

## Historical approaches to integral education in Brazil



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### ABSTRACT

This article is a theoretical review of integral education in the libertarian, authoritarian, liberal and liberating sense, which allows us to reach the course of these conceptions to better understand their dimension and reflections in the 20th century in the history of Brazilian education, and 21st century - contemporary Brazil - on the agenda of public policies for basic education with Integral

Education. Proposals that, in summary, constitute instruments in the fight against school failure, aiming at social integration. The results reveal that they are conceptions that produced theories and practices for education in an integral perspective. These theoretical currents think about integral formation in peculiar ways with the intention of developing the global formation of the individual. Sometimes the term is associated with full-time, sometimes with social training, sometimes with integral/social protection. Each of the integral education proposals presented here defined the school according to its vision of education, with its symbols and values. We believe that integral education needs more in depth investigations on the procedures and strategies used in federal government programs in order to contemplate the ambiguities, contradictions, needs and problems that Brazilian public schools present today.

**Keywords:** Teaching conceptions, Historical dimension, Integral education programs.

## 1 INTRODUCTION

In this text we address several conceptions of Integral education in the search for the right to a quality education. We seek to answer the following questions: What are the guiding principles of these conceptions for the implementation of Integral Education? What are its contributions and implications for Brazilian education? To try to answer these questions, we present the result of studies on experiences of Integral Education of the late nineteenth century in Europe that had repercussions on the experiences that emerged in Brazil, from the beginning of the twentieth century to the present day.

For knowledge of European experiences of Integral Education of the nineteenth century, we present the libertarian conceptions of integral education in the following theorists: Proudhon (1975), Bakunin (1979, 2003), Robin (1901,1981,1989) and Ferrer y Guàrdia (1912). These authors emphasize the educational and cultural dimension for social transformation and liberation. For these libertarians, education, culture and revolution are inseparable dimensions. For knowledge of experiences of Integral Education in Brazil of the twentieth century, we present the integralist, liberal and liberating perceptions. For the integralist approach - authoritarian conception -



we evidence the Brazilian Integralist Movement that had as its creator and its main leader, Plínio Salgado (1935). For the liberal conception, we approach the experience in the perspective of integral education that was propelling for the construction of several other educational projects in some Brazilian states<sup>1</sup>. We will seek theoretical support in Anísio Teixeira (1994, 1999), graduated in Law, main representative of the New School, who sought democracy with educational projects of school with the increase of the school day. In the liberating conception, we are based on Paulo Freire (1980, 1983, 2003, 2014), educator and philosopher, who considered the educational system as a possibility of transforming society by the ideal of liberating conception.

We conclude with the current conception of integral education of the federal government in the More Education and New More Education Program that entered with force in the Brazilian educational policy in the twenty-first century, from the year 2007. We anchor ourselves in official documents, and authors who address the object of study of the text. Among them, Freitas (2015), Cavaliere (2014), Moll (2012) and Algerbaile (2009). With this study we aim to offer some subsidies for the continuity of the debate about the meaning and intentionality of the current proposals of integral education of the Brazilian State in the organization of pedagogical work in public education networks.

## 2 EXPERIENCES OF INTEGRAL EUROPEAN EDUCATION, NINETEENTH CENTURY

### 2.1 LIBERTARIAN APPROACH TO INTEGRAL EDUCATION

We bring the libertarian approach of education by observing that it is based on the conception of an education that seeks the autonomy of the subject seeking to develop all his capacities, dealing with the physical, intellectual and moral dimensions. This approach is also called the anarchist movement<sup>2</sup> or the acrate movement<sup>3</sup>.

The importance of this approach is that it brought propositions of a new educational program with aspects of integral education, pleading for changes in the social function of teaching that had an authoritarian character, and reserved for the wealthy classes, concentrating power, perpetuating the division of society into classes.

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<sup>1</sup>Integrated Centers of Public Education CIEPs (Darci Ribeiro). Program of Integral Formation of the Child (PROFIC). Centers Linked to Child Support (CIACs) / Centers for Integral Care for Children and Adolescents (CAICs). Full-time Integrated Education Project, in Curitiba in Paraná / Full-Time Schools (FTEs)

<sup>2</sup> Anarchist movement: action of anarchist groups, together or separately, composed of organic cells, communes, groups, study centers, unions and federations. The anarchist movement is not exclusively an organization of workers for workers, it is the action of individuals who oppose and fight capitalism, aiming at the overthrow of the state and the reconstruction of a horizontally self-managed decentralized New Social Order. It is not the revolt of the stomachs, it is the revolution of the consciences! The anarchist movement does not stand on the class struggle or intend to install the governed in the place of the rulers, its aims are to end classes, to make man the brother of man, regardless of color, age or sex. RODRIGUES, Edgar. History of the anarchist movement in Brazil. Piracicaba: Athenaeum Diego Gimenez, 2010. pp. 2-3. Available at: <https://we.riseup.net/assets/141914/Edgar%20Rodrigues%20hist%C3%B3ria%20do%20movimento%20anarquista%20no%20brasil.pdf>. Accessed 5 Jun. 2022

<sup>3</sup> Educational vision, in school or outside it, as a field of appropriation of culture and instrument of social liberation. SILVA, Doris, A. Anarchists: cultural creation, pedagogical invention. Education and Society, Campinas, v. 32, n. 114, p. 87-102, jan-mar. 2011. Available at: <http://www.cedes.unicamp.br>. Accessed 10 Jun. 2022



Two of the great intellectuals of the libertarian movement are Pierre-Joseph Proudhon (1809-1865), French political philosopher and economist, influential theorist and writer of anarchism. He developed a model of mutualist society of education, and Mikhail Alexandrovich Bakunin (1814-1876), Russian political theorist, one of the basic exponents of anarchism. He developed a socialist model of education.

Proudhon (1975) defended the inseparability of intellectual work, manual labor and leisure. He aspired to work workshops maintained by the industries and that the workers themselves should be the formators so that education would be left out of the domain of the State and the Church.

What Proudhon defines is a total, complete education without specialization. It is polytechnic and integral (intellectual and manual), and is expressed under the denomination of 'polytechnic of learning'. [...] the privileged place becomes the school workshop [...] where this work is simultaneously formative, completed by an encyclopedic formation that allows us to better apprehend it (ANTONY, 2011, p. 40).

For Proudhon (1975), the workshop-school would unite theory and application. It could not dissociate the workshop from the school because separation would perpetuate class society. Both would develop in the worker the ability to make decisions autonomously.

In Bakunin (1979), we observe the concert of freedom and singularity for the realization of a socialist society supported by the collectivization of the means of production. Bakunin (2003, p. 78) considered that "instruction should be equal in all degrees for all; therefore, it must be integral, that is, it must prepare children of both sexes for both intellectual life and for the life of work, so that all may become complete persons."

Bakunin (1979) perceived the extent of the inequality of access to knowledge. It aimed at a program of libertarian education divided into two axes: the scientific – theoretical – and the industrial – practical. The first, obligatory, should offer the basic knowledge by rational explanation. The second, optional, should provide the specific knowledge that most attracted students to the learning of their professions.

It is understood that for Bakunin (1979) the non-separation between manual work and intellectual work, would avoid the alienation of the worker. In integral education it would be necessary to link science and work so that the social life of each individual would be more complete.

Still, in libertarian education, Paul Robin (1837-1912), French, anarchist, pedagogue, anguished with the proletarian class excluded from education; and Francisco Ferrer y Guàrdia (1859-1909), a Catalan anarchist of the movement opposing the Spanish monarchical regime and the rule of the Catholic Church. Ferrer Y Guàrdia (1912) became interested in educational



problems and established his conception of rationalist teaching – based on science – and integral – based on manual and intellectual development.

The understanding of integral education for Robin "was born from the deep feeling of equality and the right that each man has, whatever the circumstances of his birth, to develop, as completely as possible, all the physical and intellectual faculties" (ROBIN, 1989 apud MORIYÒN, 1989, p.88).

The thought of Paul Robin (1989), was his concern with the educational performance of offering only elementary questions of knowledge because the others would be useless to the practical life of the worker. In his view, only through integral education could each person acquire theoretical – scientific – and professional – practical knowledge – for the most complete possible development.

Robin (1981) experienced experiments in integral education when he took over the direction of the Prévost orphanage in France. He considered integral education as a political necessity and the right of all. It would be the path of a new pedagogical practice to overcome the alienation of the people and educate for freedom and for the change of society.

For Robin (1981, p. 47), teaching should be "[...] a complete, chained, synthetic, parallel progressive set of all kinds of knowledge and from the earliest age." In the conception of Robin (1981), the school should have much more equipment than the classroom. Once the skills were developed, education would take care of intellectual capacity, such as communication; that is, reading and writing. The learning process should be dynamic and creative.

Robin (1981) understood that the child should be encouraged to ask and the teacher should enable the student to produce his own knowledge. Everyone in the orphanage had an equal plan: everyone should respect and be respected. And freedom was the key to the development of critical thinking and autonomy. The orphanage became a center for reflection on education. (ROBIN, 1981)

In the statement of Robin (1981), the quality of life of society would rise from the moment that this teaching prevailed over political and dogmatic instruction. He pointed out that the school, as it was set, repressed the child physically, morally and intellectually with the intention of dominating his mind and controlling him as he wished. It is presented the finding that, in the understanding of Robin (1981), the education provided by the family and the school was full of dogmatisms, prejudices and traditions, which made the subjects insert themselves in society morally unbalanced.

Influenced by the ideas of Robin (1981), Ferrer y Guàrdia (1912) disseminated liberal thought and fought for an education before statesmanship. In the understanding of Ferrer Y Guàrdia (1912), individuals should not overwhelm each other, so he considered rebellion rational and natural. "[...] The exploited have to be rebellious, because they have to claim their rights



until they reach their complete and perfect participation in the universal patrimony." (FERRER Y GUÀRDIA, 1912, p. 35).

Ferrer y Guàrdia (1912), excelled in social co-education. Social co-education - both sexes - would form the free and autonomous individual of an exclusive education, subject to credulity and submission and also of exclusive education, favorable to the permanence of privileges.

Ferrer y Guàrdia (1912), created the Escuela Moderna de Barcelona. At Escuela Moderna, punishment and reward were rejected. The work would need to be collective and solidary, oriented to emancipation – political, libertarian and statesmanlike – and to well-defined practical learning. The games would be composed as pedagogical resources to help build values. Ferrer y Guàrdia (1912), realized that:

[...] the individual; formed in the family in its atavisms, with the traditional errors perpetuated by the ignorance of the mothers, and the school with something worse than the error, which is the sacramental lie imposed by those who dogmatize in the name of a supposed divine revelation, entered the deformed and degenerate society, and could not demand of it; by logic of cause and effect, rather than irrational and pernicious results (FERRER Y GUÀRDIA, 1912, p. 12).

We observe, in view of the above, a purpose: integral education, as a proposal that comprises education as an element of social emancipation and constitution of equality, would constitute a complete education, would not allow that above the masses could exist any class that could achieve more than them, dominating and exploiting them.

These libertarian ideas were widespread in Brazil in the late nineteenth century.

### 3 BRAZILIAN EXPERIENCES OF INTEGRAL EDUCATION IN THE TWENTIETH CENTURY

The revolutionary ideas of education came to exist in Brazil with European immigration, which was lodged in this territory at the end of the nineteenth century.

From the old world came the revolutionary ideas of ship, in books published in Europe. They entered through the ports of Rio de Janeiro, Santos, crossed the borders invading Brazil a little in the head of each immigrant who came in search of freedom and fertile land to sow anarchism (RODRIGUES, 2010, p. 1).

Anarchists in Brazil<sup>4</sup> sought the constitution of a society that would modify the social reality of oppression. They scrutinized ways to treat the problem. Passetti and Augusto (2008, p. 54) indicate in their writings that "[...] Courageous they took to the streets with their families,

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<sup>4</sup> (RODRIGUES, Edgar, 2010, p. 16). History of the anarchist movement in Brazil. Athenaeum Diego Gimenez 2010. Available in: <https://we.riseup.net/assets/141914/Edgar%20Rodrigues%20hist%C3%B3ria%20do%20movimento%20anarquista%20no%20brasil.pdf>. Accessed 15 Jun. 2022



building marches, strikes and unions." They sought to confront the problem of oppression with the creation of class associations, proposing schools for workers and their children.

According to Rodrigues (2010):

More concerned with ideology, anarchists developed an educational work. They saw in the human element the most important "piece" to prepare, both in the professional and cultural fields so that each militant was able to manage himself without religious, employer or police crutches (RODRIGUES, 2010, p. 4).

The anarchist libertarian school in Brazil defended self-management and, by pedagogical principles, freedom and mutual teaching. To this end: "[...] The anarchists founded free schools, popular universities, social theater groups, developed intense educational, sociological, general culture, libertarian propaganda." (RODRIGUES, 2010, p. 4)

It is worth mentioning the Popular University of Education (UPEL), in Rio de Janeiro, which had a short duration, from March to October 1904. However, it was fundamental as a space of intense movement of workers and intellectuals in carrying out activities, courses, conferences, higher education courses, in addition to having a library and an administration and propaganda committee.

### 3.1 INTEGRALIST APPROACH TO INTEGRAL EDUCATION

Due to the economic and political changes that Brazil went through in the early twentieth century, in the 1920s and 1930s, as a result of the change from an agrarian-exporting society to an urban-industrial society, structured in the capitalist model, education was composed from a new capitalist structure and directed to an integralist intentionality increasingly explicit in the formation of habits and values.

The integralist movement<sup>5</sup> emerged in the 1930s and had as its creator and its main leader, Plínio Salgado<sup>6</sup>. Salgado (1935) pointed out the cultural elevation of the masses through reading. I felt that literacy was not enough for this. The primary goal was not literacy, but "[...] cultural elevation of the masses" (SALGADO, 1935, p.145). He disseminated and circulated through a simple and accessible language, the Integralist Manifesto of 1932. Document also known as the October Manifesto. In the Integralist sense:

God directs the destiny of peoples. Man must practice on earth the virtues that elevate and perfect him. Man is worth for his work, for his sacrifice in favor of the Family, the Homeland and Society. He is worth it for his study, for his intelligence, for his honesty, for his progress in the sciences, in the arts, in technical capacity, with the aim of the well-being of the Nation and the moral elevation of the people. (OCTOBER MANIFESTO, 1932, p. 1)

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<sup>5</sup> Available in: [www.integralismo.org.br](http://www.integralismo.org.br). Accessed 18 Jun. 2022

<sup>6</sup> Brazilian politician, writer, journalist and theologian. Founded and led the Brazilian Integralist Action (AIB)



In this mention, the integral formation of man is in the perspective of instituting and maintaining the current national order, that is, maintaining the security and order imposed by the Integral State. The integral education of the Integralist ideology contemplates the individual in a spiritualist and Christian conception. Integral formation would overcome man's ignorance and maintain the national order.

The Integralist movement proposed to develop the whole man. And the complete man is the contiguous of the physical, intellectual, civic, and spiritual man. It was based on spirituality, discipline and civic nationalism from conservative political principles as already explained of salvation of the acculturated multitudes. We perceive, in this movement, the integral education for the development of man as a whole, without references to the extension of school time, since this factor was not a condition of the proposal.

### 3.2 LIBERAL APPROACH TO INTEGRAL EDUCATION

Supporters of the liberal conception understand the intervention of the State as very limited, defending individual and collective freedom in the economy, politics and social life. These liberal ideals emerged in Brazil around the beginning of the twentieth century from the educational ideology called the Movement of Pioneers of the New School<sup>7</sup> that defended the right to life, property and freedom. This idea appeared previously in Brazil, in Europe and the United States.

The Movement of the Pioneers of the New School created the Manifesto of the Pioneers of the New School that aspired to a free, compulsory and secular integral education. In the text of the manifesto, it is observed the aspiration of education requesting an integral education:

[...] c) The school system must be established on the basis of an integral education; in common for pupils of both sexes and according to their natural aptitudes; unique for all and lay, with primary, free and compulsory education; education should progressively tend to the obligation until the age of eighteen and to gratuity in all grades (AZEVEDO *et al.*, 1932, p.113).

Given what the authors expose, the school should be a common educational institution, equal for all, definitively removing the idea of monopoly of education. We can observe that it is a renewal of education in the promotion of the single school, the free school and secular education, and the State has the duty to provide it to the entire population, in a general and equal way for all. The equity advocated for both sexes in the New School was not aimed at overcoming the society divided into classes. It would be the organization of society embodied in liberal values, such as: love of country, altruism, solidarity and development of national wealth.

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<sup>7</sup> On the New School Movement, see AZEVEDO, F. et al. (1932) and the educators (1959), XAVIER, M. do C. [Org.] (2004).



Anísio Teixeira<sup>8</sup> (1900-1971) was one of the most significant educators of the New School. Teixeira (1999) considers the New School "especially practical, of initiation to work, of formation of habits of thinking, habits of doing, habits of working and habits of living and participating in a democratic society whose sovereign is the citizen himself" (TEIXEIRA, 1999, p. 63).

While traveling in the United States of America, Anísio Teixeira met several educational systems and participated in courses that made him come into contact with the theory of John Dewey<sup>9</sup>. What helped Anísio Teixeira to identify with Dewey's pedagogy was "[...] American pragmatism, focused on the development of the individual, democratization, freedom of thought and the need for experimentation, with science, art and popular culture" (CHAGAS; SILVA; SOUZA, 2012, p. 73).

According to Saviani (2000):

Although following Dewey, he was attentive to Brazilian conditions and did not simply transplant the American system. Therefore, unlike the American experience, he advocated in our country the organization of centralized services to support education. In other words: if Dewey never worried about the national education system and also never sought to build instruments to measure learning and school performance, Anísio Teixeira had this concern and sought, based on Brazilian conditions, to direct the issue of public schools in the direction of an articulated system. (SAVIANI, 2000, p. 173)

Understanding the power that the school exercised over the students and their families and in order to modify the function of the school with a view to developing the integral man, Anísio Teixeira gave the school a prominent social role, by spreading the expansion of its social function and its strengthening as an institution focusing on integral education in the school institution, in the sense of extending the school day.

Teixeira (1994) saw education as capable of forming intelligence, character, will, habits of living together, thinking and acting. Capable of developing man in his multiple aspects and needs. He also defended education as a strategic component of change and modernization of society. He wanted administrative decentralization, as well as being concerned with the planning and training of teachers.

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<sup>8</sup> Anísio Spínola Teixeira (1900-1971) was born in Caetité (BA). Educated in Catholic doctrine, he studied in Jesuit colleges. He graduated in law, became Inspector General of Education in the city of Salvador in the State of Bahia, and came into contact with education. He desired the development of Brazil through education. He had an extensive production, where he defended his principles. As an intellectual he held various public offices putting into practice his principles. He worked at the head of the National Institute of Pedagogical Studies and was one of the founders of the University of Brasília (UnB), founded in 1961. BRIZA, Lucita. Anísio Teixeira: the defender of public schools in theory and practice. New School Magazine No. 178. São Paulo, p. 1-3, dec, 2004.

<sup>9</sup> John Dewey was an American thinker who accused his country, the United States of America, that the threat of democracy lay within its institutions, in the attitudes of the people, not outside the country. He influenced the elite of Brazil with the New School movement. DEWEY, J. Life and education. 3 ed. Trad. Anísio Teixeira. St. Paul. Improvements, 1952.



Seeking a more economical model of school, he founded the Carneiro Ribeiro Educational Center, in Bahia. The activities carried out were aimed at artistic, physical and recreational development, as well as initiation to work. The idea was "[...] to join the teaching itself of the classroom, with the self-education resulting from activities in which the students participate with full responsibility" (TEIXEIRA, 1994, p. 167).

In the Educational Center functioned the school-class and the school-park. Each school-class with a minimum of 12 classrooms and one park school, containing work pavilion, gymnasium, social activities pavilion, theaters and library. Receiving 4000 students in shifts of 2000 in the morning and 2000 in the afternoon; and restaurant and administration buildings.

Following the proposal of the Carneiro Ribeiro Educational Center, an experiment called the Integrated System of Public Education of Brasília was implemented, at the end of the 50s and beginning of the 60s, with the objective of offering schools that were "[...] example and demonstration for the Brazilian educational system" (TEIXEIRA, 1994, p. 165). The experience implemented in Brasilia covered elementary education, middle education and the University of Brasilia.

Elementary education consisted of primary education, kindergartens, for children aged four to six. On the other hand, the class schools, intended for intellectual education, were offered to children between seven and fourteen years of age, totaling six years of schooling. The experience of Brasília was discarded almost at the beginning, due to the fact that, in order to succeed, it would be necessary, in the words of Teixeira (1994):

To mature the feeling that social justice will only be effective, in a free regime, with equal educational opportunities, and that this will only be realized with a school that offers the poor and the rich an education that puts them on the same level before the prospects of life. (TEIXEIRA, 1994, p. 169):

### 3.3 LIBERATING APPROACH TO INTEGRAL EDUCATION

From the middle of the twentieth century Paulo Freire<sup>10</sup> (1921-1997), educator and philosopher created an educational path focused on schooling, critical and political awareness of reality. He argued that dialogue was capable of unveiling reality. The dialogue, for Freire (1983, p. 29), corresponds to the "[...] a loving encounter of men who, mediated by the world, "pronounce" it, that is, transform it, and, transforming it, humanize it for the humanization of all".

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<sup>10</sup> Paulo Reglus Neves Freire (1921 — 1997) Brazilian educator and philosopher, created an innovative method in teaching literacy to adults, working with words generated from the reality of students. His method was taken to several countries. For his work in the educational area, Paulo Freire was recognized worldwide. He received honorary doctorates from several universities, including Harvard, Cambridge and Oxford. He has published several books. Available in: [https://www.ebiografia.com/paulo\\_freire/](https://www.ebiografia.com/paulo_freire/). Accessed July 2, 2022



In Freire's (2014) perception, dialogue is capable of provoking revolution. Without dialogue in education, what will take the place is passivity, domestication and welfare. Dialogue has as its conception the liberating education for change and transformation. And so he argues:

For this reason, dialogue is an existential requirement. And, if it is the encounter in which the reflection and action of its subjects addressed to the world to be transformed and humanized is solidarized, it cannot be reduced to an act of depositing ideas of one subject in the other, nor can it become a simple exchange of ideas to be consumed by the permutants (FREIRE, 2014, p. 109).

For Freire (1983), dialogue, implicitly, may require the absorption of the world and not the absorption of one over the other in the process of liberation. Through it, people are able to reflect and act in order to overcome the oppressive, unjust, domesticating, manipulative and anti-dialogical situation in which they live. I had the understanding that the contents worked would be problematized through generating themes.

According to Freire (1983): [...] in the problematization, each step towards deepening the problematic situation, given by one of the subjects, opens new paths of understanding the object of the analysis to the other subjects (p. 57).

Freire (1983), valued an education that would stimulate collaboration and awareness. Education not as a privilege, but as a right not only capable of reorganizing, but of transforming society, that is, a society of workers without exploiters and exploited. For Freire (1980), awareness has a profound meaning in liberating education. For him it means:

[...] A reality check. The more awareness, the more reality is unveiled, the more one penetrates the phenomenal essence of the object, in front of which we find ourselves to analyze it. For this same reason, awareness does not consist in facing reality by assuming a falsely intellectual position. Awareness cannot exist outside of praxis, or rather, without the action-reflection act. This dialectical unity permanently constitutes the way of being or transforming the world that characterizes men. (Freire, 1980, p. 26).

Freire (2014, p. 80) seeks a problematizing education and not an education "[...] in which the learners are the custodians and the educator the depositor." In the depositing practice:

Instead of communicating, the educator makes "announcements" and deposits that the students, mere incidences, patiently receive, memorize and repeat. This is the "banking" conception of education, in which the only margin of action that is offered to students is to receive deposits, keep them and archive them. Margin to be collectors or fixers of the things they archive. Basically, however, the great archived are men, in this (at best) mistaken "banking" conception of education (FREIRE, 2014, p. 80-81).

Freire (2014) valued an education that stimulated and challenged the ability to do, think, be and create. Not of transfer of facts as something absolute, finished and that should be accepted without challenge. The most important aspect was to get out of innocence, naivety and to insert oneself in a critical perspective of awareness for the emancipation of classes. "Awareness is not



based on consciousness on the one hand and the world on the other; on the other hand, it does not want a separation. Rather, it is based on the consciousness-world relationship." (Freire, 1980, p. 26-27). In this way:

The education of children, young people and adults is of great importance in the formation of the new man and the new woman. It has to be a new education as well, which we are seeking to put into practice according to our possibilities. A completely different education from colonial education. An education through work, which encourages collaboration and not competition. An education that values mutual aid and not individualism, that develops critical thinking and creativity, not passivity. An education that is based on the unity between practice and theory, between manual work and intellectual work and that, therefore, encourages students to think right (FREIRE, 2003, p. 86).

These words express the author's desire to always assume a vigilant posture in the face of the strength of the ideological discourse of a neutral education which he characterizes as domesticating education.

Passing through Freire' s thinking of education, Henz (2012) brings excerpts that point out the contributions of Paulo Freire on the possible paths of integral education. Henz (2012) grouped them into five dimensions:

- a) Ethical-political dimension: implies the awareness of the political-pedagogical role of the teacher in the perception of the intentionality of the educational action, in order to seek the overcoming of domination, silence, subalternity and obedience to achieve the school humanized by citizenship, by dialogical action;
- b) Technical-scientific dimension: scientific content must be lived, unveiled, recreated and not just transmitted. They must always be taken as a starting point of what is already known, lived. It implies understanding, intervention and transformation of the world.
- c) Epistemological dimension: the construction of new knowledge takes place in the plurality of interrelations between students and educators. In this way, new knowledge comes to have meaning through questioning, boldness, courage, criticism, indignation, autonomy and problematizing dialogue;
- d) Aesthetic-affective dimension: it is an education that captures the world through emotions, feelings, dialogue, sensitivity, admiration, amazement, curiosity, responsibility, participation and affectivity, that is, knowing the world with the whole body.
- e) Pedagogical dimension: through dialogue and problematization, educators and students unveil reality and human existence itself. It is the responsibility of the educator to conduct the teaching-learning process walking alongside the learner,



reflecting, challenging, taking care that he himself can develop his skills and sensibilities that become imperative in understanding his own human complexities.

These five dimensions, provided in a dialogical relationship between the subjects, ground a new design of education. A design that resizes time and space in an integrated educational proposal, where the school, a place of learning, considers a time and a space of people and relationships. It is about the development of the subject in its totality. It is a conception of integral education to the extent that it enables emancipation and citizenship.

## 4 BRAZILIAN EXPERIENCES OF BASIC EDUCATION WITH INTEGRAL EDUCATION IN THE XXI CENTURY

### 4.1 THE MORE EDUCATION PROGRAM

Integral education in contemporary Brazil began to be built from the More Education Program<sup>11</sup> and the New More Education Program<sup>12</sup>. The More Education Program was disseminated through normative and operational documents that are part of the agenda of the Brazilian policy of integral education (MEC/SECAD, 2010). Among the documents, we expose:

- a) Interministerial Ordinance No. 17 of 2007;
- b) Decree 7.083 of 2010;
- c) Text Reference for the National Debate - More Education Series;
- d) Intersectoral Management in the Territory - More Education Series;
- e) Rede Saberes Mais Educação - elaboration of pedagogical projects - More Education Series;
- f) Step by Step More Education
- g) Knowledge networks More Education
- h) CENPEC Notebooks

The More Education Program (PME) was dedicated to the constitution of intersectoral and intergovernmental partnerships around a simple principle: the place of children, adolescents and young people is in school. Therefore, government programs and actions aimed at this public should anticipate dialogue with education networks to improve the quality of public education. The PME motivated a wide adhesion of these networks to the proposal under construction. For the More Education Program, Integral Education requires more than commitments:

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<sup>11</sup> More Education Program: Step by step (BRAZIL, 2009); More Education Series: Integral Education: reference text for the national debate (BRASIL, 2009); Ways to elaborate a proposal for integral education in extended hours (BRASIL, 2011) and Cadernos Pedagógicos – Territórios educativos para a educação integral (BRASIL, n.d).

<sup>12</sup> The New More Education Program, created by MEC Ordinance No. 1,144/2016 and governed by FNDE Resolution No. 17/2017, is a strategy of the Ministry of Education that aims to improve learning in Portuguese language and mathematics in elementary school, through the expansion of the school day Available at: <http://portal.mec.gov.br/programa-mais-educacao>



It also imposes and mainly pedagogical project, training of its agents, infrastructure and means for its implementation. It will be the result of these starting conditions and of what is created and built in each school, in each education network, with the participation of educators, students and communities that can and should contribute to expand the times and spaces of formation of our children, adolescents and young people in the perspective that access to public education is complemented by the processes of permanence and learning. (BRAZIL, 2009a, p.6)

In the face of social injustices, especially for the confrontation of inequalities and for the affirmation of the right to differences and to affirm education as a right, the criteria for defining the target audience of Integral Education in the PME are established:

- Students who are at risk, socially vulnerable and assisted;
- Students who bring together their peers – encouragers and positive leaders (anchors);
  - Students in grade/age gap;
  - Students of the final grades of the 1st phase of elementary school (4th/5th grades), in which there is a greater evasion in the transition to the 2nd phase;
  - Students of the final grades of the 2nd phase of elementary school (8th and/or 9th grades), in which there is a high dropout rate;
  - Students of grades where dropout and/or repetition rates are detected (BRASIL, 2009b, p. 13).

In the view of Algerbaile (2009), by prioritizing students who are at risk, social vulnerability and without assistance, the proposal does not aim to serve all students and does not in fact offer an integral education. In general, what is perceived is that the proposal contains:

Action slogans, whose main effects are the displacement of teaching from its central position in the school and the dissimulation of the absence and omissions of the State, so as to appear that social, economic and health problems, among others, result from the educational lack of the people. (ALGERBAILE, 2009, p.27).

The PME aims in addition to expanding the time and school space, to offer educational opportunities that are shared by the school with the school community and sectors of society. In view of the above, it expresses the objectives contained in Article 3 of Decree 7083 of 2010:

- 1- Formulate national policy of full-time basic education;
- 2- Promote dialogue between school content and local knowledge;
- 3- Promote coexistence between teachers, students and their communities;
- 4- Disseminate the experiences of schools that develop integral education activities;
- 5- Converge policies and programs of health, culture, sports, human rights, environmental education, scientific dissemination, confrontation of violence against children and adolescents, integration between school and community, for the development of the pedagogical political project of integral education. (MOLL, 2012, p.135.)

Moll (2012), when dealing with the objectives of the More Education Program, recommends that "it is necessary to reflect on the transition period from a school organized in shifts to a full-



time school, with differentiated demands in terms of teaching work. Such a process will require continuous efforts and time for its realization." (MOLL, 2012, pp. 134-135).

#### 4.2 THE NEW MORE EDUCATION PROGRAM

By order of Ordinance No. 1,144, of October 10, 2016, the New More Education Program was constituted. The program should prioritize students who have more learning disabilities and schools with low indicators of quality in education. Visa:

The expansion of the school day of children and adolescents, through the complementation of the workload of five or fifteen hours per week in the school shift and countershift that should be implemented through the realization of pedagogical monitoring in Portuguese language and mathematics and the development of activities in the field of arts, culture, sport and leisure (BRAZIL, 2016, p. 3).

Cavaliere (2014) observes that the expansion of the school day by the incorporation of a "countershift", understood as "complementary", basically distinct from regular time and proposed to only some students, may be a mistake in advancing the quality of Brazilian education.

The New More Education Program, being an offshoot of the PME, aims to expand the school day, however, diverges in its conception of integral training by prioritizing the improvement of the Basic Education Development Indexes cooperating to:

- I - Literacy, literacy and improvement of performance in Portuguese language and mathematics of children and adolescents, through specific pedagogical monitoring;
- II - Reduction of dropout, failure, age/year distortion, through the practice of pedagogical actions to increase performance and school performance;
- III - Advancement of learning outcomes of elementary school, in the initial and final years – 3rd and 9th grade of regular elementary school. (BRAZIL, 2016)

The purposes described lead us to believe that the subject of the process, the student, is no longer the focus. The procedure of investigation, experimentation, the different fields of knowledge and other activities, contained in the first moment of the program become reduced with emphasis on performance and school performance. The purposes are reinforced in the following guidelines New More Education Program:

- I - The integration of the Program to the educational policy of the education network and to the activities of the pedagogical political project of the school;
- II - The priority attendance of both the students and the schools of the most vulnerable regions and of the students with greater learning difficulties, as well as the schools with the worst educational indicators;
- III - The agreement of goals between the MEC, the federated entities and the participating schools;
- IV - The monitoring and periodic evaluation of the execution and results of the



Program; and cooperation between the Union, States, Federal District and Municipalities.  
(BRAZIL, 2016, p. 3- 4)

The perspective of integral education created in this current program culminates in preparatory time for Brazilian systemic assessments. According to the Pedagogical Notebooks:

What do you want to evaluate? II. How will it be evaluated? III. How to know if the student has understood (or not) the new knowledge? IV. How to know if the procedures were the most appropriate? V. How to measure the acquisition of learning? VI. What instruments to use? VII. Were the procedures and instruments the most coherent for this or that objective? VIII. Were the procedures and instruments the most coherent for this and that student? (BRAZIL, 2018, p. 40).

Freitas (2015), makes an inference about the guidelines of the new program in the perspective of improving learning anchored in ranking. For him, the way the program presents itself, there is a distorted conduct in the sense of the term:

Not knowing how to deal with education (a broad relationship between learners and educators) they [the reformers] reduced learning (a student outcome, measured by their performance on tests of skills and competences). With this reduction, the notion of quality is also reduced to the score that the student obtains. All the complexity and richness of educational action disappears and with it, magic solutions and recipes take the place of good education. (FREITAS, 2015, n.p.)

And Freitas (2015), also adds that "the improvement of the school is measured by the increase in the average of students in these disciplines. It is so much devotion to the averages that if one shows that there is an increase in the averages in these disciplines when the moon is full, they will propose to teach only at the full moon." (FREITAS, 2015, n.p.)

We observed some similarities of the More Education and New More Education Program with the other theoretical approaches on integral education. It is observed that the two programs of the federal government think the integral formation in order to develop the global formation of the individual, as well as, present us the importance of the role of the school in the life and in the formation of the student. These are proposals that, in a summary way, constitute instruments in the fight against school failure, aiming at social integration. They also explain a problem of education and conceive of integral education to overcome the educational crisis. They approach the Brazilian experiences of the twentieth century by conceiving education linked to the State.

The two programs differ from the other conceptions of integral education by maintaining a welfare character, by prioritizing schools in more vulnerable regions, which can cause a reduction in social policies, since they migrate to schools tasks that are the responsibility of other organs of the State.



## 5 CONSIDERATIONS

The ideas of integral education in this text have been dealt with by various propositions of education. Each of the ideals of integral education presented here deliberated the school adopting its vision of education, with its symbols and values to reach points and perspectives of life and the world.

The libertarian conception of integral education in the view of Proudhon (1975), must be outside the domain of the State, the Church and outside the school, directed by the community providing intellectual and manual development. Integral education should be polytechnic and encyclopedic.

In the perception of Bakunin (1979), integral education promotes the emancipation of the working classes without the intervention of the State through technical rationality. In this way there is no privileged or proletarian class and intellectual, physical and psychological advances are common for both sexes.

The understanding of Robin (1981), is that integral education must take care of the co-education of the sexes in a secular and rationalist way. Education as a right of all to listen, read, speak and write from practice towards theory developing the physical, the intellectual and the moral. Educate for the freedom and change of society.

Ferrer y Guàrdia (1912), understood integral education without prejudice, without distinction of sexes and as the development of autonomous, critical and solidary subjects. In the view of Ferrer y Guàrdia (1912), it overcomes limitations and dogmatisms through observation and rational deduction in the natural sciences.

In the authoritarian approach with the involvement of the State, family and religion, integral education serves to expand social control and distribution of hierarchical individuals. It aims at the cultural elevation of the masses through reading, spirituality, discipline and nationalism. It consists in the formation of man in physical, civic and spiritual conduct.

The liberal conception, in the view of Anísio Teixeira, indicates integral education as a contestation of the historical configurations of social domination. It expands social and cultural tasks for training and information through scientific knowledge, secularism and politicization of workers. Its point of view is the administrative decentralization, the training of teachers, the expansion of the functions of the school. Finally, it evidences the expanded school education as a right to public, free, quality, compulsory education requiring the development of the students' potential.

Integral education, in the thought of Freire (1983), of liberating education, combating exclusion, promotes citizenship practices, dialogue and freedom. It promotes awareness in action-reflection for the development of the subject in its totality.



These proposals, each with its own characteristics, were conceived and implemented in an attempt to contribute to the improvement of the quality of education and, even without a consensus as to their applicability and results, had the purpose of offering children and young people an education that was as complete as possible.

From the study of the conceptions of integral education presented in this text, we consider that the libertarian, liberal, liberating experiences and even the authoritarian experience of education, have repercussions in the Brazilian educational scenario through the proposals of the More Education Program and the New More Education Program of the federal government.

We verified that some criteria established both in the two moments of the Program, to meet the students, seek the integral development, confer to the school, educate and protect the learner, employ a new organization of school times and spaces, and present themselves as proposals based on the right to education and quality education. However, we observed that there was an ideological reductionism in prioritizing the disciplines of Portuguese Language and Mathematics in the reformulation of the Program in the New More Education.

We consider that the proposals of Integral Education of the Brazilian government adopted the guarantee of the right to integral development. However, we note that there should be an expansion of the debates and more research and academic production on the subject. We emphasize that there is still much to be ascertained about the integral concept. It is essential to reflect on the procedures and strategies of integral education to understand if they have sought to solve the difficulties encountered for the acquisition and construction of knowledge; or if only the conditions and possibilities that prioritize certain aspects of global society are being taken into account.

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