

A CONCEPTUAL PLOT CENTERED ON CURRIUCLUM INSPIRED BY THE PEDAGOGY OF THE OPPRESSED

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ABSTRACT

In recent decades, curriculum has found itself in an arena of dispute as it deals with decisions related to the education and development of human beings. To speak of curriculum entails confronting the question: What education do we want and need for the society in which we live? This text aims to present a critical analysis centered on the concept of curriculum, by way of a freirean conceptual plot constructed with reference to the Pedagogy of the Oppressed. It is a theoretical reflection that seeks to offer contributions to teaching and research in the subarea of Curriculum. The option for Freirean epistemology has been made on the basis that it takes dialogue as an ethical-political-gnosiological presumption and utopia as a horizon for social transformation that is possible to reach. An excursion through the work of Paulo Freire, taking the Pedagogy of the Oppressed as a base, made it possible to select categories that are connected and allowed for the composition of an original and comprehensive conception of the curriculum construct, through the methodological interweaving of the following categories: critical reflection on practice, languages, dialogue, participation and transformation. The construction of this Freirean conceptual plot, a theoretical-methodological resource for teaching and research, lends itself to the fields of curricular theory and development and can support discussions and curricular practices in every modality and level of teaching.

KEYWORDS: Paulo Freire. Curriculum. Freirean conceptual plot.

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*UMA TRAMA CONCEITUAL CENTRADA NO CURRÍCULO
INSPIRADA NA PEDAGOGIA DO OPRIMIDO*

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RESUMO

O currículo se encontra, nas últimas décadas, em uma arena de disputa por tratar de decisões que dizem respeito à formação humana. Dizer do currículo significa enfrentar a questão: Que educação queremos e precisamos para a sociedade em que vivemos? Este texto objetiva apresentar um crivo crítico centrado no conceito de currículo, por meio de uma trama conceitual construída a partir de referenciais da Pedagogia do Oprimido. Trata-se de uma reflexão teórica que visa oferecer contribuições para o ensino e a pesquisa, na subárea do Currículo. A opção que se fez pela epistemologia freireana se deu em virtude de que ela tem o diálogo como pressuposto ético-político-gnosiológico e a utopia, como horizonte possível de transformação social. Uma incursão pela obra de Freire, tomando por base a Pedagogia do Oprimido, permitiu selecionar categorias que se articulam, e possibilitou compor uma original e compreensiva concepção do constructo currículo, por meio de um entrelaçamento metódico das seguintes categorias: reflexão crítica sobre a prática, linguagens, diálogo, participação e transformação. A construção da trama conceitual freireana, um recurso teórico-metodológico para o ensino e a pesquisa, insere-se nos campos da teoria e do desenvolvimento curricular e pode subsidiar discussões e práticas curriculares em todas as modalidades e níveis de ensino.

PALAVRAS-CHAVE: Paulo Freire. Currículo. Trama conceitual freireana.

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1 FIRST WORDS

The growth in social inequality throughout the world, exacerbated by dynamics of global neo-liberalism, especially since the 1980's (DOWBOR, 2017), has been generating great difficulties in projecting united collective perspectives for dignified existence and freedom for all.

The destabilizing of material living conditions for the majority of the people, with implications for class, race, ethnicity and gender; the increase of very real feelings felt by different groups that their demands are not contemplated by official policies; the rise in accusations and concrete cases of corruption and administrative impropriety in the governmental sphere, as well as the discourses and practices that install “moral panic”ⁱ, allow openings for great public dissatisfaction and anxiety for rapid change of the reigning social situation, “at any price”.

In this context, amongst the groups proposing to lead the process of change, those that will fight to maintain their own privileges frequently emerge, implanting authoritarian populist neoconservative projects, cynically heralded as innovative and effective models for overcoming the difficulties that the people are facing.

However, history has shown that bringing autocratic leadership to power results in modes of resolution that go against human dignity, intensifying oppression, ideological control and the silencing of subjects. This is a dangerous movement that is not always perceived with speed and clarity by the majority of the population, placing democracy at risk, not necessarily under the “threat of cannons”, but by way of political-judicial systems that can even call elections and give legitimacy to “institutional coups”.

The triggering of highly ideological processes that cause oppressed people to accept and assimilate the ideology of their oppressors, in such a way that victims of the system that generates injustice turn against other victims and sometimes even vote for and elect despots, is evidence that democracy is currently under threat. It also shows cooptation and distortion of fundamental democratic principles by anti-democrats: popular sovereignty, representative and participatory politics. (SANTOS, 2017, 2018).

In a scenario in which the ideology of individualism is advocated, competition between people is exacerbated, and pluralistic and critical proposals of thought are silenced, investment in education should be increased as a field of possibilities for the transformation of citizens who can make a commitment to the construction/reconstruction of a democratic

society. In the search for references that can contribute to the reading of this reality, with a view to transforming it, Paulo Freire's ideas reappear with great current relevance and vigor. In the Pedagogy of the Oppressed, his seminal work, analytical/prepositive references can be found for the construction of educational policies and practices that are highly dialogical and conducive to solidarity, that propitiate consistency for a tolerant collective society, that permit unity within diversity, and criticism, that can bring about anti-dogmatic knowledge, that search for real meaning in the existential situation of the subjects, and that are placed as a condition for transformative actions.

The objective of this text is to present a critical filter centered on a concept of curriculum, by way of a conceptual plot that aims to offer contributions for teaching and research, in the sub-area of Curriculum. The option to refer to Freireanⁱⁱ epistemology is made as it takes dialogue as an ethical-political-gnosiological assumption and utopia as an achievable horizon for social transformation. An incursion into Freire's work, taking the Pedagogy of the Oppressed as a base, allowed for the selection of categories that can be linked and make it possible to compose an original and comprehensive conception of the curriculum construct through a methodological interweaving of the following categories: critical reflection on practice, language, dialogue, participation and transformation. The construction of the Freirean conceptual plot, a theoretical-methodological resource for teaching and research, contributes to the field of curricular theory and development and can support discussions and curricular practices in all their modalities and levels of teaching.

According to Pacheco: "curricular theory is understood as a conceptual analytical instrument that can help to understand educational reality through a permanent process of interrogation and questioning of practices". (PACHECO, 2005, p.82). The same author, explains curricular development:

[...] refers to a process of construction that involves people and procedures related to these interrogations: Who makes the decisions about curricular questions? What choices are made? What decisions are made? How is it that these decisions are translated in the elaboration, realization and evaluation of development projects? (Id., p.44);

The following section presents the Pedagogy of the Oppressed as an important paradigm for curricular praxis. In sequence, section 3 discusses a conception of the "Freirean conceptual plot", and through the text, a plot is presented that centers on the concept of curriculum.

2 THE PEDAGOGY OF THE OPPRESSED AS A PARADIGM FOR CURRICULAR PRAXIS

The theoretical-methodological proposal of Freire features elements from philosophy, sociology, political science, psychology, anthropology and pedagogy itself. In his texts, Freire makes reference to important authors that allowed him to ground his reflections and construct a personal synthesis: Marx, Hegel, Buber, Mounier, Gramsci, Lukács, Marcuse, Fromm, Fanon, Memmi Sartre, Lucien Goldmann, Karel Kosik, Álvaro Vieira Pinto, Wright Mills and others.

Kunh's (1982) notion of paradigm resembles a world view or "general framework", in which an approach is organized to be in the world. A paradigm raises problems, methods, ways of defining data, and models of explanation and solution that are assumed to be valid by the community that adopts them. In this sense, the Pedagogy of the Oppressed can be taken as an epistemological and methodological alternative for curricular theorization, analysis and development.

The Pedagogy of the Oppressed is featured amongst the works that most markedly contributed to the theoretical and practical discourse in the area of curriculum in the 20th Century (SCHUBERT et al., 2002). Lopes and Macedo (2016) point out that Paulo Freire is the only Brazilian cited in Pinar's (et al., 2006) important book *Understanding Curriculum*, analyzed as an author that exerted an influential force on North American theorists who approach curriculum as a political text. Furthermore, Freire stands out as a Brazilian author about whom an entry was written in the *Encyclopedia of Curriculum Studies*. According to the author of that entry:

Paulo Freire (1921–1997) reconstructed what it meant to be an educator and through his work helped to establish new forms of research and practices in the field of curriculum studies. Freire convincingly argued that educators cannot be viewed as technicians, functionaries carrying out the instructions of others. Teachers in the Freirean sense are learned scholars, community researchers, moral agents, philosophers, cultural workers, and political insurgents. Freire maintained that teaching was a political act and that educators should embrace this dimension of their work and should position social, cultural, economic, political, and philosophical critiques of dominant power at the heart of the curriculum. His notion of critical praxis, characterized as informed action, demanded curricular and instructional strategies that produced not only better learning climates, but also a better society. Called the inaugural philosopher of critical pedagogy, Freire's writings have redefined and refocused our basic beliefs of the purposes of education. (STEINBERG, 2010, p. 382).

In the international bibliography about curriculum, other productions can be found that recognize the importance of Paulo Freire's as a reference to approach the politics, planning and practices of curriculum, in formal and non-formal education. In the texts of Apple (2013), Gollios (2015), Giroux (2011), and Schgurensky (2011), for example, important points can be found that give evidence of the relationship between the Pedagogy of the Oppressed and curriculum:

a) Consciousness-raising is a central concept of the Pedagogy of the Oppressed, understood not only as knowledge, but also as an option, a decision, a commitment and action. The forming of critical consciousness can change people who in turn become involved in collective processes for the transformation of society.

b) The selection of knowledge that composes educative programming happens through research on the reality of educatees and the community. It seeds generating themes that contain limit-situations to be overcome by subjects, with the support of necessary knowledge and educators, in a collaborative and democratic way.

c) Dialogue, authentic participation and hope, are fundamental concepts of a critical-emancipatory pedagogy, capable of opposing a tradition in which only privileged social classes and educational specialists are considered to have the competency and the right to decide about the curriculum, since they judge themselves to know the necessities and interests of society as a whole.

d) The radical option of Freirean pedagogy to integrate the themes of daily life, culture and curriculum, in successive and ascending circles of critical analysis of reality, which start with concrete praxis, make it possible to envisage and generate new praxes on the assumption that education is an emancipatory practice.

In the current reality of Brazil, research about the relevance of Paulo Freire's thought has been developed by the Paulo Freire Cathedra at PUC-SP, since 2010, with financial support of CNPq, with a view to investigate the material content and the re-invention of the Freirean legacy. The project involves 22 researchers, based in 16 higher education institutions, located in 09 Brazilian states. Two foreign consultants are also part of the team. Four thematic fulcrums orientate the investigation: curriculum, teacher training, democratic management, and youth and adult education. These were the fulcrums defined by Paulo Freire to guide educational policy in the city of São Paulo, when he was responsible for the education portfolio. Within the parameters of this investigation, 386 productions registered in

the CAPES Portal were analyzed, from amongst 1852 dissertations and theses, completed in Brazil between 1991 and 2012, discovered through a search for the word Paulo Freire. In this period 25 empirical studies have been developed, supervised by researchers from this project, with the intention of analyzing the actuality and the materiality of the thematic fulcrums in different regions.

In relation to the curriculum fulcrum, the results that were found point out feasible paths for the elaboration and development of curriculum policies and practices based on Paulo Freire's thinking in different educational contexts. Amongst the results that were obtained, we can highlight the relevance of taking the subjects reality as a starting point for the practice of curriculum development; dialogue as a condition for the construction of critical-emancipatory knowledge; and participation to strengthen the potential of collective work and the autonomy of the school, favoring the construction of education with social quality, committed to the utopic vision of a more just society with greater solidarity. (SAUL, 2006).

Defending, since his first texts, the non-neutrality of education, Paulo Freire understands curriculum as: "The politics, the theory and the practice of the *what-to-do* in education – within the scholastic space, as well as the actions that happen outside this space – from a critical-transformative perspective." (SAUL, 2008, p. 120).

We observe then, that every conception of curriculum carries political, philosophical, anthropological, sociological and psychological conceptions, though not always explicit, as well as theories on teaching and learning. They are heavy with the world visions and practices established by those that think and practice curriculum, thus expressing their values, habits and beliefs. Curriculum, therefore, requires a clear vision of the horizon that we see for the education of children and young people, and consequently, of the choices we make with regard to the values to be defended, the knowledge to be selected, and the procedures for teaching-learning, teacher training and evaluation.

Just as with other categories of his thinking, Paulo Freire discusses curriculum within a conjunction of relations that make it possible to understand it as a dynamic totality in which different concepts meet in constant tension and interaction, one with the other, characterizing and exploring relations of interdependence and different angles of explication and analysis (SAUL; SILVA, 2009). This way of understanding the curriculum helps to avoid the concept becoming crystalized and bureaucratized over time, making possible its reinvention, which

means creating/recreating new understandings and/or practices, looking to maintain conceptual precision and consistency with the principles of Freirean pedagogy.

In the following section, a “Freirean conceptual plot” centered on curriculum will be presented, allowing for the relational comprehension of this concept.

3 FREIREAN CONCEPTUAL PLOTS

Since 2001, work at the Paulo Freire Cathedra at PUC-SP has been done by constructing Freirean conceptual plots. The plots consist of representations of propositions composed of concepts and their interconnections. The construction of a plot is a creative action that allows new critical syntheses about aspects of theory and practice, through a methodical interweaving of concepts and the problematization of their inter-relations. In this way the epistemological character of these plots emerges, characterized by the theoretical rigor of process and the production of knowledge according to a new logic. It is not a static production, and needs to be revisited and recreated according to the problem that needs to be investigated/made explicit, and the historical moment in which the researcher lives. The plot can help to indicate situations that present inequalities of different types in the contexts that are analyzed, as well as obstacles to the realization of humanizing educative works. It can even make contributions with a view to resolving these situations and overcoming the barriers.

Freirean conceptual plots distinguish themselves from other known representations such as conceptual maps, flow diagrams, organograms, and conceptual webs because: a) they don't propose a relationship of subordination between concepts; b) they relate concepts from the work of the same author, in this case, Paulo Freire; c) there is an intention to ground them in reality aiming to understand and transform it.

The graphic representation of the plot helps with the comprehension of Freirean concepts, without establishing an order of value or importance between those concepts. The proposal to have a central concept in the representation of the plot indicates an intention to find constitutive elements of this concept, and for this, the idea of confluence between the concepts around the center, is present. The connections between the concepts are represented by arrows and words that try to describe in a synthetic way the relationship that exists between these same concepts, according to the view of the plot's author. The arrows can have a single direction or a two way direction. When there is a single direction, that means that a

connection has been identified that directs itself from one concept to another, indicating identity, causality, dependence, association, intentionality (consequence), belonging, and others.

When an arrow presents two directions, this means that a connection has been found that can have its origin in either one of the related concepts, demonstrating the character of reversibility in the relationship. It is hoped that the relationships between concepts represented in the plot will be analyzed within a text which, by overcoming instrumental and linear descriptions, can demonstrate the value of the selected concepts for the critical understanding and focus of the study. In these texts it also becomes possible create a dialogue with other authors, either to broaden the spectrum of Freire's propositions, or to confront them with other views.

A conceptual plot can integrate different concepts covered by Freire's work, keeping in sight the explication of the reading that the author of this construction makes of the relation between the central concept, the focus of the study, and others that are selected from the epistemological matrix of Paulo Freire's pedagogy, as a filter for the reading of the person who constructs the plot. For this reason, the relationships of the plot can vary, even when a comprehension/exposition of the same central concept is proposed.

With understanding based on Freire (2010) that human beings, and only human beings, are the "beings of relations", relational knowledge is constructed in the plots between a central focus and the other concepts selected for the study. In this way, the initial comprehension about the concept placed at the center of the plot is expanded through a process of division and re-totalization that results in a denser and more complex knowledge of the central concept, as it then becomes interrelated.

The work on plots has been done with a double objective. The first of these is to help the educator, author of the plot, to comprehend how the Freirean concepts can be articulated to research a concrete situation or a theoretical construction, in an attempt to realize a transformative action. The second objective is didactic, that is, the plot can be used in teaching-learning situations for the understanding and deepening of concepts from Freire's work, and for the evaluation of these processes. (SAUL; SAUL, 2013).

The Freirean conceptual plot is committed to the radicalism of Paulo Freire's thinking and is presented as a critical screen that challenges the author to construct knowledge that

contributes to the explication of the conditions of viability, the nature, the limits and the intentionality of the central concept that is hoped to be better understood.

3.1 A Freirean conceptual plot centered on curriculum

Faced with the great number of concepts that Freire dealt with in his work, it was necessary to make choices to discuss, around the limits of this text, the construction of a conceptual plot that has, at its center, curriculum.

Although there is no pre-established logic for the order of the reading of relations between concepts that are associated with the central concept of this plot, the authors of this text suggest that the reading begins with the elements that make up the relation between “curriculum” and “critical reflection on practice”. This is the first relation indicated, considering the value Paulo Freire attributed to praxis: “The dialectic unity between action and reflection, practice and theory, imposes itself on me, whatever the context I find myself in: be it the concrete context in which I act; be it the theoretical context through which, distancing myself from the former, I examine what it is.” (FREIRE, 1978, p. 64, author’s translation). In sequence, the authors recommend the reading of the following relations, in a clockwise direction, arguing that “curriculum” is developed and practiced in contexts which, according to Paulo Freire (FREIRE; SHOR, 2008), are the world and life in which human beings relate to each other through “language”, “dialogue”, and “participation”. The relation with the concept “transformation” closes, with equal relevance, the sequence of the suggested reading for this plot, pointing to the utopian and political dimensions of curriculum construction and development.

The graphic representation of the conceptual plot elaborated to comprehend, analyze and work with the Freirean proposal of curriculum, in this text, is presented in the following figure.

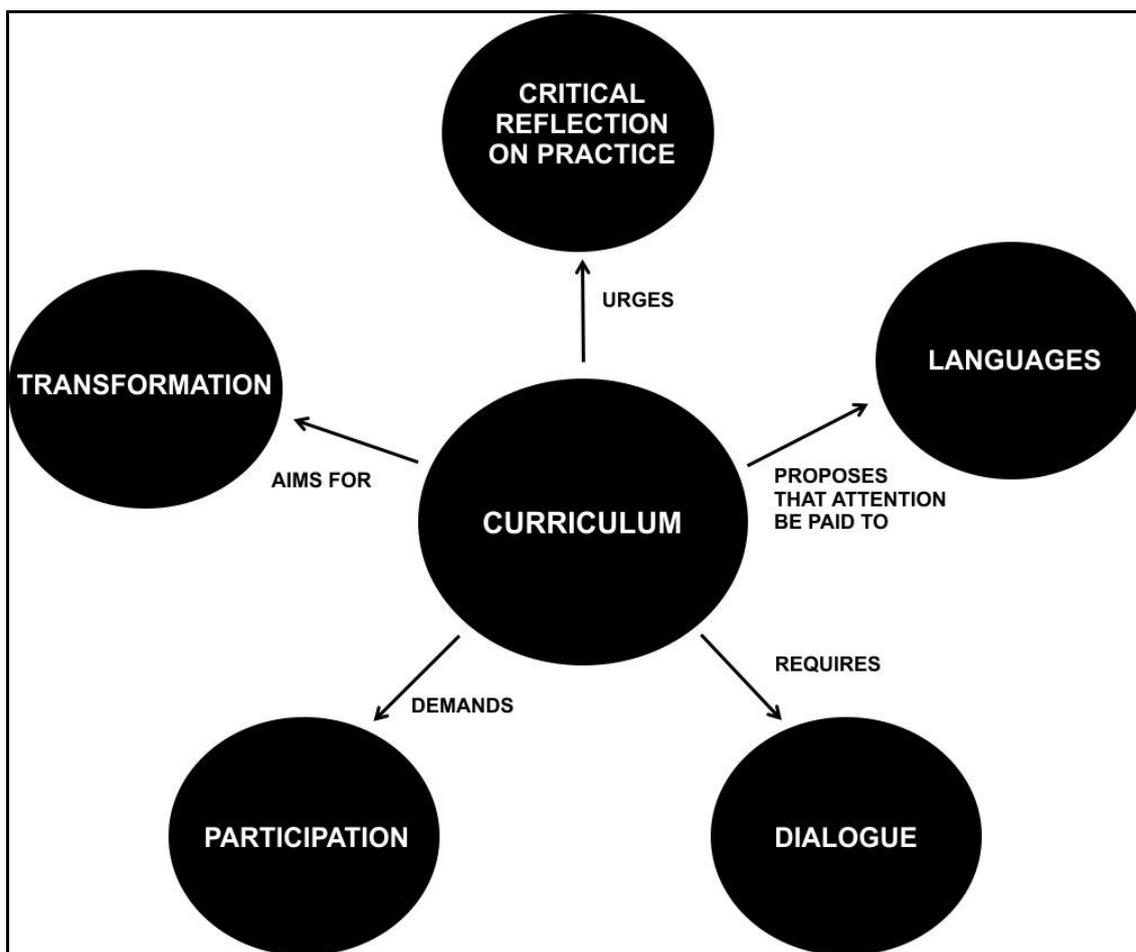


Figure 1 – A conceptual plot centered on curriculum
Source: the authors

Below, the elements that compose the Freirean conceptual plot presented here, will be analyzed.

3.1.1 Curriculum demands critical reflection on practice

For Paulo Freire, curriculum presupposes that the educator and the educatees understand themselves to be unconcluded and that this is a human condition that impels humans to go forward, with curiosity, in the search for knowledge about themselves and the world. Freire considered that this is an ontological vocation and that, by perceiving that destiny is not a given, the subjects can become more able to (re)write their stories, contributing to change in relation to social injustice that dehumanizes and oppresses. In the words of the author:

Education is permanent, not because a certain ideological reasoning or a certain political position or a certain economic interest demands it.

Education is permanent by reason of, on the one hand, the finitude of human beings, and on the other hand, the consciousness that humans have of their own finitude. And furthermore, by reason of the fact that, throughout history, they have incorporated into their nature not only the knowledge that they live, but also, the knowledge that they know, and so also, the knowledge that they could know more. (FREIRE, 2007, p.22-23, author's translation)

In Freire's ontology, human beings cannot be understood outside the relations that they establish "in the world" and "with the world".

This has to do with a being that transforms and is transformed through these relations, a being of praxis, that is, of action-reflection-action. For the author, "it is exactly this capacity to act, to operate, to transform reality according to ends proposed by human beings, to which their capacity to reflect is associated, that makes them beings of praxis" (FREIRE, 2010, p. 17, author's translation). From this perspective, the conception of practice is different from the neo-technicistⁱⁱⁱ perspective through which practice is understood as "training to do", an essentially mechanical and alienated act that suffocates the subject's creativity. Practice is an activity that presupposes critical thought about practice itself and about the world, being a conscious doing, intentioned and humanizing, that implies the construction of relations, the attribution of meanings and the development of abstractions. Praxis affirms the dialectic unity of action and reflection, going beyond antonyms of theory and practice and positions through which theoretic development is not committed to action. Freire clarifies his position, highlighting:

For me, there is no way to overestimate or underestimate one or the other. There is no way to reduce one to the other. One implies the other in a necessary, contradictory and procedural relation. Despite its importance, practice, by itself, immersed in the refusal of theoretic reflection, is not sufficient to offer knowledge that reaches the *raison d'être* of the relations between objects. Practice is not the theory of itself. But, without it, theory runs the risk of losing the "time" to gauge its own validity and also the possibility to renew itself. In the end, theory and practice, in their relations, need each other and complete each other. In this sense, there is always, built in to practice, a certain hidden theory, as there is in a theoretical project being born out of a concrete practice, a future practice that will evaluate the theoretical hypothesis (FREIRE, 2001, p. 106, author's translation).

By thinking critically about practice, educators and educatees look to unmask reality; its explicit and implicit senses and meanings that can sometimes find themselves hidden behind practices that are accepted in day to day life as natural and unquestionable. Critical reflection on practice implies analysis of different related aspects, from the class room to the wider social system. This includes different constitutive aspects of pedagogical practice: the

physical space, school time, the content selected for the work with the students and the selection criteria for the content itself, the work methods and techniques, aesthetic and ethical questions, the conditions of the schools, the training and the educational professionals, and, distinct positioning in relation to the sociocultural-political-economic system. This action favors the revelation of possible spaces/times for intervention and change in education and society. Based on their comprehension of Freire's work, Santiago and Batista Neto (2011) affirm that:

Learning to think reality and within reality does not mean think about it in an isolated manner or reduce it to a collection of methods and techniques of thinking [...]. [It implies] the realization of a study of the individual and collective context/reality from diverse angles [...] in such a way so as to know its boundaries and multiple readings. In this manner, the problematization [of reality] can lead to demands for actions and interventions (SANTIAGO; BATISAT NETO, 2011, p. 9-10, author's translation).

To transform reality, and practice, requires us to alter the theory or fragments of theory that sustain that practice. It is worth saying however, that this change cannot be made through a simple switch of one theory for another or through the superimposition of theories, but through the problematization of what is considered real, including the ideas and values that constitute the theory-practice unity that needs to be better understood, modified, corrected and/or abandoned.

Therefore, the construction of a critical-emancipatory curriculum requires one to live the dialectic relation between theory and practice to enable the transformation of pedagogical practice. Through exploring the tension between these elements, the theories become practical reality, generating meaningful knowledge for educators and educatees with the potential to reach new levels of social quality in education.

The theories become meaningful for the subjects of the curriculum when they help them to reflect on practice, allowing them to confront the challenges that they face at school and in its surroundings, as well as those that come from the demands of public administration and educational policies. In this sense, Giroux warns:

[...] theory cannot be reduced to the point of being perceived as sovereign over experience, capable of providing recipes for pedagogical practice. Its real value resides in its capacity to establish possibilities for reflective thought on the part of those that use it; in this case, teachers, become indispensable as instruments of criticism and understanding (GIROUX, 1986, p. 38, author's translation).

Knowledge, result of the imbrication of theory and practice, is what confers on educators and educatees a growing capacity to comprehend day-to-day problems and their reasons, to conceive, in dialogue with official curriculum directives and concrete reality, critical approaches to reinvent practice and the scholastic space, towards the realization of their dreams and the dreams of the community.

In the process of critical reflection about practice for the construction and development of the curriculum, Freire makes a demand that we start from limit-situations presented by the students. This means accepting the problematization of what is concrete and real as a structural fulcrum for educational work and as an ethical-political-epistemological stance that inverts the logic of the “classic” curriculum models that emphasize the description of abstract concepts from which that one hopes the students come to understand reality. Apart from that, the proposal for reflection about practice that is being presenting here, based on a critical-emancipatory rationality, is diametrically opposed to proposals in which the same action, taken in an isolated, mechanical and decontextualized manner, results in prescriptions and the operationalization of competences that promote the unconscious reproduction of the *status quo* (ZEICHNER, 2008).

The permanent process of analysis and (re)creation of the curriculum, mobilizes the educators and educatees to construct new knowledge – always temporary, uncertain and partial, that helps to theorize their experiences, to go beyond common sense^{iv} and generate other knowledge-practices that also need to be problematized and superseded.

In a curricular “what-to-do” based on critical reflection and dialogue about practice, educators and educatees have the opportunity to become subjects of criticism and not their objects.

2.1.2 Curriculum proposes attention to language(s)

In Freire’s thought, the process of communication occupies a central position. For the author (FREIRE, 1987), to speak an authentic word that does not dichotomize action and reflection is already to transform the world. By speaking their own words in dialogical social experiences, human beings make themselves subjects, create knowledge and express themselves, through different languages. Freire associates thought and language and only ever conceives the two in reference to concrete reality, never separating the cognitive act from life, without which the first loses its sense and direction. It is through language that humans can

make explicit frustrations, delusions, hopes and desires to participate, and finally, announce themes, that by returning to them as problems, will require the making of new announcements (FREIRE, 1987).

Geraldi, by analyzing the principle role that language plays in Freire's theory and practice, draws parallels with Vygotsky and Bakhtin, pointing out that:

[...] language [and the work of these authors], has a constitutive function in relation to the subjects. The three authors share the same starting point: dialogue as a space for human construction. There is no dialogue without construction of expressive resources, through which thoughts are organized and exposed, understood and modified.

[...] The entire architecture of dialogical thought is based on the relation with otherness. It is the presence of the other in constituting subjectivity, forming conscience, developing higher psychic functions that give originality and radicalism to Paulo Freire's, Bakhtin's and Vygostky's perspectives. It is on this point that an effective meeting between these authors happens [...] (GERALDI, 2005, P. 14-16), author's translation).

In a literate society, in which verbal language and work with texts are generally given priority, the use of other languages can promote debate on the hegemonic patterns that are in force, considering the historical roots and the political-ideological options that are taken to be valid in terms of communication and expression and the respective interests that are in dispute. Boal makes clear:

The sensitive thought that produces art and culture is essential for the liberation of the oppressed, and amplifies and broadens the capacity to know. Only with citizens who, through all symbolic means (words) and sensitive means (sound and image), make themselves conscious of the reality in which they live and of the possible ways of transforming it, will a real democracy one day arise [...] (BOAL, 2009, p. 16).

Dialogical work with multiple languages activates the complexity of dimensions that constitute human beings, contributes to their humanization and creates the potential for revealing the complex web of themes that constitute concrete reality. By considering the multitude of languages present in contemporary society, Santaella (2005), makes explicit the scope of languages in the following way:

Languages are many [writing, drawing, music, cinema, television, radio, newsprint, painting, theatre, computer graphics, etc.] Since the industrial revolution and more recently the electronic revolution, followed by the information and digital revolution, the multiplying and proliferating effect of languages is expanding enormously (SANTAELLA, 2005, p. 28, author's translation).

In consonance with the understanding found in Freire's pedagogy, in which educational practice, emancipatory or conventional, is a political act and an aesthetic exercise, it is fundamental that the construction and the practice of curriculum includes the use of different languages. According to this understanding, the gnosiological, political and aesthetic dimensions of educational practice are inseparable, and therefore, the higher the level of consciousness that the educator has of this condition, the better their practice will become and the greater will be the contributions that they can offer for the teaching of educators and educatees. In the words of Freire:

[...] the more an educator perceives with clarity these characteristics of teaching, the more they can improve the efficiency of pedagogy. Clarity with respect to the unavoidably political and artistic nature of education will make the teacher a better politician and a better artist. By helping students to learn and develop, we do art and politics, whether we know it or not. To know, in fact, what we are doing will help us to do it better (FREIRE; SHOR, 2008, p. 145, author's translation).

It is not intended, from this perspective of curriculum, that educators arrive at a point of dominating the languages they select for experiences with educatees in their pedagogical practice, but that, by working with them, the subjects can better understand the interdisciplinary characteristics of reality and try their creative hands, improving the social quality of the curriculum and the reading they make of reality. Konder, by referring to the value of artistic language as a fundamental human dimension, affirms:

By accepting the cognitive value of art, we are forced to conclude that art provides particular knowledge that cannot be supplied by knowledge provided through other diverse means of understanding reality. If we renounce the knowledge that art – and only art – can provide us with, we mutilate our comprehension of reality. And, as the reality whose essence art gives us an image is basically human reality, that is, our immediate reality, the renunciation of the development of artistic knowledge and, by consequence, the renunciation of the development of the study of aesthetic questions, entails the loss of an essential dimension in our self-awareness (KONDER, 2013, p. 25, author's translation).

By reflecting on experience itself in an investigation of the learning of the adult teacher, Placco e Souza (2006, p. 14) point out that “besides theoretical texts, feeling, affection, emotional engagement, and dialogue through art and literature, are also part of our experience”. The authors highlight the importance of contact with poetry, cinema, music and the visual arts, in the process of construction and appropriation of knowledge, to generate new understanding of the objects of knowledge and contribute to re-signify the content that is

brought into question, since they favor dialogue and the explanation of values. Leite and Ostetto reiterate the relevance of art in the development of teachers dealing with curriculum, pointing to its dialectical character:

When we defend the contribution of art in teacher training, we have in mind that it congregates knowledge that works polarities: the possibility of good taste also entails the possibility of disgust; providing pleasure also provokes displeasure; bringing satisfaction equally brings frustration; allowing oneself to bring out the light of existence also stirs the shadows of human beings; the beautiful and the ugly: it's all there in the artistic process. In art, in its different languages, it is not only the fairies that emerge, but also the witches, the hatreds, the bottom of the chest of our lives. [...] To speak of art in this context we speak of the entirety of what it is to be an educator and we add, to the poles of competence and compromise, the pole of sensibility – which opens the way to enchantment and marvel, essential ingredients for the creation of the personal and professional day-to-day, breaking the mold, using other designs for the daily routine (LEITE; OSTETTO, 2004, p. 12, author's translation).

Accepting that educational conceptions carry within themselves conditionings whose practices are situated within a continuum that extends from hegemonic thought to counter-hegemonic thought, to different degrees, it is important to raise questions about the values that give direction to the options for education and curriculum. To do this is to deal with ethics.

Paulo Freire affirms that ethics and aesthetics should not be separated, that is, both should “go hand in hand, decency together with beauty” (FREIRE, 2008, p. 32, author's translation). For the author, ethics and aesthetics form parameters from which we cannot break when striving for a better world, with equality and justice for everyone. According to Streck and Zitoski, Freire, in his work, has no intention to associate:

[...] aesthetics with a kind of elite taste, with a flavor of erudition. Aesthetics can be in every place where people are permitted to live a decent life: it is the beauty of the body, the school, the cities, nature, that is, the world (STRECK; ZITKOSKI, 2010, p. 31, author's translation).

Freirean pedagogy makes a clear choice for ethics and aesthetics that do not exclude, do not discriminate and do not oppress, that stimulate criticism and social change, that permit the subjects to freely express their thoughts, anxieties, wishes and fears that are also conditions for a decent, happy, beautiful life. In this way, aesthetics and ethics develop a strict relationship and come to mutually influence each other: aesthetics are strengthened, becoming a critical and creative medium to produce knowledge, the more they soak in an “ethical universe of human beings”^v; on the other hand, as human beings expand their creative power, they become more participative, conscious and autonomous, acquiring the conditions to fight

for social structures that are more just and democratic from an ethically responsible perspective.

The need to better understand the “hows” and “whys” of things forges the epistemological curiosity of the subjects which, according to Freire, is also an ethical demand for teachers.

The ethical, political and professional responsibility of teachers places on them an obligation to prepare and develop the necessary capacities and qualifications before beginning their teaching activities. This activity demands that their preparation [...] and their training become permanent processes. Their teaching experience, if well perceived and well lived, will make clear the need for permanent teacher training (FREIRE, 2013, p. 56, author’s translation).

In the permanent and historic curriculum *what-to-do*, naïve consciousness slowly gives way to other levels of consciousness, moving towards critical consciousness. This movement, which is necessarily connected to the revelation of oppressive situations, is, at the same time, both ethical and aesthetic. Allowing educators and educatees to reach and develop deeper and broader levels of readings of the world “involves the entire conscious body, feelings, emotions, memory, affections, a curious mind in an epistemological sense, focusing on the object [of knowledge]” (FREIRE, 2013, p. 181, author’s translation).

Therefore it is fundamental that the proposals and actions for curriculum construction and development take into account the dimensions of passion and emotion inherent in educative practice, as well as its aesthetic nature, beyond gnology and the ethical-political dimensions. This has to do with making a creative, challenging and democratic effort in which educators and educatees broaden their critical capacities to become aware of what they hadn’t been aware of before, thinking and acting collectively to change reality.

3.1.3 Curriculum requires dialogue

In his work, Freire teaches that dialogue is not a disinterested chat, an “act of one subject ‘depositing’ ideas in the other, neither is it a simple exchange of ideas to be consumed” (FREIRE, 1987, p. 79). It doesn’t exist in a political vacuum and cannot require that one always arises at a consensus; however, it is also not a polemic discussion through which one fails to search for “the truth” but simply tries to impose one “truth” over “another”. Dialogue is also not a technique of asking and responding to questions to reach certain results or make friends, a formality of social interaction or a rule for control (FREIRE; SHOR, 2008).

For this educator, dialogue is a horizontal relationship between human beings who, mediated by the world, meet to pronounce the world, imposing themselves “as a channel through which humans gain meaning as humans. For this reason, dialogue is an existential demand” (Ibid., p. 79). As a space/time of otherness, Freirean dialogue does not only amount to the relation between subjects through which individualities are formed, because it maintains, on the horizon, the humanization of human beings and their liberation.

In the course of curriculum construction, for Freire, the first step to be taken is to listen to the students, to know what vision they have with respect to the principle problems with which they are confronted in their lives and, with this, to try to raise the necessary knowledge to help them in their process of surpassing their difficulties as well as in the process of broadening their knowledge about the world. The educators have a responsibility to problematize the reality lived by the educatees, through dialogue, searching with them to become aware of the “whys” of the limit-situations that appear in the context in which they live and attempt possibilities for intervention and change. For this, teachers must raise questions that constitute challenges in relation to the student’s themes, not motivational or rhetorical questions that, by failing to consider the cultural identity of the “other”, negate dialogue.

Menezes and Santiago (2014), reflecting on dialogue as a fundamental principle of liberational pedagogical practices, highlight the importance of sensitive listening as a condition for consciousness raising educative work.

In dialogical practice, Freire highlights that the attitude of listening is as important as speech, since the subject who listens knows that what they have to say has similar value to what is said by others. In this way, knowing how to listen doesn’t only refer to silence to give the other person a turn, but also to be in an open minded position, to be open to differences. This doesn’t mean the unconditional acceptance of everything that the other person thinks and says, but it is the exercise of listening without prejudice that makes critical reflection and conscious positioning possible (MENEZES; SANTIAGO, 2014, p. 52, author’s translation).

It’s worth remembering that we are not born knowing how to participate in dialogue. Dialogue is a human creation and as such, can be learnt-taught. It is through dialogue, in moments of curriculum construction, that subjects will begin to learn-teach, when they intervene through speech, when and how they limit speech, to utilize and respect silence, to promote dialogue within the time given for situations of teaching-learning and working with synthesis. It is through the exercise of sensitive listening and dialogue that one understands

and discovers the means to broaden presence and the levels of participation of subjects, and also perceives that “[an] educator is not someone who only teaches, but who also learns as they teach, in dialogue with educatees, who, as they learn, also teach” (FREIRE, 1987, p. 68, author’s translation).

In curriculum construction and practice, dialogue involves preparation, it demands study about what will be the focus as well as the “discovery” of the questions that will be raised to make it possible for others to speak. It also requires clarity of the asymmetry in the power relations that are present in the interactions between subjects in teaching-learning spaces, and the incessant necessity to strive for horizontality in these relations.

There are also other questions that need to be considered in a dialogical curricular action: how to organize and systematize knowledge produced in dialogue and how to take care to not let the eloquence and experience of the educators on certain themes, and even their ability and practice with dialogue, intimidate and silence the educatees that may have other verbal styles or dialogical practices.

In Paulo Freire’s proposal, curriculum includes dialogue as a path and a condition for the construction of knowledge, in a collective and collaborative manner. According to Silva (2004), the ethical-political commitment to a humanizing pedagogical praxis demands that one uses the speech of the “other” as reference for the selection and systematization of the programmatic content. In this way,

[...] the denunciations themselves that this speech makes become objects of a curricular epistemology, committed to the distanced and critical understanding of the reality that is denounced, demanding a search through the systematized knowledge that makes up the cultural patrimony of the sciences, with the aim of bringing pertinent epistemological contributions to the investigative analysis and the construction of enlightenments that provide interventions and recreations of the problematized reality (SILVA, 2004, p. 110, author’s translation).

Dialogue about curriculum is the starting point, an invitation to participate in and exercise the educatees’ and educators’ right to speak, a practice that is realized in the constant tension between authority and liberty. It is a possible means to balance the intentions and necessities of the subjects of the educative practice. Faced with this, educators and educatees need to establish relations of reciprocity, in which the equilibrium of opportunities to speak and to listen between these subjects contribute to broaden mutual respect, the tolerance and inclusion of different voices and cultural identities that make themselves present in the dialogue, qualifying the relationship educator-educatee (MENEZES; SANTIAGO, 2014).

It is still worth stressing that, according to Freire, the dialogical posture of the educator “does not negate moments of explanation, narratives in which the teacher explains or speaks about the object” (FREIRE, 2008, p. 95-96, author’s translation). These moments integrate the process of the construction of knowledge, and what is fundamental is that the subjects of educational practice understand and live them as part of the dialogue and the practice of learning-teaching, as essentially democratic moments, radically committed to the critical revelation of reality. In a curriculum in which one aims to break with oppressive dehumanizing processes, the educator needs to be attentive to Freire’s recommendation, for whom, to be dialogical: “is not just saying you’re dialogical in an uncompromised way; it is to live dialogue. To be dialogical is not to invade, it is not to manipulate [the students], it is not to make slogans. To be dialogical is to strive for the constant transformation of reality” (FREIRE, 2006, p. 43, author’s translation).

In Freirean curriculum construction and practice, dialogue between the educators and educatees marks the moments of planning and decision making about the work objective, the selection of the programmatic content, the development of the program, the definition of the actions that will be generated from what was learned, and the evaluation of process, opening space to allow the dialogical option to transverse all educational practices.

3.1.4 Curriculum demands participation

The development of curriculum practice based on Freirean principles necessarily demands participation. In the categorization of Díaz Bordenave (2008), we can find different levels of participation. The first of them is the informative, in which the subjects simply receive information about the decisions that have been taken in higher instances of power. At the second level, one strives to know the opinion of the participants about the directions the actions should take, however, there is no guarantee that their concerns, suggestions and wishes will be incorporated within the decisive process that drives the actions. At the last level, the expectations and proposals of the subjects are in fact considered and are brought to the decision making table. This is the level of political participation that approaches the Freirean conception of participation.

For Paulo Freire, participation corresponds with shared action, in which all subjects “have voice” and intervene at different levels of power, having an obligation to not be absent.

In “*Educação na Cidade*” (Pedagogy of the City), Freire expresses his conception of this important category:

For us, participation cannot be reduced to a pure collaboration that certain sectors of the population can and should bring to public administration. [...] It implies, on the part of the working classes, the need to “be present in History, and not just be represented”. It implies the political participation of the working classes through their representations, at the decision making level, and not only at the level of doing what has already been programmed. [...] Public participation for us for us is not a slogan, but an expression and, at the same time, the path to the realization of democracy in the city (FREIRE, 2001, p. 75, author’s translation).

To speak of authentic participation in curriculum work implies respect and recognition for the value of the necessities and concrete demands of all participating subjects: necessities and demands that will need to be problematized and discussed in a broad and democratic manner, in such a way that the decisions that are taken with reference to them shall be constructed dialogically, by weighing conflicting arguments, so that they can express the collective and responsible wishes of the subjects of the educational action.

According to Paulo Freire (GADOTTI; FREIRE; GUIMARÃES, 2008), arriving at this level of participation demands objective conditions, time, organization, constant learning and “impatient patience”, since it cannot be instantly instituted. The political level of participation, in curriculum, requires the presence and collaboration of educators and educatees at different moments, starting with the raising of problems that refer to their reality, continuing with the critical analysis of these problems in search of solutions, and finally, with the follow up and development of individual and collective actions that result in the educational process.

To forge a new culture of participation in the curriculum is not an easy task. According to Saul and Silva (2012), in general, what one sees in the conventional educational practice, is a predominance of forms of participation centered on exchanges of individual, administrative and functional interests of the subjects, which takes away the political-pedagogical focus of moments of collective construction of the school community and denies the possibility for the subjects to implement transformational practices anchored in real participation. According to Lima (2001), priority is given to the conveniences of a “passive participation”, which is characterized by:

[...] disinterested and alienated attitudes and behavior, lack of information that can be attributed to the actors themselves, alienation from certain responsibilities or from the success of certain roles, not taking advantage of

possibilities, even formal ones, to participate. Without directly breaking with the idea of participation and without rejecting the possibility of active intervention, none the less, in most cases there remains certain apathy (LIMA, 2001, p. 78, author's translation).

Even if one strives for coherency with the critical-emancipatory rationality, stimulating active participation of teachers and students in moments of curriculum planning and practice, sometimes one must still recognize the weight of some factors that make this situation difficult, such as: the authoritarianism that marks Brazilian society, even today; the lack of concrete opportunities to experience the practice of participation and the majority control of institutions by conservative hegemonic groups (ARONOWITZ, 2013). These factors directly affect the life and practice of educators and educatees and can explain, at least in part, ambiguous attitudes of subjects faced with situations in which they cannot experience, democratically, and the difficult tension between authority and freedom (FREIRE, 2013).

The change of understanding and practice in participation in the curriculum is a counter-hegemonic struggle. We cannot expect adhesion of all subjects in this action, but it is necessary to try for adhesion of the greatest number. On the way, forms of disinterest, resistance and obstacles will be met and will need to be overcome (GIROUX, 1986, 1997), but, also, allies and concrete practices that demonstrate that change is possible will also be found. The fundamental role of teachers in this action, is to provoke, to destabilize, and together with students and other interested subjects, incessantly strive for a new participative educational praxis.

This new praxis will require the recognition of the expectations of the school community that, in turn, must accept that they are responsible for the construction and development of the curriculum, broadening and deepening their participation in this process. To the extent that individuals come to feel that their contributions are taken into consideration, and that they have worth and a place in the daily reconstruction of pedagogical practice and the school, it is hoped that they can become more engaged in the fight for better working and living conditions that are dialectically implicated in the process of curriculum thinking-doing.

3.1.5 Curriculum aims for transformation

Curriculum, from a Freirean perspective, is aimed at the development of the students, with a view to the emancipation of these subjects; in it one understands that the change of educators' and educatees' practices, and their visions of the world and education in general, must be done democratically. This conception directly opposes curriculum practices and politics of a neoconservative, economic and authoritarian character, that defend the adaptation of students to the demands of the "society of information and knowledge" ^{vi}. According to Freire, "instead of wagering on teacher development, authoritarianism wagers on its own 'proposals' and the posterior *evaluation* to see if the 'packet' was really taken on board and followed" (FREIRE, 2007, p. 73, author's translation).

From a problematization perspective, the critical analysis and the reorientation of the pedagogical practices of educators demands democratic radicalism, in which one searches to convince the other of the necessity of change, and of the engagement in the fight for the construction of a new project of education and society, through the "authority of the argument" and not the "argument of authority". Convincing through argumentation carries, for Freire, the meaning of "winning together", that is collectively overcoming dehumanizing situations experienced by educators and educatees in their daily lives, in which at times they have their doubts censored, speech restricted and dreams denied. The author argues that "convince, for an authoritarian, is to wipe over the possibility of doubt. Convince, for a radically democratic educator, is to never wipe over any possibility of doubt" (FREIRE; BETTO, 2007, p. 76).

To make explicit the dreams of educators and educatees is a demand of curriculum practice, from a critical-emancipatory perspective, as it is the motor and fuel of transformation. A dream, for Paulo Freire, is an expression of wishes and projects, and makes up a fundamental dimension of the process of coming-to-be. In this sense, Freire states:

To dream is not only a necessary political act, but also a connotation of the socio-historical form of being for women and men. It is part of human nature that, within history, one finds oneself in a permanent process of becoming. Making oneself and remaking oneself through the process of making history, as subjects and objects, women and men, becoming beings inserted in the world and not simply adapting to the world, also end up discovering within the *dream* a motor for history. There is no change without a dream, as there is no dream without hope (FREIRE, 2011, p. 91).

In political-pedagogical work, curriculum also needs to include the dreams of the school community. These dreams become more possible to the extent that one problematizes,

strengthens, argues, finds allies, fights for what one believes in, witnesses the inseparability between theory and practice, and connects to the daily struggles with other forces being exerted by different groups for the realization of the same dreams.

For the building of dreams it is also necessary to work and teach hope. Freire characterizes hope as a human attribute, necessary for the fight to transform reality and at the same time to be anchored in reality, for it not to be vain hope, that is, pure hope, or mere resignation. Hope, for Freire,

[...] is necessary, but not sufficient. By itself it does not win the struggle, but without it, the struggle becomes weak and unsure. [...] To think that hope by itself transforms the world and to be moved by such naivety is an excellent way to fall into despair, pessimism and fatalism. But to proceed without hope in the struggle to make the world better, as if the struggle could be reduced to simple calculated acts, to pure science, is a frivolous illusion. To proceed without hope, that also founds itself on truth as an ethical quality in the struggle, is to deny one of its fundamental supports. [...] As an ontological necessity, hope needs practice to become an historical reality (FREIRE, 2011, p. 10-11, author's translation).

Making a commitment to the transformation of reality for a more socially just, free and equal world, in the ambit of a wider democratic project, is one of the educator's tasks. This does not in any way mean making the school a space/time for ideological doctrination; on the contrary, what is desired is to encourage subjects to act with liberty and autonomy in the collective struggle to overcome the social contradictions that are revealed through the rigorous and continuous work on the construction of critical consciousness. According to Freire, "to think correctly" is an essential condition for the liberation of subjects and the change of practices, but it is not enough:

To reach a more critical understanding of the situation of oppression still does not liberate the oppressed. Revealing it, however, is a step towards overcoming it as long as the oppressed engage in political struggle for the transformation of the concrete conditions through which oppression exists (FREIRE, 2011, p. 32, author's translation).

Transformation, as a curriculum objective, is a condition that defines the direction of actions, indicating teachers' commitments to the improvement of the social quality of education and to community life, which is made explicit in their responses to the questions: What should we teach? Why should we teach? Who should we teach, in favor of what or of whom, against what, against whom? How should we teach? This is the indispensable political dimension to think-practice curriculum.

FINAL CONSIDERATIONS

The Freirean perspective for curriculum presents itself as a foundation from which a new hegemony can be constructed, with elements for the radically democratic transformation of society. Included amongst these elements:

- Criticism and challenge of what Paulo Freire called depository education, that is, dogmatic transmitted education, that rejects popular knowledge and the cultural identity of the educatees;
- Refusal of naive optimism and mechanical pessimism in the relations between education and the transformation of people in society, accepting, necessarily, the existence of contradictions and conflicts;
- Necessity for actions from inside and outside formal spaces of education, searching for congruity in relation to ethics centered around dignified human existence;
- Understanding of the active participation of subjects as a value and a commitment, and not as a technique, in a context in which curricular development is explicitly a political process, which has intentionality, directivity, a historical context, and is immersed in a field of power disputes.

In this article, by way of a theoretical construction of curriculum, based on the Pedagogy of the Oppressed, Freire's most well-known work, an effort has been made to review and dialogue with some aspects of the Freirean pedagogy, as a support for a conceptual plot, a theoretical-methodological resource that can be utilized in teaching and in research.

The challenge to construct the plot presented in this article adds to the density of productions referring to and founded on Freire, since it represents a new effort to systematize that implies critical re-reading of the authors work and discussion of his thought under the light of contemporary challenges and theoretical constructions.

The authors of this article have worked with Freirean conceptual plots in teaching (SAUL; SAUL, 2016, 2017) and on the supervision of research that has generated dissertations and theses (DUBEUX, 2017; NOGUEIRA JÚNIOR, 2018), generating valuable results.

However, it may be observed, that the constructed conceptual plot presented here, focused on curriculum, doesn't exhaust all possibilities of articulation of the other categories of Freire's work. Other professors/researchers can make new readings of Freire's work, in

relation to curriculum, arriving at other compositions of plots, in response to their conceptions of curriculum, in the interests of the “knowledge of lived experience” of their educatees. Also, other compositions of the plot can be developed in in response to the problem of research that is being investigated, to the extent that the plot can represent the theoretical reference used by the researcher and a supervisor with the confidence to analyze the data produced in the research.

The construction of curriculums, in the Freirean perspective, demands work in a democratic environment that allows all the subjects that integrate the educative practice to have voice, and to expand their comprehension about the different contexts where curriculum happens and about themselves; revealing limit-situations lived by them and thinking critically about the advances that are being made and the possible spaces for resistance.

The paradigm of the Pedagogy of the Oppressed proposed by Freire challenges us not only to understand their concepts intellectually, but more than anything, to put them into action, in such a way as to testify that it is possible to realize in a concrete way their principles and practices in the day-to-day life of schools and universities, in dialogue with the objective conditions of the social context. Freirean dialogue is a creative act, an urgent need for our time that invites us to discover the pleasure and beauty of thinking out loud with our work companions and our living companions.

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Notes

ⁱ “Moral panic” relates to a sociological concept that characterizes exaggerated reactions of a group or a part of society, based on a false perception that attitudes or behavior of another group, in general of a political minority, represents a threat to society as a whole.

ⁱⁱ The deliberate use of the adjective “Freirean” in this text and in productions of the Paulo Freire Cathedra, PUC-SP, is a choice, based on the understanding that by maintaining the full spelling of the surname of the author we emphasize more strongly the origins of the production: the conceptual matrix of Paulo Freire’s thought. In some important academic circles, then, the following criteria arose: to the original anthroponym the suffix “an” is added, resulting in the adjective “Freirean”.

ⁱⁱⁱ According to Freitas (2012), “neo-technicism is structured around three main categories: accountability, meritocracy and privatization. At its center, is the idea of the control of the processes, to guarantee certain pre-defined results as ‘standards’, measured in standardized tests.” (p. 383).

^{iv} With respect to common sense, Paulo Freire clarifies: “[...] there is a more naïve way for curiosity to operate, which occurs in a process of perceiving an object that restricts itself to the appearance of the fact or things that affect it. This type is known as naïve curiosity, [...] men and women did not begin the history of their presence in the world, creating scientific knowledge. They began creating naïve knowledge. This is the historic starting point” (FREIRE, 2005, p. 150-151, author’s translation).

^v Freire affirms that the “ethical universe of humans” is that which: “[...] condemns cynicism [...], which condemns the exploration of the work efforts of humans, which condemns accusations on hearsay evidence, affirmations that someone said A knowing that they said B, the falsification of truths, the deception of the unwary, blows to the weak and defenseless, the undermining of dreams and of utopia, promises made knowing that the promise will not be fulfilled, false testimony, speaking badly of others for the pleasure of speaking

badly. [...] It is that which knows the betrayal and denial in grossly immoral behavior, and likewise, in the hypocritical perversion of purity in Puritanism. [...] It is that which knows the insult of discriminatory manifestations about race, gender and class” (FREIRE, 2008, p. 15-16, author’s translation).

^{vi} Lima asks: “The widely propagated “cognitive society” will ultimately be for whom and in favor of what? Limited to the qualification of workers [...] developed at the margins of the principles and practices of a “cognitive democracy” [...], this “cognitive society” will result, for the majority of people, in new forms of inequality and alienation, of degenerated competition, of submissive citizenship, under the banner of meritocracy and, paradoxically, the celebration of the virtues of learning practice and of useful knowledge” [...] (LIMA, 2012, p. 26, author’s translation).