

173 - PARTNERSHIP EDUCATION AND THE KNOWLEDGE SOCIETY

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1. INTRODUCTION

This article is based on Riane Eisler's work called - Tomorrow's Children: A Blueprint for Partnership Education for the 21st Century (2000) which concerns the relationships among human beings. Such relationships are responsible for transformations based on several differences present in societies throughout the human history such as geographical locations, time periods, religion, economy, politics and levels of technological development. To mark out this context, the author detected two types of relationship structures that guide others derived from these two ones: the "dominant model" and the "partnership model" which are presented in this paper.

Within such perspective, there is a preoccupation with children's education, as they will be responsible for the world "management" in the future. Current educational systems have confronted with consequences from a traditionalist education that have survived in modern times. Gadotti (2000) states that the traditional education and the new one have in common the concept of education as an individual development process. However, the most original trace of the education from the twentieth century was the shift in focus from the individual to the social, from the public to the ideological.

2. IS IT POSSIBLE TO TALK ABOUT SCHOOL OR EDUCATION OF THE FUTURE?

Different perspectives appear, from the twentieth century, for the so called "schools of the future". They should take into consideration a pedagogical approach, according to Marconcin (2002) that answers pos-modernity needs and consists of overcoming the challenge to provide answers for children and adults, who live in a world characterized by the changing glorification, the loss of meaning and certainties and by the lack of references.

Eisler (2000) signs that the current world advances demand the development of children's technological, economical and social capacities so as they can understand and enjoy out habitat, Mother Earth. They need to develop their innate ability of love and friendship, of caring for and taking care of others, of being creative, of sensitivity for their own and others real needs.

Educative locations (family, school, society, etc.) defended by Marconcin (2002) become not only places for the transmission of norms, knowledge, but also places for the subject construction both individually and collectively through the incorporation of essential dimensions for the human development: the affective dimension, that means the search for links and parenthood, constituted by the needs of affective closeness, acceptance and investment; the cognitive dimension or the search for meaning which means the need of personal fulfillment, involving stimulation, experimentation, and reinforcement; the social dimension that searches for power and autonomy, constituted by the needs of communication, consideration and structures, and, finally, the ideological dimension that is the search for values, explored from three of the most fundamental human values: good/well, truth and beauty. Pourtois and Desmet (1997 apud Marconcin, 2002).

In his book "Pedagogy of Earth", Gadotti (2000) highlights some categories in the pedagogical literature which improve the understanding of current education and future perspectives such as citizenship, planetarity, sustainability, dialogism, virtuality, globalization and transdisciplinarity.

He points out that the last category encompasses distinctive meanings within different contexts, but it indicates a new trend in education.

Still in such view Silva (2004) highlights the importance of transdisciplinarity in his investigation about the essential categories to promote integral health in students in their learning locations. He bases himself in the connection of the learning processes with the "I", with the other and with Nature, in the search for intelligibility.

D'Ambrósio (2002) defends that the education of the future should evolve to the transdisciplinary knowledge, which presupposes the inconclusiveness of the human being, rejects the arrogance of the concluded knowledge and the conventionality of certainties, proposing the humble feeling present within constant search. The author mentions that many transdisciplinary proposals such as the holistic perspective, the complexity of the complex thought, the conscience theories, the sciences of the mind and the artificial intelligence have been elaborated and applied to several areas of knowledge.

3. PARTNERSHIP EDUCATION AND THE KNOWLEDGE SOCIETY

Riane Eisler's partnership education proposal encourages students to have a greater self-knowledge as well as knowledge about others, seeking for meanings for their own life and curiosities. The 'knowledge society' is currently preparing itself for challenges that derive from the needs of new perspectives regarding education. Even with the existence of opposite trends such as the neoliberal and neoconservative school, according to Gadotti (2000) ideologies based on a democratic and participative view – as citizen school and ecopedagogy appear in the basis of society.

According to Eisler's view (2000) changes in the current educational system will enable today's children and youths to face unthinkable challenges in the near future, "if we help them to build up the foundations for partnership, instead of a world domination, so these kids will have the potential to create a new era of human evolution".

This modality of education has to be entirely based on the precepts of UNESCO's International Commission for the XXI Century Education which, from Delors (1999) point of view states that the capacity to innovate is an essential tool for the education of the future and that for so the autonomy of teaching locations is vital not only for their management of the school itself but also for their resources management.

Freire (1997) believes in the importance of acquired knowledge through "informal experiences on streets, squares, work, classrooms in schools, and during breaktime in which several different gestures from students, administrative personnel and teachers are meaningfully shared."

According to Silva (2004) there are other ways to explore the subtleness of feelings, through the capacity that we have to live together, to love and cultivate life, within locations focused on learning. We just need to know how to fully explore them.

Our learning 'locus' is the world and its surroundings. For Gadotti (2007), the new technologies have created new

locations for knowledge. In the era of the knowledge society, not only the school, but also the companies, family and social space have become educative. More people have been studying at home as they have easier access to the cyberspace associated to education and distance teaching-learning. These people can search "outside" – in the information available in computer networks – services that answer their demand for knowledge.

Following Eisler, learners and educators look for ways to guide them to a future oriented by partnership instead of domination; therefore, this paper presents the view of some authors about the role of partnership education which, in modern times, is able to promote a systemic educational change in the knowledge society era.

4. THE PROCESS OF PARTNERSHIP: THE WAY WE TEACH AND LEARN

Such partnership process predicted by Eisler is about several learning styles and includes cognitive or intellectual knowledge as well as the affective or emotional one. When recognizing the dimensions of corporal learning and stimulating learners desire to act, the author relates it with several interlocutions in the educational partnership process such as the Multiple Intelligence Theory by Howard Gardner.

Gardner's studies were based on explanations about the human cognition and the recognition of several and independent facets that comprise it, previewing interdependence between two of them or more. According to Gardner's theory, each person learns within different forms and styles which are common for a single society or cultural environment.

Therefore, Gardner's studies, cited by Gáspari and Schwartz (2002), were fundamental for the substitution of the unidimensional paradigm by the multidimensional one, in which "the multiple human faculties are independent from one another in significant levels" (Gardner, 1995).

In Gardner's point of view, the most important intelligences for the spectrum of competences from the subject are: logical-mathematical, linguistic, bodily-kinesthetic, musical, spatial, interpersonal, intrapersonal, naturalist and existentially.

In this way, Dantas (2005) stresses that Gardner (1995) shares Freire's idea (1996) that the educator should provide conditions for the learner's knowledge production and construction, respecting the previous knowledge that he or she already has by means of his/her own experiences, thus making comprehension easier and familiar to learners.

The theory about multiple intelligences matches the partnership process as it shapes partnership relationships in daily actions; thus, showing kids that they will be heard and have their ideas respected and their emotional needs understood as well.

Knowledge construction, conscience, thoughts, imagination, creativity, planning, strategies, reasoning, conceptualization, classification and relationships formation, fantasy and dreams among others are understood by Dantas (2005) as mental processes shaped by different combinations of such intelligences in individuals.

According to Eisler (2000), Gardner's work about the multiple intelligences is based on the need to treat children as full individuals – another component of the partnership process.

5. FROM THE DOMINATION SOCIETY TO THE PARTNERSHIP SOCIETY

Eisler (1989) reports the cultural evolution of western civilizations since pre-historical times up to present ones and emphasizes the implications of how relationships among males and females are organized. According to the author, societies are structured by a dominant model commonly called patriarchy or matriarchy, which consists on the supremacy from one over the other. In the dominant model, man is the chief and authority over the other members of the family. So, relationships occur, most of the time, through intimidation and moral or physical violence and also through beliefs and values, so culture is accepted by everyone as something normal and correct. However, in which the partnership model is concerned, social relationships are based specially on the union principle instead of supremacy and the diversity between males and females have the same value. This model has a less hierarchical and authoritarian family structure, there is no inferiority or superiority between man and woman, violence and abuse are low and this kind of structure is also accepted by people as something correct and normal, through values and beliefs

The cultural evolution, called by the author as Cultural Transformation Theory also states that the original way of our cultural evolution pointed to a partnership model; however, due to a chaos period, a fundamental social change happened and those societies that worshiped powers in universe were interrupted by a very different social form of organization in which the power to establish and impose domination prevailed.

Eisler (1989) states that mankind is facing the possibility of a second social transformation, that is, the change from a dominant society to a partnership one which demands the understating of such past happenings.

Technological advances in the XXI century allow man to create and develop new technologies in a fantastic speed. Due to such advances, countries from all over the world are in an accelerated competition to present technological innovations, most of them bringing benefits to mankind, while others may provoke wars and destruction as a threats to mankind.

When comparing current society to the pre-historical partnership societies, it is possible to observe that the great discoveries that came through have the purpose to improve life conditions but not impose domination and destruction. For Eisler, primitive partnership societies, less advanced both technologically and socially, were more evolved in their human relationships than the high advanced technological societies that currently exist into which millions of children are condemned to starvation every year while billions of dollars are destined to more sophisticated forms of exterminations.

From such perspective, we notice that when interacting with a change that mankind and its leaders have initiated for rescuing values in the society where they live in, reviewing concepts, respecting nature, and mainly turning themselves into man and his relationships with the other and his own environment, it is possible to note some of partnership society's characteristics which are not those of domination.

Within such context, Eisler (1989) points out that it is necessary to prepare children to face the challenges of this partnership process model. They will, then, be prepared to establish a new era in human evolution.

6. PARTNERSHIP EDUCATION IN FAMILY

Throughout the years, mankind has developed another view over children, caring and valuing their existence and education as well. Such preoccupation is noticed in some governments and countries which have developed special programs for women, as pregnancy ones, following the child's growth and education. In what family is concerned, children have received constant stimulus and care, except in those ones where living situations of impoverishment and lack of family structure and knowledge from their parents as well.

In her book *Tomorrow's Children*, Eisler (2000) emphasizes the study of psychologists that have identified that the kind of care (material, emotional and mental) that the child receives specially during his/her first three years of life, establish neural ways which will determine a great part of their mental capacity and emotional structure when they become adults. When children receive positive care related to compliments, affection and lack of violence, they liberate dopamine and serotonin in

specific brain areas, promoting emotional stability and mental health. On the other hand, according to Eisle, if children are subjected to a negative treatment, based on shame and threats, they become tyrant, aggressive or depressed, defensive, hyper-vigilant and apathic to their own pain, as well as others.

Maturana (2002) states that there are two crucial periods in human being's history with fundamental consequences for the kind of life that he carried with himself: childhood and youth. During childhood, the child has the possibility to transform him or herself into a human being able to accept and respect the other from his or her own acceptance and respect and during adolescence, he or she experiences the validity of those values lived during childhood to start an adulthood socially and individually responsible.

In this sense, we notice that, nowadays, children are receiving much more stimulus and attention in the family compared to other periods of our existence, when the relationship with their parents used to be more distant and hierarchical one based on patterns that used to keep them away from their own children. Such a fact used to forbid children to actually participate in their family life as well to receive caring and affecting. As a result, they were inhibited to express all their potential.

Within a great extent, parents nurture an unconditional love by their children; however, Eisler (2000) states that what makes a difference is the way to express such love through gentle touches, hugs, conversations, affinities and smiles which will provide children with both a sense of self-security and value.

Maturana (2002) reinforces that "love is the central emotion in the human evolutive history since the beginning of times and this happens as a history in which the maintenance of a way of life, in which love, acceptance of the other as a true other when living together are necessary conditions for a child's physical, behavioral, psychological, social and spiritual normal development".

Thus, it is important that parents become aware about the way they relate, love and educate their children, as they will repeat and return to society, what they have experienced and learnt with their families, when they become adults.

7. PARTNERSHIP EDUCATION IN SCHOOL

The partnership education enables the child to be fulfilled and stimulated to take part of educational environments, which is essential for an adequate and rich learning. An educational focus on such purpose also enables the child to recognize and select new mental patterns seeking to strengthen abilities that are necessary for healthy personal, economic and political decision making.

Eisler (2000) states that teaching in partnership helps the child to learn rules that stimulate respect instead of fear, through the acceptance and understanding, based on non-verbal experiences by means of arts, music, drama, poetry, contact with nature and plays.

The author defines three special moments for partnership education: process, content and structure, the way to teach, what is taught and kinds of educational structure that are built. The partnership process shapes daily relationships, so that children will be heard, have their ideas respected and their emotional needs understood.

Teaching through conversation demands humbleness, patience and creativity. The teacher has the magic power to lit or extinguish the love for studying in the learner. Such love cannot be imposed by sermons, threats or warnings, but it has to be stimulated through an efficient didactics, mixed with dialogue and passion.

The student centered education, the cooperative learning movement and other progressive educational movements are opening ways for the educational process in partnership. Focusing ways to teach instead of what is taught, these movements promote learning experiences in which teachers act as facilitators and not controllers, and students learn how to work together, so each that child is treated with empathy and caring.

The partnership process is a style of teaching that integrates and honors students as complete individuals that have several learning styles. It is focused not only in cognitive or intellectual learning, but also in affective or emotional one. It also recognizes the additional dimensions of somatic or corporal learning as well as conative – the will of acting (EISLER, 2000).

The partnership content emphasizes the educational process that transforms the way to teach without transforming what to teach – without similar attention to curricular content – it is like trying to fly without a wing. Transforming curricular content is a key-factor to transform education. The curriculum taught in schools is the food that is offered for the children's mind: food for thought and action. These are the ways from which our people will shape their views of the world and their place in it. (EISLER, 2000).

Both processes and contents in partnership are two complementary halves of education in partnership into action. They are intrinsically interconnected in order to transform basic curricular content so as to transform education.

Regularly, the curriculum focuses the development of ideas which, according to the author, limits learning possibilities. Besides learning ideas, children have to learn how to care about other people and they need to have a major preoccupation regarding a center of care either themselves, close people, known people, distant people, animals, plants, the physical environment, objects or tools.

So, Eisler (2000) points out that psychological researches support the conclusion that children learn what they have internalized from narratives and stories, affecting their attitudes, values and behaviors. The way people see themselves and others depends on how the human being is taught to perceive the world. It is interesting to notice reports stating that values structured through cultural narratives transmitted through generations can be modified by new narratives.

In the partnership model, conflict is used not to select winners or losers or the one dominates or is dominated, but to creatively come to conclusions that go beyond the commitment with a greater ideal.

In school partnership structures, children have the responsibility to determine some school rules and to verify if they are correctly followed. Despite the presumption that teenagers are naturally rebel, such trend tend to be reduced when they feel they are listened to, respected and that they participate in the school functioning.

8. FINAL CONSIDERATIONS

Mankind has, gradually, turned itself to a new conscience and perception of all sorts of dangers that our generation is facing, no matter if through environment degradation, wars and disputes of territories and power or moral and physical violence from which families, school and society as whole, are usually hostages. People all over the world take part in projects and campaigns, especially for peace in the world and the preservation of the environment. Such manifestations represent mankind's discomfort for the current state of things, stating that it is necessary to have the transformation of a system that have been producing wars, social injustice and disequilibrium into an environment of peace, social justice and equilibrium in the environment.

Great efforts have been implemented for so, but there is still a lot to of work to be done. When Partnership Education comes to be known, it shows a way of cooperation to changes that are necessary to society, hopefully expecting as Gadotti (2007)

does, that the education of the future comes to be more democratic and less excluding, which is the greatest challenge. Unfortunately, due to the lack of public politics in this sector, there have been created the "knowledge industries" that mercantilism education as a profit and economical power tool, which harms a possible humanistic view,

Therefore, we search for new possibilities supported on Silva (2004) who challenges us to rethink and re-direct education for the connection the understanding that there are ways to alert people for the process of totality of human beings as we are "human beings full of possibilities!"

One of the goals of this journey is the search for the "seven necessary knowledge" to the education of the future predicted by Morin (2004) and that should be considered by society as a whole and in every culture with no exclusivity or rejection and according to the models and rules that are particular for each context.

As contemporaneous of the knowledge era, we live a time in which pedagogy has an important role in this "learning" society, as everyone becomes a learner, and where partnership education came to improve youth preparation for this new information – and also for the pos-industrial economy oriented to services. The dimension teaching-learning has changed its form and pedagogy does not care only with didactics anymore, but also with how to "teach" within ethics and philosophy, how to love knowledge as a space for human fulfillment, happiness and cultural content.

Education needs to be deeply transformed so as to be determinant about development and to do so, according to Freire (1996), the human being in its condition of unfinished and aware of such condition, has to demonstrate the need to take part in a movement of constant search so as to reduce the reasons for such lack of hope that constantly paralyzes us.

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PARTNERSHIP EDUCATION AND THE KNOWLEDGE SOCIETY

ABSTRACT:

The boarding of the study is the adaptation of the current education for an education of partnership with emphasis in the changes in the educational context of form to stimulate the children and young to also give importance to the informal experiences of day-by-day. The partnership process is considered as the primary object of the education, that it shows not only intellectually, but also experimentally that partnership relations are possible, it is draw attention to the cognitive or intellectual learning and also in affective and the emotional one. The study it has as objective main to present the psychological factors directed toward a partnership model that in such a way praises the capacity of innovation for an autonomy in the relation of the educational management as well as of the proper perception of each being - human. One is about an inspired bibliographical research in the workmanship of Riane Eisler - Tomorrow's Children: The Blueprint will be Partnership Education will be the 21st Century (2000) that study the relations between the responsible human beings for the transformations of life. Identifications of psychologists are told who point that the type of care (material, emotional and mental) that the child receives mainly during first the three years of life opens neural ways that will determine great part of our when adult mental capacity and emotional structure. The process of education of partnership is an education style, that integrates and honors the students as complete individuals in the diverse styles of learning.

WORD-KEY: learning. education. partnership.

PARTENARIAT ÉDUCATION ET LA SOCIÉTÉ DE LA CONNAISSANCE

RÉSUMÉ:

L'embarquement de l'étude est l'adaptation de l'éducation en cours pour une éducation de partenariat avec accent sur les changements dans le contexte éducatif de la forme pour stimuler les enfants et les jeunes à donner également une grande importance à l'expérience informelle de jour en jour. Le processus de partenariat est considéré comme l'objet principal de

l'éducation, qu'il ne montre pas seulement intellectuellement, mais aussi expérimentalement que les relations de partenariat sont possibles, c'est attirer l'attention sur l'apprentissage cognitif ou intellectuel et affectif et aussi dans la nature émotionnelle. L'étude qu'elle a pour principal objectif de présenter les facteurs psychologiques dirigée vers un modèle de partenariat que dans une telle voie loue la capacité d'innovation pour une autonomie dans la relation de la gestion de l'éducation ainsi que de la perception propre de chaque être - de l'homme. On est sur une recherche bibliographique a inspiré dans le travail des Riane Eisler - Tomorrow's Children: The Blueprint sera de partenariat en éducation sera le 21ème siècle (2000) que les relations entre l'étude des êtres humains responsables pour les transformations de la vie. Identifications des psychologues qui nous dit point que le type de soins (matériel, émotionnel et mental) que l'enfant reçoit principalement au cours du premier des trois années de la vie ouvre les voies neuronales qui va déterminer une grande partie de notre capacité mentale à l'âge adulte et la structure émotionnelle. Le processus d'éducation de partenariat est un style d'éducation, qui intègre et honore les élèves comme des individus à part entière dans les divers styles d'apprentissage.

MOT-CLÉ: l'apprentissage. l'éducation. partenariat.

LA EDUCACIÓN DE COLABORACIÓN Y LA SOCIEDAD DEL CONOCIMIENTO

RESUMEN:

El abordaje de este estudio es la adaptación de la educación actual para una educación de cooperación con énfasis en los cambios en el contexto educativo de la forma de estimular a los niños y jóvenes también dan importancia a las experiencias informales del día a día . El proceso de asociación se considera como el principal objetivo de la educación, que muestra no sólo intelectual, sino también experimentalmente que las relaciones de asociación son posibles, es llamar la atención sobre el aprendizaje cognitivo o intelectual, y también en la afectiva y la emocional. El estudio tiene como objetivo principal presentar los factores psicológicos dirigida hacia un modelo de asociación que de manera alaba la capacidad de innovación de una autonomía en la relación de la gestión de la educación, así como de la buena percepción de cada ser - humano. Uno es acerca de una investigación bibliográfica, inspirada en la obra de Riane Eisler - Tomorrow 's Children: The Blueprint será Asociación de Educación será el siglo 21 (2000) que el estudio de las relaciones entre los seres humanos responsables de las transformaciones de la vida. Las identificaciones de los psicólogos dicen que el punto de que el tipo de cuidado (material, emocional y mental) que el niño recibe sobre todo durante los primeros tres años de vida abre caminos neuronales que determinan gran parte de nuestra capacidad mental en los adultos y la estructura emocional. El proceso de educación de la asociación es un estilo de enseñanza, que integra y honra a los estudiantes como individuos completos en los diversos estilos de aprendizaje.

PALABRA CLAVE: el aprendizaje. la educación. asociación.

A EDUCAÇÃO DE PARCERIA E A SOCIEDADE DO CONHECIMENTO

RESUMO:

A abordagem do estudo é a adaptação da educação atual para uma educação de parceria com ênfase nas mudanças no contexto educacional de forma a estimular as crianças e jovens a darem importância também às experiências informais do dia-a-dia. O processo de parceria é considerado como o objeto primário da educação, que mostra não apenas intelectualmente, mas também experimentalmente que relações de parceria são possíveis, é focado no aprendizado cognitivo ou intelectual e também no afetivo ou emocional. O estudo tem como objetivo principal apresentar os fatores psicológicos voltados para um modelo de parceria que preconiza a capacidade de inovação para uma autonomia na relação tanto da gestão educacional como também da própria percepção de cada ser - humano. Trata-se de uma pesquisa bibliográfica inspirada na obra de Riane Eisler - Tomorrow's Children: A Blueprint for Partnership Education for the 21st Century (2000) que problematiza as relações entre os seres humanos responsáveis pelas transformações de vida. São relatados identificações de psicólogos que apontam que o tipo de cuidado (material, emocional e mental) que a criança recebe principalmente durante os primeiros três anos de vida abrem caminhos neurais que determinarão grande parte da nossa capacidade mental e estrutura emocional quando adultos. O processo de educação de parceria é um estilo de ensino, que integra e honra os estudantes como indivíduos completos nos diversos estilos de aprendizagem.

PALAVRAS-CHAVE: aprendizagem. educação. parceria.

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