

Education as a Way of Promoting Human Dignity

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Abstract: *Education as a way of promoting human dignity* – is the theme that embodies this reflection and points to the need to adopt a more open education, combined with the union of synergies for a broad educational alliance aimed at training mature people, capable of overcoming fragmentations and oppositions and reconstruct the fabric of intersubjective relationships. The metamorphoses of the present time are responsible for the throwaway culture, which even relegates to history what is essential in man, that is, his dignity. This article aims to reflect on the promotion of human dignity through education, since the first and last purpose of education is to guarantee that dignity is materialized in the community and carried out in institutions. Dignity is a philosophical value, founding the subjectivity that gives meaning to the diversity of people who inevitably tend towards the universal values of democracy and social justice. Human dignity recognizes the eminent position of the human being in relation to other species, as a being endowed with reason and feelings; it is an attribute that does not depend on personal or social merit, as it is inherent to life and, therefore, is a pre-state right. Through education, it is understood that it is possible to prepare an adult society, a humanized society capable of placing the human person at the center of attention. The desired education and training must be read in the sense of a polycentric training system represented by a formal training system, a non-formal training system and an informal training system. Ultimately, education as a way of promoting human dignity, must educate not only in content and skills, but in values such as peace, equity, respect, democracy, solidarity, dialogue, sustainability. To guarantee this elaboration, the method of bibliographic review was used, as well as the phenomenological one in order to confront the existential situation of man.

Keywords: Metamorphoses, Education, Interaction, Value, Dignity

1. Introduction

Symptomatically, the world is experiencing an epochal change, that is, a cultural and anthropological metamorphosis which generates new languages and discards, without discernment, the paradigms that history has produced.

Hodiernly society is experiencing a deficit in human relations characterized by a lack of respect for others. To face this reality, it is necessary to operate transformations in individuals; and these transformations can only be made brought education. The deprivation of human dignity that is experienced today leads to violence, marginalization, and lack of healthy coexistence among humans. The difficulty of building a unified vision of oneself is strongly emphasized by psychologists and educators, who find, in particular, in the new generations a growing presence of suffering linked to

this problem.

Rocha [15] advocates that respect for oneself, for others and for the common good is a way of promoting human dignity and good coexistence with all people, because it eliminates all prejudices, all forms of discrimination and in this way promotes peace.

In the field of human dignity, however, what we have seen, is that we seem to have forgotten though and imaginative abilities that allow humans to have humanly rich relationships instead of mere utilitarian ties [17].

Man finds himself exposed to situations of various kinds which endanger his life and dignity. Think of the spread of armed conflicts around the world, environmental catastrophes, climate change, endemic diseases, systematic violations of human rights, in short, these scenarios require a paradigm shift that is only possible through education, which

is the instrument capable of implanting a culture aimed at safeguarding human dignity.

If one doesn't educate to see the person him/herself and the other, imagining the capacity of thought and emotion of each one, society is condemned to enter into crisis, since it is based on respect and attention to the other; and these feelings are based on the capacity to see the other as a human being and not as an object. Through education, it is understood that it is possible to prepare an adult society, a humanized society capable of placing the human person at the center of attention. This process presupposes methodological paths capable of promoting reflection and problematization of reality [9].

This study is of great interest and actuality because of its focus on the onto-anthropological question (human dignity), which must be protected throughout the life of the human person. Thus, this study seeks to answer the question of the centrality of education in the debate on the subject of human dignity, through awareness of the value of the human person, which today is reduced to a mere object.

The subject in question—“*Education as a way of promoting human dignity*”—beyond the introduction and conclusion, is developed in four points: 1) Education, 2) Dignity, 3) Spaces for Educational Interaction, 4) Contribution of Education for Human Dignity.

2. Education

Education or the formation of the person is a process through which man is formed and led to perfection, and it is a fact that has never ceased to exist. It is a fundamental requirement of man who is born with certain capacities to act, but without the ability to put them into practice [12]. He must learn from others how to exercise his capacities, that is, how to feed himself, how to walk, how to speak, how to read, how to write, how to work [12]. Through the educational work, man specializes and, consequently, individualizes and shapes his own Self.

Education is essential to avoid the disintegration of the identity of a person who, in order to grow and mature, needs to rely on a community of people, various subjects and institutions to refer to.

In the common experience lived in community, there must be models and points of reference to erase the discrimination which contaminate relationships and introduce relationships based on trust and fraternity, on a journey of maturity that must respect at least three objectives: 1) to place the person to be formed at the center, according to a healthy anthropological vision; 2) to invest with professional quality, implementing long-term plans; 3) to form persons disposed to place themselves at the service of the community. In this way it will be possible to compose a new humanism aimed at the renewal of the whole society [21].

To suppose that this formation consists of basic, fundamental or medium learning, as the norms and directives of education adduce, is to incur in manifest error, because such proposal, although paradigmatic and of capital

importance, does not allow the transcendence and does not make the subject a person [22]. Since for Ortiz, García, Ramos [13], to educate is not to fill the head of students with multiple contents. True education leads us to commitment, to personal transformation and transformation of the contexts where we live¹. The school today, the new educational principles and current methodologies place the focus on the other, on the community, on nature; allowing the construction of knowledge and experiences from others, leaving behind individualism, competition and exclusion.

Rodriguez [16] states that it is in Greece, in its city-states known as *polis*, around the 5th century BC, where we found the first records of educational theories linked to sets of values of religious nature that were taken as the basis of educational processes transmitted to the generations.

With a polysemic mining, education presents several concepts and definitions. Thus, there are understandings which point out that education is responsible for spreading the legacy of past generations to new generations. This approach attributes to education the role of ensuring the continuity of situations and processes [16].

Rodriguez [17] considers that education is not the simple transmission of the ancestors' heritage to new generations, but a process by which it also becomes possible the gestation of the new and the break with the old.

For Saviani [18], education is a phenomenon proper of human beings, creative source of means that remove barriers to existence, either by directing the process of extracting and processing natural resources or even by the transformation of nature (and human nature itself), adapting it to more comfortable conditions, not only for survival, but also for supplementary interests of man. This representation includes the aspect of knowledge of the properties of the real world (science), valuation (ethics) and symbolization (art).

There are conceptions that qualify education as primarily responsible for the economic, financial and material growth of a society, from certain purposes delegated to it. In this formulation, education is seen as an appropriate instrument for the preparation of people, enabling them to meet the demands of an economic and social development model focus preferably on material progress in its various configurations. Because, according to Zenni & Felix [22], to educate is to awaken the human being to all his capacities and to enable the transformation of a hypothesis into a concrete case, a phenomenon that would correspond to the transfusion of human to person.

In the Socratic period it is observed a qualitative leap in the increment of education, when methods and systems that advocated the transformation of human beings through education are developed [22].

To reaffirm the educational commitment to the “rehabilitation” of man - a project in dignity - it is of vital importance to launch into phenomenological and

¹ This understanding refers to the shaping character that the educational process exerts on individuals, concerning the purposes that society chooses as ideals to pursue the most adequate conditions to foster social progress, cf. Libâneo, 1985 apud Rodriguez, 2021.

metaphysical theories that seek to present it in the consideration of specific differences [22].

Through education, the cognitive capacity of human being expresses the metaphysical entity, and this allows him to glimpse ends and build his dignity; such phenomenon starts to exhaust crime, to stanch violence, to channel energy to the good and the ethical, to make coexistence a fair and humane union, giving meaning to the democratic principles of building a just, fraternal and solidary society [22]. Education in Kant's view takes on a special significance, since it is on the basis of education that man can emerge from his minority, so that he can think beyond what his selfish interest merely dictate. In this way, in his pedagogical lucubrations, he states:

"Man cannot truly become a man except through education. Kant indicates in education a primary need of man: he becomes what education makes him. It is a path that continues from generation to generation until the ideal fulfillment of the full realization of humanity. Education provides this by developing human potential and adding new knowledge. The Königsberg philosopher identifies in man's nature an instinctive animality that must be disciplined from the outside in order to later submit to reason. Discipline has the negative function of subduing instincts, while education has the positive function of teaching how to think and achieve its goals [16]."

3. Dignity

Dignity is a philosophical, foundational value of subjectivity that gives meaning to the diversity of persons who inevitably tend towards the universal values of democracy and social justice [6]. Dignity, therefore, characterizes the meaning of education in democracy, a humanistic education that is linked to the sense of universality.

The category Dignity can be understood as quality of the one who is worthy, superior, deserving of respect and consideration [5].

According to Hickenbick; Ramos & Rosa [6], the notion of human dignity has permeated numerous discussions involving problems related to ethics and, especially, to human rights. The intrinsic value that is attributed to a being just for being human has been considered an essential advance for the establishment of rights that place disputes about cultural, religious, racial, gender, class, political rights, etc. civil rights, among others, on a higher level. However, taking as established the prevalence of the notion of human dignity over all forms of prejudice is still a serious social problem because there are still cases of violence based on discrimination and lack of real opportunities for those who continue to be discriminated because of their race, their creed, their sexuality, the social class to which they belong, their little schooling [7].

The prooting linked to migrations and the rural exodus, the breaking-up of families, uncontrolled urbanization, the breakdown of traditional forms of neighbourhood solidarity,

all lead to the isolation and marginalization of many groups and individuals, both in developed and developing countries. The social crisis in today's world combines with a moral crisis, and is accompanied by the development of violence and crime. The breakdown of neighbourhood ties is manifested in the dramatic increase in inter-ethnic conflicts, which seems to be one of the characteristic features of the late twentieth century [19].

Education can be a factor of cohesion if it takes into account the diversity of individuals and human groups, and avoids becoming a factor of social exclusion². Respect for the diversity and specificity of individuals is a fundamental principle that should lead to the proscription of any form of standardized education [19].

According to Eras [4], in many countries, as soon as one becomes aware of public facts, one encounters constant violations of people's dignity through the violation of human rights. It is a fact that, in the political and civil field, equality is legitimized. However, in the field of lived experience, this is not enough to achieve the right to identity, cultural plurality and values; one does not experience social inclusion in its immense variety and fullness is not lived [4].

Klein [9] & Rocha [15], indicate that the concept of human dignity was adopted at the end of the late eleventh century, meaning honour. But it was from the 18th century, and especially after the Second World War, that the dignity of the person comes to refer to a condition that is essentially proper to the human person. Human dignity recognizes the eminent position of the human being in relation to other species, as a being endowed with reason and feelings; it is an attribute that does not depend on personal or social merit, since it is inherent to life and, therefore, is a pre-state right.

Human dignity, as a principle of state organization, implies the adoption of inclusive public policies capable of correcting historical distortions that deepen inequalities and result in unjust and oppressive relationships. Among the sectors to which the State must devote itself is education, which stands out as an essential and necessary route for the development of human potentialities and as a condition for the realization of other rights, since education is both a right and a path to the defense, promotion and vindication of economic, social and cultural rights [9].

The desired education presupposes the organization of spaces in such a way as to make reflection possible, that is, the possibility of debating and understanding different visions of the world and the recognition of the rights of others (with all its differences). In this sense, it is necessary to adopt appropriate languages and methodologies that

² Social exclusion is both a phenomenon of the past and the present and, if not resolved, will also belong to the future. It falls on millions of people who try to survive, in the hardest conditions of life and work. Throughout history, forms of social exclusion have evolved, both in terms of their characteristics and their conception. Currently, it has different forms in the various continents, and within these, there are also differences according to regions and countries, cf. Diop, A. Prologue. In Estivill, J. (Org.). Overview of the fight against social exclusion. Concepts and strategies. Geneva, International Labour Office, Program Strategies and Techniques against Social Exclusion and Poverty, 2003. ISBN 92-2-813652-9.

favour the active and reflective participation of students in the problematization of human rights [9]. To approach the theme of human rights brings several challenges, among them the need to stir the sensibility of the student, to go beyond simple contents and to provoke reflection and the awakening the feeling of humanity [9].

4. Spaces for Educational Interaction

Today it can be said that every space can be potentially educational, because the processes of formation and growth happen everywhere: on the street, in neighbourhoods, in peer groups, in moments of play and leisure, through reading newspapers, magazines, in discos, in the cinema, through radio, television, computer, social networks. Therefore, every place can become an educational place in relation to the fragmentation of opportunities of learning and growth and the plurality of situations [11].

Space assumes enormous importance insofar as it is permeated with behaviours and imagination, generates experiences and receives attributions of meaning that are decisive for the development of the subject.

For this reason, education and training must now be read in the sense of a polycentric training system represented by: a) a formal training system, b) a non-formal training system, and c) an informal training system.

- a) The formal training system, according to a semantic-symbolic meaning diachronically shared by society, represents the hierarchical education that goes from nursery school to university. It is characterized by educational times and spaces intentionally created and structured according to an educational purpose.
- b) The non-formal training system represents all those courses alternative to the school system but intentionally oriented towards education or training. School of dance, cooking, sports, etc.
- c) The informal training system concerns everything that is learned in life (media, newspaper, group of friends, television) [11].

It is necessary, therefore, to establish a pact that encourages formal and informal educational processes, which cannot ignore the fact that everything in the world is intimately connected and that it is important to find, on the basis of a healthy anthropology³ other ways of understanding the economy, politics, growth and progress. In a journey of integral ecology, the value of each human being must be placed at the center, in relation to individual and the reality that surrounds them, proposing a lifestyle that rejects the culture of the disposable [21].

As mentioned above [11], although the school is an organ that is intentionally specialized and geared towards the formation of the younger generations, we can no longer ignore the fact that there is also a more widespread

knowledge, a more tacit training that is transmitted through other instances. However, school must continue to be the place and time when the generations meet, the space where young people have the opportunity to stay for several years, the appropriate environment to be able to increase education quantitatively and its widespread possession qualitatively. All these conditions are essential if young people are to find their own identity in a constantly changing world.

The way learning must be structured today is part of an education and training attentive to the human being; an education and training that must place the problem of complexity alongside that of meaning, that is, the question of the meaning of being and action brought to the fore in a process of hermeneutic-type. It is to be noted that:

each element of the human species is not worth for what he has, but for what he is; that his first title of nobility does not derive from race, religion, wealth, sex, but from his simple being a man and that this title is so great that it makes him worthy of the highest esteem at every moment of his existence: when he is healthy as when he is sick, when he is weak as when he is strong, when he is wise as when he is ignorant today he does not struggle to find a unanimous personal and social consensus [11].

Therefore, whether one accepts the theological explanation to the effect that man is an absolute value, or whether one accepts the philosophical explanation which also leads one to affirm that man is not merely matter, the new global culture recognizes the value of man above all values [11].

The need to reaffirm the subjectivity of the individual, the particularities that distinguish him from others, the right to be respected in his individual dignity regardless of his membership of a particular group, has led to a review of training processes [11].

Finally, an ethics appropriate to our time must combat that man can emancipate himself, come of age, reflects on himself, without being guided by reason, beyond good and evil [15].

5. Contribution of Education to Human Dignity

The purpose of education in the 21st century is to maintain and enhance the dignity, capacity and well-being of the human person in relation to others and to nature [20]. To this end, one must educate not only in content and skills, but in values such as peace, equity, respect, democracy, solidarity, dialogue, sustainability [13]. For, it is through education that the individual is integrated into society and becomes man/human "saving him from the animal conditioning of the species, raising him to the higher plane of the spirit" [14].

Messias [10] considers that human formation is a perennial movement, in such a way that one should not think of education only from its formal perspective, but also in a diffuse way, that is, by the educational simplicity that emanates from socially existing, without formalized training intentionality.

³ The three forms of education (formal, informal and non-formal) must contribute to the construction of human dignity, despite recognizing that the three moments do not occur synchronously.

Education is so present in people's lives that it may seem too obvious to be thought about, although the obviousness are part of the group of things that most need reflection, so that they do not suffocate the real exercise of the subject's autonomy [10].

When we speak of education, we refer directly to the formation of the human being; to think about the foundations of education is to think about the human and his possibilities of being. What is at stake, in the educational process, is the consideration of the degree of importance that is attributed to each human person who develops himself or herself in the plots and dramas of education. In this sense, when we educate the human being, we must ask the question about the type of humanity that one wants to promote through the model of educational process that is promoted, questioning and revealing, as much as possible, its intentionalities. This is a fundamental question and, as such, all others depend on it [10].

The indispensable principle for building a new humanism has to be educating to a new way of thinking, that reconciles unity and diversity, equality and freedom, identity and otherness.

Education does not have an end in itself; for Aristotle writes in Book I of his *Nicomachean Ethics*, that there must be some good that is desired for its own sake and not for what it may offer. Note, however, that education, ultimately, is not itself a good in itself. On the contrary, it is a good that leads us to another good, that is, it is a leading path, a means to reach something that is not itself. Aristotle goes on to say that the only good desired by itself is happiness [1].

What kind of education is necessary for the construction of human dignity? It is considered, therefore, that there are political supports in each educational project and practice; it is always a project that is political-pedagogical, which establishes certain coherence with certain political values [10].

For Cardoso et al [2], the human being is a reality in development, and always develops as a human complex, that is, all of its dimensions are developed in the process of its formation. In this way, also education, whether in human, exact, applied social, biological, technological sciences..., to contribute fruitfully to human development, needs to develop and be planned in an integral perspective; considering that each human being is a person with an individual structure that develops throughout growth and in social interaction. Hence, education must reach each and everyone, that is, each learner in particular.

Moreover, it should be the function of education (formal, non-formal and informal) to form individuals capable of fighting for the defense of human rights and human dignity [9]. To this end, aspects of dignity and human rights could be addressed in all forms of education, which would allow discussing concrete elements that derive from social dynamics. For, according to Freitas & Demarchi [5], "the conditions of life and the requirements for a life with dignity vary in each era and in each society".

The debates on human dignity can, therefore, guarantee the

formation of individuals with a new vision of the world aimed at valuing the collective over individualism. Education must promote the spirit of fighting for life and honest work, thus avoiding the spirit of easy life that leads to serious moral deviations. Thus, the educational project must form thinking and active subjects in the construction of a dignified life for themselves and for others. It is important that young people be taught that goods acquired or built through the exploitation of others are not something to be proud of and, because it has not been acquired fairly, they belong to the other [15].

Respect for others creates bonds of friendship, brings those who are different together, promotes social interaction and generates peace, despite different ways of being, thinking, acting and feeling⁴.

To education is attributed the function of promoting human development; as a social phenomenon, it integrates the ideal that each society establishes for itself [16]. It is therefore possible to deduce that education is present in any society throughout its history, however, its purposes and unfoldings in strategies, procedures, methodologies and techniques differ. In this formulation, education is a complex process, materialized through the economic, political, sociocultural conception of a dominant group in a society, being a field of impositions and resistance, associated with the historical circumstances in which it is established.

Respect for human dignity cannot in any way disregard this principle: we must consider our fellow human beings, without exception, as other selves, taking into account above all their lives and the means necessary to live them with dignity [3]. The dignity of the human person implies two corollaries: the freedom and equality of each individual. The truly free man seeks and appreciates freedom and wants it strongly because thanks to it, he can shape and direct his personal and social life by his own free initiative, directly assuming responsibility for it - in this way man generates himself by becoming father of his own being.

Everyone's commitment must be to educate young people to respect the dignity of the human person, through awareness of rights and duties, through the acquisition of knowledge and the internalization of the values that are the basis of civil coexistence [8].

Education contributes to human development; basic education for everyone is, therefore, absolutely vital insofar as development aims at the fulfilment of the human being as such, and not as a means of production, and it is clear that this basic education must include all the knowledge required to be able to have access to other levels of training [19].

⁴ It is very important and can bring good results the investment in an education based on human values, which prioritizes virtues as constitutive elements of the organization of the pedagogical action. Around love, peace, correct action, non-violence and truth, activities and contents linked to concepts, procedures and attitudes of different areas or disciplines are structured. In this sense, values become the support of the entire educational project, cf. Ostrowski, L.. Education in human values: Educating with the heart. Graduate Institute of Santa Catarina. In <https://docplayer.com.br/15751867-Educacao-em-valores-humanos-educar-com-o-coracao.html>.

Moving on to the discovery of the other, necessarily, through self-discovery education, whether be provided by the family, the community or the school, must first of all help to discover oneself. Only in this way can one put oneself in the place of others and understand their reactions. Developing this attitude of empathy is very useful for social behaviours throughout life [19].

An articulated dialogue between the educational sphere of reference is indispensable, because the harmonious development of the child implies a complementarity between school education and family education⁵; therefore, the school institution is not be confused with the community but, while preserving its specificity, it must avoid being detached from the social environment [11]; since the school has the function of educating, while discipline and moral formation must be dealt with in the private and domestic sphere [11].

Education must imbue young people with attitudes of love, solidarity, compassion, listening, forgiveness, social justice, equality, cooperation, peace, tolerance and fraternity [9]. It is the family that must help to transform these attitudes into the daily practices, habits and behaviours of young people in order to create a new way of being in society. Education should form individuals with orderly habits and character. Hence, this educational process must be done in a coordinated way between the school and the family [14].

Educating for purposes does not mean moulding according to a purely pre-established model, but rather initiating a radical availability which is continuous adaptation and readaptation, creative, personal invention, free in reference to the essential traits of being human, individually and socially [11].

It is important to start from the fact that education always happens *hic et nunc*: it is the placement of space-time that sizes up education and makes man an educator who is always in a situation. This does not mean his being, but he wants to clarify that his trip is not made according to an ideal itinerary, a model to which everyone always adapts [11].

Education takes place in the order of being, which means to say in the order of values, because values constitute so many other implementations of being. Educating in the order of being means sensitization to the human, that is, to that inner experience, to that way of knowing so attentive to the person [11]. Educating in the order of being means that education goes hand in hand with truth, moral good, justice, beauty, peace, the human person, always considered as an end and never as a means.

Whoever places himself in a personalist perspective immediately link education to the conception of man as a person and give credit to the human potential that the person contains within himself, and which is the potential for motivations, needs, perceptiveness, motor skills, instructions, imagination, affectivity, sociability and which develops throughout life [11].

As training is an interpretative category whose task is not only to describe, explain and predict, but to understand and interpret the sphere of the chosen object, as well as to consider events that are neither simple, nor evident, nor empirical, but complex and systemic linked to the dialectic relationship between subject-knowledge-reality, between culture-consciousness-world, is characterized differently in different historical times and intends to be thought in this relational context [11].

In the West, therefore, education is training as acquisition of an inner form, and as such an open, self-regulating process of that form of acquisition. It is the model of *paideia* understood precisely as human formation that takes place through cultural maturation, which corresponds an ethical and cognitive growth of the subject, who tends to coordinate himself more and more according to a harmonious and functional aesthetic model for himself and his own development. This model presents itself with an underlying unit that incorporates a free and aristocratic human subject capable of self-control and self-development. We are faced with an ethical-anthropological model of education that highlights the aspects of completeness, balance, projection in the domain's cultural objectivity as qualifiers of its becoming a person [11].

6. Conclusion

The project of education in the 21st century is to maintain and increase the dignity, capacity and well-being of the human person in relation to others and to nature. This thought subscribes to the central premise of this paper which holds that education is a determinant path for the promotion of human dignity.

Through this study, we tried to demonstrate the connection between education and human dignity. Education is, therefore, essential to avoid the disintegration of the identity of the person who, in order to grow and mature, needs to rely on a community of people, various subjects and institutions to refer to. The indispensable principle for building a new humanism must be that of educating to a new way of thinking, which reconciles unity and diversity, equality and freedom, identity and otherness.

In the common experience lived in community, there must be models and points of reference to erase the discrimination that contaminate relationships and introduce relationships based on trust, in a path of maturation that must respect at least three aspects: 1) place the person to be formed in the center, according to a healthy anthropological vision; 2) invest with professional quality, implementing long-term plans; 3) train people willing to put themselves at the service of the community.

Education, whether in human, exact, applied social, biological, technological sciences..., to contribute fruitfully to human development, needs to develop and be planned in an integral perspective.

Everyone's commitment must be to educate young people to respect the dignity of the human person, through

⁵ The family, which is the first and indispensable subject of education, is the fundamental cell of society and, as such, must be able to fulfill its mission as a generating and constitutive source of personal relationships, to which all other subjects must contribute, cf. Vademecum.

awareness of rights and duties, with the acquisition of knowledge and internalization of the values that are the basis of civil coexistence.

Education takes place in the order of being, which means to say in the order of values, because values constitute so many other implementations of being. Educating in the order of being means sensitizing to the human, that is, to that interior experience, to that way of knowing that is so attentive to the person; educating in the order of being means that education goes hand in hand with truth, moral good, justice, beauty, peace, the human person, always considered as an end and never as a means.

Finally, education is connected to a theory of the *anthropos* which fixes human growth, spiritual development, going out of oneself to make the potential man grow within himself, all through a dynamic, exterior/interior process, in which the subject- mind-consciousness is more and more the protagonist and active, self-centered protagonist, which gives itself its own shape and form.

With these concluding notes, it becomes even more evident the need to foster a continuous debate on the theme "Education as a Way of Promoting Human Dignity" at all levels of education, since the collective conscience, strongly marked by the Nietzschean law of eternal return (what was yesterday and what is today - armed conflicts, environmental catastrophes, climate change, endemic diseases, violation of human rights - will be tomorrow), wishes to project an ever better world where the current generation and the one that will come after, do not lose what is essential in man, that is, his dignity.

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