# Workshop for Pedagogical Enablement – Reflecting on the Educational Processes Related to STD/AIDS

Editora MS

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# Sumary

# PRESENTATION

The STD/AIDS National Coordination has been remarkably meeting the demands configured by the HIV/AIDS epidemic in Brazil. Thus, it has been acting according to the principles and directions of the SUS (Sistema Único de Saúde = Unified Health System). Its actions have been ruled by integrated efforts in order to build up partnerships aiming to decentralize, sustain, and institutionally strengthen the local levels of the STD/AIDS programs.

The National Coordination's strategies to train and enable human resources have been contributing to the implementation of preconized policies through the availability of support and action coordination in order to form and enable human resources towards health, aiming to gradually decentralize the training programs for the states and cities, and to implement educational and teaching/learning methodologies suitable for preventing, assisting, and controlling the STD/AIDS in Brazil. In this process, the education/services integration has been privileged, reuniting the elements for theory and practice, through a pedagogical proposal that turns the problem into an axle, and the participation of educators and learners into a strategy for a conceptual, behavioral, and institutional change.

The realization of the project "Oficinas the Capacitação Pedagógica – Refletindo Processos Educativos Relacionados à DST/AIDS" (Workshops for Pedagogical Enablement – Reflecting on the Educational Processes Related to STD/AIDS) represents the Training Unit commitment to the quality of the enabling actions assumed by the National Coordination of the STD/AIDS MS, in response to the demands presented by all those who act in training/enabling programs.

Paulo Roberto Teixeira
Coordinator

# INTRODUCTION

One of the major tools when fighting the HIV/AIDS epidemic is the educational approach directed to health professionals and to the various sectors of the society under the ethical and technical enabling for efficient prevention, assistance, and professional formation.

Education for health is a process that presupposes conceptual, behavioral, and instrumental changes, whose quality and impact are directly related to the pedagogical and methodological suitability adopted, and which takes into consideration the epidemics complexity and the necessity of holistic and interdisciplinary approaches.

The actions that give basis to this premise invest resources and efforts searching for the improvement of the educational processes used. A lot has been done towards this; however, the results have not corresponded to the efforts made. Various issues can be raised to explain the results.

One of them is related to how these concepts were born. In most of the times, the formation of health professionals lacks reflections upon the pedagogical processes and how the relation between the professionals and the population users are historically configured The prevailing model in the educative proposals is identified with the instructive model. This model has roughly brought up some social consequences such as: difficulty to make a critical analysis of the reality, subjectivism, and competitiveness. Besides, as there have always been pre-established correct responses, there was an impairment of creativity.

Today, one can face new concepts within the collective health field. One can live the relativity of the bio-medical paradigm and the vertical structure, in which practice is normalized, leading to the strengthening of the new inter-discipline and inter-sector paradigm. Thus, one can seek to integrate new knowledge and practice fields, such as environment, behavior, health promotion, and healthy policies. The AIDS epidemic has been contributing to these changes, since it imposes the partnership actuation with other sectors of society and the incorporation of the knowledge of other disciplines. Otherwise, it would be impossible to deal with this epidemic.

Obviously, education also undergoes changes as long as society seeks to build up citizenship, "seeks to construct a present time able to project a better future" (Eco-pedagogy – 1999), and to achieve this new educational technologies have been "invested and reinvented", mainly the pedagogical models centered in learning, able to generate an autonomous learning subject.

Therefore, at this moment, both health and education search for paths to construct a subject at a permanent learning state, learning how to learn, learning how to teach and teaching how to learn.

Thus, this workshop proposes to utilize a methodology of setting up problems that, centered in the reflection upon everyday life, stimulates a process to deconstruct and search for new and different acknowledgement that composes and make way to a new construction of this everyday life, which is dynamic and temporary. This way of learning, according to Bordenave (1997), leads the person to develop observation, analyses, evaluation, and cooperation skills among the members of the group, and to overcome conflicts, besides making it possible to develop technologies culturally compatible.

The workshop is organized into six (6) Units; the first is a presentation, and the other five are Didactical Units themselves. Each of them contains specific activities necessary to work up certain key-concept(s), which lasts a 44-total of hours.

Most of the activities proposed are performed in subgroups and the products are shared together in plenary sessions. The theorization activities are performed through readings and text discussions, dialogued classes, debates and group dynamics, applied to the several moments according to their suitability.

The evaluation of the process takes place in the beginning and in the end of the activities of each day by using the dynamics that allows measuring the achievement of the participants, how easy or difficult it was to apply the methodology, the performance of the instructors/mediators, and the proposal of adjustment in the process of the workshop.

In the end of the workshop, an immediate evaluation will be made in accordance with the indicators proposed in the objectives, proposals and expected performances. The last activity in Didactical Unit 5 refers to the elaboration of an agenda of work with continued process proposals for the improvement of the **STD/AIDS** controlling activities. The meaning of the proposals presented is to subsidize the construction of immediate evaluation indicators, and a script to supervise the enabling projects by the Training Unit.

# PROGRAM
# PEDAGOGICAL ENABLING WORKSHOP
# REFLECTING UPON THE EDUCATIONAL
# PROCESSES RELATED TO STD/HIV/AIDS

### Proposal:

The workshop will make it possible for the participants to reflect upon their educational actions by means of living the pedagogical processes of problematization and the study of the different pedagogical references, taking into consideration its historical construction and recognizing its potentialities and limitations.

### Objectives:

1) Contextualize historically the different approaches in the educational processes in general, and particularly in health, articulating them with the models utilized in the enabling programs about STD/HIV/AIDS;

2) Reflect upon the teaching/learning process;

3) Acknowledge the suitability of the evaluation processes in the different pedagogical approaches;

4) Acknowledge the utilization of work methods and techniques in the pedagogy of the problematization;

5) Live the pedagogical process of the problematization.

### Performances:

When enabling is over, the participant will be able to:

1) Identify within an enabling program the pedagogical model proposed, as well as its potentialities and limitations from the viewpoint of the impact on the intervention proposed;

2) Identify how easy or difficult it was to apply the pedagogy of the problematization;

3) In a enabling program, recognize
   a) The "student"-subject's role in learning;
   b) The "teacher"-instructor/mediator's role;
   c) How the enabling content is organized.

4) Verify whether the evaluation of the proposal is coherent with the pedagogical model presented.

### Evaluation:
Elaboration of an agenda for the problematization.

### Clientele:
Technicians in the State, Municipal, and National Coordination Sectors of the STD/AIDS that perform in the enabling programs, coordinators of training projects in teaching institutions and civil society.

# PRESENTATION UNIT

## Objectives:
- Promote the knowledge and integration of the participants;
- Work up the group's expectations in relation to the workshop, comparing these expectations to the defined purpose of itself;
- Establish contacts concerning
  - Time table
  - Frequency
- Present the workshop program, justifying its purpose.

## Activities:
- Opening
- Presentation dynamics, expectation measurement, and integration of the workshop participants and instructors/monitors
- Establishing work contract
- Coordinated presentation of posters
- Solving questions
- Confraternity dinner
- Closing activities.

# DIDACTICAL UNIT 1

**Objective**:  Discuss the roles of the instructor/mediator and the learning subject and their relation in the teaching/learning process

| DIDACTICAL UNIT 1 | | |
|---|---|---|
| **Approximate time** | **Participant's activities** | **Instructor/mediator's activities** |
| 30 min | 1. Where are we? | Distribute the instructional notebook. Coordinate the reading and the plenary discussions of the presentation, introduction, proposals, objectives, performance, and evaluation texts. Compare the participant group's expectations with the workshop's expectations. |
| 2 hrs | 2. Elaborate an enabling proposal in **STD/HIV/AIDS**, taking into consideration the accumulated experiences of the group. | Divide the group into subgroups of up to six people and direct the activity without interfering with the discussion, only pointing up as the objectivity of the theme chosen is concerned. Request a written systematization for the plenary presentation. |
| **15 min** | **COFFE BREAK** | |
| 1 hr | 3. Introduce in plenary the material elaborated in activity 1. | Coordinate the plenary pointing out the elements of the teaching/learning process, the roles of the instructor/mediator and the learning subject mainly in situations related to **HIV/AIDS** and **STD** epidemics |
| **LUNCH** | | |
| 2 hrs | 4. Read and discuss Text 1 – From the Learning to the Teaching Process. Davini, M.C. (page 17) | Keep the subgroups, direct the reading, stimulating the discussion of the major points of the text. |
| **15 min** | **COFFE BREAK** | |
| 1 hr | 5. Retake activity 1 and point out in the elaborated enabling proposal how the learning subject and the role of the teacher- instructor/mediator were considered. Systematize the conclusions. | Require that the subgroups identify: <br> a) what the characteristics of the learning subject proposed in the enabling program elaborated in activity 1 are; <br> b) the elements necessary so that this process can occur, conceptualizing learning; <br> c) the relation of this concept with the prevention of **STD/HIV/AIDS**; and <br> d) how the instructor/mediator should perform this activity and what qualities he/she needs to develop to do it. |
| 1 hr and 30 min | 6. Introduce in plenary the conclusions of the previous activity. | Coordinate the plenary, pointing out the concept of learning and the roles of the student/subject and teacher/mediator. Use the reading of text 2 – Qualities of the Teacher – Freire, P. (page 22) |
| 15 min | 7. Evaluation of the day's activities. | Make use of a dynamics for the group's self-evaluation and for the evaluation of the instructors/mediators, identifying how easy or difficult it was to apply the method of the problematization. |

# DIDACTICAL UNIT 2

**Objective**: Contextualize historically the peda–gogical trends, relating them to the intervention with the STD/ AIDS field.

| DIDACTICAL UNIT 2 | | |
|---|---|---|
| **Approximate time** | **Participant's activities** | **Instructor/mediator's activities** |
| 30 min | 1. Where are we? | Use a group warming-up dynamics allowing for a retrospective of the previous day's work and preparing for the day's activity. Consider the previous day's evaluation to propose adjustments in the workshop process. |
| 1 hr | 2. Prepare a no-more-than-10-minute dramatization, whose plot should involve aspects of the teaching/ learning, considering the historical evolution of the epidemics. | Divide the group into three subgroups preferably considering the **AIDS** experience time of the participants. Direct the activity focusing on teaching/ learning situations related to **STD/HIV/AIDS** and the historical evolution of the epidemics. Supply them with the necessary material to perform the activity. |
| **15 min** | **COFFEE BREAK** | |
| 1hr45min | 3. Introduce in plenary the dramatization. | Coordinate the plenary pointing out: experimented feelings, differences and similarities related to the role performed by the instructor/mediator and student/subject. Systematize together with the group the teaching and learning elements that came up during the dramatization, according to the evolution of the epidemics. |
| **LUNCH** | | |
| 30 min | 4. Participate in the warming-up activity | Conduct a dynamic game to warm-up the group for the theorization theme. |
| 2hr30min | 5. Participate in the theorization activity (dialogued class or text reading): "Pedagogical trends in the field of health education, related to the controlling policies of the **HIV/ AIDS** epidemic. | Invite a professional that knows the theme at issue or directs the reading and discussion of Text 3: Thinking over the Pedagogical Trends – Correa, M.E.S.H (page 27).<br>Through a debate, retake the conclusions of activity 3 in Unity 2, comparing them to the content of the dialogued class or the text.<br>In the case of a dialogued class, recommend reading the text. |
| **15 min** | **COFFEE BREAK** | |
| 15 min | 6. Evaluation of the day's activities | Use a dynamics for the group self-evaluation and the evaluation of the performance of the instructors/ mediators, identifying how easy or difficult it was to apply the method of the problematization. |

# DIDACTICAL UNIT 3

**Objective**:      Discuss the content organization forms in the different pedagogical trends and the suitability of the teaching techniques.

| DIDACTICAL UNIT 3 | | |
|---|---|---|
| **Approximate time** | **Participant's activities** | **Instructor/mediator's activities** |
| 30min | 1. Where are we? | Use the group warming-up dynamics allowing for a retrospective of the previous day's work and preparing for the day's activity. Consider the previous day's evaluation to propose adjustments in the workshop process. |
| 1hr30min | 2. Retake activity 1 in Unity 1 and identify how the content was organized considering:<br>• How the process subjects were taken into consideration Teaching/learning?<br>• What criteria were used to clip knowledge?<br>• What is the purpose of the techniques proposed? | Keep the subgroups directing the activity and the written systematization of the conclusions for plenary presentation. |
| 15min | **COFFEE BREAK** | |
| 2hrs | 3. Present in plenary the conclusions of the previous activity. | Coordinate the plenary pointing out:<br>a) the necessity of doing a clipping of the knowledge related to the subjects, available time, suitability of the method into the object, and financial resources;<br>b) The coherence between the elaborated proposal and the elements of the teaching/learning process. |
| **LUNCH** | | |
| 2hrs | 4. Read and discuss Text 4: Integrated curriculum (pages 34-39 up to item IV – Evaluation.<br><br>Systematize the discussion comparing it to activity 2. | Make each group point out the relation of the content organization with:<br>- organization by concepts,<br>- teaching/service integration<br>- theoy and practice integration<br><br>Remembering that the content organization is the intermediation between the object and the subject, and that instruments and techniques mediate it. |
| **15min** | **COFFEE BREAK** | |

| 1hr30min | 5. Participate in a plenary presenting the discussion of the text comparing it to activity 2 in this unity. | Point out that the different forms of organizing the contents are linked to the pedagogical trends and the different consequences for the participants. Stimulate proposals to overcome the traditional model aiming to construct a continued learning state (learn and learn) from the observations, curiosities, dialogues, among others, starting from the simple to the complex. Indicate the reading of Text 5: Safer-sex workshops – Villela, W. (page 45) |
|---|---|---|
| 15min | 6. Evaluation of the day's activities | Use a dynamics for the self-evaluation of the group and the evaluation and performance of the instructors/mediators, identifying how easy or difficult it was to apply the method of problematization. |

# DIDACTICAL UNIT 4

**Objective**:      Reflect upon the evaluation concept, and know the different forms of application.

| DIDACTICAL UNIT 4 | | |
|---|---|---|
| **Approximate time** | **Participant's activities** | **Instructor/mediator's activities** |
| 15min | 1. Where are we? | Use the group warming-up dynamics allowing for a retrospective of the previous day's work and preparing for the day's activity. Consider the previous day's evaluation to propose adjustments in the workshop process. |
| 45min | 2. Retake the enabling proposal and identify:<br>- How was the evaluation constructed?<br>- Is the evaluation coherent with the objectives?<br>- Conceptualize evaluation. | Stimulate the subgroups to review the material elaborated in activity 1 in Unit1 and direct them to systematize the conclusions. |
| **15min** | **COFFEE BREAK** | |
| 1hr | 3. Present in plenary the conclusions of the previous activity. | Coordinate the plenary, discussing the concept of the group about the evaluation and what the criteria used to make it are. |
| 2hrs30min | 4. Read and discuss the texts, comparing them to the previous activity.<br>**Text 4** – Integrated Curriculum – item IV Evaluation – page 39.<br>**Text 6** – Monitoring and Evaluating Education in Health and Promoting Health towards **HIV/AIDS** – Aggleton, P. – page 56 | Direct the activity focusing on the objective of the evaluation. |
| **LUNCH** | | |
| | Afternoon period of day 4 | |

# DIDACTICAL UNIT 5

**Objective**: Apply the concepts discussed in relation to the teaching/learning elements according to the pedagogical trend adopted.

| DIDACTICAL UNIT 5 | | |
|---|---|---|
| **Approximate time** | **Participant's activities** | **Instructor/mediator's activities** |
| 2hrs | Read and discuss **Text 7** – Mental Training (page 63), and review the program of this workshop, identifying:<br>1. The prevailing mental operations in each activity of units 1-5;<br>2. The key concepts of each didactical unit;<br>3. The learning concept subjacent to the proposal. | Keep the groups; direct the reading of the text and activity, calling their attention to the elements of the teaching/learning process. |
| **15min** | **COFFEE BREAK** | |
| 1hr30min | 2. Discuss in plenary the learning elements and the pedagogical model proposed retaking the work developed during the week. | Coordinate the plenary retaking all the work that was developed during the week, pointing out the learning elements and the pedagogical elements used. |
| | **BEGINNING OF DAY 5** | |
| 2hrs30min | 3. Retake the theme worked up in activity 1 and elaborate a new proposal, taking into consideration all the discussions carried out so far. | Direct the activity so that the subgroups can retake the same themes and re-elaborate the Proposal. Point out how easy or difficult it was to do this task. |
| **15min** | **COFFEE BREAK** | |
| 1h15min | 4. Introduce in plenary the re-elaborated proposal. | Coordinate the plenary, raising how easy or difficult it was to execute the activity, as well as the modifications made in the different programs. |
| | **LUNCH** | |
| 1h30min | 5. Schematize a minimum agenda taking into consideration the development of the future activities in your work, so that there can be a continued improvement movement of the controlling activities of the **STD/AIDS**. | Divide the participants according to similar realities (ex: same city/state) and direct the activity pointing out the importance of the institutionalization of the continued education process. |
| **15min** | **COFFEE BREAK** | |
| 1hr30min | 6. Evaluate the process lived in the workshop through:<br>- Re-reading the proposal and objectives;<br>- Participation in a dynamics. | Re-read with the group the proposals and objectives of the Workshop, checking out whether the same were achieved.<br>Use a dynamics in which the participants can evaluate the content discussed, mainly the learning concept, and the process lived during the work week |

## 1 – From the Learning to the Teaching Process

Maria Cristina Davini

The present text is a work instrument. Therefore, we recommend the reader the following activities:

1 – Read the text globally.

2 – Re-read item one and discuss it with your group: What are the ways of getting knowledge (prevailing assimilation schemes and cultural patterns) of the group of learners who you work with?
Comment on cases, quote examples, and try, together with them, to synthesize some conclusions. Take note of conclusions and questions of the group.

3 – Re-read item 3 and with your group think over the differences between teaching by techniques and teaching through knowledge structure. Take note of the conclusions and questions of the group.

4 – Re-read item 3 and discuss with your group the role of the supervisor in the learner's learning process. Take note of the conclusions and questions of the group.

The present text intends to explicit some theoretical lines that direct the pedagogical model that seeks a new way of organizing the pedagogical work in the health institutions. Besides going over these theoretical aspects, the texts also seeks to direct reflection-creation process, implicit in any pedagogical action.

Most of the experiences made, perhaps influenced by an own-teaching style of the school tradition, have been concerned about how to teach, that is, how to best show to inculcate best. This can be observed not only in the classical training form, but also in some apparently modern forms that adopt a range of audiovisual technical means. In fact, all of them are organized upon the same basis of "show-inform-inculcate", with the intention to make the apprentice able to reproduce more or less faithfully what he is taught.

Other experiences, seeking to break up the former tradition, adopted the dialog methodology. The learner is no longer seen as an object, but he/she is considered

together with his/her experiences. Nevertheless, the lack of solid theoretical reflection upon this process and its corresponding systematization make such experiences face two dangers: either one can not go on beyond the dialogs, sub-estimating the scientific apports and, thus, seriously affecting the personal efficiency; or the dialog is broken up at a certain moment of the process, going over a second information/inculcation step of the best traditional type.

As a matter of fact, central issue is habitually forgotten: more than just worrying about how to teach (either by inculcation or by dialog), it is fundamental to start up by questioning on how one can learn. That is, What are the internal processes? What path does a certain subject take to learn (in this case, mid-level people at health services)? Fortunately, some experiences made are already oriented towards this issue.

As a starting point, we can say that a learning situation is a dynamic relation between two elements: a subject that learns and an object that is learned.

Neither of these two relation poles are "empty boxes". On the one hand, the subject is an active human being, with conceptions, habits and costumes, and who has determined ways of thinking and acting upon reality. On the other hand, the object or matter to be learned has its own structure: even the most simple technique to measure the body temperature bears as support and justification a series of scientific knowledge that bestows on its true meaning.

Then, we have two central questions before us:

- What are the ways of thinking and knowing of the people to be rendered capable?
- What is the knowledge structure that should be assimilated?

Both are complex questions and there are no ready formulas for such interrogations. However, there are some technical apports, insufficiently proven, which may serve as solid basis to reach for suitable answers. To go for them is a questionable task, if we are willing to conduct a process that leads to true learning. Therefore, it is evident that only by asking how this learning dynamics can be produced we can go on safely up to the question about how to teach. Thus represents a real inversion of the questioning order.

We will proceed by investigating in great details both of the most complex questions previously made (analysis) in order to, then, answer them as a whole (synthesis).

## 1.  The Subject of Learning

We will start by the first question, referring to the ways of thinking and knowing the subject of learning, for instance, in our case, the health service supporting staff. When we speak about ways of thinking and knowing, we should take into consideration two main variables:

- assimilation scheme
- cultural patterns

In order to reflect upon the first, we will use central concepts of Jean Piaget's Genetic Psychology; whereas in the second we will consider the apports of several authors of sociology and social anthropology.
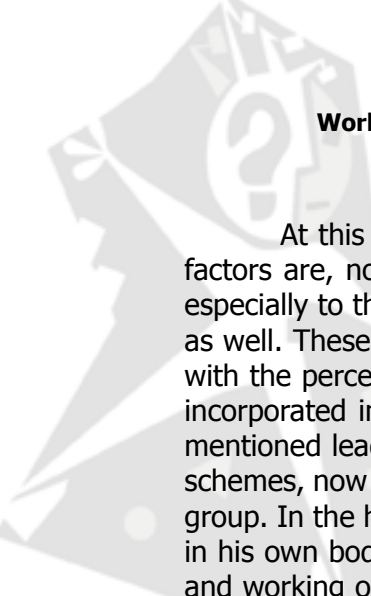
We define assimilation schemes as the action ways that a subject develops himself in order to know something. These action ways may be external and visible (material actions), such as how to manipulate a work tool, or they may be internal and not visible such as the action of conceptualizing (mental operations).

These assimilation schemes vary from subject to subject, but there is a common evolution rule in accordance to the maturation process. In this process, which starts at birth and culminates at adult age, a true progressive transformation is produced, and which goes from the most simple assimilation schemes to the most complex ones, from the most concrete to the most abstract. We will present this evolution as follows:

1. Through the concrete manipulation of material objects, the subject gets knowledge: he touches, takes, feels, shakes, beats, etc. These are the motor-sensorial schemes through which the first practical notions of weight, volume, consistency, etc are formed. They belong to the first years of life; however, they are kept on in the subsequent years, even in adult age, integrated in more complex schemes. In fact, the adult person knows the characteristics of many objects by means of motor-sensorial schemes.

2.  The subject gradually becomes independent of manipulation when it is required, and he gets knowledge by observing material objects. Nevertheless, he is not able to "think beyond what he sees". These are the perceptive schemes, which belong to the 2-7 year-of-age phase, and which are kept in the subsequent phases. The adult person also appeals to perceptive schemes whenever the matter is completely unknown, giving mechanical explanations about himself, clinging only to the visible characteristics of the phenomenon.

3.  The subject can think beyond what he sees, now, and he already seeks different and even diverging explanations about the visible characteristics of the object. However, he can not "think without seeing", that is, he can not reflect upon the abstract; he can only do it based on material concrete data of his direct experience. These are the logical-concrete schemes, and which belong to 7 to 12 years of age, and which are kept in the following phase to be used whenever necessary. In fact, when the adult person does not conceptually master a matter, or when such matter is presented in a confused way, he needs the support to "see" the concrete manifestations in order to understand the issue.

4.  The subject can become independent of the material or concrete objects and reflect upon ideas and symbols; he can abstract, generalize, and establish more and more ample and complex relations. These are the logical-abstract schemes, and which belong to the adolescence and adult life. To reach this stage it is essential that the subject should have had social opportunities and experiences that could stimulate him. It is also essential that he should have sufficiently exercised simpler assimilation schemes that connect him to the more complex ones. To reflect upon the abstractions and reach the conceptual arguments, it is required as first step that he should have grouped material objects and related them to concrete data. Undoubtedly, the adult person that has logical-abstract schemes had to recur to the steps corresponding to the more simple schemes. Serving as a basis to him, he conserves these schemes even though subordinated to the more complex ones in order to apply them to situations in which the abstractions are not helpful for him to solve certain problems.

Thus, we say that the assimilation schemes are products of a progressive construction through the subject's own active practice throughout his life; however, this progressive construction does not compulsorily happen: it is necessary that environmental stimuli exist so that the subject feels the necessity to search for new answers and then develop new cognitive schemes.
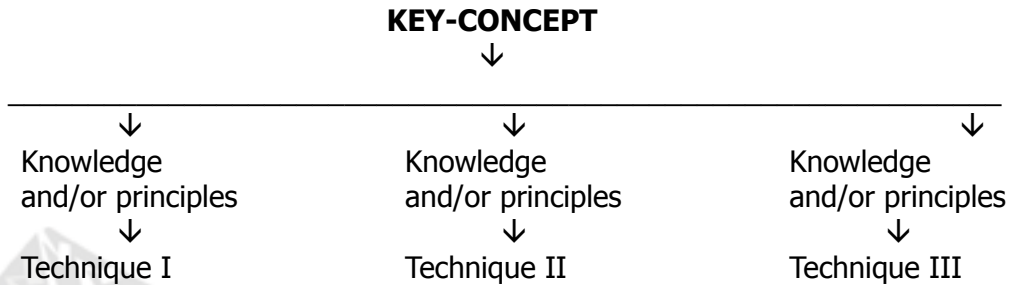
At this point, it is necessary to point out how bear-weighting the social-cultural factors are, not only with respect to the social class to which the subject belong, but especially to the cultural patterns (world vision, myths, traditions, family structure, etc.) as well. These are of fundamental importance, once they put the subject in conformity with the perception and thinking schemes about the reality. These schemes have been incorporated into him since childhood. The same way the assimilation schemes above mentioned lead to an individual, intellectual evolution, and the perception and thinking schemes, now considered, are socially constructed through the history of a certain social group. In the health area it is important to reflect upon how this social group conceives, in his own body, the relation between health, disease, environment, and ways of living and working of a population. Likewise, it is important to see how they reflect upon the doctor-patient-institution relation and its role in this dynamics.

From the pedagogical viewpoint, it is indispensable to analyze the learners' ways of thinking and knowing in order to develop a teaching strategy that starts from their real conditions, stimulating them to apply their assimilation schemes and to reflect upon their own perceptions of the processes. Thus, they can advance their knowledge and their own way of thinking about and knowing the reality.

## 2. The Object of Learning

We will talk over, now, the second central question: the structure of the object or matter to be assimilated. As we have already talked about, even the apparently simplest and most ordinary techniques have their reasons, which give them support by justifying them and showing their "reason of existence". Then comes the decision: either the training is made ordinary through the mechanical inclusion of the steps of a technique, or the learning process is oriented so that he himself can get hold of the knowledge or the reasons why he does what he does. The decision not only corresponds to the "personal ethics", but also the practical indicators must be taken into consideration. Most of these trainings, based on the mechanical reproductions of actions, have yield satisfactorily poor results. And the worst is that these "know-how-to-do" trainings are supposed to bear stable environmental situations. Something that does not happen in everyday reality. Therefore, when some factors vary, that is enough for the subject to be unable to know how to proceed, and not even to become aware that he has to vary his proceedings, and what the suitable actions would be. In other words, training by action mechanization does not offer the subject any action autonomy when facing the several problems that appear.

Thus, it is important to try to make the subject get the knowledge that sustains the techniques. So, it is necessary to start reflecting upon the structure of the knowledge that regulates the everyday "doing" of the health service staff. However, this acknowledgement does not present itself as an unorganized way like a big list of issues with no or little relation to themselves. Otherwise, they will have a very close tie, being hierarchically organized like a net or "tree" of knowledge, from the most comprehensive to the most specific ones. In fact, all this acknowledgement chain can be reduced to a few key-concepts, from which all this net would be opened. For instance, the contamination concept may be informing and giving support to various specific ordinary techniques such as decontamination and sterilization of materials and dressings. At the same time, this same concept can give fundament to the basic sanitation and environment measures. We are, then, before what we call key-concept: the concept of a relative generality achievement that, subjacent to the practical exercise of certain structural techniques, systematizes and organizes specific knowledge net corresponding to such techniques.

**KEY-CONCEPT**
↓

| ↓ | ↓ | ↓ |
|---|---|---|
| Knowledge and/or principles | Knowledge and/or principles | Knowledge and/or principles |
| ↓ | ↓ | ↓ |
| Technique I | Technique II | Technique III |

However, on its turn, the contamination concept and some others, such as immunization, resistance, etc may be subordinated to a higher-reach key-concept such as "transmissibility of the diseases"; then, completing the net of concepts that structure a whole technical-professional performance area.

**KEY-CONCEPT**
↓

| | | |
|:---:|:---:|:---:|
| ↓ | ↓ | ↓ |
| Key-concept | Key-concept | Key-concept |
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| Knowledge and/or principles | Knowledge and/or principles | Knowledge and/or principles | Knowledge and/or principles |
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| Technique I | Technique II | Technique III | Technique IV |
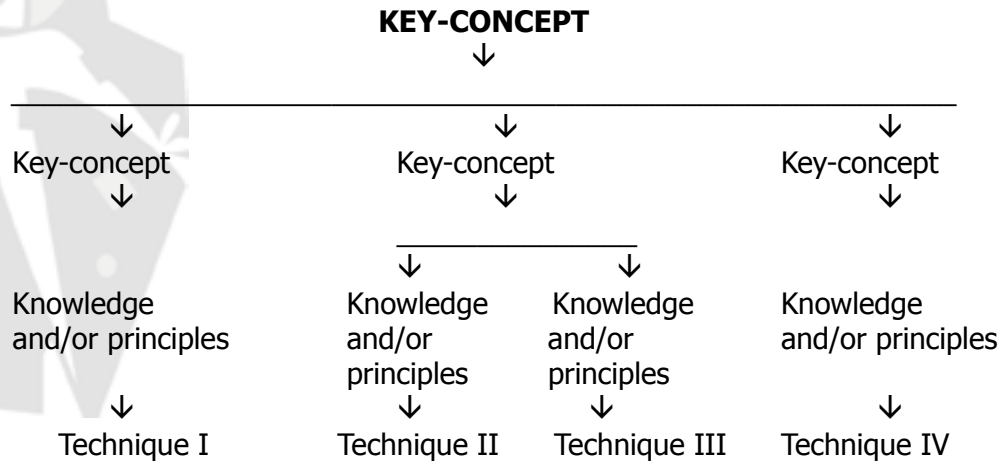
This is not about reconstructing all the net or matrix of the knowledge of all science, but, yes, only that matrix necessary for the technical-specific performance. And there is more, it has the great value of systematizing the pedagogical action so that the learner can achieve to integrate his knowledge and to understand his ultimate fundaments, preventing him from being limited to routine techniques or to the accumulation of loose information. Getting hold of these fundaments will grant action autonomy in each new circumstance.

### 3.  The Dynamics of Learning and the Role of the Instructor/Supervisor

In the previous points we tried to place two important questions to be reflected upon.

- What are the service staff's different ways of knowing (prevailing assimilation schemes and cultural patterns of perceiving the reality)?
- What is the knowledge structure to be assimilated for his technical per–formance?

We can now close with two issues of fundamental interest:

- How do we learn, that is, how do we translate this dynamical relation between this concrete subject and this object to be assimilated?
- What is the instructor/supervisor's role in this process?

What has been proposed so far has already forwarded us to the answer to the first question. Thus, we can say that the subject learns from successive approaches to the structure of the object and that these approaches are achieved through the active application of the assimilation schemes that he has, and from his initial social perception. Better saying: learning is not processed just like a blink at a certain moment; otherwise, it requires a time in which the subject "actively investigates", applying his ways of knowing and approaching more and more the inner matrix of the issue in a coming-and-going process of reflection and action.

It can be called as probe process, however not a blind or non systematic probe as it is in the mechanical pedagogy, but systematic probing, guided by the intelligent action, either practical or abstract. This process of assimilating action and successive approach always starts from the first vision that the subject has of the issue. This vision is highly loaded with costumes and traditions. But not always such costumes and traditions are eliminated during this process. Many of them will be transformed and enriched by the new content to be assimilated; others will remain as long as they do not contradict what has been learned. The vision based on costumes and traditions will be transformed as long as the learner needs it, from his own reflection and active search during the process. And, this is how, at each moment of approaching, the fundamental core of the issue the subject will actively construct new regulations, better saying, behaviors more and more adjusted to the matter at issue. Gradually constructing his own synthesis, he will modify his own practical action, abandoning the former behaviors. Thus, he will not advance in knowledge singly; but he will have had the opportunity to advance in his own assimilation schemes through the exercise of intellectual action.

With respect to the instructor/supervisor's role in this process, we can state that his function is to organize a gradual and chained series of situations systematically so that this process can be produced. This will start from the own perception that the learner has of the issue and of his own practice. Through observing and reflecting, the instructor/supervisor will present problems and stimulus-activities previously planned to trigger the systematic search for answers that, as long as they are reached, should be always submitted to practice test in a non-interrupted sequence of reflection and action of practice-theory-practice. This is how we say that the task of the person who teaches (that is, who directs the learning process) is a creation and re-creation task of pedagogical alternatives that forward this process, adjusting them more and more to his specific reality and correcting deviations. The instructor/supervisor himself will find him involved in a permanent learning process.

## 2 – The Fourth Letter

Paulo Freire

Indispensable Qualities for the Best Performance of Teachers and Progressist Teachers.

I would like to clarify that the qualities I am going to talk about now, and which seem to be indispensable for educators and progressist educators, are predicates that go on being generated in practicing. Furthermore, they are generated in the practice coherent with the educator's political choice, of critical nature. Thus, the qualities I am going to talk about is not something we are born with, or which we embody by decree, or receive as a gift. On the other hand, as they are aligned in this text, I do not want to attribute any value judgement to the order they follow. They are necessary for the progressist educative practice.

I will start by humbleness, which does not, by any means, mean lack of respect towards accommodation, cowardice, or us. Otherwise, humbleness requires courage, confidence in us, respect to the others and us.

Humbleness helps us recognize this obvious thing: nobody knows everything; nobody ignores everything. All of us know something; we all ignore something. Without humbleness we will hardly listen with respect to those we consider to be too far beyond our competence level. But that humbleness that makes us hear that person considered less competent than we are does not express an acquiescent act of ours; and it does not express the behavior of a person who fulfils a promise ardently made.

"I promise to Saint Luzia that, if the problems with my eyes are not something serious, I will listen attentively to the rude and ignorant parents of my students".

No. It is not that. To listen with attention to those who look for us, no matter what their intellectual levels may be, is a humane duty and democratic taste, non-elitist at all.

In fact, I do not see how to conciliate the act of adhering to the democratic dream, overcoming prejudice, with the arrogant and non-humble attitude that makes us feel self-important. How can I listen to the others, how can I dialog, if what I do is only to listen to myself, if I only see myself, if nobody but myself can move me or touch me?

If, humble, I do not minimize myself, nor accept humiliation, I am, then, always open to learn and teach. Humbleness helps me to never let myself cling to the circuit of my truth. One of the fundamental supports to humbleness is wisdom, which warns us to be close enough, with certain attitudes, and to go beyond the limits from which we get lost.

The arrogance of that "do-you-know-who-you-are-talking-to?" thing, the conceited "wise guy", unrestrained in the pleasure of making his knowledge known and renowned, none of this has to do with the meekness, but not apathy, of the humble. That fact is that humbleness does not flourish in the people's lack of confidence, but in the unsure surety of the prudent. That is why one of the expressions of humbleness is the unsure surety, the uncertain certainty, and not the far-enough-certain certainty of itself. Otherwise, the attitude of the despotic is sectary. His is the unique truth that must necessarily be imposed to the others. It is in his truth that resides the salvation of the others, that his knowledge is the "illuminator" of the "obscurity" or the ignorance of the others, that is why they must be submitted to the knowledge and arrogance of the despotic.

I retake now the analysis of the authoritarianism, no matter whether it comes from the parents or the teachers. From this authoritarianism we can expect to find in our children and students not only rebelling and refracting positions against any limits, discipline, or authority, but also apathy, exacerbated obedience, consent without criticism or resistance to the authoritarian speech, renounce to himself, and fear of liberty.

When we say that from authoritarianism we can expect several types of reactions, I understand that, fortunately, in the human domain things do not happen mechanically. Thus, it is possible for certain children to go almost safe and sound through rigorous arbitrary actions, which does not permit us to play with this possibility and not to endeavor ourselves to be less despotic because, or not, of that democratic dream, and in the name of the respect towards that growing human beings within our children and students.

However, to the humbleness with which the teacher acts and has a relationship with his/her students, another quality must be added: amorosity, without which his/her work becomes meaningless. Amorosity, not only towards the students, but also towards the teaching process itself as well. I must confess that, without any captious attitude, I do not believe that without a kind of "armed love", as poet Tiago de Melo would say, the educators may survive the negativity of their what-to-do. Neither may they survive the

injustices, the disregard of the public power, expressed in the shameful salaries, in the arbitrary way they use to punish teachers, and not "aunts", that rebel and participate in protest demonstrations through their unions, but who keep on devoting themselves to the work with their students.

It is essential, however, that this love should be, indeed, an 'armed love', a fighting love of a person who bears himself in the right or duty to have the right to fight, to denounce, and to enunciate. This is the loving way indispensable for the educator that strives for progress, and which we must learn and experience.

What happens, however, is that this amorosity I am talking about, the dream which I fight for and permanently prepare myself to, all this requires that I invent in myself and in my social existence another quality: the courage to fight beside the courage to love. Courage as a virtue is not something that I find outside myself. As courage is the overcoming of my fears, it implicates them.

In the first place, when we talk about fear, we should be absolutely sure that we are talking about something very concrete. That is, fear is not an abstraction. In the second place, I believe we should know that we are talking about something very normal. Another point that comes up to my mind is that, when we think about fear, we are led to reflect upon the necessity of being very clear with respect to our options, which requires certain procedures and concrete practices, and our own experiences provoke fear.

As long as I have more and more clarity about my option, and my dreams, which are substantively political and adjectivally pedagogical (and as long as I recognize that as an educator, I am a politician), I can also understand better the reasons why I fear and notice the path we still have to walk through in order to improve our democracy. When we put into practice a kind of education that critically raises the educator's consciousness, we necessarily work against some myths that deform us. When we contest these myths, we also face the dominating power because they express this power and ideology. When we start to be involved by less concrete fears, such as fear of losing the job, not getting a promotion, we feel the necessity to put up certain limits to our fears. Before anything, we recognize that to have fear is a manifestation that proves we are alive. I do not have to hide my fears. But, what I can not admit is that my fear should immobilize me. If I am sure of my political dream, with the tactics that may diminish the risks I have to face, that, then, I should pursue the fight. Then, the necessity of commanding my fear, of educating my fear, this is when finally my courage rises[1]. That is why I can not deny my

fear; neither can I surrender to it. But I need to control it, and it is exercising this control that my necessary courage starts to be born. That is why there is fear without courage, which is the fear that overpowers us, which immobilizes us; however, there is no courage without fear, which is the fear that, speaking about ourselves as human beings, we can gradually limit, submit, and control.

Another virtue is tolerance. Without it, it is impossible to do a serious pedagogical work; without it, an authentic democratic experience is unfeasible; without it the educative practice that strives for progress contradicts itself. Tolerance is not, however, the irresponsible position of the person that plays the make-believe game.

To be tolerant does not mean to consent with the intolerable; it does not mean to veal disrespect; it does not mean to soothe the aggressor and disguise him. Tolerance is the virtue that teaches us how to live with what is different; to learn from what is different and respect what is different.

At a first point, to speak about tolerance is almost like if we were talking favorably about something. It is like if being tolerant were a way of being polite, or delicate, of accepting, of tolerating the not-very much-welcoming presence of someone different from me. Within a co-living situation that really disgusts me, it is a civilized way of consenting. This is hypocrisy, not tolerance. Hypocrisy is a flaw; it is devalue. Tolerance is virtue. That is why if I live it, I should live it as something that I assume, and that makes me coherent, firstly, with the historical human being, incomplete that I am, and secondly, with my political-democratic option without experimenting tolerance as a fundamental principle, and the co-living with what is different.

Nobody learns tolerance in an irresponsible atmosphere, in which democracy is not practiced. The act of tolerating implicates the atmosphere of establishing principle limits to be respected. That is why tolerance does not mean acquiescence towards the intolerable. Either under an authoritarian regime, in which authority is exacerbated, or under a licentious regime, in which liberty is not limited, we can hardly learn tolerance. Tolerance requires respect, discipline, and ethics. The despotic, soaked with sex, class and race prejudices, will never be able to be tolerant if he does not overcome his prejudices before. That is why the pre-conceiver's progressist speech, contrastive with his practice, is a false speech. Also, that is why the scientificist is likewise intolerant because he takes science as the ultimate truth. Nothing beyond the limits of science is worth considering as science provides us with the certainty of what can not be doubted. So, there is no way to be tolerant if we are immersed in scientism, which should not lead us to deny science.

Now, I would like to group decision, assurance, the tension between patience and impatience and the joy of living as qualities to be cultivated, whether we are educators, or educators that strive for progress, that is, progressist educators

The educator's capacity of decision is absolutely necessary for his forming work. It is when witnessing his ability to make decisions that the educator teaches the difficult virtue of decision. Difficult, in the sense that making a decision means breaking up in order to make an option. Nobody makes a decision if it is not with the purpose of changing one thing by another, a point by another, a person by another. That is why all options that follow a decision require a judicious evaluation when comparing before picking up one of the possible poles or people or positions. It is the evaluation, with all its implications that it engenders, that finally helps me to make an option.

To make a decision means a not-always-easy rupture to be experienced. However, it is not possible to exist without rupturing, no matter how difficult it may be to break up.

One of the educator's deficiencies is his incapacity to make a decision, or his indecision, which the learner gathers as a moral weakness or a professional incompetence. The democratic educator, just by being democratic, can not nullify himself. Otherwise, if he is not able to assume the life of his classroom by himself, he can not, in the name of democracy, run away from his responsibility of making decisions. What he can not do is to be arbitrary in the decisions he makes. The testimony, while he is an authority at not assuming his duty, letting himself tumble into licentiousness, is certainly direr than exacerbating the limits of his authority.

There are many occasions in which the good pedagogical example towards democracy is to make a decision with the students after analyzing the problems. In other moments, in which the decision to be made must be up to the educator, there is no reason for not assuming it, there is no reason for omitting it.

Indecision reveals lack of self-assurance, an indispensable quality for whoever has the responsibility in the government, no matter if it is of a classroom, a family, an institution, a company, or the State.

Assurance, on its turn, requires scientific competence, political clarity, and ethical integrity. I can not be self-confident of what I do if I do not know how to scientifically fundament my action, if I do not have at least some ideas of what I do, why I do it, and what I do it for, or if I know little or nothing about or in favor of what or who, against what or against whom I do what I am doing or will do. If what I do does not touch me at all, if what I do hurts the dignity of the people I work with, if I expose them to vexing situations that I can and should avoid, my ethical insensibility and my cynicism do not appoint me to exert the educator's task, which requires a critically disciplined way of acting with which the educator challenges his learners. This disciplined way has to do, on the one side, with the competence that the teacher goes on revealing to his students, discretely and humbly, without arrogant showoffs. On the other side, with the equilibrium with which the educator exerts his authority – self-confident, lucid, and determined.

None of these, however, can be concretized if the educator lacks the taste for a permanent search for justice. None can prevent him from liking one learner, for any reasons, better than others. It is his right. What he can not do is to pass over the rights of the others on behalf of that one he prefers.

There is another fundamental quality that the progressist educator can not lack, and which requires of him the wisdom with which the tension between patience and impatience is given to the experience of living. Neither patience alone, nor the solitary impatience. Patience alone can lead the educator to positions of accommodations and voluntarism with which he denies his democratic dream. Patience alone can lead to over-conservatism, and to inaction. Impatience alone, on the other hand, can lead the educator to a blind activism, to the action by the action, to the practice in which the necessary relations between tactics and strategy are not respected. Patience alone tends to hinder the achievement of the objectives of the practice, making it "mild", "soft", and inoperative. In the insulated impatience we threaten the success of the practice which gets lost in the arrogance of the person who claims to possess History. Patience alone exhausts itself in the blah-blah blah; impatience alone exhausts itself in the irresponsible activism.

Virtue does not lie, then, on neither one without the other, but it lies on experimenting the permanent tension between them. Living and acting impatiently patient, without ever devoting oneself to either one or the other singly.

Beside this balanced, harmonious way of being and acting, another quality is imposed, and which I call verbal parsimony. Verbal parsimony is implicated in the assumption of the patience-

impatience tension. Whoever experiences the impatient patience hardly ever loses control of his speech, hardly ever extrapolates the limits of his pondered but forceful speech. The person who preponderantly experiences patience only subdues his legitimate anger that he expressed in a slack and accommodated speech. The person, on the contrary, who is all uncontrollably only patience tends to produce an intemperate speech. The speech of the patient always expresses good behavior, whereas the speech of the impatient, on the whole, goes beyond what reality itself could bear.

Both speeches, the very controlled and the disciplined, contribute to the preservation of the status quo: the first, because it is far short of reality; the second, because it is far beyond the bearable limit.

The speech and the benevolent practice of the patient alone in the classroom suggest that everything or almost everything should be possible for the learners. There is in the air a patience that is about to exhaust. The nervous, arrogant, uncontrolled, unrealistic, and unlimited speech finds itself soaked with inconsequence and irresponsibility.

These speeches do not whatsoever help in the formation of the learners.

Also, there are those who are excessively temperate when making his speech; however, now and then, they can lose temper. From patience alone they can go on to the unrestrained impatience, creating an atmosphere of lack of confidence in the others with undoubtedly disastrous results.

There are innumerous parents that behave like that. They swing from licentiousness, in which speech and action are coherent today, but they turn the following day into a universe of madness, despotic speeches and orders that drive their children stupefied, but insecure above all. The oscillation in the parents' behavior curbs their children with the emotional balance they need to grow. So, loving is not enough; we must know how to love.

Recognizing the incompleteness of the reflections around the qualities, it seems important to me to discuss a little the joy of living as a fundamental virtue in the democratic educative practice.

It is giving myself entirely to life and not to death – which does not mean, on the one side, denying death, or, on the other side, mystifying life – that I plunge myself into the joy of living, disengagedly. It is my surrender to the joy of living, without hiding the existence of the reasons for sadness in life, which prepares me to stimulate and fight for joy at school.

It is living no matter with incoherence or missteps, but willing to overcome them, but also with humbleness, amorosity, courage, tolerance, competence, capacity of decision, assurance, ethics, justice, tension between patience and impatience, verbal parsimony, that I contribute to create, to forge a happy school, a pleasant school. That school that is adventure, that marches, that does not fear risking, and because of that refuses over-conservatism. That school that makes us think, act, creates, speak, love, guess; that school that passionately says yes to life. And not that school that grows mute and silences me.

The really easiest solution to face the obstacles, the public power disregard, and the arbitrary attitude of the anti-democratic authority is the fatalistic accommodation in which most of us get lodged.

"What I am supposed to do, you know? If it is always like this? They may call me teacher or aunt and I am still badly paid, disregarded, unattended. Then, may it be."

This is in fact the most convenient position, but it is also the position of the person who gives up fighting, gives up on History. It is the position of the person who renounces the conflict, without which we deny life dignity. There is no life, no human existence without fight and conflict. Conflict [2] delivers our conscience. To deny it is to ignore the most minimal details of vital and social experience. To run away from it is to help preserve the status quo.

Thus, I do not see any other escape but that of the unit in the diversity of the non-antagonist interests of the educators in the defense of their rights: Right to their docent liberties, right to speech, right to better working conditions in the pedagogical work, right to free and remunerated time for them to devote themselves to their permanent formation, right to be coherent, right to the veracity of their criticism, right to have the duty of being serious, coherent, of not having to lie to survive.

In order to have these rights more than recognized – respected and embodied – it is imperative that we fight. Sometimes, it is imperative that we fight beside the Union and even against it, whether its leadership is sectary, right, or left. But also, sometimes, it is imperative that, being a progressist administration, we should fight against the devilish rages of retrogrades, and against the traditionalists among whom some are considered progressist or neo-liberal, and for whom History has stopped in them.

## 3 – Thinking over the Pedagogical Trends

Maria Elizabeth Silva Hernandes Correa[3]*

### Has education without school ever existed?

In primitive societies there was no school. And the educative process occurred in the everyday life. The older taught the younger, from planting to participating in dances and ceremonies of the group.

Learning had a meaning, and the educative practice allowed for acquiring abilities for working, surviving in order to acquire values and behaviors, which allowed for life reproduction.

### So, when and how does school start to be a synonym of education?

In the Middle Ages, the European society was organized in feuds, whose proprietors of the land were the feudal lords. Usually, these lords exhibited noble titles that led them to valorize an erudite knowledge. Tutors, then, educated their children. At that moment, the religious people were the most apt to transmit knowledge once the church exerted great power, and knowledge was generated in the institution itself. These religious people were experts in transmitting this knowledge and founded the first schools – "specific places, isolated from the adult world, without any relation with the everyday life."

This school, called by some authors[4] as School of Nobleness, centered knowledge in moral, religion, and in word mastering; also, it prioritized the contemplative spirit and Latin: "to be educated was a synonym of learning and thinking and of how to behave like great lords."

Roughly, taking into consideration the classification of the pedagogical trends proposed by Libâneo[5], it is considered that it is in this moment that the traditional, "liberal" pedagogy (transmission) originates.

Ghiraldelli[6] proposes the analysis of the educational theories, via philosophy of the education, by using a system of periods related to the changes that society has been undergoing throughout History.

### First Stage:

This stage of education started between the XVI-XVIII and part of the XIX centuries, as long as the Middle Ages gave place to Renaissance. In this period, there is the construction of humanism under its two discussions: The Enlightenment and Romanticism.

In this moment, the concept of childhood is born, and this fact operates a fundamental change in the educational theories. Human life starts to have two phases, in which the child would represent the true human nature, once it has liberty, which is represented by felicity and nonchalance. The human being should, then, be able to – when going from childhood to the adult phase – transform "infantile liberty" into "adult liberty", that is, to be a true individual – "the one who thinks and acts according to reason, being able to live freely as an intelligent human being (epistemological subject), and as a person (moral subject), and as a citizen (political subject)". Thus, education's fundamental role was rationality as a means and an end. The child should transform itself into a free man to fulfil its destiny, to be a well-thinking man, who acts correctly and fulfils its political function.

There are many humanist educational theories in this period, but that of J. F. Herbert, according to Ghiraldelli[7], is the most finished proposal. The central point of his theory is the doctrine of the interest. He stated that education, psychology, and environment (ideas and concepts generated by thoughts that, on their turn, drive interest) had the purpose of guaranteeing the self-determination of act of being good (humanistic ethics). Here, the teacher is the master that proposes the activity, passes on the ideas related to the matter at issue, raising interest for the new material.

His theory guaranteed the structuring of the school for big contingents of children at the same time.

Tracing a parallel with the classification of the pedagogical trends proposed by Libâneo[8], the education theory above described may be put as the traditional liberal pedagogy, in which one can start from the principle that learning takes place by repeating systematic exercises and reviewing the matters. The teacher makes both lecturing and analysis as long as he is the maximum authority at that matter.

Like in the teaching-learning process, even when transmitting, not only theoretical knowledge is transmitted, but values, ideas, and practices as well. Bordenave[9] points out that this kind of teaching generates non-creative and passive people, and who memorizes easily, having high consideration towards information written or said by some authority. Thus, this society valorizes scientific information a lot, produced by developed countries, even adopting behaviors and thought dictated by other cultures. Besides, it is a submissive, individualist, little cooperative society, with a very low level of participation in the community problems.

The process of evaluation of the knowledge transmitted occurs by a process of verification through exercises and written tests.

## Second Stage – XIX century and first half of XX century.

Society in the end of XVIII century and beginning of XIX undergoes profound transformations. People migrate from the fields to the cities, which do not have a proper sanitation structure, and whose houses are unsuitable, many times holding many families. At the same time, scientific knowledge is structuring itself. People live in a state of commercial capitalism and the birth of industrial capitalism.

In education, childhood continues to have great importance, but in the work society, as this period was called, besides being a happy phase, childhood is active, practical, and this practical activity, through education, must be transformed into work. Therefore, education in the work society must develop the capacity of the Man to maintain himself "active, practical, undertaking – worker". To be rational would mean putting oneself calculatedly in the middle.

Teachers leave off being missionaries, educators, and intellectuals to become "education workers". At this moment some "new school" movements are raised, and which follow the theories that stimulated the active teaching.

The epistemological subject starts to be the active subject, the moral subject – he judges utilizing values placed by work, and the political subject recognizes rights and duties from laborism speeches.

An education theorist that represents this period is John Dewey, who oppositely to Herbart, states that interest only appears when one has a problem or a difficulty. Dewey considered that the work society was under constant changes. Thus, "to be a good human being was someone that was able to solve problems."

The students, put into a research situation, become conscious of a problem. In the end of the process, through direct or indirect experimentation of the hypotheses raised, they explain or solve the problem initially introduced.

Thus, the important thing was to apprehend the teaching-learning process, that is, LEARN TO LEARN, since the problems or difficulties that will rise in this dynamic society will be always beaten as long as this teaching-learning process is embodied by the individuals.

Again, considering the classification of Libâneo[10], this theory could be placed in the liberal, renewed, progressist trend, in which the teacher takes on the role of helping the student's "free and spontaneous development".

The evaluation is light, in which the teacher points out to the students their efforts and successes obtained in the learn-to-learn process. This teaching is based on the genetic psychology of J. Piaget. It was tried in Brazil in some experimental schools in the 1960's, and today it is being retaken in some university schools.

Some authors say that Dewey was a precursor of the technical, liberal trend, whereas others vehemently disagree with that.

But this trend (liberal, technical) appears with strong force mainly through the technical courses that were structured in Brazil in the 50's and 60's, mainly in the latter, since the "political-economical orientation of the military regime" was suitable.

The technical liberal trend, or pedagogy of subjecting to conditions, as Bordenarve[11] classifies it, has as its central point the knowledge that is observable and measurable. This pedagogy understands that learning is a question of modifying the performance. Thus, teaching should take place by conditioning, reinforcing the answers that one wants to obtain. Here, the teacher applies the foreseen instrument, acting only as the link between the scientific truth and the student.

In this period, the use of the instructional technology, through a programmed instruction, including didactical books and audiovisual resources, among others, appears with a lot of emphasis.

This prevailing pedagogy in a certain society consequently brings up efficient and active individuals provided that the answers given are suitable for the system in which they are inserted. Thus, originality and creativity are impaired. Besides, there is a stimulus to competitiveness and individualism. Society gives more emphasis to productivity jeopardizing creativity and critical consciousness; it is a society with few conflicts, pragmatic and susceptible to the "ideological and/or technological manipulation", mainly when the sources of information and technology come from overseas.

Bordenarve[12] points out that this kind of pedagogy impregnated the "modern educational technology" very importantly, emerging to "teaching for Competence or Domain".

This work society perversely generated great populations of excluded, in spite of the democratic process that Dewey pointed out as fundamental for the teaching-learning process. Groups of people were excluded from the formal work process, and more than this, excluded from education processes; therefore, unable to read letters and the world that occurs through them.

Thus, Paulo Freire constructs an educational theory in which Man is seen as possessing a "vocation for being the subject of History, not its object".

He searched for an education committed with the solution of the problems of the community. This community concept was his departure and arrival point.

Freire proposed that the relation between the educator and learner should be horizontal, and that in this meeting an "amorous dialog" should take place, for this would occur among "men that love and that wish to transform the world". This moment would occur through the educator's experience with the learners, sharing together their problems and language. These situations would be intellectually deepened through the problem set-up. Setting up problems would enable the learners to perceive critically how "they are doing in the world with which and in which they find themselves", entering in a conscientiousness process that would develop his capacity to search for causes of experienced situations "unveiling the reality". This conscientiousness attitude would lead to political-social actions as a way of "liberating all men from oppression".

Libâneo[13] classifies this pedagogy into a freeing, progressist trend, outlining its political character. The teacher is an educator, he walks together with the learner and, when necessary, he intervenes with more systematic information. The educative process occurs from the group.

The evaluation in this trend is "the experience practice between educator and learner" within the group, as well as the its actuation in the social practice. Here, it is considered that learning occurs through the knowledge of the concrete reality and only has meaning when a critical reflection in the social context is made possible.

Freire develops this educational theory thinking with priority about the adult population outside the formal spaces of the school. Thus, some authors, such as G. Snyders, Monacorda, Suchodolski, and Saviani have been developing some investigations to elaborate a pedagogy that can be applied inside the schools. In this sense, they discuss "the critical-social pedagogy of the contents", which keeps profound relations with the theory developed by Paulo Freire, since the contents are "live and concrete", "inseparable from the social realities". However, as this is a proposal to be applied in the education formal spaces, it bears a preoccupation with the apprehension of the "basic school contents". But not any content, but those that have inseparable connection with their "human and social meaning".

The teacher establishes a bridge between the student's pre-existing knowledge, generally unorganized and spontaneous, providing elements of critical analysis that help students to surpass experiences and stereotypes. Therefore, the teaching-learning process here presents two phases: 1) **continuity**: the link between the student's concrete experience with the content to be learned; 2) **rupture**: the moment in which the student surpasses his spontaneous knowledge over to a systematic and critical knowledge.

The teacher is the instructor/mediator between the object to be learned and the student/subject of this learning. Besides dominating the content that is being taught, his tasks will "be so much efficient as he is able to understand the vehicles of his practice with the social global practice".

The evaluation should be able to demonstrate to the student "his progress in direction to more systematized notions".

Bordeanve[14] calls this trend problem-set-up pedagogy, which comprises both Freire's pedagogy and the critical-social pedagogy of contents, and explains it by using the "arch method" proposed by Charles Maguarez.

Like all good diagrams, it has the advantage of elucidating in a clear and objective way the fundamental moments of this pedagogy, that is: to start from the reality problems, raising points that are truly important (key) of these problems; to search for their determinants in the scientific knowledge available: to formulate possible hypothesis to solve the problems, checking out their viability and feasibility when applied to reality. On the other hand, it presents the disadvantage of simplification and mechanical characteristics that the diagrams present, and one risks using the diagram within the "best traditional pedagogy".

**Theorization**

**Key points**                    **Solution hypothesis**

**Application to reality**

**Reality**
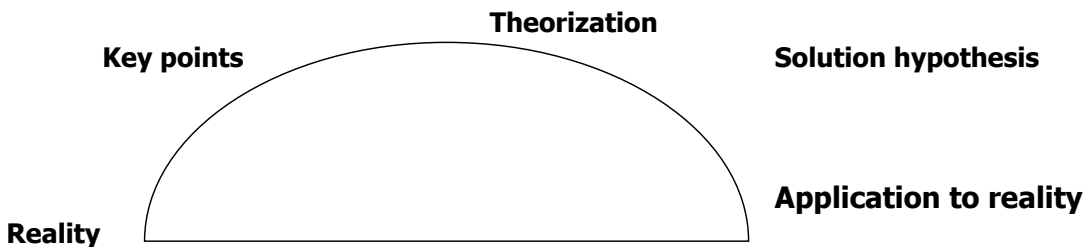
As long as the pedagogy of problematization is used, we can verify that the students become more critical, active, responsible, with more accurate observation, analysis, and generalization abilities, and more sympathetic. Thus, the community presents a higher grade of knowledge of their reality, searches for the solution of their problems through cooperation, having less necessity of leaders.

**Third Stage – XX century – second half, mainly the last thirty years.**

The work society faces crisis, because it was realized that the discourse stating that the people's redemption would be achieved through work was fallaciousness. Even because not all the people could get a job and, when they got one, few would reach professional realization.

In this period, what can be observed is that there is a movement for what is being called post-modern education theory (post-narrative turn), whose central point lies on the valorization of the narrative that brings metaphor inside itself.

Here the teacher detains techniques so that the students can develop certain abilities (master a language, operate a computer, etc), and which are necessary for the market that today evolves towards a society without steady jobs.

The teacher in the humanist discourse prepares for life; in the work society he taught how to live; and in the post-modernity he gives help to survival.[15]

In this educational theory the first step is to present the problem, which can be ethical, cultural, of gender, violence, among others, and which are represented through the movies, newspaper, internet, music, etc. After that, the students should have a relationship with the problem presented, and then they are invited to play the characters in the narrative, in which, then, they re-describe the narrative. When presenting their re-written narratives, they discuss with their colleagues and teachers their pertinence. This is the moment in which the metaphor-raising process reaches its apex

Among the various concept of metaphor, the one mentioned below is the best explanation for this pedagogical trend:

**Metaphor**: an unusual act in the middle of a communicational process that, although it exerts a great impact upon the listeners, it does not intend to tell him anything".

The teacher takes on a fundamental role to grasp the metaphor and lead it to the good trail – "in favor of democracy".

Finally, there is a collection of ideas coming from the narratives that are worked up from the cultural, social, and political viewpoints, being able even to generate an organized political action.

How does evaluation take place in this educational theory? The best narrative? The best metaphor? The existence of an organized political action? All together? Or an evaluation of the student's progress in re-describing the narratives, in developing their creative ability?

What can be thought about the consequences of this theory for the individual and for the post-modern society? These are questions whose answers have not been elaborated yet.

**Table Summary – proposed by Ghiraldelli**[16]

| Herbart XVIII/XIX | Dewey XX | Freire XX – 59-60 | Post-narrative turn theory |
|---|---|---|---|
| Preparation | Activity | Experience | Problem presentation |
| Presentation | Problems | Generator themes | Articulation between the problems presented and the everyday life |
| Association | Data | Problematization | Discussion of problems through the best narrative |
| Generalization | Hypothesis | Conscientiousness process | Formulation of new narratives |
| Application | Experimentation | Political and social action | Cultural, social, and political action |

**IN AIDS TIMES**

When we think about the diseases that strike the Brazilian population, the subjacent educational character always comes to our minds. Frequently, we hear things like, "the people have no education, that's why they get this or that disease", or "the people do not have enough information to avoid diseases.

The study of the educational theories should bring up possibilities of intervening with the reality; otherwise, what we have is just a hollow discourse, theory for theory.

**How to work up this educational theories in times of AIDS?**

Villela[17] points out 4 approach models that are being used in actions to prevent the epidemic. In these models we can notice the predominant educational theory allowing us to glimpse possible results in applying it.

The first model, called **Modelo de Mudança Comportamental (Behavioral Change Model),** is centered in the individual, essentially in his behavior, and in the transmission of technical information. The actions are punctual, without taking into consideration the social-cultural characteristics of the people involved. Therefore, this model plays a strong predominance upon the transmission pedagogy, based on Herbart (XVIII and XIX centuries). In this model it is believed that the central point for preventing is the knowledge about the virus and its transmission. Thus, the actions occur through lectures, and in most of the times the lecturer knows very little about the population that is being worked up. Also, workshops can be used, and whose predominant focus is on repassing information.

The evaluation is centered in the number of lectures or workshops carried out and how many people listened to or participated in the event.

The second model, **De Fortalecimento da Autonomia (Strengthening the Autonomy)**, is centered in "shared learning", and it makes "discussions and elaboration of fears and prejudices possible. "Each person is encouraged to explore his own values". It is very much towards each person responding to his acts and taking care of his health. Here, it is already believed that people need to believe that it is worth living differently. And then they develop abilities for such.

This is a model a little more worked up, but which generates anguish, since health is seen as a sheer, individualist duty, and it is up to each of us to change our way of living and it is all solved.

It explores the group dynamics and people's emotions, without, however, discussing the essence of the problem, there is a predominance of the technical pedagogy that prioritizes the technique and the instruments (group dynamics, films, and declarations).

The evaluation, apart from the quantitative aspect described above, presents results based on emotions.

The **Communitarian Orientation Model** just starts from the principle that the individual is not the only responsible for his health, and has a social group as reference. This model is strengthened as long as the risk groups are identified as the great responsible for the epidemic and, centered on them, the prevention and control measures are identified.

Now, the educational actions are taken for and with the risk group, and they are generally worked up with the group, identifying the determinants of their disease and establishing the necessary actions to face them.

But how to deal with situations in which knowledge, change of attitude, and even development of abilities are shown to be inefficient, since they are part of the scheme of power generated by the social structure that is in force in the country? Agleton[18] discusses this by asking "what's the use of such knowledge to a girl from Rio de Janeiro to whom a client offers more money to make sex without condom?"

The last model proposed is called **Social Transformation**, which discusses that the causes of the diseases introduce a social determination. Thus, the fundamental work is to discuss the essence of the problem and even to be able to "dissociate what is knowledge from what is moral or ideological directrix of the problem, in the case of **AIDS**, and the question of preventing exchanges of fluids versus reducing the number of partners, or postponing the beginning of sexual life. It is known that only the first action has proven to be effective upon the interruption of the transmission chain".

This last model needs working with reality, facing the fact that social inequalities make determined groups more vulnerable to diseases in general, and to **STDs** and **AIDS** in particular.

Transformation will take place as long as the social groups may become subject-citizens, taking consciousness of the world, and understanding that their role in this world is more than being a spectator, for, through reflecting upon their practices, they is able to describe them.

For this last model, what educational theory could be implemented so that success could be met in the way of the intended transformation?

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## 4 – INTEGRATED CURRICULUM

### INTRODUCTION

The present text intends to offer subsides for those who face the task of elaborating and applying a curriculum for the professional formation that integrates work and teaching.

This really innovative task, as formal education[19] is concerned, supposes a rupture with the traditional conceptions of teaching and, fundamentally, with the academic scholar forms disconnected from the real and everyday practice. And finally, in a rupture with the former division between theory and practice, since both are found integrated in the concrete professional exercise.

As teaching methodology is concerned, what is proposed here represents the abandonment of the conception of the student-receptor of information, in benefit of the conception of the student-constructor of his knowledge, starting from reflection upon and enquiry about his own practice and on behalf of himself.

It is very useful to point out that this document is not at all neither conclusive nor indicative. The innovative characteristics of setting and/or elaborating this kind of curriculum cause this task to be focused on just like an experience to be developed, and which will offer new basis for reflection. Therefore, the text will try not only to stimulate a discussion of the concepts that represent the fundamental landmark of the elaboration of a curriculum, but also to offer some suggestions for such elaboration. From this point on, a more profound discussion and study of these problems will be made possible, as well as meetings and groups for setting up the curriculum just like an experimental workshop.

### I – WHAT IS A CURRICULUM?

Generally speaking, we can say that a curriculum is a pedagogical and institutional plan to orient students learning in a systematic way.

But it is important to observe that this ample definition may adopt varied ranges and the most varied forms of agreement with the different conceptions of learning that orient the curriculum. Better saying: according to what is understood to be learning and teaching, the concept of curriculum varies, and so does the structure under which it is organized.

Now, we will synthetically see the major forms of curricular organization, the conceptions that orient them as well as their limitations.

## II – TRADITIONAL CURRICULUM AND NEW PROPOSALS

### 1. FORMAL CURRICULUM

School education basically comprises an institutional process of transmission of knowledge and inculcation of values that are socially accepted. A notable characteristic that proves this affirmation is observed by the fact that, through the historical development, the educative systems have been keeping the essential:

- A generic teaching methodology that is founded in passing information from teachers to students, and
- A teaching plan that is organized in disciplines isolated and divided simultaneously (horizontal structure) e correlatively (vertical structure).
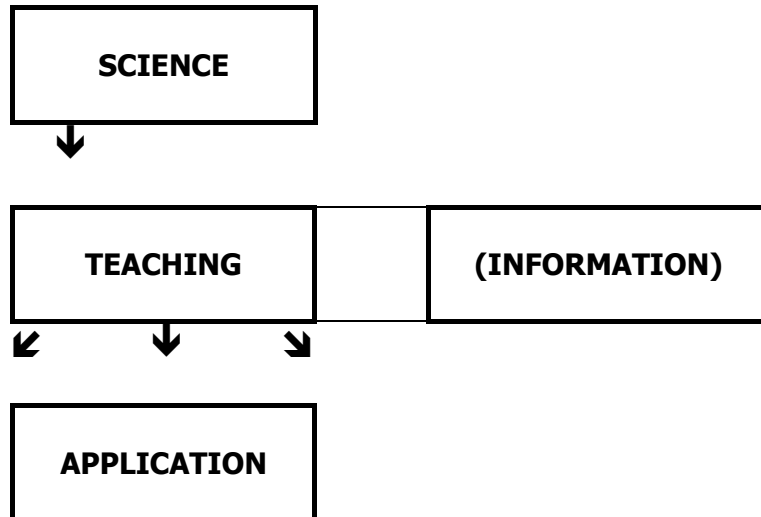
Within this landmark, the disciplines that compose the curriculum are fields of specific knowledge, delimited and hermetic, and which must be exhausted by teachers and students in conventionally established terms, of a semester or a year. Generally, these sectors of knowledge are classified in scientific disciplines and technical disciplines, and it is more frequent that the former should antecede the latter, and that the practical activities be made in laboratories or in educational spaces where the reality problems can be simultaneously reproduced.

The major characteristic of this type of curriculum is formalism, which is defined as:

- Transmission of knowledge once these have been parceled in disciplines;
- Isolated study of the concrete problems and processes of the social context in which they occur;
- Learning by accumulating information obtained in books or processed by others.

Other important characteristics are conventionality and rigidity. In the learning process, terms and periods are stipulated, stereotyped by the habit, which are very true obstacles for learning. Anyway, this kind of curriculum is founded in a pedagogical conception for which learning is, mostly, memorizing information or mechanically executing certain procedures.

It is useful to point out here that the internal structure of the traditional curriculum is the theoretical-deductive type. This implies that one should start from the general premises of science formalized in disciplines (abstract level) and then approach practical situations (concrete level) like cases fitted in the former. It is supposed that the students informed about the theory will make a suitable and automatic application with concrete cases.

```
        ┌──────────────────┐
        │     SCIENCE      │
        └──────────────────┘
                 ↓
┌──────────────────┐   ┌──────────────────┐
│     TEACHING     │   │  (INFORMATION)   │
└──────────────────┘   └──────────────────┘
   ↙      ↓      ↘
┌──────────────────┐
│   APPLICATION    │
└──────────────────┘
```

It is easy to perceive that this kind of pedagogy produces very limited advances in the knowledge of the specific reality and in the elaboration of solutions adapted to it, favoring the diffusion of knowledge processed in other contexts. Also, it is easy to perceive that this kind of curriculum produces scarce intellectual advances in the students, frequently forming well-formed minds instead of thinking, creative, and innovative people.

At last, we will say that this curriculum that bears itself on the formal structure of knowledge will always have to face the contradiction that is established between the parceled knowledge and reality as a totaling instance between abstract data and practice.

## 2. SUBJECT-MATTER CURRICULUM OR INTERDISCIPLINARY CURRICULUM

When facing the limitations and criticism that the formal curricula had to be put to, several experiences were tried with the purpose of getting over them. Schools and universities divided into departments were created, related-discipline grouping were proposed, among other things. However, the results were irrelevant, since mechanisms were exchanged; however, the essence was not changed. The educational institutions remained isolated from the professional practice, and from the work, keeping each teacher enclosed within his discipline. An important step to overcome the formal curriculum was taken through the experiences of the curriculum by subject matters and problems. In this step, one starts from the identification and definition of the problems or objects of the reality (for instance, food, basic sanitation conditions, etc), elaborating teaching-learning units around these subjects.

The internal structure of this curriculum is inductive-theoretical, implicating in the selection and ordination of subjects extracted from the reality peculiar of the social practice of a certain profession. From this point, data and theories are searched containing both scientific and technical components, pertinent to the social context where such problems happen.

What is stimulated inside the students is not the passive memorization of the data but, yes, the investigation and understanding of the problems, better saying, the construction of their own knowledge through the active participation in this process.

The advances in pedagogical terms that happen through the elaboration of a subject-matter or interdisciplinary curriculum, However, in spite of that, this kind of curriculum suffers a serious risk: once the teaching units are determined on behalf of such curriculum, these units work ultimately as disciplines. Now, instead of having "biochemistry" we would have "food" as discipline. The bureaucracy of the educational institutions and the weight of costumes (habits!) may easily prosper by making the curriculum formal and into a routine.

## 3. INTEGRATED CURRICULUM

We could try to define the integrated curriculum as a pedagogical plan and its corresponding institutional organization that articulates, dynamically, work and teaching, practice and theory, teaching and community. The relations between work and teaching, between problems and their hypotheses of solutions should always have as a background the social-cultural characteristics of the environment in which this process is developed.

This integrated curriculum is an educational option that allows for:

- an effective integration between teaching and professional practice;
- the real integration between practice and theory and the immediate practice test;
- an advancement in the construction of the theories starting from the former;
- the search for specific and original solutions for different situations;
- the teaching-work-community integration, implicating in an immediate contribution for the latter,
- the teacher-student integration in the investigation about and search for explanations and proposals;
- the adaptation of each local reality and the peculiar cultural patterns of a determined social structure;

The proposal of an integrated curriculum is the one that seems more appropriate to meet the needs of integrating teaching and work in the formation of elementary and mid-level people through health institutions in their several categories, that is the one intended to be implemented today in the formation of the Health Supporters.

Nevertheless, like in the previous proposals, we should point out some risks that may occur during the operation processes.

In relation to the teaching-work integration, the fact of approaching them spaciously does not guarantee its integration (ex: one can have a classroom inside work facilities yet teaching remains distant from that).

Besides, one risks taking what we call "reality of work" as a teaching parameter, without distinguishing it from its deficiencies, reproducing it critically.

Thus, as we have called your attention in the subject-matter curriculum to the risks of reproducing subjects in a hermetic-knowledge way, the same can occur with the units of the integrated curricula. In these, the components of the teaching-learning units should keep among themselves an interdependence relation that is concretized as long as the teaching-learning process advances.

### III – HOW TO SET UP AN INTEGRATED CURRICULUM

It is precisely at this point, where there are no patterned recipes, and it is here that the creativity of those who face themselves with the task of elaborating a curriculum with such characteristics is expected to emerge. It is necessary to understand that the work should be taken as a process developed in common and trying to beat the stereotyped trends of reproducing previous experiences. The curriculum, obeying the minimum fixed by the Education Counsel should be flexible and adapted to the several situations susceptible to be constantly evaluated and improved according to the experiences.

Of all methods it is possible to suggest some useful steps and procedures for the elaboration of the integrated curriculum to be adapted to each reality.

1. It is advisable to start elaborating a clear definition of attributions that are and should be implicated in the social practice of a profession. It is important to take into consideration both the attributions that "are" and those that "should be", for, incorporating only the ones in force, means thinking that the present practice is absolutely adjusted to the necessities of the service and the society or that there would not be possibilities of improvement in the their definitions. But it is also necessary to identify attributions that, in spite of being desirable, they could not be incorporated because of the lack of social and organizational conditions to do them. From this it is important that this first step should be developed through a fecund debate among people involved in the task of setting up the curriculum and, within the possible conditions, with entities linked to the profession itself and to the interested themselves (students and population). We will call **Professional Profile** the results of this process of debates that includes the professional attributions legitimated by the practice of present practice and desirable attributions in conditions of being incorporated and accepted.

In the definition of this profile, the characteristics of the social environment, where the profession is developed, and the characteristics of the students should also be taken into consideration. The first refers to the social structure, grade of communitary organization, social localization of the profession, forms of life, values, costumes, etc. The second refers to the assimilation schemes prevailing in the trainees, and their educational and professional experiences. If these factors are not taken into consideration, we risk elaborating a beautiful profile in its presentation, but disconnected from the reality.

2. If the profile reduction became something like a list of attributions, it may be convenient to reunite them in areas or sets of attributions, each of them referring to a generic type of activity. This classification may adopt several forms, according to what we want to highlight, and the one that reunites more consensus and is more appropriate to the exercise of the profession should be chosen.

3. From each distribution area, the necessary competence and concepts, processes, principles, and techniques for the development of such competence should be detected.

4. The next step will be to collate the different lists of concepts, processes, etc for the development of the competence, setting up relations between them, detecting common knowledge, and making them into hierarchy.

> This is a synthesis process and classification of the necessary knowledge that will result in a tree of knowledge chained and related like a net. We will call this neat "structure of contents". More general and comprehensive concepts, processes or principles will be called key-subjects, and it is likely that there are several key-subject in the total structure.

5. Each key-subject and its correspondent net of theoretical and practical knowledge will give place to a teaching-learning unit. This is defined as a dynamic pedagogical structure oriented by determined objectives of learning on behalf of an articulated set of contents and systematized by a didactical methodology. Each unit keeps certain autonomy with respect to the others, but at the same time it is found articulated with the others aiming to total the attribution areas and the professional profile.

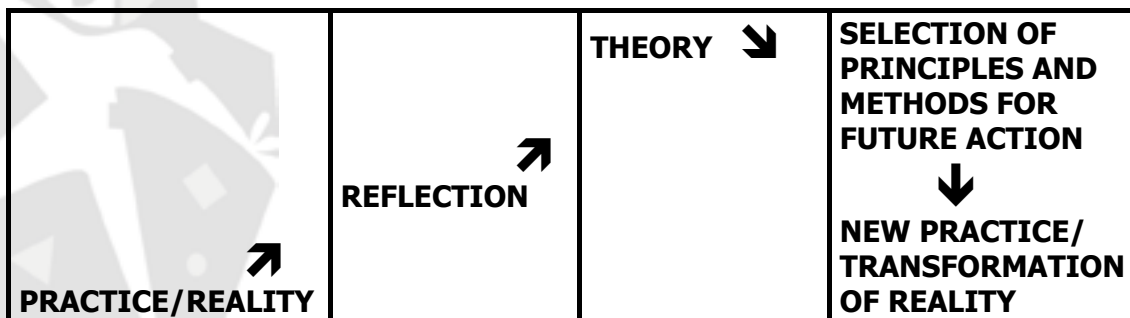| PROFESSIONAL PROFILE ⬇ ATTRIBUTION OR COMPETENCE AREA ➚ ➜ ➘ | UNIT I | OBJECTIVES KEY SUBJECTS-OR-CONCEPTS METHODOLOGY |
|---|---|---|
| | UNIT II | OBJECTIVES KEY SUBJECTS-OR-CONCEPTS METHODOLOGY |
| | UNIT III | OBJECTIVES KEY SUBJECTS-OR-CONCEPTS METHODOLOGY |

We will then make some comments about the central elements of the curricular programming: objectives and methodology

6. If we adhere to a pedagogy that intends to prepare the student to be active, reflexive, creative, and sympathetic, the objectives of learning that we proposed can not be consisted of memorization of information, or mechanical execution of certain determined behaviors. This does not mean that the knowledge itself should be neglected. On the contrary, besides being indispensable, the assimilating activity of the subject that learns is always applied to an objective or a subject that requires assimilation. But what matters is to create conditions so that the student can actively construct his own knowledge. Thus, learning will happen as a result of the active assimilation starting from the subject's own practice and of the successive changes provoked by the information gradually assimilated.

Therefore, the objects of each unit should reflect this assimilating activity of the student in the process of successive approaches to knowledge. Thus, for instance, as partial learning targets, it will probably be indicated that the trainee should compare, distinguish, search for causes and consequences, identify principles or regularities, determine action objectives, select methods and suitable techniques, execute them, etc.

7. To close, we shall refer to another central element in the elaboration of the curricular units: methodology. It is at this point that a profound change in the pedagogical process, since the integrated curriculum represents the work-teaching integration.

The methodology supposes to plan a chained series of learning activities that come up from situations in the work itself. From them, reflection and search of knowledge that will turn into new forms of actions will be stimulated. Each teaching-learning unit will run along the same process and matters and strategies may vary, integrating individual and group teaching, but always on the same sense:

| | | THEORY ↘ | **SELECTION OF PRINCIPLES AND METHODS FOR FUTURE ACTION** ↓ **NEW PRACTICE/ TRANSFORMATION OF REALITY** |
|---|---|---|---|
| | **REFLECTION** ↗ | | |
| **PRACTICE/REALITY** ↗ | | | |

It is up to the supervisor to orient, systematically, the reflection and analyses starting from the trainees' own initial perceptions, stimulating observation, enquiry, and search for answers. During this process he will correct deviations, and together with his students he will evaluate their advances and difficulties. He will always have to respect the learning pace and the cultural patterns of who learns, not like an act of immobilitism, but to make the students produce their own knowledge and changes with the meaning of integration and commitment to their jobs and to the unit they belong to. The supervisor will always stimulate knowledge and techniques suitable for each situation. Finally, the sequenced pedagogical activities according to this methodology shall keep coherence with the selected objectives.

### IV – EVALUATION

The theme **Evaluation** requires a special detailing not only for the importance of the issue, but for the special functions that it has within the integrated curriculum. This curriculum is founded on the principle that learning is not achieved instantly nor by dominating technical information. On the contrary, it requires a process of successive and more and more ample and integrated approaches that the trainee, from the reflection upon his initial experiences and perceptions, observes, re-elaborates and systematizes his knowledge about the object of study.

As a pedagogical process, the curricular program development supposes a dynamic interaction between supervisor and trainee. It is up to the supervisor to stimulate and orient this process so that the appropriation of the scientific information, necessary for the trainee's efficient performance, can happen respecting the individual pace, the assimilation schemes available and cultural characteristics. Thus, the curricular programming works like an orientation for the supervisor and mediation between him and the trainee.

For example, for the execution of the curricular programming to form the Health Supporter, (and which is structured in a flexible way around the common thematic axle represented by knowledge areas composed by multiple didactical units), a system process that alternates periods of concentration and dispersion was adopted. In the first one, the trainees are reunited in a regional health center in order to develop the planned activities under the supervisor's orientation. In the second, each trainee retakes his specific work position with some activities that compose the tasks for the period of dispersion. This model adopted obeys two important factors: on the one side, the needs and limitations of the Health Basic Services, which prevent the staff from being away from their workplace for a long period; or it avoids having a supervisor for each training; on the other hand, the respect to the essence of the learning process, which requires time, exercise, and maturation so that the successive approaches and advances in the field of the object of study can be produced.

During the time the tasks are being done, the trainee will consolidate training; deepening the observation of his environment, and applying concepts that little by little are being elaborated. The supervisor, as the advisor of learning, follows this process, discuss with the trainee, corrects, and offers further information, stimulates reflections and observations, detecting, also, the specific difficulties, recording them for an immediate solution or to retake them in the next concentration period. This activity is denominated parallel recuperation, and it can be directed to individuals and groups that represent the same difficulty.

From what has been exposed, we can infer that we are approaching the evaluation process that is started with the systematic follow-up of the evolution of the training in the construction of its knowledge.

Within this perspective, the evaluation is a component of major importance, and it is considered as an integrating part of the process of the curricular planning, present in all stages of its development and not only confined to its final results.

Thus, in this proposal evaluation is not conceived as a separate moment or independent of the teaching process; on the contrary, it is seen as a permanent activity and inseparable from the teaching-learning dynamics, which permits following step by step the advance of the trainees, detecting their difficulties in time, adjusting and readjusting teaching to its characteristics and different contexts, correcting and reinforcing the teaching process.

Therefore, this is not about evaluating to eliminate, but, yes, following up and recuperating. Thus, the evaluation is not directed only to the trainee, but also to the process as a whole, aiming to subside the decision-making in the sense of overcoming the difficulties of the operational process and assuring an appropriate utilization and combination of time, human resources and materials to achieve the desired results.

Therefore, besides the systematic follow up of the trainees, the evaluation permits himself time to estimate the efficiency of the teaching program, check its adequacy to the objectives and detect possible failures both of the program and the supervisor's work.

These two dimensions of the evaluation are not hermetic. The existence of a logical chaining between programming and executing is highly important, and the compatibility between them can be done through "partial products" that correspond to the various didactical units and that direct execution towards the desired final results.

Thus, for instance, the programming forecasted for **Area I – Breaking up the Chain of Disease Transmission** represents a complex of learning experiences, composed by a series of teaching units. Each unit keeps a relation with the former and the subsequent one, directing towards the advancement in dominating the issue in a row.

Each unit integrates the period of concentration and dispersion. In both periods, the supervisor will follow up the evolution of the trainee's learning, will correct, will reinforce or create other pedagogical experiences appropriate and necessary to support the learning process.

Retaking the difficulties detected in the period of dispersion should be the supervisor's constant concern. If a group of trainees present difficulties that may compromise the following unit, the supervisor will have to plan meetings and parallel activities of recuperation and readjustment. The individual difficulties of minor importance will be able to be solved as long as the following units occur.

The parallel recuperation is necessary especially in the cases in which the domain of a concept is a pre-requirement for the continuity of the pedagogical sequence.

For example, the domain of the concept of sterilization should antecede the study of the unit related to vaccination. It is important to point out that the flexibility that characterizes this proposal considers, in terms of learning, each trainee's pace. Therefore, the supervisor must be awake at offering other strategies to support slow-learning trainees, so that the satisfactory performance can be achieved, respecting the individual assimilation schemes.

Thus, when the pedagogical sequence of Area I is completed, the supervisor will have enough information documented and recorded in evaluation file cards, to formulate a global appreciation of the accomplishment that the trainee reached.

Two complementary moments in the evaluation can be, thus, distinguished:

a) of process, which provides information to follow up and correct the pedagogical action during each sequence step;
b) of partial products or performance, which determines the process result, cumulatively, checking on the professional performance accomplished per area.

It is important to point out that the product evaluation is essentially legitimating, and it consists in the sum total of the process evaluation.

Therefore, this is not about hermetic moments; on the contrary, the interaction between process and product is permanent and inseparable.

To help the supervisor with the permanent evaluation task, some evaluation instruments are suggested. It is convenient that, as long as they are being used, they should be grouped in folders of individual evaluation. Such folders should be filed in the regional posts, making it easy to handle them.

Next, we will comment the use of some instruments of frequent use during the execution of the formation program.

## A – INSTRUMENT FOR EVALUATING THE PROCESS

To follow up and to document the evaluation of the process there are various instruments, with distinct characteristics and appropriate for different situations, but all of them in general require that the supervisor should have an attentive and directed observation.

Aware of the objectives and fundaments of his work, the supervisor should be attentive to the various situations and expressions of the trainee's behavior

### 1 – Recording Facts

During the development of each unit and, especially, during the supervising visits to the centers, as long as the dispersion period runs, there are innumerous situations that are valuable and significant for the supervisor to interpret the trainee's evolution.

For instance,

- after a period of concentration during which the sterilization process was studied, the health supporter prepared a shot to be injected and tried to blow the needle dry;
- after having studied that contamination process, it is observed that the visitor throws the material used for dressing around the center.

Situations like these demonstrate the importance of observing the trainee's behavior to detect the advancement or difficulty degree, although he sometimes seems sure of what he learns. It is relevant point out that the supervisor should observe and record each of these situations and, then, dialogue with the trainee, so that he can have the opportunity of expressing himself over why he did that, reflecting upon that together with the supervisor and determining the concrete restrains that he is having during the learning assimilation. Based on this dialogue, the supervisor will program a series of learning situations that lead the health supporter to get over the difficulties detected and to understand why he needs to overcome them.

Though the examples presented are referred to wrong behaviors, it is relevant to point out that suitable behaviors are also seen, such as the immediate dialog-reflection that reinforces and fixes the positive conduct. Thus, recording facts allows:

- reuniting concrete evidences about the real accomplishment of certain objectives, both concerning the technical performance and the social behavior, change of attitudes and features of personalities, etc;
- detecting disagreements between behavior and expected objectives, as well as the causes and the points of restrains that impair the process;
- offering an educational opportunity to reflect upon and deepen into the everyday behaviors so as to confirm them or correct them.

The structure for Recording Facts is as follows:

**NOME:**
**UNIT:**

| DATE | DESCRIPTION OF THE FACT | INTERVIEW |
|------|-------------------------|-----------|
|      |                         |           |

For the recording to be a useful instrument, it should be used frequently and systematically, so as to follow the evolution of the trainee's behavior through the time, in face of successive observations and interviews. The recording should be synthetic, but clear, so as to depict the significant behavior and the result of the dialog-interview.

**2 – Check-List**

This instrument is frequently used for following up the evolution of the tasks or processes that may be unfolded into very specific actions such as: sterilization, preservation of vaccines, etc.

The check-list differs from the recording of facts because of the application opportunity: the first is basically used for evaluating procedures that may be priory standardized; whereas the second is used for situations that are presented in a spontaneous way, without a forecast of standardization. The observation consists of an operation list that decomposes the work process, according to different techniques, and in which the supervisor, observing the trainee's behavior, will act or not. For instance:
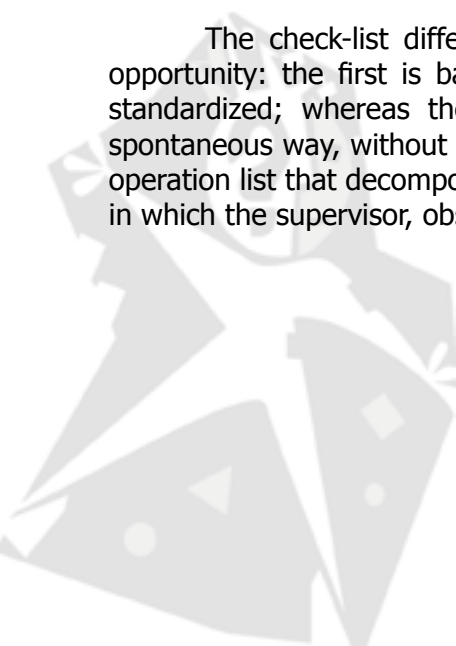
**NAME:**
**UNIT:**

| ACTIVITY | PERFORMANCE | DATES | | | |
|---|---|---|---|---|---|
| | | **5/3** | **5/25** | **6/8** | **6/20** |
| **THERMOMETRY** | • Holds the thermometer by the opposite end from the bulb. | **Yes** | **Yes** | **Yes** | **Yes** |
| | | **No** | **Yes** | **Yes** | **Yes** |
| | • Cleans the instrument thoroughly | **No** | **No** | **No** | **No** |
| | • Makes mercury lower down to less than **36⁰** before using it | | | | |
| | | | | | |
| | • Wipes the patient's armpits dry | | | | |
| | • Does the reading correctly | | | | |
| | • Takes notes of the result | | | | |

It is important to make frequent observations in distinct moments to follow up the progressist evolution of the performance. Thus, it is fundamental to carry on an educational dialog with the trainee about each one of the wrong points or operations so as to correct, reflect upon, and deepen into learning.

The **YES** and **NO** should not be interpreted as classification, but as a descriptive performance of the trainee in a certain operation, so as to make it easy to follow up and to readjust the teaching process.

### 3 – Evaluation by Activities with Paper and Pencil

There are opportunities in which the trainee carries out activities with "paper and pencil" by drawings, sketches, fulfilling lists, complementing tables, etc.

For example, the trainee may draw the inner part of the human body, or may schematically screen its locality so as to study the transmission chain of the diseases. In another moment he may complete that by taking the data of the diseased that come to his center, as follows:

### ATTENDANCE TO INFECTIOUS DISEASES

| AGENT | SYMPTOMS/ SIGNS | PROBABLE DISEASE | TRANSMISSION | | | FOLLOW-UP |
|---|---|---|---|---|---|---|
| | | | Entrance door | Localization | Exit door | |
| | | | | | | |

These activities are carried out to confirm the learning accomplished by the trainee. However, they are, at the same time, an opportunity of permanent evaluation for the supervisor as long as through it progress or difficulties are evidenced. It is important to talk with the trainee about the evidenced difficulties or progresses so as to continue the teaching process. After this dialog, the supervisor should take note on the back of the trainee's worksheet his evaluation of the accomplishment observed.

### OBSERVATIONS: (the instructor's global appreciation)

These instruments will also be grouped in individual process evaluation folders so as to serve as source of information to readjust the teaching strategies and to follow up the trainee's evolution.

## B – EVALUATION OF PARTIAL PRODUCTS AND PERFORMANCES

Analyzing all the evaluation material accumulated during the process of each one of the units and after having fulfilled all the sequences of an area, the supervisor will be able to make a global appreciation of the trainee's accomplishment. It is, therefore, a partial product related to a determined area.

Each trainee will have taken a different period of time to reach the domain of an area. Some will reach it without difficulties; others will have presented some problems or will have needed parallel recuperation activities. However, in all cases, the importance of the supervisor's support and follow-up, both in the concentration periods and in the dispersion periods, is highlighted.

Finally, having these evaluations, the supervisor will be able to make a synthetic appreciation of the performance accomplished. Repeating the analytical evaluations that served to follow up and readjust the process becomes unnecessary.

The evaluation of a partial product refers to the comprehensive activities, allowing for determining if the trainee accomplished the pre-established performance. For instance:

**NAME:**
**FINAL PERFORMANCE – AREA**

| | YES | NO |
|---|---|---|
| **Washes, prepares, sterilizes, keeps, and handles the materials according to the procedures established.**<br><br>**In the cases of transmissible diseases, identifies, notifies, discovers sources of infection, identifies communicants, indicates immunization, and other forms of control.**<br><br>**Etc.** | | |

The list of final performance of an area gets closer, as it is observed, to the list of attributions that composes the professional profile that is, ultimately, what is intended to accomplish. It serves, specifically, for purposes of professional promotion and of legitimating the achievements.

Then, the file cards of the final performance of each area constitute the basic instrument that legitimates the trainee's achievement.

Thus, as the unit evaluations should be organized in folders proper for individual evaluation, the file cards of final performance should be forwarded to the Secretariat of Forming Center, where they will be filed in individual folders, becoming a proven document of the trainee's achievement with the purpose of composing his school history.

According to the systematic evaluation, defined at regimental level, it is up to the Counsel of Coordinators, which the supervisor is part of, examine the cards of final performance and to elaborate their appreciation, forwarding them to the Secretariat of the Forming Center. This secretariat, on its turn, has the competence to compose the school history of each trainee by describing the results in proper file cards defined by the educational system.

## 5 – SAFER-SEX WORKSHOPS

Wilza Vilela

In the previous chapter several purposes were attributed to the safer-sex workshops. This seems to be very complicated ...

Are these works really conducted in workshops?

What are safer-sex workshops, anyway?

The safer-sex workshops are part of a strategy for the **HIV/AIDS** prevention that tries to stimulate people to find out and widen their resources of self-protection. It is a shared learning process in which fears, prejudices, and anxiety related to the **HIV/AIDS** and to the chance of contamination are discussed and elaborated based on the knowledge available about the epidemics and its prevention, as well as in the individual experiences.

With the support or not of dynamics, each person is stimulated to explore his own affections, beliefs, and value judgement, confronting himself with the tensions between his desires and concrete experiences, and critically dimensioning the external injunctions within his choices e position in the world he lives in. It is also intended that the workshops make it easy to explore the necessary abilities for adopting prevention measures that each woman considers more adequate.

The workshops presuppose the work in small groups and the use of expressive techniques to stimulate the discovery and use of personal resources with the purpose of widening the possibilities for each one to exert his sexuality risking the least possible. No matter what the instructor/mediator technique is, the objective is to develop a practice of reflection and internal strengthening, from which a process of deconstruction/reconstruction of the relationship with herself, her sexuality, and the other may occur, making it possible to adopt preventive measures against the **HIV**.

We know that, for the women, exercising her sexuality always implies a risk, including pregnancy, violence, and even sexual frustration or affective abandonment. Thus, the proposal that a group of women (or any other group that is identified by common characteristics) should get together to discuss the **HIV** includes the idea of explaining what was omitted, evidencing that the fact that we are men or women, young or adults, homosexual of heterosexual is not only a biological phenomenon but also the result of psycho-cultural determinations and attributions that delimit our way of feeling and acting in the world. Thus, if we analyze (decompose in

smaller units) all the possible senses of each intervention that we make during a workshop, we will discover that we effectively met or can meet all or almost all the purposes underlined in this and in the former chapter.

Whew! What relief...!

The safer-sex workshop is a possibility of questioning feelings, positions, attitudes related to the exercise of the sexuality of each woman, the ideologies that support them, and the reflection they have in everyday life and their implications for the **HIV** prevention.

### SOME FREQUENT QUESTIONS

Now, we are going to present, in a question-answer shape, some points that frequently raise questions with relation to the safer-sex workshop.

### What are the structural elements of a workshop?

What defines a workshop is its shared-learning proposal. Apparently simple, this implies some requirements: it is a group activity, face to face, whose objective of collective elaboration knowledge to be achieved requires a particular performance of the coordinator, instructor/mediator, or the person responsible for the workshop.

### What are the particularities of the coordinator's performance?

Fundamentally, it is necessary that the person responsible for carrying out the workshop should enjoy working with groups and not feel embarrassed with talking and hearing about sex, pleasures, and fears. It is also important to be updated about **HIV** and **AIDS**, so as to transmit information correctly and to explain the questions that may rise, although this modality of work does not start from the principle that all participants should be mal-informed and be there only to increase their volume of knowledge.

Besides, it is up to the coordinator to create an atmosphere of spontaneity and confidence within the group, without doubting or disqualifying the speech of any participants, so that the women can feel comfortable to ask and talk about their difficulties, experiences, or feelings without constraints.

This reception is essential so that the workshop can meet the purposes of demystifying beliefs, taboos, and prejudices, making it possible for the women to question the values in force at society, specially those that refer to themselves.

It is the coordinator's task to be still attentive to the situations that emerge from the group dynamics:

- Avoiding protective positions of some women over the others, which prevent them to talk for themselves;
- Clarifying the conflicts and rivalry that occasionally flourish during the work;
- Making it possible to elaborate crisis, frustrations, and anxieties collectively;
- Arranging a group dynamics so that the group can make a synthesis of what was experienced in the end of the work.

**Can any person coordinate a workshop?**

Yes, since he feels confident to do that. It is recommended, however, that he should have participated in one or several workshops, and that he should discuss the work with other(s) person(s) before and after the activities.

**What is the ideal time for a workshop to last?**

In general, a workshop should last from two to four hours at the most. Beyond this limit, the participants may become dispersed or even tired, caused by the accumulation of information.

**What is the ideal number of participants?**

The ideal number is between eight and ten people, but that depends on the objectives of the workshop. (See Defining Objectives)

**What questions should the workshop contemplate?**

A workshop should deal with ideas, feelings, values, and behaviors in a coherent and articulated way, as long as our performance in everyday life results from a dynamic interaction within these dimensions. For example, ability is related not only to the individual capacity but

also to the attributed valorization, at culture level, and to the development of that ability. Thus, for the women the questions connected to sex were for long negatively valorized, restricting their ability of thinking, feeling, and talking about that, and, for many of them, limiting the possibility of exerting their sexuality in a more pleasuring and safer way. Thus, for the woman to protect herself against the **HIV,** she needs to:

- Know that **AIDS** is real and affects many women, independent of the social group they belong to;
- Know that there is a real risk for all the women, but this risk may be minimized[20];
- Discover, in her private life, how this risk is presented and what strategies may be developed to reduce it;
- Develop the necessary abilities for implementing these strategies.

### How to distribute so many themes and questions in a workshop?

It is one of the challenges and perhaps the most fascinating aspect of the use of this methodology that, when leading simultaneously with affections, thoughts, and values, permits the participants to have a higher understanding of the experiences and the ways of experiencing them, unveiling, at the same time, new possibilities of relations with themselves and with the world starting from the group integration.

Thus, it is important that the coordinator should be attentive to get all stages contemplated, even if simultaneously, so as to guarantee that the group process can be developed within this perspective. This requires a prior planning around the logistic, operational, dynamics, and content questions. It is relevant to remember that one of the objectives of the expression techniques (which many times are confounded with the idea of workshop itself) is exactly the possibility of dealing simultaneously with the cognitive and affective dimensions.

### Can the same model be applied to any population?

We know that gender, race, social class, sexual options, age, and other factors in different articulations set up distinct vulnerability in relation to the **HIV**. In this sense, and for the idea of workshop itself as an interactive process, one should always adequate the contents and techniques to the needs and characteristics of the group. Thus, a model of workshop can be used as a guide, but, for any population, the direct application of models is not enough and deforms the proposal.

### Can only only one person carry out a workshop?

It is very good when there is a partnership that is able to observe the work, helping with the integration of the group and enriching the former reflection about the process, which is fundamental. Nevertheless, it is necessary to have a good previous combination of everyone's role to avoid trampling. Besides, if the partnership takes the position of a passive and distant observer, it will cause some participants to feel discomfort.

### Men can coordinate a workshop for women?

Most of the times, not many women feel embarrassed to talk with men about intimate experiences; some others are not used to talking with people from the male sex. Most of the men do not know or do not understand "women's problems" very well, and some husbands may become really jealous.

### Can a workshop be carried out with mixed groups?

Yes. Provided that you have in mind how to approach the vulnerability of a mixed group as a group. There is no sense to reunite men and women and access only the female or the male vulnerability. If the work is done with a mixed group with afro-Brazilians, for instance, though the differences between men and women persist, you can consider that racism is present as a question for both. And carrying out a workshop starting from this view, trying to make this group identify how the differences of view and social classes act in the black community, contributing in a specific way to construct their vulnerability to the **HIV**.

### Is it easy to set up groups for safer-sex workshops?

No, yes, it depends.... Many women do not feel affected by the **HIV** issue, and, therefore, do not accept this kind of invitation. Others would even like to, but they do not manage to organize their time so as to participate in an activity of such kind.

The work becomes a lot easier when there is a group that is already used to meeting, for any reason, or if you already have a certain insertion in a given community.

**Should all workshops teach how to use the condom?**

Yes; and it should also provide with some enough for the participants to be able to handle them. Therefore, the time and importance attributed to the condom exploration should be carefully equated on behalf of the characteristics of the group, once it is fundamental that they also discuss the occasional symbolic aspects of the resistance to its use.

**Should all workshops have dramatization?**

No; the dramatizations were very disseminated, because it is an interesting way to work safer-sex negotiation out. Therefore, if you want to use this resource, you should consider the following points:

**The right choice** – When a group is small, the scene can be chosen starting from situations previously talked over. It is also possible to ask each participant to think of a situation that involves the matter at issue and, then, to verbalize it so that the group can choose it out.

When the group is very big, perhaps it would better to divide it in subgroups so that they can choose the situation to be represented. If there is time, each subgroup will be able to present their work, but it is good to remember that the precious thing about this technique resides more in how much each dramatized situation can be explored than in the number of presentations. Because of the purpose of the work, it is recommended that situations more simple and closer to the participants' everyday reality be chosen.

**Choosing the characters and the environment** – Whoever imagines the situations should draw a good profile of the characters involved and the ambient where the action takes place. It is interesting that this same woman should direct the scene, dialoguing with the actresses about the way the situations of the characters were imagined.

**Choosing new actors** – This should be a voluntary move, starting from the characters, the ambient, and the scene. The women that do not participate in the staging will remain as observers, and should be attentive to how close to real life what is being represented is.

**The coordinator's participation** – She can act as observer to organize the previous discussion, or she can be more active stopping the staging at certain points so the actresses can observe their own characters and verbalize to the whole group how they feel.

The coordinator can also change actresses or roles, inserting new characters or requiring that the audience should suggest some; she can join the scene, or give a new direction to the action. Among others, the discussion should contemplate the experience of each actress with her character, the analysis of the relations that went on being developed during the staging and, furthermore, the confrontation of what was dramatized with real life.

**Attention!** The techniques and the ludo character of the workshop can never be used or handled to cause the women to be distant from their conflicts. On the contrary, this instrument is only a skill to make less painful and more operative the approach and deepening towards the understanding of the conflicts that the HIV prevention may sometimes bring up.

You may happen to be working with a group with own characteristics (whatever ethnical, age, social class or others they may be), and some participant may state that the proposal for that group is impossible, such as, for married women to talk about condom or AIDS with their partners. Be alert! The women may sometimes mix up objective limits (resulting from a given condition or situation) with self-imposed limits, like a reaction to or defense from individual difficulties. This is used to being related, and it needs noticing, like a self-strengthening strategy to overcome it!

## PLANNINNG THE WORKSHOP

It may seem contradictory to state that the workshop is a collective construction work, and, then, to list the whole set of procedures related to the work planning. It seems, but it is not; for, if we do not have a clear idea where we aim to get to, and by what means, we will get nowhere. At the same time, the fact that we have decided about where to get to, how, and by which way, means that we know or control everything that happens on the way: there are traffic-jams, sometimes we get a short cut, or we have to go along a deviation, or we find someone we know and then stop to talk...

Thus, to increase the chances of success, planning a safer-sex workshop should include:

- Defining objectives;
- Picking up contents, activities, and techniques to be used;
- Adequacy of the above to the real conditions of infrastructure to carry out the work.

## Defining objectives

Though the general objective of a safer-sex workshop is to make it easy for each group or individual to discover their ways of protecting themselves against the **HIV**, the specific objective of each workshop is related to the number of times the coordinator is present with the group, its demand, and the characteristics of the participants. Ideally, a workshop should contemplate:

- Touching of the target-population emotionally over the existence of the **HIV/ AIDS** epidemics;
- Equating the information by the participants;
- Development of attitudes that make it easy to adopt the protection measures;
- Training the abilities for its implementation, including the correct handling of the condom.

These steps should be articulated in a logical and fluid way. Thus, each of them should include a sequence of intermediary steps. For example, in the emotionally touching step, some basic information about the **HIV/AIDS** should be made clear for the group. Such information comprehends not only the technical aspects, but also the clarification of beliefs and prejudices, in such a way that in the following step people can expose their sexuality experience in the most realistic and calm way.

It is evident that, if you have a lot of time, the work will be more deepened in each of its steps. But if there is a limit of time, and also on behalf of the characteristics of the participants, you will probably be obliged to choose: whether the workshop will aim to accomplish the first step very well, whether it will also be possible to carry out the second step in a consistent way; or you can go the way out.

You will also have to choose the axle that will direct the work. For instance: you can set up a workshop basically turned to demystify the condom issue. Thus, though **AIDS-related questions** and sexual practice without penetration are talked over, the focus of the work lies on the condom, its handling, on clarifying fantasies, fears, and prejudices related to it. However, if you are working with women with little intimacy towards their own body, perhaps the work should be focused on this direction, postponing the condom issue for another occasion.

In fact, defining objectives is skill to make it easy to organize the work. From the participants viewpoints, ideas, attitudes, and abilities are all being accessed to. If you define that the basic objective with a group should be at the information level, this does not mean that you will give a lecture or a class. The workshop is always a collective construction, and the process of elaborating and sharing information in-group can be made easy by means of ludo techniques, experiences, dynamics, and jokes.

### Defining contents, activities, and techniques.

Previously knowing who the group is, what the group wants, the available time, and, on behalf of these variables, having established the objectives of the workshop, the next step will be to think about the contents, activities, and techniques to be used, so that these objectives may be achieved at given conditions.

To define the objectives, you must probably have incorporated the group's request concerning the aspects that, on your own evaluation, should be talked over during the work, because they are directly related to the specific vulnerability of the group at issue. And you did it all right, since nobody should impose his "wisdom" about **AIDS** prevention upon the group, nor even consider its demand as an order to be fulfilled without criticism. Well then, the trick for defining the contents, activities, and techniques of the work is to assume them as a road to be run along in the easiest and most pleasant way with the purpose of achieving the goal. Thus, we suggest that you ask yourself:

- For these particular women to be able to protect themselves against the **HIV**, what minimum contents should they handle safely?
- What activities will make it easy for the group to domain these contents?
- What techniques may be more interesting to carry out each activity?

For example, if the work is directed to sex professionals, you can define the handling of the condom as the main objective so that this woman does not spend so much time with this artifact with her client. However, you considered that this objective should only be achieved if the women know that troubles related to sex activities (pregnancy, **STD**) can be avoided.

Besides, you know that it is important for these women to have a positive relation with their bodies and their work, transforming the integrity of your "instrument of work" in a conscious and responsible act. Thus, you established that the best way to achieve the objective should include the concrete aspect of the **STD** and pregnancy – very frequent among this population – and the aspects related to self-esteem, and to do so you will use as resource, for example, the recollection of gynecological problems that they might have had in the previous year and the solutions they tried to find. Illustrations about the **STD** and the instruments frequently used at the gynecological exam can be useful to demystify some fantasies about this.

As the essence of the sex-professional worker is to fulfil the sexual fantasy of the client, and in contemporaneous world this work is not regarded with social prestige, you also consider important that the activities and techniques developed in the workshop should privilege the construction of this woman as a subject, valorizing her subjective experience and positioning her beyond her professional identity so as health care can make sense to her. For this purpose, it may be appropriate that she should verbalize about the parts of her body that she likes best and those she dislikes, about the things that give her sexual fulfillment, and the everyday things that make her happy. Or, you can play games such as the construction of the "ideal woman", formed with the parts that each of them think is her "best". As the figure never gets to be complete, this game allows for reconsidering each one's self-evaluation.

**Other suggestions**

Because of their characteristics, some techniques seem to lend themselves very well to certain objectives, but that depends on how they will be applied and how the group will accept them. The clay modeling, for example, is an excellent resource for the woman to get in touch with her imaginary world about her reproductive body, but drawing also meets the same objectives. There are people that do not like drawing at all and may feel uneasy to be asked to do so.

There are as many activities and technical resources as our imagination can produce. The fundamental thing is that they be suitable for the objectives of the work and for the contents that we need to process.

There are people that do not feel well with the relative "dirt" that clay modeling can make. Some workshops are carried out with some audiovisual material. In this case, remember that this support will stimulate the participants to express their experiences about each theme, and because of this its use requires a big familiarity with the contents. You must also previously prepare a script for the discussion of the material and keep always in mind that not even all the people are familiar with written language. Some do not even know how to read. Even when using videos, the coordinator must understand that this is only a means, not an end.

## THE FIRST TIME...

When choosing the technique, besides connecting it with the content, the objective of the work and with the characteristics of the group, the coordinator's ability to handle it must be considered. It is recommended that the coordinator should have that right repertoire, but it is clear that, for such, there will always be a first time. Before the first time, however, it is desirable that the coordinator exerts that technique at home, with friends, or in other workshops as a participant. To learn by practicing, in the case of the workshops may be somewhat risky.

### Fitting work into real conditions

Women are a lot different from one another, and each group participating in the workshops presents particular characteristics. Planning will be a lot easier if you dispose previously of some information about the group and the logistic and infrastructure conditions with which the work will be carried out. Thus, before getting work started, it is good to check out:

- Planned number of participants;

- If the place available for the workshop is adequate in size and provides the women with a certain privacy;

- If the people know one another or not, if they maintain family, work, or other ties. Working with groups whose participants have ties with one another is a lot different from working with people that will only be together at the moment of the workshop, for the "secrets" that may be told to family, friends or non-acquaintances are used to being a lot distinct;

- Whether the group is homogeneous or not in relation to some characteristics, such as age, social class, school level, among others, which may determine different patterns with sexuality and the partner. In general, when we work with homogeneous group, the discussion tends to go on towards individual experiences and differences more related to the subjectivity of each one of them. In heterogeneous groups, the focus may be shifted on to understanding the inter-relation between objective and subjective aspects in the determination of a particular experience and in its discrimination. Both can be rich and creative

views for the development of the discussion if the result makes it clear that the people are different from one another, both by exterior and interior factors, and that, therefore, each of them will have their own way of protecting themselves against the HIV, adjusted to their life reality at that moment;

- If the people involved know what the work proposal is, in special if the workshop is destined to the women that are part of any institution; the expectation difference between you and the group may cause a pleasant surprise, but it may also be disastrous, depending on who the people and their expectations are.

- If the people know how long of the workshop will last and the limitations concerning arriving late or leaving earlier. Many workshoppers would rather not let anybody in after the workshop is begun, or leave before its end, so as not to interfere with the group dynamics. It is good to remember that the women, particularly those married or with children, are frequently busy doing housework or family things, and they spare little time for this kind of activity. If the woman is worried about schedules the work yielding will surely be lower than expected. It is up to the coordinator to guarantee that the work will occur within the planned time, avoiding delays and prorogation beyond the arranged time. Planning each step of the respective estimate of its duration time is essential for finishing the work at the planned time;

- If all the material necessary for carrying out the workshop is at hand and if you are sure of using them.

Attention! These items must not be taken as a condition to do or not the work. They are only reminders that help planning the workshop, increasing its possibility of success.

A previous planning of the workshop is fundamental, but the pace, the deepening level and work affectivity will depend on the participants and the group interaction level established.

## CARRYING OUT THE WORKSHOP

In a safer-sex workshop the following is recommended:

- Avoid giving speeches;
- Include the risk-grading idea;
- Discuss pleasant ways of using condom;
- Discuss the possibilities of transmissions among women;
- Work on women's affective and emotional privation/dependence;
- Talk about sex and the different sexual practices in a funny-happy way;
- Develop respect for one another;
- Make it clear that all women are vulnerable, though in distinct ways;

### Starting up the work

Questions related to the time a workshop will last, trust and confidentiality should be agreed upon in the very beginning, as well as other points such as, for instance, the volunteer position of participating or not in each exercise and the respect to the words of the others. Depending on the group, it may be necessary to make agreements upon things like smoking, drinking, eating, among others.

In general, the work should be started with the presentation of the objectives of the workshop and the participants and a warm-up. A brief presentation of the objectives is important for the people to position themselves, and for us to have a referential when evaluating the work.

The presentation of the participants may be a way of warming up the group, if you wish. It saves time and may be interesting especially with bigger groups. Anyway, it should be required that they all do not take long to introduce themselves; they should provide information related to their work, like: who I am and why I am here and what place AIDS take in my life at present.

After presentation is over, if the group is still formalistic, timid, or tight, you can develop some group-integration activity to warm up. This initial activity should also aim to put the woman close to herself so that she can be thoroughly "complete" when participating in the activity. (A good example of warming up is that in which the participants walk around the place where the workshop is taking place, concentrating on themselves and trying to remember, in silence, how **AIDS** got into their lives. Then, they tell the other participants about it.)

### Leveling the information about STD/AIDS

Unless the objective of the workshop is exclusively to transmit information about the **HIV/AIDS**, the leveling should make the whole group provide a minimum set of common information, allowing for advancing into the reflection about their own vulnerability as a group, and about how each person deals with that in their lives. Thus, the information should be directed towards constructing the perception of each participant's vulnerability. You can do it in a very simple way: make a list of how we get it, who gets it, and when we get it, and correlate the three lists.

Another easy way is to present an image with several people in it and require the group to pick up, from that image, who they think have **AIDS**, and, then, ask them to justify their choice. As long as they justify their choices, you will have the opportunity to check the group's knowledge, correcting them, complementing them, and bringing them for discussion.

### CURIOSITIES AND PRETEXTS IN A WORKSHOP

AIDS raises a lot of curiosity. Thus, when a group starts to make a lot of questions, it is important that they do not remain unanswered. But, it is also essential that the curiosity is not serving as a self-evaluation defense. It is up to you to be attentive to this possibility and replace the work into a more personal view, if the case may be.

Besides, it is common to have some women that come to the workshop telling that they want to learn about it to inform their children, nephews and nieces, or students better. You should make it very clear to her that, in the workshop the focus of the work is herself. How to deal about the issue with their children, or any other youngster, can be the object of a further conversation, or even of another workshop.

### Approaching vulnerability

As already exposed, the woman's vulnerability is strongly defined by a kind of relation that she maintains with her sexuality and herself, whose feature is subordination to the male's desire. And, as she is subordinated, she feels like she has less value than the man does. Apart from these general characteristics, which are put to each woman in a particular way, prejudice and discrimination positions increase, and a lot, the vulnerability of all people. Depending on the group, this issue will also have to be approached, especially to prevent the participants from falling into a dynamics that puts vulnerability as a kind of "inferiority", whose responsibility is individual.

To start talking about sex and the feminine vulnerability to the **HIV** in a calm way, the group should be all aware that:

- There are women that do not like sex;
- There are women that like sex, but do not feel pleasure at penetration;
- There are women that can not come to orgasm during sexual relations;
- There are women that like sex a lot;
- There are women that like sex with other women;
- There are women that have more than one sex partner at the same time;
- There are women that do not like to talk about sex;
- Each woman gets pleasure in a different way, and no way is more "correct" than another;
- There are women that are spanked by their husbands;
- There are women that are afraid of "losing" their husbands and do not spare any efforts to keep the relation;
- There are women that make systematic use of alcohol and illegal drugs;
- There are women whose partners make systematic use of alcohol and illegal drugs;
- Each woman organizes her sexual and amorous life in a certain way, and no way is "better" than another, and all the ways represent the possible way for that woman at that woman.

You can start talking about sex and the feminine condition in several ways. One of them is to ask the women to list the terms that define femininity so as to bring some points to discussion: "only women are like that", "all of us here are like that", "why they say that women are like that?"

Another well-known way is to draw a "life line", trying to elaborate, with the women, how they learned about sex and femininity, their first sexual experiences, the first loves, first represses, etc. Making a list of the things accomplished during a common housewife-day with the respective feelings and fantasies associated to them can also be interesting. This is because, parallel to approaching the elements of reality, the elements of fantasy are stimulated so as to create a stimulus to the next phase, in which the women's creativity should be sharper.

### Learning to use condoms

So much as the techniques to put on and take off the condom, it is important in this phase that handling it and realizing fantasies associated to its use should be stimulated, especially those that are referred to the contact with the sperm and to the idea of covering the penis. It is relevant to remember that safe sex is not limited to the use of the condom.

Thus, all the dimensions of the feminine sexuality should be explored with stimulus to the other erotic expressions besides the coitus.

### Discovering how to protect oneself against AIDS

Supposing that the women are already aware of the general and individual risks. That they have already exploited the idea that both they and their husbands can have very agreeable sexual experiences without penetration or with condoms, and that this has already been introduced to and handled by the group, this step ends the workshop. Many workshoppers like to dramatize a negotiation situation for the use of the condom; however, there are other techniques that can be used.

If the workshop was carried out in various sections with the same group, it is likely that some woman have already experimented condom or sex without penetration between one session and another, and that she decides to tell it to the group, who supports it and do not considers priority the negotiation issue. Or, in the end of a work in which various situations that make a woman vulnerable to the **HIV** were discussed, it can be more advantageous to ask the group to make a list of the necessary requirements for their protection, discriminating those that the women can handle by themselves, listing those that they need from the group and, still, those for which a more ample and political action is necessary.

Being clear the different strategies and the dimensions in which they occur, the activity should go on to the improvement of the necessary ability for the woman to implement what she considers to be possible in an individual level.

> It is very tiresome to use that same technique to work all the contents. Likewise, the excess of techniques, activities, and contents may turn work confused and without profoundness. Therefore, to distribute the work in a harmonic and logic way in time, defining the priorities well, and picking up the suitable techniques are abilities that the workshopper must try to develop.

It is frequently said that the safer-sex workshop should make women strong in the sense that she manages to "demand" the use of the condom. To our minds, a "demand" – as much as the "negotiation", which can bring in itself the idea that someone will have to give up on something – is a very little erotic and amorous attitude. If in some cases these can be more suitable strategies, we prefer to believe that it is possible for each woman to re-think her sexual life and the usual rules of communication with her partner to discover her own individual strategies.

### Ending the workshop

To end, it is good to do a "de-warming up". The evaluation can lend itself very well to this, since a time has been planned for this activity to happen in a calm, thoughtful, and sensed way. A way to "initiate" this final synthesis is to propose that they work freely about the work. If this does not happen, you can ask the people how they are feeling.

When this more loosen conversation is over, and more connected to the affective plan, you can still ask for an evaluation in which each participant can analyze whether, from their viewpoint, the proposed objective was achieved. Depending on the work, questions like "what was more significant?" or, "what new thing have we learned?" can be brought up.

The fundamental thing is to place a question whose answer can make it easy to elaborate the experience that the woman had with the workshop. Thus, we must avoid evaluating through too open questions, such as "what did you think of the work?" or simply proposing "let's evaluate the work".

The coordinator should be prepared to receive and forward, or not, some requests for counseling that may come up in the end of the work. Besides, it is necessary that she also evaluate her work. Though we tend to end the workshop very tired, and sometimes a little euphoric or depressed or demoralized, it is worth, after a deserved relaxation, asking yourself how you are feeling, too, and how you related yourself to the group:

- What was learned with the work today?
- What could have been better?
- Did all the people have a chance to participate?
- Was there any mistake in the direction of the group?

**Recollect the dynamics of you work, and good luck!**

## 6 – MONITORING AND EVALUATING EDUCATION IN HEALTH AND HEALTH PROMOTION TOWARDS THE HIV/AIDS

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Evaluation is a term very used in education in health and in health promotion, though there is no general agreement upon its meaning. For some, evaluation evokes the elaboration of studies in which a group of people is exposed to a new campaign of education in health or in health promotion while another group is not. For others, it means stopping in the end of a training activity to reflect upon what went out well and what did not. For others, evaluation still means distributing queries after a workshop of education in health or of health promotion, analyzing the obtained data and elaborating reports. And for even others, evaluation is something that takes time and deviates the attention of the health educators and health promoters from the real important things: they should be improving the health and welfare of the individuals and communities.

Working around the **HIV** and **AIDS**, evaluation is also mentioned a lot; the professionals of the areas are being more and more invited to evaluate and present reports about what they do. In some cases, the evaluation is connected to future subventions, and a further support is conditioned to the success of the present activities. In other cases, it is linked to a concern about assuring that the activities in education in health and health promotion turned towards **HIV/AIDS** will really "work" – and that they achieve their goals. Here we can see clear challenges for the professional working with the **HIV** and **AIDS**, some of whom may not have the expertise and knowledge that permit them to identify the most suitable strategies to evaluate the activities they are involved in.

It is hard to reach a consensus in relation to the best way of evaluating education in health and health promotion; on the one side, there are those that are in favor of a rigorous quantitative approach in which emphasis is placed in measuring certain results and in its relation with the intervention made. On the other hand, there are those that focus more qualitatively on the processes through which we can reach certain results. Each one of these approaches is associated with methods of different researches, and, for those who are mal-informed, the choice may be confused.

### What is evaluation?

It is becoming a routine mainly in the field of the **HIV/AIDS** to distinguish between monitoring and evaluation when it comes to programs in education in health and health promotion. The World Health Organization (WHO) has recently defined monitoring as:

"the process of collecting and analyzing information about the implementation of the program involves a regular check-up to see if the activities of the program are being done according to what was planned, so that the problems can be detected and solved" (WHO, 1988).

The term evaluation, on the other hand, is better understood as:

"the process of collecting and analyzing information about the efficiency and impact of each one of specific phases of the program or the program as a whole. The evaluation also involves analyzing the realizations of the program with the objective of detecting and resolving problems and planning the future" (WHO, 1989).

According with this approach, monitoring and evaluating are important parts of the process by which the quality of the education in health and health promotion towards **HIV/AIDS** should be analyzed. They are not clearly separable, except for the aspect that monitoring tends to worry about the development of implementing a program, while the evaluation worries more about the efficiency and impact of the program.

### Why evaluate?

There are many reasons why monitoring and evaluation can be important. First, they can enable the educator of the health area and the health promoter to identify the consequences of their actions more clearly, whatever they are short, intentional or not, and measurable in terms of behavior change, or via another intermediary indicator. Second, monitoring and evaluation can identify the processes by which we can come to certain results. Thus, education in health and health promotion may become more transferable – not in a non-critical way, but hoping that the benefits that occur in a context may occur in others. Third, monitoring and evaluation may increase the responsibility of the service-rendering people. They may indicate when the necessities observed are being supplied, identify factors that caused a certain intervention not to achieve the expected goals, point to the alliances between different groups that led to well-succeeded results, and, finally, help define whether the resources were well allocated or not.

### Evaluating results

Many different types of results may be analyzed: cognitive (knowledge about the **HIV** and its means of transmission, for example); positional (such as, opinions about people with **HIV/AIDS**); and behavioral (such as, behavior changes in individuals and groups).

Important distinctions are sometimes made between intentional and non-intentional results (Eisner, 1979). For example, several initiatives of education in health and health promotion towards **HIV/AIDS** that are intended to increase the level of knowledge about other ways of **HIV** transmission also caused, as a non-intentioned consequence, the increase of anxiety levels. The kind of result to be evaluated depends on the mode of education in health and health promotion adopted. Thus, the work within a gathering-information approach will probably evaluate alterations in the compromise and beliefs, while the work that is committed with self-enabling will evaluate to what extent the individuals feel more powerful after participating in the program of education in health or health promotion. Likewise, in the case of a community-oriented initiative, the expected results may include to what extent the community consciousness has increased, to what extent there was a genuine involvement of the community in the project itself, and to what extent the collective involvement in health issue is self-bearing.

Within this structure, the goals are general statements of the intentions of the program (such as, how to modify behavior patterns so as to reduce the incidence of **HIV** infection); the objectives specify the final results expected in specific activities of the program (for instance, sex-professionals clients will use condoms more frequently), and the actuation targets refer to the immediate results that contribute for the objectives to be reached (for instance, within the next six months sales of condoms in the urban bar areas will increase by 25%).

Independently of the kind of result evaluation being made, safe and valid indicators of what is being achieved are necessary. One indicator is an observable measure of the progress in direction to goals, objectives, targets of actuation (WHO, 1989). Consequently, an indicator is something that indicates how progress was made in direction to a determined goal, objective, or actuation target. Most of the indicators aim to provide quantitative data about the changes made (the percentage increase in syringe exchanges, for example)

### Process evaluation

The process evaluation is very important in working with **HIV/AIDS**, since without it the health area educators and health promoters risk identifying the results of the specific activities in education in health or promotions related health without knowing how and why they were reached. This is where the process evaluation is important (Elliot, 1979) – normally, it focus on the communication that occurs between the educators of health area and the health promoters and those who they are working with, and it examines the quality and nature of this communication asking questions like:

- Were health education messages introduced in a culturally suitable way?
- Was the information provided considered relevant and worth believing?
- Were the activities developed threatening or involving?
- Was there a good adequacy between the objectives and intentions of the educators in the health area and the necessity of the target-group?
- Was there group dynamics that would interfere with the way by which the health
  education messages were received and answered?

The emphasis on evaluation, therefore, lies on the study of the learning process that occurs through the education in health and the health promotion and in the identification of factors that facilitate or prevent changes in the individual or group behavior. Differently from the result evaluation, much of the process evaluation has a qualitative nature, since the emphasis is put on the description of the type of meetings that occur within the education in health and health promoters, more than in results that can be quantified.

### Some common evaluation strategies

A great number of strategies may be used in the evaluation of education in health and health promotion. Here a sketch will be made to put such strategies under a perspective that relate them to three ample approaches in relation to the subject of the evaluation.

### Comparative approach

One of the most used traditions in the evaluation of education in health involves the comparison of two groups of people, one of which suffers intervention or special "treatment", and the other does not. The purpose is to see if this treatment brings out any special effect besides what could be produced in the long run. The treatment can include the exposition to a new campaign by the media or the participation in a new activity of education in health or health promotion (for instance, participate in a new training workshop or take a course related to **HIV/AIDS**).

The origins of this evaluation style may go back to the research methods whose precursors were botanists interested in the evaluation of the productivity of various lineages of seeds and the effects of different fertilizers. Sowing little flowerbeds side by side, in such way that each flowerbed got a known degree of variation, the botanists could get closer to the laboratory-controlled conditions defended by chemists and physicists. Thus, the variables – fertilizers and types of seeds – could be manipulated so as to discover those that could yield better results. In the research of education in health, the clients may receive pre-tests (the same way the seedling can be measured and weighed) and then be submitted to experiments. After a while, the results can be measured again for the analysis of the efficiency of the treatment they received (Hamilton, 1976).

The group that receives the treatment is normally called experimental group, whereas the group that does not receive it is called control group. The analysis of the changes in knowledge, positions, and behavior of the experimental group as compared to the control group can measure the results. In the simplest type of experimental project (usually called true experimental project), the individuals are allocated at random for the experimental group. When this is not possible, and the evaluator exerts little influence on the implementation of an education implementation program in health or health promotion, a comparison group project can be used. This means finding a group that is somehow comparable to the experimental group and examining the changes in this group in the long run, as compared to those of the experimental group. For example, a group of teachers that may be taking part in a training course about **HIV/AIDS** could be compared to a group of teachers that are taking part in this activity, after in the first place the two groups are equalized in terms of age, sex, time of service etc. Comparison group projects are not so strong like real experiments when it comes to identifying the causes of the changes observed, but they offer an alternative strategy useful in circumstances in which it is not possible to create a control and an experimental group.

When a suitable comparison group can not be found, the group involved in an activity of health promotion and health education can, sometimes, be used as their own control, by making the same measures before and after the measurements. This is called time series project in unique group. Here, the success of the activity is measured by the changes in the tendency observed when the new activity is introduced, compared to the database collected previously. Such approach could be used to evaluate the efficiency of a local campaign that had been divulging the existence of a helping phone line for **AIDS** if the number and type of calls received for a period of months prior to the start-up of the campaign were compared to the further data.

Though this kind of project – before and after – is normally used in the evaluation, especially when time and resources are limited, it is unfortunately one of the weakest approaches to be used when it comes to identifying the potential causes of change, once the question about what would happen without such activity can not be answered. If this project is the only available option, it is important to look critically at what was discovered before making statements about the efficiency of the intervention.

There are several threats to the comparative evaluation. Some of them (known as history effects) may be due to other parallel events interfering with the interventions made. For example, a national intervention campaign of the **HIV** that takes place simultaneously with a local activity of education in health about **HIV/AIDS** can, in fact, cause some effects that the evaluator attributes to the local activity. The process itself of testing people can influence the results obtained, for instance, encouraging the individuals to search for more information about the issues discussed after the activity of education in health but before the post-test application occurs. Finally, in some circumstances, people can give the type of answer that they think the evaluator wants to hear, particularly when the questions are being made about delicate issues like sexual behavior and drug abuse. You must be careful when training researches adequately so this kind of social desire effect can be very reduced.

### Accessing objectives in evaluation

The origins of approaching the objectives in evaluation goes back to the 1930s in the United States, when Ralph Tyler developed a style of educational test that analyses to what extent people reached the objectives that teachers and educators set up (Tyler, 1942). During the 1950s, Benjamin S. Bloom developed Tyler's original work to come to a system of classification of objectives that covered most of the aspects of learning. Some

of these objectives are related to the psychomotor abilities, some to cognitive functions, and others to attitudes and feelings. Each of these three domains can be subdivided. The cognitive domain, for instance, classifies the mental processes associated to learning in six categories: knowledge, understanding, application, analysis, synthesis, and evaluation (Bloom, 1956). It was believed that the teachers and educators could be helped with the evaluation of their work if they specified beforehand the objectives that they expected the students to reach. Subsequently, the data could be collected about to what extent they had been reached.

According to this approach, evaluation implies the following stages:

- Formulation of objectives;
- Classification of objectives;
- Definition of objectives in terms of behavior;
- Identification of the contexts in which the achievement of the objectives can be demonstrated;
- Selection of promising evaluation methods;
- Formulation of ways of interpreting and using the evaluation results.

(Adapted from Jenkins, 1976)

In relation to health promotion as **HIV/AIDS** is concerned, this requires that the evaluation should be intimately connected to the targets and objectives of specific programs. If the emphasis is on the changes of knowledge levels, for instance, then they should be analyzed in the evaluation. If the emphasis is on the changes of positions, then, they should be carefully examined after an initiative occurs.

Face-to-face interviews and questionnaires are the two most popular methods through which they can collect data in this evaluation style, selecting questions so as to be related either to the program objectives as a whole or the specific components of the program. Special attention must be given to the selection of the respondents whose data were collected; on the contrary, they may be non-representative as a whole. The selection can be done at random or based on non-probability. The kinds of non-probability sampling are: directed sampling, in which the individual respondents selected are chosen for being "typical" of the target group; opportunistic sampling, in which research simply involves the evaluation of all members of the chosen group that can be contacted; and snowball sampling, in which the key-individuals are requested to

indicate other people with the same profile who can participate in the research. This last kind of non-probability sampling could be used, for instance, in a local research about the effects of a health promotion activity concerning **HIV/AIDS** about the positions and behaviors of injected drug users. In the case of this group, a complete list of those that could be included in the study could never be drawn. As a result, the most convenient way of reaching possible respondents is by means of an existing contact net.

A pilot of the questionnaires and interviews must be carefully made before being administrated to the group at issue. The pilot questionnaire should eliminate ambiguities and provide a realistic range of options in the fixed or "closed" option questions. You must also try to make sure that the final product comprehends a sufficiently wide range of issues, generates safe and valid data and is easy to understand and use.

Though the evaluation approaches based on the objectives are not able to identify the causes of specific changes in knowledge, positions, and behaviors easily, they can permit the relation exam between the interventions that the educators of the health area and the health promoters make as well as the changes that really occur. This evaluation style, therefore, offers a non-interventionist alternative auspicious for experiments that may be impracticable or anti-ethical in many situations.

### Interpretative approach

Although the comparative and based-on-objectives evaluation approach are techniques with the greatest probability of being used in the evaluation of results, and although interviews and questionnaires may bring some clearance about the mechanism through which they get to determined results, a non-hermetic strategy is frequently necessary when it comes to evaluating the process. This alternative approach, which operates with principles coming from anthropology and interactionist sociology, instead of principles of botany or from the theory of the curriculum, tries to identify how the various elements of a health education program were assimilated and understood. Thus, it aims to interpret and clarify how and why you obtained certain results. To do so, the ethnographic research methods are the most frequently used.

Ethnography is the study of culture, and it generally involves the researches that are directly participating in the activity under investigation. The main technique of ethnographic research is the participant's observation – which involves an open or veiled

participation in the situation being studied. The good ethnographers avoid having many pre-conceived ideas or many hypotheses at the beginning of the work. Instead, they try to discover what is happening within the study group. Therefore, the ethnographic research strongly believes in the quality of the researcher involved, as well as in his capacity of observing or interviewing.

Interpretative evaluation styles will probably search for information in several sources in an effort to identify concurrent perspectives in the processes involved. In the health education context about **HIV/AIDS**, they frequently involve collecting data from those that participate directly in a determined initiative, as well as those subsequently influenced by members of this initial group. The health promoters that wish to use this kind of evaluation technique may find it useful to consider the types of data that should be collected in the shape of context or key-ambient: the **professional context**, the **group-of-pair context**, that is, people that belong to a same segment or group forming a group of equals, and, for some, the **familiar context**.

You can go through several stages during collection and analysis of ethnographic data. The first concern of the evaluator is to get familiar with the day-by-day activity of the place that is being studied. Here, the evaluator can act as a social anthropologist or as a zoo historian. For instance, when making an interpretative evaluation of a training course about **HIV/AIDS**, firstly, it may be necessary to become familiarized with the flux and reflux of the interaction, with the main participants, with their activities and beliefs, and so on. After that, you can go back to various questions or topics for a further and more concentrated inquiry.

Naturally, these different stages superpose each other, and, as long as the transitions happen, the questions are clarified and redefined. For instance, what could initially be considered a personal antagonism in a training course about advisory could further be understood as a conflict between different moral philosophies about safer sex? Analogously, what can be first understood as lack of understanding on the side of a young group involved in a workshop about **HIV/AIDS** can further be interpreted a significant reaction to a confront with posters and pamphlets culturally insensible.

The course of this kind of evaluation can not be easily drawn beforehand. However, starting with a comprehensive data bank and emphasizing key-questions, the evaluation interpretative styles can progressively offer attendance to and perception of the processes involved in education in health and in the health promotion towards **HIV/**

**AIDS**. Though its profundity nature can limit the volume of data that can be collected, and though the validity of these approaches strongly depend on the data interpretation on the researcher's side, they can potentially identify more clearly the processes that led to effective results, as well as those that led to less satisfactory consequences.

### Critical thoughts about evaluation

It would be inadequate to finalize without any consideration about the various "difficult questions" in evaluation. They include questions about who should make the evaluation and who the evaluation should be available to, as well as about how to use the evaluation results. In this available space here there is nothing to be done but point out some of the considerations that need to be taken into consideration.

There is a lot of discussion still on-going among professionals towards the **HIV/AIDS** issue with respect to who is in better position to evaluate their work. On the one side, the opinion sometimes stands that only those clearly connected to a program will totally understand their goals and objectives, as well as their restrictions. On the other hand, there are frequent requirements for external evaluation, once it is commonly supposed that this will be somehow more "objective" and less contaminated by the educators in health and health promoters wanting to present their work under a positive optics. Both positions have their followers, and it is not an easy task to try to find a resolution between these two viewpoints. However, what can be said is that evaluation is never a neutral and objective activity. The decisions must be made about the problem elements to be focused on, about the intermediary and final indicators to be examined, and about the work aspects that will not be evaluated due to a lack of time and resources. And these decisions will be influenced both by the predominant moral, political and ideological atmosphere and by the personal preferences of the evaluators themselves. The major thing is that the evaluators should clearly identify their positions in relation to the education in health and health promotion towards **HIV/AIDS** and the experience acquired working in this area and the methodological approaches that they approve.

About the who-the-results-should-be-available-to issue, the opinions are varied. Clearly, the necessity of people financing the evaluation should be primordial, but the participants in the evaluation process – employees, volunteers, and clients – also have interests, like those who have the widest professional community turned to the **HIV/AIDS** issue and the experts in health promotion. To reach a balance among the necessities of these different groups can be sometimes a challenge.

The evaluation conclusions will be probably more significant when evaluation is incorporated to a project as an integrating part of its structure. Thus, the decisions can be made in advance over the policy and the practical implications that will probably appear, and the means by which they can become available to all those involved in the project. Besides, those who plan and make decisions can be warned in advance about what an evaluation can not tell them.

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## 7 – MENTAL TRANING

### A method for focusing on adult education

Mental training is a pedagogical method that tries to meet the needs of a thorough education of the popular-class adults. As such, it is not limited to offering a systematic process so that the adults can learn a certain art: it also tries to favor them with their intellectual and social development so that they can become active in their community.

This method started to be elaborated in France, in the end of World War II, and went on becoming systematized through several practical applications and reflections of experts (sociologists, educators, and self-taught people) that collaborated with their life experiments. Thus, this method does not mean to be automatically applied to any reality, but it serves as a starting-point to recreate pedagogical alternatives.

**Mental Training** proposes to cultivate intelligence methodically and to rationalize the everyday learning, aiming to prepare the adult person to develop himself within his ambient in an active, reflexive, and sympathetic way.

The learning starting-point is the experience acquired by the adult person in his everyday life. This does not mean to be a simple pedagogical artifact to attract to or motivate for learning and active participation. In fact, it is considered that it is precisely in his everyday life that the adult has his most valuable experiences and perceives his privations. On the other hand, everyday life is the adult's real concern. Such experiences are considered as objects of analysis with the purpose of developing attitudes and the capacity of taking rational actions in everyday-life situations.

The difficulties that education sciences provoke in the adult person can be generally grouped in three types:

- Difficulty to analyze his ambient, whether professional or social;
- Difficulty to express himself;
- Difficulty to direct himself when confronting different sources of information.

The difficulty for the ambient analysis is centered on the inconveniences that the adult finds to observe analytically the groups he participates in, his own everyday behavior, and to detect the problems correspondent to his ambient. Therefore, his action to contribute to the problems mentioned is practically null, or little significant.

With relation to the referred difficult, it is necessary to differentiate the objective necessities of the ambient (of work and community) from the subjective necessities that the adult senses as privation or necessity. Not always do they coincide with one another. It is frequent to observe privations or disagreements without having the people express "necessity of..." or "interest in.". The training for the ambient analysis is directed to both aspects of the problem: not only does it respond to the problems experienced as such by the adult, but it also trains them to detect and confront the objective necessities. The interests and subjective necessities are used as starting-point and become object of reflection. If they are valid, they will be reinforced and forwarded to resolution through this process. If not, the same subject will come to the conclusion that he will have to discard them or transform them.

It is convenient to make it clear that the fact that we start from the everyday experience does not imply keeping the students at this analysis level. On the contrary, it is only the start-up of a process that will lead them to search for the information necessary for each situation. The idea is to motivate them to go for this search in several sources (books, newspaper, dialogued classes, personal information, etc).

As a consequence, the training concerning selection and use of several sources of information is another object of this method.

During the process, considering that method tries to develop attitudes and capacities for a creative, participating, and autonomous action, it is necessary to develop an efficient communication capacity in several situations (oral or written language) that permits expressing with precision the several complexions of thought.

Finally, the method starts from the everyday practice and it returns to it, but already reprocessed by analysis and reflection trying to lead the adult to assume new behaviors. This means a transformation of the personal, professional, and social practice, based on a rational vision of the problems

## APPLYING THE METHOD

To systematize the learning process the characteristics of the thinking process must be considered, and in this process a series of operations (internal actions related to the act of thinking) are taken into accounts and those are products of the individual maturation and training. The lack of adequate stimuli makes it difficult to reach the abstract

thinking. Therefore, the method basis is to provide the adult with a training that permits him to get to develop himself and use his intellectual potentialities.

In the **Mental Training** three groups of mental operations that correspond to three moments in the analysis of a situation or problem are distinguished:

- Representation operations;
- Relation operations;
- Action-linked operations.

In the first moment, we try to direct and stimulate the adult to make him get to answer questions like, "What is" and "How is" the object, subject matter, or phenomenon that is being analyzed. The operations that are contained in this first moment are:

- Enumerate and describe;
- Compare and distinguish;
- Classify and define;
- Identify different aspects, viewpoints and contradictions;
- Localize in space and time (where and when)

In the use of the operations mentioned, the Training tries to make the adult get used to observing systematically, penetrating the phenomena, classifying ideas by emphasizing the fundament of the "judgements" that meets the difference of the reality data from the personal decisions and viewpoints, trying to train for the use of criteria and ways of relevant classification. Whoever directs the pedagogical task plays the simple but fundamental role of process animator. He does not teach anything, he only stimulates the use of operations through questions such as, 'What are the major elements of this situation?' 'How is this fact presented?' 'What is it similar to?' 'What are the differences?' 'Could you classify them?' etc. The animator's attitude must be stimulating, directing the attention of the group and the participation of all members. According to the group characteristics, it is possible that in this phase you can be satisfied with a little ordered or little clear participation.

The second moment corresponds to the search for the explanation of the phenomena or situations. The corresponding operations are:

- Search for causes and consequences;
- Knowledge of laws and theories.

The analysis of the causes, facts, and their consequences takes us to the crude understanding of the situation necessary to transform behaviors. We try to get over the tendency we have to give magic-type explanations or take personal reasons as a basis. Thus, it is imperative to contrast between their own observations about these causes and consequences and the scientific theories formulated about the matter. As it can be observed, we go gradually advancing on to the generalizations and abstractions, training, at the same time, to search for information in the several ambient places. The animator will stimulate the search for this information, trying to get exact references given and leading to the synthesis.

Finally, in the third moment, we tray to make the whole previous process of reflection and knowledge suitable for the people to turn into conscious protagonists, concretizing behavior changes, rationally associated and coherently organized. The operation s in his stage is:

- Elucidating the values and principles that guided the action;
- Determination of objectives;
- Selection of methods, techniques, and suitable means;
- Result control.

Through these operations, we try to replace the empiric attitude, without forecast, by a methodic and controlled transformation attitude. Obviously, in this process the operations are not developed in a linear way, one after the other; but they go on alternating themselves in coming-and-going ways. The linear grouping usually presented aims to orders and to explain the sequence better.

During the application of the method an alternation also takes place between analytical exercises and global exercises. The first ones correspond to the training, in practice, of one the operations in a separate way, such as: "did we enumerate all the characteristics of the situation?". The second ones (global exercises) search for gradual synthesis, concerning the problem or situation, within the progression, which goes from the facts to the ideas and from the ideas to the action.

It is always important to start from the real and everyday situations experimented or experiences ported by the participants themselves. But, when this can not happen, we try to replace them by fictitious situations such as movies, stories, dramatizations, etc, which reflect themselves at the experiences lived by the group. In this process, any supporting means is useful: pictures, diagrams, articles, speeches, debates, slides, etc. They are all valid help but the central thing is the stimulation of the thought and participation. In this sense it is important to

point out the pedagogical-animator's role, which shall help all participants to distinguish what is fundamental from what is accessory, to search for objective data, to make decisions, etc., always centralizing the process in the activity of the adults itself. Participating and reflecting, they themselves build up their own knowledge starting from their own experiences. For such, the pedagogical animator will search for supporting material that should be necessary and will plan a minimum series of stimulus-questions that guide the participation.

And then, the **Mental Training Method** can be applied in different educative situations, keeping itself coherent with the request of any action that tries to transform the adult, from a passive consumer and repeater to an active individual, who consumes reflectively, producing knowledge and modifying his ambient.

## 8 – PEDAGOGICAL TRENDS IN THE SCHOOL PRACTICE[21]#

J. C. R. Libâneo

The school practicing consists of concretizing the conditions that assure the realization of the docent work. Such conditions are not reduced to what is strictly "pedagogical", once the school fulfils actions that are given to it by the concrete society that, on its turn, is presented as being constituted by social classes with antagonist interests. Thus, the school practice has behind itself social-political conditionings that set up different conceptions of man and society and, consequently, different presuppositions about the role of the school, learning, teacher-student relations, etc. It is clear that the way the teachers do their work, select and organize the content of the subject matters, or choose learning and evaluating techniques, has to do with the theoretical-methodological presuppositions, explicitly or implicitly.

A good part of the teachers, probably the majority, base their practice on pedagogical prescriptions that have become common sense, incorporated when they were at school, or transmitted by older colleagues. However, this practice contains implicit theoretical presuppositions. On the other hand, there are teachers interested in a more consequent docent work; teachers that are able to perceive the widest meaning of their practice and elucidating their conditions. There are also those that cling to the last fashion trend, without taking any care when reflecting whether this choice will indeed bring up the answers they are looking for. It must be pointed out that the contents of the graduating courses either do not include the study of the pedagogical currents, or they turn around learning and teaching theories that never correspond to the concrete situations in the classroom, without helping teachers to form a reference picture to direct their practice.

In an article published in 1981, Saviani described very properly certain confusions that are entangled in the teachers' heads. After characterizing the traditional pedagogy and the new pedagogy, he indicates the most recently appearance of the technicianist trends and the critical-reproductive theories, all resting on the teacher. He writes, "The teachers have the movement and principles of the new school. However, the reality do not offer the teachers conditions to institute the new school, because the reality in which they perform is traditional (...) but the teacher's drama does not end there. A new contradiction is added to that one: besides ascertaining that the concrete conditions do not correspond to his belief, the teacher finds himself pressed by the official pedagogy

that preaches the rationality and productivity of the system and of his work, that is, the emphasis on the means (technicianist). (...) There it is: the contradictory picture in which the teacher finds himself: his head is new-schooled, the reality is traditional; (...) he rejects the technicism because he feels like being violated by the official ideology; he does not accept the critical line because he does not want to be denominated as repressive agent".[22]

In face of this ascertaining, this text intends to make a survey, yet precariously, of the pedagogical trends that have been established in the school by the teachers practice, providing a brief explanation about the theoretical and methodological presuppositions of each one.

It is necessary to make it clear that the trends do not appear in its pure shape, not even are mutually conclusive, nor can they capture all the riches of a concrete practice. In fact, they are the limitations of any attempt of classification. Anyway, the classification and description of the trends will be able to work as instrument of analysis so that the teacher can evaluate his classroom practice.

Using, as criterion, the position that they adopt in relation to the school social-political conditionings, the pedagogical trends were classified as liberal and progressist, as follows:

**A – Liberal pedagogy**

1 – traditional
2 – renewed progressist
3 – renewed non- directive
4 – technicianist

**B – Progressist Pedagogy**

1 – liberating
2 – libertarian
3 – critical-social of the contents
**A – Liberal Pedagogy**

The term liberal does not have the meaning of "advanced", "democratic", "open", as it is commonly used. The liberal doctrine appeared as justification of the capitalist system that, when defending the predominance of liberty and the individual interests in society, established a way of social organization based on the private property of the production means, also known as class society. The liberal pedagogy, however, is a manifestation particular of this kind of society.

At least in the last fifty years, Brazilian education has been marked by liberal trends, in its sometimes conservative, sometimes renewed ways. Evidently, such trends are concretely manifested in the school practices and in the pedagogical ideas of many teachers, even though they do not realize this influence.

The liberal trend bears the idea that the school has the function to prepare individuals for the performance of social roles, according to individual options. For such, the individuals need to learn to adapt themselves to the values and rules in force in the class society, through developing his individual culture. The emphasis on the cultural aspect hides the reality of the differences of classes. Though it spreads the idea of opportunity equalities, it does not take into consideration inequality of conditions. Historically, liberal education started with traditional pedagogy and, for reasons of recomposing the hegemony of the bourgeoisie, it evolves into the renewed pedagogy (also denominated new or active school), which did not mean replacing one by the other, for both co-lived in the school practice.

In the traditional trend, liberal pedagogy is characterized by emphasizing the humanistic teaching, of general culture, in which the student is educated to achieve, by his own efforts, his thorough fulfillment as a person. The contents, the didactic procedure, and the student-teacher relation do not have any relation with the student's everyday life and not even with the social realities. Its is the teacher's word predominance, the dominating rules, the exclusively intellectual cultivation.

The renewed liberal trend equally accentuates the culture sense as an individual aptitude development. But education is an internal, not external, process; it starts from the individual necessities and interests for adapting to the ambient. Education is present life; it is part of the human experience itself. The renewed school proposes a teaching that valorizes self-education (the student as a subject of knowledge), the direct experience over the ambient by the activity), a study centered on the student and group. The renewed liberal trend is presented among us in two distinct versions:

**Renewed progressist**[23], or **pragmatist**, mainly in the way transmitted by the pioneers of the new education, among whom we can point out Anísio Teixeira (the influence of Montessori, Decroly, and, in a certain way, Piaget must also be outlined); **the renewed non-directive**, oriented towards the self-accomplishment (personal development) and interpersonal relations, as American psychologist Carl Rogers formulated.

The **liberal technicianist** trend subordinates education to society, having the function of preparing  "human resources" (labor for industry). The industrial and technological society establishes (scientifically) the economical, social, and political goals; the education trains (also scientifically) in the students the behavior adjustment to these goals. In technicism it is believed that reality contains its own laws in itself, and it is enough for the man to discover them and apply them. Thus, the essential thing is not the reality **content**, but the discovery and application techniques (**form**). Technology (ordered accomplishment of resources based on scientific knowledge) is the efficient means to obtain production maximization and guarantee society works in an excellent way: education is a technological resource par excellence. It "is seen as an instrument able to promote, without contradictions, the economic development by labor qualification, by income distribution, by production maximization, and, at the same time, but the development of the "political consciousness" indispensable for maintaining the authoritarian State".[24] Basically, it makes use of the systemic focus, educational technology and behavior experimental analysis.

### 1 – Traditional liberal trend

**The role of the school**  - The school performance consists of preparing the students morally and intellectually to take his population over in society. The school is committed with culture and the social problems that belong to society. The cultural way in direction to knowledge is the same for all the students provided that they endeavor themselves. Thus, the less capable should struggle to overcome their difficulties and conquer their place together with the more capable. Should they not succeed, they must look for a more professional-making teaching.

**Teaching contents** – These are the knowledge and social values accumulated by adult generations and passed on to the students as truth. The school subject matters aim to prepare the student for life; they are determined by society and ruled by legislation. The contents are separated from the student's experience and from the social realities, and they are worth because of their intellectual values; that is why traditional pedagogy is criticized as being "intellectualist" and sometimes as "encyclopedianist".

**Methods** – They are based on the oral exposition of the subject matters and/or demonstration. Both exposition and analysis are made by the teacher observing the following steps: a) preparation of the student (definition of the works, review of the former subject, raising interests); b) presentation (highlighting key-points, demonstration); association (combining new knowledge with the former knowledge by comparison and abstraction); g) generalization (from the particular aspects we get to general concept): it is the systematized exposition); e) application (explaining additional facts and/or resolving problems). The emphasis on the exercises, the repetition of concepts or formulas, and memorization aims to discipline the mind and formulate habits.

**Teacher-student relation** – The teacher's authority prevails and requires a receptive attitude from the students and prevents any communication among them during the class. The teacher transmits a truth-shaped content to be absorbed; consequently, the discipline imposed is the most efficient way to assure attention and silence.

**Learning presuppositions** – The idea that teaching consists of re-passing knowledge on to the children's spirit is followed by another thing: the child's assimilation capacity is just less developed but identical to that of the adult. The programs, then, must be developed in a logical progression, established by the adult without considering the own characteristics of each age. Learning, thus, is receptive and mechanical, for which co-action is frequently made use of. The retaining of the material taught is guaranteed by repeating systematic exercises and reviewing the subject matters. The learning transfer depends on the training; retaining is indispensable so as the student can respond to new situations the same way he responded to former situations. Evaluations take place by short-term (oral interrogations, homework) and long-term (written tests, home works) check-ups.

**Manifestation in school practices** – The traditional liberal trend is vivid and active in our schools. In the description presented here, religious and lay schools that adopt a classical-humanist orientation or a human-scientific orientation are included, and the latter gets closer to the school model that prevails in our educational history.

### 2 – Renewed progressivist liberal trend

**The role of the school** – The purpose of the school is to adequate the individual necessities to the social ambient, and, to do so, it must organize itself in such

a way to depict life as much as possible. Everybody brings inside themselves progressive adaptation mechanisms to the ambient and a consequent integration of these ways of adaptation in behavior. Such integration takes place by means of experiences that must fulfill at the same time that student's interests and social requirements. It is up to the school to supply with the experiences that permit the students to get educated in an active process of construction and reconstruction of the object, by interacting the individual's cognitive structures and the ambient structure

**Teaching contents** – As knowledge results from the action starting from interests and necessities, the teaching contents are established on behalf of the experiences that the subject experiment when facing cognitive challenges and problematic situations. Therefore, much more value is given to mental processes and cognitive abilities than to rationally organized contents. This is about "learning to learn", that is, the process of acquiring knowledge is more important than knowledge itself.

**Teaching method** – The "learn-by-doing" idea is always present. Experimental attempts, research, discovery, study of the natural and social ambient, and method of solving problems are valorized. Though the methods are varied, the active or new schools (Dewey, Montessori, Decroly, Cousinet, and others) always start from activities suitable for the student's nature and stages of his development). In most of them, the importance of work group not only as a technique but also as a basic condition of mental development is accentuated. The basic steps of the active method are: a) put the student in an experience situation that has interest by itself; b) the problem must be challenging, like a stimulus to reflection; c) the student must provide information and instructions that permit researching solution discoveries; d) provisional solutions should be stimulated and ordinate with the teacher's help; the opportunity to put solutions to test so as to determine how useful it is for life must be guaranteed.

Teacher-student relation – There is no privileged place for the teacher; instead, his role is that of supporting the child's free and spontaneous development; if the teacher intervenes is to give form to the child's reasoning. The discipline appears from realizing the limits of life in group; thus, disciplined student is that who is sympathetic, participant, and respectful towards the rules of the group. To guarantee a harmonious atmosphere inside the classroom is indispensable for a positive relation between teachers and students in such a way as to institute the "democratic experiment" just like life in society should be.

**Learning presuppositions** – The motivation depends on the stimulation force of the problem and the internal dispositions and student's interest. Thus, learning becomes a discovery activity, it is self-learning, and the ambient is just a stimulating means. What is incorporated to the student's activity by personal discovery is retained; what is incorporated starts up composing the cognitive structure to be employed in new situations. Evaluation is fluid and tries to be efficient as long as efforts and success are ready and explicitly recognized by the teacher.

**Manifestations in school practices** – The principles of progressivist pedagogy is being widely spread out in the graduating courses, and many teachers suffers its influence. However, its applications in extremely reduced, not only by lack of objective conditions but because it shocks against the basically traditional pedagogical practice. Some methods are adopted in private schools, like the Montessori method, Decroly's method of interest centers, Deweys project method. Piaget's teaching method based on genetic psychology has large acceptance in pre-school education. Also, many of the schools denominated "experimental" and "community" schools, and more remotely (the 1960s) the "modern secondary school", belong to the progressivist trend, as Lauro de Oliveira Lima divulged.

### 3 – Non-directive renewed liberal trend

**The role of the school** – In this trend the role of the school in forming attitudes is accentuated, that's why it should be concerned more with the psychological problems than with social and pedagogical ones. All efforts lie on establishing a favorable atmosphere for a change inside the individual; that is, a personal adequacy to the ambient requirements. Rogers[25] considers that teaching is an excessively valorized activity; didactical procedures competence of the subject matter, classes, books, all this has little importance for him, when facing the purpose of favoring the person with a self-development and personal realization atmosphere, which implies being well with himself and with his peers. The result of a good education is very similar to a good therapy.

**Teaching contents** – The emphasis that this trend puts on the development processes of relations and communications makes transmission of contents a secondary thing. The teaching processes aim to facilitate for the students the means for searching, by themselves, the knowledge that, however, is indispensable.

**Teaching methods** – The usual methods are dispensable, and the teacher's effort to develop his own style to make learning easier for the students is exclusively prevailing. Rogers explains some characteristics of the teacher "instructor/mediator": accepting the person the student is; capacity of being trustable, receptive and having a complete conviction of his capacity of being trustable, receptive and having a complete conviction in the capacity of the student's self-development. His function is restricted to helping the student to get organized, using sensibility techniques in which each one's feelings can be exposed without threats. Thus, the objectives of the schoolwork are exhausted in the processes of better personal relations as a condition for personal growth.

**Teacher-student relation** – The non-directive pedagogy proposes an education centered on the student, aiming to form his personality by living the significant experiences that permit them to develop characteristics inherent to his nature. The teacher is a specialist in human relations when he guarantees a personal and authentic relation atmosphere. "Being absent" is the best way of respecting and accepting the student thoroughly. All intervention threatens and inhibits learning.

**Learning presuppositions** – The motivation results from the desire of a personal adequacy when searching for self-realization: it is therefore an internal act. The motivation increases when the subject develops the feeling that he is capable of acting in terms of reaching his personal goals, that is, he develops the valorization of the "self". Learning, therefore, is modifying his perceptions; then, we only learn what is significantly related to these perceptions. It results that retaining knowledge happens by the relevance of what was learned in relation to the "self", that is, what is not involved with the "self" is neither retained nor transferred. Therefore, the school evaluation loses its sense entirely, and self-evaluation is privileged.

**Manifestations in the school practice** – C. Rogers, who is in fact more of a psychological clinician than an educator, inspires the non-directive pedagogy among us. His ideas influence an expressive number of educators and teachers, mainly educational advisors and school psychologists that dedicate themselves to advising. Less recently, we can also mention the trends inspired from the Summerhill School of English educator A. NELLI.

### 4 – Technicianist liberal trend

**The role of the school** – In the harmonic social system, the school functions through specific techniques as the modeler of human behavior. It is up to the school education to organize the process of acquiring abilities, attitudes and specific knowledge, useful and necessary for the individuals to integrate themselves into the global social system machine. Such social system is ruled by natural laws (there is in society the same regularity and the same observable functional relations among the nature phenomena) scientifically discovered. Only we have to do is to apply them. The activity of "discovery" is up to education, but it must be restrict to specialists; "application" is the competence of the common educational process. Thus, school acts in improving the social order in force (capitalist system), articulating itself directly with the productive system; for such, it employs the behavior-change science, that is, behaviorist technology. Its immediate interest is to produce "competent" individuals for the work market, transmitting precise, objective, and rapid information efficiently. Scientific research, educational technology, and behavior experimental analysis guarantee the objectivity of the school practice, once the instructional objectives (contents) result from the application of natural laws that do not depend on those who know it or carry it out.

**Teaching contents** – These are scientific principles, laws, etc established and ordered by specialists in a logical and psychological sequence. Teaching matter is only what can be reduced to the observable and measurable knowledge; thus, the contents result from objective science, eliminating any sign of subjectivity. The instructional material is found systematized in manuals, didactical books, teaching modules, audiovisual aids, etc.

**Teaching methods** - They consist of the procedures and techniques necessary for the arrangement and control of the ambient conditions that assure the transmission/ reception of the information. If the first teacher's task is to model answers appropriate for the instructional objectives, the main task is to achieve the adequate behavior by teaching control; then, the importance of the educational technology. Educational technology is the "systematic application of behavior and technological scientific principles to educational problems, on behalf of the effective results, using a comprehensive systemic methodology and approach".[26] Any instructional system (there is a great varied of them) has three basic components: instructional objectives, made operational in observable and measurable behaviors; instructional procedures; and evaluation. The basic stages of teaching-learning process are: a) setting up terminal behaviors, through instructional

objets; b) analysis of learning task, so as to ordinate the instruction steps sequentially; c) carrying out the program, gradually reinforcing the correct answers correspondent to the objectives. Educational technology is essentially the sequential-stepped programming employed in the programmed instruction, microteaching techniques, multi-means, modules, etc. The employment of an instructional technology in public school appears as: planning in systemic molds, conception of scientific procedures as behavior change, making objectives operable, use of scientific procedures (programmed instructions, audiovisual, evaluation, didactic books).[27]

**Teacher-student relation** – They are structures and objective relations, with well-defined roles: the teacher administrates the conditions of the matter transmission, according to an instructional system of matter transmission, according to an instructional system, efficient and functional in terms of learning results; the student receives, learns, and fixes information. The teacher is only a link between scientific truth and the student, and it is up to him to employ the planned educational system. The student is a responsive individual, and does not participate in the elaboration of the educational program. Both are spectators confronting the objective truth. The teacher-student communication has an exclusively technical meaning, which is to guarantee knowledge efficiency. Debates, discussions, and questionings are necessary, as well as the affective and personal relations of the individuals involved in the teaching-learning process are little important.

**Learning presuppositions** – The learning theories, fundamental in the technicianist pedagogy, state that learning is a question of performance modification: good teaching depends on organizing the stimulating conditions efficiently so the student goes out of the learning situation like a person different from when he got in. That is, teaching is a conditioning process through the use of reinforcement of the answers we want to obtain. Thus, the instructional systems aim to control the individual behavior in view of pre-established objectives. This is about a directive focus of teaching, centered in the control of the conditions that surround the organism that behaves. The objective of the pedagogical science, starting from psychology, is the behavior scientific study: discover the natural laws that rule the physical reactions so as to increase the control of the variables that affect it. The learning components – motivation, retaining, transfer – result from the operating behavior application. According to Skinner, the learned behavior is a response to the external stimuli, controlled by means of reinforcement that occurs with the response or after it: "If the occurrence of an operational (behavior) is followed by a stimulus (reinforce), the reinforcement probability is increased". Among

the authors that contributed for the learning studies we can point out: Skinner, Gagné, Bloom and Mager.[28]

**Manifestation in school practice** – The influence of the technicianist pedagogy goes back to the second half of the 1950s (PABAEE – Programa Brasileiro-Americano de Auxílio ao Ensino Elementar) (Brazilian-American Program for Elementary Teaching Support). However, it was introduced more effectively in the end of the1960s in order to adequate the educational system to the economic-political orientation of the military regime: insert the school within the rationalization model of the capitalist production system. It is when the new-school gives place to the technicianist trend, at least at the official political level; the implantation marks of the technicianist model are laws 5.540/68 and 5.692/71, which reorganized the college teaching and the eleven-year basic and graded teaching. Despite the official machine, however, there are no safe signs that the public school has assimilated the technicianist pedagogy, at least, in terms of system of ideas. The application of the technicianist methodology (planning, programmed didactical books, evaluation procedures, etc.) does not set up the teacher's technicianist position; instead, the professional exercise continues more towards an eclectic position around the pedagogical principles seated on the traditional and renewed pedagogies.[29]

## B – PROGRESSIST PEDAGOGY

The term "progressist", borrowed from Snyders[30], is used here to designate the trends that, starting from a critical analysis of the social realities, implicitly bear the education social-political purposes. Evidently the progressist pedagogy does not have how to become an institution in a capitalist society; then, it is the teacher's struggling instrument among other social practices.

The progressist pedagogy has been manifested in three trends: **liberating**, best known as Paulo Freire's pedagogy; **libertarian**, which gathers the defenders of pedagogical self-management; **critical-social of the contents**, which, differently from the former ones, accentuates the primacy of the contents when confronting with the social realities.

The liberating and libertarian trends have in common the anti-authoritarianism; the valorization of experience lived as basis of an educative relation; and the idea of pedagogical self-management. On behalf of this, more value is given to the group-learning process (participating in discussions, assemblies, voting) than to the teaching contents.

As a result, the educative practice only makes sense in social practice together with the people; that is why the "non-formal" popular education modalities are preferred.

The trend of the critical-social pedagogy of the contents proposes an overcoming synthesis of the traditional and renewed pedagogy, valorizing the pedagogical mediation between the individual and the social, exerting, there, the articulation between content transmission and active assimilation from a concrete student (inserted in a context of social relations); the critically re-elaborated knowledge results from this articulation.

## 1 - Liberating progressist trend

**The role of the school** – It is not particular of the liberating trend to talk about school teaching, since its mark is the "non-formal" actuation. However, teachers and educators engaged in school teaching have been adopting a presupposition of this pedagogy. Thus, when we talk about education in general, it is said that it is an activity in which teachers and students mediated by the reality that they apprehend, and from which they extract the learning content, reach a level of consciousness of this reality with the purpose of acting in it in a social transformation sense. Both the traditional education, denominated "banking" – which aims to deposit information about the student – and the renewed education – which would intend for an individual psychological liberation – are domesticating, for they do not contribute whatsoever to reveal the oppression social reality. The liberating education, on the contrary, questions concretely the reality of the relations of the man with nature and with the other men, searching for transformation – that is why it is a critical education[31].

**Teaching contents** – Denominated as "themes generators", they are extracted from the learner's life problematization. The traditional contents have within them, yet rudimentary, the necessary contents which we start from. The important thing does not lie on the transmission of the specific contents but the wakeup of a new way of relation with the lived experience. It is the transmission as "cultural invasion" or "deposit of information", because it does not emerge from popular knowledge. If reading texts are necessary, the learners should write them themselves with the educator's orientation.

At no moment at all, Paulo Freire, who inspired and is the mentor of the liberating pedagogy, leaves out mentioning the essentially political character of his pedagogy, which, according to his own words, prevents it from being put into practice in systematic terms in the official institutions before the society transformation. That is why its

actuation takes place more at an extra-education level, which has not prevented, on the other hand, its presuppositions from being adopted and applied by numerous teachers.

**Teaching methods** – "To be an act of knowledge, the adult literacy process demands, among educators and learners, a relation of authentic dialog; that in which the subjects of the act of knowing meet, mediated by the object to be known" (...) "The dialog actively engages both subjects of the knowing act: engaging person-learner and learner-educator".

Thus, the way of educative work is the "discussion group", to whom it is up to self-manage learning, defining the content and the dynamics of the activities. The teacher is an animator that, for principle reasons, should "descend" to the student's level, adapting himself to his characteristics and to the own development of each group. He should walk "together", intervene the least indispensable, though he does deprive himself of providing more systematized information, when necessary.

**Learning steps** – codification-de-codification, and turning the situation into problem – this will provide the learners with an effort to understand what was "lived", till they get to a more critical level of knowledge of his reality always through exchanging experiences around the social practice. If the educative work content consists of that, we can dismiss previously structured programs, written works, lecturing classes, as well as any kind of direct-learning check-up, which are proper ways of "education", therefore, domesticating. However, we can admit the practice evaluation lived between educator-learners in the group process, and, sometimes, the self-evaluation made in terms of commitments assumed with social practice.

**Teacher-student relation** – In the dialog, as a basic method, the relation is horizontal, in which the educator and learners take a position as subjects in the knowledge act. The good-relation criterion is the total identification with the people without which the pedagogical relation loses consistency.

By presupposition, we eliminate all the relations of authority, since this can make the consciousness work, the "proximity of a consciousness to another consciousness", unfeasible. This is about "non-directivity", but not in the sense of the teacher that becomes distant (like in Rogers), but the teacher that is constantly vigilant to assure in the group a human space for him to "say his word", to express himself without being neutral.

**Learning presuppositions** – The phrase "problematizing education" as co-related to liberating education reveals the motivating force of learning. Motivation takes place from the codification of a problem-situation, from which we take distance to analyze it critically. "This analysis involves the abstraction exercise, through which we try to reach, by means of representing the concrete reality, the reason why facts are facts.

Learning is an act of getting to know the concrete reality, that is, the real situation lived by the learner, and this only has sense if it is a result of a critical proximity to this reality. What is learned does not result from an imposing or memorizing act, but from the knowledge critical level, which we reach by the understanding, reflection, and criticism process. What the learner transfers in terms of knowledge is what was incorporated as response to oppressive situations – that is, his engagement to the political military.

**Manifestations in school practice** – Paulo Freire, who inspired and still divulges the libertarian pedagogy, has been applying his ideas personally in several countries, first in Chile, then, in Africa. Among us, he has had expressive influence in popular and union movements, and, he is confounded with the most part of the experiences from which "popular education" is denominated. There are several groups of this nature who have been acting no only at the popular practice level but also by means of publications with a relative independence in relation to the original ideas of the liberating pedagogy. Though Paulo Freire's technical formulations are restricted to adult education or popular education in general, many teachers have been trying to carry them out in all levels of formal teaching.

### 2 – Libertarian progressist trend

**The role of the school** – The libertarian pedagogy expects that the school exert a transformation in the student's personality in a libertarian and self-managerial way. The basic idea is to introduce institutional modifications based on group participation that, then, go on "contaminating" the whole system. Based on group participation, the school will establish institutional change mechanisms (assembly, advisory, elections, associations, etc), in such a way that the student, once acting in "external" institutions, takes there everything he learned. Another actuation way of the libertarian pedagogy, co-related to the first one, is – enjoying the margin of liberty of the system – create groups of people with self-managerial educative principles (associations, informal groups, self-managerial schools). Therefore, there is an expressively political sense, as long as the individual is affirmed as a social product, and the individual development only takes place collectively.

Self-management is, thus, content and method; it summarizes both the pedagogical and the political objective. Libertarian pedagogy, in its best known modality among us, that is, the "institutional pedagogy", intends to be a way of resistance against bureaucracy as the dominating action instrument of the State, which controls everything (teachers, programs, tests, etc), ripping autonomy off.[32]

**Teaching contents** – the subject matters are made available for the students, but they are not required. They are just other instruments, because what is important is the knowledge resulting from the experiences lived by the group, specially experiencing the critical participation mechanisms. "Knowledge" here does not mean cognitive investigation of what is real, from which we extract a mental representation system, but it is the discovery of the responses to the needs and demands of social life. Thus, contents themselves are those that result from the needs and interests manifested by the group and that are not either necessarily nor indispensably subject-matter of study.

**Teaching methods** – It is in the group experience, in the shape of self-management, that the students will try to find the most satisfactory basis of his own "institution", thanks to his own initiative and without any form of power. This is about "putting in the student's hands everything possible: life as a whole, activities, and the work organization inside the school (except for the elaboration of programs and exam decisions, which do not depend on the docents or on the students)". The students have liberty to work or not, and the pedagogical interest remains on the dependence of their needs or the group's.

The autonomy progress, any out-of-the-group direction excluded, happens in a "crescent" way: **firstly**, the opportunity of contacts, openings, informal relations among the students; **secondly**, the group starts to get organized, so as they can all participate in discussions, cooperatives, assemblies, that is, several ways of participation and expression by the word: whoever wants to do something else, either comes to an agreement with the group or moves out; **thirdly**, the group gets organized in a more effective way; and, **fourthly**, they start to carry out the work.

**Teacher-student relation** – The institutional pedagogy aims to "first, transform the teacher-student relation in the sense of non-directivity, that is, to consider from the very beginning, the inefficiency and newness of all methods based on obligations and threats." Though teacher and student are unequal and different, there is nothing that can prevent the teacher from being at the student's disposal, without imposing his

conceptions and ideas, without transforming the student into an "object". The teacher is an orienting and catalytic agent; he mixes into the group with the purpose of a common reflection. If the students are free to confront the teacher, he himself is free, too, in relation to the students (he can, for instance, refuse to answer a question, remaining in silence). However, this free choice of decision has a very clear meaning: if a student decides not to participate, he does so because he does not feel integrated into the group; but the group has responsibility towards this fact, and the issue will be put up; when the teacher remains silent towards a question, his silence has an educative meaning that can, for instance, help the group to assume the answer or the situation created. Moreover, it is up to the teacher to act as "advisor", and, sometimes, "instructor/monitor at the group disposal. At any moment these teacher's roles are confounded with the "model" role, for libertarian pedagogy refuses any form of power or authority.

**Learning presuppositions** – The bureaucratic forms of existing institutions, because of their impersonal feature, impair personal growth. The emphasis on the informal learning, via groups, and the denial of all forms of repression aim to favor the development of freer people. Motivation, therefore, lies on the interest of growing within the group experience, for it is supposed that the group gives back to all its members the satisfaction of their needs and aspirations. Only what is lived and experienced can be incorporated and usable in new situations. Thus, the relevance criterion of the systematized knowledge is its possible practical use. That is why it does not make any sense any attempt to evaluate learning, at least in terms of content.

**Other pedagogical correlate-trends** – the libertarian pedagogy comprehends almost all the anti-authoritarian trends in education, among them, the anarchist, the psychoanalyst, that of the sociologists, and also that of the progressist teachers. Though Neill and Rogers can not be considered progressists (as it is understood here), they still influence some libertarians, as Lobrot. Among the foreigners, we can mention Vasquez and Oury among the most recent ones, and Ferrer y Guardia among the oldest. The work of C. Freinat is particularly significant and has been very studied among us, and whose method already exists in some schools.[33]

Among those who study and divulge the libertarian trend, Maurício Tragtenberg can be found, though his tonic is not properly pedagogical but critical towards institutions and in favor of a self-managerial project. In properly pedagogical terms, and with effective proposals for school action, we can mention Miguel Gonzales Arroyo.

### 3 – "Critical-social-of-content" progressist trend

**The role of the school** – Diffusion of contents is primordial task. Not abstract but live, concrete contents, therefore inseparable from the social realities. The valorization of the school as an instrument for acquiring knowledge is the best service rendered for the popular interests, once school itself can contribute to eliminating the social selectivity and make it democratic. "If the school is an integrating part of the social whole, to act within the school also means acting towards the transformation of society". If what defines a critical pedagogy is the consciousness of its social-historical conditioners, the function of the pedagogy "of the contents" is to give a step forward in the transformer role of the school but starting from the existing conditions. Thus, the condition for the school to serve the popular interests is to guarantee that everybody should have a good teaching, that is, acquiring the basic school contents that have resonance within the students' life. Understood like this, education is "an instructor/mediator activity in the middle of the global social practice", that is, one of the mediations by which the student, by the teacher's intervention and by his own active participation, goes from an initially confuse and fragmented experience (syncretic) to a more organized and unified synthetic vision.[34]

In brief, the school actuation consists in preparing the student for the adult world and its contradictions, providing him with an set of instruments, by means of the socialization and the acquisition the contents, to achieve an organized and active participation in the democratization of the society.

**Teaching contents** – They are the universal cultural contents that are constituted in relatively autonomous knowledge domains, incorporated by humanity but permanently re-evaluated in view of social realities. Though it is accepted that the contents are realities exterior to the student, which must be assimilated and not simply re-invented, they are not close to and refractive of the social realities. It is not enough that the contents should be only taught, yet well taught; they must be connected, in an inseparable way, to their human and social meaning.

This way of conceiving the knowledge contents does not set up oppositions between erudition culture and popular or spontaneous culture, but a continuity relation in which, progressively, we go from the immediate and unorganized experience to the systematized knowledge. Not that the first apprehension of the reality is wrong, but we need to ascend to a form of superior elaboration, acquired by the student himself with the teacher's intervention.

**The position of the pedagogy "of contents"** – When admitting a relatively autonomous knowledge – it assumes knowledge as having a relatively objective content, but, at the same time, it introduces the possibility of a critical re-evaluation in view of this content. As Snyders synthesizes, when mentioning the teacher's role, this is about, on the one side, obtaining the access of the student to the contents, connecting them to his concrete experience – **the continuity**; but, on the other side, providing elements of critical analysis that help the student to surpass the experience, the stereotypes, and the diffuse pressures of the dominant ideology – **the rupture**.

From these considerations, we clearly take that we can go from knowledge to the political engagement, but not the other way round, under the risk of affecting the proper specificity of knowledge and even falling into a form of ideological pedagogy, which is criticized in the traditional pedagogy and new pedagogy.

**Teaching methods** – The question of methods is subordinated to the contents: if the objective is to privilege the acquisition of knowledge, and a kind of knowledge linked to social realities, it is necessary that the methods should favor the correspondence of the contents with the interests of students, and who may recognize in the contents the support to his effort of understanding the reality (social practice). Thus, this is not even about the dogmatic methods of knowledge transmission of the traditional pedagogy, nor about replacing it by the discovery, investigation, or free expression of opinions, as if knowledge could possibly be invented by the child, in the conception of the renewed pedagogy.

The methods of a critical-social pedagogy of the contents do not start, then, from an artificial knowledge, deposited from outside, not even from the spontaneous knowledge, but from a direct relation with the student's experience, confronted with the knowledge brought from outside. The docent work relates the practice experienced by the students to the contents proposed by the teacher, and this is when the "rupture" will take place in relation to the little elaborated experience. Such rupture is only possible with the teacher explicitly introducing new analysis elements to be critically applied to the student's practice. In other words, a class starts from the moment the real practice is ascertained; afterwards, the consciousness of the practice takes place in the sense of referring it to the content proposed, in the form of a confront between the experience and the teacher's explanation. It is worth saying: we go from action to understanding and from understanding to action up to synthesis, what means nothing but the unity between theory and practice.

**Teacher-student relation** – If, as we have shown above, knowledge results from exchanges that are established in the interaction between ambient (natural, social, cultural) and the subject (teacher as instructor/mediator); so, the pedagogical relation consists of providing with conditions in which teachers and students can collaborated to make these exchanges progress. The adult's role is irreplaceable, but the student's participation in the process is accentuated. That is, the student, with his immediate experience in a cultural context, participates in the search for the truth, when confronting it with the contents and models expressed by the teacher. But this teacher's effort to orient and to open perspectives from the contents, implies getting involved with the students way of life, inclusively being aware of the contrasts between his own culture and the student's. However, he will not be pleased to satisfy only the necessities and privations: he will try to awake other necessities, to accelerate and discipline the study methods, demanding efforts out of the student, proposing contents and models compatible with his lived experiences, so that the student can move towards an active participation.

Evidently, the mediation role exerted around the analysis of the contents excludes the non-directivity, as a way of orienting the schoolwork, because the adult-student dialog is unequal. The adult person has more experiences about the social realities, he disposes (at least he should) of a teaching formation, he has knowledge and it is up to him to make the analysis of the contents confronting with social realities. The non-directivity abandons the students to their own desires, as if they had a spontaneous tendency to reach the expected education objectives. We know that the spontaneous and natural trends are not so "natural", but tributary to life and ambient condition. Love and acceptation for the children of workers to acquire the wish for studying more and progressing in not enough. Necessary is the intervention of the teacher to lead the student to believe in his possibilities; to go further, to prolong the experience lived.

**Learning presuppositions** – By his own effort, the student recognizes himself in the contents and social models presented by the teacher: thus, he is able to widen his own experience. The new knowledge is supported on an already-existing cognitive structure, or the teacher provides the structure that the student has not had yet. The learning involvement grade depends on both the readiness and availability of the student and the teacher and context in the classroom.

Within the viewpoint of the pedagogy of contents, learning is to develop the capacity to process information and deal with the stimuli of the ambient, organizing the available data of the experience. Consequently, we admit the significant learning principle that supposes,

as initial term, to check up on what the student already know. The teacher needs to know (understand) what the students say and do, the student needs to understand what the teacher tries to tell him. The learning transfer takes place from the synthesis moment, that is, when the student gets over his partial and confused vision and acquires a more clear and unifying vision.

The clear result of this is that schoolwork needs to be evaluated, not as the teacher's definite and dogmatic judgement, but as the student's proven progress towards more synthetic notions.

**Manifestations in the school practice** – The effort to elaborate a pedagogy "of the contents" is to propose teachi8ng models turned to social content-reality interaction; therefore, aiming to advance in terms of a political and pedagogical articulation, the former as an extension of the latter, that is, education "at the service of the transformation of the production relations". Yet at short term it is expected that the teacher should have more knowledge of the contents of his subject matter and the domain of ways of transmission, so as to guarantee a higher competence, his contribution "will be as more efficient as he is able to understand his practice links to the global social practice" (...) "the democratization of the Brazilian society, meeting the interests of the popular social class, transforming the structure of the Brazilian society".[35]

Within the general lines exposed here, we can mention Russian writer and educator Makarenko's pioneer but remote experience. Among the present authors we can mention B. Charlot, Suchodolski, Manacorda and, especially, G. Snyders. Among the Brazilian authors that have been conducting relevant investigations, we can point out Demerval Saviani. The proposals presented here represent the innumerous teachers of public school that competently concern themselves with a pedagogy of contents articulated with the adoption of methods that guarantee the student's participation that, many times without knowing it, advance towards an effective teaching democratization for the popular social class.

### 4 – In favor of a critical-social pedagogy of contents

There will always be objections to the fact that these considerations lead to anti-democratic positions, authoritarianism, centralization of the teacher's role, and the student's submission.

But what is more democratic: exclude all forms of direction, leave it all to free expression, create a friendly atmosphere to foster good relations, or guarantee that the students acquire contents, analyze social models that will offer them instruments to fight for his rights? Will the non-directive democratic relations not be a subtle way of coaching, which would lead to empty claims? Do the non-directive relations represent the real conditions of the adult social world? Would they be able to promote the effective liberation of the man from the condition of dominated?

A realistic viewpoint of the pedagogical relation does not refuse the pedagogical authority expressed in the teaching function. But we can not mistake authority for authoritarianism. The latter is manifested in the teacher's fear to see his authority threatened; in the lack of consideration towards the student; or when imposing fear as a way of making the teaching act easier and less tiring.

Besides, the dichotomies, highly disseminated by many educators, are incongruous between "teacher-police" and "teacher-people", between directive and non-directive methods, between the teacher-centered teaching and the student-centered teaching. When adopting such dichotomies, the presence of the teacher is dim as an instructor/mediator by the contents that he explains, as if they were always dogmatic impositions and that did not bring up anything new.

It is evident that, when advocating the teacher's intervention, we are not concluding by denying the teacher-student relation. The pedagogical relation is a group relation and the atmosphere of the group is essential in the pedagogy. In this sense, the considerations formulated by the "group dynamics" are welcome, and which teach the teacher how to relate himself with the class; to perceive the conflicts; to know that he is leading with collectivity and not with isolated individuals, to acquire the student's confidence. Nevertheless, more than being restricted to the ill-fated "group work", or falling into the teacher-student equality illusion, this is about facing the group-class as a collectivity in which interaction models are worked out with mutual help, respect to the others, collective efforts, autonomy at decisions, riches of common life, and progressively go on widening this notion (of collectivity) towards the school, city, the whole society.

At last, placing the teacher-centered teaching and the student-centered teaching in opposite extremis is almost denying the pedagogical relation because there is no student or group of students learning alone, nor a teacher teaching the walls. There is a confrontation of the student between his culture and humanity cultural inheritance, between his way of living and the social models desirable for a new society project. And there is the teacher that intervenes, not to oppose himself against wishes and necessities or against the student's freedom and autonomy, but to help him get over his needs and create others, to gain autonomy, to help him in his effort to distinguish truth from error, to help him understand the social realities and his own experience.
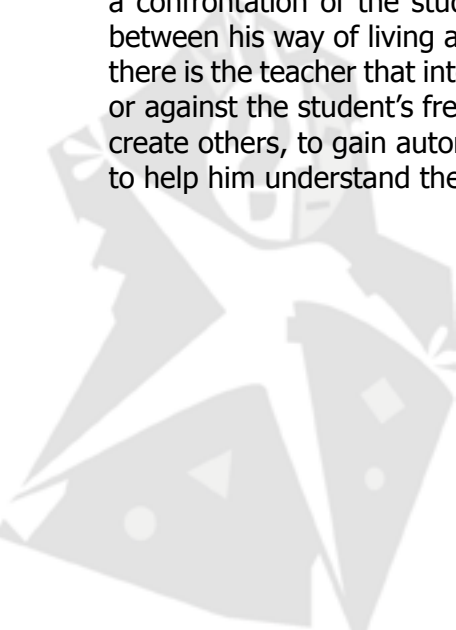
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## NOTE LIST

[1]About this, please see FREIRE, Paulo; SHOR, Ira. *Medo e ousadia*: o cotidiano do professor. Rio de Janeiro: Paz e Terra, 1987.

[2] About this, please, see: GADOTTI, Moacir; FREIRE, Paulo; GUIMARÃES, Sérgio. *Pedagogia*: diálogo e conflito. [S. l.]: Cortez, 1989.

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[18] AGLETON, P. Educando sobre aids: uma perspectiva global. In: *AIDS e a Escola*. [S. l.]: Ed. Cortex; UNICEF, 2000.

[19] Formal education is known as the one provided as part of the officially recognized education system, with structure and organization approved by the competent organisms, and whose products (the students learning or achievements) are checked through evaluation and legitimated by diplomas or certificates.

[20] The concept of minimizing or reducing risks starts from the presupposition that, in the case of HIV/Aids, it is unreal to work with the idea of risk zero, in particular in a safer-sex workshop.

[21] # Formerly published in the magazine ANDE, 6th issue, 1982. Republished here with some alterations.

[22] SAVIANI, Dermeval. *Tendências pedagógicas contemporâneas*. p. 65.

[23] "Progressivist" comes from "progressist education", a term used by Teixeira, Anísio to indicate the function of education in a changing civilization, resulting from the scientific development (idea equivalent to "evolution" in Biology. This trend is inspired in the American philosopher and educator John Dewey. Cf. TEIXEIRA, Anísio. *Educação progressiva*.

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[25] Cf. ROGERS, Carl. *Liberdade para aprender*.

[26] AURICHIO, Ligia. *Manual de tecnologia educational*, p. 25.

[27] Cf. KUENZER, Acácia A.; MACHADO, Lucilia R. S., op. cit. p. 47.

[28] For further explanations, cf. AURICCHIO, Lígia de O. Manual de tecnologia educacional. In: OLIVEIRA, J. G. A. *Tecnologia educational*: teorias da instrução.

[29] About the introduction of the technicianist pedagogy in Brazil, cf. FREITAG, Bárbara. Escola, Estado e sociedade; G. S. GARCIA, Laymert. Desregulagens: educação, planejamento e tecnologia como ferramenta social; CUNHA, Luís A. Educação e desenvolvimento social no Brasil, among others.

[30] Cf. SNYDERS, George. *Pedagogia progressista*.

[31] Cf. FREIRE, Paulo. *Ação cultural para a liberdade*: *pedagogia do oprimido e extensão ou comunicação?*

[32] Cf. LOBROT, Michel. *Pedagogia institucional, la escuela hacia la autogestión*.

[33] Cf. about this, see SNYDERS, G. *Para onde vão as pedagogias não-diretivas?*

[34] Cf. SAVIANI, Demerval. Educação: do senso comum à consciência filosófica, p. 120; Guiomar N. de MELLO, Magistério de 1.º grau. p. 24; Carlos R. J. CURY. Educação e contradição: elementos, p. 75.

[35] SAVIANI, Demerval. *Escola e democracia*, p. 83.