. The Brazilian Constitution, in the title VIII, Social Order, in Chapter III, Section I - Education, article 205, explains the purposes of public education: "Art. 205. Education, a right of all and duty of the State and of the family, will be promoted and fostered with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work" (BRASIL, 1988).

In this sense, Dimoulis, Martins (2009) thus consider:

The category of rights of status positivus, also called social rights or rights to benefits, encompasses those rights that allow individuals to demand certain actions from the state in order to improve their living conditions, including status negativus freedoms. The State must act in the direction indicated by the Constitution. Symmetrically, the individual has the right to receive something, which can be material or immaterial. The term social rights is justified because their goal is the improvement of the lives of vast categories of the population, through public policies and concrete social policy measures. (DIMOULIS, MARTINS, 2009, p.57).

The teachings of Dimoulis, Martins (2009) meet the objectives of APAC, as they present a general theory of fundamental rights, studying the articles 5 to 17, of the 1988 Federal Constitution, offering criteria for its realization.

Delors (2001), in the report for UNESCO entitled "Education: a treasure to be discovered", states that lifelong education is an answer to the world's challenges, but "it will only be satisfied when we all learn how to learn" (DELORS, 2001, p.19).

The Report to UNESCO of the International Commission on Education for the 21st Century addresses lifelong education at the heart of society. In this perspective, the formal education proposed by APAC is inserted, to all its prisoners, throughout the periods of their lives, in which they are deprived of freedom, but must have their social rights guaranteed, and their reintegration into society effected in a dignified manner.





In the same sense, Chizzotti (2001) asserts that it is the democratic state's public obligation to educate all members of the state for the acquisition of cultural and social goods, which are indispensable to the personal and social fulfillment of every citizen. In this sense, the State has the primary responsibility for education.

This implicit foundation of legal equality: give to each according to his abilities and his personal merits generates a deaf and unequal competition among students and establishes a process, supposedly neutral, uniform and impartial, of meritocratic evaluation, by which, under the aegis of the individual merits of each one, it causes the selection of an elite, of those who are considered better by their economic and social conditions, in order to organize the meritocratic distribution of social positions and, in contrast, relegates the rest under the pretexts of particular intellectual shortcomings. Legal school equality, then, does not undo the reproduction of society's relations of production and, in the modern capitalist state, these relations are present in the organization of universal schooling for all citizens. (CHIZZOTTI, 2019, p.7)

For Chizzotti (2019), the social inequalities of the state tend to subsist in school education, despite the great effort that school education expends. Thus, the rationale of giving to each according to their abilities and personal merits generates unequal competition and instates a meritocratic evaluation process, which selects an elite considered to be the best. The author brings the reflection about the public education offered, as well as if it meets the needs of today's society, with equality, whose reflection is inserted in the context of APAC, for being an entity that shelters a less favored part of society, and perhaps there are not people with meritocracy.

The author reminds us that the first purpose of school education is the full development of the person, so the school should provide each citizen with a dignified life, which is why it is the right of each student to build his learning, in a meaningful way, that adds value to the work and life in society.

The perspective analyzed finds echo in the pedagogy proposed by Paulo Freire (2002), who has contributed like few others to the reflection on man's commitment in society. For Freire (2005) "nobody educates anybody, nobody educates himself, men educate themselves among themselves, mediated by the world" (FREIRE, 2005, p. 78). It is based on this certainty that Paulo Freire proposes new learning relationships, in which





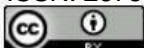
the experience and cultural identity of the students are respected, as well as the knowledge built throughout their lives.

Freire's reflections (2005) point out that "it is not possible to deny the practice in the name of a theory, which thus ceases to be a theory and becomes verbalism or intellectualism; or to deny theory in the name of a practice, which thus risks losing itself around itself" (FREIRE, 2005, p. 29). For the author, education cannot happen in a way detached from the construction of a more just and solidary society.

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Through the concept of problematizing education, FREIRE (2005) develops a conception that constitutes an alternative to the banking conception so criticized by him. "At the basis of this 'problematizing education' is a radically different understanding of what it means to 'know'. For him, knowledge is always knowledge of something. This means that there is no separation between the act of knowing and what is known" (SILVA, 2005, p. 59). Theory and practice are interconnected, forming a whole. In this context, knowledge has a liberating character. Education for humanization is opposed to Banking Education and is considered a practice of freedom. In this sense, knowledge occurs in a concrete way based on the reality of the student, who recognizes his transforming role, and the relationship between educator and student is horizontal, aiming at the transformation of the reality in which they find themselves. In this way, the educator has a very important role in the context of APAC, because it is up to him to direct his pedagogical practice towards the reintegration of the student into society, with dignity.

According to Freire's (2005a) proposal, liberating education cannot be considered as the act of the teacher transmitting, narrating, transferring or depositing his knowledge and values to the students, mere receptors, deposits of information. This was and still is seen in banking education. The antagonism between the two conceptions, one, the banking one, which serves to domination; the other, the problematizing one, which serves to liberation, takes shape exactly here. As the first necessarily maintains the contradiction between educator and students, the second overcomes it" (FREIRE, 2005a, p. 68). In this liberating practice, there is an exchange relationship between educator and student, in order to transform reality. Liberating education seeks, at all times, connections with reality.





For Paulo Freire, one of the goals of education is to raise the consciousness of the oppressed, in order to enable each one to reflect critically about his life, his future, and his commitment to fighting the country's backwardness and social injustices. Freire's proposal is in line with the proposals of APAC when the association offers its prisoners the opportunity of Youth and Adult Education.

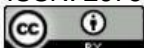
Thus, education as a practice of freedom can only really happen in a society in which the economic, social and political conditions allow people to live in freedom. FREIRE (2005) engaged in the search for the subject-man, proposing through his pedagogy methods so that no one will be excluded or put aside, but rather that people will be the subjects of their own history.

The Freirian pedagogy is based on the conception of education as a practice of freedom, in which dialog begins in the search for the programmatic content, when the teacher asks himself what he is going to dialog with his students about. "This restlessness about the content of the dialogue is the restlessness about the programmatic content of education" (FREIRE, 2005, p.96).

Dialogue is a tool used by APAC for the re-socialization of the convict, because the convicts have the opportunity to express themselves and participate in the daily life of the entity and the formal education offered there.

FREIRE (2005) approaches dialogue as something that allows man to communicate with others and with reality, as well as to become aware of the reality in which he is inserted, in order to transform it. He distinguishes the existence of two worlds: that of culture and that of nature. Culture would be the result of human work, that is, "the addition that man makes to the world that he did not make" (FREIRE, 2005a, p.117). From then on, the illiterate person would change his or her attitudes, discovering himself or herself "critically, as the maker of this world of culture" (FREIRE, 2005a, p.117)..

"Paulo Freire, in several of his works, explains that the objective of knowledge is that people humanize themselves, overcoming the fundamental contradiction of our time: domination and liberation" (BORBA, 1987, p. 69). Freire "argues that an education that





aims at a critical consciousness must approach contents that help people understand their world, that give meaning to their lives" (BORBA, 1987, p. 69).

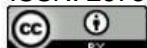
In this way, new pedagogical practices, little by little, manifest themselves in different spaces, from the schools themselves, to other environments, such as non-governmental organizations, entities, "without greater demands for conceptual precision and theoretical rigor, well in the taste of the post-modern climate" (SAVIANI, 2013, p. 434), as occurs in the facilities of APAC's.

Saviani (2013) points out that the same orientation of the Report to UNESCO of the International Commission on Education for the 21st Century, later, is assumed as a state policy through the National Curriculum Parameters (PCN's) prepared by the MEC "to serve as a reference for the assembly of the curricula of all schools in the country" (SAVIANI, 2013, p. 433). The justifications supporting the defense of learning how to learn in the PCN's are the same as those contained in the Report to UNESCO: "the broadening of the horizon of education that places broader demands on the school" (SAVIANI, 2013, p.433). Thus, it is a matter of enabling the learner to acquire new skills, because the "new relationships between knowledge and work require capacities for initiative and innovation and, more than ever, learning how to learn, in a continuous process of permanent education" (BRASIL, MEC, 1997, p. 34).

On December 15, 2017, the BNCC - Common National Curricular Base was approved by the National Education Council, constituting a normative document that will serve as a guideline for the construction of Brazilian educational curricula, including for the elaboration of the Pedagogical Political Project (PPP) of APAC.

From a Freirian perspective and a critical look, Cury; Reis; Zanardi (2018) state that "it is necessary to seek alternatives that provide to articulate this curriculum proposal with experiences, experiences and problematizations necessary for social transformation and the unveiling of the causes of inequality" (CURY; REIS; ZANARDI, 2018, p.119).

It is in this look and in this talk about social transformation and education outside the school environment, proposed by these authors, that the education offered to the convicts of APAC is inserted.





APAC, by offering formal education, thinks of the person being recovered as an important human being, part of the society in which he lives. In the same understanding, Carnelutti (2009) makes a reflection about the person of the imprisoned, which considers the image that society has of human beings deprived of their liberties, which is worth recalling here:

When, through compassion, I came to recognize in the worst of the prisoners a man like me; when that smoke that made me think I was better than he was vanished; when I felt the responsibility of his crime weighing on my shoulders; when, years ago, in a meditation on Good Friday, before the cross, I felt myself crying out: "Judas is your brother," then I understood not only that men cannot be divided into good and bad, nor into free and imprisoned, because there are more prisoners outside the prison than those inside, and there are, inside the prison, more freed, thus from prison, than those outside. Incarcerated are we all, more or less, between the walls of our selfishness; perhaps, to escape, there is no more effective help than those that can offer us these poor people that are materially locked between the walls of the penitentiary (CARNELUTTI, 2009, p. 94).

## 5 Concluding Remarks

Currently, Brazilian prisons are configured as a place where humanity and guaranteed rights are lacking. The State witnesses the harsh reality installed there every day, without taking any attitude aimed at changing this situation.

In order to change the existing reality in the "prisons" of Brazil and the world, in which human beings who deserve to have their dignity back live, APAC, together with the Penitentiary Pastoral of the Catholic Church, as well as with other Christian churches, respecting the beliefs of each convict, in accordance with international and national human rights standards, seeks the full recovery of the human being and his reintegration into social life.

In this sense, APAC believes that for the effective recovery of the human being with dignity, education plays a role of fundamental importance, as it provides an opportunity for a new view of the world, in addition to new living and working conditions, on the occasion of the reintegration of the convict into society.







Thus, one of the ways found by APAC to effect the recovery of mankind is through basic and higher education, a constitutionally guaranteed fundamental right.

Therefore, Education, as one of the Human Rights to be guaranteed by the State Department of Education (SEE) to the convicts of APAC-Itaúna, can contribute to the recovery of the human being. It is noted that the Report to UNESCO of the International Commission on Education for the 21st Century plays an important role in the Basic and Higher Education offered to prisoners in APAC. Moreover, by offering formal education, APAC aims at the integral formation of the human being, respects his or her social rights, constitutionally and internationally guaranteed, and provides the effective reintegration of the convict into society, in a respectful and dignified way.

In this perspective, it can be said that a new look to education guides the formal education offered by APAC, through pedagogical practices that are manifested with the intention of forming the human being in its entirety, which is in line with the proposals of the UNESCO report "Education: a treasure to be discovered". In this sense, Education is understood as a valuable opportunity, a true treasure, an asset that man has to build his ideals of peace, freedom, and justice. At the conclusion of the work to prepare the aforementioned document, the Commission states that it believes in human education, not as a miracle, but as an opportunity for a more harmonious and authentic human development, one that provides an opportunity to reduce poverty, social exclusion, and oppression.

It is important to point out that there are still points for improvement to be implemented in the education offered by APAC's, reason why new researches are necessary, in order to analyze other aspects related to the quality of education offered, as well as the training of teachers.

Finally, in a time marked by violence and social inequalities, where anguish and uncertainty reign, Education emerges as a source of hope. Hope for a new world, hope for a better society, in short, hope in man himself, who respects Human Rights, who practices mutual understanding, who builds a world where Education is not an instrument of discrimination, but of human promotion.





It is hoped that...

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