

A ELABORAÇÃO DO PLANO MUNICIPAL DE EDUCAÇÃO: EXPERIÊNCIA DE EDUCAÇÃO POPULAR?

LA PREPARACIÓN DEL PLAN DE EDUCACIÓN MUNICIPAL: ¿UNA EXPERIENCIA DE EDUCACIÓN POPULAR?

THE ELABORATION OF THE MUNICIPAL EDUCATION PLAN: EXPERIENCE OF POPULAR EDUCATION?

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RESUMO: Este texto tem como finalidade contribuir para a reflexão sobre a elaboração do Plano Municipal de Educação (PME), orientada pela concepção, valores, princípios e metodologias da Educação Popular. Partindo da elucidação dos conceitos de Educação Popular, participação democrática, saber da experiência, feito e resistência propositiva popular, são apresentados elementos para a compreensão do planejamento da educação vinculado a uma proposta de educação para a emancipação e para a humanização. A parte seguinte do texto é dedicada à sistematização e análise de uma experiência relativa à elaboração do PME do município de Uberlândia/MG-2015-2025, tendo em conta categorias interpretativas do campo da Educação Popular e a intencionalidade da elaboração do referido plano como parte da construção da escola pública, democrática, popular, laica, gratuita e gestada em rede.

PALAVRAS-CHAVE: Participação democrática. Educação popular. Planejamento da educação.

RESUMEN: Este texto tiene como objetivo contribuir con la reflexión sobre la elaboración del Plan de Educación Municipal (PYME), orientado por la concepción, valores, principios y metodologías de la Educación Popular. A partir de la aclaración de los conceptos de Educación Popular, participación democrática, conocimiento de la experiencia y resistencia proposicional popular, se presentan elementos para comprender la planificación de la educación vinculada a una propuesta educativa para la emancipación y la humanización. La parte siguiente del texto está dedicada a la sistematización y análisis de una experiencia sobre la elaboración de la PYME del municipio de Uberlândia/Minas Gerais/Brasil-2015-2025, teniendo en cuenta las categorías interpretativas del campo de la Educación Popular y de la intencionalidad de la elaboración del plan como partes de la construcción de una escuela pública, democrática, popular, secular, libre y en red.

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PALABRAS CLAVE: *Participación democrática. Educación popular. Planificación de educación.*

ABSTRACT: *This text aims to contribute to the reflection on the elaboration of the Municipal Education Plan (PME, Portuguese initials), guided by the concept, values, principles and methodologies of Popular Education. Starting from the elucidation of the concepts of Popular Education, democratic participation, knowledge from experience, deeds and popular propositional resistance, elements are presented for the understanding of education planning linked to an educational proposal for emancipation and humanization. The next part of the text is dedicated to the systematization and analysis of an experience related to the preparation of the PME in the city of Uberlândia/MG - 2015-2025, taking into account interpretative categories in the field of Popular Education and the intentionality of the elaboration of the referred plan as part the construction of a public, democratic, popular, secular, free and networked school.*

KEYWORDS: *Democratic participation. Popular education. Education planning.*

Introdução

Because I am going to say one thing to you: for those who are like these people from the countryside, the school study is of little value. Because the study is little and does not serve to make us better. It only serves for us to continue being as it was, with a little reading. [...] The education that comes to you is yours, from your people. They have the knowledge of the people and what is the world for?³(Antônio Cícero de Souza, 1980)⁴.

Theft of the popular classes' right to schooling processes has been systematically practiced and denied in the speeches and practices of the groups that have control over the decision to plan, elaborate and execute public education policies or to stop performing these acts. For the continuation of this non-civilizing process, these groups rely on the articulation between different powers, whose purpose is to produce obstacles to the processes of change and maintain class privileges, through the use of the mechanisms of criminalization, elimination and disqualification of subjects or movements that fight or try to materialize social and human rights of the popular classes. They are groups that are inside, through their representatives, and outside the state. They act in an articulated manner, participating directly and indirectly in actions that prevent access or subject students from popular classes to a type of participation in

³ *Porque eu vou dizer uma coisa pro senhor: pra quem é como esse povo da roça, o estudo de escola é de pouca valia. Porque o estudo é pouco e não serve pra fazer da gente melhor. Serve só pra gente seguir sendo como era, com um pouquinho de leitura. [...] A educação que chega pro senhor é a sua, da sua gente. Ela tem o saber da sua gente e ela serve para que mundo?*

⁴ Excerpt of the interview granted by Antônio Cícero de Souza to Carlos Rodrigues Brandão and published in full in 1985. In. BRANDÃO, Carlos Rodrigues. **Lutar com a palavra**: escritos sobre o trabalho do educador. 2. ed. Rio de Janeiro: Edições Graal, 1985.

the school that can be classified as excluding (NOVAIS, 2005); This participation allows, as an example, the student to be inside the school, but subject to a form of participation that excludes him/her.

Thus, as Antônio Cicero de Souza (1980) argues, it is an education linked to the interests and demands of other people, and, therefore, uncommitted to an emancipatory education project that fosters participation, autonomy and authorship of the different subjects of the educational actions.

In the continuity actions of this public banking education policy (FREIRE, 2005), prescription plays a fundamental role in mediating the hierarchical relationship between oppressors and the oppressed. “Every prescription is an imposition from one conscience to another”⁵ (FREIRE, 1987, p. 18). Consequently, the prescription opens up the possibility for members of the popular classes to incorporate and defend the values and demands of oppressors, refusing autonomy and emancipation processes.

In this context, what the government does or does not do (DYE, 1984) must be the object of collective reflections accompanied by emancipatory educational actions. In other words, the public policy developed by governments associated with the continuity of the colonizing process, revealed by the presence or absence of actions, must be considered in the reflection about the education practiced the most, except in short historical moments in Brazil, and the results of that policy. As an illustration of these results, in the Continuous National Household Sample Survey, PNAD – Portuguese initials, with respect to the second half of 2018, it appears:

In Brazil, in 2018, there were 11.3 million people aged 15 and over who were illiterate, equivalent to an illiteracy rate of 6.8%. [...]. In the analysis by color or race, attention is drawn to the magnitude of the difference between white and black or brown people. In 2018, 3.9% of white people aged 15 and over were illiterate, a percentage that rises to 9.1% among people of black or brown color (difference of 5.2 p.p.). [...]. Of the EJA students in elementary school, 51.4% were men and 73.7% were black or brown. In high school EJA, the majority were women (54.9%), but the percentage of black or brown people remained high (65.7%). (BRASIL, PNAD, 2018, p. 2-8).⁶

⁵ “Toda prescrição é imposição de uma consciência a outra”

⁶ No Brasil, em 2018, havia 11,3 milhões de pessoas com 15 anos ou mais de idade analfabetas, o equivalente a uma taxa de analfabetismo de 6,8%. [...]. Na análise por cor ou raça, chama-se atenção para a magnitude da diferença entre pessoas brancas e pretas ou pardas. Em 2018, 3,9% das pessoas de 15 anos ou mais de cor branca eram analfabetas, percentual que se eleva para 9,1% entre pessoas de cor preta ou parda (diferença de 5,2 p.p.). [...]. Dos estudantes do EJA do ensino fundamental, 51,4% eram homens e 73,7%, pessoas de cor preta ou parda. Já no EJA do ensino médio, a maioria era de mulheres (54,9%), mas o percentual de pessoas pretas ou pardas continuou alto, (65,7%). (BRASIL, PNAD, 2018, p. 2-8).

Thus, it is important to pay attention to policies aimed at destroying the processes of construction of a public school free, secular, democratic, plural and free of prejudice and discrimination of gender, sexuality, race/ethnicity, among other civilizing commitments. These policies continue to be materialized, as an example, in the School without Party project, in the criminalization of the discussion of gender relations at school and in Constitutional Amendment no. 95/2018, which limits investments in education, health and social assistance, instituting a new tax regime for twenty years and removing social rights.

But, it is necessary to avoid the fatalistic position elaborated and taught by the dominant class and their representatives, consolidated in speeches that defend the impossibility of changing reality and, at the same time, hide the actions, try to silence the voices that represent the relative movements to another policy and erase the history of popular propositional resistance (NOVAIS; SOUZA, 2019).

This other policy in the field of Popular Education, in order to be elaborated and developed, needs communication processes that create the condition of dialogue, democratic participation, solidarity and cooperation between those who are inside or outside the State, fighting for education as a process of humanization, consolidating collective actions, and, at certain times, finding themselves, for example, in the activities of the Cry of the excluded or in other manifestations in defense of the public school, social and environmental development and democracy. In 2019, it is important to remember that the motto of the 25th Cry of the excluded was defined as follows: “This system is not valid. We fight for justice, rights and freedom”.

Thus, the term propositional resistance should be added to another term: popular, to include the planning, execution and evaluation of public educational policy, viscerally linked to the field and experiences of Popular Education. It is not enough to resist and propose. It is necessary that this process be constituted of educational and propositional acts linked to the field of Popular Education. In this circumstance, content and method do not contradict each other.

Based on these preliminary considerations, the reflection on the possibility of planning education linked to the field of popular education will be exposed in two articulated parts. The first, concepts of Popular Education, democratic participation, knowledge of the experience made, methodological coexistence and popular propositional resistance are presented as elements for understanding education planning as a public policy. The second part is dedicated to the systematization and analysis of an experience, according to Oscar Jara (2001), concerning the elaboration of the PME of the municipality of Uberlândia/MG - 2015-2025, taking into account interpretative categories in the field of Popular Education and the intentionality of

elaboration of the referred plan as part of the construction of the public, democratic, popular, secular, free and networked school. Finally, possible considerations are presented in times of destruction of social rights and popular resistance.

Planning of public education and popular education

Aware that the reflection on educational experiences, linked to school institutions, in which the addition of the popular adjective was used, requires returning to the meanings given to this term. Observe whether links have been established with the search for an end to the destitution of certain subjects or social groups, the devaluation of the production of knowledge and cultures and the mechanisms of subordination and prescription for members of the popular classes.

This perspective of analysis already offers clues to the understanding of Popular Education adopted in this text and that allows us to move away from dehumanizing experiences, constituted of educational actions for the people and whose sought effects do not contemplate the permanent movement of popular propositional resistance. Thus, when we conceive the possibility of Popular Education linked to the State, whose configuration and actions are mostly linked to the interests of the ruling class and its representatives, Popular Education can only exist there as resistance. These are actions of denunciation, announcement and collective intervention in line with the struggles of movements linked to the defense of democracy, the end of any kind of oppression and the proposal of humanizing structural reforms, due to the need to transform the oppressive reality marked by the power of elite.

In this perspective, Luiz Eduardo W. Wanderley's formulation helps us to analyze the orientation present in certain Popular Education experiences,

[...] as the liberation orientation (seeking to strengthen the people's potential, valuing popular culture, awareness, capacitation, participation, which would be achieved through an exchange of knowledge between agents and members of the popular classes, and carry out structural reforms in the capitalist order). (WANDERLEY, 2009, p. 21).⁷

In our view, this type of experience can be defined as resistance, as it promotes the refusal of the way of living and relating to people, whose foundations are violence, subordination, exploitation and imprisonment of the other.

⁷ [...] como a orientação de libertação (buscando fortalecer as potencialidades do povo, valorizar a cultura popular, a conscientização, a capacitação, a participação, que seriam concretizadas a partir de uma troca de saberes entre agentes e membros das classes populares, e realizar reformas estruturais na ordem capitalista). (WANDERLEY, 2009, p. 21).

In this perspective, during the process of drafting public policies that intend, in fact, to serve the interests of the popular classes, it is necessary to consider the role of the different subjects that give life to school institutions, especially members of the school community. It is necessary to highlight the importance that their knowledge made of experiences, in the sense understood by Jorge Larrosa-Bondía (2002), from the conception of this policy until the moment of its implementation and monitoring.

According to Larrosa-Bondía (2002), the experience is the result of what happens to each one of us, which characterizes a particular, subjective universe, rooted in the context of life and, therefore, individual. In this sense, Victor Valla (1996) draws attention to the fact of taking care not to make mistakes in interpreting the speech of the people with whom we live, even if methodologically, as when designing public policy in the field of education, there are several hands.

At school the concern is increasingly focused on producing results to account for content that is part of national and international assessments. At the macro level, decisions are restricted to specialists - technicians or politicians - who supposedly understand the problems and are able to provide the answers (STRECK, 2017, p. 193).⁸

Because we believe in the unfeasibility of the decision through only technicians or parliamentarians, we defend the practices based on democratic participation, during moments of methodological coexistence (OLIVEIRA; STOTZ, 2004), which through dialogue, can lead to the construction of other knowledge that tends to overcome naive awareness to achieve critical awareness of reality. In other words, to produce knowledge resulting from an investigative process of the lived reality, placing different experiences in dialogue, in order to reflect on them and extract from them the epistemology that gives meaning to educational practices and, in addition, that allow the school to resume of education as a process, from the perspective of Juan Enrique Díaz Bordenave (1989).

Such a conception is one that transcends knowledge and doing, that is, it proposes the development of men and women through praxis, in order to position themselves critically in relation to what they do, think, feel, promoting the development of their cognitive-intellectual capacities, awakening them to awareness, with a view to liberation, to read themselves and the world (FREIRE, 2005). That's precisely why,

⁸ Na escola a preocupação está cada vez mais centrada em produzir resultados para dar conta de conteúdos que fazem parte de avaliações nacionais e internacionais. Em nível macro, as decisões são restritas aos especialistas – técnicos ou políticos – que supostamente entendem os problemas e estão capacitados a proporcionar as respostas (STRECK, 2017, p. 193).

I simply cannot know the reality in which they participate, except with them as subjects of this knowledge, which, being for them, a knowledge of previous knowledge (what happens at the level of their daily experience) becomes new knowledge. If I am interested in knowing the ways of thinking and the levels of perception of the real of popular groups, these groups cannot be mere incidences of my study (FREIRE, 1971, p. 35).⁹

In other words, it is not a matter of establishing a public policy for people, but with people, in order to value the knowledge of the experience made, the result of coexistence in different contexts, school and non-school, in which these people pass and/or live. It is the coexistence that announces the possibilities, the desires, the wishes, the needs of popular groups. We would be simplistic if we consider that these people are not able to understand us (FREIRE, 1978) and, consequently, according to Danilo Romeu Streck (2017, p. 193), even though the coexistence is full of dialogues, the participation of people it would be “limited, manipulated or co-opted”.

Instead of potentiating the construction of a policy with multiple hands, the knowledge of experience made by popular groups would be delegitimized, making the elaboration of critical awareness unfeasible. As Streck points out (2017, p. 191),

the subordinate classes are suspicious, with a good deal of reason, of the speeches of participation, since they rarely feel truly represented in their interests, since the concrete results in terms of improving living conditions are scarce.¹⁰

Such a dehumanizing practice does not, in any measure, allow the creation of public policies in education based on diversity, in recognition of the need for social justice, equity and formation for the exercise of citizenship.

That is why it is one thing to live the daily life in the context of the origin, immersed in the usual plots that we can easily emerge to inquire, and another is to live the daily life in the context of the loan that requires us not only to make it possible for us to become attached to it, but also that we take it as an object of our critical reflection, much more than we do in ours (FREIRE, 2008, p. 48).¹¹

⁹ simplesmente, não posso conhecer a realidade de que participam a não ser com eles como sujeitos também deste conhecimento que, sendo para eles, um conhecimento do conhecimento anterior (o que se dá ao nível da sua experiência quotidiana) se torna um novo conhecimento. Se me interessa conhecer os modos de pensar e os níveis de percepção do real dos grupos populares, estes grupos não podem ser meras incidências de meu estudo (FREIRE, 1971, p. 35).

¹⁰ as classes subalternas desconfiam, com uma boa dose de razão, dos discursos de participação, uma vez que raramente se sentem de fato representados em seus interesses, visto que os resultados concretos em termos de melhoria das condições de vida são escassos.

¹¹ É por isso que uma coisa é viver a cotidianidade no contexto da origem, imerso nas tramas habituais de que facilmente podemos emergir para indagar, e outra é viver a cotidianidade no contexto do empréstimo que exige de nós não só fazermos possível que a ele nos afeiçãoemos, mas também que o tomemos como objeto de nossa reflexão crítica, muito mais do que o fazemos no nosso (FREIRE, 2008, p. 48).

Bringing everyday life to the debate, in moments of coexistence interspersed by dialogue that communicates, raises democratic participation, as proposed by Streck (2017, p. 191), assuming that “participation is an essential requirement of citizenship and democracy”¹², and that such participation “poses itself as a process under permanent surveillance and self-criticism”¹³ (STRECK, 2017, p. 193), even though it represents serious threats to the dominant elite, that is, it puts at risk “the continuity of its privileges, control and power”¹⁴ (STRECK, 2017, p. 191).

In this context, although we recognize that education planning experiences, within the State, linked to the field of Popular Education, are forged as exceptionalities within the traditional educational system, it is fundamental to recognize, also, that these experiences constituted as resistance to the continuity of the referred system, in a way, they can anticipate aspects of the desired reality and possibilities of reflections and projective diagnoses to transform the oppressive and impeding relationships of “being more” (FREIRE, 2010). Considering these particularities, in the next section, we systematize and analyze the process of preparing the Municipal Education Plan for the Municipality of Uberlândia/MG - 2015/2025.

PMEs in the municipality of Uberlândia/MG - 2015-2025 and popular education

The systematization of experiences, according to Oscar Jara (2001), is that which starts from a critical interpretation of the lived experience, in which the records of these experiences are taken for analysis. Methodologically, we take the records of the experience narrative about the process of elaborating, approving and monitoring the goals of the PME - 2014-2024 in the city of Uberlândia/MG, considering the limit of memory capacity, the science of selectivity and the possibility of alteration of memories (CELLARD, 2012), also anchoring in documents produced in the period from 2013 to 2015¹⁵, and which impacted the choice of the preparation methodology and the content of that Plan. This narrative and analytical process also allows us to resume the context of production of the aforementioned PME and the conditions for proposing it, articulated with the provisions of the PNE, but considering the local specificity, and linking it to the process of popular propositional resistance within the institutions public.

¹² “a participação é um requisito essencial da cidadania e da democracia”

¹³ “se coloca como um processo sob permanente vigilância e autocrítica”

¹⁴ “a continuidade de seus privilégios, de seu controle e de seu poder”

¹⁵ The documents used were: Municipal Law 11,444/2013 and Education Actions and Results - Public Policy in motion (January 2013 to July 2016) - Report in digital format (CD) available in the archives of the Municipal Education Council and the Municipal Council Rights of the Child and Adolescent of Uberlândia/MG.

In 2013, the new management of the municipality defined, as one of the structuring axes of government actions, in the period from 2013 to 2016, the commitment to transform Uberlândia/MG into an educating city. This decision was inspired by the movement about educating cities, in listening to the demands of social movements with a focus on guaranteeing and expanding social and human rights and in Brazilian educational experiences, especially those developed by governments in the democratic field, seeking understandings about educating cities and popular education.

In this perspective, the city educates the subject and the subject educates the city and this education must provoke humanization processes in each one. Consequently, the planning, execution and evaluation of government actions are linked to theories and practices on democratic, popular public management, with non-hierarchical relationships, predominance of inter-area, inter-institutional and networked work, based on a survey and measures regarding the concrete reality of the population, with the purpose of collaborating for economic, social and environmental development.

In this perspective, as an example, the decision is for the democratization of management and the processes of production and communication of knowledge and cultures. Fostering the participation of people with a deliberative character in discussions on topics related to the life of the population, especially those from the popular classes, whose right to the city has been denied and their knowledge of experience has been disregarded.

With regard to school education, actions were developed that preceded the creation of the PME, in order to foster democratic participation, strengthening or creating spaces for deliberative participation, seeking to develop public, democratic and network management. As an example of these actions, we mention:

- a) strengthening of the Municipal Education Council and changing from a consultative to a deliberative character in 2013.
- b) Approval of Municipal Law no. 11,444 / 2013 establishing the Municipal Public Network for the Right to Teach and Learn, whose objectives are:

I - Encourage the articulation of efforts by different institutions, in order to enhance services and encourage cooperation between them, in order to achieve shared objectives and linked to guaranteeing access, permanence and the conclusion, with quality and diversity, of studies of childhood, adolescents, and youth and adults;

II - Promote the exchange of knowledge and experiences, involving bodies linked to the Legislative, Executive and Judiciary Powers, the Public Ministry, non-governmental organizations, civil society organizations, social control bodies of education, social groups students, and organized civil society, regarding the right to schooling;

- III - Encourage cooperation between different institutions that develop activities related to education in order to overcome the difficulties of access, permanence and completion, with quality, of studies of childhood, adolescents and youth and adults;
- IV - Contribute to overcoming fragmentation, discontinuity and the lack of cooperation between different powers of the State and autonomous bodies, through networking, with a focus on improving the effectiveness and quality of public educational policies;
- V - Encourage the construction of a culture of cooperation, monitoring, evaluation of actions related to tackling the multiple causes of low performance and school dropout;
- VI - Expand the possibilities of collective construction of programs and services that work to face each student's schooling difficulties and improve educational development rates;
- VII - Collaborate for the development of an education free from any kind of prejudice and discrimination, oriented towards the exercise of active citizenship and the construction of relationships between people and institutions of social pacification;
- VIII - Encourage dialogue between school units and students' families;
- IX - Propose the elaboration of terms of cooperation, agreements and work plans, safeguarding the specificity and common objectives of each member institution of the Network;
- X - Develop Programs and/or Projects, with a focus on ensuring access, permanence and quality conclusion of studies;
- XI - To create permanent communication mechanisms between the members of the Network and a discussion forum on the schooling of each student, with the schedule and agendas of the meetings of that forum being defined collectively by the representatives of the member institutions of the Network;
- XII - Encourage joint action to solve educational problems and collaborate to change the logic and prevailing ways in which State institutions operate;
- XIII - To guarantee an environment conducive to the right to teach and learn. (UBERLÂNDIA, 2013).¹⁶

¹⁶ I – Fomentar a articulação de esforços de diferentes instituições, no sentido de potencializar serviços e incentivar a cooperação entre essas, para a obtenção de objetivos compartilhados e vinculados à garantia do acesso, à permanência e à conclusão, com qualidade e diversidade, dos estudos das infâncias, dos adolescentes, e dos jovens e adultos;

II - Propiciar as trocas de conhecimentos e de experiências, envolvendo órgãos vinculados aos Poderes Legislativo, Executivo e Judiciário, ao Ministério Público, a organizações não governamentais, a organizações da sociedade civil, a órgãos de controle social da educação, a grupos de convivência dos alunos, e à sociedade civil organizada, no que tange ao direito à escolarização;

III – Incentivar a cooperação entre diferentes instituições que desenvolvam atividades relacionadas à educação visando à superação das dificuldades de acesso, permanência e conclusão, com qualidade, dos estudos das infâncias, dos adolescentes e dos jovens e adultos;

IV - Contribuir para a superação da fragmentação, da descontinuidade e da ausência de cooperação entre diferentes poderes do Estado e órgãos autônomos, por meio do trabalho em rede, com foco na melhoria da efetividade e qualidade das políticas públicas educacionais;

V - Favorecer a construção da cultura de cooperação, acompanhamento, avaliação das ações relativas ao enfrentamento das múltiplas causas do baixo rendimento e da evasão escolar;

VI - Ampliar as possibilidades de construção coletiva de programas e serviços que atuem no enfrentamento das dificuldades de escolarização de cada aluno e na melhoria dos índices de desenvolvimento educacional;

VII - Colaborar para o desenvolvimento de uma educação livre de quaisquer tipos de preconceito e discriminação, orientada para o exercício da cidadania ativa e construção de relações entre pessoas e instituições de pacificação social;

VIII - Favorecer a interlocução entre as unidades escolares e os núcleos familiares dos alunos;

IX - Propor a elaboração de termos de cooperação, convênios e planos de trabalho, resguardando a especificidade e os objetivos comuns de cada instituição membro da Rede;

- c) Implementation of the Democratic Management Course and consultation with the school community to choose the principals of schools in the Municipal Public Education Network.
- d) Conducting research guided by the question: what is the educational reality of the city of Uberlândia/MG, considering the social quality of education?
- e) Development of Conversation Circles in school units and other spaces in the city with the purpose of dialoguing on topics presented by participants in these circles or as a result of the exposure and discussion of the results of the aforementioned research, and what to do to overcome the situation of denial of the right to social quality education evidenced in the results of that research.
- f) Fostering the articulation between basic education and higher education, strengthening the relationship between the Municipal Department of Education (SME) and the Federal University of Uberlândia (UFU), with regard to the continuing education of education professionals and the importance of conducting research on different aspects of the Municipal Public Education Network to improve the quality of education.

These actions were the target of continued attacks by groups or persons belonging to or representatives of public education policy interests, whose centrality is not the public, popular, free and democratic school. These groups or their representatives used, among various instruments, the power of articulation with different powers and with the conservative media, to manipulate public opinion or prevent the disclosure of such actions. This situation was also aggravated by the contradictions arising from the fact that, since the coalition to elect the mayor¹⁷ - 2013/2016, until the end of said management, these groups were present.

For the elaboration of the PME, the decision was to continue using the participatory methodology. According to Marina Ferreira de Souza Antunes and Wilma Ferreira de Jesus,

[...] it must be emphasized that the methodology of involvement and participation in the construction of the PME took place against a period of great political and social tensions in Brazil. [...]. From the conception of the reference document to its conclusion and transformation into law, the PME had the direct participation of teachers and other education professionals from and in municipal and state schools, at the Faculty of Education of the Federal University of Uberlândia-UFU, in the partner non-governmental

X - Desenvolver Programas e/ou Projetos, com foco na garantia do acesso, permanência e conclusão, com qualidade, dos estudos;

XI - Criar mecanismos de comunicação permanente entre os membros da Rede e um fórum de discussão sobre escolarização de cada aluno, sendo o cronograma e as pautas das reuniões do referido fórum definidos coletivamente pelos representantes das instituições membros da Rede;

XII - Fomentar a atuação conjunta para resolver problemas educacionais e colaborar para a mudança de lógica e formas predominantes de atuação das instituições do Estado;

XIII – Garantir um ambiente propício ao direito de ensinar e aprender. (UBERLÂNDIA, 2013, grifos nosso).

¹⁷ The elected mayor in the city of Uberlândia/MG was the teacher Gilmar Alves Machado.

organizations. The democratic and participatory exercise favored the creation of a text that, transformed into a force of law, will allow the implementation of public policies aimed at the consolidation of socially referenced quality (ANTUNES; JESUS, 2017, p. 40).¹⁸

But, how did this process happen, considering the results of the research on the educational reality of the municipality, carried out in 2013? Such research indicated that more than 10,000 children were without vacancies in the early childhood education units; 90% of schools needed urgent reforms; the job and career plan and political pedagogical project of schools that have not been updated for more than 10 years; the number of Youth and Adult (and Elderly) and high school education classes was insufficient; continuing education was not guided by formative demands and needs; there was an absence of democratic education management, a weak link between university and basic education, among other results.

In order to coordinate the work related to the preparation of the PME, the Municipal Education Secretariat asked the Municipal Education Council to set up a Commission composed of members of that Council and SME. This Commission started work in October 2013, with the decision to encourage democratic participation, instigating the participation of as many people as possible, in order to create spaces for discussion and decision on what should be included in the PME. And in the first phase, having as reference the PNE and the diagnosis on education in the city of Uberlândia/MG, the Commission prepared a Reference Document of the PME and promoted meetings with representatives of the Municipal Education Secretariat, of the Regional Teaching Superintendence, of the Federal University of Uberlândia and from the NGOs. These meetings allowed the process of consultation with the community to begin and, afterwards, to broaden, involving professionals from Basic Education, UFU Faculty Association - ADUFU Union Section; Faculty of Education of UFU - FACED, Municipal Councils related to education, Unions of Private Network Teachers - SINPRO, Union of State Workers - SIND-UTE/MG.

To encourage discussion in the schools of the Municipal Public Network, SME included in the School Calendar of the 2014 school year the allocation of two school days for education professionals to dialogue and prepare amendments to the PME Reference Document. In

¹⁸ [...] há que se ressaltar que a metodologia de envolvimento e participação da construção do PME se deu na contramão de um período de grandes tensões políticas e sociais no Brasil. [...]. Desde a concepção do documento de referência até sua conclusão e transformação em lei, o PME teve a participação direta de professores (as) e demais profissionais da educação das e nas escolas municipais e estaduais, na faculdade de educação da Universidade Federal de Uberlândia-UFU, nas Organizações não Governamentais conveniadas. O exercício democrático e participativo favoreceu a criação de um texto que transformado em força de lei permitirá a implementação de políticas públicas voltadas para a consolidação de qualidade referenciada socialmente (ANTUNES; JESUS, 2017, p. 40).

addition, these professionals should choose delegates and observers to participate in the 2nd stage of elaboration of the PME, in the “I Municipal Education Congress - Municipal education plan: for an educating city”.

The Commission, upon receiving the contributions resulting from this consultative phase, incorporated them into the PME Reference Document, composing the text that was sent to the said Education Congress, whose activities started on September 11, 2014 and, at the request of the participants, extended until November 12, 2014, so that the discussion could be deepened and could contemplate all thematic axes, creating conditions to better define the text to be discussed and approved at the Final Plenary.

618 delegates, 54 observers and 16 guests participated in the Congress, totaling 687 participants, distributed in the discussion spaces of the six thematic axes: Municipal Education System; Inclusive Education: citizenship and emancipation; Quality of Education: democratization and learning; Democratic management; Valuing Education workers: formation and working conditions; Education financing: transparency and social control.

On November 27, 2014 the Final Document was delivered to SME by the Municipal Education Council.

The Government's initial intention was not to make any changes to the proposals approved in Congress. In this context, there was a movement of NGOs, which were engaged in offering educational services through agreements with the Municipality of Uberlândia / MG, and a significant portion of councilors so that the decision to suspend new enrollments in philanthropic, community and confessional organizations, were removed from the text approved in Congress, aiming and ensuring full service in the Public Education Network, and the end of the partnership until the fifth year of the PME. This dispute was accompanied by a threat of non-voting by the city council's PME. The text forwarded to the Chamber had only one change, the one concerning new enrollments and agreements with NGOs, replaced by the permission to establish a partnership to offer free enrollment in daycare centers, in accordance with current legislation. During the discussion and approval of the text sent to the Chamber, the majority of the councilors approved the withdrawal of the proposals with the purpose of educating for gender equality and references to ethnic-racial diversity, despite the protests of SME, Coordinating Committee of the PME, the delegates and other people who participated in the elaboration of the Plan. These episodes illustrate the performance of groups inside and outside the State due to a dispute over public resources and a decrease in the State's participation in the provision of free, secular, democratic and popular public education and the continuity of public education policies that produce violence.

Despite these defeats, it is important to highlight that the bill sent to the Chamber and approved, written by several hands, registered goals and strategies linked to social quality education as a fundamental and human right and expressed the decision of the majority of the participants of the 1st Congress of Education to democratize the management of education and the production and communication of plural knowledge, giving centrality to democratic participation, increasing the funding of public and free education and to the education of students and education professionals as processes of Humanization. However, in order for these decisions to be written in the text, the process of drafting and approving the PME, Law 11,209 of June 26, 2015, was constituted through the popular propositional resistance expressed in fostering democratic participation and in the decision to face collectively the reality of education in that municipality.

This process became possible due to the democratic participation of representatives of 54 Municipal Schools of Early Childhood Education (EMEIs); 50 Municipal Elementary Schools (EMEFs); 21 State Schools (EEs), 25 (NGOs), in addition to the Municipal Center for Studies and Educational Projects Julieta Diniz, the Municipal Campus for Assistance to People with Disabilities, the Regional Teaching Superintendence, the State Center for Continuing Education in Uberlândia (CESEC), from UFU, from the Basic Education School of UFU (ESEBA), from the Faculty Association of the Federal University of Uberlândia (ADUFU), several councils and unions, totaling 162 represented institutions. It showed contradictions arising from the interests of different groups and possibilities of educational experiences that demanded to defend and advance democracy and imposed mechanisms for monitoring, evaluating and disseminating the results of these actions, including the creation of the Municipal Education Forum, regulated by the head of the executive branch, and the obligation to hold two Municipal Education Congresses, to be held with an interval of up to four years between them. These Congresses aim to evaluate the execution of this PME and to subsidize the elaboration of the subsequent Municipal Education Plan.

Possible considerations

The movement carried out here is to denounce the ongoing dehumanization process, which calls into question the democratic assumptions that guide the school according to the interests of the popular classes, and to narrate attempts to oppose this type of process. Alliances forged according to an elitist, exclusionary and oppressive worldview have historically reinforced the development of public education policies that legitimized the *status quo* of

domination, racism, sexism, speciesism and gender violence. In Uberlândia/MG, this process was no different, and the planning of education, in the period from 2013 to 2016, linked to the field of popular education, took place as resistance.

Although the SME of that municipality was based, at that time, on the theoretical and methodological assumptions of Popular Education, it was not possible to sustain the participatory-democratic and deliberative bases of the popular classes and all the proposals resulting from them, which were threatened by a authoritarian, conservative, dominant and majority political and media power.

In addition to such democratic participation, it is assumed that there is a need to move towards deliberative participation, since it is not only through listening that public policy is developed, but also through decision-making processes fed back into the knowledge of experience, in the coexistence between peers, in the communicative dialogue that is configured and emerges from the popular classes in the process of denying the oppressor's speech.

This results in the announcement by means of popular propositional resistance, which is able to be based on the organization of popular classes, whether in representative and deliberative institutions, school or non-school. The movement inherent to the context of resistance is the one that poses the challenge of overcoming fatalism that is imposed on us “down our throats”, in demystifying the reality that is occurring, that is, that is not given, consolidated and so little, finished. And, finally, in the struggle for hope, since “the future is possible to the same extent that the deeper roots are considered and inserted in the present”¹⁹ (WERÁ, 2019). Therein lies the dream and the utopia of planning a truly public, secular, free, democratic and popular education for all, structured in the context of diversity for the full exercise of citizenship and whose effectiveness requires the continuity of popular participation in monitoring and demanding to meet the goals and strategies foreseen for the development of national education.

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¹⁹ “o futuro é possível na mesma medida em que as raízes mais profundas são consideradas e inseridas no presente”

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