

PAULO FREIRE AND THE COUNTRYSIDE EDUCATION – PARADIGMATIC UPDATES

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Abstract

The present article aims at analyzing the educational contributions, political, economic, ideological and sociocultural pedagogical thinking of Paulo Freire in the education field. For it made a succinct historical and cultural relationship between Brazilian ideological political context, the late 30 until the military dictatorship of 1964 and the current education, especially in the perspective of the field to what Paulo Freire began his contributions.

Keywords: Paulo Freire, Countryside Education, Etnoculture

Introduction

Paulo Freire is one of the biggest personalities in the field of Pedagogy. He taught at the Universidade Federal de Pernambuco, driving the Cultural Extension Center. He became a consultant at the Ministry of education and culture and published, in this journey of life, dozens of books as a form of essential contribution to education, inclusion, equality and critical conscience. Second Ferrari (2008) He became more "[...] He was principally known for the adult literacy method that bears his name, he developed a pedagogical thinking openly political "(p. 1).

Paulo Freire² influenced many thinkers in the areas of knowledge beyond education. Carlos Alberto Torres, Moacir Gaadotti, Norman Saviani, Henry Giroux, Michael Apple, Peter McLaren among others.

In view of this, the discussion in question, generally speaking, the aim is to present as field education in Brazil reproduces the discourses and representations of inequality, marginalization and poverty urban characteristics. Intends to argue that there are intentions and interests for the establishment and maintenance of an "education" kind *i.e.* the "teach" mind off the field in their autonomy and intrinsic of emancipation capacities and historic role to not release into the field.

Education in the field and face of the cartesian vision of the world

The Rationalist Cartesian paradigm affirms the human reason as the sole and exclusive power to propitiate the meet and establish reality, rejecting the intervention of feelings and emotions. "the ideas are mental entities that represent things in the physical world" (Dutra, 2000, p. 26), as in rationalism must perform abstractions, "isolate" the nature, the human being and society (compare each of these to a machine, more specifically to a clock) and make it "passive" object of research, through this rational knowledge deductive and demonstrative as a mathematics. "Now, let alone become abstract (...) more drifted apart from the concrete reality "(spider, 2000, p. 23), emptying the holistic nature and intentionality of human beings as necessary inter-relation therefore your approach according to Japiassú, is to intervene, domination, control and use at the mercy of the exploitation of the human reason, turning everything into goods and services.

The design of Descartes upon living organisms had a decisive influence on the development of Humanities. The careful description of the mechanisms that make up living organisms has been the main task of the biologists, doctors and psychologists in the last three hundred years. The Cartesian approach was successful, mainly in biology [...]. (CAPRA .1982, p. 57).

Already the main *postulates of empiricism* consist in asserting that there is no innate ideas, or abstract concepts, so the knowledge is reduced to sensitive impressions and ideas defined as copies of sensory impressions weakened; knowledge is limited to phenomena and all epistemology, conceptualized in its conventional terms, also in your mechanism is the universe machine. For him, doesn't exist in nature cause-and-effect

² There are in Brazil, since the 90's and the Paulo Freire Institute. There is also the platform Freire which aims to promote capacity-building and training for public school teachers.

relationship, being these two a form of projection of our way of perceiving the natural phenomena. Soon, individualistic concepts developed in science as an instrument of domination.

Positivism has as paradigmatic speech industrial and economic progress, the moral well-being, intellectual according to their ethnocentric logic and massification of the World European model. It is by nature the essentially capitalist and invasive tool to maintain the *status quo* of the hegemonic class and the homogenization of ethnicities in a pasteurized culture. Soon, he does not see any essential differences in the field of culture. In education, his legacy was the idealistic practice of specialized individuals to infinity.

All these *paradigms* are associated to the crisis environmental. And have left a negative historical legacy looking to meet demands of the mathematicist exploration and hellish coldly rational capitalist elites through their postulates. To simplify the human being, nature and society from antagonisms in dichotomies of right/wrong, good/evil, (Worldview without gradations or hues) all created a sort of prejudices (these trends were born already racists), self-affirmation, extreme patriarchy, that is, warlike machismo (all gun mimics the phallus). Made of nature and of its female representation, something fragile and likely to be exploited, sucked into its SAP, castrated him if the opportunities of manifestations of diversity by building a collective mentality that has the different phobias.

Leaving these conclusions it is possible to observe the destructive legacy for Education in the field: civilization as parameter of citizenship and cultural and geographical superiority (*civitas*: Roman concept of ideal city, especially urbanized), subsequently this concept grew to encompass the ideals of exploration and industrial capitalist development – now if the hands of work historically left the camp by force or by the lure of "progress", why return to "delay". Soon, by conditioning the field and its ideals, became the framework concepts of delay and of sadness. The idea of the field is opposite the idea of modernity – although modernity as we know it, is an ideological construction for maintaining the modern paradigm of *civitas*, whereas there's a generalized disdain to the ideas and representations of the Field, namely: nature, environmental education, ecology and what human being could develop in the form of empathy, skills, knowledge and abilities to relate to the cosmos where lives intertwined and impregnated.

The multidimensional paradigm (or environmental) is holistic and brings in itself a dialectic relationship in its methodology and concerns the role of the subject as be indissoluble the environment where there would be no "human-centrism" or "specie-ism", for example. Based on new values such as cooperation, quality, participation, integration with life now

understood in all its dimensions and empathy-the "Indians" Brazilians were already for a long time.

Paulo Freire's contributions to political education in the field

Freire's thinking is based on concern about the "politics of education" and "educating" policy. Education is "cultural activities" in search of "forming political consciousness" (class) of the popular strata, "the concern for the politics of educational practices with adults-as non-neutral knowledge processes" and even with the concerns and methodological proposals for adult literacy and trying to formulate the first arrays of a "pedagogy of resistance" to the processes of oppression, developed on a large scale throughout Latin America in the 1960s. *The practical, theoretical and historical nuances* (which has an influence of Existentialist philosophy) are first and foremost "own creations of a political-pedagogical thinking in construction and, in this sense, realize the vision of the same about a reality/society" in transit" (archaic to the modern) at the beginning of the sixties" and class consciousness and education as a **political act**. Your **historic hue**: "Freire defends the idea of" nation-building, while training, strengthening of the State ". In connection with the anti-colonialist and anti-imperialist struggle. This idea is discussed from the critique of colonial existence and the need for a project of national existence ". Namely:

The need to think the educational system inserted in this reality, "seeking guidelines and methods that respond to national problems". For him, one of the major problems, as well as for the isebians³, it was the policy of non-participation of Brazilians, which would be explained by traditions of a people with past and present linked to foreign domination, marked by the historic structures of dependence. This story, made of authoritarianism and paternalism, corroborated by populism, would have led the Brazilian to muteness (after, Freire will say "culture of silence") and apoliticity. On the other hand, our author believed that the capitalist industrialization, progress and democracy in force, could lead the Brazil to "be himself", autonomous and independent. Necessary, at that time, would be "awaken the conscience" to this reality. In this "Awakening" the educational contribution would constitute one of the fundamental bases. (p. 38, 39).

³ Group of intellectuals from *Instituto Superior de Estudos Brasileiros* (ISEB). Decree 37,608 promulgated July 14, 1955 was the official ISEB and linked it to the Ministry of Education and Culture. The group of intellectuals who stood before her had the objective of studying, teaching and dissemination of social science. It was intended also that the data and the categories made therein serve for analysis and critical understanding of Brazil and could contribute to the promotion of national development.

Thus, educators and pedagogues should know that relations between the spheres of education as a process of awareness and education as a victory of freedom, are trademarks of constant political- pedagogical discourse Freire and therefore, according to their context, these proposed education has connections with the economy, culture and politics in that it proposes class consciousness and culture, and participation in the political, social, etc. In other words, his pedagogy proposes a teaching focused on the dialogue, freedom and their constant search to participatory and transformative knowledge. An education that is willing to consider the human being as a subject of their own learning and not as a mere object without answers and know. Therefore, the ideas of Freire break with the postulates: rationalist, positivist, empiricist, to criticize the idealism and determinism, arguing that history is possible, and occurs daily in presenting new paradigms. Regarding multidimensional form (forefront) present in his speech "puts that in addition to being in the world , man is "with the world" and that with his performance (cultural) change yourself and the world itself (p. 43), "the culturalism (contrary to Europeanizing ethnocentrism) and establishing an existential - culturalist synthesis" - the basis of all current paradigms of multiculturalism in education. The links that exist between the thought of Paulo Freire and Rural Education (especially in his books *Pedagogy of Autonomy* and *Pedagogy of the Oppressed*) depart the assumptions of an Adult Education and Literacy Adult (which in other words, and within our reality is field education), whereas in the context to which it was inserted (50s) Freire discusses growth of rural unions or peasant associations (peasant Leagues), agrarian reform, community education , popular cultural movement, and the mobilization of workers rural to exercise their political power. These proposals are still current, as there were large contributions on policies for the field.

What Paulo Freire emphasizes in his *method (Paulo Freire adult literacy)* is the issue of educating for life, through an education concerned with the formation of the individual, creative and critical participant in society. Popular education context as motivating for the formation of critics and individuals aware of their role as citizens. His *method* consists in through generating words (syllabication, new words, awareness) education, that the adult brings and into the school where one inserts as alphabetized, build gradually your tool of political action;

To Freitag (2005), *conceptions in Mannheim and Dewey* show education as a factor in "stimulating structures of society through innovative act of the individual" , disguising the duress of Education in order to "adjust and correct the subjects to the structures of equity given. " The school enables the individual to act in the context of that society. Dewey for example requires not separate education and life. For them education is not

only a mechanism for the perpetuation of social structures, but a democratic mechanism for implementing social structures still imperfect in search of get to be democracy. "It presupposes that individuals have equal chances in an egalitarian society." This competition takes place through game rules clearly established, accepted and internalized as reasonable and fair. This model indicates Freitag (2005), "promotes equality of chances, but not equality among men", so any students who do not overcome the educational challenges are, therefore, excluded from the process. Those who win, individuals will be able to maintain and boost the labor market according to their hierarchy, to maintain that "democratic" society and pre - established by the ruling class. Underlying their speech (in Mannheim and Dewey) there is a classless society , and therefore no class struggle. This model of education reproductivist of hegemonic models demonstrates "reportedly democratic social structures that actually perpetuate social inequalities and historical, natural and interpreted as due to individual differences, using the assumption of equal chances." (p. 2). Already in Bourdieu (2011), Freitag (2005) points out that this has a historical view of society and of man presupposes that when the school is agent of social reproduction because "serves to perpetuate hierarchical social structure imposed by a social class another. He believes (as Durkheim) education coercive action and pedagogical action an act of violence, as the school is divided into two, namely: one for the elite and another for the people. Thus, the school "has been successful according to the standards set by the pedagogical action and are therefore familiar with the layout and rituals of the ruling class, the co-opted (the students) will defend and impose radically dominated the class systems of thought make it accept its subjection to domination." (p. 27). Contributes Marxist Gramsci would have when reviewing the design of state. It divides into two waits coercive action: the political class (material violence) and civil class (symbolic violence). For him, civil society expresses the moment of persuasion and consensus - the dominance is expressed in the form of hegemony, while in political society, is expressed as a dictatorship. Gramsci states that every relationship of hegemony is a pedagogical relationship. This relationship is complete when the hegemonic class has no more work to coerce and neutralize the movement of counter- ideologies and ultimately revolutionary reactions - one only possible realization now under late capitalism in Post Modernity. For it is given a false idea of freedom experienced by the subordinate class in order to think freely opt for their conception of the world, when all possible designs (even in the academic space) are elaborations of the hegemonic class . Thus, as the state holds the educational system, the curriculum proposal is distanced from the interests and aspirations of the popular classes, minorities and ethnic groups and an understatement of the field, all of these concepts together for misleading and

negative interpretation of all the things that make up ideas field. This ideology is present in both SIAs⁴ as it is played in the students' own speech. Soon, the town researched⁵ we can see that due to the rural appearance and the negative stereotypes attributed to the field, residents seek to accomplish as students from the city in order to solve "the crisis of identity from the other model as the ideal be imitated and followed , but , as a result, gives rise to detachment and loss of identity" and stops the construction of social and historical subjects . Since that populated the current economic model is an ideal in the mold of *Paulo Afonso city* model, besides a strong apathy from the majority of residents, there are already signs of violence - we do a read of this as an expression of the desire to be inserted on the market capitalist city.

The relationship and the historical processes that underlie the education field

This relationship and historical processes specified, analysed in our semi-arid region have, in his speech, attributed to bad weather, droughts, and climate the causes for poverty, hunger, misery and exclusion of all sorts. This mode technocrat (because simplistic) to assign to social issues, political, economic and cultural rights of the semi-arid nature in his speeches, aims of ideological bias obfuscate or move the critical eye of the fact that the *status quo* of the Northeast is directly connected to the political indifference, (since the *Cangaço*⁶, Messianism and until today). Years of social struggles are emptied in this speech. This reproduces inside and outside school and, directly or indirectly, the southern model (industrial) in the areas of labour, culture, market and civility, is adopted as the ideal identity to the people of the country as a model of "citizen". And it is in the classroom where are co-opted to reproduce this model today (industry, machinery, handling) of townsman; being the field expression of non-modern (animals, large unexplored extensions, etc.):

Urbancentric vision, in which the field is regarded as the place of late, secondary and provisional means, been directing the public policies for education of the Brazilian State. Designed to meet the

⁴ EA: Ideological Apparatus of the State, the meaning of Althusser.

⁵ The town in question is your name and, typically place Juá ruralist. Located in Bahia State, near the town of Paulo Afonso, Brazil.

⁶ Hobsbawm, in his book "Bandits", recognizes at some level the "liberator role" of the highwaymen as "apolitical" movement, belicose rural occurrence. The bandits had as main leader *Lampião*. The term comes from the word yoke *cangaço* (piece of wood used to fasten the yoke of oxen car or plow, yoke).

demands of the cities and of the ruling classes, usually installed in urban areas, these policies have been based on educational concepts that put education as a priority in the service field of the urban industrial development. (Henry, 2007, p. 13).

Yet this perpetuation of the urbancentric model as ideal, both in school and outside it, will bring a fantastic world, underlying imagery that will seduce the subject of field to immigrate to the Metropolitan centers such as Sao Paulo, for example – as in "small field", the houses grow horizontally scattered, whereas in the "big city" houses (buildings) grow vertically dense.

Within the framework of public policies for education (curriculum), "it was thought that the problem to be solved for the education of people living outside the cities was just the geographical location of the schools and the low population density in rural areas" (*ID. ibid.*), however, the little noted that education for the field, brought himself, this is one-sided, the "education of the town and the city". This is because technical education intends to prepare learners to adapt current production passive, so this proposal for the field and for the life of the farmer, which subsists in the field with the informal education that had acquired for this purpose, tends to leave you confused within the school for the lack of meaning of this education for its reality, or peasant is seduced into town – where was prepared by pedagogic coercion – where will finally labor surplus. These problems are accentuated in Crescent shape in the backwoods, from semi-arid to the coast.

Education in the field and the possibilities for understanding the world

The possibilities of understanding the world that professional education can move while human being gives when you start to identify the Repertoire of dichotomies and antagonism between the city and the countryside. Ultimately, this repertoire aims to maintain constant historical pullback of people from the countryside to the city, according to the market demands and the capital, since the school brings in your resume and underlying form the interests of hegemonic class which holds educational policies, namely. Thus, the professional education should be reflective and a luggage of knowledge about theory and history of education so you can make connections with the various Education-related issues, considering that such education historically built wire without the participation of minorities, ethnic groups and peasant. The inclusion of these in discussion and democratic performance is the big step to the paradigmatic experience of peace, equality, tolerance and democracy.

The relationship education, State and Market today still tends to promote the perpetuation of the difference of classes, each with its aspects and in contrast are aberrant economic, social, etc. through the affective aspects and habits. This Trinomial (education, State and market) is

completed as a perfect circle in relation to economic objectives to be achieved – they are played at school. Therefore, the posture of neutrality of the teacher makes the passive player of ideologies contrary to his professional and political essence (had). So severe that:

Contrary to a generally accepted belief, including by educators, the primary objective of the school is not the transfer of knowledge, nor the training for employment or trade (...) the priority function of the school is its social political function. (Gutiérrez, 1988, p. 20)

Notes Mezza (2005) (2005), that "labour markets and the development of human capital occupy both sides of the dichotomy exclusion-inclusion", so the hegemonic class will determine what levels of inclusion or exclusion, for this or that group, within a given social class and, instead, and, in time, will be so amenable to a whim looking for market monetary satisfaction over human aspects handled there. For labour, the development of human capital takes place in the school through the neo-liberal educational policies that pertain to the whole curriculum, because as stated by Gutierrez, "the core of education is not constituted by the pedagogy, but by politics."

Final considerations

A survey suggested could leave the problem: The neutrality of the teacher, conditioned by the false idea of professionalism on these political aspects inherent thus the hegemonic class freely manipulate this tool - the politicization did not like politics ... is that most teachers do not realize this close relationship between the state and education market and that the maintenance of these occurs historical obliteration of disadvantaged classes as a means of favoring the hegemonic minority, since this class speech tends to camouflage the political action of the school to be used in the argument of "psychologizing" of social problems, treating them as if they were individual problems. (Mezza, p. 22,23), this is a modern trait, ie, Post-Modern, as the tendency to individualize all in pursuit of satisfaction and hedonism - even the underclass has access to services and goods consumption as a bargain. In view of this, what the alternative historical-dialectic for education when the Marxist class struggle proposal choked up by individualism where nobody has cause or values, where everything sells (formerly hand labor, now own individuals)? How to extricate himself from the historical and social dependence to the structure of the capital market and work within it and survived strongly conditioned? How to break the secular dependence of violent politics that current pedagogy in it "includes" while excluding the confined spaces? Yes there is an urgent need to build an education / policy in our opposition a little more beyond the idea of dialectics.

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