

Reinventar Freire: uma utopia necessária à educação brasileira

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Resumo

O presente artigo faz parte de uma pesquisa abordada em tese de doutorado, e, nesse recorte, investigou a concepção dos Teacheres acerca dos modos pedagógicos freireanos. Qual a obra de Paulo Freire foi a mais citada pelos Teacheres? E qual a importância da mesma para esse conjunto de pessoas? Ainda analisou se essa metodologia é de fato equalizada posteriormente em sala de aula por esses profissionais. Através da pesquisa qualitativa, interpretativa, desde um ponto de vista transversal e por meio de um questionário online, com 40 perguntas abertas e fechadas, a pesquisa foi direcionada a Teacheres de todo o Brasil, de diferentes áreas do conhecimento e modalidades de ensino e que estão em sala de aula. Foi possível verificar que a maioria dos Teacheres reconheceu a importância dos modos pedagógicos freireanos para a própria prática docente, e que a Pedagogia do Oprimido foi a mais citada entre os entrevistados, aliada ao fato de que a obra causou um processo de autognose em alguns deles. Os Teacheres ainda buscam alinhar seu exercício docente em sala de aula, usando a perspectiva freireana.

Palavras-chave: Método Paulo Freire. Pedagogia do Oprimido. Prática Pedagógica.

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Reinventing Freire: a necessary utopia for Brazilian education

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Abstract

This paper is part of a research covered in a doctoral thesis, and, in this section, it investigated the teachers' conception of Freirean pedagogical modes. Which work by Paulo Freire was the most cited by teachers? And how important is it for this group of people? It also analyzed whether this methodology is in fact equalized later in the classroom by these professionals. Through qualitative, interpretative research, from a transversal point of view and through an online questionnaire, with 40 open and closed questions, the research was aimed at teachers from all over Brazil, from different areas of knowledge and teaching modalities and who are in the classroom. It was possible to verify that the majority of teachers recognized the importance of Freirean pedagogical methods for their own teaching practice, and that Pedagogy of the Oppressed was the most cited among those interviewed, combined with the fact that the work caused a process of self-gnosis in some of them. Teachers still seek to align their teaching practice in the classroom, using the Freirean perspective.

Keywords: Paulo Freire Method. Pedagogy of the Oppressed. Pedagogical Practice.

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Resumen

El presente artículo forma parte de una investigación en el ámbito del doctorado, y en ese recorte, investigó cuál es la concepción de los profesores acerca de los modos pedagógicos freireanos, cual la obra de Paulo Freire fue la más citada por los profesores, y qué importancia dan, y analizar si los docentes entrevistados, son influenciados por los modos pedagógicos freireano en sus prácticas en el aula. A través de la investigación cualitativa, interpretativa, desde un punto de vista transversal, por medio de cuestionario online, con 40 preguntas abiertas y cerradas, dirigida a profesores de todo Brasil, en las diferentes áreas del conocimiento y modalidades de enseñanza, y que están en el aula, fue posible verificar que la mayoría de los profesores reconocen la importancia de los modos pedagógicos freireano para la propia práctica docente, y que Pedagogía del Oprimido fue la más citada entre los entrevistados, aliado al hecho de que la obra causó un proceso de autognosis en algunos de ellos. Y que buscan alinear su ejercicio docente en el aula, con la perspectiva freireana.

Palabras clave: Método Paulo Freire. Pedagogía del Oprimido. Práctica Pedagógica.

Introduction

The last six years in Brazil have been marked by moments of political tension and authoritarianism. During this period, with the victory of an extreme-right government, the country has endured and resisted a dismantling of public policies across all levels of education.

In this context, researching Paulo Freire and his methodology, despite some political changes following President Lula's election, can be seen as a form of resistance, "a testimony to the times the country is living through" (STRECK in CHACON, 2021, p. 13), where ideological persecution of his philosophical, pedagogical, and political thought was institutionalized by what is known as the "hate cabinets" [1], used by former President Bolsonaro and his followers.

In this sense, it is timely to delve into this fundamental debate around Freire's legacy. Reflecting on and researching Freire's pedagogical methods across various educational contexts seems necessary and significant, assuming the relevance of his presence in educational spaces, to ensure that Brazil never experiences again "times of horror, of disdain for life" (KOHAN in CHACON, 2019, p. 40), regardless of the historical and political context.

This article aims to achieve the following objectives: a) investigate teachers' perceptions of Paulo Freire's pedagogical methods; b) identify which of Freire's works were most cited by teachers and their significance; c) determine whether the interviewed teachers, who were trained in Pedagogy and other undergraduate courses, are influenced by Freirean pedagogical methods in their classroom practices.

The term "Freirean pedagogical methods" was chosen because it extends beyond a "Freirean method" due to its multiple applications in various educational contexts. Additionally, it avoids standardizing Freire, preventing his political-philosophical-pedagogical thought from being rigidly "framed by the same rule" (SILVA, 2021, p. 2), which is inconsistent with the reflective concepts of freedom, dialogue, and autonomy of the educator.

It is considered that "his contribution goes beyond his method, situating itself within a broader scope of education and epistemology" (GADOTTI, 2021, p. 21), and at every moment, society itself, as well as public and educational policies, in the face of challenges, are dynamic and organic, requiring further reflections on the practice and pedagogy of teachers to meet the needs of their time and context.

It is believed that education can be an essential tool for nurturing utopia and assisting in uncovering truths often established in "immobilizing practices" (FREIRE, 2021, p. 97), promoted by "dominant interests" (*ibid.*). The importance of this tool should be recognized as a contribution to social progress and transformation. Additionally, it is necessary to acknowledge or consider Freire's role and contribution to the history of education in the country and how Freirean thought has cooperated or continues to cooperate with contemporary Brazilian education.

This work, therefore, results from a doctoral research titled *Approach to Freirean Methodology in Initial Teacher Training and Its Influence on the Teaching Practices of These Professionals*. It was developed using a qualitative approach, within the interpretive paradigm, from a transversal perspective.

It is pertinent to highlight the constant novelty and relevance of the central points of Freire's political-philosophical-pedagogical theory, which include "critical reflection on practice as a basis for the construction of knowledge; the recognition of the legitimacy of popular knowledge; a teaching-learning and research method that starts from the reading of the world" (GADOTTI, 2021, p. 18), marking the significant value of Freirean thought and praxis.

Critical thinking is a premise of Freirean theory, which is "centrally committed to the social, cultural, historical, and political reality" (STRECK; REDIN; ZITKOSKI, 2019, p. 19).

Methodology

This study was characterized as qualitative research, with the responses from the teachers being the primary empirical basis of this work. As "the researcher using the qualitative research method [...] observes, describes, interprets, and appreciates the environment and the phenomenon as they present themselves, without attempting to control them" (FORTIN, 2003, p. 22).

The collection of these data was relevant for this research, considering that the teachers' responses were the "material instance for examining each interpretation [...] the reality recorded in the text and which can only be examined within the text" (OVERMANN, 1986, p. 45 *apud* WERNET, 2000, p. 11). Since content analysis is a technique that "provides the possibility to methodically handle information and testimonies that present a certain degree of complexity" (QUIVY; CAMPENHOUDT, 2005, p.227).

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The aim of the analysis was to “uncover the latent content” (TRIVIÑOS, 1987, p. 162) in the responses from the teachers who participated in the online questionnaire. Understanding this universe of meanings goes beyond the mere operationalization of quantitative variables. These elements reflect the complexity and richness of human interactions, extending beyond the classroom and the educational space.

For content analysis, the perspective of Medina (2008, p. 84) was used to understand “the senses and meanings attributed,” and Terrasseca (2002) was referenced to “account for the multidimensionality of phenomena through the discourses produced by the actors involved in these events” (id., 1996, p. 116).

There are many meanings in the construction of the interviewed teachers' responses, which can contribute to “the presentation of new versions” (MEDINA, 2008, p. 66) of how they understand Paulo Freire's legacy, and to identifying “broader perspectives” (*ibid.*) that need interpretation.

Data collection involved an online questionnaire with 40 clear and appropriate open and closed questions, specifically directed at teachers currently in the classroom. The goal was to identify and analyze data consistent with the research objectives, resulting in 86 anonymous responses to date.

The informant group includes a diverse range of educators working across various educational spheres, in both public and private education, across different levels from Early Childhood to Higher Education, in various regions of Brazil. The study aimed to understand the teachers' views on Freirean pedagogical methods, identify the most cited works of the Pernambuco educator and their significance, and assess whether this methodology is effectively applied in their teaching practices.

The majority of the questions in the online questionnaire were designed to explore teachers' perspectives on Freirean methodology, how they understand and apply the methodology in the classroom, based on the principles of Freirean pedagogy. When referring to Freirean pedagogy, what exactly is being discussed? What "convergences and transversalities" (AGOSTINI, 2019, p. 11) are present in your work, considered Freirean? How have Freirean works impacted and influenced your professional experience?

There are questions specifically focused on Freirean ideas and pedagogical methods, as well as their breadth in teachers' praxis. Nonetheless, a set of questions was chosen to reveal relevant dimensions of Freire's work according to the interviewed teachers, which could address the objectives

of this article by identifying patterns or correlations in the responses, highlighting significant perceptions, and thus reaching the proposed analysis.

Based on criteria related to the research problem, the following questions were selected: a) Do you think education contributes to people's critical awareness of reality? b) In your opinion, is education an essential tool for transforming the world? c) During your undergraduate studies, what was the first work by Freire that you encountered, and was it important? d) What do you understand by Freirean methodology? e) In your role as an educator, do you implement Freirean pedagogy or Paulo Freire's ideas?

The responses were selected based on their similarities and proximities. Only three examples are illustrated due to the quantity obtained, and they do not follow a specific order concerning the Freirean dimensions expressed by the questionnaire participants.

Freirean Methodology in Focus: A Study of Teachers' Response

The aim was to analyze the significance of Paulo Freire's legacy from the perspective of teachers, both in their own training and self-awareness as well as in their role as educators with students.

For the question about whether "**education contributes to people developing a critical awareness of reality**" (line a), 42 responses were obtained, with three standing out for analysis.

Response 1:

Paulo Freire's reading, both inside and outside the academic environment, contributes to the process of awareness for all human beings, both men and women. And for all educators, in particular, due to its political and emancipatory nature as a tool for liberating consciousness so that the oppressed can have a critical awareness of their oppression to transform reality (Teacher 11).

The response from this teacher reflects on the importance of awareness, the process through which individuals become informed about the power structures and oppression that permeate their lives. This allows the oppressed not only to acquire knowledge but also to develop a critical consciousness that empowers them to analyze their reality critically and seek meaningful change.

The teacher also highlights the political and emancipatory nature of Freire's work as a tool for liberating oppressed consciousnesses, enabling the oppressed to develop a critical awareness of their

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oppression and transform their reality. This can include community organization and political activism, depending on the specific context.

According to the teacher, it is important to examine the social, political, and economic context in which oppression occurs and to identify the power structures, domination relationships, and forms of marginalization present in society. By recognizing these dynamics of domination and subjugation, the oppressed can begin to question and challenge the unjust structures that keep them disadvantaged. Understanding how oppressions are internalized by the oppressed and how awareness can lead to transformative action is crucial.

Response 2:

Yes, because education aims to awaken the student's critical sense. (Teacher 17).

The above teacher reflects that education is one of the main means through which people can develop a critical awareness of reality. Especially quality education, it is not limited to the mere transmission of information but involves the development of cognitive skills. By teaching students to think critically, education empowers them to question the reality around them, examine different perspectives, and understand the complexities of social, political, economic, and cultural issues.

The teacher also believes that critical thinking is essential for forming a similar consciousness. When individuals have the ability to analyze information rationally, they become aware of power structures, social inequalities, and injustices that exist in their communities and the world. This awareness empowers them to question these structures and seek ways to transform reality towards a more just and equitable state.

For this teacher, education can be a catalyst for social change, allowing individuals to develop a reflective perception of the world. Through education, individuals are more likely to engage in activities and movements aimed at social change. This can range from advocating for human rights to political and social activism. Therefore, education enables individuals to better understand the world in which they live.

Response 3:

The teacher reflects that it actually depends. It depends on the type of education provided. If it is a "banking" education, no. But if it is an education committed to the interests of the working class, then yes. (Teacher 18).

By dichotomizing the type of education offered, the above teacher demonstrates the perception that there is a variation in the quality of education available in the public system. Liberating education contributes to the development of a critical consciousness about reality, suggesting that not all forms of education are equally effective in promoting critical thinking and awareness. If the approach used is the traditional "banking" model of education, it is likely to inhibit the development of critical thinking, as it does not encourage reflection or questioning.

However, if education is committed to the interests of the working class, it is assumed to be oriented towards the interests of that class. This aligns with critical education theories, which argue that education should be relevant in its role as liberating and progressive, empowering marginalized and oppressed groups in society. An education committed to the interests of the working class can provide a critical analysis of power structures and promote a critical awareness of oppression and social inequalities.

According to this teacher, this understanding, based on empirical evidence and educational theories about different educational approaches, impacts development and reflects on critical thinking and critical consciousness. A progressive and emancipatory education is more likely to foster a keen awareness of the world, while more traditional approaches may not achieve this goal. In summary, it is important to consider both the explicit and implicit factors in social quality public education and its relevance to the interests of the working class. This perspective demonstrates a sophisticated understanding of the nuances involved in the role of education in forming a critical consciousness of reality.

The set of responses from the teachers highlighted the dimension of "**criticality**," whose origins are well-founded in "Pedagogy of the Oppressed," where Freire emphasizes the importance and necessity for oppressed men and women to become aware of the dehumanizing conditions they are relegated to. It is through the process of politicization that the necessary clarification for liberation and the breaking of these conditions, and thus of their oppressors, will occur.

It is in the exercise of criticality, the quest for knowledge, and the observation of the context that one intervenes and transforms the social reality in which they are situated. Thinking correctly, thinking critically, moving beyond naivety. For research, using curiosity as a path for grounding in science and scientific validation. Education for criticality is a path to "building a new project, a new dream of society and world in favor of oppressed people and classes" (MOREIRA *in* STRECK; REDIN; ZITKOSKI, 2019, p. 116).

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Criticality results from curiosity understood in its original model, as the promotion of inquiry, research, and questioning the reasons behind phenomena. It involves asking how something has come to be, how to transform it, and how to make it collective and accessible to everyone.

For the Brazilian philosopher and educator, "from a critical perspective, it is as impossible to deny the political nature of the educational process as it is to deny the educational character of the political act" (FREIRE, 2001, p. 23). This means it is crucial to understand who and what purposes education serves.

The political-pedagogical scope of Freire's methodology involves a deep understanding of the principles and practices proposed by Paulo Freire in his critical pedagogy, as well as historical and theoretical contextualization. This includes understanding the social and political context in which Freire developed his approach, as well as his theoretical influences, including Marxism, phenomenology, and psychology.

A central aspect of Freire's methodology is the concept of conscientization, which involves a critical awareness of power and oppression structures. This is achieved through dialogue and problematization of students' lived experiences, leading to reflection and transformative action.

Freire's pedagogy seeks to empower learners to become active and critical subjects of their own learning and reality. This involves promoting self-esteem, autonomy, and the ability to act consciously.

Based on the principles of popular education and conscientization, Freire's approach has significant political and pedagogical reach. It emphasizes the importance of active participation by students in the learning process, promoting a more democratic and liberating education. By encouraging critical reflection on social reality and the pursuit of collective solutions to problems faced, this approach contributes to the development of more engaged, aware, and empowered citizens capable of transforming their communities.

Additionally, by valuing dialogue and mutual respect, Freire's methodology strengthens the bonds between educators and learners, creating a more collaborative and inclusive learning environment. However, its implementation may face challenges in contexts resistant to change or lacking adequate resources to support such practices.

The next question inquired whether **education is an essential tool for transforming the world** (line b). Among the 42 responses collected, three notable ones stood out for analysis.

Response 1:

With access to knowledge through education, we can liberate ourselves from a process of oppression, colonization, and domination that perpetuates inequalities in our society and the world. Even if public educational policies that contribute to the elimination of these inequalities face stagnation, processes of reparation, recognition, and valuation in education are required to eliminate inequalities and ensure a dignified life for the population (Teacher 12).

The above response leads to an understanding that there is a profound relationship between education and social emancipation, highlighting education as a means to combat oppression, colonization, and domination that generate inequalities in society. It portrays education as a tool for liberation, recognizing it as a means of emancipation, enabling workers to free themselves from oppressive and dominant systems. This suggests a critical view of education as more than just the transmission of knowledge, but also as a tool to empower individuals to question and challenge unjust structures.

Thus, it is understood that education can be a mechanism to combat these disparities. This implies that access to education is fundamental for addressing social and educational inequalities and can promote a fairer society, despite the fact that educational public policies may face stagnation, which could hinder the elimination of these inequalities. It suggests the need for a dynamic and adaptive approach to the formulation and implementation of educational policies.

All of this underscores the need to analyze the importance of processes of repair, recognition, and valorization within education. This involves acknowledging and addressing injustices both historical and structural within the educational system and ensuring that the working class, in particular, is treated with dignity. Guaranteeing a dignified life for the population requires a fundamental support system through education that not only equips individuals with knowledge but also promotes their well-being. Thus, education plays a crucial role in the fight against oppression and social inequalities, highlighting the need for progressive educational policies and reparative actions to achieve a fairer and more equitable society.

Response 2:

Man transforms himself and transforms the world (Teacher 13).

This response suggests that human beings have the capacity not only to adapt to the world they live in but also to transform it. It encapsulates a philosophical and pedagogical view that emphasizes the dynamic relationship between the individual and the social context. Therefore,

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education must be a process of awareness that can empower people to critically understand their reality and act to change it. By transforming themselves and the world, it is understood that education is not just about acquiring knowledge, but also about enabling transformative action, where individuals are active agents in building a more just and humane world.

The teacher understands that it is through education that human beings possess the intrinsic ability to change, grow, and evolve throughout their lives. This transformation can occur through reflection, learning, life experiences, and social interactions, given the human capacity to influence and shape the environment around them. This implies that individuals are not merely passive products of their social context but are also active agents of change and progress. They have the ability to impact their communities, societies, and even the world on a broader scale through actions, ideas, and values.

For him, as individuals transform and develop, they also contribute to the transformation and evolution of the society in which they live. Similarly, significant social changes often require the engagement and active participation of individuals. This underscores the importance of an education that not only imparts knowledge but also promotes the holistic development of individuals and empowers them to become agents of positive change in their communities. This can only be achieved through the promotion of policies that enable civic participation, social justice, and equal opportunities for all members of society.

Response 3:

The knowledge and possibility to unveil the schemes and tools of social, political, and economic domination (Teacher 17).

From the perspective of the aforementioned teacher, education and knowledge have the capacity to reveal the schemes and tools used to exert social, political, and economic domination. The epistemology of knowledge recognizes it as a tool to unveil reality. This aligns with critical approaches to knowledge that emphasize the importance of critical reflection and inquiry in understanding and interpreting the world. When referring to social, political, and economic domination, it implies understanding the power structures and dynamics of oppression that shape social and economic relations, indicating the existence of class relations in society.

For this teacher, education and knowledge reveal the mechanisms and strategies used to maintain and exercise power over vulnerable social groups. One of the goals of education, by taking a critical approach to social and political structures, is to expose the injustices and inequalities present in these social and economic frameworks. Recognizing the role of education in unveiling forms of domination highlights that awareness is a crucial step toward individual autonomy. By understanding the power structures that oppress them, people can organize and fight for social and political changes that promote justice and equality.

According to the educator mentioned above, the foundations of knowledge and how it is produced, validated, and applied are connected with "the schemes and tools of social, political, and economic domination." The teacher suggests that this implies a critical view of knowledge, questioning how it is used to maintain power and control structures.

The response from the group of teachers points toward a **liberating practice**³, where liberation is a central dimension within the Freirean anthropological, philosophical, and pedagogical perspective. Unlike other animals, human beings are sensitive to their contexts and tend to integrate into them, and they potentially possess cognitive, "creative and critical" capacities. However, these characteristics, while specifically human, are "not something ready-made" or innate, but rather culturally developed.

Unlike non-rational beings, who "are beings of accommodation and adjustment" (SUNG in STRECK; REDIN; ZITKOSKI, 2019, p. 288), human beings "integrate into their context" (ibid.). When oppressed, when deprived of the freedom to be and exist with full rights and awareness of political and social commitments, the human being resembles those animals, because "whenever freedom is suppressed, they become merely adjusted or accommodated beings" (FREIRE, 2006, p. 50), being transformed into a thing, a reified object, almost inanimate, without rights and without voice.

The absence of freedom leads human beings to a detachment from themselves, often assuming a condition of non-being, alien and distant from their vocation of being more, fully, potentially masters of themselves and participants in the decisions of their community. The lack of freedom leads men and women to unconsciously adopt "a self that does not belong to them" (id., p. 52).

In Part II of the work *Cultural Action for Freedom and Other Writings*, Freire is unequivocal: "only beings who can reflect on their own limitations are capable of freeing themselves" (FREIRE,

³ For this work, "liberating practice" is considered synonymous with "liberation.

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2001, p. 78). This means that only men and women, as social, cultural, and historical beings, in a constant process of transformation within the dynamic of life, are capable of building and contributing to their own (autonomy and) liberation.

Liberation is the daily praxis of men and women, it is the "reflection on the action of men upon the world in order to transform it" (FREIRE, 2022, p. 52). The educator from Pernambuco compares "liberation" to "birth," and it is "painful" (ibid., p. 48), but from this birth emerges a "new man," capable of liberating himself and others.

It is believed that education emphasizes the role of knowledge in unveiling the structures of social, political, and economic domination, highlighting the importance of critical reflection and awareness in promoting significant social and political changes.

In the continuation of the work, the teachers were asked **which was the first work of Freire they encountered during their undergraduate studies, and whether it was important to them** (line c). A total of 86 responses were obtained, with the majority reflecting *Pedagogy of the Oppressed* as the most well-known work for 60 teachers, who acknowledged its importance. Meanwhile, 7 of the teachers interviewed had never read Freire, and another 5 could not remember if they had read any of the works by the educator from Pernambuco.

Response 1:

The work *Pedagogy of the Oppressed* alerts us to the need for an educational practice that is more committed to the most vulnerable layers of society. (Teacher 11).

For the teacher mentioned above, this work, with its critical and transformative approach, highlights the need for an educational practice that is more committed to the most vulnerable social layers in various ways. According to their understanding, Freire argues that education should promote critical reflection on reality, empowering the oppressed to question and transform their living conditions. The teacher also emphasizes the importance of Freire's work in strengthening the ethical commitment of educators to raise students' awareness. It is essential that the oppressed understand their own condition and the social structures that keep them in that situation.

For this teacher, Freire advocates for an education that is closely tied to the lived reality of the students, addressing relevant social issues and relating the curriculum content to the concrete experiences of the learners. This makes the educational process more meaningful and engaging, while also contributing to the transformation of unjust social conditions. Ultimately, *Pedagogy of the*

Oppressed advocates for an ethical and political commitment to social justice and human emancipation. It recognizes that education is not neutral but is instead a powerful tool that can either reproduce or challenge the existing inequalities in society.

The interviewed educator emphasizes the importance of an educational practice that values the active participation of the oppressed in the construction of knowledge. This involves recognizing their experiences, knowledge, and everyday strategies as fundamental to their educational process. This understanding is seen as a horizontal dialogue between educators and students, in contrast to the traditional banking approach, where knowledge is passively deposited into the students.

Response 2:

In the work *Pedagogy of the Oppressed*, I gained an understanding of the importance of critical thinking and the primary role of the educator (Teacher 17).

The text above presents a reflection following contact with Paulo Freire's work, highlighting a shift in perspective regarding education and pedagogical practice. *Pedagogy of the Oppressed* opened the teacher's eyes to the urgent need for an educational practice more committed to critical thinking, aiming not only at the transmission of knowledge but also at the transformation of the individual, promoting social justice, equal opportunities, and human dignity. This work significantly impacted the interviewed teacher's view of education through its critical approach, emphasizing awareness and the transformation of social and community subjects, marking a change in their understanding of education. It underscores the importance of critically reflecting on reality and its socioeconomic contours.

Moreover, the teacher recognizes the importance of critical thinking and the central role of the educator in the educational process. Concerns are also raised about the commercialization of education, the commodification of knowledge, and the exclusion of marginalized groups from access to quality public education.

The teacher emphasizes the role of the educator as a facilitator of the learning process, rather than merely a transmitter of knowledge, highlighting the importance of a dialogical relationship between educator and student. In this sense, the educator acts as a mediator who encourages critical reflection and dialogue, helping students develop their autonomous thinking and capacity to analyze reality. Education, therefore, has a role beyond the mere transmission of knowledge and technical skill.

Response 3:

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It helped me to recognize both the oppressor and the oppressed within myself (Teacher 56).

This reflection by the interviewed teacher suggests that they have undergone a journey of self-awareness and introspection, helping them identify both the aspects of their own personality that may exert oppression over others and those in which they themselves are oppressed by others or by social systems. Perhaps this process of personal introspection and reflection led them to recognize such behaviors or attitudes in both themselves and others.

It is a statement about recognizing the dynamics of power and privilege in their own life. According to the interviewee, *Pedagogy of the Oppressed* contributed to their self-knowledge and helped them realize that they carried within themselves the oppressor/oppressed dichotomy, a contradiction that became evident upon engaging with Freire's work. However, to overcome this oppressor/oppressed dichotomy, Freire emphasized the fundamental need for a teaching practice grounded in humanizing education, one that builds a humanized world. This is why Freire identified himself as a "humanist educator" (ZITKOSKI, 2019, p. 25). This should be a fundamental role of education in its critical, reflective, and active sense, aiming to eliminate "any and all forms of dehumanization in relation to life" (ibid.).

Moreover, this recognition can pave the way for adopting a more humanized perspective on education, with practical implications for how education is conceived and equalized. For the teacher themselves, this might involve valuing participatory pedagogical methods, promoting inclusion and diversity, and recognizing their role in education and in building a more just, equitable, and fulfilling society.

Pedagogy of the Oppressed, written by Paulo Freire, is a seminal work that has had, and continues to have, a profound and lasting impact on the field of education worldwide. Especially in developing countries and within popular education and awareness movements, Freire's ideas have been adopted and adapted by educators and activists in various contexts, inspiring initiatives for citizenship education, social justice, and empowerment.

His critique of the banking concept of education, as a traditional model in which knowledge is passively deposited into students by the teacher, argues that this approach dehumanizes both the educator and the student, reinforcing existing power structures.

One of the central concepts in Freire's work is *conscientization*, which involves developing a critical understanding of social and political reality. For Freire, *conscientization* is essential to empower the oppressed to recognize and challenge the structures of oppression that keep them marginalized. He advocates for a dialogical approach to education, in which horizontal dialogue between educator and student is valued as a means to promote critical reflection and mutual collaboration. Since dialogue is essential for knowledge construction and social transformation.

In *Pedagogy of the Oppressed*, Freire proposes a pedagogy of liberation, which aims to empower individuals to become agents of their own liberation: "Here lies the great humanistic and historical task of the oppressed—to liberate themselves and their oppressors" (FREIRE, 2022, p. 41). He argues that education should be liberating, allowing the oppressed to reclaim their voice and their capacity to act in the world. As Freire asserts, "no one liberates anyone, no one liberates themselves alone: people liberate themselves in communion"(id.,71).

Continuing with the inquiries, **the teachers were asked what they understand by the Freirean methodology** (line d). A total of 86 responses were obtained, represented by the following.

Response 1:

A method that builds literacy based on the student's vocabulary and reality (Teacher 43).

This approach is widely recognized for its relevance in contexts of popular education and critical education worldwide. The teacher mentioned above indicates that the Freirean methodology is one that leads the individual to meaningful learning based on their own reality, fostering critical consciousness and enabling a politicized understanding of the world and their context, "facilitating their active and conscious participation, necessary and urgent for the construction of the world" (COELHO, 2012, p. 150). It involves problematizing reality, questioning power structures, social injustices, and inequalities. This encourages students to critically reflect on their own situation and seek ways to create change.

Although it is an emblematic concept, the interviewed teacher suggests that the Freirean methodology, in their view, proposes an emancipatory education, based on reflection for the liberating action of working men and women, using their socioeconomic experiences and lived realities as references for transformation. Education should move and alter inhuman structures with the collaboration of all. It is the task of teachers to unveil students (and sometimes themselves) from

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the social and political ignorance in which they find themselves, in the face of a socioeducational structure that represses and blinds them, stripping them of their right to citizenship and depriving them of being agents of the changes that will lead them to their "being more" condition. This is what it means to engage in politics.

Instead of merely absorbing knowledge passively, students are encouraged to apply what they learn in concrete actions to promote social change. The goal is to seek and provide a liberating and emancipatory education that empowers students to become agents of social transformation, rather than mere receivers of information.

Response 2:

A method of knowledge construction alongside the student. It is understanding that knowledge is not merely transmitted to the student; it is not banking but rather a process of construction. It involves thinking together with the student, guiding and mediating knowledge in a critical manner (Teacher 46).

The teacher above highlights the importance of the Freirean methodology, actively contributing to the construction of knowledge through a dialogical relationship in which the teacher plays the role of mediator, and knowledge is not simply transmitted but conceived in collaboration with the educator. This reflects a constructivist perspective of epistemology, recognizing the active role of the learner in knowledge construction through interaction with the environment and with others, including the teacher.

Moreover, the text emphasizes the importance of critically mediating knowledge. This implies that the educator does not merely provide information to students but also guides them in reflecting on this information, stimulating critical thinking and helping them develop a deeper and more meaningful understanding of the subjects addressed in the educational space. It further promotes an education that goes beyond teaching technical skills, fostering the development of critical citizens who are aware of their rights and responsibilities, within a critical and liberating pedagogy. This contributes to the development of more humanizing and emancipatory approaches in education.

The teacher considers that Freire's approach to education is essentially dialogical, seeking to create spaces for dialogue and reflection where educators and students can learn together in a process of mutual exchange. Starting from the experiences and reflections of the participating individuals, the

primary goal is to promote a liberating education that empowers individuals to critically understand their reality and intervene in it.

Response 3:

It is a very broad concept, but I understand Freirean Methodology as a humanistic attempt to view the process of knowledge construction, with love as the main vector of transformation, where relationships need to be nurtured with dialogue, empathy, respect, and otherness. This methodology also shows us how important it is to recognize that teaching practice is a political struggle, and that we need to occupy spaces and always center pedagogical debates on defending the most vulnerable, advocating for dignity and the guarantee of citizenship for all. (Teacher 58).

The teacher above highlights the Freirean methodology as a humanistic approach to knowledge construction. The text emphasizes love as the main vector of transformation, stressing the importance of relationships based on dialogue, empathy, respect, and otherness. Knowledge construction is not merely an intellectual process but also an emotional and relational one. Love stands out as a vector of transformation, reflecting a humanistic view of education in which individuals are seen as whole beings whose cognitive development is intrinsically linked to their emotional and social well-being.

The teacher underscores that in the process of knowledge construction, a dialogical approach should be employed, demonstrating respect for and the importance of the existence of the other. This approach invites students to express their own experiences and perspectives and to learn from others through social interaction. In terms of epistemology, this approach highlights the importance of social interaction in knowledge construction, recognizing that our perceptions and understandings are shaped by our relationships with others and the social context in which we are situated.

The teacher also emphasizes the view of teaching practice as a political struggle and the importance of occupying spaces and framing pedagogical debates in defense of the most vulnerable, advocating for dignity and the guarantee of citizenship for all. Teaching practice is not merely a technical activity but also a form of political engagement. This implies that educators play an active role in social transformation and the promotion of justice and equality through their pedagogical practices. The teacher highlights the importance of educators occupying spaces of power and influence, such as schools, universities, and government bodies, to advocate for the most vulnerable. Additionally, the text underscores the need to center pedagogical debates around issues of social justice, ensuring that the concerns of marginalized groups are taken into consideration

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The block of responses examined refers to the dimension of **dialogue/dialogicity**⁴, in which education becomes liberating. It is through dialogue that a new future, for all, can be envisioned. Just like people, reality and the future are also unfinished; they are in a constant state of construction and reconstruction. Through dialogue, situations that are not always immediately apparent can come into view.

Paulo Freire believed that dialogue is the space where men and women come together to promote debate and reflection in search of solutions and alternatives to the world's problems, through the use of words, argumentation, and action. He considered "dialogue an existential necessity" (FREIRE, 2022, p. 109). While silence can inform, it does not transform, as it is through dialogue that men and women walk together and humanize themselves.

Dialogicity is one of the central concepts in the philosophical-political-pedagogical-critical project of Freire's work. As a person of dialogue, the education proposed by the educator from Recife is humanistic and liberating. This theoretical-philosophical dimension is well supported in *Pedagogy of the Oppressed*, particularly in his analysis of what he calls "problem-posing education" (FREIRE, 2022, p. 107). If it is through words that men and women describe and transform the world, it is also through words that all are liberated when these words lead to understanding, which is one of the core objectives of dialogue-education.

Dialogue is rooted in deep faith in others; it is a construction of love and respect. "Without this faith in people, dialogue is a farce" (ibid., p. 113). The right to speak belongs to everyone.

The foundation of the Freirean methodology was developed through Paulo Freire's educational practices when he was the coordinator of the *Serviço de Extensão Cultural* (SEC) at the then University of Recife, now the Federal University of Pernambuco (UFPE), and a teacher of History and Philosophy of Education at the Faculty of Philosophy, Sciences, and Letters of the University of Recife. His experiences at SESI, with the Culture Circles, at the Instituto Capibaribe, and in the Movimento de Cultura Popular further shaped his approach.

He operationalized the literacy process in Angicos, Rio Grande do Norte, during the seminal moment of the "Paulo Freire System," by starting with the identification of the "vocabulary universe" of the learners, successfully achieving the literacy of 300 rural workers in 40 hours.

⁴ In this article, "dialogue" and "dialogicity" will be considered synonymous.

Freire understood that for education to fulfill its liberating vocation, it must be a humanizing formation for both the student and the teacher, considering the student as the center of this educational/dialogical action.

Freire created a philosophy (a system) whose unquestionable principle is that of education. It was an "integrated education project that began with a literacy method" (Brandão in Streck; Redin; Zitkoski, 2019, p. 314), and not merely a method for teaching adults to read and write.

In the continuation of the online questionnaire, the teachers were asked **whether they mobilized Freirean pedagogy or Paulo Freire's ideas in their practice as educators** (line e), and 59 responses were obtained. Three of these responses were selected for analysis.

Response 1:

I try to incorporate it when I understand that, in teaching, I also learn, and it makes me realize that my age and the length of my schooling are the aspects that separate me from the students. Thus, I don't feel that I know more than they do; I simply have had more time with systematic knowledge (Teacher 14).

The interviewed teacher offers a very positive and inclusive perspective on the teaching and learning process. Recognizing that teaching is also a form of learning, and that experience and time spent studying do not necessarily imply superiority, is fundamental to a collaborative and respectful approach with students. This philosophy aligns with Freire's entire body of thought, fostering a more equal and empathetic learning environment.

For this teacher, in the teaching/learning process, both the educator and the student build knowledge together; the existence of one presupposes the existence of the other. "Teaching is not about transferring knowledge but creating the possibilities for its production or construction" (FREIRE, 2021, p. 25), which does not occur in the banking concept of education, or "banking" education. This approach involves adopting a student-centered methodology that promotes awareness and active participation, with dialogue as the main tool for learning.

Despite variables such as age, length of schooling, and formal teaching experience, which in some respects separate the teacher from the students, the teacher seeks to promote an atmosphere of equality and mutual respect in the classroom, where dialogue is valued, and all viewpoints are considered legitimate.

This approach aligns with Freire's conception that "there is no teaching without learning" (*ibid.*), recognizing that while differences exist, one condition does not negate the other. It is in this

teacher-student relationship that the unfinished being blossoms and awakens to this condition of incompleteness.

Response 2:

The very existence and functioning of community libraries are closely related to Freirean pedagogy: unlike the traditional concept of libraries as silent spaces for solitary reading, community libraries are vibrant, dynamic, collective spaces where each reading is driven by the needs of the reader. At the *Espaço Ciência*, projects are developed with the proposal of Learning Science by Doing Science. This approach involves researching, experimenting, and seeking scientific solutions to everyday problems, practices that are very much aligned with the Freirean methodology. (Teacher 17).

According to the teacher above, there is a profound connection between the existence and functioning of community libraries and Freirean pedagogy, highlighting how these libraries differ from the traditional concept of libraries as silent spaces for solitary reading. Instead, community libraries are described as vibrant, dynamic, and collective spaces where each reading is guided by the needs of the reader, reflecting the principles of Paulo Freire's pedagogy.

The approach adopted at *Espaço Ciência* (Science Space) that projects are designed to promote scientific learning through active practice. This process involves not only the transmission of knowledge but also direct engagement with the student community through investigation and experimentation, aiming to find solutions to everyday issues.

By emphasizing research, experimentation, and the search for solutions, *Espaço Ciência* adopts a methodology that aligns with the principles of Freirean pedagogy, which values participatory learning, critical reflection, and the practical application of knowledge in solving real problems. In this context, the teacher acts as a researcher supporting the students' investigations in a dialogical and co-learning interaction.

Response 3:

Teaching requires respect for the knowledge and autonomy of the being of students and educators." In this subchapter of the book *Pedagogy of Autonomy*, Freire teaches the importance of respecting each student's individuality, their knowledge, and their experiences. Personally, I believe this subchapter is of utmost importance for the entire classroom experience, as it is through respect that we show the student their own value, helping them to understand themselves as a political, social, and necessary being. Without a doubt, in addition to fostering the construction of critical

knowledge, this subchapter embodies the essence of the classroom and the teacher-student relationship (Teacher 28).

For the teacher mentioned above, teaching requires respect for the prior knowledge and autonomy of both students and educators. This implies recognizing that each person brings with them a wealth of experiences and knowledge that should be considered in the educational process, and that both students and educators have the right and ability to actively participate in this process, contributing their perspectives, ideas, and individual experiences. This approach values the diversity of knowledge and promotes a more inclusive and collaborative learning environment.

The interviewed teacher indicates that *Pedagogy of Autonomy* emphasizes the need to respect the individual characteristics of each student. This means valuing the diversity of knowledge and experiences present in the classroom and considering them as important resources for the teaching and learning process. Respect for the particularities of students helps create a more inclusive educational environment where each individual feels recognized and valued in their uniqueness, grounded in a dialogical relationship between teacher and student, where both are active agents in the teaching-learning process, which is essentially co-learning.

The text expresses the teacher's opinion on the importance of classroom experience, emphasizing respect as a fundamental element in this context. The teacher believes that respect is essential for demonstrating to the student their importance as an individual, helping them to understand their political, social role, and relevance within the educational environment. Furthermore, it highlights that respect goes beyond the construction of critical knowledge; it is the essence of the teacher-student relationship. This analysis underscores the value of mutual respect as the foundation for meaningful education and the holistic development of students.

The collective responses from the teacher's point to the dimension of **dodiscência**, a concept that is still underexplored, even though Freire addresses it in his work from various perspectives. One of the key characteristics of dodiscência is that "those who teach learn by teaching, and those who learn teach by learning." (FREIRE, 2021, p. 25).

The teacher is not the sole holder of knowledge; in dialogicity, there is no room for hierarchical knowledge. It is essential to recognize that the teacher is someone who possesses a type of systematic knowledge derived from their training and the necessary tools for teaching and learning, acknowledging that they know something, but they do not hold all knowledge.

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*Dodiscênci*a is a continuous process of seeking learning; it is a sharing of knowledge within the activities of teaching practice. As a human practice, it is imbued with emotions and also concerns the autonomy of both teachers and students, a fundamental dimension in Freirean thought. Teaching and learning are inseparable.

For Freire, "those who form are formed and re-formed while forming, and those who are formed form themselves and others while being formed" (ibid.). This refers to the dynamic nature of knowledge construction and the development of individuals people learning and teaching people.

Results and discussions

The article analyzed responses from teachers to an online questionnaire that allowed for the exploration of certain Freirean dimensions. During this process, the teachers mentioned *Pedagogy of the Oppressed* as the most relevant work (for 60 teachers), prompting reflection on the fact that "oppression continues, the number of the oppressed has increased, and the processes of oppression not only repeat but are refined and perfected" (ARROYO in CHACON, 2021, p. 119). This phenomenon is not a natural occurrence but a deliberate decision to prevent any radical transformation from happening.

After selecting the dimensions highlighted by the teachers, it was observed that there is an intersection or dialogue among them, as they are integrated parts of the process of understanding, organizing, re-signifying, and applying Freirean pedagogical approaches.

In grouping the responses, to better situate and understand the concept of *freireanear* as perceived by the educators who shared their thoughts, the referenced dimensions demonstrated their importance within the Freirean philosophical-political-pedagogical perspective. This approach constitutes a pedagogy aimed at humanistic and liberating learning.

In this logic, it is essential to remember that if an educator does not believe in the strength and magnitude of their profession, then it makes little sense to pursue it. This belief must be reinforced daily by teachers. Freire always countered the discourse of impossibility, the naturalization of oppression, and social immutability.

When faced with any difficulty or a sense of powerlessness in transforming reality, Freire would say: "I cannot, therefore, passively fold my arms in the face of misery, thus emptying my

responsibility with a cynical and 'lukewarm' discourse that speaks of the impossibility of change because reality is just like that" (FREIRE, 2021, p. 74).

This highlights the need for the constant call for men and women to be subjects of their own history, to construct their "destiny," which is not given or predestined, but rather crafted and architected by themselves.

Following up on the questionnaire, the teachers were asked about their understanding of the "Freirean methodology." The reflections illustrated here seem to have been addressed by the teachers in a more detailed manner, as if only now the inquiries made sense. When asked whether any of Freire's works had an impact on them, 90.4% of the teachers responded affirmatively, stating that they wanted to learn more. For 1.2%, it was not impactful, and it was indifferent to 8.4%.

As posed, these questions are quite challenging, and contradictions, gaps in knowledge, and some meticulous responses from teachers who see Freirean pedagogical approaches as a guiding principle are already apparent. However, based on the responses collected, it is not possible to determine with certainty whether they apply these approaches in their teaching practice.

Some explanations from the teachers who answered the questionnaire demonstrate a certain level of knowledge about Freire's ideas and works. However, they leave room for further questions and some inquiry a path seen as entirely natural among those who study and apply Freire's pedagogical methods. In this sense, once again, we turn to the educator from Recife to reaffirm that education should prioritize the subject and consider their worldview: "I cannot, in any way, in my political-pedagogical relationships [...] disregard their experiential knowledge. Their understanding of the world, which includes their own presence in the world" (FREIRE, 2021, p. 79).

Beyond recognizing the existence of Freirean pedagogical approaches, the teacher needs to understand that it is fundamentally a political-pedagogical paradigm, with ample space or opportunity, centered on directing a movement committed to a process of humanization and awareness. Its scope "opposes segregating others, poor social groups, workers, the oppressed as primitive, irrational, without knowledge, values, without a worldview and understanding of themselves in the world, without political awareness, subhuman, uneducable, inhumanizable" (ARROYO *in* CHACON, 2021, p. 123).

It is important to recognize that both newly graduated educators and those with more classroom experience can intervene and contribute to Brazilian reality, which is laden with segregation and

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exclusion. This situation does not exist by mere chance but is the result of a systemic reproduction of the world's marginalized (FREIRE, 1983, p. 17).

Although many recognize the importance of studying Paulo Freire, there is no unanimity. Among the interviewees, there were responses such as "more of the same" and "I don't like Paulo Freire's pedagogy"—though these remarks may cause unease, they are not surprising. However, these statements warrant reflection.

These insights are significant and bring back the importance of studying Freire and his methods. Such references help us understand a correlation with a system of values that does not follow the path of neutrality—there is a choice within a political-pedagogical-philosophical-social framework that aims not just to teach people to read and write but to form citizens in the exercise of a Pedagogy of Resistance, [6]. This approach leads to a liberating *dodisciente* praxis.

The responses from the teachers, as prompted by the questions, provide substantial justification for advancing the study of Paulo Freire's thought. There is no anachronism in exploring, debating, and deepening our understanding of Freire's ideas. Especially for education, his work remains relevant and enduring in a continuous process of reinvention, particularly in this era of "capital globalization, new economic arrangements in the market world, and neoliberal educational policies" (STRECK; REDIN; ZITKOSKI, 2019, p. 24), in the age of fake news, the dominance and reach of social media, and the COVID-19 pandemic, which significantly altered the ways of teaching for two years.

Every new educator who enters higher education and chooses pedagogy or other teaching degrees will, at some point during their university course, encounter Freire's work, because it is in these courses that "Freirean pedagogy" is integrated in Brazil. This may occur through his writings or by expanding on his pedagogical methods. However, throughout and by the end of the course, there is no uniformity among all educators regarding the significance of Paulo Freire's work.

Final considerations

To better understand the Freirean dimensions highlighted by the teachers **criticality, liberating practice/liberation, oppressor/oppressed⁵, dialogue/dialogicity, dodiscência** the aim was not only

⁵ *Pedagogy of the Oppressed* was the standout work among the interviewed teachers. However, for the purposes of analysis, the oppressor/oppressed contradiction, which was also cited by the teachers, was used.

to ground these concepts in some of Paulo Freire's works but also to contribute to their re-significations in a concise manner.

Many educators who participated in the survey indicated that they relate to and mobilize the tools at their disposal to influence the surrounding reality, directing their practices beyond the specificities of teaching. Freire warned against being swayed by fear, inertia, or vain waiting in the pursuit of social transformation, a Herculean task that requires everyone's participation: "Transforming the oppressive reality is a historical task, a task for men" (FREIRE, 2022, p. 51). This essential task, however, seems to be (and should be) a much greater requirement and commitment for teachers. Within an authentic praxis, this leads them to free themselves and to liberate their students from ignorance of the world.

Regarding the profile of the interviewed teachers, 95% work in their field of training; 31.4% are from the field of pedagogy; 59.3% graduated from public universities; 42.2% have postgraduate degrees; 23.3% are teachers in the final years of elementary education; 19.8% are adult education (EJA) instructors; there was a tie of 18.6% between EJA teachers, elementary school teachers, and technical education teachers; and 74.4% identify as female.

Among the teachers who responded to the questionnaire, 86% had contact with some work of Paulo Freire during their undergraduate studies; 60.5% of the educators consider education to be a public good and believe the Brazilian education system is democratic, while 39.5% disagree.

When asked about the importance of Freire's works, significant responses were obtained, highlighting their impact not only on their formative journey but also on the transformative ability of the teachers who participated in this research.

When asked whether they apply Freirean pedagogy or the ideas of Paulo Freire in their teaching practice, 90.6% said yes, while 9.4% said no. Regarding the indispensability of education for transforming individuals, 98.8% responded that changes come through education.

In light of the refutations within this group of teachers, the hypothesis arises that among some of them, Freire is more often cited than genuinely researched or understood. There are also those teachers who have never read a work by Freire and/or do not consider his socio-political-philosophical theory important. Additionally, some responses were ambiguous, vague, and superficial, where merely repeating Freire's quotes is mistaken for understanding his ideas. This suggests that both education and some Brazilian educators need to relearn and reinvent Freire, which presents a significant challenge.

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There have been reproductions of Paulo Freire's words without proper reinterpretation, something he discouraged, saying, "if you follow me, you destroy me; the best way to follow me is to reinvent me, not try to adapt to me." This can certainly create tension because reinterpreting Freire is not a simple task. Every context demands careful analysis, along with an understanding of its underlying reasons, before one can effectively mobilize Freirean pedagogical principles.

It is crucial to understand that the school institution is a "social invention that requires political knowledge, born out of the practice of fighting for it, combined with the practice of reflecting on it" (FREIRE, 2013, p. 181), demonstrating that education and the training of teachers likely have a direct impact on the social fabric of the desired transformation.

More is needed: there is a need to be indignant "in our indignation, we produce resistance. But it is not just any resistance; it is the resistance that emancipates. Resistance is the central axis of the pedagogy of resistance" (GOMES in CHACON, 2021, p. 164), which permeates all of Freire's work and, beyond raising awareness, awakens the true meaning of teaching.

When Freire refers to resistance, he emphasizes that it endures and "keeps us alive, in the understanding of the future as a problem and in the vocation to Be More as an expression of human nature" (FREIRE, 2021, p. 76), highlighting the act of rebelling against all injustice and changing social and historical realities.

Beyond being problematizing and politicized, education is also a producer and reproducer of knowledge, models, and structures that are often incoherent and geared toward maintaining the status quo. This is a culture entrenched in the framework of the school institution. It is the educator's responsibility to be aware of the need to counteract this and to make their teaching practice, as Freire guided, an instrument of "critical, engaged right thinking" (FREIRE, 2021, p. 39), which should not be confined within dehumanizing social and historical contradictions.

Thus, it "involves the dynamic, dialectical movement between doing and reflecting on the doing" (*ibid.*). The teacher is, for themselves, a communicative being who makes their act of educating "a communicative act" (id., p. 38). Therefore, to communicate, to teach, is also to know, to learn, to understand, and to comprehend reality in order to act upon it and re-signify it. Learning means constructing and reconstructing to change what no longer serves society. This also takes into account the student's incompleteness, since "as new knowledge is produced, it surpasses what was

once new and has now become old, ready to be surpassed by something else tomorrow" (FREIRE, 2021, p. 30).

Freire's ideology is enduring and rooted in the struggle for another possible world, a world aligned with Freirean hope, envisioned as a universe filled with possibilities rather than a predetermined fate. Considering *dodiscênci*a within the framework of an education of hope, in line with the Pernambucan thinker, is seen as an "ontological necessity" (FREIRE, 2008, p. 11) that must be grounded in daily practice.

Freire advocated for a practice that is "revolutionary, fundamentally proclaiming" (FREIRE, 2021, p. 77) change in the world, embracing the belief that change in the enchantment of life is possible and essential through education, leading toward a diligent utopia or, as he categorized it, the "viable new" (FREIRE, 2008, p. 11).

In light of this, it is hoped that every new educator who encounters Freire's political-pedagogical philosophy through pedagogy courses and/or other teaching degrees can re-signify, renew, and update Freire's ideas, demonstrating their inexhaustibility. It is essential to continue studying and mobilizing his pedagogical methods.

This is why it is crucial for Paulo Freire to remain a central topic in education and teacher training, so that educators can understand that they, too, are victims of processes of oppression and must work to liberate other equally oppressed victims. The aim is for Freirean pedagogical methods not to be confined to mere subjective interpretation or reproduced solely through oral tradition but to reach their true purpose: the liberation of the oppressed, who are often entangled within the teachers themselves.

Freirean pedagogy remains an important reference for education, especially in a context of growing social and economic inequality. Its principles of dialogue, critical thinking, and social transformation are more relevant than ever in the pursuit of a liberating education.

Moreover, Freire's work promotes an educational approach centered on dialogue and the active participation of students, in contrast to traditional teaching methods that tend to reinforce hierarchical power relations.

Another crucial aspect is that Freire's pedagogy encourages the oppressed to become active agents of social transformation. Instead of resigning themselves to their fate as passive victims of oppression, students are encouraged to engage in collective actions to change the unjust conditions in which they live.

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In summary, Paulo Freire's approach offers a powerful theoretical and practical framework, allowing for discussions on the ongoing relevance of his ideas to the contemporary challenges faced by Brazilian education and the possible ways to apply these Freirean principles in current educational practice.

Given all this, and based on the analysis of the teachers' information, which served as the starting point for this work, it is considered that mobilizing Freirean theory in teacher training can be a potent tool to mitigate the educational reality that persists in Brazil's context of inequalities. Freire's ideas and methods stand as one of the major references for teaching and learning. Reinventing Freire is a necessary utopia for Brazilian education.

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[1] Trata-se de uma "milícia digital que promove ataque aos veículos tradicionais de difusão de informação (jornais, rádio, TV etc.), estimula a polarização e o acirramento do debate. Se utiliza dessa estrutura para atacar, de forma anônima, diversas pessoas (antagonistas políticos, ministros do STF, integrantes do próprio governo, dissidentes etc.), tudo com o objetivo de pavimentar o caminho para alcance dos objetivos traçados (ganhos ideológicos, político-partidários e financeiros)", de acordo com Denise Ribeiro, delegada da Polícia Federal. Disponível em: <https://www.brasildefato.com.br/2022/02/11/pf-confirma-a-existencia-de-gabinete-do-odio-em-relatorio-enviado-ao-stf-leia-o-documento> Acesso em: 10 ago. 2023.

[2] Serviço Social da Indústria.

[3] Silabação, "famílias fonéticas" da palavra geradora

[4] Conceito criado por Freire para designar uma direção, um sentido para a ação, para a produção de algo.

[5] Neologismo criado por nós, para indicar a adesão ao pensamento de Freire.

[6] Alusão ao livro organizado por Daniel Ribeiro de Almeida Chacon.

[7] Neologismo ou conceito elaborado por nós, para acomodar o esperançar, o respeito aos diversos saberes, a humanidade, a amorosidade docente e, os modos pedagógicos de Freire.



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