

Integral Education in Brazil: Distinctive Perspectives

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Abstract: In this article: a bibliographical review of libertarian education and later, the authoritarian and liberal conception of integral education shall be reviewed, this will enable an understanding of the paths covered by the various conceptions of integral education, including the libertarian conception from the 1920s until the end of the 20th century in our country. These experiences will be presented by means of a historical approach.

Key words: education, integral education, public policies

1. Introduction

In order to deal with integral education, we propose approaching different conceptions, experiences of integral education that expanded in the late 19th century and the Brazilian education in the 20th century.

These experiences will be presented through a historical approach, initially focusing on the conception of integral education in the libertarian education proposal, which defends an education for emancipation, in order to produce a sociocultural revolution.

In sequence, we will address Brazilians' experiences that emerged at the beginning of the 20th century. One, which demonstrates the intention to maintain the national order and the other presents the educational conceptions of the educator Anísio Teixeira, a representative of Escola Nova, who supported the renewal of teaching, indicating a formal, free and universal education.

In addition to the aforementioned, Paulo Freire's liberating conception of education for and by citizenship, with the intention of considering the voice of society in the formulation of public policies and in the establishment of democracy.

Subsequently we will cover some educational projects proposed between the 80s and 90s, which culminated essentially in purpose of social protection.

2. Conceptions of Integral Education

2.1 Libertarian Conception of Integral Education

We begin by presenting the central ideas around the anarchist (Rodrigues Edgar, 2010) or libertarian movement, in the 19th century. It's possible to identify the proposal of integral education conceived as human emancipation.

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By presenting the theoretical configuration of the anarchist movement, we highlight its value in the formation of the human being that seeks to bring the world of the ideas closer to the world of actions. It seeks to emphasize equality of access to knowledge, fighting inequality, preparing the individual for life and work and the consideration not only for school, but also for other educational spheres, which is familiar to the current proposition of integral education for the Brazilian educational system.

The term anarchist originated specifically in the French popular movement, in the search for an educational system that offered better conditions of education.

Tragtenberg (1987) brings as a definition of anarchism:

A society that is not subject to any vertical authority and in which the interconnected voluntary associations replace the State in the task of articulating the parts of the social totality. A society founded basically on solidarity, in which it is obtained by agreement between the various social, territorial and professional groups freely established in the sphere of production and social consumption (Tragtenberg, 1987, p. 7).

The anarchist movement is also known as *ácrata* (Silva Doris A., 2011). The *ácrata* or anarchist movement, therefore, objectified order through anarchy based on cooperation, self-discipline and self-management.

For Tragtenberg (1986), self-management is translated to the capacity of the proletariat and workers to generate the capacity themselves to manage production and to create new forms of work organization.

Among the great intellectuals affiliated to the libertarian movement, we will highlight two of them that idealized an integral education in the 19th century. Pierre-Joseph Proudhon (1809–1865), political philosopher and french economist, one of the most influential theorists and writers of anarchism and the first to proclaim himself an anarchist by developing a model of mutual society of education, and Mikhail Alexandrovich Bakunin (1814–1876), a Russian political theorist, one of the main advocates of anarchism. He developed a socialist model of education.

In Proudhon, “[...] we have the polytechnic education and an ‘art-located’ designated to the diffusion of ideas and the moral and political education of workers” (Proudhon, 1975 cited Silva, 2011, p. 94).

In Bakunin, we observe his perception in “[...] unequal access to knowledge and its appropriation, one of the most terrible and efficient causes of the reproduction of all social lacerations” (Silva, 2011, p. 94).

These two anarchist theorists exposed the way education reproduced social relations and maintained class division. They regarded education as the center of Libertarian thought. They proposed reformulations in the school system, in opposition to the bourgeois capitalist model that prevailed at the time. They sought a social revolution in order to establish freedom.

For the anarchists:

Education, culture, and therefore the appropriation of knowledge by the working classes have always been essential questions. They conceive social transformation by creating egalitarian, anti-hierarchical and no-bureaucratic forms of organization, in tune with sensitivities, attitudes and values changes and not as a State’s power taking by political parties and the constitution of a new ruling class (Silva, 2011, p. 94).

We notice in Silva’s notes (2011) the egalitarian forms, for the anarchists, promote equal educational conditions for all, without any restrictions. The working class becomes the very protagonist of the educational process with the purpose of its proletarian emancipation. By participating in the knowledge it ceases to be an inert receptor of a hierarchical education. On one side it starts to supply the centralization of the state, and on the other the excesses of individualism.

Proudhon (1975) developed his ideas by relating education with work. Education should include theory and practice while work should guide the structure of learning. He considered that education was the basis of justice and looked for an education that occurred outside of school, in a community-run school-based workshop. He reiterated polytechnic and encyclopedic education.

What Proudhon defines is a complete education without specialization. It is polytechnic and integral (intellectual and manual) and is expressed under the denomination of “learning polytechnics”. [...] the privileged place becomes the workshop [...] where work is a trainer, simultaneously complemented by an encyclopedic formation that allows better apprehension (Antony, 2011, p. 40).

Thus we see the fundamental concept of Proudhon’s thought: polytechnics. By polytechnics, learning would be complete because it is the junction of teaching — intellect — and professional training-manual.

In Bakunin (1979) we observe the conciliation of freedom and singularity for the consolidation of a socialist society based on the collectivization of the means of production.

Bakunin (1979) perceived the inequality of access to knowledge, and that the problem was not in society but in the State. For the process of social change, it would be necessary to define a program of libertarian education divided into two different structures: the scientific (theoretical) and the industrial (practical). The first, mandatory, with the goal of providing the basic knowledge by rational explanation. The second structure would be optional. The students would choose the specific knowledge that attracted them the most to learn about their chosen professions.

Bakunin (1979) argued that liberating education needed: “... a rational and integral edification, accompanied by an education based on respect for work, reason, equality and freedom, and a social environment in which each individual, enjoying full freedom, is by right and by fact, really equal to all others” (p. 50).

Thus, the importance given by Bakunin (2003) to rational and integral education is evident. This instruction would cover the theoretical formation (rational), the practical formation (industrial) and the moral formation, developed from the experience in society. Freedom would give you the opportunity to choose to think and do it without harming your neighbor. The author harshly criticized education, exposing it as part of the capitalist political and ideological system. He believed that education was capable of dismantling social injustices. In his understanding:

All rational education is nothing more than the progressive atonement of authority for the sake of freedom. This education has the ultimate goal of forming free men, full of respect and love for the freedom of others. Thus the first day of one’s school life [...] must be the day with the greatest authority and an almost total absence of freedom, but one’s last day should be the day of the greatest freedom and absolute abolition of any vestige of animal or divine principle of authority (Bakunin, 2003, p. 47).

The previously related aspects by Bakunin (2003) demonstrate the importance given to gradual freedom. The emancipation of children was required so that, in adulthood, they would gain their social, economic and political rights.

For Bakunin (1979), formal education-systematized knowledge offered in schools — and informal education — carried out in the social and cultural environment through the press, theater, trade unions and workers’ associations — are essential for the fulfillment of man in order to activate the appropriation of knowledge that emancipates him. He was totally against the existence of an education directed to the bourgeoisie and another directed to the workers.

In this manner he demanded complete instruction for the people, and he asserted: "... total teaching, as complete as the one that carries with itself the intellectual power of the century, so that above the working classes in the future there would be no class that knows more and, precisely because of this, it could dominate and exploit others" (Bakunin, 1989, p. 34).

Bakunin (2003) considered that: "The instruction must be equal in all degrees for all; and therefore must be comprehensive, by means of it, it should prepare children of both sexes for both the intellectual life and the work life, so that all may become complete individuals" (p. 78).

Noticeably, for him there could be no division between manual labor and intellectual labor, in order to avoid the alienation of the worker. Integral education should link science and work. Thus, the social life of each individual would be nearer to a complete one.

In order to discuss the foundations of a libertarian education, as a perspective of integral education, it is also necessary to emphasize Paul Robin (1837–1912), French, anarchist thinker, representative of the Libertarian Pedagogy, educator, worried about the working class excluded from education; and Francisco Ferrer y Guàrdia (1859–1909), a Catalan anarchist thinker, of the opposition movement to the Spanish monarchist regime and the domination of the Catholic Church, who became interested in educational problems and formulated his conception of rationalist teaching-based on science — and complete-based on manual and intellectual development.

Robin (1989) organized his proposals from the meetings with Bakunin and Kropotkin (Piotr Kropotkin, 1842–1921). He aimed at the formation of free and autonomous men and women.

Robin (1981, p. 35) argued that: "[...] the society has to give equal education to each of its members; should offer every child the chance to develop his faculties, to acquire all the knowledge that fits their aptitudes and to learn a profession according to their interest."

As a pedagogue and teacher, Robin (1989) knew education, its theories, and its systems very well. He was not satisfied with the unproductiveness of verbal education, based on memorization:

Teachers give classes, students listen more or less and retain what they can; sometimes they have to write what was said, copy their notes without understanding them; they are never told: read this book, assimilate the ideas, and recount them orally. This evil I goes even further; you need to go back to find the origin, to the very teaching of the first notions of reading (Robin, 1989 apud Moriyón, 1989, p. 103).

Faced with what, in his view, would be an injury to the development of all human faculties, he indicated the possibility of a new education: integral education.

Robin (1901, p. 29) thus defined his conception of integral education:

Integral education is by no means the forced accumulation of an infinite number of notions about all things; on the contrary, it is culture, the harmonious development of all faculties of a human being, health, vigor, beauty, intelligence and goodness, and rests exclusively on experimental realities by depreciating metaphysical conceptions.

In his conception of integral education as the education that progressively and evenly develops the individual as a whole. For the author, the integral education should include theory and practice for general training, common to all, and later professional expertise, notably: "[...] the harmonious development of different human faculties, so that will have to proceed with a certain priority that respects the following order: physical education, intellectual education and moral education" (Robin, 1981, p. 20).

Robin (1981) experienced real life experiments, consistent with integral education, after assuming, in 1880,

the direction of the Prévost Orphanage, located in Cempuis, France.

According to Silva (2011):

During his 14 years at Cempuis, Robin institutionalized the freedom of the child, enabling the expansion of their multiple potentialities. Integrating manual and intellectual work in outdoor classes, together with nature [...] aimed at moral development, practical sexual coeducation, scientific training and artistic activities. One of the most beautiful dimensions of Robin's pedagogy was the emphasis on musical education (p. 98).

[...] the individual; formed in the family in its atavisms, with the traditional errors perpetuated by the ignorance of the mothers, and the school with something worse than the error, which is the sacramental lie imposed by those who dogmatize in the name of a supposed divine revelation, entered deformed and degenerated in the society, and nothing could not be demanded of him; by logic of cause and effect, rather than irrational and pernicious results (Ferrer & Guàrdia, 1912, p. 12).

Francisco Ferrer created the *Escuela Moderna de Barcelona*, rational and formal, for the reason of revolutionary transformation. Founded in August 1901, its goal was “[...] to make boys and girls become educated, true, just and free from all prejudice” (Ferrer & Guàrdia, 1912, p. 21). This statement confirms his conviction for the need of coexistence between boys and girls, which he called sexual coeducation, for recognizing that men and women are equal human beings.

According to Ferrer y Guàrdia (1912), to gather boys and girls - without distinction of sex - in the same room, denotes the meeting of the different social classes; that means the meeting of rich and poor, which he called social co-education. He understood that: “The co-education of the poor and the rich, putting them in contact with one another in the innocent equality of childhood, through the systematic equality of the rational school, this is the school, good, necessary and reparative” (Ferrer & Guàrdia, 1912, p. 36).

He argued that schools for poor boys alone are not rational, because “[...] men are born and remain free and equal in rights...” (p. 35). Likewise, there cannot be social differences, allowing some to outdo others, so rebellion is rational and natural. “[...] the exploited have to be rebellious, because they have to claim their rights until they reach their complete and perfect participation in the universal patrimony” (Ferrer & Guàrdia, 1912, p. 35).

The social co-education would form a free and autonomous individual of an exclusive education, subject to credulity and submission and also of exclusive education, favorable to the permanence of privileges.

In the Modern School, punishment and the reward were rejected. The work should be collective and supportive, aimed at emancipation — political, libertarian and pre-stateman and well-practiced practical learning. The games would constitute pedagogical resources in aid of the construction of values (Ferrer & Guàrdia, 1912).

He wanted a scientific and rational teaching that would include the balanced formation of intelligence, character, morals and physics. The pedagogic rationalism, practiced in Modern Schools, would need to reveal to all: “[...] men and women should not expect anything from any privileged being — fictional or real; and they should expect everything from reason and solidarity freely organized and accepted” (Ferrer & Guàrdia, 1912, p. 119).

In this manner, it would form men capable of transforming and renewing themselves and, consequently, the society.

The intellectuals of libertarian pedagogy, here presented, were fundamental to the establishment of a new position against inequality, claiming the full formation of man and woman and how to lead them to emancipation, especially in the transformation of society. They suggested educational proposals to establish freedom, equality, cooperation, work and militancy, in conceiving education as an instrument against authoritarianism, dogmatism,

oppression and exploitation.

The following table presents the synthesis of the libertarian conception of education and integral education, in the view of Proudhon, Bakunin, Robin and Ferrer y Guàrdia.

Table 1 Conceptions of Integral Education according to Theorists-Libertarian Conception

Libertarian conception of integral education	Role of education	Integral education (without the reference of the expansion of school time)
Proudhon	<ul style="list-style-type: none"> - Polytechnic and encyclopedic education. - Education: the basis of justice. Outside the domain of the State and the Church. - Mutual model of education 	<ul style="list-style-type: none"> - Out of school as a community-run workshop-school. - Intellectual and manual. - Shared education
Bakunin	<ul style="list-style-type: none"> - Emancipation of the working classes. - Abolition of the State. - There should be no privileged class and proletarian class. - Intellectual advances should be common. 	<ul style="list-style-type: none"> - Equal instruction for all. - Both sexes (scientific rationality). - Physical, psychological and intellectual development.
Paul Robin	<ul style="list-style-type: none"> - Coeducation of the sexes. - School formal and rationalist. - Education: listening, reading, speaking and writing. 	<ul style="list-style-type: none"> - Everyone's right. - Physical, intellectual and moral development. - From practice to theory. - Educate for freedom and changing of the society.
Ferrer and Guàrdia	<ul style="list-style-type: none"> - Autonomous, critical and supportive subjects. - Education without prejudice. - No gender distinction. 	<ul style="list-style-type: none"> - Overcoming limitations and dogmatisms. - Rational teaching in the natural sciences (deduction and observation). - Coeducation of the sexes and social classes (equal rights).

Source: Prepared by the author.

The authors' proposals here presented show us processes of constructing the conception of integral education in different ways, as well as show us the importance of the school's role in the life and in the formation of the student.

We present below a bibliographical review of libertarian education and later the authoritarian and liberal conception of integral education, both in Brazil. This will enable a better understanding of the paths covered by the various conceptions of integral education from the 1920s until the end of the 20th century in our country.

2.1.1 Libertarian Education in Brazil

The integral education spread by the anarchists to overcome capitalist domination and exploitation has had repercussions, especially in Brazil since the twentieth century, revealing emancipatory aspects for a posture of transformation of the Brazilian society.

In Brazil, the revolutionary ideas of education emerged with European immigration, which settled here in the late nineteenth century.

In the words of Rodrigues (2010): "From the old world came the revolutionary ideas by ship, in books published in Europe. They entered the ports of Rio de Janeiro, Santos, crossed the frontiers invading Brazil, a little bit in the head of every immigrant who came in the searching for freedom and a fertile land to sow anarchism" (p. 1).

Foreigners saw in the anarchist movement a form of resistance to the elite and state control mechanisms that formed an agrarian-export oligarchy governing without offering labor rights, exploited children, women and old people and kept workers on unhealthy working days.

From this perspective, the anarchist movement aimed to combat capitalism, overthrow the state and class division. Through education, he wanted to induce a new social order within the universe of school, which would

allow the equality of rights and duties and be produced and managed by a system of self-management.

Anarchists in Brazil have scoured the construction of a society capable of transforming the social reality of exploitation and oppression.

One of the ways to address the problem of oppression and exploitation was the creation of class associations that proposed schools for workers and their children.

According to Rodrigues (2010): “More concerned with ideology, the anarchists developed an educational work. They saw the human element as the most important “piece” to be prepared, both professionally and culturally, so that each militant would be capable of self-managing without religious, employer or police crutches” (p. 4).

In other words, libertarian intellectuals sought to establish a proposal for the development of a mentality of facing the processes of domination and inequality, in favor of emancipation for the transformation of society, in the educational process. The anarchists hoped that social transformation could happen through public emancipation. They considered that the State and Church, through their dominion exercised on the schools, prevented the knowledge of the social reality of the workers.

In the anarchist ideology, “[...] being able to read and write was a condition for knowledge, pressing, modifying and expanding with greater force the anarchist ideology and struggle” (Passetti, Augusto, 2008, p. 55).

These two authors also add that: “[...] the school affirmed itself as a physical space of formation and of information, and also of agglutination of libertarian force-ideas. Education, school and revolution were inseparable and simultaneous” (Passetti, Augusto, 2008, p. 64).

The schools of libertarian education created in Brazil, considered education and professionalization. These schools emphasized the methodology of coeducation of the sexes, the coexistence between different social classes, moral formation and non-dogmatic teaching, based on natural sciences. “They introduced coeducation, as they considered the conviviality between boys and girls as healthy, as well as mixing children from different social segments, to stimulate coexistence among them” (Aranha, 2006, p. 301).

As the author states: Anarchists founded several “working schools” in almost all Brazilian states. These schools were known as modern schools or rationalist schools, titles with explicit reference to the pedagogue Ferrer and Guàrdia (author emphasis) (Aranha, 2006, p. 301).

These schools took the first steps towards the constitution of integral education in Brazil, contesting an educational system that perpetuated the historical configurations of social domination. According to Aranha (2006), their idealizers proposed integral education, scientific and rational knowledge, formal instruction and the politicization of the worker.

Integral education was also considered as a possibility for the expansion of cultural and social tasks, being present in other proposals of different political streams, with different philosophical political bases.

The conceptions of integral education: integralist — authoritarian and elitist — and the liberal conceptions, which sought a new conception of education, are here evidenced so that we can reflect on the present day integral education.

2.2 Authoritarian Conception of Integral Education

The authoritarian conceptions were highlighted by the Brazilian Integralist Movement. This movement arose in the 1930s; its creator and main leader was Plínio Salgado (Salgado Plínio, 1935).

Salgado (1935) aimed at the cultural elevation of the masses through reading. He felt that literacy was not enough for such a rise.

The Brazilian Integralist action publicized and circulated an Integralist Manifesto in 1932, in an attempt to break the country's politics into something more comprehensible and in the public domain, not only among intellectuals and political leaders. The document also known as Manifesto of October in allusion to the period in which the copies of the manifesto were sent to the greater part of the population of various regions of Brazil.

According to Loureiro (1981):

The so-called 'Manifesto of October' caused great repercussion in the country. It awoke patriotic sentiments and national unity. It affirmed, at first, a spiritualistic and Christian conception. He criticized revolutions without doctrine. It supported the traditional principle of the homeland, embodied in the expression of God, Fatherland and Family (p. 10).

The previous passage explicitly cites the worship of the triad God, Motherland and Family, indispensable to the construction of national consciousness.

Cavalari (1999) argues that for Integralism, Brazil's social problems originated from the lack of culture of the people. With that thought, the Integralist elite, defended being the only one that could support the acculturated masses.

The Integralist movement proposed to develop the man as a whole. The complete man is the contiguous one of the physical, intellectual, civic and spiritual man.

Integralist education contemplated integral education, when it considered that man should be formed in physical, civic, intellectual and moral conduct. In the physical formation of the man would be offered means for the care with the health, hygiene and muscular development; to the civic conception would fit the patriotic duties; the intellectual would be able to offer school and culture and spiritual development, the obligations to God. Within moral conception the formation of consciousness would be cultivated.

Within the Integralist vision (Manifesto De October, 1932, p. 1): "God directs the destiny of the People. Man must practice the virtues that elevate and perfect him on earth. Man's work is worth, the sacrifice in favor of family, homeland and society. Study is worth, the intelligence, honesty, progress in science, arts and technical capacity aimed at the well-being of the nation and the moral elevation of the nation."

In the integral education of the Integralist ideology, the individual should not depart from Christian teachings. Integral formation would overcome man's ignorance and maintain national order. "It is not an ideology of any kind, but an ideology of a spiritualist order" (Chasin, 1999, p. 463). An order of spiritual character, which revolutionizes the behavior, the attitudes, the customs, the mentality of the Brazilian people.

We observe, the integral education for the formation of the man as a whole, without references to the extension of the school time, because this factor was not a condition of the proposal. The integral formation of man is in the perspective of instituting and maintaining the current national order, that is maintaining the security and order imposed by the Integral State, to contain the disorders that threatened the order that prevailed in the country. It came as "... the savior of the acculturated masses" (Pinheiro, 2009, p. 28). The primary objective was not literacy, but "[...] cultural elevation of the masses" (Salgado, 1935, p. 145).

Another ideological matrix that permeates the principles and practices of integral education today is the liberal conception. An important matrix for understanding the organicity of integral education in the current scenario of Brazilian education which cannot be left out of this discussion, for purposes of proposing secularity,

placing the student at the center of the educational process and for joining theory and practical work in school.

2.3 Liberal Conception of Integral Education

The adherents of the liberal conception aimed at the reconstruction of the social bases for democratic development.

Bobbio (2000) brings us as a liberal concept: A theory of the limits of state power (Bobbio, 2000), derived from the presupposition of the individual's rights or interests, precedent to the formation of political power, among which individual property rights cannot be absent (p. 89).

This statement leads us to understand that the intervention of the state is very limited, due to the ideas of individual and collective freedom of the individual in the economy, politics and social life.

Lage (2006) points out that: "Such ideas came with eighteenth-century Enlightenment thinkers such as John Locke and Montesquieu, who attempted to establish the limits of political power by asserting that there were natural rights and fundamental laws of government that even kings could not exceed, with the risk of becoming tyrants" (p. 1).

Through this perspective, this line of thought, liberalism, defended the right to life, property and freedom.

In Brazil, at the beginning of the twentieth century, the liberal movement sought the formation of man in its physical, moral and intellectual aspects, as outlined in the educational proposals of the New School Pioneers Movement.

The ideology of the New School was born in Europe and the United States. In spite of the diffusion of the ideas of the New School in Brazil, its ideals were translated into some educational proposals, such as Werebe (1994) emphasizes: "Sampaio Dória in São Paulo (1920), Lourenço Filho in Ceará (1923), Anísio Teixeira, in Bahia (1925), Carneiro Leão in Pernambuco (1926), Francisco Campos and Mario Casasanta, in Minas Gerais (1927), Fernando de Azevedo, in the Federal District (1928)" (p. 48).

This principles of renewal yearned for public education, free, compulsory, formal, more active and integral with coeducation for the global development of the students. As a responsibility of the State, this proposal moved away of the anarchist proposal in this regard.

Faced with such longings, in 1932 the liberal movement produced a document called Manifesto of the Pioneers of the New School, signed by Fernando de Azevedo and 26 other educators, reacting against the passive, intellectualist, formal and rigid traditional school.

The educational unit - this immense work which the Union will have to carry out under penalty of perishing as a nationality - will thus manifest itself as a living force, a common spirit, a national state of mind, in this regime free of exchange, solidarity and cooperation... In this new conception of school, which is a reaction against the exclusively passive, intellectualist and verbalism tendencies of the traditional school, the activity that underlies all of its work is the spontaneous, joyful and fruitful activity directed to the satisfaction of the needs of the individual (Azevedo et al., 2010, p. 49).

The previous commentary remind us of the fact that, in the Manifesto, the conception of education was detached from the class interests, it started to have the development of all the capacities of the individual as function, considering the psychological factor as an interest for the basis of spontaneous activity. In the new conception, the school happens to be the integral and unique school in opposition to the traditional school. The Union should guide the general direction of education, with the cooperation of all social institutions, assist wherever there is a lack of resources and facilitate cultural and educational exchanges between States.

In the outline of the manifesto, we see the yearning for education towards an integral education:

[...] c) The school system must be established on the basis of an integral education; equal for students of both sexes and according to their natural aptitudes; unique and novel for all, primary education being free and compulsory; education must progressively become compulsory until the age of eighteen and free at all facets (Azevedo et al., 1932, p. 113).

In this new conception, the State has a duty to consider education in all its facets, so that it becomes accessible to all.

According to Xavier (2002) the proposal of the pioneers, exposed in the Manifesto would be:

[...] a set of practical measures those were intended to establish a new educational system — unique, scientifically based and the State's responsibility. The educational reconstruction plan also provided for the formal secularization of teaching and coeducation, thus introducing truly new ideas in the educational structure of that time (p. 48).

Expressing a new conception of school, it places importance on a new society, a new unified and integral education, based on science, with the reorganization of the State in the structural reform of the school and school system, in accordance with the needs of the country.

Based on solidarity, autonomy, respect and equality, this ideological position brought a new perspective to education. Due to its great repercussion, it is a proposal which is still mentioned in the present day, and is therefore included in this debate.

Despite being a milestone in the history of education in Brazil, expressed by a group of intellectuals who criticized the ills of education, who longed for modernization and was engaged in the struggle for free and secular public education, the movement of the New School, “Escolanovismo”, was based on the North American pragmatism of training the individual for the labor market.

By ensuring education for all, social inequality was not questioned.

In this sense, the Pioneers' defense of the innate right to education as the realization of equality (social equality) among men does not deny, on one hand, freedom and individualism that marks the liberal logic and, on the other, the universalization of education, the class differences in human development; although it does not deny them it as the innate logic of a society geared towards industry and the market. Formality, gratuitousness, compulsory education and the non-difference in learning between the sexes are expressions already translated by the classical bourgeois philosophy that's central axis is based on natural law and freedom. The philosophy of the “liberals” was expressed in the Manifesto of the Pioneers (Mazzuco, Tullio, 2003, p. 4).

However, it is still a valuable ideology in affirming the general principles of education, of which we will cite some expressed in the outline of the manifesto. Education as the right of everyone and the duty of the State and of the family, stating that “...education is considered, in all its facets, as a social function and an essentially public service that the State is called to carry out with cooperation of all social institutions” (Lemme, 2005, p. 173).

In indicating the supplementary action of the Union, in determining that it is incumbent “... to education in the capital of the country, a supplementary action wherever there is a lack of means” (Lemme, 2005, p. 173).

In deciding on the powers of the federated bodies to organize and maintain education, “[...] the Federated States shall organize, fund and administer education in all degrees, in accordance with the general principles and norms established in the Constitution and in laws by the Union” (Lemme, 2005, pp. 173–174).

When referring to the meaning of guidelines and bases for national education, “[...] an idea that is now sought to materialize in the bill of guidelines and bases of national education under discussion in the Chamber of Deputies” (Azevedo et al., 2010, p. 76).

The following table summarizes the authoritarian conception and liberal conception of integral education.

Table 2 Conceptions of Integral Education: Authoritarian Conception; Liberal Conception

Conception of integral education in Brazil	Role of education	Integral education
Authoritarian/elitist conception (Brazilian Integralist Movement - Plínio Salgado)	<ul style="list-style-type: none"> -Expansion of social control and distribution of hierarchical individuals in society, involving State, Family and Religion; - Cultural elevation of the masses through reading; - Education: spirituality, discipline, civic nationalism. 	<ul style="list-style-type: none"> - Man formed in the physical conduct (health and hygiene), civic (patriotic duties) and spiritual (obligations to God). - Without reference to the expansion of school time.
Liberal Conception	<ul style="list-style-type: none"> - To contest historical configurations of social domination. - Extension of social and cultural tasks. - Training and information. 	<ul style="list-style-type: none"> - Scientific knowledge, secular instruction, politicization of the worker. - With reference to the expansion of school time.

Source: Research database.

Anísio Teixeira (1900–1971), an educator from Bahia, was one of the most expressive characters of the New School. He placed extreme importance in education through practice and his policies and he revolutionized teaching energized by the Escolanovista movement.

Anísio Teixeira (1999) considers that the New School is: “Above all, practical, from initiation to work, to the formation of thinking habits, habits of doing, habits of working and habits of living together and participating in a democratic society whose sovereign is the citizen himself” (Teixeira, 1999, p. 63).

Anísio Teixeira’s desire for Brazilian education was the struggle for a democratizing school. He considered that:

A Democratic society will only exist if it produces a special kind of school education, democratic school education, capable of instilling very special and particularly difficult attitudes, which is why they are contrary to the old millennial attitudes of man. It will have to inculcate the spirit of tolerance, the spirit of investigation, the spirit of science, the spirit of trust and love for man, and the acceptance and use of the new — which science brings at every moment — with a broad and generous human sense. None of these are easy because none of these have ever been inculcated into the school. In truth, it can only be completely inculcated, when the whole society have these attitudes and ideals (Teixeira, 1968, p. 32).

This consideration indicates the desire of this thinker for a public school, detached from its formal aspect, able to leverage social transformation, reinvention of science, culture and society itself. It is called education as a social good, as a right of all and complete, that develops the individual, physically, socially, intellectually and affectively.

For Teixeira (1994), integral education corresponded to a free, formal, compulsory, qualitative education, which developed the potential of the student. The public educational system should constitute education as integral education, encompassing the education of children in all its dimensions.

From this perspective, Anísio Teixeira divulged his ideas of integral education and founded the Carneiro Ribeiro Educational Center in Salvador, Bahia, in 1950, the centre’s objective was: “[...] to restore [the school] day, enriching its daily programs with practical activities, giving ample opportunities to form real life habits, organizing the school as a miniature of the community, with the whole range of its activities, work, study,

recreation and art” (Teixeira, 1994, p. 63).

According to Teixeira (1994), in the educational center, the school period would be distributed in two, one of them being instruction in class and another of work, physical education, social activities and artistic activities. The center would function as a semi-boarding school, with activities started at 7:30 a.m. and closed at 4.30 p.m.

For the educator: “[...] school could no longer be the dominant school of instruction of the past, but at times take the form of home, of family, of social level, and finally of the school itself, offering the child complete opportunities for life, including activities of study, work, social life and recreation and games” (Teixeira, 1994, p. 162).

In addition to the graduation, he considered the formation of habits and coexistence as primordial.

In the elementary education center, the child, further to the four hours of conventional education, in the “school-class” building where he learns to “study”, has four hours of work, physical education and social educational activities, activities in which one engages himself individually or in a group, learning, as it were learning to live (Teixeira, 1994, pp. 167–168).

With regards to Anísio Teixeira’s ideal for education, the child, in addition to conventional education, would practice other activities in order to overextend mere instruction, that is, train the student, the worker, the citizen, the artist, everything that family could not provide.

We understand that Anísio Teixeira wanted a modern Brazil, educated by another type of education. That is, the school provided equal opportunities, a common, universal education for all, preparing for an individual for a citizen’s life, of rights and duties, for the consolidation of democracy.

However, according to Saviani (2010), education did not surpass the perspective of the capitalist society, and the role of the school was restricted to the training of workers to meet the aspirations of a capitalist society.

After approximately thirty years, in the 80’s and 90’s, Anísio Teixeira’s ideals of a school with expanded functions proliferated among some educators and intellectuals of Brazilian education.

As highlighted by Pestana (2014), the Integrated Centers of Public Education (CIEPS), implemented in Rio de Janeiro by Darcy Ribeiro, and the Integral Child Care Centers (CIACs), followed the same ideals of Anísio Teixeira.

2.3.1 Integral Education in CIEP (Integrated Centers of Public Education)

From the 1980’s, some experiments by way of integral education occurred in Brazil. Among them, we can mention the Integrated Centers of Public Education (CIEPs), in Rio de Janeiro; the Program for the Integral Training of Children (PROFIC) in São Paulo, and the Centers for Integral Attention to Children and Adolescents (CAICs) throughout the country.

The CIEPs were implemented based on Anísio Teixeira’s School-Parks, which proposed full-time shifts. They were created by Darcy Ribeiro, at the time deputy governor of Rio de Janeiro, and acting State Secretary of Culture, in the two administrations of Leonel Brizola — from 1983 to 1986 and 1991 to 1994, by the Brazilian Labor Party (PTB).

According to Darcy Ribeiro, CIEPs should have had six hours a day of activities and functions, which would go beyond teaching and learning, with children of lower classes as the target.

The CIEPs were implemented aimed at the development of affective, cognitive and integral man, in an attempt to achieve the ideal of Anísio Teixeira: basic, free, formal and democratic school.

According to Paro, Vianna and Souza (1988, p. 20):

The CIEP is proposed as a school-house that intends to respect the rights of children. Assuming that some factors of why students don't stay in school or don't yield adequate results (malnutrition, difficulties in acquiring school supplies, infectious diseases, health deficiencies — dental, visual and auditory problems, CIEP proposes to overcome these obstacles through feeding programs, parental subsidies and medical-dental care programs, so that students have the best conditions to learn (Paro, Vianna, Souza, 1988, p. 20).

It is note that the proposal of the CIEPs, as a full-time school, is presented as an outlet for the social chaos that occurred in the localities, where the schools were located. It is a proposal that aims to provide a link between culture, health and education, in order to carry out an educational work that meets social needs so that students have better learning conditions.

The CIEPs were operated by the Special Education Programs I (PEE I), from 1983 to 1986, and II (PEE II) from 1991 to 1994. During a part of the day the Common National Base was studied and during the rest of the day, the diversified part with workshops and directed studies. The Programs also envisaged leisure and lunch for students in both periods.

Ribeiro (1997) considers that PEE-I: "...fulfills the necessary conditions for children from poor families, who did not have previous schooling, to progress in their studies and complete primary education" (p. 476).

It is deduced from this consideration that the PEE aimed to offer significant learning opportunities, with the offer of complementary activities, in order to broaden the fundamental notions for the continuation of studies, as well as having a more qualitative time, which enabled more complete training.

Cavaliere (2002) points out that, in the full-time schools created, the two PEEs: "...acted as catalysts and formulators of a set of diagnoses and proposals for education that, with political openness, were being developed and also recovered from democratic periods previously lived by the Brazilian society" (p. 98).

Thus, we can see that PEEs were being developed as an experience of integrating school culture with community culture, continued education and minority participation. This space had become a place where contributions could be made from all kinds of knowledge in an attempt to reduce inequalities.

And, as Cavaliere (2002) observes, one of the difficulties in the implantation of PEE in schools was: "the fact that they were designed to act as real social organizations, establishing relationships with the locality where they are located, but did not enjoy the autonomy necessary of which they could constitute their own identity" (p. 108).

However, the CIEPs did not exactly offer an integral education. They are characterized more as welfare organizations, centralizers and political-partisans. As Borges (1994) observes:

What can be perceived is that from discourse to practice there are undeniable dichotomies, motivated by technical and political factors that are undoubtedly to be resolved in a much larger context of the historical formation process of our country, which is not confined to the educational scenario, but still affects us in different fields of society in which we are inserted (p. 69).

This premise leads us to the understanding that, in both economic and administrative aspects, the time spent on formal learning, as well as on other activities, the organicity, the investment of public resources, the use of agents, inside and outside school, the new attributions of the school, the fragility in relation to integral education/integral protection, bureaucratization, all these issues are still permeated by a vision of a capitalist and conservative society.

Cunha (2005) criticizes the fact that there was a certain prejudice of the community in relation to the resident students, and the full time was only exclusive for the students because, for the pedagogical team, there was no full time and this generated a lack of study.

However, we cannot fail to mention that the CIEP programs, elaborated and coordinated by Darcy Ribeiro, according to Monteiro (2009, p. 35): “[...] represent an original experience of innovation and democratization of education in Brazil: in addition to the expansion of time and space for students to stay in school”, where, with well-equipped schools, all children and young people can learn to read, write and perform calculations.

And, as highlights of the program, Cavaliere (2002) points out the articulation of the activities in the community through the creation of a network of guiding teachers, constituting this as continuous development procedures for school professionals; inclusion of the collective weekly schedule for study and planning; the knowledge of professionals from other areas, integrating the planning, and the role of the director as pedagogical assistant to the teachers in the organization within the pedagogical work.

It should be noted that, successors of the Brizola government, the two governments that took over the management disabled the CIEPs programs and, consequently, also with full time schooling.

Despite the attempt to universalize education, there was no expansion of the CIEPs throughout the country because, being an implicitly party-political proposal, it ended up causing a rupture in its implementation, which is normal in opposing governments. When they returned in Brizola’s second term, the CIEPs incurred high costs, making it even more difficult to expand.

2.3.2 Integral Education in PROFIC

Another full-time program on the study agenda is the Full-time Child Training Program (PROFIC). The State of São Paulo, under the government of André Franco Montoro (1983–1987), faced with the educational problem, was prepared to correct old problems of avoidance and high failure rates. “The evasion and failure rates affected more than 30% of the students [...]” of the foundation phases (Giovanni, Souza, 1999, p. 73).

The Governor of state appointed the former rector of UNICAMP, Professor José Aristodemo Pinotti, then Secretary of State for Education to oversee PROFIC. It had an integral child care project, which was developed until 1993.

In the opinion of Giovanni e Souza (1999, p. 72):

The inclusion of PROFIC in the activities of the Secretariat was, unusual to say the least. In 1986, at the end of the Franco Montoro government, a change occurred in the Secretariat. Appointed by the governor, Professor José Aristodemo Pinotti, former rector of the State University of Campinas (Unicamp), took over a project to provide full-time care for children and adolescents, prior to his inauguration. The first version of the PROFIC project was supported by a small group of educators and technicians.

PROFIC offered back-up service in order to provide more knowledge to the students. The municipalities that developed the program received financial resources through agreements signed with the government.

As stated by Guar (2006, p. 18): “The program combined different projects aimed at integral training, with the particularity of using partnerships with municipal governments and local social organizations, as a strategy to minimize costs and use existing resources”.

This statement draws attention to the fact that this program chooses to partner with other sectors and to use the strategy of minimizing costs, which means not building specific buildings for the implementation of the proposal. This differentiates it from the liberal experiences previously presented, which are those of Escola Parque and CIEPs.

PROFIC, going beyond the teaching function, indicated adding protection as a parallel institutional task, suggesting that: “First of all, it is necessary to redefine the role of the school, transforming it from an instrument dedicated only to instruction into an institution that is also protective, which is responsible not only for teaching,

but also for the care of children” (São Paulo, 1986, p. 73).

Indicating protection as a school assignment would result in securing children against violence, helplessness, hunger, disease and poverty. In this sense, the school would assume other functions besides teaching.

According to Ferretti et al. (1991), the PROFIC proposal consisted of attending to children in the counter shift, in the school that adhered to the program. It emphasizes that, in addition to receiving food, children performed arts, sports, leisure, pre-professional and school reinforcement activities, which made the criteria for students’ adherence to the program restricted to socioeconomic and school performance levels.

Paro et al. (1988) states that the program’s assistance was provided through financial resources and human resources. The human resources are formed by teachers working in the state network, to operate in the State Department of Education, being involved in the activities distributed by the Department of Education and Culture of the Municipality.

Ferreti et al. (1991) points out that: “PROFIC was criticized for mischaracterizing, in the opinion of the critics, what would be the specific roles of this institution, that is, transmitting the knowledge, assigning teachers tasks that are not in the field, also, filling the student’s time with additional activities that do not contribute to raising the quality of education” (p. 11).

It can be seen that, like the previous program (CIEP), this program also aimed at assisting poor people and improving the quality of education. It should be noted that it was born without taking into account the demands of teachers, schools and community.

2.3.3 Comprehensive Education in CAIC

In the 1990’s, the government of President Fernando Collor de Melo (1990–1992) “As part of its social policies... the development of integrated educational actions, health, social assistance and promotion for children and adolescents was proposed [...]” (Amaral Sobrinho & Parente, 1995, p. 5). With these actions, the government intended to guarantee a better quality of life for this part of the population.

According to these authors, the government wanted to minimize the situation of extreme poverty, abandonment, child labor, evasion and failure and repetition rates.

To reduce these negative effects, the Integrated Center for Child and Adolescent Care (CIAC) was proposed. “This center provided care to kindergarten, preschool and first grade education; basic and health care; community and sports coexistence” (Amaral Sobrinho & Parente, 1995, p. 6).

Several CIACs have been set up throughout the country. “The goal was to build five thousand CIACs to serve approximately six million children, 3.7 million of which were in primary schools and 2.3 million in kindergartens and preschools” (Amaral Sobrinho & Parente, 1995, p. 7).

Later, under the government of President Itamar Franco (1992/1995), the CIACs were transformed into Integral Child Care Centers (CAICs) by the Ministry of Education and Sports (MEC), and their guidelines were absorbed by the National Attention Program Integral to the Child and the Adolescent (PRONAICA).

According to Amaral Sobrinho and Parente (1995):

The Ministry of Education and Sports, in taking over the actions of the project, introduced some changes in its design and changed its name to the National Program of Integral Attention to Children and Adolescents — Pronaica. The program continued to adopt integral care for the child as an alternative way for the development of this population, however, admitting that such care can be given in specially constructed or adapted facilities (p. 7).

The CAICs began to have as attributions, according to Federal Law 8,642/ 1993:

Art. 2 – O Pronaica will have the following areas of action: I — mobilization for community participation; II — integral attention to the children from zero to six years, III — elementary school; IV — attention to adolescents and education for work; V — protection of health and safety of children and adolescents; VI — assistance to children with disabilities; VII — culture, sport and leisure for children and adolescents, VIII — training of professionals specialized in full-time care for children and adolescents (Brasil, 1993, np).

According to article 2 of the same law, the CAICs had as a characteristic the integral social assistance to reduce the effects of poverty, promote community involvement, development of children and family protection programs, health and basic care and sports activities.

PRONAICA was not able to overcome the problems faced by children and adolescents from the outskirts of cities, due to the fact that the units did not have the physical and material structure to solve the problem of social precariousness, and teachers are excluded from the formulation of the policy but only in the execution of government policy.

Amaral Sobrinho and Parente (1995, p. 16) defined it as:

Overcoming the problems of children and adolescents and their families goes beyond the capacity of the program. These establishments may, in some respects, alleviate emergencies of children and adolescents who will have access to their programs, without, however, changing that reality (Amaral Obrinho, Parente, 1995, p. 16).

This program was also restricted to a small percentage of schools and clientele.

Guará (2006), after making a conceptual analysis of integral education in Brazil, it was understood that the Carneiro Ribeiro Educational Center (CECR), PROFIC, CIEP, CIACs and CAICs, with extension of the school day and implantation of full-time in public schools, aimed at providing the student with: “... the opportunity of formal schooling amplified by a set of sports, artistic, recreational or thematic experiences, complementing the formal school curriculum” (Guará, 2006, p. 18).

As Guará (2006) points out, criticisms have been attributed to these diverse experiences of integral and full-time education, such as: lack of continuity of projects for political reasons; the condition of care in these schools; the lack of expansion of projects for all children; the welfare role that the school would be taking to the detriment of its educational intention and the problem of the low attendance of the children.

In summary, Table 3 presents the paths of the liberal conceptions of integral education presented here.

Table 3 Conceptions of Integral Education: Liberal Conception — Theoretical Paths

Liberal conceptions of integral education in Brazil	Role of Education	Integral Education
Anísio Teixeira	<ul style="list-style-type: none"> - Expansion of school functions. - Letter formation, habit and coexistence. - Social transformation. - Administrative decentralization. - Teacher training. 	<ul style="list-style-type: none"> - Does not use the term integral education (Defends full-time). - Expanded school education as a right to public education. - Free, formal, obligatory and of quality that develop the potential of the students. - Activities of study, work, social life, recreation and games.
Integrated Centers of Public Education CIEPs (Darcy Ribeiro)	<ul style="list-style-type: none"> - To solve the social problems and the deficits of the education (evasion, repetition and low income). 	<ul style="list-style-type: none"> - Full-time school. - Respect children's rights. - Overcoming obstacles (poverty and diseases) through nutrition programs, dental doctors and parents' subsidies. - School with two periods: one directed to the common national base and another to the diversified part with workshops.
Full-time Child Training Program (PROFIC)	<ul style="list-style-type: none"> - Correct evasion and repetition problems. - Improve the quality of teaching. - Assistance to poor clientele. 	<ul style="list-style-type: none"> - Promote attendance in the alternate-shift providing more knowledge to the students. - Financial and human resources. - Food, artistic activities, sports, leisure and school reinforcement.

Centers Connected to Child Support (CIACs)/Care Centers	- Reduce the effects of poverty.	- Lose full-time character.
Integral to the Child and the Adolescent (CAICs)	- Reduce the effects of poverty.	- Character of integral assistance. - Health, basic care and sports activities.

Source: Research database.

2.4 Liberating Conception of Integral Education

In the mid-twentieth century, more precisely around the late 1950s, early 1960s, educator Paulo Freire idealized an education for the oppressed and excluded social classes, with the aim of developing an awareness of this population for social, cultural and political emancipation.

Paulo Freire was very concerned about the quantitative and qualitative *deficits* of Brazilian education of this time, for him, the data was alarming and could hinder the development of democracy in the country. There were a large number of “school-age children with no schooling, approximately 4 million and illiterate children from the ages of around 14, 16 million” (Freire, 2002b, p. 109).

In education, Paulo Freire seeks the liberation of the oppressed. His conception of liberating education presents a constitutional possibility of a dialogical, transformational educational project, as another route to be taken in educational action. Liberating education, in the *Freirean* sense, is one that is able to make us understand the complexity of power relations that permeate social relations and makes us apt to dare the transformation of society.

Education conceived by Freire (2002a) corresponds to an education in which the people together unveil reality, acting in a process of dialogue, praxis and freedom. This vision of education allows the subject to build knowledge from their reality. It is a demystifying practice that has as principle the person, the historicity, the dialogue, the awareness and the reality in which the person lives. An education that enables a process of change through an active method.

Freire (2002b, p. 114) was, “[...] thus attempting an education which seemed to us is what we needed. Identified with the conditions of reality”. He wanted to transform the dominant society into an equal society, where culture and history built and history is built through dialogue, awareness and emancipation of the masses.

Paulo Freire sought to establish new human relationship where the population had a critical awareness of the world in which they live by means of dialogue and communication.

According to Freire (1983, p. 29), dialogue corresponds to the “... love encounter of men who, mediated by the world, pronounce it, that is, transforms it, and by transforming it, humanizes it for the humanization of all”.

In Freire’s view (1983): “[...] in the problematization, each step taken in deepening of the problematic situation, taken by any of the subjects, opens new ways of understanding the object being analyzed to the other subjects” (p. 57).

In his view, if there is no dialogue in education, what will take its place will be passivity, domestication and welfare. For him, dialogue is capable of provoking revolution; and so he argues:

For this reason, dialogue is an existential requirement. If it is the encounter in which reflection and action of its subjects addresses the world and is thus transformed and humanized, it cannot be reduced to an act of depositing subjective ideas, one upon the other, nor becoming simple exchanges of ideas to be consumed by exchangers (Freire, 2014, p. 109).

We thus see that, when there is dialogue implicitly, the world is conquered and not the conquest of one another. There is respect and participation in the process of liberation. In this way, through reflection and action, the subjects manage to overcome the oppressive, unjust, domesticating, manipulative and non-communicative

situation in which they live.

For Freire (1980, p. 26), awareness has a profound meaning in liberating education. For him it means:

[...] a reality check. The more awareness, the more reality is revealed, the more one grasps the phenomenal essence of the subject, in which we are confronted by analysis. For this very reason, awareness does not consist of facing reality by assuming a falsely intellectual position. Awareness cannot exist outside praxis, or rather, without the act of action and reflection. This dialectical unity is permanently the way of being or transforming the world that characterizes men.

The awareness described denotes men and women transforming reality by reflecting and acting in the social context because, insofar as they assume their social conditions, they overcome a state of naivety, remaking their history and transforming society.

Freire (2014, p. 80) seeks a problematizing education and not an education “[...] in which the learners are the keepers and the educator the depositor”.

In the depositor practice:

Instead of communicating, the educator makes “notifications” and deposits so that the learners, mere receptors, patiently receive, memorize and repeat. This is the “banking” conception of education, in which the only scope of action that is offered to the students is to receive the deposits, to store them and to file them. Margin to be collectors or fixators of the things they file. However, the large archives are men, in this (at best) misguided “banking” conception of education (Freire, 2014, pp. 80–81).

This observation of the author shows the maintaining force of social conventions for the formation of adapted mentalities. It corresponds to an ideological domination for the intellectual subordination expressed in acceptance. It becomes an education that advocates selection. The only educational experience that the learner has is only in a communicated way, exposed by the educator.

For Freire (2014), only a liberating education could give rise to the autonomous, authentic and democratic man.

Democracy, for Freire (2002b), is a socio-historical construction that requires critical awareness and is produced by liberating education. For the author, education alone is not responsible for social transformation. Critical awareness of reality is required; it means acting and overcoming the expropriation of knowledge and developing a new man, a new woman for a new democratic mentality.

Thus:

The education of children, young people and adults has great importance in the formation of young men and women. It has to be a new education too, which we are trying to put into practice according to our possibilities. A completely different education from colonial education. An education through work, which stimulates collaboration and not competition. An education that gives value to mutual aid and not to individualism, that develops critical spirit and creativity, not passivity. An education based on the unity between practice and theory, between manual labor and intellectual work, and therefore encourages learners to think critically (Freire, 2003, p. 86).

In other words, the author expresses the desire for an education that takes into account the desires and problems of the community. In which, through mutual help, the subject constructs and reconstructs invents, reinvents to intervene in reality. From this perspective, the education of children, young people and adults should stimulate the formation of life habits, for research, for investigation and for collective work. Habits intensely linked to creativity and criticality to do and think objectively.

We have brought the liberating conception, because of its importance as a challenging and guiding vision of a humanist and revolutionary dialogic practice. Encouraging conception for thought, in the promotion of the organization of the reflective thought of each subject. This educational practice can be considered as one of the possible ways to contribute significantly to integral education, by assuming “[...] the human being as an entity that is becoming sociohistorical-cultured, in a complex network of multiple dimensions” (Henz, 2012, p. 83).

For integral education in our country, Paulo Freire’s conception of education is very important insofar as it recognizes the human subject, his culture, his values, his memories and his knowledge. It combines need with awareness. It articulates knowledge with reality, in search of the transformation of society. Creates projects from generating themes, in which the main focus is the collective in an innovative perspective of everyday routine and school.

The following table summarizes the liberating conception of education.

Table 4 Conceptions of Integral Education: Liberating Conception

Liberating conception of integral education	Role of Education	Integral Education
Paulo Freire	<ul style="list-style-type: none"> - Fight against exclusion. - Citizen practices. - Dialogue, praxis and freedom. - Awareness. - Action - reflection. 	<ul style="list-style-type: none"> - Formal and non-formal education. - To develop the subject in its totality.

Source: Research database.

3. Conclusions

Each of the integral education proposals outlined here defined the school according to its vision of education, with its symbols and values to account for many issues and perspectives of life and the world.

From the study of conceptions of integral education presented, we consider as strengths of each of the conceptions: the libertarian anarchist current saw in integral education the means of social transformation and overcoming the capitalist domination. Integral education, in the integralist conception, aimed at the disciplining of individuals and the social order. The liberal conception conceived the school as an instrument of social development and progress.

With regards to the liberal educational experiments previously developed and also mentioned, we consider the following contradictory points: A) the costs of implementation of the proposals of integral education as one of the reasons for the non-expansion of them; B) the proposals of integral education implemented did not demonstrate significant changes in the Brazilian school system, yet we cannot ignore the value of these proposals in the effort of democratization and valorization of non-curricular contents; C) it is necessary to emphasize that they focused on social problems that envisions the competences of the schools.

The liberating conception of Paulo Freire presupposed education charged with action and reflection. It stimulated a movement to change education and society from the dialogue, problematization and critical awareness that the subject acquires from him and others.

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