



## **Creative Expressive Pedagogy**

### **A new learning methodology for a new curriculum.**

Prof. Max Günther HAETINGER,  
Prof. Dr. Rui TRINDADE  
FPCE da Universidade do Porto – [maxcriar@terra.com.br](mailto:maxcriar@terra.com.br)

This issue arises from the experience of empirical research, from practice as an educator for 30 years in classrooms with teacher training in Brazil and Latin America through a methodology guided by the interaction and knowledge production with the axis praxis in new school. The proposed research develops a model of pedagogical work as a contribution to the pedagogy of the century, which is based on the development of creativity, multiple languages, through information and communication technologies (ICTs). It includes creativity and expression in school as factors of motivation and accelerated learning, and action integrated information technology and communication with emphasis on the use of telematics (TV and audio-visual) and computers, integrating them, the daily classroom. The essence of this proposal seeks the enhancement of students' expression, movement, and the acquisition of very early mastery of multiple languages and supports in practice in the classroom, to the relationship with the most diverse expertise, working directly in the form (designer) used by teachers to propose their interactions, relationships, learning and assessments in school life. This study / research is determined as a contribution to the innovative pedagogical work by integrating three areas often dissociated from the process of teaching / learning. The research studies and monitors schools and their teachers in the relations of learning, building new praxis, with children in the 4th year of primary education in the areas of Natural Sciences, Geography and History.

**KEYWORDS:** Learning, creativity, new digital technologies, teacher training, education and society.



## An overview on the topic

A lot of the issues discussed in teacher education in all ages of education is to promote students' autonomy, in the teaching / learning, develop values, and shaping the worldview of students. Recurrent various authors and this in hundreds of articles, autonomy becomes key issue in pedagogy, teaching and actions that wanted to develop meaningful learning and emancipatory, students and students across globe.

However in recent years due to the invasion, in classrooms all over the planet, new teaching / learning ( methodologies, educational praxis, new instructional designer ), autonomy and their basic skills are then discussed and advocated. Despite all the "modernity" many governments ( Portugal, United Kingdom, Brazil, Chile, among many ) contrary to the current paradigm, looking back to the past and tools for content-based training, through the implementation of tests, indices and specific primers and standardized.

These governments performative value an education, based on the expertise of the Portuguese and mathematics, believing there to be output to the formation of human beings of the future, said the perfect student. In full century of knowledge, authors like Burrhus Frederic Skinner, spend attending many rooms, like behaviorism could solve the challenges of today's world and opens the door to the future, forgetting universal teachings "to teach is not to transfer knowledge but to create the possibilities for its production or its construction" ( Freire, 1996, p.22 ).

We know the practice and teaching by the ideas of several authors as Maturana (2001), Haetinger & Haetinger (2011), Levi (1999), Morin (2001) that the fundamental issues in the world of knowledge, in this third millennium, information on clouds, of intuitive technology, the internet, Google, the virtual encyclopedias, the music and video players, collaborative knowledge, the collective authorship, are not in the know hard or in such proficiency of the student, but in his success, as human social and inserted into various ecologies as cited Gattari (1990). This success is today a much friendlier to their knowledge as a parallel Creativity, Expression, decision making, values in proactivity in networking and autonomy than in tough and memorable content.

Paulo Freire (1996) in his book Pedagogy of Autonomy, written over 10 years ago, now shows us these ideas and advocated what today is a social and cultural challenge: helping children, youth and adults, to promote in their process teaching / learning, a single view of each individual on the world and its objects, a difference significant and builder. Promoting their independence, their freedom of transit is essential in a world where standards are run by machines, and the great social bargaining chip, in this free and creative thinking, there land the paradigms of this century, the differences for the realization of men and women.

We must oppose "the wickedness neoliberal cynicism of his fatalistic ideology and its adamant refusal to dream and utopia" ( Freire, 1996, p. 14 ). It is this pursuit of the dream and utopia that moves us in the teaching / learning, a relentless search for the construction, growth and achievement of our students, our dream educator mixtures to utopias that grow in the mind of each student in classroom.

This search brings us closer to another fundamental point made by Paulo Freire in this book that is the "ethical responsibility in the exercise of our teaching task" ( Freire, 1996, p. 15 ). Responsibility that we should do this daily questioning our methods, attitudes and practice in the classroom. This ethics that requires us to not only talk but listen equally to all involved in the educational process. Teach and train this listening, as noted by Paulo Freire, in this and other works, translates this fundamental thought that the teaching practice should promote the autonomy and freedom. "We can not take as being promoters of this change if we are not primarily ethical subject" ( Freire, 1996, p.17 ).

Complete this thought with ethical teachers, who themselves as belonging to the world today, as social actors as protagonists in the human, as "springboard" of developments and discoveries, and not just as a strong presence in this social reality and remarkable cultural and ecological, as noted by Freire (1996) and Gattari (1990). This idea brings us closer to being a strongly expressed, that communicates that example is in a standardized and globalized world. Expression which begins in the types of relationships that we develop in our homes, with our parents, our first teachers, past teachers and teachers from all over the planet.

In recent decades this social reality that are inserted educators ( teachers / the parents and school ) has changed, especially with the changes in the labor market, increasing labor hours, the need for everyone in the family belong to this world of labor ( father, mother, aunt, uncle, grandparents, etc ). Children arrive ever earlier school in Brazil increasingly families need to put their children in educational institutions from the end of maternity leave, with 4 or 5 months. This presence child from the earliest years of school life makes everyone have to change roles, curriculum and modes of service of this childhood. It is necessary to develop



not only the care, affection, but also cognition, psychomotor and especially at this time social expression, autonomy, sense and creativity that should be valued, enhanced, disseminated and respected in school environments since early age. Senses developed in early childhood education, through symbolic play, the story-stories, and more diverse expressive activities, painting dramatization we build the intellectual foundations for these children come to be "lords / the" your destination. It is in the children's play born autonomy and relationships with your child's free time, as the authors remind us as Winnicott (1975) and Haetinger (2003).

And here I open a parenthesis to talk of children developed routines in schools from an early age. We must never confuse routine with conditioning, common confusion in educational practices for children, children who do not play freely, which has daily moments of autonomy and decision-making, will have great difficulties to have dreams and utopias, as Paul calls Freire, or independence and expression, as I prefer to call. "We are conditioned beings, but not certain" (Freire, 1996, p. 19). It is very important that we care not to leave us shape determinism because, as Freire says "there's a sign of the times, among others, that scares me: the insistence with which, in the name of democracy, freedom and efficiency, it is choking freedom itself, and by extension, creativity and taste for adventure" (Freire, 1996, p. 113 and 114).

To run away from this trap that Paulo Freire us apart in thought above, we start with the ability to listen to the other, to the other accomplice of our dialogue, and to see the other, child, young adult or elderly/a, a being who produces and shares knowledge, and educator / the one / that practice this donation, this sharing of knowledge and livings, not hiding behind a position to know everything, know more, or actions of false hear, very common in classrooms where we do not stop to really practice listening, but we are always ready to confront listening authoritatively, as if older or more educated our students could actually learn someone. Paulo Freire (1996) has argued that others also have said as Spolin (1982) and Maturana (1999) "He who teaches learns to teach and those who learn, teach to learn." (Freire, 1996, p. 23)

I believe I learned this lesson listening, still very young, sitting all evenings with my parents, friends, relatives and colleagues around a wheel mate, where cultural diversity was huge, illiterate boys is still in training of doctors for engineers, all counted stories, legends and tales, exchanged life experiences, where the message was worth what each with its reality could share with others. In general, the more enchanted me were the stories of older, low literate, but with lessons, wisdoms, accompanying me today, cradling my dreams and utopias of freedom and expression in the classroom. "If, in fact, the dream that animates us is democratic and united, is not talking to the other top-down, especially as we were the bearers of truth to be transmitted to others, we learn to listen, but listening we learn talking to them." (Freire, 1996, p. 113).

I think this comes from listening in favor of autonomy, listening promoter of the critical sense, listening construction of self-esteem and self image, key factors for deepening and understanding of terms such as creativity, divergent thinking skills and, very important, this was where the main things objects and services have already been invented. This creative capacity that must permeate the teaching / learning in this century, as we never did or thought throughout human history.

Creativity widespread in all social, economic didactics, this emphasis has to be now more than ever, the great promoter of the possibilities of social and cultural transition in a world of constant fluidity and transient truths as we see in work of Morin and Ciurana and Motta (2003), and Levy (1999). This world-changing truths and mutants require us to develop in us this creative competence and creative urgently.

As educators we have an even more important task: to provide our alumni / include navigation, experimentation, these new models, new cultures and mostly new ways of being, be, act, live, learn.

## **Autonomy, A search of many paths.**

To deepen the study of autonomy in the classroom, we must consider the variable didactic pedagogical very important and meaningful to think working with pupils and students. The Brazilian philosopher Mario Sergio Cortella in his lectures and events is a wise speech / vision of the confrontations and challenges of the classroom was this: "We teach boys / 21st century schools of the 19th and 20th century with teachers."

This lag historical social analysis leads us to many of our educational reality and the development of autonomy in all classrooms this planet. The quest for autonomy of the students go through a reform of the way, as if to teach classes and proposes knowledge, Paulo Freire (1996) already addresses this when he says:



" The banking school , which deforms the creative necessity of educating the educator and the student may be subjected to it , not because of the content you whose knowledge was transferred , but because the very process of learning , giving , as we say in the language popular bounce back and overcome authoritarianism and epistemological error of bancarismo " ( Freire , 1996 , p. 25 ) .

But overcoming this only happen in rooms where together educators , students and the community understand that the output is not in " Banking education " ( Freire , 1996 ) , but , in teaching expressive and creative for this comeback , authoritarianism , offering to educating a non repetition , but an environment of " questioning " as highlighted by Freire (1996) .

But how do we define autonomy in the classroom ? How can we better understand this fundamental phenomenon in this century , in the formation of minds and hearts of our thousands of pupils ? By observing the digital encyclopedias that term is proposed in education as something that " is linked to the condition of the learner to arrange their own studies , seeking sources of information and knowledge , and building a knowledge linked to their own goals . There is a freedom in the choice of paths and goals of education, which also means a greater responsibility on the part of the learner " ( Wikipedia , researched in - <http://pt.wikipedia.org/wiki/Autonomia> 10.12.2012 ) .

Already Paulo Freire (1996) , that this essay serves as a guide , says that autonomy consists in the classroom and in the lives of teachers and students / as being a set of ways of teaching such as criticism, aesthetics and ethics, embodiment word as an example , assumption and recognition of cultural identity , awareness of incompleteness respect to the knowledge of the student , common sense , humility , tolerance , joy , hope , curiosity , commitment , understanding , freedom, listening skills , availability for dialogue and finally the wishing well of learners .

Of course when we look at the definition of Paulo Freire on autonomy , it leads us to weigh in a very broad concept comprised of several practices and actions . I approach the idea of Freire and the potential that the praxis of the classroom , performed by male and female teachers in their role of teaching / learning autonomously and creatively , can generate actions , and demonstrate in practice the much sought autonomy promoter potentiator of freedom and individual expression and social , and creativity .

This demonstrates autonomy is especially when teachers and teachers are willing to bring their practices of social and cultural reality of their students , and when we are willing to come down from the pedestal of supreme knowledge , and walk alongside our students really are united in seeking a constructed knowledge and not standardized .

This autonomy is shown in action in the classroom , to real listening ( listening ) , with an open mind to the new , when using media and multimedia to promote a dynamic learning and more meaningful . The autonomy we refer to this example of the teacher / speech and that is , that theorizes and practices , which is thought and action can be demonstrated in a avaliation fair and participatory , where all instructors are trained and their knowledge , where we are not loaded by teachers in the educational process , but we walk together on a road of many routes , shortcuts , contours and straight . Ways that do not always flock to the same direction , but the opposition also build . After all , Paulo Freire (1996) states in the educational role of the opposition and what he calls the " righteous anger " and exemplifies how " the anger of Christ against the moneychangers from the temple, the progressives against the enemies of agrarian reform , the offended violence against discrimination ... " ( Freire , 1996 , p.40 ) , and I complete the " righteous anger " of the male and female students against old methods , which take her voice , and send just read the books .

This " righteous anger " that come in many schools that stunted and hamper the autonomy of their students , who criticize them all the time , that does not change the methods, the " righteous anger " that removes a child from a quality school committed teachers , who often expressed in indiscipline , the do , the do not speak and do not grow.

Autonomy in the teaching / learning has this role , the liberating role , the role builder, the role of voicing the emancipatory role . We can define this autonomy as human capacity to be human, unique , different and proactive with self-esteem and self-image , able to be " lord and lady of our destiny," of being able to look ahead and see the horizon , their dreams , their utopias . " Coming out as a social and history as a thinking being , communicating , transformer , creator, maker of dreams , able to be angry because they can love . " ( Freire , 1996 , p. 41 )



## The curiosity and expression in school

Perhaps the most striking feature of this present time and its new paradigms, is preparing humans for a world in transition. Some may say that the world has been in transition and change, undoubtedly so, but in recent years we are living with a constant acceleration and intense, never seen throughout our evolutionary history. Very quickly moved from a world where time was measured by days, from the 70 accelerated and started thinking about the world for hours, in the nineties, by changing the means of production and the pursuit of extreme performance started to look at the world per minute, and in this century we enter the era of frames.

This paradigm shift in time is changing people's behavior and our pace of life and relationships, including the relationships of teaching / learning. The company's mega information available, accessible and reachable, where boundaries are blurred, and knowledge is shared globally. It is the world where our student born in the last 15 years. These boys and girls who live in this time, together with us, our public schools are humans different to the extremes of our references, and are born in a world where the ability to store knowledge is done by machines, and the big difference is no longer social the accumulation of knowledge, but the way that this process and use the knowledge acquired in school and in life.

In this context the curiosity is an essential human competence in dealing with time and seek knowledge. Curiosity is the driving force in this century of learning activity, such as differential for new flights, and especially as a parent in childhood of creative power. Human curiosity, which no doubt, is our differentiator among other living beings, in the pursuit of knowledge for growth. This curiosity that makes humans evolve and invent outputs to transform your daily life, the invention of the wheel to the plane passing through the microchip, this search is, in all areas of knowledge that enables this call evolution.

But as develop curiosity? How to give all this fundamental capability in a world of fluidity, uncertainty and unexpected? Paulo Freire (1996) puts it so brilliant, "Where life, there is unfinished. But just between women and men incompleteness becomes aware" (Freire, 1996, p. 50).

This awareness advocated that moves us in search of new outlets, new doings, new way to be driven by the ability to seek, not to settle for the reality around him, to be curious and creative. This is curious in turn should and must be stimulated from the school, in the same way and discipline in the last century structure the school from repetition and accumulation of knowledge. "The support came making up the world and life, existence, in the proportion that the human body becomes conscious body, pickup, perceiver, transformer, creator of beauty and not empty space to be filled with content" (Freire, 1996, p. 51)

This support that Paulo Freire defines as solidarity between mind and hands, takes an even more complex in this digital society and knowledge, remembered the work of Lévy (1999), and Haetinger and Haetinger (2011), urges us in this quest by being curious, be the transformer, the learner is, by being creative.

This new human being is built in the school with didactic pedagogical actions that enhance the question, which stipulate the playful, discovery, adventure, quest, meaningful learning, work on projects, the interrelationship cross areas of knowledge, work multi-trans inter-disciplinary, where the creative act begins in early childhood psychomotor discovery, through symbolic play, and other techniques lifelong school that transform natural curiosity in this curiosity conscious, director and facilitator of meaningful learning. Paulo Freire (1996) calls this curiously liberating "epistemological curiosity" considered by him, the overcoming of naive curiosity while being curious, but making it a critical curiosity, giving the being of knowledge, but also the possibility of parole.

However, this only happens if all of us in education understand the paradigm shift that goes from accumulation to creativity, curiosity, autonomy. This position requires understanding, action and methods that guide us and help build this new being, and not in the past the possibility for this, but the open mind for the future. In this respect the Creative Expressive Pedagogy, is based on this critical quest for curiosity, freedom of thinking and acting.

Expressive and Creative Pedagogy search equip teachers and teachers with techniques, actions and practices that produce this be curious, creative and search. This pedagogy is guided on the pillars of being curious: Playfulness, Creativity Movement and New Technologies of Information and Communication



Technologies (ICTs), and a teaching job in tune with the interests and pursuits of the community and students, offers a dialogical action with knowledge, an interface more motivating and motivating in order to produce a change inside and outside of the human being, offering them greater possibilities in a world of frames, in a world of information repositories, relationships online, but lacking new interpretations, more aware and less repeaters patterns and behaviors.

Creative Expressive Pedagogy arises as a pedagogical action cross in the classroom, focusing its action in educational praxis, in fashion, design, the method and means which we use to integrate knowledge, playfulness, curiosity and values. A pedagogy alive, action, classroom formative and liberating. A pedagogy less bookish and more proactive, seeking to provide new tools and multimedia for school navigate more tranquility in times so agitated seas. This is the north where our ship should be conducted, one north of rapprochement between the lives of our students and educandas and school practices.

We can not conceive of a school that turns its back to creativity, to the playful so present in our daily lives (Internet, video games, DVDs, Smartphones, among many), information technology, communication vehicles. That is, we can not see over the school as a "Google restricted and restrictive" where knowledge is sliced and only accessible as the teacher will releasing and directing, this could never be called knowledge, for knowledge led to the extreme and no social resonance, it is knowledge that is born useless, for no reason.

We can never forget the essence of the concept of knowledge, it is the discovery, revelation is, evolution, growth is like a not knowing that is filled with useful knowledge, practical, reflective and why not say liberating. Paulo Freire (1996) reiterates this when he says "It is the position of those who fight for not only the object but also the subject of history" (Freire, 1996, p. 54).

This critical subject, emancipating and emancipated, autonomous, creative and composed epistemological curiosity, we want to develop, in the actions of teacher education, especially early childhood education, and the two first stages of education. Train teachers working and able to handle the boys and girls of this century, with its features, new ways and values. A generation of digital natives, which is what we need to achieve the right tools and offer a supportive environment that values, so they deem care of the rest. This is what I call Creative Expressive Pedagogy, this combination of knowledge, resources and teachers updated and well trained so we can build a new classroom, a new school, a new world. "As a teacher I know that without the curiosity that drives me, it bothers me that I enter in the search, not learn or education" (Freire, 1996, p. 85)

## **The pursuit of excellence in teaching / learning .**

What is a school of excellence? How to think this school? I believe we can start this answer with a thought of Freire (1996), when he says: "It is in this sense that it requires me to listen to the student in their doubts, their fears on in their incompetence provisional. And to hear him learn to speak with him" (Freire, 1996, p.119).

The school of excellence begins by listening to a true listening, who wants to hear the other and not just fix it a listen growth mutual, complementary knowledge. The listen call this dialog, but this word goes through worn, because they all say that promote, especially teachers, when in fact what we observe in the classrooms of many places in the world, is a monologue, interspersed with questions, which always the master has the last word or who is behind the vision of the truths.

When speaking specifically of children up to 10 years old age group we study in Creative Expressive Pedagogy, this view that the adult (teacher / a) have the truth on your side, it demonstrates even more strongly. But even at the highest levels of university education meeting, as a student or teacher, who face a classroom with the view that the teacher has the water of knowledge and students are directed to universities to drink it, and positivistic moldy so old and inefficient.

To break this school monologue and knowledge prebuilt and elected by adults who do not really know what is meant by social and behavioral changes that are occurring, who think the world looking back, and who believe that what the forged females and males can be used for the construction of human beings in this age. To break this possible, we need change.

One change that should be based, as I said, the form and not the content, method and not the speech, the actions of praxis in the classroom and not just theories, change begins in the sample and not the



word . How would Paulo Freire (1996 ) " The qualities or virtues are built by us in the effort that we impose to reduce the distance between what we say and what we do " ( Freire , 1996, p. 65 ) .

The change is when we allow ourselves to innovate and reinvent our practices and ourselves , change happens only when we look ahead , and stand beside this new generation and not above or below them .

Within this perspective is that it arises as a method Expressive Creative Pedagogy , the result of a search for a life as an educator in various ages and education sites , applied in hundreds of classrooms , with the potential to transform the educational practices , the way of thinking make , build and share knowledge , wisdom and affections in learning environments.

If the concept of learning has changed a lot as we talked about over the last century and the first years of this century , it is clear that our practices must be renewed , airy , transformed into actions that actually produce an environment dialogical , reflective and builder of knowledge , the autonomy , and minds so open and plural as the challenges of this century .

These young boys and girls , will only have the fullness and the development of knowledge , and become able , if they are next to a teacher or professor , well trained in basic actions that we consider in this new era : Valuing form ( instructional design ) , affection and playfulness , curiosity and creativity , autonomy promotion , multimedia and content appropriate culture and the reality of our children and youth .

These new minds of our children are to become critical for a school that is renewed, not only in policies , or rules , but in actions , spaces and pedagogical practices that do not hide the technology, but is open to her. Schools that go beyond the computer room and the video, and we can transform every room in multimedia and research possibilities and interaction at all times . Where words like creativity , phones, DVDs , social networking , internet , satellites , download , touch screens , movement , expression and enchantment , are part of the vocabulary of adults and their actions in the classroom , by accepting this modern media and tools with an open heart and not with fear or with disputes .

These new minds of our children undergo families become more involved in the process of teaching / learning , to collaborate with the active construction of knowledge , and that along with the community embrace this modern crusade by seeking sedimentary values and ethics , as lacking in social relations and educational .

Learning / teaching is that it is dynamic with reflection , is action with consequences and appropriateness , and evolution with affection, is technology with human contact . Teaching / learning through these challenges begins at home , extending the school and prepare for life in society and the planet. After all inhabit the same planet, despite culture and different postures , are the same people , the same human race , of many colors , loves , tastes and beliefs , and this diversity must always believe that we can reinvent ourselves and overcome barriers to force will.

Tread together throughout this essay, find a marriage between autonomy and Creative Expressive Pedagogy , certainly for those who read carefully , this relationship became clear , because there is no creativity without curiosity and curiosity there no freedom of thought , feelings and actions . And it is these relationships that are forged and forged , we have built and are constructed , we become whole and parts .

End this reflection with a song that sums up our search for a pedagogy that is their own autonomy . A music of a composer I admire and I know that Paulo Freire also had much appreciation , Gonzaguinha , a Brazilian who left us too soon , but his legacy will never be forgotten and songs .

" I believe it is the guys who goes ahead and holds the squib , I put faith is the faith of the kids , which does not escape the beast and the lion faces . I'm going to fight this is with youth, not running streak for nothing , I'm on the block this youth, who 're not in longing and builds the desired morning " (Gonzaguinha , And let the Fight, 1980) .

**Bibliografia:**

- Freire, P. (1996). *A Pedagogia da Autonomia - Saberes necessários à prática educativa*. São Paulo: Paz e Terra.
- Guattari, F. (1990). *As três ecologias*. Campinas : Papyrus
- Haetinger, M. (1998). *Criatividade, criando arte e comportamento*. Porto Alegre: Edição Criar.
- Haetinger, M. (2003). *Informática na Educação: um olhar criativo*. Porto Alegre: Edição Criar.
- Haetinger, M. (2005). *O Universo Criativo da Criança na Educação*. Porto Alegre: Edição Criar.
- Haetinger, M. (2010). *Professor Max em Revista*. Pinhais: Editora Melo.
- Haetinger, M. & Haetinger, D. (2011). *Aprendizagem Criativa: educadores motivados para enfrentar os desafios do novo século - educação a distância, redes de aprendizagem, criatividade e motivação*. Rio de Janeiro: WAK Editora.
- Lévy, P. (1999a). *Cibercultura*. São Paulo: Editora 34.
- Lévy, P. (1999b). *As tecnologias da inteligência. O futuro do pensamento na era da informática*. Rio de Janeiro: Editora 34.
- Maturana, H. (1999). *Fenomenología del conocer. In: Transformación en la convivencia*. Caracas: Dolmen Ediciones.
- Maturana, H. (2001). *Cognição, ciência e vida Cotidiana*. Belo Horizonte: Editora UFMG.
- Maturana, H. & Varela, F. (2003). *A Árvore do Conhecimento - as bases biológicas da compreensão humana*. São Paulo: Palas Athena.
- Morin, E. (2001). *Os setes saberes necessários à educação do futuro*. São Paulo: Cortez, Unesco.
- Morin, E., Ciurana, E.-R. & Motta, R. D. (2003). *Educar na era planetária*. São Paulo: Cortez.
- Spolin, V. (1982). *Improvisação Teatral*. São Paulo: Perspectiva.
- Winnicott, D. W. (1975). *O brincar e a realidade*. Rio de Janeiro: Imago.