

***RESPECT FOR THE RIGHT TO LIFE AS SEEN BY COLLEGE STUDENTS
AND THEIR SOCIAL REPRESENTATION***

*O RESPEITO AO DIREITO À VIDA VISTO PELOS ESTUDANTES UNIVERSITÁRIOS E SUA
REPRESENTAÇÃO SOCIAL*

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RESUMO

A pesquisa “O direito à vida vista pelos estudantes universitários e sua representação social” está inserida no contexto do macroprojeto Constituição Federal, Direitos Fundamentais e Representação Social. Busca-se com essa proposta científica estudar o princípio do direito à vida na perspectiva representacional do acadêmico, abrangendo os cursos de Direito, Ciências Biológicas e Agronomia, do campus de Palmeiras de Goiás da Universidade Estadual de Goiás. Foi uma pesquisa promissora que trouxe conhecimentos teóricos a respeito do direito

fundamental do conceito de vida para a nossa Constituição Federal, de 1988, e sua origem como direito fundamental de primeira geração, e é um dos direitos especificados e assim exposto no artigo 1º da Carta Magna brasileira. A pesquisa também teve como objetivo analisar, utilizando-se a Teoria das Representações Sociais, qual o significado desse princípio para os estudantes, tanto na perspectiva social quanto na atuação do Estado, como defensor do interesse público. O estudo usou como metodologia de pesquisa de caráter qualitativo e quantitativo, bem como pesquisas bibliográficas e aplicação de instrumento de coleta de dados, com 126 sujeitos divididos da seguinte forma: 63 alunos do curso de direito; 26 alunos do curso de Ciências biológicas; e 37 alunos do curso de Agronomia. Foi utilizado o software Iramuteq para análise das frequências das palavras evocadas, bem como a análise de similitude e nuvem de palavras para aferição da questão subjetiva. Além das questões para verificação da representação social também foi realizado questionário sociodemográfico, com perguntas sobre idade, sexualidade e cursos de graduação. As contribuições científicas para este estudo foi a produção textual a respeito do pensamento representacional do acadêmico de três cursos de graduação diferentes. Ele buscou também analisar a respeito do sentido do fundamento vida, quanto à atuação do Estado no cumprimento de sua função social, e no aspecto de sua abrangência para o próprio ser humano.

Palavras-Chave: Direito. Fundamento. Vida. Dignidade.

ABSTRACT

The research about the respect for the right to life as seen by university students and their social representation is inserted in the context of the macroproject, the Federal Constitution, Fundamental Rights and Social Representation. Through the scientific proposal, we have sought to study the principle of the right to life in the representational perspective of the academic person, comprising courses in Law, Biological Sciences and Agronomy, at the Palmeiras de Goiás Campus, University of Goiás. It was a promising study, which fetched theoretical knowledge about the fundamental rights and the concept of life based on our Federal Constitution of 1988, encompassing its source as fundamental right of a first generation, which is one of the specified rights and is exposed in article 1 of the Brazilian Magna Carta. Using the Theory of Social Representations, the project also aimed to analyze the meaning of this principle for students, both from a

social perspective and in the performance of the State as a defender of the public interest. The study used as a research methodology, qualitatively and quantitatively, bibliographic references and a data collection application, carried out with 126 individuals divided as follows: 63 students from the Law Course, 26 from the Biological Sciences and, finally, 37 from Agronomy. Also, the Iramuteq Software was used to analyze the evoked words frequencies, as well as the Similitude and Word Cloud analysis to assess the subjective question. Besides the inquiries to verify social representation, a sociode- mographic questionnaire was conducted, with questions about age, sexuality and undergraduate course.

KEYWORDS: Right. Plea. Life. Dignity.

1 INTRODUCTION

The article and the proposed research have as their main theme the analysis of the social representation of academics in relation to the right to life. It is a theme of worldwide scope, based on studies of doctrine, jurisprudence and on research conducted with students about what it means for them to have the right to life. It is a fundamental right protected by the Federal Constitution and of great importance, especially when one realizes the trivialization of this foundation by society itself.

It is important to make a bibliographic approach to the concepts of fundamental rights and the right to life, making also its history and characteristics. Besides this, it is necessary to make a study about the Theory of Social Representations, highlighting the three current conditions to be perceived, which are: first of all, the perception that the interviewed students have in relation to the situation and also its classification as reversible or irreversible, the autonomy and the degree of interaction that exists between the specific situation and the one that is experienced; finally, the effective charges that are activities in the reference situation for the memory of the collectivity.

For Abric (1998), the subject reconstitutes the reality with which he is confronted, attributing specific meaning through a product and the process of his mental activity. This procedure requires defining the objects in the context of social relations, in the environment in which men live, interact, and act. The same author also argues that it is a set of opinions, attitudes, beliefs and information regarding an object or a situation, being determined by the subject itself and the social context in which he acts.

Jodelet (2001), in his studies, conceptualized that social representations are phenomena defined as a construction of common reality, elaborated and shared among people, using the knowledge structured by society. Thus, she concluded that there is a need for society to be informed about what happens in the world, to master them, identify them, and solve them if they present problems.

2 OF FUNDAMENTAL RIGHTS

It is important to study the historical context of fundamental rights, so that the legal world becomes more understandable, as well as what is essential to the human being. This topic will also address the dimensions, which today can be grouped into four, each with its own particularity.

2.1 Historic evolution of the fundamental rights

There can not be a precise understanding of human rights unless one verifies in which time and society they arose. They are norms built up over time, with power struggles as their theoretical basis (BOBBIO, 1992). José Joaquim Gomes Canotilho (2004) understands that the destinies of fundamental rights are present in political history, in which new ideas, dominant ideologies of a social and collective conscience, as well as the political culture of a certain period of history, predominate. Thus, they are born out of the struggles of human beings against arbitrary power and oppression. These conditions become necessary and indispensable to protect the citizen and give him a dignified existence.

In the evolution of societies, there are in ancient times, especially in Ancient Egypt and Mesopotamia, some mechanisms that protected the population individually. The most important document, dated 1690 BC, was the Code of Hammurabi, considered by many scholars as the first codification to establish common rights to man, among them property, honor, family, and also the supremacy of law over any disregard of rulers (CASTILHO, 2010).

It is also important to note the cities of Greece, where it was applied that rules could never be disregarded, even by rulers. These measures were based on human existence that could claim them. However, Roman Law was the pioneer in presenting a series of interdicts that aimed to bar state arbitrary actions. The created statutes emphasized classical freedoms, and were called first generation

rights. The most important of them was the Law of the Twelve Tables, which regulated property, freedom and protection to the citizen (CASTILHO, 2010).

The Middle Ages revealed thinkers with a Christian formation, who, focused on religious dogmas, exercised their faith and set the human foundations. This period was characterized by giving human beings their own values, which are expressed in the idea of dignity as an inalienable and unconditioned good. The modern age emphasized the core of rights, and placed life, property, and freedom as fundamental norms. The prominent documents of this period were the Petition of Rights, which regulated the possibility of a petition for no free man to be detained or imprisoned; and the Habeas Corpus Act, which provided for a written complaint or request for someone who was accused of a crime or detained (PIOVESAN, 2012).

The Contemporary Age began with the French Revolution of 1789. The author mentioned above made an analysis of the main highlights written in the Declaration of the Rights of Man and Citizen, which foresaw that the National Constitutions would institute human rights and the obligation of all States to respect the Universal Declaration. From these principles, it sought to ensure peaceful coexistence and to grant the right to security, freedom, and property to individuals.

In Brazil, after the period of military rule that lasted twenty-one years, and after the process of redemocratization, there was a need to elaborate a new constitutional order with the objective of remaking the political and social pact. On October 5th, 1988, the Constitution of the Federative Republic of Brazil was promulgated. The new Constitution brought an advance in relation to the guarantees and fundamental rights, and sought to highlight social protection and the existential minimum (MORAES, 2007).

2.2 Fundamental Right and its generations or dimensions

There are various terminologies to refer to fundamental rights, such as "human rights" and "citizens' rights", but the most sedimentary or adequate is the one used in the normative title of the Federal Constitution, specified above. They are basic norms for every citizen and represent public liberties, eternal and universal values. They are still state impositions that aim to protect the population.

An important point to be discussed is what fundamental rights are and why they are divided into generations or dimensions. They are precepts that aim to ensure human beings a dignified, egalitarian and free existence, in order to create better conditions for human existence. The jurist Alexandre de Moraes (2015) conceptualizes fundamental rights as being the institutionalization of norms and guarantees for human beings that should protect them from the arbitrary power of the state and establish minimum conditions for life and social development.

Kaslel Vasak was the first constitutionalist to propose the triangulation of human rights into generations or dimensions. In his lecture delivered at the International Conference on Human Rights, held in Strasbourg in 1979, which was inspired by the slogan "French Revolution", the author made a study of fundamental norms through a historical process of institutionalization, schematizing them into first, second and third generations (BONAVIDES, 2017).

First generation rights, a classification that includes the right to life, have their historical beginning in the liberalist movements that took place in the 18th century. They are equivalent to individual liberties in a broad sense and to the State providing negative benefits. The State must protect the individual's autonomy. They also receive the nomenclature of "rights of defenses", because they have the primary function of defending the individual against any type of illegal intervention by the State Power (RAMOS, 2014). Paulo Bonavides (2018) refers to first dimension fundamental rights as those that represent civil and political norms. They represent the initial phase of the process of constitutionalism that occurred in the West and continue to be part of the current democratic Constitutions. They stand out as rights that prohibit the State from abusing its power. Obligations not to do are imposed on the administration, which limits public power in relation to the individual.

The second generation of rights began with the fall of the Liberal State, which culminated with the birth of Social Welfare. They arose from the anti-liberal ideology and were based on the principle of equality, from which they are aggregated and cannot be separated, under penalty of being destroyed in their own reason to be. The main milestone was the Industrial Revolution, which took place in the nineteenth century in England, in which the proletariat began processes of struggle in search of the defense of social rights (BARROS, 2017).

When we speak of the third generation or dimension, we are referring to the principles of fraternity and solidarity. These rights protect collective or diffuse

interests, not aimed at the isolated subject, but at a group, and have a concern for the present generation and future ones. Paulo Bonavides (2016) teaches that they have characteristics of humanism and universality, with the collectivity as the supreme value.

More recently, the idea of fourth generation rights has emerged. These are rights related to pluralism, democracy, information, and respect for minorities. They are connected to the second and third generations, and absorb the subjectivity of the first generation. For all generations to be fully effective, they must interrelate and optimize each other (NOVELINO, 2018).

3 THE RIGHT TO LIFE

It is important, from the doctrinaire point of view, to study the aspects of the historicity of the right, the fundamental right to live, as well as to show the concepts of various doctrinaires and scholars who seek, through in-depth studies, the technical knowledge of the foundation to be studied.

3.1 Historicity

The right to life has been positively promoted in constitutions around the world, but this norm has suffered changes throughout human history, and in many situations it no longer has a value. In the context of wars and genocides. The first document that deals with this foundation is the Law of Talion, in Babylon, in 1780 B.C., whose defining principle was “an eye for an eye and a tooth for a tooth. This meant that when a human being committed a crime, he could suffer torture or pay it with his life.

Azambuja (2011) highlights the means of life in Ancient Greece and explains that, despite living in a democracy, most of the population was made up of slaves, who had no rights. In Rome there was a respect for human life only for citizens, but women, foreigners and children were not considered, therefore, it covered only men.

In the Christian scenario, an idea of equality among men with recognition of life begins. Thomas de Aquino professed the existence of different orders, the main one emphasizing the rationality of the human being, which gave the population the right that in case of disobedience to natural law by the rulers, the population could resist. In this period also the greatest atrocities were verified in

the name of God, and only the document, of 1215, of King John the Landless, entitled Magna Carta Libertatum, is that the first fundamental rights emerged (SARLET, 2009).

In the modern era, the post-war period showed the need for joint international action to standardize fundamental human rights. In 1948, after World War II, the preamble of the Universal Declaration of Human Rights was created, in which a universal perspective of protection and universal guarantees was outlined. Some articles that portray the right to life stand out. For example, article 10 of the document states that all signatory states may recognize both economic and social aspects of the protection measures for children and adolescents.

It also reinforces that children and adolescents cannot be subjected to work that harms their moral and physical health. Another highlight is normatized in article 11, which recognizes that everyone has the right to a life of dignity, with the minimum adequate to maintain his or her family, in relation to food, clothing and housing (UN, 1966).

In the American Convention on Human Rights, known as the Pact of San José of Costa Rica, the right to life is regulated in Article 4, which specifies that every person has the right to have his or her life respected, and this fundamental norm must be protected by law, from the moment of conception to the death of the individual. It also states that no one may be arbitrarily deprived of his or her life (OAS, 1969).

3.2 Concept

The right to life is listed among the individual and collective rights and duties of the 1988 Federal Constitution, in Chapter I, and is considered a first generation right, such is its relevance to humanity. For Paulo Gonet Branco (2013), proclaiming the right to life should be part of the legal system and is justified because it is a supreme value of the human being. The Constitutional order of a State, which guides and informs citizens, must include this right among the others, giving it the primary dimension in the Brazilian Magna Carta.

It is the basic assumption of all other rights and freedoms. It was normatized in the Federal Constitution of the Federative Republic of Brazil, on October 5th, 1988, in the caput of Article 5, and came together with other rights, such as freedom, equality, security, and property (BRASIL, 1988).

The State has the duty to protect life, from conception to death, this right being the legal foundation of the citizen. It is fundamental, primordial, and the basis for all other rights. Moraes (2017) further states that it is from life that the basis for human dignity, freedom, and physical integrity is formed. And reaffirms that it is the most important of all norms, governing the specific protection to a dignified life, from birth, during existence and until its end.

Along this same line of reasoning, we highlight:

A existência humana é o pressuposto elementar de todos os demais direitos e liberdades disposto na Constituição e que esses direitos têm nos marcos da vida de cada indivíduo os limites máximos de sua extensão concreta. O direito à vida é a premissa dos direitos proclamados pelo constituinte; não faria sentido declarar qualquer outro se, antes, não fosse assegurado o próprio direito estar vivo para usufruí-lo. O seu peso abstrato, inerente à sua capital relevância, é superior a todo outro interesse (BRANCO, 2010, p. 441).

In the conceptual sequence, two facets stand out, namely: the right to defense and the duty to protect. The first means an imposition on the Public Power and also on individuals, in the sense of preventing this asset from being attacked. The second sustains an imposition only on the State, and that all measures must be taken to guarantee the protection of people's lives. The Brazilian legal system reveals several protections, especially in the criminal area. The State has the duty to act constantly to promote the protection of the right to life (BULOS, 2012).

In the analysis of importance, one comes to the conclusion that if this right is not respected, all the others lose the meaning of existing. André Ramos Tavares (2018) also perceives the two aspects and specifies that the first means the right not to die, and the second is for human beings to have an adequate level of existence, that is, the so-called existential minimum. Life can only be interrupted by natural causes, it is forbidden to take another's life, a reflection of the first facet. The second, on the other hand, is reflected in the need to guarantee health, food, and education for all without distinction.

The jurisprudence of the Federal Supreme Court gives the right to life a broad meaning; the human being must be safeguarded a dignified existence. It

relates itself to other rights and is the material core of human dignity, foundations of the Federative Republic of Brazil, article 1 of the Brazilian Constitution of 1988. From these assumptions, the State must hold all practical means to ensure a sublime life (BARROSO, 2011).

Despite being the main existing fundamental right and the first to be protected, it can suffer restrictions by the legislation itself. There are several norms in Brazilian laws or understandings that specify the limitations imposed on the right to live. An example is the defense of one's own existence; a human being cannot be punished for trying to take his or her own life. The government, in this respect, cannot intervene. Other cases that also deserve to be highlighted are those related to self-defense and the state of necessity, exclusionary of illegality, which prevent the Judiciary from punishing when there is a proof that a person took the life of another, but to defend himself (TAVARES, 2018).

4 METHODOLOGY

The present research is quali-quantitative and is guided by the Theory of Social Representations. This theory allows the researcher to visualize the participants' interpretation of the reality that is intended to be studied, the Right to Life, which generated the possibility of understanding the attitudes and behaviors of a social group chosen among students of three higher education courses at the State University of the State of Goiás.

The sample for this research consisted of 126 students from three undergraduate courses, Biological Sciences, Agronomy and Law, from the State University of the State of Goiás, Palmeiras of Goiás Unit. We interviewed 65 students from the Law course, 25 students from the Biology course, and 36 students from the Agronomy course.

For data collection, a questionnaire was made up of an evocation question, using "Right to Life" as the inductive term. The student had to specify the first five words that came to mind about the inductive expression and also justify the first two words evoked. In a second step, two questions using a Likert scale were also asked, and finally, a subjective question in which the student was asked to explain what the expression "Right to Life" meant to him.

Finally, in the second part of the questionnaire, questions were presented about the Sociodemographic data interviewed people, collected in 2019. The IraMuTeQ Software, developed by Pierre Ratinaud, was used to process the data.

This software assists in statistical analyses on textual corpus, as well as on tables, individuals and words.

4.1 Sociodemographic Data

The sample for this research consisted of 126 students from three higher education courses, Biological Sciences, Agronomy and Law, from the State University of the State of Goiás, Palmeiras of Goiás Unit. We interviewed 63 students from the Law course, from the 2nd and 4th periods; 26 students from the Biological Sciences course, from the 6th and 8th periods; and 37 students from the Agronomy course, distributed between the 2nd and 5th periods. The Sociodemographic data of the research were specified in the following order:

Regarding age, students between the ages of 18 and 60 were interviewed. As a percentage, the vast majority of students, a total of 56.34%, were between the ages of 21 and 30. At 23.80%, 30 academics who responded to the form were in the 15 to 20 age range. With ages between 31 and 40, there were 14 participants, which equates to a total of 11.11%. The remainder, only 11 students, fell into the 41 to 60 age range, which revealed a percentage of 8.73%. In the general scope of the interviewed, 75 women answered the questionnaire, which is equivalent to 59.52%; and 52 men, equivalent to 41.26% of the total.

4.2 Discussion and Results

Using the Iramuteq Software, a matrix study was carried out in relation to the evocation question, in which the people were asked to reveal the first five words that came to mind when they heard the expression "Right to life". Below are the achieved results and the detailed analysis with the appropriate explanation.

4.2.1 Analysis of the Words Formation

Using the frequency analysis of the Iramuteq program, four words were detected that are repeated several times, and that stand out in the first positions, these being:

Table 1: Most evoked words and evocation percentage

Evoked Words	Percentage	Evocation Average
Liberty	7,2%%	9 times
Education	10,04%	5 times
Security	5,69%	7 times
Quality	0,81%	1 time

Fonte da autora

By the analysis of the reports informed by the Iramuteq program, the outstanding word that relates and interconnects with others is the word "Freedom". In sequence: Education, Safety and Quality. Freedom is the right to do what you want, to be free to go or stay, to have control over your body, your thoughts and also your life. This ideology is also noticeable when one sees the evocation of the words abortion and free will, which portray well this freedom as the main point for the academics. They seek to have life and to be able to use it as they see fit.

Another word that stood out, although few evocations, but always specified in the first positions was "Education". It is necessary to have knowledge about the right and the guarantee that the State must promote, with respect to granting, a dignified existence and protection so that the citizen can live. At the same time, it reflects an understanding of the norms that protect this foundation.

Another point highlighted by the students was "Security". In the students' representation, in order to have life, public security practiced by the State is necessary, which is an action exercised to protect the dignity and fundamental rights of the person. This understanding of the students leads to the interpretation of a possible representation of the right to life linked to the precepts of public security. It is up to the State to provide personal and existence guarantees for society, and this includes safeguarding a dignified life and the right not to be the killed citizen.

The academics also highlighted the importance of "Quality" to safeguard the right to life. The search for it should come from the public authorities and be a constant concern, prioritizing the qualitative aspect rather than the quantitative one. Developing a good attribute in relation to health, environment, and work brings new paradigms for disease control, giving value to prevention, treatment, rehabilitation, and promotion actions. All of this reflects in a healthy and quality life.

4.2.2 Analysis of the questions using the Likert method

In the questionnaire presented to the students, two questions were asked using the Likert method. The first one refers to the existence of laws in Brazil and asks if "The Brazilian State, in relation to the right to life, as a fundamental right, has laws that are effective". The scale used was from number one "Very efficient" to number seven "Not very efficient".



Source: Data of the author

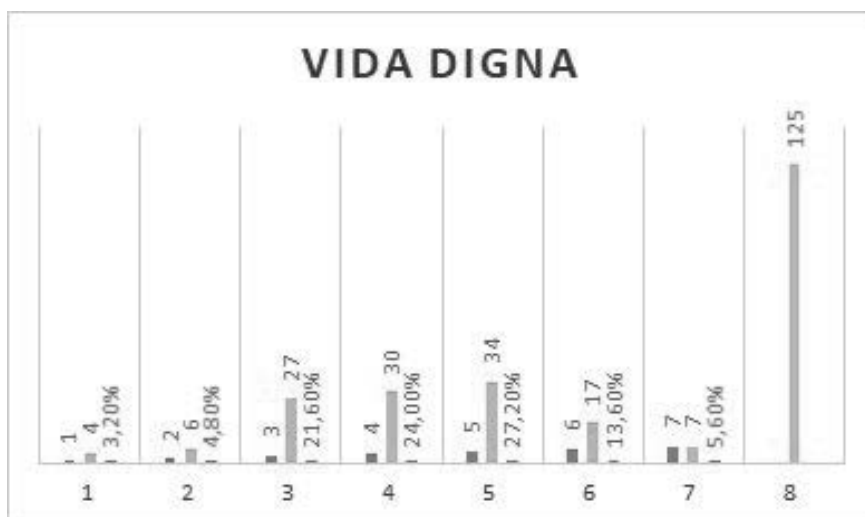
Graphic 1 shows that the students do not believe in the efficiency of the Brazilian laws protecting the right to life. Only 3 students marked this statement, which is equivalent to 2.5% of the total interviewed. On the opposite side, number seven on the scale, which shows total inefficiency, the percentage was also low, 4 students marked this assertion, 3.04% of the total. This shows that few totally disbelieve that Brazilian norms are effective for the maintenance, protection and safeguarding of human life. Most people chose the middle ground, 32.5%, 39 students, marked option 4, exactly the average between total effectiveness and total inefficiency. It is concluded that for them the laws do not protect life in its entirety. There are laws, but they do not reflect the real needs for the situation of quality, safety, health, freedom for the Brazilian population.

The second question presented was: "Does society benefit itself from the minimum dignified conditions that the state provides for them, to guarantee the right to a dignified life". The Likert method used a seven number scale, with

number 1 being the answer "Yes Very Much" up to number 7 "Yes A Little". By analyzing Graphic 2, it can be seen that the people of the research do not believe that society has minimum living conditions.

There are no actions by the State in relation to security, health and other aspects that bring dignity to human existence. At the opposite pole, we have 5.6%, 7 academics believe that there is no efficiency at all in the performance of the State, in the fulfillment of providing guarantee of this right to society. Most of the students, 34 answers, 27.20%, marked assertion 5, which is in the middle of the scale. This may show that there is a belief that the Public Administration provides minimum conditions, but not with maximum efficiency.

Graphic 1: Laws in Brazil



Source: Data of the author

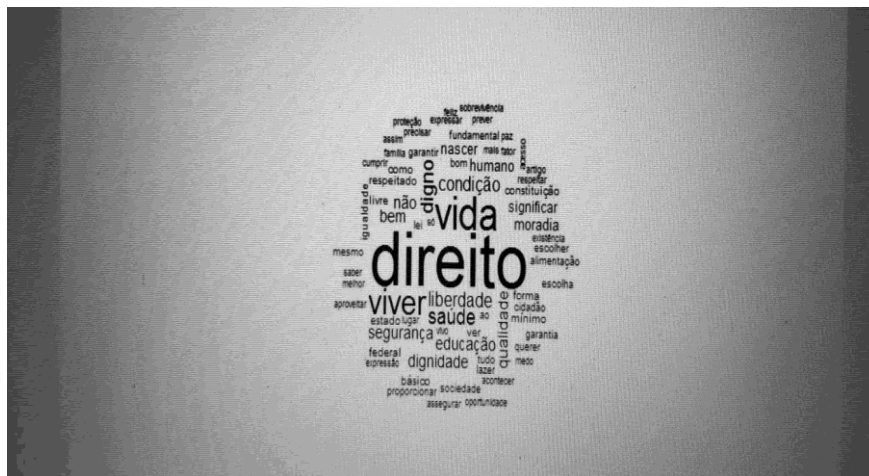
4.2.3 Textual analysis

In the questionnaire used in this research, a subjective question was formulated, namely: "For you, what does it mean to have the right to life? For the discussion of the results, two techniques of the Iramuteq software were used: the word cloud, which organizes the words in the form of graphics, a simpler lexical analysis, and the similarity, which is more frequently used in the context of studies on social representation. This makes it possible to identify the competition between the highlighted words and their interactions with other

words. The word cloud, Figure 1, revealed that, in the answers of the researched people, the possible social representation of the academics is based on the following words: "right"; "life"; "live"; "dignified"; "health". The transcribed words were placed in order of importance. It can be seen that in Figure 1 the word Law is in the center, followed by life, written just above. The interpretation that stands out is that the researched people make it clear that life is a fundamental right, a first degree norm inherent to the human being.

The other words that also appear circulating, "Law and Life," show that the academics believe that for this Constitutional foundation to be respected, it is necessary that the citizen live in health and have a dignified existence. For this to become reality, the State has the duty to grant freedom, quality, housing, food, and education. These basic conditions appear around the central core of the word cloud, but it is based on them that this right will be respected by the public administration and also by society itself.

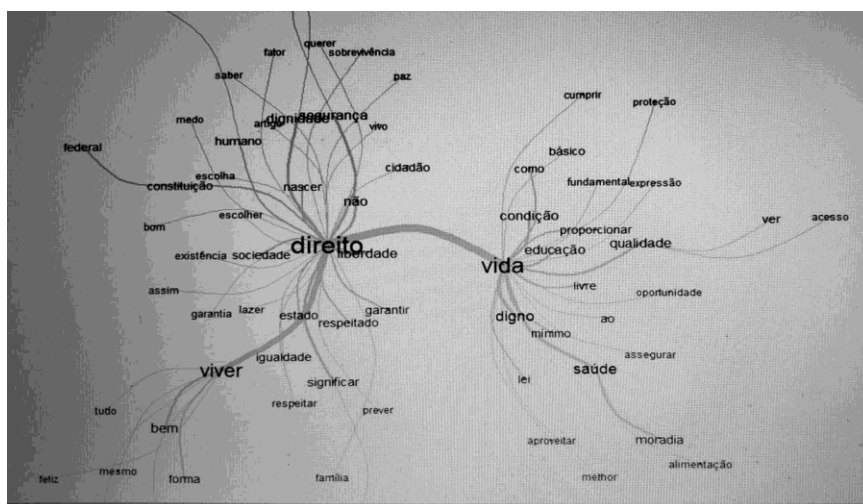
FIGURE 1 : Word Cloud



Source of the author

The second textual analysis used the Similitude program. This generated a maximum tree, Figure 2, which brought the following aspects of analysis:

Figure 2: Maximum Tree – Right to Life



Source of the author

The Maximum Tree showed two important branches, with two words, Law and Life, standing out. The first division, on the left side of the figure, shows the word law as the central highlight. From this word branched several other expressions that give interpretation to its meaning. The right is a duty of the State and must be respected and guaranteed for society. It is fundamental that there is freedom and that society can live well.

On the main trunk of the tree, right side of Figure 2 appears the word "life". The connection with the law shows that they are interconnected in the same main branch, existence is a fundamental norm. To achieve a dignified life, the branches of the second trunk show that it is necessary to have dignity, existential minimum, good conditions, education, health, and quality.

Dignity has to be provided with the minimum possible conditions to be ensured by the state. Health is interconnected with the citizen having at least housing and good food. Quality is acquired if there is a basic access that reflects the opportunity and better use of state functions.

5 CONCLUSION

The object under study is a foundation of human rights that is characterized by historicity, as it has undergone a long journey through world history. It has been regulated by Constitutions since the first written ones appeared, with the American and French Revolutions. In the 20th century, the driving force was the two Great Wars, which led to the extermination of thousands of people in Europe.

Building the social representation in relation to the pillar of human rights to life cannot occur in isolation. Critical thinking was necessary to understand the

thinking of the research subjects in relation to this positioning. Because it is socially constructed, this common ideology met the pre-established interests of society; in this case, of the interviewed academics.

The research on the social representation of the academics regarding the Right to Life revealed that this norm is a fundamental constitutional guarantee and extends to all people, nationals or foreigners residing in Brazilian territory, and is related to the main trunk from which all the others derive. It is up to the State to guarantee it, by means of health actions, public security, social values, providing adequate conditions for the human being to live with dignity. It also meant for the academics that life means having freedom, education, legal and public security and, finally, quality.

It is necessary to elaborate the construction of a state model that really assures a dignified life and an existential minimum in a country of so many social inequalities. Being a fundamental right, ideological and legal basis for all the others, was defended by the students for their answers regarding what it would mean to have life. At the same time, materializing this reality will only be possible when the State manages to provide more efficient norms that allow for quality, dignity and a fairest and egalitarian social organization.

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