

**HISTORY OF BRAZILIAN EDUCATION: CURRICULUM, PEDAGOGICAL PRACTICES,
AND TEACHER–STUDENT RELATIONS IN DISPUTE**

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RELAÇÕES PROFESSOR-ALUNO EM DISPUTA**

**HISTORIA DE LA EDUCACIÓN BRASILEÑA: CURRÍCULO, PRÁCTICAS
PEDAGÓGICAS Y RELACIONES PROFESOR–ALUMNO EN DISPUTA**



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ABSTRACT

This study presents a historical overview of Brazilian education, analyzing the constitution and transformation of pedagogical paradigms from the colonial period to contemporary configurations, which are still largely marked by the persistence of a traditional perspective and neotechnicism. The main objective of this work was to understand how different conceptions of the human being, within specific historical contexts, have influenced the organization of the curriculum, pedagogical practices, and teacher–student relationships. Grounded in authors such as Dermeval Saviani, Paulo Freire, Abraham Maslow, Carl Rogers, Henri Wallon, and Philippe Ariès, the study examines Brazilian education as a field historically shaped by disputes between different educational projects and conceptions of the subject. Throughout this trajectory, it becomes evident that educational practices have been permeated by tensions between discipline, technical training, humanization, and emancipation, directly impacting the configuration of pedagogical relationships. There is a predominance of Cartesian rationality, and the dimension of affectivity and emotion, although

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present at different moments, has not been established in a continuous or structuring way, being at times relegated in favor of models centered on order and technical rationality, and at others revisited as a relevant element for integral education.

Keywords: History of Brazilian Education. Pedagogical Paradigms. Teacher–Student Relationship. Conceptions of the Subject. Pedagogical Practices.

RESUMO

Este trabalho apresenta um resgate histórico da educação brasileira, analisando a constituição e transformação dos paradigmas pedagógicos desde o período colonial até as configurações contemporâneas marcadas, sobretudo, ainda pela persistência de uma visão tradicional e pelo neotecnismo. O objetivo central do trabalho foi compreender como diferentes concepções de homem, em contextos históricos específicos, influenciaram a organização do currículo, as práticas pedagógicas e as relações entre professor e aluno. Fundamentado em autores como Dermeval Saviani, Paulo Freire, Abraão Maslow, Carl Rogers, Henri Wallon e Philippe Ariès, o estudo analisa a educação brasileira como um campo historicamente constituído por disputas entre diferentes projetos formativos e concepções de sujeito. Ao longo dessa trajetória, evidencia-se que as práticas educativas foram atravessadas por tensões entre disciplinamento, formação técnica, humanização e emancipação, impactando diretamente a configuração das relações pedagógicas. Há um predomínio de uma racionalidade cartesiana, e a dimensão da afetividade e da emoção, embora presente em diferentes momentos, não se estabelece de forma contínua ou estruturante, sendo ora secundarizada em favor de modelos centrados na ordem e na racionalidade técnica, ora retomada como elemento relevante para a formação integral.

Palavras-chave: História da Educação Brasileira. Paradigmas Pedagógicos. Relação Professor-Aluno. Concepções de Sujeito. Práticas Pedagógicas

RESUMEN

Este trabajo presenta un rescate histórico de la educación brasileña, analizando la constitución y transformación de los paradigmas pedagógicos desde el período colonial hasta las configuraciones contemporáneas, aún marcadas en gran medida por la persistencia de una visión tradicional y por el neotecnismo. El objetivo central del trabajo fue comprender cómo diferentes concepciones del ser humano, en contextos históricos específicos, han influido en la organización del currículo, las prácticas pedagógicas y las relaciones entre profesor y alumno. Fundamentado en autores como Dermeval Saviani, Paulo Freire, Abraham Maslow, Carl Rogers, Henri Wallon y Philippe Ariès, el estudio analiza la educación brasileña como un campo históricamente constituido por disputas entre distintos proyectos formativos y concepciones de sujeto. A lo largo de esta trayectoria, se evidencia que las prácticas educativas han estado atravesadas por tensiones entre el disciplinamiento, la formación técnica, la humanización y la emancipación, impactando directamente en la configuración de las relaciones pedagógicas. Se observa un predominio de una racionalidad cartesiana, y la dimensión de la afectividad y la emoción, aunque presente en diferentes momentos, no se establece de forma continua ni estructurante, siendo en ocasiones relegada en favor de modelos centrados en el orden y la racionalidad técnica, y en otras retomada como un elemento relevante para la formación integral.

Palabras clave: Historia de la Educación Brasileña. Paradigmas Pedagógicos. Relación Profesor–Alumno. Concepciones de Sujeto. Práticas Pedagógicas.

1 INTRODUCTION

Brazilian education, throughout its more than five centuries of existence, has consolidated itself as a complex historical product, deeply influenced by various philosophical currents and conceptions of man that, in each era, determined its directions and practices. This work proposes to carry out a critical rescue of this trajectory, focusing on the paradigms that sustained the teaching action and the teacher-student relationship. More than a simple chronology, it seeks to understand how the school conceived the role of the subjects involved in the teaching-learning process and how different dimensions of the human experience, including affective aspects, were integrated or, sometimes, seconded in this path.

For this investigation, an in-depth analysis of the available literature on the subject was carried out, with the theme that guides this work, aiming to substantiate the concepts that are intended to be discussed. When considering contributions that address the relational dimension of the subject, the thought of Tisatto (2002) stands out, who states: "The person is a being in constant relationship. This relationship is established with oneself and with others, in an attempt to satisfy one's own needs, to mature and to fulfill oneself." Such a perspective allows us to understand that educational processes are not restricted to the cognitive dimension, but also involve broader aspects of the human experience.

At first, our motivation was to verify when and how affectivity and emotion were present in the scenario of Brazilian Education, building a mosaic from its origin, motivated by Wallon's idea when he states that the child should be seen as a complete being (Galvão, 2002), that is, without dissociating any constituent field of his being, among them movement, language and emotion (idem, p. 32), but also not limiting such manifestations to childhood. In adults, these dimensions are also present, influencing their ways of acting, learning and relating, hence the importance of seeing the teacher-student relationship. It is also important to remember the words of Rossini (2002, p. 15), when he highlights that "children must have the opportunity to develop their affectivity [...]", indicating the relevance of considering such aspects in the educational context.

Our assumption is that elements related to the affective and emotional dimension are inevitably present in the school environment, consciously or not, and may affect, to a greater or lesser extent, the teaching and learning processes. However, this study could not take these dimensions as the exclusive axis of analysis, due to the forces that were being mapped and that, continuously, were preventing this affective rationality from having effectiveness, place and driving force for pedagogical actions. Hence we chose to understand them within a broader framework, related to the different conceptions of man and the pedagogical paradigms that have guided Brazilian education over time.

To discuss this broad universe, we sought to solidify the research by rescuing the history of Brazilian education, focusing on the paradigms existing in each era and on how the school conceived the role of the teacher, the student and the relationships between them. Authors such as Dermeval Saviani (2005), Fernando de Azevedo (1953), Simone Paz de Melo (2008), Célio Juvenal Costa (2008), Paulo Freire (2003) and Maria Elisabeth Blanck Miguel (2008) were essential in the construction of the scenario in which education in Brazil has developed over time. When we approach issues such as the teacher-student relationship, considering this process in the light of historicity and the construction of the feeling of childhood as an influencer of teaching action, as well as the presence of subjective dimensions in pedagogical relations, we are guided by the studies of Paulo Freire (2003), Izabel Galvão (2002) and Henri Wallon (2002). Thus, it was possible to solidify important concepts in the understanding of the investigated scenario.

We also resort to the solidity of authors such as Carl Rogers (1972), who deals with the concepts of Person-Centered Learning, Meaningful Learning and Learning Facilitator, and Abraham Maslow (1954), who contributes with his ideas about motivation. As it is a broad research, as it needs to consider historical, cultural and individual subjectivity aspects, it was sought to be based on a vast literature, with the objective of approaching the issues investigated. In the following items, the main theoretical references that support the developed analysis will be presented.

2 CONTEXT AND HISTORY OF EDUCATION IN BRAZIL: THE VARIOUS CONCEPTIONS OF MAN SUSTAINING PEDAGOGICAL PRACTICES

As we seek to reconstruct the path through which Brazilian education has passed over five centuries of existence, it is necessary to remember that it developed as a historical product, influenced by the various philosophical currents and by the various ways of looking at man, which is still present today and determines the current directions of education. In a brief analysis, we can perceive three well-defined trends in the history of Brazilian education: one marked by the Church, another marked by the State and another, the one we still live in today, conditioned by the market.

As we know, according to Saviani (1987 apud Miguel, 2008), over time and as education in Brazil "evolved", it was influenced by the fundamental conceptions of the Philosophy of Education and by their respective paradigms, drastically changing, over time, its way of proceeding (here it refers to the government, society, managers and teachers) and positioning itself in the face of various situations, of the students themselves, of the knowledge, of the techniques and methods, of the teaching-learning process in general, in

addition to the conception of man that was wanted for society. According to the author, these were the trends:

Until 1945: Traditional "humanist" and modern "humanist" tendencies;

From 1945 to 1960: Predominance of the modern "humanist" tendency;

From 1960 to 1968: Crisis of the modern "humanist" tendency and articulation of the technician tendency;

From 1968 onwards: Predominance of the technician tendency and the concomitant emergence of criticism of official pedagogy and the educational policy that seeks to implement it (Saviani, 1987, p. 33).

It was these tendencies that, with their different ways of seeing man, influenced the organization of the school system, the constitution of the curriculum and selection of contents, pedagogical practices and teaching and evaluation methods, in addition to guiding the teacher-student relationship and defining the teacher's posture in the face of the actions and reactions of students. as well as their anxieties, fears and emotions. Paradigms are the main focus to be considered at this moment, since it is not possible to understand the teacher's posture towards the student without taking into account which truths this agent guides his teaching action, which has to do with the student, but mainly says about himself, since he determines his praxis and his way of relating to the institution, with the school environment, with the other and with oneself.

It is highlighted here the strong influence of Catholicism still very present today, the great strength of Positivism as a provider of order and progress, the capitalist influence and teaching techniques, and the emergence of a figure on the national scene who would certainly significantly mark pedagogical thinking in Brazil: Paulo Freire. It was he who, even inserted in a modern humanist context, inaugurated a new way of thinking about man and Brazilian education, based on Marxist ideas.

3 IN THE NAME OF THE FATHER: ON THE PATHS OF DISCOVERY, A PROPOSAL FOR EDUCATION FOR THE FAITH

Brazilian education is the result of a historical process and inserted in a nascent and very diverse culture due to the mixture of races and customs present since its origin. Therefore, it can only be understood if it is looked at broadly through social and economic transformations and, mainly, through the changes in paradigms in relation to man himself. The period of the "discovery" of Brazil was marked by major ideological and philosophical changes in humanity. The world was opening up to the world, cultural and thought transformations, including contestations to the Church, were the seeds that gave rise to the ideal of freedom and capitalist force began to seduce many. Hence the importance of

perceiving the historical trajectory in which the Portuguese colony and the first educational initiatives were inserted, going through the historical sequence that leads to what is lived today as a school reality, starting from the idea that "every individual is not only the synthesis of existing relationships, but also of the history of these relationships, that is, the summary of the entire past" (Gramsci, 1995, p. 40) needs to be considered in order to understand the present reality.

For a long period, the history of education in Brazil was intrinsically linked to Portugal, so that "from 1549 until around 1800 any attempt to make an autonomous and independent history of Brazilian education runs the risk of being too partial, because, in fact, to speak of Brazil in this period is to speak of Portugal, even because Brazil was Portugal" (Costa, 2008, p. 6). Although Portugal took possession of Brazilian lands in 1500, it was only in 1549 that the government of Portugal decided to make Brazil an effective part of the Portuguese Empire, even though there was already a significant population of Portuguese, explorers or expelled from Portugal to serve time in the distant land, starting to think of strategies that, at the same time, they protected the great colony from invading peoples and disseminated the Catholic faith.

Costa (2008) is clear on this subject, stating that only after 1549 did Brazil become an effective part of the Portuguese Empire, because with the political decision to establish a Governor-General, that is, a centralized and centralizing power, Brazil opened up as a territory to be colonized with another type of planning. It is no coincidence that it was only in 1549, together with Tomé de Souza, that the priests of the Society of Jesus came to Brazil with the task of being missionary subjects, taking care of the whites and evangelizing the gentiles (2008, p. 6). Despite the social, cultural, economic and political changes taking hold in sixteenth-century Europe, in the Iberian Peninsula things seemed rooted in the medieval past. Both Spain and Portugal (the latter mainly) reaffirmed their adherence to the Catholic Church, its principles and the fight against the Protestant advance. It is possible to see that, "since the territorial reconquest from the Moors, consolidated in the mid-fifteenth century, who had soon thrown the Portuguese into the seas in search of survival, Portugal had been increasingly isolated from the European, Renaissance and Enlightenment movement. This was a movement basically marked by the denial of the medieval world, in the name of the defense of individuality and freedom, as befitted the new mode of production that was being constituted, capitalism" (Xavier, 1994, p. 46).

In fact, as Silvia and Hespanha (1993) tell us, Portugal was much more inserted in the Catholic reality than in the European reality itself. They were mainly Catholics, so that they considered themselves more so than Europeans. The ideals of the Church were confused

with those of Portugal and the latter declared himself to be an authentic defender of the dogmas and truths expounded by the Church. It is not surprising that, without ceasing to be Portuguese, they were so in a much less clear and one-dimensional way than we suppose today, if we consider the paradigms of national distinction established since the nineteenth century. known as Jesuits or Knights of Christ, a group of erudite men trained in letters to combat the Protestant Reformation.

Considering that "evangelization was an inherent part of that context, since it was the task of the king – a task that was natural, regardless of any legal attribute – to bring true religion to those who did not have it. Along with the sword was the cross!" (Costa, 2008, p. 8). It should also be understood that the Portuguese Crown was not so naïve. His adherence to the Catholic faith, and consequently the handing over of the education of the court and the colonies to the Jesuits, was a guarantee of maintaining monarchical power, since the Church was opposed to the nascent ideals of struggle for freedom, insubordination and change of truths that had been unique until then. This is how the Jesuits landed in Brazil, inaugurating the first systematized educational initiative seen in these lands. They carried with them a task officially defined by the Portuguese Regiments. They would have to catechize and instruct the Indians, as well as the population that already inhabited these lands of their own free will or by force of the Crown, in the decades that had passed since the discovery.

The educational task of the pioneers of the Society of Jesus was basically to acculturate and convert "ignorant" and "naïve", like the natives, and to create a civilized and religious atmosphere for the exiles and adventurers who came here. This constituted an undertaking that required a lot of creativity with regard to the methods of action, considering the heterogeneity of the clientele they had before them (Xavier, 1994, p. 41).

Thus it is clearly perceived that the presence of the Jesuits was a sure guarantee that order would be maintained and that the king's words would find an echo in the distant land. Here is the real reason for the first educational initiative in Brazilian lands. The interests of the crown and the Church were what motivated any educational act, after all, it was necessary to combat the threat brought by the Protestants and by a group of intellectuals who contested the practices and domination of the Church.

Upon arriving in the colony, one of the first initiatives of the Jesuits was the establishment of schools, using incentives and subsidies from the Portuguese crown. This situation was consolidated with the statute of the "redizima" instituted in 1564 (Mattos, 1958) through which a tenth of the revenue obtained by the Portuguese crown in the colony was destined to the maintenance of the Jesuit colleges. This fact was prominent for the Society

of Jesus to maintain a certain fear of contradicting Portuguese orders or ideals, since the mission for which it was created, evangelizing and combating the Protestant advance, at least in Brazilian lands, depended directly on the financing of the Portuguese Crown. It was, therefore, under these conditions that "Catholic pedagogy was installed in the country, first in the version of the Nóbrega Plan, which I would call "Brazilian pedagogy", as it sought to adapt to the conditions of the colony, and later, in the version of the "*Ratio Studiorum*", whose canons were adopted by Jesuit schools throughout the world. Thus, throughout the first two centuries, from 1549 to 1759, the date of the expulsion of the Jesuits, Christian pedagogy, of Catholic orientation, enjoyed an indisputable hegemony in Brazilian education" (Saviani, 2005, p. 4).

Concerned with reaching the existing population in Brazil (Indians and white adventurers, explorers and deportees), the Jesuits sought to know the reality of those who lived here, developing means and methods to achieve the existing diversity. Anchieta, an anthological figure in Brazilian history, was known for his Tupi grammar and his theatrical plays that aimed to transmit teachings to the natives and whites of the great colony. But what really cannot go unnoticed in all this is the conception of man that predominated in the practice of the educators (Jesuits) of the Brazilian colonial period. It was she who, at this time (as it is in any era) who directed the course of national education. Thus, "as a result of the conception of the world and of man, the principles of authority and discipline were prioritized in education. The formalism present in the literary contents selected from the classics, the disciplines that made up the *trivium* and *quadrivium* (a study plan for the colleges that replaced Nóbrega's study plan), the emphasis on literary and academic activities, the rhetorical teaching system, mnemonic and that lacked meaning for the learners, characterized the formal aspect of education" (Miguel, 2008).

It was necessary to form a man who would serve the interests of the Church and the Counter-Reformation. A man firm in his faith, a practitioner of religious precepts, a defender of the Church and a believer in dogmas. It was this expectation, based on a vision of man who should be at the service of faith, in which daily life was not dissociated from religious life, that determined the attitude and practices of the educators of that period: the Jesuits. Through a propaedeutic teaching and whose subjects revolved around the religious sphere, the Jesuits turned their attention to the indigenous people and sought to convert them to the Catholic faith, thus increasing the flock. This happened in contrast to the contempt for blacks, who were considered descendants of Ham¹⁰, and due to their polytheistic religious practices,

¹⁰ In the biblical narrative, Ham (or Ham) was one of the three sons of Noah, a survivor of the Flood. According to a certain theological reading, he was considered the ancestor of several African peoples and the region of Canaan. He was cursed, according to the biblical narrative, for having seen the nakedness of his drunken father

were ontologically and culturally inferior, legitimizing their enslavement. The indigenous people, in turn, were seen as naïve, silly beings, even if, at first, the doubt arose whether they had a soul or not.

4 FROM ANGELS TO DEMONS: THE JESUITS EXPELLED BY POMBAL – PERSONAL INTERESTS AND IDEOLOGIES

If at first the pedagogy proposed by the Jesuits, called by Saviani (2005) as Brazilian pedagogy, was adapted to the conditions existing in the colony and to its reality, translating itself as an extension of royal power, it would not take long for the Renaissance thought of the Jesuits to appear in the midst of such a situation. Despite the belief that, as the vanguard of the Counter-Reformation, the Soldiers of Christ would turn their backs on modernity and rekindle the flame of the ideals of the Middle Ages, this was not quite what happened. They wished to defend Catholic hegemony, but, according to Cesca (1996), at the same time they reformulated scholasticism as they absorbed the elements of their time, especially issues related to free will, which arose from Renaissance ideas and elaborated by the main Jesuit theologian Francisco Suárez.

It was in the "*Ratio Studiorum*" that perhaps the clearest expression of this effort was found, translated into the pedagogical practice of the Jesuits, as stated by Durkheim (1995), for whom, at the same time, the Fathers of the Society of Jesus could make use of the classics of antiquity and promote Catholic Christian instruction, instead of modern literature full of anti-Catholicism. and to appropriate the ideas of "active pedagogy", which constituted a true revolution. Thus, Saviani will affirm that Durkheim's ideas raise the image of the Jesuits, "placing them in the line of overcoming medieval educational practices towards modern pedagogy. In fact, the emergence of the individual associated with the idea of free will is typical of modern times, which leads to the understanding that man in general and, consequently, also the Christian man must be active, that is: he needs to translate the faith he professes into actions, and it is not enough for him to meditate and pray" (Saviani, 2005, p. 7).

Even though the "*Ratio Studiorum*" version was known today as Traditional Pedagogy, it represented drastic changes in the nineteenth-century view of man. According to Saviani (2005), it brought the idea of man as constituted by "a universal and immutable essence and it would be up to education to bring each student closer to the universal essence that would be the ideal to be achieved by each human being. But this ideal should be achieved by the

and reporting the fact to his brothers, Shem and Japheth. Hence all his descendants are also cursed, justifying black slavery.

individual commitment of each man." Certainly, with the passage of time, it was perceived by the Portuguese Court of the time that the Jesuit posture, inspired by the Renaissance, no longer fit within the ideals expected by the Crown. In addition, they were clearly opposed to the possible enslavement of the Indians by the rich sugar plantation farmers.

Despite having set up a significant educational scheme, yet primarily linked to the interests of the dominant white elite, the Jesuits were accused of being "culturally backward, economically powerful, and politically ambitious. According to Pombal, its permanence would put the new recovery projects at risk. Despite this, Metropolis and Colonia did not break with the Catholic Church" (Xavier, 1994, p. 53). The Jesuits were expelled from Brazil and the era of Pombaline reforms was inaugurated. Despite so many arguments, Carvalho (1980) considered that the real motivation for the expulsion of the Jesuits was even linked to their position in relation to the royal authority.

Marquis of Pombal, the Portuguese prime minister, who according to Romanelli (1978) had a line of thought closely linked to encyclopedism that was avowedly anticlerical, proposed a series of changes opposing the dominance of religious ideas, proposing secular education as an alternative for educational advancement. According to Costa (2008, p. 3), the Enlightenment influence suffered by the Marquis of Pombal came to prevail in historiography or, at least, in part of it. From this it is easy to understand his attitude towards the Jesuits, since the Enlightenment elected as mortal enemies the Catholic Church and the nobility, the two pillars that supported medieval society.

This Enlightenment mentality of Pombal is not without a certain interest. So much so that he did not want to "have anything to do with the French Enlightenment, because it contained elements capable of endangering authority in general and royal authority in particular. Rousseau and Voltaire continued to be forbidden in the new order" (Carvalho, 1980, p. 53). Although the Pombaline reforms were inspired by the Enlightenment and the influence of rationalist humanist pedagogy, it should be considered that the Portuguese Court was still governed by the statute of patronage, which made it closely linked to the Catholic Church. Thus, despite the expulsion of the Jesuits, other religious orders were entrusted with the schooling process, ensuring a religious climate, equally Catholic.

The Marquis of Pombal introduced the system of "royal classes", which consisted of single classes taught by a professor appointed and paid for by the Portuguese Court. However, those who were prepared to perform such a function ended up abandoning them due to low salaries. It is no wonder that school life after the expulsion of the Jesuits is considered by many authors as a period of complete abandonment and great regression. However, once again it seems that the Portuguese nobles were not very concerned with the

Brazilian reality. For Xavier, "while in Portugal this was part of a project of cultural reconstruction and ended up leading to the creation of a public education system, more modern and more popular, among us it was the pure and simple suppression of the system that existed. No cultural reform, no educational reform; it seems that Brazilian society had more to worry about and occupy itself with" (1994, p. 49).

Numerous difficulties arose with the expulsion of the Jesuits. According to Romanelli (1978), thirteen years passed until the first steps were taken to replace the teachers and, consequently, the Jesuit model. In addition, with the expulsion, an entire administrative and teaching structure was suppressed. The uniformity of pedagogical action and the perfect transition from one level of education to another had been replaced by a diversity of isolated disciplines and laymen began to exercise the positions of educators. It continued under the yoke of the ideas of the ruling elite. The rich sent their children to Europe, while the poor... They had nothing to complain about, at least that was what the upper classes of society thought, after all, why would they need to know how to read and write? The school was made for the wealthy. It had always been exclusionary, focused on the ideals of Portuguese society. Still based on Catholic rules and focused on the cultural and patriarchal reality of Lusitanian society, the school carried an ideal of man that sustains the stratification of society and the maintenance of the power of the elites.

The search for improvements in the school during the colonial period, and the interest in new methods and different ways of looking at the human person, would only be present if, in some way, it went against the interests of the nobles, the rich farmers or the great merchants. In order to understand the molds of the school during the Pombaline reforms, we will resort to what Saviani said when talking about the method called Mutual Teaching, also called monitorial or Lancasterian, which emerged in England to meet the demands of the growing demand for elementary public education due to the growing wave of industrialization, and which consisted of appointing the most skillful and prominent students as monitors to accompany the other students. According to the author, "the method presupposed predetermined rules, strict discipline and the hierarchical distribution of students seated on benches arranged in a single and very large hall: "the teacher, at the end of the room, seated in a high chair, supervised the entire school, specifically the monitors" (Vilela, 1999, p. 147). In short, the method implied "a continuous system of evaluation of the student's performance and behavior" (Idem, p. 148), making competition an active principle of the school's functioning. "The old didactic procedures with their sequence of syllabus and spelling" (Manacorda, 1989, p. 259), remain untouched. "With the exception of the 'low voice', nothing has changed. Equally mechanical is the teaching of arithmetic and, of course, all the guidance

for children's behavior" (Idem, p. 260). Once again, education is at the service of dominant ideologies, seeking to form a man who meets the needs of the society in question.

We see the birth of a model of classroom organization during the colonial period, still present today, and defended by numerous educators. In addition, it is clear that in this period the master exercised a supervisory and dominant function, the mechanical way of learning and the students had to present an impeccable conduct, since their behavior would be continuously evaluated, very similar to what the Jesuits proposed, who based their teachings on the moral rules assumed by the Church.

Only in the second half of the nineteenth century, the mutual method was progressively replaced. This is when the intuitive method comes into play, which brought as an innovation the production of didactic materials, including parietal blackboards; boxes for teaching colors and shapes; pictures of the plant kingdom, engravings, wooden objects, color charts for primary education; Maps, rims, diagrams... (Saviani, 2005). At this juncture, a different concern emerges from those that existed until then. For the first time, he was concerned with how to teach, which brings us to the idea that it was important to learn and learn well. That is why what was in question was the teaching method, which was understood as a safe orientation in the conduct of students. According to Reis Filho (1995 apud Saviani, 2005, p. 9) in the intuitive method, "teaching must start from a sensitive perception. The principle of intuition requires the provision of sensitive data to the student's observation and perception. All the processes of illustration with objects, animals or their figures are then developed". This pedagogical model remained active in Brazil until the mid-1920s, covering the entire imperial period, marked by the arrival of the Royal Family and the Portuguese Court here, even with all the transformations that came with this change.

During the imperial period, with the promulgation of the decree of October 15, 1827, the guarantee of primary education to all citizens of the Empire was resumed. However, according to Xavier, "in the process of drafting this historic decree, there is a greater concern with the sophistication of this level of education than with its extension to all citizens. On the other hand, there is an inexplicable carelessness in its promulgation – with regard to the guarantees of effective compliance with the law" (1994, p. 61). Thus, despite the responsibility of the state with regard to education, it is certain that during the Imperial period, primary education and elementary instruction continued under the responsibility of wealthy families, who did not give up quality education based on doctrinal principles that associated wealth and instruction, also in the so-called Realist Pedagogy, in force in industrialized countries. Despite numerous efforts, Rui Barbosa saw his ideas distorted in the name of the ideology that dominated his time. In this way, "the liberals of the "redemptive" school,

promoter of individual and social progress, mobile of economic development, ended up translating into the narrow defense of the expansion of the traditional system, which produced dominant elites. Educational proposals, such as those contained in the rapid Opinions of Rui Barbosa, which linked school and work, progress and democracy, sounded like mere rhetoric and had little influence on imperial society" (Xavier, 1990, p. 61).

Rui Barbosa, according to Xavier (1994), would also contribute, with one of his ideas, even if this was not his objective, to the dissemination of a myth in common sense, and which would be used by the dominant class to strengthen its influence among those of less privileged social class. According to the author, "it was the myth that the cause of the country's backwardness and social misery was basically to be found in ignorance, reproduced by the absence or precariousness of popular education" (Xavier, 1994, p. 98).

Based on this principle, and since several political positions in this period of the Empire were chosen by vote, Rui Barbosa would preach that the restriction of the vote of the illiterate would result in pressure on the public power that would strive to disseminate education, since it would be interested in having voters. But this was nothing more than an illusion. In fact, the action had the opposite effect. Once again, Xavier (1994) will tell us that this argument had been taken by the elite to disseminate prejudice and social discrimination against the illiterate. For the first time in Brazil, illiteracy became synonymous with incompetence and incapacity. But Rui Barbosa's ideals would serve as a foundation for strong future discussions. Although his ideas did not result in significant practical measures, they would certainly infect the thinking of the century to come. He disseminated among the population "the modern pedagogical principles, based on experience and action, which in a few decades would find their national version in the New School movement" (Xavier, 1994, p. 99). The Republican Revolution arrives and with it numerous transformations in Brazilian society.

5 ORDER AND PROGRESS: THE REPUBLIC AND THE POSITIVIST INFLUENCE

Benjamin Constant, Prime Minister of Education, Posts and Telegraphs of the new political order, the Republic, was the purposeful agent of these transformations in Brazilian education. His proposal reconciled the trend that had already manifested itself during the Empire and that had lasted until the Republic: the humanism of letters with a positivist Enlightenment encyclopedism. According to Comte, only "positive philosophy can be considered the only solid basis for social reorganization, which must end the state of crisis in which the most civilized nations have found themselves for so long" (2000, p. 39).

At this time, Comte's pretensions to establish a universal truth broke the boundaries of France, his country of origin, and even Europe, so that "the ideological political amalgam

of the positivist religion had taken root in Latin America: in Brazil, Chile, Mexico. The Brazilian revolution of 1889 was the work of the positivist sects: since then the Brazilian flag has had the motto Order and Progress. Benjamin Constant, the Minister of Public Instruction at that time, reformed education according to Comte's points of view" (Verdenal, 1974, apud Andrey, 2001, p. 375). Some reforms in education, especially in secondary education, were proposed from then on. Influenced by the Enlightenment and now also by Positivism, the school began to adopt the study of the sciences (along the lines of Auguste Comte's proposal). In these studies, notions of Sociology, Morals, Law, Political Economy, as well as traditional disciplines were addressed.

From then on, the influence of philosophy, science and positive religion, facets of the same ideology, in Brazilian education was notorious. Severiano (1990) states that "the secular liberal ideology, which was affirming itself and gained presence in Brazilian education, especially from the Republic onwards, has its theoretical roots in the Enlightenment and Positivism of previous centuries. These two philosophical orientations arrived in Brazil to the extent that they influenced Brazilian scholars who went to study in Europe and who disseminated their ideals here" (1990, p. 80).

Positivism is a theoretical line of sociology, created by the Frenchman Auguste Comte (1798-1857), who sought to extreme the primacy of reason, breaking with theology and metaphysics. According to Henry Myers (1966), "Positivism is the view that serious scientific inquiry should not look for ultimate causes that derive from some external source, but rather confine itself to the study of existing relationships between facts that are directly accessible by observation". In other words, the positivists abandoned the search for the explanation of external phenomena, such as the creation of man, for example, to seek to explain more practical and present things in man's life, as in the case of laws, social relations and ethics. For Comte, the positivist method consists of the observation of phenomena, subordinating imagination to observation. The founder of the line of thought synthesized his ideal in seven words: real, useful, certain, precise, relative, organic and sympathetic. Comte was concerned with trying to elaborate a system of values adapted to the reality that the world was experiencing at the time of the Industrial Revolution, valuing the human being, peace and universal harmony. Positivism had strong influences in Brazil, having as its maximum representation, the use of the positivist phrase "Order and Progress", extracted from the maximum formula of Positivism: "Love as a principle, order as a basis, progress as an end", in the middle of the Brazilian flag. The phrase tries to convey the image that everything in its proper place would lead to the perfect ethical orientation of social life. Although positivism has been widely accepted in Europe and also in Brazil, and still figures as the basis of modern

sociological thought, Comte's ideas have been harshly criticized by the Marxist sociological and philosophical tradition, especially the Frankfurt School.

But what, in fact, did Positivism propose? What influences did he bring to Brazilian education? Positivism clearly brought a proposal for the establishment of truth and a universal truth. It was intended as the only means to arrive at this immutable truth, in order to establish clear means for it to be obtained. One of these means was order. "For the new philosophy, order is constantly the fundamental condition of progress and, conversely, progress becomes the necessary goal of order; as in the animal mechanism, balance and progression are mutually indispensable, as a foundation or destination" (Comte, apud Andrey, 2001, p. 379).

Translated into the school, this order was the purest representation of discipline, of compliance with schedules, of the well-defined curricular proposal and of the fixation on the school's objectives, at least in this conception: to apprehend the knowledge accumulated by society so that one can arrive at the positive truth. In this context, there are deep arguments for sustaining postures in which the Teacher is the one who sets the limits and order, the manifestations of spontaneity come to be seen as subversive and inappropriate for learning, the chairs need to be properly placed in rows in order to promote order and the establishment of a proper rhythm for teaching and learning.

Starting from the idea that, "for Comte, any insubordination to power corrupts a pre-established order (...)" (Andrey, 2001, p. 390) it is easy to understand why the discipline was so worshipped in the period of influence of Positivism in Brazil (and still today), since without order there is no progress in any form, including education, and this order was obtained through disciplinary rules. Also according to the Positivist purposes, it was not possible to have school manifestations of change or that intended to modify the established order. For Comte, everything was in place and what had been put forward could not be changed since it constituted the purest and clearest truth. Thus, "since Comte supposes that society depends on and needs order to progress, he supposes, as a consequence, that it also depends on strong and permanent institutions, it depends on the existence of different social groups and on a peaceful and harmonious coexistence among them" (Andrey, 2001, p. 390).

In this way, the school would also need to be a strong institution, with clear rules and severe punishments for those who went against the established norms and the current limits. Otherwise, there would be no progress or learning, and his primary objective was to teach reading, writing, and counting. Thus, the "modernization" of Brazilian education during the First Republic was made "by the introduction of the Positive Sciences in a serial and, more than ever, propaedeutic secondary curriculum" (Xavier, 1994, p. 111). Which, for some thinkers, such as Azevedo (1953), did not represent a real modernization, or at least did not

constitute a full reality, since "from the cultural and pedagogical point of view, it did not succeed: it was a revolution that aborted and that, being content with the change of regime, did not have the thought or the decision to carry out an intellectual renewal of the cultural and political elites, necessary for the new democratic institutions" (1953, p. 134).

The school was in the midst of the political changes of the Republic, promoted by the elite, which implies the maintenance of the dominant power; the strong religious culture, rooted in everyday life, arising from Portuguese colonization, the Enlightenment ideals of freedom and rupture with the Church, and the Positivist practices and philosophy, both defenders of freedom of education and the radical break with Catholic "domination". A scenario that is at least complex and difficult in terms of clear postures of action and vision of men. Thus, the teacher's posture towards the student and the relationships established between them were guided sometimes by moralistic Catholic ideals, sometimes by positivist ideals contrary to the spontaneity that was associated with indiscipline, and the student's protagonism. Thus, it is not difficult to conjecture that these relationships were based on the image of the teacher who should speak and be heard and the student who should listen and comply with the established orders, in a relationship of domination of the teacher over the students as a means of making these "citizens" for a positive society.

6 AND BEHOLD, EVERYTHING IS INTENDED NEW: THE EDUCATIONAL REVOLUTION OF THE 30S AND NEW SCHOOLISM

It was only during the 1930s that significant proposals for change in relation to the attitude towards teaching and learning, an indication of a paradigm shift towards the student and the practice itself, emerged in the national context. This movement became known as the Movement of the Pioneers of the New School, or simply Escolanovismo, already mentioned above. Strongly developed in Europe, it consisted of a movement of educational transformation, arriving in America and Brazil during the first half of the twentieth century.

In America, the great exponent of this movement was the philosopher and pedagogue John Dewey (1859-1952), an American who influenced the Brazilian elite with his ideas. Dewey was a strong critic of traditional pedagogy and the application of the Taylorist and Fordist models to the educational context. He stated that "the traditional school is organized to allow the practice of certain mechanical skills and certain ideas, without considering the practice of other desirable moral and emotional traits in a personality. How to learn, in fact, honesty, kindness, tolerance, in the regime of 'lessons' scheduled for the next day? Only a real life situation, in which one has to exercise a certain character trait, can lead to its practice

and, therefore, to its learning. Hence it is necessary for the school to offer a living social environment, whose situations are as real as those outside the school" (Dewey, 1965, p. 34).

In the midst of this new way of thinking, in Brazil in the thirties, during the provisional government of Getúlio Vargas, he handed over to a group of intellectuals the pedagogical imperative that was now claimed by the revolution. Thus, these intellectuals, infected by Dewey and Durkheim's sociology (which was based on positivism), got together and promulgated, in 1932, a manifesto containing the main ideas of what would come to be known in Brazil as *Escolanovismo*. It was the *Manifesto of the Pioneers of New Education*. Among them we find Fernando de Azevedo, and great humanists such as Lourenço Filho and Anísio Teixeira.

The new school brought great innovations in the way of seeing education and elected a new look at it: the student. It is good to remember that that traditional logic would be replaced by another in which it was not enough to teach, but what mattered was learning. Thus, it would be essential to look at what would attract the student, his interests and his potentialities. Thus,

In this new conception of the school, which is a reaction against the exclusively passive, intellectualistic and verbalist tendencies of the traditional school, the activity that is at the basis of all its work is the spontaneous, joyful and fruitful activity, directed to the satisfaction of the needs of the individual himself. In true functional education, therefore, the problem must always be present, as an essential element inherent in its very nature, not only of the correspondence between the levels of education and the stages of intellectual evolution fixed on the basis of interests, but also of the adaptation of educational activity to the psychobiological needs of the moment. What distinguishes the new school from the traditional school is not, in fact, the predominance of manual and bodily work, but the presence, in all its activities, of the psychobiological factor of interest, which is the first condition of a spontaneous activity and the constant stimulus to the student (child, adolescent or young person) to seek all the resources at his disposal. 'thanks to the force of attraction of deeply felt needs'. It is true that, by moving the source of inspiration for school activities to the child and his interests, mobile and transitory, in this way, the order that the traditional programs presented, from the point of view of the formal logic of adults, is broken in order to bring them into accord with the 'psychological logic', that is, with the logic that is based on the nature and functioning of the child's spirit (*Manifesto of the Pioneers of New Education*, 2006, p. 196).

The elements defended by the new school were the individual right of each citizen to his or her integral education, offered free of charge by the state in its various degrees and manifestations, the secularity of education as a means of social freedom in which the school would be above religious beliefs and disputes, in addition to the consideration of the natural aptitudes of students, the incorporation of teaching studies into the university and the equivalence of masters and teachers with regard to their salaries and workload. All this

pedagogical practice that emerged from escolanovismo, called "renewed pedagogy", brought great discussions to the field of education, since it also saw the individual as a free, active and social being. Bringing a humanistic character, the new school is intended as a new way of looking at the human person different from that adopted by the traditional school.

But, according to Quintana (1988, apud Melo, 2008) it is also in this context of discourse on the social that we perceive the great influence of Durkheim's positivist sociology, which aims to adapt the individual to society and aims at the incorporation of social structures and circumstances by individuals. Thus, although the proposals of escolanovismo were opposite to what had been experienced in Brazilian education since the reforms of Benjamin Constant, the Positivist influence continued to be active and strongly conditioning pedagogical practices. Thus, the existing relationships in the classroom (teacher-student), despite being influenced by humanism and discussions about the need for the school to be a place of encounter between people, continued to be influenced by the positivist paradigm of order and disciplinarization. Attempts to consider the student as the center of the educational process and to rethink the teaching posture were quickly stifled by the technicist paradigm, which used positivism and capitalist ideas to redirect the pedagogical proposal of schools. But we will talk about that later.

7 HUMANIST CONTRIBUTIONS TO EDUCATION: ROGERS AND MASLOW IN THE PERSPECTIVE OF AFFECTIVITY

With the scenario brought by escolanovismo, man's frustration with man himself after the recklessness that occurred in the Second World War and the search for a new understanding of man, the perspectives of Carl Rogers and Abraham Maslow, exponents of humanistic psychology that offer a significant counterpoint to merely instrumentalizing understandings, proposing the centrality of the subject and his emotional needs in learning, arrive in Brazil. These conceptions did not necessarily configure official public policies, nor were they carried out by educators who still maintained themselves under traditional teaching perspectives, but they would come back to the fore in the scenario brought, in the future, by the citizen constitution of 1988, composing, along with other theories, the different scenario of the educational conceptions of this period.

Carl Rogers (1902-1987), an American psychologist and one of the founders of the Person-Centered Approach (PCA), extended his therapeutic principles to the field of education, proposing a pedagogy that values the student's autonomy, experience, and potential for self-realization (Rogers, 1972). For Rogers, the most meaningful learning is that

which is self-initiated, pervasive, and evaluated by the learner himself, involving both the intellect and the feelings (Rogers, 1983).

Person-Centered Learning inverts the traditional logic of teaching, shifting the focus from the teacher to the student. The educator is no longer the exclusive holder of knowledge, but a facilitator of learning, whose function is to create a psychological climate of security and freedom. The essential attitudes of the facilitator teacher, according to Rogers, include authenticity (congruence), positive unconditional acceptance (respect), and empathetic understanding (Nogueira, [n.d.]). These attitudes are crucial for the development of affectivity in the classroom, as they promote an environment where the student feels safe to express their emotions, explore their ideas, and build their own knowledge.

From this perspective, affectivity is not a mere accessory, but an intrinsic and essential component of learning. When students feel accepted, understood, and valued, their intrinsic motivation to learn increases, and they engage more deeply and meaningfully. Rogers' view of man is that of a being with an innate tendency to self-actualization, who seeks to grow and develop his maximum potential. Education, therefore, must be a process that supports this natural tendency, allowing the individual to become a fully functional person, capable of integrating their cognitive and emotional experiences.

The application of Abraham Maslow's theory to education reveals significant implications for the understanding of learning processes. A student whose physiological needs (such as food and rest) or security (stable school environment free of threats) are not minimally met tends to have difficulties in concentrating and engaging in school activities. In the same way, the satisfaction of the needs of belonging, expressed in interpersonal relationships and in the feeling of integration into the group, and of esteem, linked to recognition and self-confidence, is a relevant condition for emotional balance and for active participation in the educational process (Maslow, 1954; Libâneo, 2013; Charlot, 2000).

Affectivity, in this context, acts as a facilitator of motivation. A school environment that promotes welcoming, respect and recognition of students' emotions contributes to the satisfaction of social needs and esteem, freeing up energy for the search for self-realization and learning. Maslow's vision of man is that of a being in constant search for growth and fulfillment, driven by a hierarchy of needs that, when satisfied, lead to self-realization. Education, by considering and meeting these needs, becomes a path for the integral

development of the individual, where emotion and motivation are inseparable elements of the process of knowledge construction.

8 MAN IN HIS COMPLETENESS IS A TRANSFORMER OF REALITY: A DEMOCRATIC AND EMANCIPATORY EDUCATION IN THE IDEAS OF PAULO FREIRE

Here, we open a parenthesis to consider a very important figure in the national context and who had his pedagogical posture influenced by the humanist ideals, disseminated in Brazil by the Pioneers of the New School, and by the struggle to make the school a means of liberation of men for the full exercise of citizenship. His posture and his ideas, as we will see below, were not only important for Brazil, but for the whole world that was able to think of a new way of doing school and the new possibilities for the relationship between teachers and students.

The end of the 50s and the beginning of the 60s was marked by intense changes in the world context. Women were fighting for a place in the labor market, the sexual revolution was in full swing, the pill had given families another direction and the post-war period had left great marks, even on those who remained distant. The world economy was going through serious crises and here in Brazil it could not be different. It is in the midst of all this that Paulo Freire finds the strength to think about man, starting from his own childhood and the sufferings he experienced. It is recalled all that he writes:

Born, thus, into a middle-class family that had suffered the impact of the economic crisis of 1929, we were "connective boys". Participating in the world of those who ate, even if we ate little, we also participated in the world of those who did not eat, even if we ate more than they did – the world of the boys and girls of the streams, the mocambos, the hills. To the first, we were linked by our class position; the second, because of our hunger, although our difficulties were less than theirs, much less. (Freire, 2003, p. 45)

And it was from his own social context that Freire found the necessary tools to think that something could be done to change reality and that the best way would be through education. Freire perceived a society, according to Damke (1995), marked by a deep foreign debt that did not allow an improvement in the population's standard of living, making the people weakened in their rights, justifying the so-called "culture of silence", and had chosen as a life option, to commit to change. According to Bandeira (2006), because it is

reflexively committed to his time, Paulo Freire understood that the Brazilian reality in transformation was deeply marked by colonial legacies, which impregnated the daily life of the people and imposed silence on them, at the same time that they promoted resistance to it, giving rise to the need for voice expression, sharpening the rebellions,

which needed to be consciously reflected and critically incorporated in the democratization of the country (p. 126).

Due to his positions, he became a well-known figure throughout the world and his ideal of a liberating education, which makes man the protagonist of his own story, travels the four corners of the earth, announcing that it is necessary to dream possible dreams and believe that it is possible to change the world around him. In this way, "considered as the inaugural philosopher of critical pedagogy, Freire was able to proceed with a global reorientation of pedagogy, directing it towards a radical politics of historical struggle, a perspective that he developed as a life project... What is now called 'politics of liberation' has vital significance for education activists around the world, and to what Paulo Freire contributed in a pioneering and fundamental way" (McLaren, 1999, p. 16-17).

Freire's pedagogical proposal was intended beyond the walls of the school. It was in life, with all its daily life, that he found the source of knowledge. And it was from this daily life that he wanted to instigate everyone for autonomy through dialogue, the feeling of responsibility and critical reflection. Items that lead the subject to found a political thought based on pedagogical practice, in which democracy is the central issue. No wonder he will tell us that

It was no longer possible to exist without assuming the right and duty to choose, to decide, to fight, to do politics. And all this brings us back to the imperative of the training practice, of an eminently ethical nature. And all this brings us back to the radicality of hope. I know that things can even get worse, but I also know that it is possible to intervene to improve them (Freire, 2000, p. 30).

Freire's ideas are not only political, but inaugurate a new way of looking at man beyond faith, the maintainer of social structures, the labor force that meets the desires of the market. Due to his humanist and existential background, Freire will reflect and propose reflection of man and for man from his own existence. Taking the concepts of Marxist theory, he will say that this existing man, with all his potentialities, needs to take possession of what he is and "learn to write his life, as an author and as a witness of his history" (Freire, 1981, p. 4), and "replace, as far as possible, the position of object by the position of subject of history itself" (Damke, 1995, p. 34).

Freire (1981) called the current education elitist, banking and exclusionary, indicating that the need is not only for literacy, but for a passage from a magical and naïve understanding of reality to a critical understanding. According to Damke (1995, p. 30), Freire's ideas "positively influenced the social movements and popular struggles of the early 1960s." So much so that, despite having been invited in 1963 to coordinate the National Literacy Plan,

he had to go into exile a year later (1964), after the military took power, because his ideas were considered subversive, even because, "from the beginning of his activities in the field of education, Paulo Freire was characterized by nonconformity and fierce criticism of the authoritarian relations so present in Brazilian society; it is concerned with the mechanism of the traditional school and seeks, therefore, in the valorization of dialogue, means to stimulate and develop popular participation in the daily life of the country" (Bandeira, 2006, p. 129).

Throughout the period of military dictatorship in Brazil, Paulo Freire's name was remembered in clandestinity by intellectuals and educators who shared his ideas, however in the official school scenario, his thoughts could not be considered or even cited, after all he challenged the brutality of society to elect man as the center and starting problem, in a dialectical process of continuous construction, within a real, concrete, objective history of constant inconclusion. It is possible to perceive that, "much more than training the student in the faithful performance of his expected dexterity, the Freirean conception of education implies, far beyond these limits, the revitalization of the dream and utopia cruelly rejected by neoliberal ideological fatalism, and the explicit assumption of a pedagogical praxis committed to the ethics of the human being" (Braga, 2006, p. 157).

Paulo Freire's proposal traveled the world and infected many. His universal thoughts of tolerance, respect and ethics in relation to the other, to oneself and to the teaching practice served as inspiration for many critical authors and helped in the redimensioning of the pedagogical look back to the student, a little different from that proposed by modern humanism, since the latter, at any time and at any age, In addition to being an existing being, a man, he is also a citizen, full in his rights, duties and responsibilities. That is why Giroux (1997, p. 156) will tell us that "history becomes dialectical in P. Freire's work because it is used to distinguish the present as given and the present as the bearer of possibilities of emancipation. In addition, Fr. Freire demonstrates once again that he is not only a man of the present; he is also a man of the future. Their speech, actions, warmth, and vision represent a way of recognizing and criticizing a world that lives dangerously on the brink of destruction. In a sense, Freire's work and presence are there not only to remind us of what we are, but also to suggest what we can become." However, in Brazil his thoughts met with resistance. In order not to get ahead of ourselves in history, we will return to Freire later, since it is necessary to speak first of the military dictatorship, and of its accusations as subversive, having the principles of its epistemology removed from school environments, being restricted to a few brave people who still dared to mention his name.

9 IN THE WORLD OF TECHNIQUE: THE SCHOOL AS MAN'S FACTORY FOR CAPITALISM

The twentieth century was marked by constant economic and social transformations and, influenced by these, also educational. During this period, not only Dewey stood out on the world stage. Tyler, another American, also ended up being recognized with his ideas of a curriculum with a technicist focus, with an emphasis on the adaptation of human behavior to society, based on Skinner's theory (SILVA, 2003, p. 25). Everywhere the strengthening of capitalism was witnessed, and its establishment as a "world" economic system boosted the search for a formation of man that would meet the desires of the consumer market.

In Brazil, while the ideas of the Pioneers of New Education still echoed, ideas were also developed that defended the preparation of labor for industry as the best path to be followed by schools, and it did not take long for this focus to gain strength and become hegemonic. Due to "the exhaustion of escolanovismo"¹¹ and the low productivity in the school system, the Technicist Theory was developed from 1964 onwards in Brazil, in the educational sphere, which had as its main characteristic the rigid control of pedagogical activities, directed in a mechanical, automatic, repetitive and programmed way" (Santos, 2009).

In the opinion of John Watson (1878-1958), who coined the term "Behaviorism" in 1913, this was the appropriate method to "enter the mind", an entity that has eluded philosophical investigation for centuries. Skinner, on the other hand, trying to reconfigure the behaviorist perspectives to something closer to the context of psychological science, after the decadence of Watson's ideas, based his theories on the analysis of observable behaviors.

No thinker or scientist of the 20th century took the belief in the possibility of "controlling" and shaping human behavior as far as Burrhus Frederic Skinner. His work is the most famous expression of behaviorism, a current that dominated the thought and practice of psychology in schools and offices in the United States until the 1950s, but which in Brazil had its influence from the 1960s and 70s.

Behaviorism focuses its study on behavior, taken as a set of reactions of organisms to external stimuli. The principle of behaviorism is that it is only possible to theorize and act on what is scientifically observable. B.F. Skinner's theory is based on the idea that learning occurs as a function of change in manifest behavior. Changes in behavior are the result of

¹¹ But it was not only the exhaustion of the ideas of the pioneers that favored the implementation of technicist pedagogy. The military dictatorship, established in 1964, found in the Technicist Theory the ideal model for the training of the labor necessary for the country's economic development project. The school, in this context, was instrumentalized to form the "man-machine", an individual adapted to the demands of the labor market, devoid of critical sense and autonomy. Affectivity and emotion, in this paradigm, were seen as elements that could hinder the objectivity and efficiency of the educational process, and were therefore suppressed or ignored. The teacher-student relationship became merely technical, where the teacher was an executor of plans and the student a passive receiver of information, aiming at the reproduction of predefined behaviors and skills.

an individual response to events (stimuli) that occur in the environment. An answer produces a consequence: hitting a ball, solving a mathematical problem. When a particular Stimulus-Response (S-R) pattern is reinforced (rewarded), the individual is conditioned to react. The distinguishing feature of operant conditioning from earlier forms of behaviorism (e.g., Thorndike, Hull) is that the organism can emit responses, rather than only eliciting responses due to an external stimulus. Reinforcement¹² is the key element in Skinner's S-R theory.

To better understand it, it is necessary to understand that, in Skinner's radical behaviorism, the fundamental unit of behavior analysis is the contingency of three terms, represented as Sd — R — Sr. In this model, the Discriminative Stimulus (Sd) signals the occasion in which a given Response (R) is more likely to be followed by a Reinforcing Stimulus (Sr). It is not a mechanical relationship, but a functional interaction between the organism and the environment, in which behavior is selected for its consequences. Hence the difference between the perspectives of Watson, Thorndike and Hull.

In educational practice, this triad is intended to be a powerful instrument of didactic planning. The teacher acts by arranging teaching conditions that function as discriminative stimuli for specific academic responses (such as writing, calculating, or arguing) and by ensuring that such responses are followed by appropriate reinforcers (such as accurate feedback, grades, recognition, or opportunities for advancement). The functional analysis of behavior in the classroom, based on this Sd-R-Sr scheme, allows us to identify how antecedent stimuli control students' responses and how consequences strengthen or weaken learning, always focusing on the observable relationships between student behavior and the environmental events that precede and follow it.

Although Skinnerian behaviorism has presented a solid theoretical-practical proposition and brought great perspective to the educational scenario, this teaching/learning model did not have much breath in the context of Brazilian schools. What could be seen was even the distortion of the behaviorist theory, making it seem like a mere practice of mass reward and often punitive, causing old criticisms of behaviorism to return.

9.1 TECHNICISM AND TEACHING MACHINES: THE RECONFIGURATION OF THE TEACHER IN THE 70S

Skinner's teaching machines were not machines in today's complex sense, but devices that presented content in small units, required an active response from the student, and

¹² A booster is anything that strengthens the desired response. It can be a verbal compliment, a good grade, or a feeling of accomplishment or growing satisfaction. The theory also covers negative reinforcements - an action that avoids an unintended consequence (CÂMARA ZACHARIAS, Vera Lúcia. Skinner and Behaviorism. Educational Reference Center [online]. Available in <http://www.centrorefeducacional.com.br/skinner.htm>. Accessed on: March 17, 2009).

provided immediate feedback by reinforcing correct responses. Learning was divided into sequential stages, and the student advanced at his own pace, receiving positive reinforcement with each correct answer. This approach aimed at maximum efficiency and the elimination of errors, transforming the teaching-learning process into a logical and controlled sequence of stimuli and responses.

In Brazil, as already discussed, Skinner's ideas and technicist pedagogy were widely incorporated into the educational system, especially in the context of the 1971 education reform. This reform was articulated with the developmental project of the military regime, guided by the need to train qualified labor to meet the demands of industrialization and economic modernization of the country. In this scenario, education was progressively aligned with the interests of the market, assuming an instrumental function aimed at efficiency and productivity (Faheina, 2014; Romanelli, 1978). The school thus came to be conceived as a kind of "factory" of productive individuals, with a curriculum structured in such a way as to ensure the systematic transmission of technical skills and knowledge.

The organization of activities in schools in the 70s was deeply influenced by this logic. Scheduled instruction, teaching modules, and objective assessment have become commonplace. Planning was centralized, and teachers received detailed manuals with the contents to be taught and the activities to be developed. The emphasis was on the measurement of results and the standardization of teaching, seeking uniformity and predictability of the educational process.

In this scenario, the role of the teacher was significantly reconfigured. No longer understood as a mediator of knowledge and promoter of the integral development of the student, the teacher began to assume a predominantly technical role, linked to the execution of previously structured programs. Its performance consisted, to a large extent, of strictly following the guidelines of the instructional materials, applying standardized assessment instruments and recording the performance of students according to previously defined criteria. Teacher autonomy, as well as the possibility of adapting to the singularities of the learning process, was progressively reduced in favor of a logic of rationalization and control of pedagogical work, characteristic of the technicist model (Saviani, 2008; Libâneo, 2013).

The teacher, in this model, was seen as a cog in the system, responsible for ensuring the effectiveness of the transmission of content and the modification of student behavior according to the pre-established objectives. The teacher-student relationship has become impersonal and objective, focused on the task and the result, and not on human development. Affectivity and emotion, in this context, were considered variables that could interfere with the objectivity of the process, and were therefore ignored or controlled.

This instrumental view of the teacher and the student generated a profound emptying of the meaning of pedagogical practice, transforming the classroom into an environment of reproduction and training, far from a full and emancipatory human formation.

10 EDUCATION IN REDEMOCRATIZATION: THE CITIZEN AS A SUBJECT AND THE RESCUE OF AFFECTIVITY

With the end of the military dictatorship and the promulgation of the Federal Constitution of 1988, Brazil began a period of redemocratization that reverberated deeply in education. The "Citizen Constitution" established education as a fundamental right of all and a duty of the State and the family, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work. This new Magna Carta represented a milestone in overcoming the technicist and instrumental vision of education, which had prevailed during the military regime, and paved the way for a more humanist and democratic conception (Senado, [n.d.]).

The Law of Guidelines and Bases of National Education (LDB) No. 9,394/96, which regulated article 205 of the Constitution, consolidated these principles. The new LDB brought as pillars the decentralization of educational management, the expansion of access and the guarantee of autonomy to educational institutions (Melo, 2025). She emphasized training for citizenship, the appreciation of education professionals and the democratic management of public education. Education came to be understood in its entirety, encompassing the formative processes that take place in family life, in human coexistence, at work, in teaching and research institutions (Brasil, 1969).

In this context of redemocratization, the vision of man cultivated in schools sought to rescue the subject in its fullness, with critical capacity, autonomy and social participation. The "citizen-man" became the ideal, as opposed to the "machine-man" of technicism. Education, therefore, should promote not only the acquisition of knowledge, but also the development of ethical, aesthetic and social values, essential for the construction of a more just and egalitarian society.

Affectivity and emotion, which had been marginalized in the technicist period, began to be revalued. The LDB, by proposing an education aimed at the "full development of the person", implicitly opened space for the consideration of the socio-emotional dimensions of the student. Studies and pedagogical practices began to emphasize the importance of the affective bond between teacher and student, of welcoming and recognizing emotions as facilitating elements of the teaching-learning process (UERJ, 2016; Finom, [n.d.]). The understanding that affectivity is inherent to human development and crucial for the motivation

and engagement of students gained strength, aligning itself with the perspectives of authors such as Wallon and Freire, who already defended the inseparability between cognition and affect.

However, the implementation of these ideals has faced and still faces challenges. The transition from a centralizing model to a democratic one required significant cultural and structural changes. The valorization of affectivity, although present in the discourse, has not always translated into effective pedagogical practices, often bumping into rigid curricula, inadequate teacher training and precarious working conditions. The search for an education that contemplates the human being in its totality, including its emotions and subjectivity, has become a continuous objective and a field of constant debate and improvement.

11 NEOLIBERALISM, COMPETENCY-BASED EDUCATION AND NEOTECHNICISM: THE RECONFIGURATION OF THE SUBJECT

Parallel to the process of redemocratization and the search for an education guided by more humanist principles, Brazil, as well as much of the world, was strongly impacted by the rise of neoliberalism from the 1990s onwards. This rationality, which redefines the role of the State and expands the centrality of the market in the organization of social life, produced significant effects in the educational field, reconfiguring both the conception of man and the purposes attributed to the educational process. In this context, education is progressively guided by criteria of efficiency, productivity and competitiveness, aligning itself with market demands and the demands of capital (Harvey, 2005; Frigotto, 2010; Laval, 2004).

In the educational context, neoliberalism began to express itself through policies guided by the search for efficiency, productivity, and adequacy of the school to the demands of the labor market. Education was progressively conceived as a strategic investment, whose value is measured by its ability to generate economic return, while the student came to be understood as the bearer of a "human capital" to be developed and optimized (Schultz, 1961; Frigotto, 2010).

This rationality contributed to the emergence of what is conventionally called neotechnicism, characterized by the reupdating of principles of classical technicism in new forms, especially through the centrality attributed to training by competencies and skills. In this model, the educational process is organized based on measurable results and performance standards, reinforcing the subordination of the school to the demands of the productive world (Laval, 2004; Libâneo, 2013).

Competency-based education has become the flagship of this new approach. Instead of prioritizing the transmission of encyclopedic content, the focus shifted to the development

of skills that would allow the individual to solve problems, adapt to different contexts and act effectively in the world of work. Curriculum documents, such as the National Common Curriculum Base (BNCC), have incorporated the language of competencies and skills, reflecting this global trend (Khan Academy, 2023).

In this scenario, the vision of man is again instrumentalized, although in a more subtle way. The subject is valued for his ability to be productive, flexible and adaptable to market demands. Autonomy, previously seen as emancipation, is re-signified as the ability to self-manage and seek continuous improvement to meet external demands. The "citizen-man" of redemocratization gives way to the "entrepreneur-man" or "competent-man".

Affectivity and emotion, in this model, assume an ambiguous role. On the one hand, there is a growing recognition of the relevance of the so-called socio-emotional competencies for the professional performance and social insertion of individuals. Skills such as emotional intelligence, resilience, collaboration, and communication are now valued as essential attributes, especially in the context of economies driven by flexibility and competitiveness (Organization for Economic Cooperation and Development, 2015; Christian Laval, 2004). Such a movement may, at first sight, suggest greater attention to the affective dimension in the educational process.

However, this appreciation of affectivity often occurs in an instrumental way. Emotions are managed and interpersonal relationships are developed not for an end in themselves, but as tools to increase productivity, adaptability, and competitiveness. Affectivity is "trained" to serve external objectives, and not to promote the integral and emancipatory formation of the subject. There is a risk that emotion will be co-opted by the logic of the market, transforming itself into yet another "competence" to be acquired and evaluated, losing its genuine character and its transformative power (Cuadernos Educación, 2025).

Thus, neotechnicism, under the guise of competency-based education, replaces man in the educational scenario, but with a vision that, although apparently more complete because it includes socio-emotional aspects, still subordinates him to the logics of the market and efficiency. Affectivity, in this context, is evoked, but runs the risk of being instrumentalized, losing its critical dimension and its potential for the construction of a truly human and liberating education.

12 CONCLUSION: WEAVING NEW PATHS BETWEEN THE HISTORY OF EDUCATION IN BRAZIL AND THE CONDITIONS OF CONCEIVING AFFECTIVITY

The reconstruction of the historical path of Brazilian education, as developed in this study, makes us understand that the school has never been constituted as a neutral space,

but as a field crossed by disputes between different projects of human formation. In each historical period, different conceptions of subject guided the organization of the curriculum, pedagogical practices and the relationships between teacher and student, configuring specific ways of teaching, learning and relating within the school institution.

From the hegemony of Jesuit pedagogy, guided by religious formation and the maintenance of the colonial order, through the Pombaline reforms and the positivist influence in the Republic, to the emergence of escolanovismo, critical pedagogy and technicism, it is observed that Brazilian education was constantly reconfigured as a function of political, economic and cultural interests. In this path, the school assumed, at different times, functions that varied between moral formation, social adaptation, technical preparation and the possibility of emancipation.

The analysis carried out allows us to affirm that the teacher-student relationships are experienced, although not in a hegemonic way, by the pedagogical paradigms predominant in each historical context. When guided by conceptions that emphasize order, discipline, and technical rationality, these relations tend to take on hierarchical and prescriptive forms. On the other hand, when based on perspectives that recognize the subject as an agent of his or her own formation, possibilities for more dialogical and participatory practices are opened.

In this sense, the dimension of affectivity and emotion, although it has not been constituted as a structuring axis throughout the historical trajectory, appears recurrently as a tensioning element of pedagogical practices, especially in moments when it was sought to overcome models centered on the mere transmission of content. Its presence, although not continuous, reveals the complexity of educational processes and the impossibility of reducing them to an exclusively technical or instrumental logic.

Finally, understanding the historicity of Brazilian education implies recognizing that contemporary teaching practices and pedagogical relations are crossed by legacies of these different paradigms. Such understanding not only contributes to a critical reading of the present, but also enables the problematization of the conditions that continue to guide the formation of subjects in the educational context.

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