

Human Rights Education, Digital Education, and Teacher Education in High School: An Analysis of the Tensions Present in Contemporary Educational Policies ¹

*Educação em Direitos Humanos, Educação Digital e Formação Docente no Ensino Médio:
uma análise das tensões presentes nas políticas educacionais contemporâneas*

*Educación en Derechos Humanos, Educación Digital y Formación Docente en la Educación Secundaria:
Un Análisis de las Tensiones Presentes en las Políticas Educativas Contemporáneas*

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Abstract: This study focuses on teacher education at the high school level in articulation with digital education and Human Rights Education, understood as a fundamental dimension for the construction of a critical, democratic, and emancipatory education. The research is grounded in the documentary analysis of contemporary educational policies, including the National Plan for Human Rights Education (PNEDH), the National Digital Education Policy (PNED), the National High School Policy, and the National Education Plan (PNE). The study seeks to answer the following research question: How has high school teacher education been shaped and challenged by digital education policies, and to what extent do these policies contribute to the implementation of Education in/for Human Rights? From this perspective, the objective is to analyze the tensions present in high school teacher education regarding digital education, in light of the principles established by the PNEDH. Drawing on critical theoretical frameworks, particularly the contributions of Paulo Freire, Vera Maria Candau, and Manuel Castells, the study adopts a qualitative approach and employs documentary analysis, semi-structured questionnaires, and workshops as methodological procedures in the field research. Preliminary findings indicate that digital education policies tend to prioritize instrumental dimensions of teacher education, generating tensions with the principles of Human Rights Education, which presuppose critical formation, democratic participation, and the emancipation of subjects. These findings highlight the need to strengthen teacher education processes committed to a critical understanding of digital technologies and to the promotion of educational practices grounded in human rights.

Keywords: Human Rights Education; Digital Education; Teacher Education; Educational Policies; High School.

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Resumo: Este estudo tem como objeto a formação docente para a Educação em Direitos Humanos no ensino médio, analisada a partir das tensões produzidas pelas políticas de educação digital, compreendida como dimensão fundamental para a construção de uma educação crítica, democrática e emancipadora. A pesquisa se fundamenta na análise documental de políticas educacionais contemporâneas, entre as quais se destacam o Plano Nacional de Educação em Direitos Humanos (PNEDH), a Política Nacional de Educação Digital (PNED), a Política Nacional do Ensino Médio e o Plano Nacional de Educação. O estudo busca responder ao seguinte problema de pesquisa: como a formação do docente do ensino médio tem sido tensionada pelas políticas de educação digital e em que medida essas políticas contribuem para a efetivação da Educação em/para os Direitos Humanos? Nessa perspectiva, o objetivo consiste em analisar as tensões presentes na formação do docente do ensino médio em relação à educação digital, sob a ótica dos princípios estabelecidos pelo PNEDH. Ancorado em referenciais críticos, especialmente nas contribuições de Paulo Freire, Vera Maria Candau e Manuel Castells, o estudo adota abordagem qualitativa e utiliza como procedimentos metodológicos a análise documental, formulários semiestruturados e oficinas desenvolvidas na pesquisa de campo. Os resultados preliminares indicam que as políticas de educação digital tendem a privilegiar dimensões instrumentais da formação docente, produzindo tensões com os princípios da Educação em Direitos Humanos, que pressupõem formação crítica, participação democrática e emancipação dos sujeitos. Tais resultados evidenciam a necessidade de fortalecer processos formativos comprometidos com a leitura crítica das tecnologias digitais e com a promoção de práticas educativas orientadas pelos direitos humanos.

Palavras-chave: Educação em Direitos Humanos; Educação Digital; Formação Docente; Políticas Educacionais; Ensino Médio.

Resumen: Este estudio tiene como objeto la formación docente en la educación secundaria en articulación con la educación digital y la Educación en/para los Derechos Humanos (EDH), entendida como una dimensión fundamental para la construcción de una educación crítica, democrática y emancipadora. La investigación se fundamenta en el análisis documental de políticas educativas contemporáneas, entre las que se destacan el Plan Nacional de Educación en Derechos Humanos (PNEDH), la Política Nacional de Educación Digital (PNED), la Política Nacional de la Educación Secundaria y el Plan Nacional de Educación. El estudio busca responder al siguiente problema de investigación: ¿Cómo ha sido tensionada la formación docente de la educación secundaria por las políticas de educación digital y en qué medida estas políticas contribuyen a la efectivización de la Educación en/para los Derechos Humanos? Desde esta perspectiva, el objetivo consiste en analizar las tensiones presentes en la formación docente de la educación secundaria en relación con la educación digital, a la luz de los principios establecidos por el PNEDH. Sustentado en enfoques teóricos críticos, especialmente en las contribuciones de Paulo Freire, Vera Maria Candau y Manuel Castells, el estudio adopta un enfoque cualitativo y utiliza como procedimientos metodológicos el análisis documental, cuestionarios semiestructurados y talleres desarrollados en la investigación de campo. Los resultados preliminares indican que las políticas de educación digital tienden a privilegiar dimensiones instrumentales de la formación docente, generando tensiones con los principios de la Educación en Derechos Humanos, que presuponen una formación crítica, la participación democrática y la emancipación de los sujetos. Estos resultados evidencian la necesidad de fortalecer procesos formativos comprometidos con una comprensión crítica de las tecnologías digitales y con la promoción de prácticas educativas orientadas por los derechos humanos.

Palabras clave: Educación en Derechos Humanos; Educación Digital; Formación Docente; Políticas Educativas; Educación Secundaria.

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Introduction

The National Plan for Human Rights Education (*PNEDH - Plano Nacional de Educação em Direitos Humanos*) establishes that this modality of education must cover dimensions related to the school, educational processes, active citizenship formation and the appreciation of diversity. The document also emphasizes the importance of universalizing basic education with quality and equity, as well as recognizing the strategic role of the media as a potentially emancipatory element in the educational context (Brasil, 2018).

In this scenario, the right to a critical and emancipatory education has gained centrality in contemporary educational discussions. However, despite the emphasis present in the national normative frameworks on the promotion of education focused on citizenship, inclusion and social justice, it is observed that this right may not fully occur in basic education in public schools, especially in contexts marked by social and structural inequalities.

Based on these transformations, the National High School Policy makes explicit the permanence of tensions between the promise of an emancipatory education and the reproduction of historical contradictions in the educational field. Although it proposes a balance between general and technical training, the legal text maintains structural dilemmas that oppose citizenship training to the logic of preparation for the labor market. The effectiveness of its guidelines, in turn, depends on the concrete conditions of implementation by the education systems, especially with regard to infrastructure, teacher training and the overcoming of regional inequalities.

In this context, teacher training assumes a central role in the materialization of the guidelines provided for in educational policies, since teachers act as mediators between the normative frameworks and the concreteness of praxis. Thus, the critical analysis of educational policies is not restricted to identifying their limits but rather to understand how such norms affect teacher training in Education in/for Human Rights, highlighting the challenges and possibilities of building educational mediations committed to citizenship, the recognition of diversity and the consolidation of a democratic society.

In view of these problematizations, the following question emerges: How educational policies aimed at digital education affect the teacher training for high school education and what tensions emerge in relation to the principles of Education in/for Human Rights provided

for in the PNEDH? It is assumed that the teaching performance is not configured in a neutral or linear way but rather crossed by institutional, normative and material determinations that create tension in the constitution of a critical praxis, as problematized by Paulo Freire.

In this sense, the study has as its general objective to analyze the tensions in the training of secondary school teachers in relation to digital education, based on the principles established by the PNEDH. As specific objectives, it is sought to: (i) analyze the conceptions of teacher training present in the PNEDH and PNED; (ii) identify the approximations and tensions between digital education and Human Rights Education; and (iii) examine the impacts of these guidelines on the training of secondary school teachers.

The relevance of this study is based on the understanding that Education in/for Human Rights is not reduced to a normative field but constitutes an ethical-political project aimed at the construction of citizenship, social justice and the appreciation of diversity. From this perspective, teacher training is configured as a strategic element since the legal guidelines are appropriated, resignified, or tensed within the scope of teachers' performance in the school routine.

There is also the need to problematize the disputes of meanings that cross contemporary educational policies. On the one hand, there are guidelines that affirm the right to an inclusive, critical and emancipatory education; on the other hand, there are guidelines aligned with the neoliberal logic, which emphasize curricular standardization, the development of technical skills and the adequacy of school education to the demands of the labor market. These tensions show that educational documents express political, ideological and economic interests historically situated, producing concrete effects on the conditions of teaching work and on the possibility of consolidating a critical praxis.

In addition, it is essential to analyze the contradiction between the discourses that defend the expansion of accessibility, digital connectivity and educational innovation and the persistence of structural inequalities that limit both teacher autonomy and the effectiveness of human rights education in public schools. In this context, teacher training is simultaneously a space of regulation and resistance, as it can both reproduce technicist models and constitute a locus for critical elaboration and strengthening of educational mediations committed to human dignity, cultural plurality and social transformation.

As for the methodology, the research is characterized as qualitative, documentary and of exploratory nature, based on the understanding that educational phenomena are constituted by historical, social, political and cultural dimensions that demand interpretative and contextualized analysis. The study is part of a master's research in development and focuses on the analysis of the relationships between human rights education, digital education and teacher training in high school.

Regarding the documentary stage, the PNEDH, the PNED, the National High School Policy and the National Education Plan (PNE) (Brasil, 2024) were selected as sources of analysis. The choice of these documents is justified by their relevance in defining the guidelines that guide teacher training, digital education and the promotion of human rights in the context of Brazilian basic education. Such norms constitute regulatory frameworks that express conceptions of education, citizenship and human formation present in contemporary educational policies.

The documentary analysis was carried out through the full reading of the selected documents, followed by the identification of thematic categories related to teacher training, digital education, citizenship, human rights and the purposes attributed to high school. The interpretation of the data was guided by thematic content analysis, seeking to identify approximations, tensions, contradictions and silencing present in the normative texts.

The research also includes a field stage to be developed in state schools linked to the Regional Coordination of Education of Palmeiras de Goiás/GO. The participants will be teachers who work in high school, selected based on the criteria of teaching at this stage of basic education and voluntary adherence to the research, by signing a Free and Informed Consent Form. The production of data will occur through semi-structured forms applied via Google Forms platform and workshops for discussion and reflection on digital education, teacher training and human rights education.

For the analysis of empirical data, Content Analysis will be used, in the perspective proposed by Bardin, articulated with thematic analysis. The analytical treatment will be carried out through the triangulation between documentary data, theoretical references and the perceptions of the participants, seeking to understand how the guidelines of educational policies are appropriated, reinterpreted or tensioned in the school routine. However, considering the scope of this article, only the results resulting from the theoretical and documentary analysis are presented, and the empirical stage remains under development.

This article is organized into two sections. In the first, the theoretical framework is developed, in which the analytical categories that underlie the study are discussed, in dialogue with authors in the field of education and human rights, such as Paulo Freire and Vera Maria Candau, and the analysis of educational documents and policies is presented, evidencing the tensions between digital education and Education in/for Human Rights. In the second section, the final considerations are presented, in which the main findings of the research are resumed, articulating them with the proposed objectives.

Theoretical framework

Digital education can be understood as a complex field of social, cognitive, political and communicational practices mediated by digital information and communication technologies. However, far from constituting a neutral or merely technical phenomenon, it is inscribed in historical processes crossed by disputes of power, economic interests and political rationalities. As analyzed by Manuel Castells (1999) By characterizing contemporary society as a network society, information flows become the structuring core of social, economic and cultural organization, redefining the forms of production, communication and exercise of citizenship. From this perspective, digital culture is not limited to the use of tools, but structurally reorganizes the ways of living, working, learning, and participating politically.

However, as Castells himself (1999) warns, digital networks are simultaneously spaces for expanding participation and intensifying mechanisms of exclusion, surveillance and control. Access to the internet, therefore, does not automatically produce democratization – it can both expand citizenship and deepen structural inequalities. This paradox reveals that the digitalization of social life is intrinsically linked to the dynamics of contemporary capitalism, often called digital capitalism, in which data, information, and connectivity become strategic assets of accumulation.

In the educational field, the incorporation of digital technologies into public policies has often been presented under the signs of innovation, modernization, and inclusion. However, a critical reading of this process requires problematizing the meanings attributed to digital education and inquiring at the service of which formative projects it is organized. By refusing the naturalization of technology as a neutral instrument, this framework assumes digital education as a territory of political dispute, in which different conceptions of subject, school and citizenship are confronted.

In *Educating with the Media*, Freire and Guimarães (2021) start from the assertion that the media is not neutral but rather a field of production of meanings crossed by economic, ideological, and political interests. For this reason, they reject approaches that treat the media as simple didactic tools, stating:

For me, it is unfeasible to separate technical capacity from political capacity and political clarity. Any attempt at a dichotomy between the two is naïve, in my view, because all technical capacity is already political. Basically, it is necessary to know at whose service this technical capacity is and, therefore, against whom it is being made. I think the young man should learn publishing very well, all the steps of publishing, that's right. But the young man needs to think in terms of what publishing is, how it is situated in a certain historical moment, in a certain regime or system, which is the capitalist one (Freire; Guimarães, 2021, p. 113).

This formulation shifts the debate from the technical level to the level of critical education. Educating with the media, in this perspective, implies creating conditions for students and teachers to understand the processes of production, circulation and reception of media messages, recognizing them as historical and ideological constructions. By assuming this interpretative key, it is argued that media education cannot be reduced to the development of operational or digital skills but should be understood as a constitutive part of citizenship education.

This reading dialogues directly with Freire's category of critical reading of the world, expanded here to the critical reading of the media. All communication, as the authors emphasize, is crossed by intentionalities and disputes:

It is impossible to think about the problem of the media without thinking about the question of power. Which is to say: the media are neither good nor bad in themselves. Using techniques, they are the result of the advancement of technology, they are expressions of human creativity, of science developed by human beings. The problem is to ask at the service of 'what' and at the service of 'whom' the media are at. And this is an issue that has to do with power and is political, therefore, the conviction I have, Sérgio, is that, once this situation, in fact, is problematic, from a technical point of view, you have a solution (Freire; Guimarães, 2021, p. 36).

When articulating these reflections with the PNED, a structural tension is observed. While the policy recognizes the importance of digital inclusion, digital literacy, and digital citizenship, its normative architecture remains strongly oriented toward job training, certification of competencies, and adaptation to market demands. Digital inclusion thus appears less as a right and more as a strategy for productive insertion, which characterizes what can be called functional digital inclusion.

This orientation contrasts with the principles of the PNEDH, which understand education as a fundamental human right and emphasize the formation of critical, conscious and participatory subjects, they also state that human rights education should promote training processes aimed at autonomy, social participation and the construction of a democratic culture, which presupposes the ability to critically read social reality, political and cultural. From this perspective, digital education cannot be dissociated from the ethical and political formation of the subjects, under penalty of being reduced to a mechanism of adaptation to existing structures.

In high school especially this articulation takes on even greater relevance. This stage of basic education is tensioned between citizenship education and the pressures for

employability, often reinforced by educational policies guided by the logic of competencies and productivity. In this scenario, digital culture can be captured by an instrumental rationality that redefines citizenship as a functional adaptation to market demands.

The National Policy on Digital Education (Brasil, 2023) makes this tension explicit. Although it recognizes access to technology as a right and mentions digital citizenship, its normative architecture emphasizes the promotion of digital skills, training, certification, and productive insertion. The centrality of terms such as “skills”, “requalification” and “platforms” reveals the presence of a technical-instrumental rationality that brings education closer to business logic and neoliberal governmentality. In this context, digital inclusion tends to assume a functional character, oriented to employability and competitiveness, to the detriment of critical training.

Such an orientation frontally tensions the principles of the PNEDH, which proposes the transversality of human rights education and the promotion of participatory, dialogical and emancipatory pedagogical practices. While the PNEDH affirms the school as a public space for democratic experience and confrontation of inequalities, the PNED runs the risk of reconfiguring it as a technical training environment for the digital ecosystem.

In this scenario, teacher training emerges as a strategic axis. PNED assigns to teachers the responsibility of implementing digital education, emphasizing training processes, technological updating, and the development of digital skills. However, this approach tends to conceive teacher training in an instrumental way, guided by adaptation to the prescribed platforms and methodologies.

In contrast, Freire and Guimarães defend a radically different conception of teacher training. For the authors, the educator must be trained as a critical subject, capable of understanding the media in its political and ideological determinations. As they state:

As educators, we have to know what to do to minimize this exacerbated power in the hands of an anti-popular group, to increase the critical capacity of the broad popular masses, on whom the weight of the communiqués falls. In fact, what is being done, to a large extent, with the media, is communicated! Instead of having real communication, what is happening is the transfer of data, which are ideological and which are very well dressed (Freire; Guimarães, 2021, p. 37).

By assuming this perspective, we defend the thesis that teacher training committed to human rights education cannot be limited to technical training. It must strengthen the intellectual autonomy of the teacher, his ability to problematize media discourses and to act

as an ethical-political mediator in the school space. This understanding converges with the PNEDH, which recognizes the teacher as a central agent in the promotion of a culture of rights, dialogue and democracy.

Candau (2012) reinforces this perspective by defending ethical and dialogical didactics, committed to social transformation. Fernandes and Candau (2022) expand this discussion by stating that the recognition of differences should be linked to overcoming structural inequalities, and not only to discourses of tolerance. Sacavino (2022), in turn, warns of the institutional limits of public policies in the effectiveness of human rights education, especially when disconnected from consistent training processes.

The criticism of regulatory rationality and the excessive standardization of educational policies is also developed by Freitas, Carvalho and Noleto (2024), who point out how the logic of performance and control tends to empty the cultural and social dimension of teaching practice.

Regarding teacher training, Faveri (2019) points out that teachers often carry a poorly prepared awareness on how to act critically in their pedagogical practice. In the Brazilian context, the majority, even if they have a precarious education, consider themselves literate and critical, which reinforces their immersion in a naïve consciousness.

From this perspective, Faveri dialogues with Vieira Pinto (1993), when he mentions that:

The preparation of the educator is permanent and is not to be confused with the acquisition of a treasure of knowledge that it is up to him to transmit to his disciples. It is a human fact that is produced by the encounter of free consciences, that of educators among themselves and those of the educators with the students (Vieira Pinto, 1993 apud Faveri, 2019, p. 231).

This relationship shows that teacher training is continuous and dialogical, conditioned to critical reflection and conscious interaction. In this sense, Faveri complements Vieira Pinto's reflection by stating that:

Such educators must be able to develop a national education, in the sense of transforming backwardness into progress and popular development, by its origin, purpose and content, and ensure the change of the human condition of the individual who acquires knowledge so that the same knowledge allows the student to see the world and himself from another point of view: to be a transforming element of your world. Consequently, any education that does not have transformative political and social consequences is alienated (Faveri, 2019, p. 231).

The Freirean perspective conceives teaching as a human, ethical and political practice. Freire rejects the idea that the teacher is a mere executor of techniques or transmitter of

contents, defending a conception of education based on the autonomy of the subjects and on criticality. By affirming the knowledge necessary for educational practice, the author explains that teacher training requires an expanded understanding of the pedagogical act, which goes beyond the limits of instrumental rationality:

Critical reflection on practice becomes a requirement of the Theory/Practice relationship, without which theory can become blah blah and practice, activism. What interests me now, I repeat, is to align and discuss some fundamental knowledge to the educational-critical or progressive practice and that, for this very reason, should be mandatory content for the programmatic organization of teacher training. Contents whose understanding, as clear and as lucid as possible, must be elaborated in the formative practice. It is necessary, above all, and this is already one of these indispensable knowledges, that the former, from the very beginning of his formative experience, assuming himself as a subject of the production of knowledge, is definitively convinced that teaching is not transferring knowledge, but creating the possibilities for its production or construction (Freire, 2024a, p.24).

This statement not only values the ethical dimension of teaching but also shifts teacher education from the logic of training to a perspective of human formation. The teacher, in this horizon, is conceived as a historical subject who builds knowledge in practice and in critical reflection on this practice. This understanding is anchored in Freire's defense that teacher training is constituted in the reflective movement about practice, in which theory and action are inseparably articulated:

That is why, in the continuing education of teachers, the fundamental moment is that of critical reflection on practice. It is by thinking critically about today's or yesterday's practice that one can improve the next practice. The theoretical discourse itself, necessary for critical reflection, has to be so concrete that it is almost mixed with practice. Its epistemological 'distancing' from practice as the object of its analysis and greater communicability exert around the overcoming of naivety by rigorousness. On the other hand, the more I assume myself as I am, the more I become capable of changing, of promoting myself, in this case, from the state of naïve curiosity to that of epistemological curiosity. It is not possible for the subject to assume himself in a certain way of being without the availability to change. To change and of whose process one necessarily becomes a subject as well (Freire, 2024a, p. 40).

By understanding teaching as a social dimension of human formation, Freire breaks with the technicist conception of teacher. Teacher training is no longer understood as mere training for the performance of functions and is now conceived as a process of constitution of critical subjects, capable of interpreting and transforming reality. In this sense, his work

Pedagogy of Autonomy is not limited to proposing methodologies but constitutes a political project of education guided by humanization.

In Freire, hope is not presented as an abstract feeling, nor as a future promise detached from concrete historical conditions; it is an ontological requirement that is only realized in praxis, that is, in the reflective and transformative action of the subjects on the world. It is in this sense that Freire states that there is no true hope outside the struggle, the denunciation of oppressive structures and the announcement of other historical possibilities. In the opening pages of *Pedagogy of Hope*, Freire positions himself against pragmatic counter-discourses that defend the uncritical adaptation of subjects to the given reality, denouncing the political emptying of education when it abdicates the dream and utopia:

When many people make pragmatic speeches and defend our adaptation to the facts, accusing dreams and utopias not only of being useless, but also of being inopportune as elements that are necessarily part of every educational practice that deconceals the dominant lies, it may seem strange that I write a book called *Pedagogy of Hope: a reencounter with the pedagogy of the oppressed* (Freire, 2024b, p. 13).

This criticism is especially current when we observe the field of digital education, often crossed by narratives that naturalize technological acceleration, permanent innovation, and adaptation to market demands as incontestable horizons of school education.

By reading Freire from this scenario, the hypothesis is problematized that digital education, when guided exclusively by the logic of technical competence and employability, runs the risk of becoming another device for adjusting subjects to the dynamics of digital capitalism. Freire's hope, on the contrary, calls on education to assume its political character, refusing neutrality and affirming itself as a practice of critical unveiling of reality. Freire is categorical in stating that the supposed neutrality is, in fact, a position taken: "They did not realize, however, that, by denying me the condition of educator, because I was too political, they were as political as I was. Certainly, however, in a position contrary to mine. Neutral is what they were not and could not be" (Freire, 2024b, p. 13). This statement supports the reading that digital education policies, even if formulated in technical and legal language, express specific societal projects and produce concrete effects on the education of subjects.

Human Rights Education, in the context of digital culture, can be understood as a field of pedagogical practices that articulates dimensions such as accessibility, connectivity, inclusion and criticality, oriented towards the formation of historical subjects capable of acting

in the network society. In high school, this perspective highlights the need to analyze how Human Rights Education relates to curricular content and teaching methodologies, as well as to the processes of initial and continuing teacher training. In this scenario, discussions on technological inclusion policies associated with social justice and on forms of student participation, understood as spaces for the exercise and learning of democracy in the school environment, also become relevant.

By articulating the *Pedagogy of Hope* with the PNEDH, we argue that digital citizenship should be understood as a constitutive dimension of human rights in contemporary times. This implies recognizing the digital as a space for the reproduction of inequalities, but also as a territory of resistance, collective organization, and the production of new forms of democratic participation. At the same time, this articulation highlights the contradictions of the PNED, which, although it uses the lexicon of citizenship, remains strongly aligned with the neoliberal rationality of efficiency, productivity and adaptation.

Assuming hope as a political category, in this context, does not mean denying historical limits or romanticizing technologies. It means affirming that digital education can and should be a space for the critical unveiling of the structures of domination and the construction of collective alternatives. It is from this position that we situate our reading of the object and sustain the need to put digital emancipation back at the center of the educational debate, not as an empty promise, but as a political-pedagogical project committed to social transformation and the radicalization of democracy, also and above all in virtual territories.

In summary, the theoretical framework developed maintains that digital education constitutes a field of disputes between distinct and often antagonistic formative projects. On the one hand, there is the presence of a technocratic rationality that tends to reduce human training to the development of operational skills, subordinating education to the demands of productivity and adaptation to the market. On the other hand, the perspective of Human Rights Education, in dialogue with Freire's pedagogy, defends education as a practice of freedom, democratic participation and human emancipation, understanding the school as a space to produce knowledge, the exercise of citizenship and the construction of the autonomy of the subjects. From this perspective, recognizing the importance of digital technologies does not mean attributing to them a neutral or determining character, but understanding that their educational meanings depend on the historical, political, pedagogical and ethical conditions that guide their social appropriation.

In this horizon, digital culture can go beyond its instrumental dimension and constitute a space for critical reflection, social participation and affirmation of human dignity. However, this possibility requires formative processes committed to the critical reading of technologies and to the understanding of the power relations that cross their production and use. Thus, the effectiveness of a democratic and inclusive education presupposes the articulation between digital education, teacher training and Human Rights Education, so that technologies are placed at the service of the emancipation of subjects and the expansion of rights.

It is from this theoretical framework that the analysis developed in this research is structured. The contributions of Paulo Freire and Sérgio Guimarães guide the problematization of teacher training and digital education as processes permeated by political intentions and disputes over societal projects. The reflections of Manuel Castells make it possible to understand digital culture as a constitutive dimension of contemporary society, marked simultaneously by democratic potentialities and mechanisms of exclusion. The contributions of Vera Maria Candau and Susana Sacavino underpin the understanding of Human Rights Education as an ethical-political project aimed at promoting democracy, social justice and the recognition of diversity. In turn, the contributions of Faveri, in dialogue with Álvaro Vieira Pinto, allow us to understand teacher training as a permanent process of awareness, critical reflection and transformation of reality. Based on these analytical categories, the conceptions of teacher training present in the educational documents will be examined and the perceptions of the teachers participating in the research will be interpreted, seeking to identify approximations, tensions and contradictions between digital education policies and the principles of Human Rights Education in high school.

Final remarks

The analysis carried out allows us to conclude that digital education policies have a significant impact on the training of high school teachers, producing tensions between perspectives that instrumentalize, centered on the development of technical skills and adaptation to market demands, and the emancipatory principles of Education in/for Human Rights provided for in the National Plan for Education in Human Rights. In response to the research problem, it was found that teacher training has been strained by normative guidelines that, although recognizing the importance of inclusion and digital citizenship, tend to favor technical-operational approaches, not always compatible with the assumptions of a critical, democratic education committed to social transformation.

The results obtained allowed the achievement of the first specific objective of the research, by analyzing the conceptions of teacher training present in the PNEDH and PNED. The analysis showed that these documents express different formative projects. While the PNEDH is based on a conception of education aimed at promoting citizenship, democratic participation and human dignity, the PNED emphasizes the development of digital skills, qualification for work and productive insertion in contemporary society. Although not necessarily exclusive, such perspectives reveal important tensions about the meanings attributed to teacher education.

The second specific objective was also achieved, which consisted of identifying the approximations and tensions between digital education and Human Rights Education. It was found that both share concerns related to inclusion, access to knowledge and social participation. However, the documentary analysis showed that digital education can take on different orientations and can both contribute to the strengthening of citizenship and democratic participation and reinforce instrumental rationalities aligned with market demands and the logic of productivity.

The third specific objective was also contemplated when examining the impacts of these guidelines on the training of secondary school teachers. The results indicate that the centrality attributed to digital skills in contemporary policies tends to influence training processes, favoring approaches aimed at the technical mastery of technologies. On the other hand, the references of Human Rights Education emphasize the need for a permanent, critical and reflective education, capable of preparing teachers to act as mediators of educational processes committed to human emancipation, the recognition of diversity and the construction of democratic practices.

From the contributions of Paulo Freire, Vera Maria Candau, Manuel Castells and other mobilized authors, it is understood that digital education cannot be conceived as a neutral or exclusively technological dimension. Digital technologies are produced and appropriated in specific historical contexts, permeated by political, economic, and cultural disputes. For this reason, the effectiveness of Human Rights Education in the context of digital culture requires training processes that enable teachers to critically understand technologies, their social uses and their implications for citizenship education.

It is important to highlight that this study has limitations due to its partial nature and the stage of development of the research. The analyses presented here concentrate, above all, on the theoretical and documentary discussion of educational policies, not contemplating, at this moment, all the empirical data foreseen in the investigation. In this sense, the conclusions should be understood as provisional and susceptible to deepening as new evidence is produced.

As a continuation of the research, the field stage will allow the analysis of the perceptions and experiences of high school teachers about teacher training, digital education and Human Rights Education. The incorporation of the data obtained through the semi-structured forms and the workshops will contribute to a deeper understanding of how the normative guidelines are appropriated, reinterpreted or stressed in the school routine.

Finally, it is hoped that this study will contribute to the strengthening of the debate on teacher training in high school, especially in the context of the transformations resulting from digital culture. By highlighting the tensions between digital education policies and the principles of Human Rights Education, the research reaffirms the need for training policies that go beyond technical perspectives and promote the constitution of critical, autonomous and socially committed subjects. In this way, it contributes to the reflection on the construction of educational practices guided by democracy, social justice and the realization of human rights in basic education.

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