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IMPLICATIONS AND APPLICATION OF PAULO FREIRE'S IDEAS
FOR GUIDANCE AND COUNSELING IN
BRAZILIAN PUBLIC SCHOOLS

by

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Abstract

Following the naturalistic research methodology, this study proposes three basic steps: (a) recognition of guidance and counseling as historically situated educational practices, (b) analysis of Freire's ideas in search of implications for school guidance and counseling, and (c) a case study of one Freire-inspired school counselor's practices to seek Freire's ideas relevant to school guidance and counseling.

The review of literature discusses the conservative role of guidance and counseling as it fails to address critically the function of education in relation to social change. Thus, this study intends to explore the implications and application of the ideas of the Brazilian critical theorist, Paulo Freire, to school guidance and counseling, in an attempt to overcome the general conservative character of this field.

Three questions will guide this research:

1. From a theoretical perspective, what are the implications of Freire's ideas for school guidance and counseling?
2. How might Freire's ideas be applied in a public school guidance and counseling program in Brazil?

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CHAPTER I

INTRODUCTION

Statement of the Problem

Diversity and contradiction mark the history of school guidance and counseling. Practitioners, teachers, and administrators hold conflicting perceptions regarding the role of guidance and counseling (Aubrey, 1982). Basic disagreements about the professional purpose of the field exist since the early founding of vocational guidance. In 1972, Sprinthall illustrated the gap between the rhetoric of guidance and the reality of practice in schools by observing that "guidance is in need of guidance" (p. 351). Almost two decades later, Sprinthall's words remain timely. School guidance and counseling practices, like all educational practices, tend to resist change. Indeed, the problematics of schooling are well-documented. Many studies indicate that, despite schools' egalitarian claims, educational institutions, to a great extent, reflect and reinforce social injustices and discrimination (Anyon, 1981; Bowles & Gintis, 1976; Goodlad, 1984; Mehan, 1978; Oakes, 1982, 1985; Powell, Farrar, & Cohen, 1985; Rist, 1970). Thus, the conservative, and even the reactionary character of the helping professions and counseling practices is not

surprising (Adams, 1973; Albee, 1977; Banks & Martens, 1973; Dworkin & Dworkin, 1971; Halleck, 1971; Katz, 1985; Pine, 1972; Sherman, 1984; Smith, 1977; Sue, 1978; Sue & Sue, 1977).

In Brazil, guidance and counseling constitute a prime example of an area dominated by imported theories and cross-cultural influences. Following the simplistic assumption that what works abroad can also work in Brazil, several theories have been "adapted" to the Brazilian social reality, disregarding local, specific socioeconomic and cultural contexts. Great discrepancies are often found between words and actions. Reflecting the way colonized people tend to imitate dominant cultures (Freire, 1972/1990), guidance and counseling historically has revealed a tendency to transplant from other cultures solutions to its problems in an alienated and alienating fashion (Freire, 1989).

Furthermore, school and society relationships have been poorly directed (Garcia, 1982, 1986; Loffredi, 1986; Maia & Garcia, 1984; Pimenta, 1982, 1988; Teixeira, 1979). School counselors' discourse and practices tend to play a conservative role, because they do not critically address the function of education in relation to social change. Thus, the many theories under the umbrella of critical theory may serve as a useful framework to explore the dialectical relationship between school and society in an attempt to go beyond the mere analysis of pedagogical tasks and techniques. In addition, those theories, questioning modern

rationality, link historical analyses with the notion of critique and emancipation.

Purpose of the Study

This study explores the ideas of Paulo Freire, a Brazilian critical theorist, for their implications and applicability to guidance and counseling practices in Brazilian schools. The study involves three basic steps: (a) recognition of guidance and counseling as historically situated educational practices, (b) analysis of Freire's ideas in search of implications for school guidance and counseling, and (c) a case study of one Freire-inspired school counselor's practices to seek Freire's ideas relevant to school guidance and counseling.

Using qualitative research methods, which value the complex, intricate, and dynamic character of educational phenomena, the study comprises the following guiding questions:

1. From a theoretical perspective, what are the implications of Freire's ideas for school guidance and counseling?
2. How might Freire's ideas be applied in a public school guidance and counseling program in Brazil?
3. How do the principal, teachers, students, parents, and others involved in the guidance and counseling process perceive Freire-inspired school guidance and counseling practices?

Organization of the Proposal

This proposal contains three chapters. Chapter I identifies the problem that generated the study and defines the purpose of the study. Chapter II reviews the relevant literature, focusing on (a) guidance and counseling as conservative practices, (b) guidance and counseling moving toward liberating practices, and (c) the relevance of Freire's ideas to school guidance and counseling. Chapter III describes the qualitative methodology to be used in the two major parts of the research, which involve (a) the theoretical study of Freire's works and studies based on his ideas and (b) field-work activities. This third chapter includes discussions on (a) the rationale for using the naturalistic paradigm, (b) site and sample selection, (c) entry, (d) data collection, (e) data analysis, and (f) methods for building and assuring trustworthiness. The chapter ends with a brief description of the format of the final report. The appendixes to the proposal contain consent forms and interview protocols that will be used in conducting this qualitative research.

CHAPTER II

REVIEW OF RELEVANT LITERATURE

This review of literature will address three approaches to guidance and counseling: (a) guidance and counseling as conservative practices, (b) guidance and counseling moving toward liberating practices, and (c) the relevance of Freire's ideas to school guidance and counseling.

Guidance and Counseling Profession: Conservative Practices

The vicissitudes of school guidance and counseling have constituted the target of many discussions among those involved in the educational process. The conservative, and even the reactionary, character of this area, as well as psychotherapy is well-documented in the literature. Perceived as "handmaidens" of the status quo (Halleck, 1971), disseminators of society's values, instruments of oppression (Halleck, 1971; Pine, 1972; Smith, 1977; Sue, 1978; Sue & Sue, 1977), standard-bearers, and defenders of the status quo (Adams, 1973; Albee, 1977; Banks & Martens, 1973; Dworkin & Dworkin, 1971; Katz, 1985; Sherman, 1984), counselors and psychotherapists, in spite of frequent humanistic and egalitarian discourses, not rarely contradict their discourses with their practices. For failing to address

the function of education in relation to social change, for ignoring or misinterpreting the relationship between school and society, or, as Aubrey (1970) points out, for operating as if societal conditions have remained invariable, school counselors' practices have oscillated from useful for a few, destructive for some, and probably irrelevant for the majority.

Although proclaiming an unconditional acceptance of counselees as persons worthy of respect, counselors, in Dworkin and Dworkin's (1971) comments, do not confirm this belief through their actions. The authors regret the huge gap between preachment and practice, arguing that "even the most well-intentioned counselors have tended to behave in ways that do not communicate this philosophy to people" (p. 749). Counselors' actions frequently reflect the simplistic notion that if something is best for them it must be best for their counselees. In Sue's (1978) perspective, the situation seems to be aggravated when various racial and ethnic minorities are focused within the context of counseling.

Sherman (1984) questions the discrepancy between counselors' rhetoric and their practical outcomes. She points out that counselors generally present clear limitations as a consequence of their personal histories, values, elitism, training, and relationships to society. Thus, in her view, such discrepancies result from counselors' socialization and their interaction with the industrialized society in which

they act. Sherman adds that "when rhetoric and outcome of programs are so often at odds, it is time to question the rhetoric" (p. 114).

Maia and Garcia (1984) discuss guidance and counseling practices and the conservative role of school counselors, highlighting the distance between their discourse and actions. This discrepancy gains significance when the effects of dissonant personal testimonies are considered. Interviewed by Costigan (1985), Freire stresses the need for consistency in educational practices, observing that "the more you diminish the distance between your speech and your practice, the more you make consistent your choice" (p. 37).

Many authors criticize the psychological basis of guidance and counseling, contending that it contributes to the maintenance of the status quo in society. Sarason (1981) comments on the blindness of psychology in establishing connections between its substance and the social order. He observes that psychological approaches, for all practical purposes, ignore social history and the social order.

In the process of supporting the dominant social order, certain psychological explanations are used to justify the unequal societal stratification through the allegation of individual differences. Such a tendentious psychological argumentation, lacking the vision of the influence of socioeconomic and cultural factors in shaping individuality, and limiting opportunities in life, is widely utilized in school settings and, therefore, in guidance and counseling

practices. Linked to this limited approach is the frequent emphasis on adjustment and adaptation in school contents. As Katz (1985) stresses, counselors are viewed by many as individuals whose basic function is to make sure that people adjust and adapt to society's values.

Dworkin and Dworkin (1971) emphasize that counselors, like many in the helping professions, sincerely assume that the locus of social problems in society can be attributed to the ability or inability of individuals to adjust. Many counselors have never taken into consideration the effect of oppressive environments in thwarting healthy and creative development. Adjustment and adaptation are always reinforced, either to school rules or to the labor market.

Lewis and Lewis (1971) also stress that counselors tend to advise their counselees "in the direction of adjustment to, rather than mastery of world" (p. 754). Adams (1973), in turn, discussing the negative effects of the progressive heritage of guidance, blocking social changes, shows how the emphasis on "access to opportunity, pragmatism, adjustment, and individualism serve to place counselors in a regressive, reactionary position" (p. 532). Banks and Martens (1973), also ponder that "counselors are expected to adjust students to the norms of the institution, to change 'deviant' behavior into confirming behavior" (p. 458). They question the reactionary character of counseling, which frequently ignores the problems that exist in society and focuses only on individuals.

Again, Banks (1977) discusses the stress counselors place on individual aspects as a derivation of the medical model "based on assumptions of individual dysfunctions and helper's responsibility to diagnose and 'treat' dysfunctions in individuals" (p. 320). From his standpoint, such a tendency does not take into account the external constraints and the impact of social groups in which counselees hold membership. Conservatively, this orientation gives preference to one-to-one interview in counseling encounters, "implicitly accepting the environment as a fixed condition" (p. 320). Thus, Banks underlines, although clients' problems can be identified as intrapsychic, "a large number of problems can be traced to oppressive societal processes and the behavior of persons in the environment who act in behalf of societal institutions" (p. 320).

Adams (1973) also criticizes school counselors whose function, at best, is to make school a tolerable experience for students. He argues that counselors are not interested in changing the nature of the school. Counselors who help clients to make vocational choices do not examine the nature of the economy that generates inadequate, dehumanizing jobs, or even no jobs at all. Presenting intrapsychic supremacy as one of the limitations to fundamental change, Sherman (1984) argues that such a concept, disregarding cultural and historical events, is "reinforced by and supports the ideology of individualism so necessary to industrial capitalism" (p. 112).

Prilleltensky (1989), examining the mutual influences between psychology and society, points out that therapeutic efforts are generally directed toward changing individuals, not socioeconomic factors. In Prilleltensky's view, the clear effect of the dichotomy between the individual and society is that "the individual is studied as an asocial and ahistorical being whose life vicissitudes are artificially disconnected from the wider sociopolitical context" (p. 796). With the support of other authors (Albee, 1981; Fox, 1985; Ryan, 1971), Prilleltensky observes that, as a consequence of such a dichotomy, "solutions for human predicaments are to be found, almost exclusively, within the self, leaving the social order conveniently unaffected" (p. 796). Commenting that clinical psychology informs counselors' professional identity, Powell et al. (1985) also demonstrate that good adjustment to school is one of the counselors' objectives. When approached by students, school counselors tend to think that something must be wrong and thus consider the student a problem case needing crisis care.

On the other hand, an article entitled "Careers for Social Change" (1971) questions the myth whose message is that "anyone who tries hard enough can succeed" (p. 740). According to such a position, "this myth denies the fact that the roads to power are now controlled by big business and professional organizations" (p. 740). This burden on individual responsibility is linked to the notion of meritocracy. Such a notion was largely contradicted in

Goodlad (1984) and Oakes' (1985) findings, demonstrating clearly the barriers to upward mobility for capable poor and minority students. Attributing school failure to students' lack of ability, initiative, or effort, without questioning school practices as well as unequal living conditions, school counselors reveal themselves as defenders of the status quo, reinforcing inequality.

The conservative and discriminatory character of school guidance and counseling can be easily detected in counselors' participation in the process of tracking and gatekeeping. In these processes, school counselors may at times contribute to a limiting of aspirations and narrowing of choices for minorities and students from lower socioeconomic families (Birman, 1977; Bowles & Gintis, 1976; Brown, 1976; Chapman, O'Brien, & DeMasi, 1987; Cicourel & Kitsuse, 1963; Gunnings & Gunnings, 1983). Tracking and gatekeeping processes channel the opportunities of students not only inside schools but in the larger society as well.

Guidance and Counseling Professions Moving to Liberating Practices

The literature also detects a movement in guidance and counseling which, beyond denouncing conservative practices, announces a new and liberating role. Peterson (1985), arguing for a new understanding of commitment in the craft of counseling for cultural transition, states:

The current task, then is to help individuals to set their own limits, to place self-interest alongside the interests of others and to rediscover the significance

of commitment for the achievement of emotional closeness and the meeting of basic social needs. This is not a one-time achievement that then is self-perpetuating but it is a dynamic task of creative mutuality. (p. 125)

Aubrey (1969), in turn, declares that "what the schools need are theoretical models congruent with educational purposes, and/or realistic designs which will enable guidance personnel to modify or change existing educational structures and practices" (p. 277).

Lewis and Lewis (1971) comment on the counselor's role in the total community. They suggest an active sociopolitical stance for counselors and declare that the new counselor needs to combine "a high degree of professional commitment with a strong sense of social consciousness" (p. 755). Mosher (1980) also reinforces the need for collective action and expresses the point that "self-actualization can only occur optimally within a community" (p. 18). McDonough (1982) highlights that "enhancing political awareness in counselors has been a mission of the American Personnel and Guidance Association over the past 20 years" (p. 593). Herr (1982), focusing on sociopolitical implications for guidance and counseling demanding political action, postulates:

Guidance and counseling are highly responsive, indeed vulnerable, to social and economic as well as political forces in the nations in which they are practiced. Although not often acknowledged as such in the professional literature, guidance and counseling are sociopolitical processes in which neither theories nor techniques are value-free. (p. 594)

Dworkin and Dworkin (1971) stress that, if counselors are to respond to the appeals for social change, "they must

first evaluate their own life styles" (p. 756), examining their attitudes and beliefs. According to them, changing oneself involves the courage of taking risks, searching for new stimuli, and facing the unknown, uncommon, and unfamiliar. Dworkin and Dworkin also call attention to the importance of considering some characteristics of change resisters and resistance. They defend the need of collective action that involves finding and organizing allies. They propose investigation of the pros and cons of long-term versus short-term changes and the consideration of the proposition that large innovations often occur after a grave crisis. Finally, the authors emphasize that there is no cookbook for the activist counselor. This position demands understanding, motivation, and foresight.

Atkinson, Froman, Romo, and Mayton (1977) also argue that, to play the role of activists, counselors need to be sensitive to the dynamics of the individual school, and involve the whole school community in the process of change. From Sprinthall's (1980) standpoint, guidance and counseling need to take an active role in the dynamics of school curriculum. As educators, counselors need to join efforts with teachers to provide a meaningful school experience for students. In his view, "guidance as a profession can turn from treatment to education" (p. 488). He suggests that a new education is required, "an educational process that combines and synthesizes all those dichotomies--content and

process, ideas and feelings, cognition and emotion, self and interpersonal growth" (p. 488).

Stulac and Stanwyck (1980), posing fundamental questions about change in counseling, such as what changes are desirable, why, and how much (and considering the implications of the answers), challenge counselors "to extricate themselves from reliance on a within-school perspective to allow extension of their activities into the general social and political arenas in more powerful ways than have heretofore been attempted" (p. 494). They also stress the need for a broad understanding of the social forces acting in momentum if effective change is desired. Sherman (1984) advocates collective action, suggesting the organization of "consciousness-raising (CR) groups with a focus on understanding the socialization process of the 'professionalization' within the field" (p. 114). She also encourages the use of new modes of investigation other than the empirical-analytic framework that is dominant in the field. In her view, it is paramount to integrate the intrapsychic focus with a historical and cultural perspective.

According to Aubrey (1985), there are many responses to social forces and change open to counselors and related professionals. Reinforcing that the responses requiring a proactive stance are varied, the author states:

Counselors do need a better public relations image, they do need stronger research data to use against their critics, they do need to engage in outreach activities, and they do need to be more visible as fellow educators in schools. (p. 25)

Kann (1988), in turn, defends an increasing understanding of the political dimension of vocational guidance, and Kelly (1989) proposes an integration of social commitment to the individual in counseling. Kelly also emphasizes that "social commitments are chosen not just from within the individual. They are also known to be rooted in the larger realities of relationships and community that are the indispensable ground for individual freedom and self-development" (p. 344).

The call to assume social commitment represents a strong and renewed appeal to counselors. Many indicators suggest a new picture of the profession. New practices have been implemented to find a concrete and significant role for school counselors, with the understanding that the professional role occurs within relationships. No easy path may be delineated. School counselors face the challenge of building, creatively and critically, a new history.

The Importance of Freire's Ideas to School Guidance and Counseling

The ideas of Paulo Freire assume a triple meaning for this proposed study. First, Freire's theory is rooted in the context of Brazilian society where the author of this research lives and works. Of course, Freire's ideas have been applied in many other countries, including the United States, and in several fields, counseling among them. In the Brazilian context, however, they take on special significance, because there is a long history of importation of

foreign theories in guidance and counseling to Brazil, without the necessary reinvention of them (Freire & Macedo, 1987).

A second reason for valuing Freire's theory to school guidance and counseling practices is the fact that, as a Brazilian critical theorist, Freire's analyses of school and educational practices address the dialectical relationships between school and society basic to the understanding of educational phenomena beyond pedagogical tasks and techniques.

A third reason relates to Freire's ontological as well as his epistemological views that focus on individuals as beings of relationships in a world of relations; beings of praxis; beings of decisions; subjects, not objects; historical beings engaged in a permanent act of discovery, creation, and re-creation of knowledge (Freire, 1972/1990, 1989). Matthew's (1981) remarks on Freire's epistemology and ontology highlight the point that "the purpose of knowledge is action. We know in order to do" (p. 92). According to this author, "Freire is unambiguous in his rejection of the idea that knowledge exists for its own sake" (p. 92). On the other hand, Matthews emphasizes that "for Freire, humanity is incomplete, and the world is likewise incomplete. Our ontological vocation is to humanize ourselves by transforming the oppressive structures of our world" (p. 92). Thus, Freire focuses on people as cognitive,

emotional, and active beings, aspects which are greatly emphasized in guidance and counseling approaches.

Thus, Freire's ideas may represent a fertile contribution to the thinking and acting in the area of school guidance and counseling as practices of liberation. In fact, Freire actively opposes all kinds of oppression "which leads men to adjust to the world, and inhibits their creative power" (Freire, 1972/1990, p. 64). The following are some of Freire's educational concepts, focusing on education as a practice of freedom:

1. Liberating, or liberatory education, is essentially a situation where the educator and the students are both learners, cognitive subjects, in spite of being different and occupying different positions.

2. Liberating education is a process in which educators and students are critical agents in the act of knowing.

3. Liberating education is not only a moment of professional growth but also of self- and social transformation.

4. Education as a humanistic and liberating task is not a pure act of transference of knowledge, but an act of knowledge.

5. Education is never neutral. Educational practices cannot be value-free.

6. Dialogue is more than a technique in liberating education: "It is part of our historical progress in becoming human beings" (Shor & Freire, 1987, p. 98). Dialogue,

rather than an empty instructional tactic, is a natural part of the process of knowing ("Reading the World," 1985).

7. Education as the practice of freedom does not focus on human beings in an abstract way, isolated and unattached from the world.

8. "Education is constantly remade in the praxis. In order to be it must become. Its 'duration' is found in the interplay of the opposites permanence and change" (Freire, 1972/1990, p. 72). Praxis means "reflection and action upon the world in order to transform it" (Freire, 1972/1990, p. 36).

9. Problem-posing education aims to develop the integrated person, someone who is the subject of the educational process, not its object; one who is able not only to reflect critically upon his or her existence but also to act critically upon it.

10. To problem-posing education, persons are faced as beings in the process of becoming--unfinished, incomplete, and in an unfinished reality.

11. A democratic education emphasizes the necessity of learning to ask questions.

12. "Education is simultaneously an act of knowing, a political act, and an artistic event" ("Reading the World," 1985, p. 17).

13. The teacher is "one who is himself taught in dialogue with the students, who in turn while being taught also teach" (Freire, 1972/1990, p. 67).

14. The task of the educator is to problematize reality through the discussion of contents that mediate the relationship between the educator, the students, and their worlds.

15. Consciousness raising, a process Freire calls conscientização (conscientization), translates the subject-object relationship, in which "the subject finds the ability to grasp, in critical terms, the dialectical unit between self and object" (Freire, 1985, p. 160). There is no conscientization, Freire adds, "outside praxis, outside of the theory-practice, reflection-action unity" (p. 160).

16. Reality is historical, cultural, and dynamic. Humanization occurs only when each person becomes aware of the social forces affecting him or her.

17. "The educator must propose to learners that they . . . die as the exclusive learners--educators of the self-educator and self-learner. Without this mutual death and rebirth, education for freedom is impossible" (Freire, 1985, p. 105).

Freire's Ideas and the Process of Thinking and Rethinking School Guidance and Counseling Practices

Freire's ideas become meaningful to the process of thinking and rethinking school guidance and counseling practices, because they address fundamental concepts permeating guidance and counseling, such as those discussed in the paragraphs that follow:

Democracy, education, and democratic education. According to Freire (1989):

Democracy and democratic education are founded on faith in men, on the belief that they not only can but should discuss the problems of their country, of their continent, their world, their work, the problems of democracy itself. Education is an act of love, and thus an act of courage. It cannot fear the analysis of reality or, under pain of revealing itself as a farce, avoid creative discussion. (p. 38)

Education is cultural action for freedom, an act of knowing (Freire, 1988).

Education and its limits. Freire many times reinforces the need for awareness of the limits of education. Although he does not perceive education to be the lever for the transformation of society, Freire acknowledges its contributions to social change. Shor and Freire (1987) point out that "social transformation is made by lots of small and great and big and humble tasks" (p. 46). Educators have their specific roles and contributions to the global task of transformation. Shor and Freire clearly state that liberating education is one of the initiatives that educators, along with others, must take in order to transform reality; "liberating education can change our understanding of reality. But this is not the same thing as changing reality itself" (p. 175).

The meaning of being human. According to Freire (1989), "to be human is to engage in relationships with others and with the world" (p. 4). Humanity's historical vocation is humanization. Freire distinguishes the person

who is Subject (integrated person) from one who is object (adaptive person). According to Freire (1972/1990), the pursuit of full humanization "cannot be carried out in isolation or individualism, but only in fellowship and solidarity. . . . No one can be authentically human while he prevents others from being so" (p. 73).

The meaning of being radical. According to Freire (1989):

Radicalization involves increased commitment to the position one has chosen. It is predominantly critical, loving, humble, and communicative, and therefore a positive stance. The man who has made a radical option does not deny another man's right to choose, nor does he try to impose his own choice. He can discuss their respective positions. . . . He tries to convince and convert, not to crush his opponent. (p. 10)

A radical is not a spectator of the historical process. Rather, without considering oneself the manager of history, one knows that as a Subject he or she can and ought to, together with other Subjects, participate creatively in that process by discerning what transformation is necessary in order to aide and accelerate it.

The role of the educator. From Freire's (1985) standpoint, "the educator's role is to propose problems about the codified existential situations in order to help the learners arrive at a more and more critical view of their reality" (p. 55). Recognizing that there is no neutrality in education, "the educator as an intellectual has to intervene. He cannot be a mere facilitator. He has to affirm himself or herself" (Horton & Freire, 1990, p. 180).

In Literacy: Reading the Word and the World (Freire & Macedo, 1987), Freire claims:

The role of an educator who is pedagogically and critically radical is to avoid being indifferent, a characteristic of laissez-faire educators. The radical has to be an active presence in educational practice. But the educator should never allow his or her active and curious presence to transform learners' presences into shadows of the educator's presence. Neither can the educator be the shadow of learners. The educator has to stimulate learners to live a critically conscious presence in the pedagogical and historical process. (p. 140)

Levels of consciousness. Freire identifies three levels of consciousness. From the lowest to the highest these levels are: magical or semi-intransitive consciousness, naive transitivity, and critical consciousness (Freire, 1985, 1988, 1989). Applying these levels to counseling, Alschuler (1986) established three stages of "creating loving situations" (p. 492). The first, the magical conforming stage, is a level in which people do not recognize their situation as oppressive. They passively conform, assuming that all their problems lie within themselves. At this point, problems are viewed as inevitable and unchangeable. In the second stage, naive reforming, "problems are seen in individuals who deviate from the system's idealized rules, roles, standards, and expectations" (p. 493). In the third stage, critical transforming, people perceive themselves as victims of a conflict-producing system. They "exercise their critical intellectual skills in naming the crucial rules and roles of the system that create unequal

power, place people in conflict, and exploit, oppress, or hinder their responsible human development" (p. 493).

Thus, Freire's theory presents important reflections for school counselors committed to new and liberating practices. It points to an active, radical stance for counselors as educators. Far from advocating that educators, and school counselors as such, are primary responsible agents for social change, Freire's theory encourages these professionals to be some, among and together with many others, to contribute to the building of a more humane and equitable society. Reflecting on the limits of education does not lead to pessimism or justify inaction. As Giroux (1985) states in his introduction to Freire's book, The Politics of Education: Culture, Power and Liberation:

Education in Freire's view becomes both an ideal and a referent for change in the service of a new kind of society. . . . As a referent for change, education represents a form of action that emerges from a joining of the languages of critique and possibility. (p. xiii)

Freire's theory also inspires school guidance and counseling practices to manifest an act of love, courage, and determination. Instead of fostering adjustment and adaptation, school counselors are invited to analyze themselves and their practices toward a more critical view of their realities, to assume an active role, to be Subjects of their history, to develop a critical consciousness through which the school counselor can no longer be a naive or an authoritarian person. Rather, his or her intentional

practice begins to make a difference as a practice of freedom, multicultural awareness, solidarity, and hope.

Finally, it is worth stressing that Paulo Freire's work represents one among several possible options for enlightenment in the field of school counseling. Far from adopting a new label--Freireans, for example--which would reveal a distorted reading of Freire's work, school counselors, finding inspiration in and taking advantage of Freire's ideas, need to be critical and creative, in order to develop programs according to the needs of each specific reality. As Freire and Faundez (1989) emphasize, "any educational practice based on standardization, on what is laid down in advance, on routine in which everything is predetermined, is bureaucratizing and thus anti-democratic" (p. 41).

Furthermore, school counselors need a clear understanding that to apply Freire's ideas (as the ideas of other critical theorists) in their work is not an easy task. Conversely, it means to swim against the current. Multiple obstacles will be faced. This struggle demands discernment and sensitivity to know when to advance and when to retreat. To be firm in this new direction, school counselors need to have a solid theoretical foundation, clear goals, and, as Freire points out, "political clarity" (Freire & Macedo, 1987, p. 130). Finally, it is also necessary to remember that any change must start from, though not remain in, the levels in which people are, considering their current ways

of perceiving themselves and their relationships with others and with reality (Horton & Freire, 1990).

CHAPTER III

METHODOLOGY

This research, a theoretical investigation and a case study, proposes to explore the implications and applications of Freire's ideas for school guidance counseling as well as to discuss the relevance of those ideas on the work of a Freire-inspired school counselor. As a qualitative study, it follows a flexible research design (Taylor & Bogdan, 1984), involving two basic and interconnected phases.

The first phase constitutes a study of Freire's thoughts and their implications for school guidance and counseling. The analysis of Freire's ideas follows a recommendation of Freire himself:

Reading does not consist merely of decoding the written word or language; rather, it is preceded by and intertwined with knowledge of the world. Language and reality are dynamically interconnected. The understanding attained by critical reading of a text implies perceiving the relationship between text and context.
(p. 29)

A case study of a Freire-inspired school counselor's practices comprises the second phase of the flexible design. As Borg and Gall (1989) point out, "a case study requires the collection of very extensive data in order to produce an in-depth understanding of the entity being studied" (p. 402). A case study constitutes a holistic and lifelike approach whose outcomes are presented in a readable and

unconventional way (Lincoln & Guba, 1985). For such reasons, the case study represents an invaluable method by which to investigate the dynamics of guidance and counseling practices in natural settings, valuing participants' perspectives.

Rationale for Using the Naturalistic Paradigm

Guidance and counseling practices occur in a context of multiple interpersonal relationships and involve the complexity and unpredictability that characterize human interactions. Because context, interactions, and subjects' values and world views inform and give special meaning to those practices, the use of qualitative methods in the frame of a naturalistic or constructivist inquiry fits the study of social dynamics within guidance and counseling settings. Rather than linear and closed, the methodology of the constructivist is "iterative, interactive, hermeneutic, at times intuitive, and most certainly open" (Guba & Lincoln, 1989, p. 183). The naturalistic or constructivist paradigm recognizes the existence of multiple constructed realities, holistically shaped, aims to develop an idiographic body of knowledge, regards as essential the relationship between knower and known, and assumes that all inquiry is value-loaded. All these assumptions, according to Lincoln and Guba (1985), "specify that reality constructions cannot be separated from the world in which they are experienced and that any observations that might be made are inevitably

time- and context-dependent" (p. 189). Thus, the study of constructed realities demand the researcher's deep involvement in the web of interactions taking place in natural settings, considering all factors influencing that context and not only a few prechosen variables.

Guidance and counseling, as historically situated educational practices, require an in-depth immersion in the places where those practices occur. Naturalistic inquiry, through participant observation, meaning-making, and in-depth interviewing, supported by guiding questions, allows the flexibility necessary to study a continuously changing reality. In this way, unlike the positivistic pattern, the design "must unfold, cascade, roll, emerge" (Lincoln & Guba, 1985, p. 209).

Site and Sample Selection

The case study will be developed in one public middle school (grades 5 to 8) located in Manaus, Amazonas, Brazil, during a period of one academic semester. A public school will be chosen, because public schools, although often criticized for their poor quality (Melo, 1982), represent the option available for the majority of the Brazilian population who cannot afford private education.

The selection of a specific middle school depends on the presence thereof a Freire-inspired counselor--the main subject of the case study. Prospective school counselors have been identified with the help of some knowledgeable

persons working at the University of Amazonas in Manaus. At this point, the researcher has contacted prospective subjects by telephone and mail. Given complexities involved in this study, however, final arrangements will be made only in Brazil, following necessary personal conversations. Administrators, teachers, other professionals, and students, identified as significant people related to the work of the selected school counselor, will also be interviewed.

Entry

Before seeking access to the setting, informal contacts will be established with school personnel previously known by the researcher in order to facilitate entry. To gain entry and obtain participants' consent to participate in the research, the following formal steps will be taken:

1. A letter will be sent to the principal seeking consent to conduct the research in his or her school (Appendix A).
2. Consent will be obtained from the selected school counselor (Appendix B).
3. Consent forms will be obtained from the other participants: selected teachers (Appendix C), selected students (Appendix D), and selected parents (Appendix E).
4. Parental consent forms will also be collected from the parents of selected students (Appendix F).

The two fundamental agreements to start the participant observation and interviews are those from the principal and

the school counselor. Clear information about the inquiry will be provided as a basis for the informed consent of participants. Ethical considerations regarding participants' anonymity will be guaranteed.

Data Collection

Data will be gathered from human and nonhuman sources (Lincoln & Guba, 1985). The theoretical study of Freire's works and studies based on his ideas (analysis of documents) involves data collection from nonhuman sources, while the field-work activities involve collection of data from human sources.

The theoretical study of Freire's ideas relevant to school guidance and counseling will address at least the following items: (a) the meaning of being human, (b) the meaning of education, (c) education and its limits, (d) the meaning of being radical, (e) the relationship of school and society, (f) the role of the educator, (g) the relationship of teacher and student, (h) the meaning of conscientization (conscientização, consciousness raising), (i) the meaning of praxis, (j) the meaning of dialogue for liberation, and (k) the meaning of curricular content.

Field-work activities will include the following procedures:

1. An intensive participant observation of the school counselor's work as well as of other situations that hold special meaning for the case study. Nonverbal cues will

become saturated; and (d) writing the theory or the case report. This final phase will constitute, in a certain sense, the core of the whole inquiry. The choice of particular words with which to summarize the data will reflect interpretation, meaning-making, and shaping of vast amounts of observed and collected data.

In more operational terms, and following Lincoln and Guba's (1985) suggestion, the data processing activities will involve unitizing, categorizing, filling in patterns, and member checks. Unitizing represents the process that deals with units of information that will serve as the basis for identifying categories. According to Lincoln and Guba (1985), what constitutes a unit of information should have two characteristics: (a) it should be heuristic--aiming at some understanding or action that the researcher needs to have or to take; and (b) "it must be the smallest piece of information about something that can stand by itself" (p. 345), that is, it must be interpretable without any additional information other than a broad understanding of the context in which the research takes place.

Categorizing comprises the essential task of bringing together into tentative categories the cards containing units of information that apparently relate to the same content. As Goetz and LeCompte (1984) emphasize, "central to categorization is the generation of the properties and attributes that the data units of a category share" (p. 170). This task is guided by the method of constant

comparison, searching for similarities, until a decision is made to stop the process of collecting and processing data. According to Guba (quoted in Lincoln & Guba, 1985), four criteria guide this decision: "exhaustion of sources, saturation of categories, emergence of regularities, and overextension" (p. 150).

After the establishment of patterns, member checks must be repeated. Member checking is a useful tool, because data are constructions generated by or in the source, and data analysis implies in a reconstruction of those constructions. Thus it is necessary to take the reconstruction of participants' constructions back to the participants for their examination and reactions.

Methods for Building and Assuring Trustworthiness

Replacing conventional criteria of "internal validity," "external validity," "reliability," and "objectivity," Lincoln and Guba (1985) propose the following criteria for trustworthiness in naturalistic studies: "credibility," "transferability," "dependability," and "confirmability" (p. 300). In this research, credibility will be assured through (a) prolonged engagement, (b) persistent participant observation, (c) triangulation of different sources of data, (d) peer debriefing by a colleague at the University of Amazonas, and (e) continuous member checking of data with the participants of the study. Transferability or, in LeCompte and Goetz's (1982) denomination, replicability,

will be ensured within the perspective of a naturalistic inquiry through thick descriptions of happenings in the setting. Dependability and confirmability will be built through auditing, triangulation, and careful description of the methodology used.

Format of the Final Report

The final report of this study will present some elements contained in this proposal (e.g., statement of the problem, review of relevant literature, etc.) plus additional chapters encompassing (a) the theoretical construction of Freire's ideas, focusing on their possible application in the context of school guidance and counseling; (b) interpretations from findings of the data; and (c) conclusions and recommendations.

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APPENDIX A

LETTER OF CONSENT TO THE PRINCIPAL OF THE
SELECTED HIGH SCHOOL

Dear Sir:

As a doctoral student at Vanderbilt University in Nashville, Tennessee, U.S.A., I am proposing to conduct a research study of the implications and applications of Paulo Freire's ideas to guidance and counseling practices in a public middle school in Manaus. The collection of data for this research will require observations of those practices as well as interviews with the school members to study their perceptions of the Freire-inspired guidance and counseling program. Also, limited access to school documents pertaining to this program would be useful.

Field notes will be taken for later analyses and interpretation. However, participation in this research is entirely voluntary. Confidentiality of the data will be preserved, and anonymity of subjects will be maintained. No names will appear in any report of this research study. If and when appropriate, and upon participants' consent, interviews will be audiotaped. In addition, the success of this research project requires that I not disturb regular guidance and counseling practices or the normal routine of the school in general.

Your permission is therefore requested to conduct this research in your school for a period of one academic semester. Permission to interview you regarding the school's guidance and counseling program is also requested. A copy of my research proposal, approved by my doctoral committee at Vanderbilt University, is available for your fully informed consent.

Thank you for your consideration.

Sincerely,

Lucíola Inês Pessoa Cavalcante, Associate Professor, University of Amazonas, School of Education, Department of Methods and Techniques. Telephone: 237-7164

CONSENT

The above described research may be conducted in this school during a period of one academic semester, and I agree to be interviewed regarding the school's guidance and counseling program.

Respondent: _____
 School: _____
 Date: _____

Prezado Sr.(a):

Como parte de meu Curso de Doutorado na Vanderbilt University, em Nashville, Tennessee, E.U.A., estou me propondo a desenvolver uma pesquisa a fim de detectar as implicações e aplicações das idéias de Paulo Freire às práticas de Orientação Educacional em uma escola pública de 1o. Grau (5a. a 8a. séries), em Manaus. A coleta de dados para esta pesquisa requererá: (1) observações do trabalho de um(a) Orientador(a) Educacional cuja prática seja inspirada nas idéias de Paulo Freire; e (2) entrevistas com o (a) referido(a) Orientador(a) e com outras pessoas envolvidas no processo de Orientação Educacional, tais como professores, alunos e pais. Tais observações e entrevistas irão revelar como os membros da comunidade escolar percebem as práticas de Orientação baseadas nas idéias de Paulo Freire. Acesso limitado aos documentos escolares, relacionados a Orientação Educacional, será também de grande utilidade.

Anotações serão feitas para posterior análise e interpretação. Vale ressaltar que a participação do(a) Orientador(a) bem como de pessoas relacionadas ao trabalho de Orientação é inteiramente voluntária. A confidencialidade dos dados será preservada e o anonimato será mantido. Nenhum nome aparecerá no relatório final desta pesquisa. Se, e quando oportuno, e de acordo com o consentimento dos participantes, entrevistas serão gravadas. Além disso, interferências no trabalho da Orientadora e na rotina da escola serão evitadas.

Diante do exposto, solicito sua permissão para desenvolver esta pesquisa em sua escola durante o período de um semestre letivo. Solicito-lhe, também, permissão para entrevistá-lo (a) a respeito do programa de Orientação Educacional realizado. Maiores detalhes sobre o trabalho a ser desenvolvido poderão ser encontrados no projeto de pesquisa, aprovado pelo meu comitê de doutorado, o qual coloco à sua disposição.

Agradeço sua valiosa colaboração.

Atenciosamente,

Lucíola Inês Pessoa Cavalcante, Prof. Adjunto do Departamento de Métodos e Técnicas da Faculdade de Educação da Universidade do Amazonas. Telefone: 237-7164

CONSENTIMENTO

A pesquisa descrita acima pode ser conduzida nesta escola durante o período de um semestre letivo, e eu concordo em ser entrevistado a respeito do programa de Orientação Educacional aqui desenvolvido.

Respondente: _____
Escola: _____
Data: _____

APPENDIX B

LETTER OF CONSENT TO THE SELECTED
SCHOOL COUNSELOR

Dear School Counselor:

As a doctoral student at Vanderbilt University in Nashville, Tennessee, U.S.A., I am proposing to conduct a research study of the implications and applications of Paulo Freire's ideas to guidance and counseling practices in a public middle school in Manaus. The collection of data for this study will require observations of your work as a school counselor and interviews addressing the implications of your Freire-inspired guidance and counseling practices. Observations and interviews will also provide the opportunity to study the perceptions of other school members on the guidance and counseling program. Also, limited access to school documents pertaining to this program would be useful.

Field notes will be taken for later analyses and interpretation. However, your participation is entirely voluntary. Confidentiality of the data will be preserved, and anonymity of subjects will be maintained. No names will appear in any report of this research study. In addition, the success of this research project requires that I not disturb regular guidance and counseling practices or the normal routine of the school in general.

Your permission is therefore requested to observe your work for a period of one academic semester. Permission to interview you regarding your Freire-inspired practices is also requested. If and when appropriate, and with your consent, interviews will be audiotaped. A copy of my research proposal, approved by my doctoral committee at Vanderbilt, is available for your fully informed consent.

Thank you for your consideration.

Sincerely,

Luciola Inês Pessoa Cavalcante, Associate Professor
University of Amazonas, School of Education, Department of
Methods and Techniques. Telephone: 237-7164

CONSENT

I agree to be observed and interviewed in this school regarding my Freire-inspired guidance and counseling practices, during a period of one academic semester.

Respondent: _____
School: _____
Date: _____

Prezado(a) Orientador(a):

Como parte de meu Curso de Doutorado na Vanderbilt University, em Nashville, Tennessee, E.U.A., estou me propondo a desenvolver uma pesquisa a fim de detectar as implicações e aplicações das idéias de Paulo Freire às práticas de Orientação Educacional em uma escola pública de 1o. Grau (5a. a 8a. séries), em Manaus. A coleta de dados para esta pesquisa requererá observações de seu trabalho como Orientadora Educacional e entrevistas sobre as implicações de suas práticas de O. E. inspiradas nas idéias de Paulo Freire. Observações e entrevistas também irão revelar como os outros membros da comunidade escolar percebem o programa de Orientação Educacional. Além disso, acesso aos documentos escolares, relacionados a Orientação Educacional, será também de grande utilidade.

Anotações serão feitas para posterior análise e interpretação. Vale ressaltar que sua participação é inteiramente voluntária. A confidencialidade dos dados será preservada e o anonimato será mantido. Nenhum nome aparecerá no relatório final da pesquisa. Por outro lado, interferências em seu trabalho, bem como na rotina da escola, serão evitadas.

Diante do exposto, solicito sua permissão para observar o seu trabalho durante o período de um semestre letivo. Solicito-lhe, também, permissão para entrevistá-lo(a) a respeito de suas práticas de Orientação Educacional baseadas nas idéias de Paulo Freire. Se, e quando oportuno, e de acordo com o seu consentimento, entrevistas serão gravadas. Maiores detalhes sobre a trabalho à ser realizado poderão ser encontrados no projeto de pesquisa, aprovado por meu comitê de doutorado, o qual coloco a sua disposição.

Agradeço sua valiosa colaboração.

Atenciosamente,

Lucíola Inês Pessoa Cavalcante, Prof. Adjunto do Departamento de Métodos e Técnicas da Faculdade de Educação da Universidade do Amazonas. Telefone: 237-7164

CONSENTIMENTO

Concordo em ser observado(a) e entrevistado(a) a respeito de meu trabalho de Orientação Educacional inspirado nas idéias de Paulo Freire, durante o período de um semestre letivo.

Respondente: _____
Escola: _____
Data: _____

APPENDIX C

LETTER OF CONSENT TO SELECTED TEACHERS

Dear Teacher:

As a doctoral student at Vanderbilt University in Nashville, Tennessee, U.S.A., I am proposing to conduct a research study of the implications and applications of Paulo Freire's ideas to guidance and counseling practices in a public middle school in Manaus. The collection of data for this study will require observations of those practices as well as interviews with the school members to study their perceptions of the Freire-inspired guidance and counseling program. Also, limited access to school documents pertaining to the school guidance and counseling program would be useful.

Field notes will be taken for later analyses and interpretation. However, participation in this research is entirely voluntary. Confidentiality of the data will be preserved, and anonymity of subjects will be maintained. No names will appear in any report of this research study. In addition, the success of this research project requires that I not disturb regular guidance and counseling practices or the normal routine of the school in general.

Your permission is therefore requested to interview you regarding your school's guidance and counseling program. If and when appropriate, and upon your consent, interviews will be audiotaped. A copy of my research proposal, approved by my doctoral committee at Vanderbilt University, is available for your fully informed consent.

Thank you for your consideration.

Sincerely,

Lucíola Inês Pessoa Cavalcante, Associate Professor
University of Amazonas, School of Education, Department of
Methods and Techniques. Telephone: 237-7164

CONSENT

I agree to be interviewed regarding the school's guidance and counseling program.

Respondent: _____
School: _____
Date: _____

Prezado Professor(a):

Como parte de meu Curso de Doutorado na Vanderbilt University, em Nashville, Tennessee, E.U.A., estou me propondo a desenvolver uma pesquisa a fim de detectar as implicações e aplicações das idéias de Paulo Freire às práticas de Orientação Educacional em uma escola pública de 1o. Grau (5a. a 8a. séries), em Manaus. A coleta de dados para esta pesquisa requererá observações das práticas de Orientação Educacional, bem como entrevistas com os membros da comunidade escolar, para detectar como os mesmos percebem o programa de Orientação Educacional desenvolvido nesta escola. Além disso, acesso aos documentos escolares, relacionados à Orientação Educacional, será também de grande utilidade.

Anotações serão feitas para posterior análise e interpretação. Vale ressaltar que sua participação é inteiramente voluntária. A confidencialidade dos dados será preservada e o anonimato será mantido. Nenhum nome aparecerá no relatório final da pesquisa. Por outro lado, interferências no trabalho da Orientadora Educacional, bem como na rotina da escola, serão evitadas.

Diante do exposto, solicito sua permissão para entrevistá-lo(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola. Se, e quando oportuno, e de acordo com o seu consentimento, entrevistas serão gravadas. Maiores detalhes sobre o trabalho a ser realizado poderão ser encontrados no projeto de pesquisa, aprovado por meu comitê de doutorado, o qual coloco à sua disposição.

Agradeço sua valiosa colaboração.

Atenciosamente,

Lucíola Inês Pessoa Cavalcante, Prof. Adjunto do Departamento de Métodos e Técnicas da Faculdade de Educação da Universidade do Amazonas. Telefone: 237-7164

CONSENTIMENTO

Concordo em ser entrevistado(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola.

Respondente: _____
Escola: _____
Data: _____

APPENDIX D

LETTER OF CONSENT TO SELECTED STUDENTS

Dear Student:

As a doctoral student at Vanderbilt University in Nashville, Tennessee, U.S.A., I am proposing to conduct a research study of the implications and applications of Paulo Freire's ideas to guidance and counseling practices in a public middle school in Manaus. The collection of data for this study will require observations of those practices as well as interviews with the school members to study their perceptions of the Freire-inspired guidance and counseling program in this school. Also, limited access to school documents pertaining to the school guidance and counseling program would be useful.

Field notes will be taken for later analyses and interpretation. However, participation in this research is entirely voluntary. Confidentiality of the data will be preserved, and anonymity of subjects will be maintained. No names will appear in any report of this research study. In addition, the success of this research project requires that I not disturb regular guidance and counseling practices or the normal routine of the school in general.

Your permission is therefore requested to interview you regarding the guidance and counseling program in your school. If and when appropriate, and upon your consent, interviews will be audiotaped. A copy of my research proposal, approved by my doctoral committee at Vanderbilt University, is available for your fully informed consent.

Thank you for your consideration.

Sincerely,

Lucíola Inês Pessoa Cavalcante. Associate Professor
University of Amazonas, School of Education, Department of
Methods and Techniques. Telephone: 237-7164

CONSENT

I agree to be interviewed regarding the school's guidance and counseling program.

Respondent: _____
School: _____
Date: _____

Prezado Estudante:

Como parte de meu Curso de Doutorado na Vanderbilt University, em Nashville, Tennessee, E.U.A., estou me propondo a desenvolver uma pesquisa a fim de detectar as implicações e aplicações das idéias de Paulo Freire às práticas de Orientação Educacional em uma escola pública de 1o. Grau (5a. a 8a. séries), em Manaus. A coleta de dados para esta pesquisa requererá observações das práticas de Orientação Educacional, bem como entrevistas com os membros da comunidade escolar, para detectar como os mesmos percebem o programa de Orientação Educacional desenvolvido nesta escola. Além disso, acesso aos documentos escolares, relacionados à Orientação Educacional, será também de grande utilidade.

Anotações serão feitas para posterior análise e interpretação. Vale ressaltar que sua participação é inteiramente voluntária. A confidencialidade dos dados será preservada e o anonimato será mantido. Nenhum nome aparecerá no relatório final da pesquisa. Por outro lado, interferências no trabalho da Orientadora Educacional, bem como na rotina da escola, serão evitadas.

Diante do exposto, solicito sua permissão para entrevistá-lo(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola. Se, e quando oportuno, e de acordo com o seu consentimento, entrevistas serão gravadas. Maiores detalhes sobre o trabalho a ser realizado poderão ser encontrados no projeto de pesquisa, aprovado por meu comitê de doutorado, o qual coloco à sua disposição.

Agradeço sua valiosa colaboração.

Atenciosamente,

Lucíola Inês Pessoa Cavalcante, Prof. Adjunto do Departamento de Métodos e Técnicas da Faculdade de Educação da Universidade do Amazonas. Telefone: 237-7164

CONSENTIMENTO

Concordo em ser entrevistado(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola.

Respondente: _____
Escola: _____
Data: _____

APPENDIX E

LETTER OF CONSENT TO SELECTED PARENTS

Dear Parent(s):

As a doctoral student at Vanderbilt University in Nashville, Tennessee, U.S.A., I am proposing to conduct a research study of the implications and applications of Paulo Freire's ideas to guidance and counseling practices in a public middle school in Manaus. The collection of data for this study will require observations of guidance and counseling practices as well as interviews with the school members to study their perceptions of the Freire-inspired guidance and counseling program. Also, limited access to school documents pertaining to the guidance and counseling program would be useful.

Field notes will be taken for later analyses and interpretation. However, participation in this research is entirely voluntary. Confidentiality of the data will be preserved, and anonymity of subjects will be maintained. No names will appear in any report of this research study. In addition, the success of this research project requires that I not disturb regular guidance and counseling practices or the normal routine of the school in general.

Your permission is therefore requested to interview you regarding the guidance and counseling program in this school. If and when appropriate, and with your consent, interviews will be audiotaped. A copy of my research proposal, approved by my doctoral committee at Vanderbilt University, is available for your fully informed consent.

Thank you for your consideration.

Sincerely,

Lucíola Inês Pessoa Cavalcante, Associate Professor, University of Amazonas, School of Education, Department of Methods and Techniques. Telephone: 237-7164

CONSENT

I agree to be interviewed regarding the school's guidance and counseling program.

Respondent: _____
School: _____
Date: _____

Prezado Sr(a):

Como parte de meu Curso de Doutorado na Vanderbilt University, em Nashville, Tennessee, E.U.A., estou me propondo a desenvolver uma pesquisa a fim de detectar as implicações e aplicações das idéias de Paulo Freire às práticas de Orientação Educacional em uma escola pública de 1o. Grau (5a. a 8a. séries), em Manaus. A coleta de dados para esta pesquisa requererá observações das práticas de Orientação Educacional, bem como entrevistas com os membros da comunidade escolar, para detectar como os mesmos percebem o programa de Orientação Educacional desenvolvido nesta escola. Além disso, acesso aos documentos escolares, relacionados à Orientação Educacional, será também de grande utilidade.

Anotações serão feitas para posterior análise e interpretação. Vale ressaltar que sua participação é inteiramente voluntária. A confidencialidade dos dados será preservada e o anonimato será mantido. Nenhum nome aparecerá no relatório final da pesquisa. Por outro lado, interferências no trabalho da Orientadora Educacional, bem como na rotina da escola, serão evitadas.

Diante do exposto, solicito sua permissão para entrevistá-lo(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola. Se, e quando oportuno, e de acordo com o seu consentimento, entrevistas serão gravadas. Maiores detalhes sobre o trabalho a ser realizado poderão ser encontrados no projeto de pesquisa, aprovado por meu comitê de doutorado, o qual coloco à sua disposição.

Agradeço sua valiosa colaboração.

Atenciosamente,

Lucíola Inês Pessoa Cavalcante, Prof. Adjunto do Departamento de Métodos e Técnicas da Faculdade de Educação da Universidade do Amazonas. Telefone: 237-7164

CONSENTIMENTO

Concordo em ser entrevistado(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola.

Respondente: _____
Escola: _____
Data: _____

APPENDIX F

LETTER FOR PARENTAL CONSENT

Dear Parent(s):

As a doctoral student at Vanderbilt University in Nashville, Tennessee, U.S.A., I am proposing to conduct a research study of the implications and applications of Paulo Freire's ideas to guidance and counseling practices in a public school in Manaus. The collection of data for this study will require observations of those practices as well as interviews with the school members to study their perceptions of the Freire-inspired guidance and counseling program. Also, limited access to school documents pertaining to the school guidance and counseling program would be useful.

Field notes will be taken for later analyses and interpretation. However, participation in this research is entirely voluntary. Confidentiality of the data will be preserved, and anonymity of subjects will be maintained. No names will appear in any report of this research study. In addition, the success of this research project requires that I not disturb regular guidance and counseling practices or the normal routine of the school in general.

Your permission is therefore requested to interview your son or daughter regarding the school's guidance and counseling program. If and when appropriate, and upon your consent, interviews will be audiotaped. A copy of my research proposal, approved by my doctoral committee at Vanderbilt University, is available for your fully informed consent.

Thank you for your consideration.

Sincerely,

Luciola Inês Pessoa Cavalcante, Associate Professor, University of Amazonas, School of Education, Department of Methods and Techniques. Telephone: 237-7164

CONSENT

I agree that my son or my daughter be interviewed regarding the school's guidance and counseling practices.

Respondent: _____
 School: _____
 Date: _____

Prezado Sr(a):

Como parte de meu Curso de Doutorado na Vanderbilt University, em Nashville, Tennessee, E.U.A., estou me propondo a desenvolver uma pesquisa a fim de detectar as implicações e aplicações das idéias de Paulo Freire às práticas de Orientação Educacional em uma escola pública de 1o. Grau (5a. a 8a. séries), em Manaus. A coleta de dados para esta pesquisa requererá observações das práticas de Orientação Educacional, bem como entrevistas com os membros da comunidade escolar, para detectar como os mesmos percebem o programa de Orientação Educacional desenvolvido nesta escola. Além disso, acesso aos documentos escolares, relacionados à Orientação Educacional, será também de grande utilidade.

Anotações serão feitas para posterior análise e interpretação. Vale ressaltar que sua participação é inteiramente voluntária. A confidencialidade dos dados será preservada e o anonimato será mantido. Nenhum nome aparecerá no relatório final da pesquisa. Por outro lado, interferências no trabalho da Orientadora Educacional, bem como na rotina da escola, serão evitadas.

Diante do exposto, solicito sua permissão para entrevistar seu filho ou filha a respeito do programa de Orientação Educacional desenvolvido nesta escola. Se, e quando oportuno, e de acordo com seu consentimento (bem como com o consentimento de seu filho ou filha), entrevistas serão gravadas. Maiores detalhes sobre a pesquisa a ser realizada poderão ser encontrados no projeto de pesquisa, aprovado por meu comitê de doutorado, o qual coloco à sua disposição.

Agradeço sua valiosa colaboração.

Atenciosamente.

Lucíola Inês Pessoa Cavalcante, Prof. Adjunto do Departamento de Métodos e Técnicas da Faculdade de Educação da Universidade do Amazonas. Telefone: 237-7164

CONSENTIMENTO

Consinto que meu filho ou filha seja entrevistado(a) a respeito do programa de Orientação Educacional desenvolvido nesta escola.

Pai (mãe) ou responsável: _____
Escola: _____
Data: _____

APPENDIX G

PROTOCOL FOR INTERVIEWING THE PRINCIPAL

Interview Protocol: Principal

Background

Name:
Academic training:
Program:
School or University:
Year of graduation:
Time working as a principal:

Questions

1. How do you perceive guidance and counseling practices in this school?
2. What advantages and disadvantages do you see in guidance and counseling practices in this school?
3. Are you familiar with the ideas of Paulo Freire?
4. What relationships do you see between Freire's ideas and guidance and counseling practices in this school, if any?
5. What are the perceptions of other school members on guidance and counseling practices in this school?
6. In your opinion, what are the practical consequences of applying Freire's ideas to school guidance and counseling?

Interview Protocol: School Counselor

Background

Name:

Academic training:

Program:

School or University:

Year of graduation:

Time working as a school counselor:

Questions

1. How do you perceive guidance and counseling practices in this school?
2. What advantages and disadvantages do you see in the work you do in this school?
3. Which ideas of Paulo Freire are you most familiar with?
4. Which ideas of Paulo Freire do you apply in your work?
5. What are the perceptions of other school members on guidance and counseling practices in this school?
6. In your opinion, what are the practical consequences of applying Freire's ideas to school guidance and counseling?

APPENDIX I

PROTOCOL FOR INTERVIEWING SELECTED TEACHERS

Interview Protocol: Teachers

Background

Name:
Academic training:
Program:
School or University:
Year of graduation:
Time working as a teacher:

Questions

1. How do you perceive guidance and counseling practices in this school?
2. What advantages and disadvantages do you see in guidance and counseling practices in this school?
3. Are you familiar with the ideas of Paulo Freire?
4. What relationships do you see between Freire's ideas and guidance and counseling practices in this school, if any?
5. What are the perceptions of other school members on guidance and counseling practices in this school?
6. In your opinion, what are the practical consequences of applying Freire's ideas to school guidance and counseling?

APPENDIX J

PROTOCOL FOR INTERVIEWING SELECTED STUDENTS

APPENDIX K

PROTOCOL FOR INTERVIEWING SELECTED PARENTS

Interview Protocol: StudentsIdentification Data

Name:

Sex:

Age:

Questions

1. How do you perceive guidance and counseling practices in this school?

2. What advantages and disadvantages do you see in guidance and counseling practices in this school?

3. Are you familiar with the ideas of Paulo Freire?

4. What relationships do you see between Freire's ideas and guidance and counseling practices in this school, if any?

5. What are the perceptions of other school members on guidance and counseling practices in this school?

6. In your opinion, what are the practical consequences of applying Freire's ideas to school guidance and counseling?

Interview Protocol: ParentsIdentification Data

Name:

Sex:

Parent of:

Grade:

Level of schooling:

Profession:

Questions

1. How do you perceive guidance and counseling practices in this school?
2. What advantages and disadvantages do you see in guidance and counseling practices in this school?
3. Are you familiar with the ideas of Paulo Freire?
4. What relationships do you see between Freire's ideas and guidance and counseling practices in this school, if any?
5. What are the perceptions of other school members on guidance and counseling practices in this school?
6. In your opinion, what are the practical consequences of applying Freire's ideas to school guidance and counseling?

... the time has come for human society consciously to shift away from power as force to power as energy: to shift from a society where individuals gain their sense of self-esteem from their ability to dominate the earth and other people, to a society where self-esteem is seen to be properly centered in the ability to nurture the environment and cooperate with other people; to shift from coercion and