EDUCACIONAL PROCESS: WAYS OF LIBERTATION OR THE EXPLORER SPIRIT IMPRISONMENT OF THE KNOWLEDGE CONQUEST?

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Abstract: The present work reflects on the relationship between the educational process and the instrumentality of language, knowledge, power and the State Ideological Apparatus (IEA), which make up the institutional - school tool in the dynamics of teaching and learning. The question that assaults us is how education can fulfill its role as a transforming social agent, trainer and knowledge supporter imprisoned in this educational model, where the teacher is limited to transmitting information. In order to justify the approach to the theme, a bibliographical review of the literature was used as methodology, a bibliographical survey about works that deal with the subject in books, periodical articles and database of academic works. Thus, it is demonstrated the need to re-evaluate the posture and the voice of the teacher in the teaching-learning process in the maximum institution - the School. Through reflexive thinking, criticisms, investigations, discoveries, and arguments will emerge, aiming at emancipation during the trajectory of the teaching-learning process.

Keywords: Knowledge - Power - Language - Ideological Apparatus – Teachers

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1. **INTRODUCTION**

Under the shelter of the maximum legal source that guides all Brazilian normative precepts, is the Constitution of the Federative Republic of Brazil – 1988, which first article points the fundamentals that trace the democratic state of law, among those stand out the **citizenship** and the **human dignity**.

Magna Letter arranges that:

**Fundamental Principles:**

Art. 1st The Federative Republic of Brazil, constituted by the permanent union of States and Cities and the Federal District, is a democratic state under the rule of law and is based on the rule of law:

I - sovereignty; II - citizenship. III - the dignity of the human person; IV - the social values of work and free enterprise;

V - political pluralism. Sole Paragraph. All power emanates from the people, who exercise it through elected representatives or directly, under the terms of this Constitution. (CONSTITUTION, 1998)

The Brazilian integrity formation starts with the search of the essence and citizen conscience, the explore protection for social conflicts, philosophical, politics, cultural, on the human beings extol and which largest symbolism mobilizes society which originates the power – effuses from people, society, active community, covered by knowledge and discernment. Seeking the comprehension of the constitutive frame of citizen figure, the CF/88 determines in the 205 article, that education is a human beings’ right and the Family and government duty and reckon on the society collaboration by promoting and stimulating with the intention of objectify people development, the preparation to exercise one’s citizenship and work qualification.

Therefore, the aforesaid legal instrument also narrates the teaching principals, evidenced on the 206 article register and its respective clauses. Otherwise, it gives emphasis to line II, which predicts that “freedom of learning, teaching, researching and disclosing thought, art and knowledge;” (CONSTITUTION, 1998).

At this point, it is noted in an indelible manner that a citizen is made by power and knowledge. Nevertheless, what is that power? Which knowledge so effective would materialize in human dignity? Do people have power? The students as part of
nation have power and knowledge? Does the teacher reverberate the power held by knowledge? Is the master able to mediate the information that knowledge also has the power? Has the professor the ability of taking off the veil of his students eyes with the intention of identify what is the most powerful weapon to lead them to freedom: power/knowledge?? Or are we before one of the most representative ways of the Ideological System of the State(ISE), deep inside teacher’s body? Is the school a dissemination temple of power and knowledge? Or is it a disciplinary formation way, patterned, Fordist, which eliminates empowerment opportunities of the Christian integrity and the birthplace of power?

This academic paper reflects the relation between educational process and the language instrumentality, knowledge, power, the Ideological System of the State (ISE), which is part of the institutional structure – school, in the teaching-learning dynamic. When resuming the historical line about Brazilian education, it was found that independent of the temporal marking, the educacional process has in it morphologic record the distinction of classes, orders, political and religious influences.

The question that is being asked i show education can fulfill its role as a social transformer agent, trainer and developer of knowledge trapped in this educational model, where the teacher is limited to be an information transmitter. For reasons from the approach of the theme, a bibliographic review of the literature was used as a methodology, a bibliographical survey of authors who writes about the theme like: Foucault, Althusser, Paulo Freire, Gabriel Chalita, even others, so that books, journal articles and the database of academic works compromised the raw material for the development of the work.

2. THEORETICAL FRAMEWORK

2.1- Historicity

From the discovery of Brazil to the present day, the educational path has its excludent nuances and violators of opportunities. The Jesuits founded the Society of
Jesus who had the function of catechising (violating the pre-existing culture) the indigenous and educate the children of the Portuguese settlers. Education was thus distributed: Jesuit Colleges for the colonial elite; to colonists the opportunity of schooling at the elementary and middle level; to the indians elementary school and Catechesis, and for women were left the teaching of good manners and domestic gifts. Since the beginnings there is the mark of the dichotomy of those who were formed for the intelectual exercise and positions of command and for those would exercise the activities that would compose the manual work (labor). At first, the school had no teaching career, human material with professional competence for a constructivist pedagogical approach and encouraging self-regulation.

Historically, the teaching methodology in Brazil is centered on the figure of the teacher as the keeper of knowledge and destined for those who hold the power, economic, political or social, in an ideological relationship that benefits a small parcel to the detriment of a majority. The Manifesto of the Pioneers of Education, March 1932, had as a presupposition that education was the basis of any civilized society and proposed the educational reconstruction in Brazil, with emphasis on its importance in view of the difficulties faced in the construction of the National Education System in the country. This was necessary in order to organize education at the national level, regulating it from kindergarten to higher education. It is considered a historical document about the moment in which the bases of the national education policy were laid.

According to Nagle (1977 apud Figueira, 2010, p.27), the presence of the ideals of the New School in Brazil and its influence on educational practices evidenced the belief in the power of education and the need for increased vacancies, however, not any type of education. The new education would replace the existing model with a new one that considered the moral, hygienic and economic bases, and thus recompose the current political system by the new bourgeois social class on the rise, and consequently adapt society to the new devices of domination resulting from the increasing presence of factories.

According to Machado and Carvalho (2015) the criticism of the traditional school, which, due to its authoritarian character, did not prepare the man for changes: it was necessary to prepare him to reflect on their problems and seek
solutions was one of the crucial points of the Manifesto. According to the authors, Anísio Teixeira, one of the signatories, considered that, to achieve modernization, it would be necessary to consider three guidelines: science, industrialization, which provided the accumulation of wealth and the social well-being of man, and democratization, thus attributing great power to the school, proposing the reform of ideas without questioning the material basis on which the capitalist society rested.

In the scholasticate’s proposal the student should have his individuality respected, and not as a being to whom it was possible to model externally, but as a possessor of complex functions of actions and reactions. Today, we have brands that are recommended in the Manisfesto dos Pioneiros da Educação written by Fernando de Azededo and the performance of Anísio Teixeira reflect positive attributes in our legal, academic, scientific, social, political and cultural advances. But there are still ideological records, manipulators, persuasive, distorting the truth, controlling the human will and curtailing the genuinely popular manifestation.

2.2- Foucault’s point of view about power and knowledge

Foucault presents in his work The Order of Discourse the external procedures of discourse exclusion that allow him to dominate his powers; the internal procedures that prevent the appearance of discourses at random; and those that will provide for their functioning. The being is glimpsed in its complexity as the knowledge-power belonging to social relations, functioning in such a way that it is perceptible that every discourse, present in the forms of know-power, is marked by the relationship of force - power, and the truth - knowledge.

According to Foucault:

"In every society the production of discourse is at the same time controlled, selected, organized and redistributed by a certain number of procedures whose function is to conjure up its powers and dangers, to dominate its random event...". (FOUCAULT, 2002, p.9).

Foucault states that it is possible to detect the will to truth, that is, the kind of separation between truth and falsehood - the regime of truth, present in the will to know, that is, in the knowledge of a society at a given time. This separation is historically constructed and the great scientific modifications (new models) can be read as the emergence of new forms of will to truth. Foucault's speech identifies the
proposition and the enunciation; the first is the declarative enunciation or even what is declared/expressed by an enunciation; the second, in turn, is the linguistic expression of complete meaning, which can be true or false and doubtful, in other words, the discourse itself. Thus, it is an illusion to consider the subject the exclusive source of his discourse (statements), since he is actually using pre-existing meanings already given in a discursive formation.

In fact, the "neutral face" of the meanings of words is impregnated with an institutionalized character and ideological actions. The formal institutions (schools, churches, information media, among others) end up regulating the interpretations, providing on what, how, who interprets and under what conditions, so that the subject student is constituted by the approaches of the networks of interpretation. The mode of interpretation is historically formatted by the discourse employed and the interpretation by the relationship between subjects and meanings.

According to Foucault, the discourse is far from being merely an oral or verbal form of methodical expression of facts or events on a given subject, the discourse - enunciated - is the manifestation of the rule, of control, of limitations, of normative validities that are presented in a given society and time. It is not genuine, but it is influenced by the discursive formation (pre-existing enunciations where it already establishes concepts, values, what can and what cannot, what is fair, what is unjust) present in the group of individuals that form a city, State or Nation. There is no libertarian nature of ideological, political and cognitive constructions. There are strategies of control, of overlapping, of dichotomy (who proposes the discourse and who should obey it), what is intended by such discourse - its objective/intentions and subordination relationship. Foucault clearly identifies that discourse brings with the investiture of intervening power of the behaviors of the men who make up their respective social group.

Developing the discursive logic we are faced with basic procedures of its action (interdiction, separation between madness and reason, opposition between the true and the false, disciplines, societies of discourses and doctrine). This procedural arsenal evokes the conduction of the truth - because the one who practices the discourse is clothed with knowledge (scientific/erudite, political or demagogue), but despises the wisdom and instinct of the community of which he is
part, marginalizing and repressing conduct that is opposed to his discourse. Thus, we see that the discourse naturally brings the power of conduction, ordering and directive, in addition to establishing that those who speak have elements of mastery to know where the persuasion, cohesion and coercion will outline the profile of the subject of the word (affable or austere, democrat or dictator, capitalist or socialist, plurality of ideas or centralization of reason, dialogue or imposition). The regime of truth is established according to the discursive action, having normative force and therefore power of standardization. Here, the truth is intentional, it is submitted to the interests of those who practice the discourse, and not loyal to their naturalistic formation, it establishes "my truth as exact" and not the real truth. The power emanating from discourse is the basis for the discursive formation of a certain society and epoch, since it pre-sets in some opportunities for statements vitiated in its truth, there is no impartial and ethical parameter for the conduction of knowledge and not even the exercise of power.

In this way, through what is said and what cannot be said, it is understood how knowledge is constituted and how a regime of truth is established by society in order to respond to a historical urgency. Power materializes in the discourses, techniques, practices, institutions, form of discipline. Finally, when considering the saber-power association, it is essential to pay attention to the relations between the different forms of knowledge and the powers that the forms of knowledge imply, certain that in the configurations of knowledge are inscribed in the rule of the game of power.

It is called the exact contents learned by means of study, research, scientism, doctrine, thesis... It is the formalization of a certain systematic content fomented by cognitive reason; it ignores the social, cultural, affective, emotional, relational contextualization of humanity, if it stops the accuracy. Wisdom, in turn, comes to dazzle the daily aspects, the life experiences of each one, the social and cultural history, the temporal factor and the legacy left by the experience of older citizens. Wisdom takes into consideration the contextualization of the reality of the individual to the facts of his day-to-day life.

Knowledge disregards the intrinsic identity of wisdom, marginalizes all its historicity and humanistic "foundations". If etymologically knowledge comes from taste, how can we disregard the taste of the experiences lived by individuals and
passed on for generations? Of course, everything evolves changes, matures and has another face, but we cannot discard what originated the naturalistic wisdom. In this way, we can reach the conclusion that erudite knowledge is pragmatic, scientific, rationality and logic, allied to the construction of explanations; whereas popular knowledge is the knowledge built in the struggles of social classes, the experience of a certain social group. So we have knowledge - erudite knowledge and the wisdom that is popular knowledge.

According to Morin (1998), the individual cannot be restricted to the classification of homo sapiens, because there is no need to have currents away from the affectivity, which is why places him as homo sapiens, and this definition we see clearly in those who transmit wisdom, because his affectivity with the world around him makes the exchange of experience is aggregating. Morin shows us that teachers cannot be indifferent to the peculiar wisdom of their respective students, the exchange given by them is of paramount importance, the context of life they bring is real, is not hypothetical, is felt and often suffered, in the same proportion their joy also instill wisdom.

2.3 The Ideological State Apparatus (IEA) under Althusser work

The considerations of the philosopher Louis Althusser and The Ideological state apparatus (IEA), according to which the school institution is qualified by the author as an IEA at the service of the State power. By a Marxist leaning, Althusser builds his thinking about the school system, which teaches practical knowledge and the rules of good customs the type of behavior that, in its place in the division of labor, each subject must comply with, that is, the future workers are taught "to obey well", the future capitalists, "to command well".

Ferraro (2014) comments that Althusser's work is concerned with demonstrating the action of the State based on its repressive and ideological apparatuses, and within the latter the school apparatus as an element of reinforcement of social inequality in the context of class struggle, resulting in the prevalence of the "dominant" ideology over the "dominated" in the body of a social organization. For Vaisman (2006) the famous essay (1970) on the ideological apparatuses of state the philosopher develops a theory of the superstructure free of the epistemological problem, a research script focused on the problems of the state
and the political, where the ideological phenomenon is immediately related to the process of reproduction of the conditions of production and thus seeking to indissolubly link the phenomenon of reproduction to ideological-political instance.

Althusser advocates that in today's capitalist society, the dominant state apparatus is the Ideological School System, because it collects all children from all social classes from an early age, and passes on the practical knowledge that the dominant ideology has as fundamental, with the mother tongue being one of them. According to Ferraro (2014), this type of IEA has taken the place of the church, replacing the family-church duality with family-school. From the moment the school takes the place of the church is within the limits of the school, within the school organization, its education system, its curriculum in general that will be taught to what someone chose, delimited as necessary according to an ideology that has a certain belief about what should be, or how to maintain a certain social organization.

According to Ferraro (2014), there is a kind of desire, of intention in what one intends to teach, and in this sense the "curriculum-program" is explained as a "desiring" machine and contributes to the realization that there are no "neutral" actions. For the author, the false impression that the contents worked at school, its corpus of knowledge, is neutral, is nothing more than an attempt to reduce the risk of someone trying - or even perceiving - the intentionality in this interest for neutrality. The ideology of the school is the ideology of society. The ideology of society is the ideology of the school.

The knowledge instituted is that preached by the institution in the form of a State, Social Group, Public Administration, Non-Governmental Organs, which has the rule, codification, which has to know how to know, values preached. On the other hand, the instituting knowledge is the one that develops in each social relationship, is the one built by the experiences and has the power to modify the instituted, thus approaching the reality of the social group belonging to it. Instituting knowledge is sensitive to what is around it; it alters what is pre-established and may become so. Thus, the NCPs (National Curriculum Parameters), pedagogical political projects, didactics, planning .... In other words, the knowledge instituted may suffer alterations according to the lack, reality, externalization of ideologies of the carriers of the instituting knowledge - society.
2.4- The interweaving of language, power, faculty and school

The ideology imposed by the state clearly identified that power should not be adherable to the concept in the cognitive harvest, but in the political-social spectrum concomitant with the theoretical field of political philosophy. Thus, when referring to the power of language/linguistics, do not distance yourself from the organizational structure of national politics that materializes the power according to the precepts of FOUCAULT (1979). "Power is not given, it is not exchanged or resumed, but it is exercised, it only exists in action (...). Power is what represses nature, individuals, instincts, a class (...). "In what way do school institutions use the instrumentality of language? What is the power exercised over the student subject that is the center of our informative investments and mediators? Are they guided by an ideological camouflage that corrupts their opinions without explicit confrontation?

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The term institution brings in its core a complexity in its meaning. We cannot simply stick to the physical apparatus, symbolic of something, but as rules, norms, public or private organization, which meets the needs and development of society. Thus, the institution is the formal materiality of a normative segment -legal, social, political, economic, cultural that aims at a collective work. To compose an institution, it is necessary infrastructure and superstructural elements (infrastructure is the basis, foundation and superstructure is the activity developed, promoted).

As said before, etymologically the word knowing has its root in the term taste, so that men in contact with the world in an integral way materialized experiences that were not only used their intellectual tools/reason, but all their being - mind and body, reason and emotion. Here, the reflection on the role of the teacher and on the type of knowledge that is leading to his student is recorded. Is it something that permeates the sense of emotion, bringing to the tasting the taste of discovering new nuances of life, or does the taste refer to an insubstantial state of mind without possibilities of discovery and disintegrated the wisdom of the subject student? In this context it will be up to the teacher an impartiality with respect to what preaches the school institution as to its ideological power materialized by the IEA, with respect to the teaching of content and premises coated with formal truths that are often not real.
However, it should encourage the student to self-regulate their learning and self-critical thinking so that the knowledge disseminated there promotes criticality and the construction of knowledge and autonomy, identifying in each student their potentialities and peculiarities.

2.5- Freirian pedagogy and the educational process

Exponent of a new educational proposal based on discharging actions that value the knowledge/wisdom of the students, break of oppressive paradigms, manipulation of language as a vehicle of power, Paulo Freire brings in his theoretical and practical framework as a militant of the right to form opinion and counteract what is imposed on him, an intimate debate with us. According to Freire:

Who better than the oppressed is prepared to understand the terrible meaning of an oppressive society? Who will feel the effects of oppression better than they do? Who, more than he, will be able to understand the need for liberation? Liberation which they will not attain by chance, but by the praxis of their search; by knowledge and recognition of the need to fight for it. (FREIRE, 2016, p. 42-43).

It aims to clarify that autonomy and hope are indispensable elements for the emancipation of the citizen as well as foundations for the change of inert, manipulated and degrading status. And Education is a means, creator of opportunities, a transforming agent of social and economic realities that will enable the emancipation of the oppressed, reaching the level of legitimacy of citizenship and subject of law.

3. CONCLUSION

In the educational process the teacher’s speech is filled of pre-built formulations and it. In the educational process the discourse verbalized by the teacher is permeated with pre-constructed statements and takes their meanings validated by the regime of truth. The production of discourses, that is, of enunciations that are issued about reality, observe certain procedures that control our voices, recognizing some and others not. The process of legitimation is configured through
institutions and according to historical contingencies. These processes are incorporated into the cognizance being and the educator in such a way that their articulations are unconscious, since we are already born launched into a given discursive formation. So many are the questions, so many are the interjections, so many are the conflicts... but the guiding arrow to elucidate and clear the horizons of freedom are in the essence of language, of power, of knowledge and of the IEA. In fact, we can see how much the student has to learn the language of emancipation from the spirit and take back the reins of control of his life.

Thus, it is demonstrated the need to reassess the teacher’s posture and voice in the teaching-learning process in the maximum institution - the School. It is essential to give students the opportunity to develop their wisdom, because all individuals bring with them an intrinsic knowledge, coming from their social experiences, historicity, culture, fears, achievements, victories, losses, among other manifestations.

In the tangled web about the liberation or imprisonment of the essence of knowledge, this cannot be discredited and marginalized against the scientific and technical knowledge making it without “flavor”. Combining the academic title of knowledge with the wisdom of the students will generate criticism, investigation, discoveries, arguments and emancipation during the trajectory of the teaching-learning process.

4. REFERENCES


