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**Report on the documentary A Educação Proibida, directed by Germa Doin n and Verónica Guzzo and produced by Asociación Civil Redes de Pares / Reevo.**

*Report on the documentary The Forbidden Education, directed by German Doin and Verónica Guzzo and produced by the Civil Asociación Redes de Pairs/ Reevo.*

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**Henrique de Oliveira Moreira**

*The Forbidden Education* is a documentary produced in 2012, in Argentina, which builds a perception of what education is and should be through the participation of educators from Chile, Peru, Uruguay, Argentina, Colombia and Spain; and the presentation of some concepts from thinkers such as Rudolf Steiner and Montessori. The film begins by drawing a parallel between *The myth of the cave*, by Plato and the traditional teaching model, insinuating that perhaps we are in a world of shadows when it comes to education.

A very recurring thought during the presentation is that it is necessary to understand and transform reality. It is known that there are many schools for different types of audiences (rich, poor, workers, middle class...), but few are dedicated to seeking educational excellence. However, they all aspire to an ideal of a common school, even without offering the answer that they contribute to the individual and collective development of citizens.

Right at the beginning, there is a hypothetical teacher (probably from Sociology, as that is what is written on the blackboard) saying that he had proposed an essay to the students about their journey at school and the result is that the students do not feel heard by their parents, nor by the teachers and immediately afterwards there is the suggestion that the failure is not the students' fault, but the system's that offers uninteresting and boring schools that are only concerned with curricular fulfillment; based on merit, on the postulation of formal knowledge, encouraging competition, discrimination and selfishness.

It is shown that schools have not changed as quickly as other parts of society and, to a large extent, there is still an education that tries to standardize people

that they are unique and their singularities should be respected. The school is not concerned with the students' individual history and this shows some of the deficiency of the teacher training courses, as it also did not teach them to have a holistic view of individuals. Schools function as isolators and trainers of human behavior and do not allow students to say what they think or to think autonomously.

Some concepts about education in classical Greek antiquity are also presented, saying that mandatory instruction at that time would be for slaves or the military, modeled on pain and suffering, while free and rich men were offered reflection, conversation and free experimentation. It also highlights that in the 18th century, in Prussia (1760) specifically, public, free and compulsory schools emerged which, with Enlightenment principles, encouraged discipline, obedience and the authoritarian regime; following the mold of the Absolutist power that wanted a docile and obedient people to serve it in wars.

This vision spread throughout Europe and America, perpetuating class division and aiming to maintain the *status quo*. Even today, the school continues to be used to train labor for factories and industries, that is, aiming for profit and preserving the structure that interests the elite. So much so that, at the beginning of the 20th century, factory owners themselves encouraged the creation of schools so that parents could have a place to leave their children, always following the mechanistic pattern of production lines, fragmenting knowledge in an attempt to meet a pre-established curriculum.

This system forces the teacher to respect the program with a certain military rigidity, which dehumanizes everyone by treating them as homogeneous. If such a model does not meet individualities, then it is a model of exclusion in which everything that is different must be prohibited. On the contrary, Education must be understood as a process in which all learning takes place and, for this, it is necessary to have educators willing to help the child develop, respecting their needs and not pre-established models. The environment to be offered should help students to think, reason, create and imagine autonomously. It is necessary to allow them to express themselves in the way that is most convenient for them. Mere repetition turns students into repeaters, within a boring process that makes learning difficult and, therefore, one must seek understanding and not memorization to construct knowledge. Since learning depends on the relationship between the learner and the environment, the playful aspect contributes to the

effective learning. In an appropriate context, errors and mistakes are welcome, when there is reflection, when the student himself can visualize the error, and peers can also help.

In the film, some educators propose that the teacher and the content must stop wanting to be protagonists and let the child be the builder of their own path in their own time, so the educator must provide only what is necessary for students to be creators of their own. own path.

They also indicate that love and respect are necessary throughout the development of life, unlike punishment and threats that distance a person from who they really are and contribute to their actions being controlled by fear. The educator must take care of the child's happy life and tenderly observe what they ask for and what they want, as they show the way. In this sense, stimulation and motivation are not necessary, as they themselves can instinctively self-motivate and find their gifts. The school must understand that everyone is different and that the paces of learning are also different, that there are multiple intelligences, that everyone is original as an individual. A holistic education is necessary to develop a balanced human being, understanding that integral education is not the accumulation of activities, but the search for holistic development in which everything relates to everything.

The school must serve as a base for scientific, artistic, cultural and human experiments. You need to have affection, love and patience – you need to listen, understand so that they feel loved, recognized and learn to express their emotions and get to know themselves. The school must teach people to make decisions when faced with choices, respecting their own time and interests. Freedom must begin at school, which must show the possibility of autonomy and independence and this will generate responsibility. In a new educational model, the teacher does not indicate what students should do. Instead, he shows them that they are capable of directing their wills, giving them active participation in their choices. The teacher manages, listens, gives space for development, does not impose, but proposes.

In some models, the power structure is abolished and problems are analyzed jointly and decisions take everyone's opinion into account. Just as the curriculum must be created by everyone, the rules of coexistence follow the same principle.

There are assemblies to discuss all matters, from small conflicts to the choice of educators; which strengthens the culture of dialogue, exchange and respect for others.

The documentary proposes the offer of several scenarios so that one can build what is most suitable for each person, without imposing spatial limits to educate themselves. In this context, the teacher does not teach, but follows the learning process, as a guide who creates possibilities. The educator must take care of the students, abandon omnipotence, be humble and be able to observe. He must also question what he believes in order to change and be in a continuous process of self-development. He must love and be happy at work and be willing to learn from children.

Another important topic is the mention of the active participation of families in the construction of learning. With freedom, respect and love, the participation of parents is fundamental, as they are responsible for the entire formation of the person they are creating.

The final message is that love is the most important thing, as knowledge will come as life progresses. Some schools from different countries were shown where each one has a different way of understanding education with the intention of changing. They focus on learning as a living exchange, a living education, emphasizing that there is no correct method. What is there is a call to awaken to a new education with the desire to create bridges to achieve new ways of educating. It is suggested to adapt pedagogy to the current moment, to students, to teachers, to break paradigms and abolish what does not make sense.

### References

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