72 - PRACTICE LOVING TEACHERS: ANALYSIS OF THE DESIGN Freire AN EXPERIENCE REPORT IN SCHOOL HALL PATRICK MARCHON PORTAL - RJ (2006 - 2012)

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Interest in the subject stems from the fact of being a teacher, responsible, studious and loving and being born into a family of teachers: parents, paternal and motherly uncles, who value education with love. My first class was in a suburb of our city, dealing with poor children, abandoned by the government in a poor community and no prospects. Ali saw the difference between books and reality but I came across an inner reality this on me: I had chosen the right profession. Despite the difficulties, such as lack of teaching materials and poor infrastructure in the school where he worked, I never lacked love for teaching. I became deeply love my teacher by profession and believe in the transformative power and political action that education can promote.

This research project emerged from the need to emphasize the pedagogical practices in designing Freire, present in classrooms across the country.

The research follows the bias qualitative methodology is based on the procedure: experience report. The purpose is to demonstrate through personal experiences, how are valuable teaching practices loving. Teachers undergo numerous difficulties throughout the country, often catching the police, as has been reported in the news because they claim a quality education and better wages. Despite the way they are being treated, still have the profession, his greatest weapon against this corrupt and unjust system. Amidst all these adversities, the teachers can not leave contaminating the abuse they suffer. Difficult task, because the teachers are also subjects of educational action, they transform and are transformed, but should be aware of their role loving trainer. Being loving shall not prevent the extension of critical consciousness. We can not condone the subservient and atrocities that governments practice and thus neutralize the many political, economic and social changes that occur in our society peacefully, on the contrary, must lovingly examine the facts with students, is instrumentalize them so that they can change the course of their own histories, their communities, the country and the world.

This study aimed to analyze the loveliness a freireana perspective, relating it to everyday practices in the context of the Municipal School Patrick Marchon Portal, years 2006-2012, identifying the design freireana the meaning of teaching practices loving and listing characteristics that signify the teaching practice in the design loving Freire. Also related teaching practices and loveliness in the teaching- learning within everyday Municipal School Patrick Marchon Portal - RJ.

From the reality experienced by me as a teacher, I have observed that in general teachers express coldness and indifference in the exercise in the classroom. There is almost a sense of prestige for teaching, especially when this practice occurs in the early grades of elementary school or kindergarten. Often express frustration, discouragement and sadness because they are teaching. There are those who say clearly: "I am a teacher because I did not have a better option. " Or "I hate to be a teacher" etc. Others make their veiled statement saying they do not know to teach, they are tired, they do not have time to plan. Lacking passion, lacking affection, lack meaning to teaching practice, plus public policies ineffective and insufficient for the proper exercise of the teaching practice.

Paulo Freire (1993), left us his legacy of teaching practice that can not miss the loveliness. According to the author "without which their work loses its meaning". Many teachers have a teaching practice without meaning for themselves and their students. This is because the lack of lovingness carries them an empty practice. And those teachers who insist on a different pedagogical action, are sometimes ridiculed by their peers. I have heard countless times, the teacher's lounge, and a coffee from another, most teachers complain that their students are disinterested, they do not show initiative, organization, desire to learn. However, this same teacher who complains is one that is not organized and has no desire to teach.

I understand that the struggle for quality education is fair and that the obstacles of day to day life can indeed discourage the teacher, but it is an educational practice loving the educator finds the reserves it needs to continue their teaching practice, for I must confess that, without cavil, do not believe that without some sort of "armed love", as the poet would say Tiago de Melo, educator and educator can survive the negativity of her to do. (Freire, 1993p.53).

The teaching practice is primarily a practice of love. Not as rare, utopian and without action, however as a possible action and inherent to the educator that effectively understands the importance of their role in society. Love (or loveliness) does not go against the grain of reason, human development, but complete them and gives them real meaning, because the teaching practice must be well understood.

Paulo Freire urges us to realize the pedagogical practice, especially as a loving practice. This undoubtedly is the biggest challenge of education in this century: rescue the desires, the joy, the loveliness contained within the educational practice. Much must be done and a freireana perspective. I believe that education is made by people and for people constantly changing and therefore ready to promote changes in themselves and in others another.

To transform yourself and others is necessary, first of all, to break. Break with paradigms, breaking with fear. But, after all, of what teachers are afraid? I see in my reality that many teachers demonstrate afraid to express affection. Understand that by doing so express actually weakness and risk losing the authority within their classrooms. Can not miss or get emotional, thingy up on behalf believe the control group.

However teaching requires courage, as pointed out by Freire (1996), "courage to want well to students and to their own educational practice [...]. (P.141). The acquisition of this knowledge, as Freire (1996) terms, of wanting and not easy to any teacher, it raises questions, for many, the seriousness of his practice. Exactly, so I see daily, colleagues advising each other about never, under any circumstances, to "trust" their students and it is there that we missed the opportunity to win them, learn from them and provide them with a learning significant human and as "the educator [...] must be convinced as to its consequences is to be your job specificity human". (Freire, 1996 p.143).

Not that the teacher and want to get all your students the same way, but when you want to allow and demonstrates how we teach Paulo Freire (1996) that "The affection does not scare me, I'm not afraid to express it. This means opening the wishing well the way I can truly seal my commitment to the students in a specific practice of being human, (p. 141). Therefore, an educator committed to their students also need to learn to want and without the insecurity of losing credibility or authority, or the ethical commitment to educating, focusing either on reviews, for example, because the affection is not feel excluded from knowability. What I can not allow is obviously my affection interfere in fulfilling my ethical duty of a teacher in the exercise of my authority. Can not constrain the evaluation of a student's school work to a greater or lesser well want to have for him. (Freire, 1996 p.141).

The teacher needs to learn to love, allow yourself to be loved. Love being a teacher, love to be in touch with their

students, regardless of which mode to teach. Allow the student will have love and affection without seeming ridiculous or weak. The teacher needs to meet in the middle of our system as running, disrespectful and heartless for us to realize that "It is worth noting the ability of the pedagogical practice to awaken, stimulate, develop in us the taste of good and want to taste the joy without which educational practice is meaningless, (Freire, 1996 p.142) and to resume the direction of the practice exercise, to understand the role and importance we have for social transformation, we can fight "[...] politically for their rights and respect the dignity of their work, as well as due to the zeal pedagogical space in which it operates with its students, (Freire, 1996 p.142).

And as part of the faculty do, get to know, learn, empower themselves intellectually, studying, dreaming, finally live, after all, as Freire (1996, p. 145-146). As a practice strictly human, I could never understand education as an experience cold, soulless, in which feelings and emotions, desires, dreams were to be repressed by a kind of dictatorship reacionalist. Nor never understood the teaching practice as an experience that lacks the rigor that generates the necessary intellectual discipline.

That way we can all try to change the status to discredit the teaching profession currently charges and consequently make the school a more happy, more attractive and more human and humanizing.

Meet or rescue the loveliness in teaching practice requires the exercise of a teacher perceive, identify, engage and incorporate that identity. After all, you must realize a teacher to act as such.

In a society where the teaching profession has become so discredited, it is necessary to redeem its importance and value. We unreported in the media teachers being assaulted by police, criminalized, humiliated.

Being a teacher means an identity that is rooted meanings, paradigms and stereotypes. Many of these so nasty that sometimes there is no pleasure in declaring that he is a teacher. It's as if the image of the teacher, her reflection in society was distorted mirrors like those we see in amusement parks. Now bigger than we are, sometimes smaller, etc. An image that never reflects exactly who is the teacher. The human being is not behind the naming, but the nomenclature of being a teacher. Jokes as not assault me, I'm a teacher or phrases like. You're a teacher, poor thing! "Do not reflect our role in society, it reflects who the teacher is, images are distorted. Being a teacher is more than that, it is far, far further. However, how to express the loveliness is our identity as professionals is being lost? And the less is the level of education for those who give lessons, less seems to be the value and importance of what we do. "It is urgent to recover his image, give him back the pride of a profession essential to any cultured society and democratic. I'm not just talking about higher wages or better training. Revaluation of the image is about respect and dignity. "(Demo cited Hoffmann, 2013p. 25), because It is as qualified professionals - the competence that is organized politically is perhaps the greatest strength of educators - they and they should see themselves themselves and themselves, (Freire, 1996 p.40). Respect and dignity must be provided to the teacher (and any human being), regardless of whether it acts in Early Childhood Education or Higher Education and although they are rare elements, are undoubtedly very important to keep the teaching profession, after all, be a teacher today is rare. Good teacher then is almost extinct.

The identity of the teacher has been distorted because unbridled capitalism has transformed people into things and things status accorded to people. So, the car needs to be the newest, most equipped home, take care of things, neglect people. We are dehumanizing because:

> Humanization is the process of confirming the man those traits that we consider essential to the exercise of reflection, the acquisition of knowledge, good disposition towards others, the thinning of the emotions, the ability to penetrate the problems of life, the sense beauty, the perceived complexity of the world and beings, the cultivation of humor. (CANDIDO cited ROSEVERE, 2011 p.32).

The professions are measured by wages (price). The higher the salary that we receive, the better the job. In the area of education is no different, being a teacher became bad because of the low wages that pay that profession. The struggle waged in search of better pay and working conditions are fair and appropriate, but should not this be the reason that justifies the lack of love what we do. Fail to fetch the values, we strive for the price. Rosevere (2011) educates us that these two words, although they seem synonymous, they end up, if further analysis, quite different meanings.

We are unique beings and we need to let go our students more than the content, techniques and methodologies. Even if unconsciously, the teacher acts as a victim of circumstances and denies students the right to an Education made by people for people. There needs to be an urgent change, a change [...] it is not only in the sphere of the contents and methods, but mainly in the relationships established in the art of teaching and learning, (Rosevere, 2011 p. 40.) Only when we fail to act like things will draw the best from people. An education that emphasizes values rather than the price of money, profit is able to transform. For as postulates Rosevere (2011 p.43) has to leave the school we value whose actions generate positive effects for building a better world for all. Our classrooms need to be pleasant places for our students and for us ourselves, for our values, well established and humanized humanizastes can overcome the logic of the market and worth more for our students. We must awaken the life that pulsates within our schools, smile, cry, love, being people. We need to stop discarding others and ourselves, so that we may develop, after develop is basically becoming (Rosevere, 2011 p. 47). And making us have a better education, a better school and why not, a better, more just and egalitarian.

Dialogue is essential action of loving education and is in dialogue humanize ourselves, because "There is the silence that men do, but at work, in word, in action-reflection (Freire, 1987 p. 44). But how many times lack the dialogue in the classroom? After a dialogue and I am heard speak, I listen and let them talk. The dialogue, as I said is (or should be) of horizontal character. There is no oppression or manipulation in a dialogic education (Freire, 1987). Unfortunately, what we have in our schools, is the silence that denotes indifference, fear, judgment, or the monologue in which only one party (most often the teacher) speech and yet, no yelling, who only wants to talk and for being distant to shout. I speak here of literal and geographical distance, but the distance at which the teacher yells, not because they want to be heard, but because he wants to impose his speech. The student who yells at the teacher or their peers. And so, a great chasm is perpetuated in the relations established in schools over, for years and years. Consequently, we do not teach our students the power of dialogue and still complain when we feel "disrespected" by them. When not actually exercise the dialogue, because only in this respect and dialogue there is mutual. Likewise, as educators, we seek dialogue with our leaders and often are not heard, leaving us once again silence, the monologue and yelling. And the cycle repeats itself, in a society where dialogue is almost banned in schools, homes, between parents and children, teachers and students, teachers and teachers, etc. This is the true word, which can not be contained by titles and positions. No different teacher and student, worker and boss. It is the dialogue that we are as human beings (Freire, 1987) and, as our schools need these meetings! Meetings between student and teacher that looks do not need to be controlled, where there is the freedom to make mistakes and get it right, to build together. This is a conscious dialogue, transformer, not mechanized. However, true dialogue and humanizing is possible only in love, because:

> "There is no dialogue, but if there is a deep love of the world and men. Unable pronunciation of the world, which

> is an act of creation and recreation, if there is no love that infuse. The dialogue is contained in love, loveliness. More than that, the dialogue is love, love courageous, empathetic, committed as follows: Since the foundation of dialogue, love is also dialogue. Hence, it is essentially the task of subjects that can not occur in the relation of domination. This is what pathology of love: sadism in who dominates; masochism in the dominated. Love, not because it is an act of courage, not of fear. Love is commitment to the men. Wherever they are, the oppressed, the act of love is to commit to their cause. The cause of his liberation. But this commitment because it is loving, is dialogical, (Freire, 1987p. 45).

Educational practice on the foundation of love requires another skill of the teacher, as essential as dialogue: the exercise of humility. Because "Humility expresses [...], one of the few certainties that I'm right: that one is superior to anyone, (Freire, 1996 p. 76). It is humility that makes me, as a teacher, the respect differences, to respect each other, their quirks and differences and therefore respect the knowledge of the student, their knowledge, their culture, read the world, considering that the very act of loving is itself rooted daring (fight), after all it takes courage to love, "without fear of being called corny to corny, a scientific, but in unscientific, (Freire, 1997 p. 8).

I began my work as a teacher in the School Hall Marchon Portal Patrick in 2006, after paying tender. Had gone for a short contract in the county in which I reside and carried high expectations to begin this new phase. I took a class in the first year of schooling, also known as literacy class. I came across a reality so different from what he saw in books: poor children, dirty and hungry. Illiterate families, collections results by all parties. None of it scared me, I was willing to make a difference in the life of my 26 students.

Every advance, every achievement of my little ones, every gesture, every look, every little letter, my heart rejoiced, they were all worth doing: the difficulties like waking up at dawn to get a driving, low pay, bad infrastructure our school... And to live with them I realized that not only were they changed for me, but I was transformed by them.

Contrary to the advice I received from my more experienced colleagues, did not need to yell at them, threaten them. I learned that by talking we really meant and although small, they assumed the responsibility of the class with me.

The following year, I remained working in literacy and my work began to gain prominence. Received gift my biggest challenge as a teacher, until today that year, M*, my "student- problem", as it came to me labeled: nine, black, poor, repeat. Alcoholic father who abused her mother. "There I learned and wanted nothing to do with the time of Brazil! "As I was told.

I did not consider any of the lines I laid about him. I confess I felt a little scared, but my biggest fear was not to love him, not to see him and treat him like a human being. Despite the horrible things they said about him, to me he was still a child, with rights and duties.

My first contact with M*, it was not easy! He has appeared challenging me, threatening the students, which are in the correct age group for the year were smaller and hence weaker than him. I was called names by swearing that even dare to think, let alone say, for this child, the first week of class. Had lost patience and insecurity to demonstrate not have such a "domain class" that I was so charged, lost control: yelled at him, cornered him in a corner out of the room and threatened. To my surprise, he did not care. He was more than used to this kind of approach. I left and came down from the bus, even on the way home, I began to cry with my husband. I felt a failure, the worst teacher in the world. There, in my weakness I found the strength I needed. The relief sought in the heavens that he needed, and the next day I was in class again. My heart was pounding so hard, I thought I can not endure. Restarted everything, changed my way of dealing with M* and, as demonstrated respect for him, received the same from them. He did not fail to do their "mess", but now he knew when to stop. Praised his achievements, telling him no firmly when necessary. Constantly reaffirmed her faith in his potential and, if a conflict occurred, stopped everything, took him out of the room, talking. Anyway, it was a day each time. Calm, patience, hope, faith and much, much, much love.

M* learned to read, stopped generating problems in school. One afternoon, I was called in my room, because someone from the Department of Education wanted to talk to me. It was the psychologist Network, curious to know the teacher who "gave way" in the "worst" of the student council. Seeing me, even in my 21 years I realized expression of surprise, which accompanied by her speech "But you are so young! Thought to be an older teacher, a general". I was asked about the "technique" I used with it. To his dismay, there was no technique, assumed the risk of loving him, not to discriminate against him, believing in him. My response has completely transformed her expression and although pleased with the results, showed frustration hear her "I did nothing , I prayed and sought God, wisdom to deal with it ".

The year ended, M* passed "fit to attend the next school year".

In 2008 my daughter was born, and only returned at the end of the year. I returned to assume rulership class in 2009. This year I worked in a class with 33 students, one of them being visually impaired. I was without the aid of the teacher- guide. Again love and faith in my profession made me move forward with my students. By this time, my work was already known, I was invited to work with the booster classes that catered to students with age -grade distortion. Students labeled, repeaters, without believing in themselves. The rationale of the program coordinator at the Network for my invitation was that my "profile loving and committed" was what these students needed.

I always believed in my work. In 2010 I strike, the first strike of the municipality. I talked with my students before the strike happens. I explained to them that we all have the right to better conditions. I remember my speech "You are entitled to a crayon best quality, the best a snack. No one is doing a favor when you provide it to you at school. This money comes from the taxes that Mom and Dad pay every time they buy something... "It was interesting for their support. Parents supported me therefore respectfully informed them the reason for the strike. After this happened, when we had returned to school with a full schedule of replacement classes, saw one of my students, only six years old tell one of the employees of our school who refused to give him a material, tell him that it was their right to receive this material. I realized there that was sown in them the right to fight.

Never feared political reprisals, despite acting in a backwoods town where everyone knows everyone. I saw many of my colleagues fear losing their overtime they supplemented their wages and therefore not questioning, not to fight.

Once we received a visit from the mayor in our school after a "reform" for the inauguration. At the time, my room had huge holes in the ground, where children had to learn to watch for the feet of the portfolios did not fall on the ground and they would fall. The mayor came into our room and it was not received with the same disposition of other colleagues. When leaving our room, my students questioned "What reform, if our room is full of holes"? After much insistence, the holes were covered in retirement the following year. Freire (1996) posits that education is a political act! A teacher can never stop fighting because this is inherent to education that liberates and transforms.

Through the study believe that being a teacher, a freireana perspective, an act of immense courage. Courage to wake up every day convinced that every struggle and transformations in society permeated by without the Education and loveliness, it wilts.

It was concluded to be a loving teacher implies a dialogic relation landscape, where I allow myself the right to

recognize, humbly, I do not know everything that my student has a lot to teach me, as M* and so many others who have gone through my life, always making me not only an educator, but a better human being.

As teachers we need to believe in what we do, we need every day to recover my identity and not allow the prestige that the profession suffers today. Being a teacher whose teaching practice dares to be loving is not easy: it implies to consider the values, rescuing them when they get lost on the walk.

The school is primarily a place for us. People with feelings, people with wills, with desires and aspirations. People who dreams groaning because it's people. The teaching practice loving rescues "be someone" in our schools, and for that, we need to hope that what we do is aligned to a good technical preparation, humility, the dialog and the fight can indeed transform our society so selfish and capitalist society a fairer and better, not for one group or another, but for everyone. Dream and utopia for some, for me, the essence of educational practice loving and liberating.

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PRACTICE LOVING TEACHERS: ANALYSIS OF THE DESIGN Freire AN EXPERIENCE REPORT IN SCHOOL HALL PATRICK MARCHON PORTAL-RJ (2006 - 2012)

ABSTRACT

The aim of this study was to analyze, from the perspective of Freire to this loveliness in teaching practices, a qualitative approach and method of procedure based on the reporting experience of the researcher. The period (2006 - 2012), the school unit EMPatrick Marchon Portal. It was concluded that the practice must be loving acquired and developed by teachers, a dialogical relationship and humble, whose main purpose is to ensure that students have opportunities for social transformation and emancipation. The exercise of the loveliness of teaching practice is a practice to combat social inequalities present within and outside of schools, in the search for genuine liberation and ideological.

KEYWORDS: teaching practice; loveliness; education.

PRATIQUE DES ENSEIGNANTS AIMER: ANALYSE DE LA CONCEPTION FREIRE UN RAPPORT D'EXPERIENCE DANS L'ÉCOLE HALL PATRICK MARCHON PORTAIL-RJ (2006 - 2012)

RÉSUMÉ

Le but de cette étude était d'analyser, dans la perspective de Freire à cette beauté dans les pratiques d'enseignement, une approche qualitative et la méthode de la procédure fondée sur l'expérience des rapports du chercheur. La période (2006 - 2012), l'unité EMPatrick Marchon portail de l'école. Il a été conclu que la pratique doit être affectueux a acquis et développé par les enseignants, une relation dialogique et humble, dont le but principal est de s'assurer que les élèves ont la possibilité de transformation sociale et d'émancipation. L'exercice de la beauté de la pratique de l'enseignement est une pratique visant à combattre les inégalités sociales présentes à l'intérieur et à l'extérieur de l'école, dans la recherche de la véritable libération et idéologique.

MOTS-CLÉS: pratique de l'enseignement; beauté; éducation.

PRÁCTICA DOCENTE CARIÑOSOS: ANÁLISIS DEL DISEÑO Freire UN INFORME DE EXPERIENCIA EN LA ESCUELA HALL PATRICK MARCHON PORTAL-RJ (2006 – 2012).

RESUMEN

El objetivo de esta investigación es analizar, desde la perspectiva de Freire a esta belleza en las prácticas de enseñanza, un enfoque cualitativo y el método de procedimiento basado en la experiencia de informes del investigador. El periodo (2006 - 2012), la escuela Unidad EMPatrick Marchon Portal. Bases teóricas para la investigación se utilizaron principalmente textos de Paulo Freire, complementados por otros autores. Principales conclusiones: La práctica amorosa necesita ser adquirido y desarrollado por los profesores, una relación dialógica y humildes, cuyo objetivo principal es asegurar que los estudiantes tengan oportunidades para la transformación social y la emancipación. El ejercicio de la hermosura de la práctica docente es una práctica de lucha contra las desigualdades sociales presentes dentro y fuera de las escuelas, en la búsqueda de la auténtica liberación e ideológica.

PALABRAS CLAVE: enseñanza hermosura práctica.

PRÁTICAS DOCENTES AMOROSAS: ANÁLISE NA CONCEPÇÃO FREIREANA DE UM RELATO DE EXPERIÊNCIA NA ESCOLA MUNICIPAL PATRICK MARCHON PORTAL- RJ (2006 – 2012).

RESUMO

O objetivo desta pesquisa foi analisar, sob a perspectiva freireana a amorosidade presente nas práticas docentes, numa abordagem qualitativa e por meios de procedimento fundamentado no relato de experiência da pesquisadora. O período de (2006- 2012), na unidade escolar E.M.Patrick Marchon Portal. Concluiu-se que a prática amorosa precisa ser adquirida e desenvolvida pelos professores, numa relação dialógica e humilde, cuja finalidade principal é garantir que os alunos tenham oportunidades de transformação e emancipação social. O exercício da amorosidade da prática docente é uma prática de luta contra as desigualdades sociais presentes dentro e fora das escolas, na busca pela libertação genuína e ideológica.

PALAVRAS-CHAVE: prática docente; amorosidade; educação.