

## Articoli

# Paulo Freire: from Brazil to Global Educators<sup>1</sup>

VALERIA CAGGIANO

Associata di Pedagogia generale e sociale – Università degli Studi di Roma Tre

Corresponding author: valeria.caggiano@uniroma3.it

COSIMO COSTA

Associato di Pedagogia generale e sociale – LUMSA

Corresponding author: costa@lumsa.it

**Abstract.** In this text, we develop reflections on some aspects of the work of the Brazilian educator Paulo Freire (1921-2021) in its original context, as well as relating it to the broader context of current educational scenarios. In a historical moment where the world is also wondering about the future of education, we find the opportunity to propose a critical reflection on the role of Freire's pedagogy. The ideologies that had a great impact on Brazilian education throughout most of the 20th century are being renewed to adapt to new political and economic needs. And, for this renewal, Paulo Freire's educational thought offers a very important and original contribution. The analysis of Freire's pedagogical thinking allowed us to identify some aspects that we consider crucial to highlight the modernity and global reflection about Freire Method. The critical reflection expressed in the conclusions allows us to recognize the modernity in Freire's pedagogy, basic assumptions for educators who interpret the challenges of a global community.

**Keywords.** Freire - educators - community - Brazilian pedagogy

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## 1. Introduction

Paulo Freire was an educator who represented from different disciplines and traditions of thought to the point that the eclecticism and originality of his thought have been the subject of a heated debate<sup>2</sup>.

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<sup>1</sup> Paragraphs of Valeria Caggiano: 1. Introduction; 2. Teacher yes; aunt no: letters to those who dare to teach!; 4. From Patron of Brazilian Education to International Pedagogist; 5. It is not a method; 6. Conclusions. Paragraph of Cosimo Costa: 3. The educator according to virtue

<sup>2</sup> D. Coben, *Radical Heroes: Gramsci, Freire, and the Politics of Adult Education*, New York, Garland, 1998;

Paulo Freire is an educator who does not allow half measures: either you love him or scrupulously avoid him. On the other hand, his life, his action, his pedagogy does not admit half measures: he makes clear field choices and often, consequently, breaks down. His relevance, ten years after his death, is also due to this clarity of options, to the coherent ethical, theoretical and existential determination that permeates his action and thought.

To what concerns Paulo Freire's own experience, it is clear that the Brazilian history and its social, geographical and political environment contributed to his choices and to the development of his methodology, as well as to the maturation of his thought as a thinker of education. Because of this, we understand that it is very important to bring some historical, sociological, geographical, and political background in order to better access Paulo Freire's work.

Freire's work is multidisciplinary, ranging from philosophy to anthropology, from communication to sociology, maintaining a political tension throughout its development. All human activity, as interaction, has an educational value; therefore, every living place (family, business, associations, etc.) must assume and carry out an educational task, not only in the field of professional training, but in all areas of life, from the perspective of an educational society that expands the training process.

Responding to the philosophy of the educator's words, through the analysis of the "spoken book", example of literature consisting of a long series of dialogues, recorded in several sessions and then transcribed, on issues of pedagogy and education addressed by other pedagogues and ex-pedagogues in the humanities; mainly Sérgio Guimarães, university professor and elementary conductor<sup>3</sup>, who has published several volumes; the American Ira Shor, the philosopher Adriano Nogueira and others.

## 2. Teacher yes; aunt no: letters to those who dare to teach!

In the nursery and primary schools of Brazil, starting from the mid-1980s, the custom of calling teachers with the family name of an aunt, has settled down. This happened for several reasons, the first was the difficult transition from military dictatorship to a democratic regime.<sup>1</sup> In the twenty years of dictatorship, from the 1964 coup to the 1985 elections, Brazilian education has suffered from militarization at all levels of society, in public behavior, and in the configuration of school reports. If, therefore, in previous decades school relations between teachers and pupils – and more specifically between teachers and elementary school pupils – had been marked by the hierarchical formality of a conservative society, democratic openness has stimulated the tendency

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P. Taylor, *The Texts of Paulo Freire*, Buckingham, Open University Press, 1993, p. 34; J. Egerton, *Searching for Freire*, in «Saturday Review of Education», 1, 3, 1973, pp. 32-35; T. Leach, *Paulo Freire: Dialogue, politics and relevance*, in «International Journal of Lifelong Education», 1, 3, 1982, pp. 185-201; P. Roberts, *Education, Literacy and Humanization. Exploring the Work of Paulo Freire*, Westport, CT, Bergin & Garvey, 2000, p. 110.

<sup>3</sup> P. Freire, S. Guimarães, *Sobre educação (Diálogos) (About education (Dialogues))*, vol. 3, Paz e Terra, Rio de Janeiro 1982 (republished in 2011 as three independent volumes: *Partir da Infância. Diálogos sobre a educação; Educar com a mídia. Novos diálogos sobre Educação/Starting from childhood. Dialogues on education; Educating with the media. New Dialogues on Education*).

to bring to primary school a greater familiarity, a reassuring closeness, of which the nickname “aunt” instead of “teacher” is the explanation. In the book, “Teacher yes; aunt no: letters to those who dare to teach!”<sup>4</sup>, the text is divided into a series of open letters, addressed to those who dare to teach, each one focusing on a specific theme of the teacher’s work, from reflections on the relationship between cultural identity and education, to the relationship between theoretical and concrete context, the qualities indispensable for progressive teachers, etc.; proposes a theoretic vision of teacher training at the time (anticipating in a way, his latest work, *Pedagogy from autonomy*, centered on the knowledge necessary for educational practice, for calling the teacher “auntie”, in which Freire feels the problem from various aspects.

For Freire, the teacher’s work is equally enjoyable and demanding, because it requires emotional, and even physical preparation, it requires seriousness and it is not separated from learning. He believes that this affective dimension is an integral part of the process and that a well-developed capacity to love is necessary; without the courage that comes from love, both for the students and for the teachers themselves, it is impossible to insist a thousand times before giving up, which so many teachers experience in their careers. Teaching means daring, as the subtitle of the work states; dare to continue working with all the difficulties that this entails, from low social consideration, to low pay to pressures of various kinds.

Respect to this professional commitment, the fact of calling the teacher aunt involves the need for semantic analysis to discover the possible ideological shadow that this custom entails. The complex of knowledge and skills required by the profession, with the daring that it entails, does not detract from being an aunt, but the reduction to this, instead, takes something away from being a teacher: professional and political responsibility, of which they also make a part. Permanent training and updating, involvement in large-scale processes of the educational organization.

In the seventh letter<sup>5</sup>, Freire focuses on various aspects concerning the relationship between teachers and pupils and the difficulties that arise in the daily life of the school. The teacher must, first of all, be consistent between what he says and what he does: without this consistency, disasters are caused in educational practice. In Brazil there is a significant expression: “do as I say, not as I do”. According to Freire, it is necessary to demonstrate one’s permanent disposition to good values and good ideas. Demonstrate that ethics and aesthetics go hand in hand, because in addition to duty there is the beauty of ethical-political commitment, of democratic teaching. If in Freire the phase of political commitment is more pronounced, it would be enough to think of Dewey of 1889 to find the same awareness of the teacher’s role as an agent of social change and promotion of democracy<sup>6</sup>.

<sup>4</sup> P. Freire, *Teacher, yes; aunt, no; letters to those who dare to teach (Professora sim; tia, não; cartas a quem ousa ensinar)*, São Paulo, Olho d’Água, 1993, pp. 25 and ff.

<sup>5</sup> P. Freire, *Teacher, yes; aunt, no; letters to those who dare to teach (Professora sim; tia, não; cartas a quem ousa ensinar)*, São Paulo, Olho d’Água, 1993, pp. 59 and ff.

<sup>6</sup> J. Dewey, *The school and the society*, 1899. The theme that runs through the text is the compulsory condition of the school of not being able to ignore those industrial, urban, scientific and technological revolutions that never in history have proved so pressing and invasive. By rethinking its social role, the school restarts from the “instincts” of children (social, language, doing and investigating) and, to create an organic link with everyday reality (“business life”), makes (“Clarify and liberalize”) the natural link between daily life and what

For this reason, the life of teachers and professors, is a mission, because you have *to love your work* to be able to do it better. The political struggle and professional training are linked because comprehensive freedom is contained in the freedom to teach.

### 3. The educator according to virtue

From Paulo Freire perspective's, an educator who falls asleep instead of waking up, who confirms instead of doubting, who hides instead of revealing, who gives answers instead of raising questions, certainly, cannot be called an educator. On the opposite, he should base his action on a fundamentally philosophical consciousness: it will be investigative thought to guide him. Certainly, such thinking will not refer to an accumulation of knowledge or skills. Rather, it will open to restlessness, impatience, the mystification of reality, in which everything happens "together", since "no one educates anyone, no one educates himself alone, men educate themselves in communion through the mediation of the world". Freire's few words that are immediately reported here refer to a subtle combination of inter subjectivity and dialogue that affects the figure of the educator.

Before moving on to this figure, however, it is considered useful to problematize the phrase, saying about its conjugation and subsequently its sources, essential for understanding the author's thinking about this figure.

Combining the two terms, or even the mere hypothesis of doing so, could appear to be a stance. You can get out of the misunderstanding if you specify that the end is not only the *logos*, the being and the function, but also and above all the building-freedom belonging to the subject thanks to a path towards truth. From this point of view, the subject takes on a decisive function. It not only gives a particular meaning to the event but, in the face of the objectivity of truth, it also represents the unknown, it is a "person". Freire defines «the human person is ontologically a 'subject of relationships'»<sup>7</sup> called to go «beyond conditioning»<sup>8</sup> and to find himself as a relationship in the awareness that it is the otherness of the non-I, or of "the you", which makes us accept the I radical nature. An important assumption that the Brazilian pedagogue incessantly proposes in his writings, so much so that it cannot be resolved if the unrepeatability of the human subject and the infinite alternatives offered to him in his relationship to the truth are kept firm.

Saying this unknown as a scheme for reading a non-marginal sector of the author's work is equivalent to bringing to the surface those master strands and that deep anxiety that motivates Freire in his research. Look at the rigidity that can arise from the incorrect consideration of the unknown itself. Freire's perspective could even deny «education and knowledge as a process of research»<sup>9</sup>, so much so that it becomes a "custodian", an expert in "communications and deposits", but also a skillful negator of any protagoni-

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happens in the surrounding world, not preparing pupils for particular tasks ("special studies") but keeping alive the link between them ("keeping alive the ordinary bonds of relation"), cit., 1991, *The Middle Works*, vol. 1, pp. 5-56.

<sup>7</sup> P. Freire, *L'educazione come pratica della libertà. I fondamenti sperimentali della "pedagogia degli oppressi"*, Milano, Arnoldo Mondadori, 19742, p. 47.

<sup>8</sup> P. Freire, *Pedagogia dell'autonomia. Saperi necessari per la pratica educativa*, Torino, EGA, 2004, p. 23.

<sup>9</sup> P. Freire, *La pedagogia degli oppressi*, Torino, EGA, 2011, p. 83.

sm in the pupils, transformed into “Containers” to be “filled”. Canceling the person will therefore amount to the practice of an asymmetrical education in which reality will be dichotomized with an arbitrary distribution of the parts. And in fact, «the educator educates, the students are educated; the educator knows, the pupils do not know; the educator thinks, the pupils are thought; the educator speaks, the pupils listen docilely; the educator creates the discipline, the pupils are disciplined; [...] the educator is the subject of the process, the pupils are pure objects»<sup>10</sup>. Stripped of any messianic light, the educator will be an oppressor who interacts and works with the learner, eliminating any conception of educating, without prejudice to the inevitable teacher/learner asymmetry: «*Knowing that teaching is not transferring knowledge, but creating the possibilities for its production or construction. [...] This is how I am trying to be a teacher: taking charge of my beliefs, being available to know, sensitive to the beauty inherent in educational practice, stimulated by its challenges that do not allow me to bureaucratize myself, taking on my limitations, always accompanied by an effort to overcome them, limits that I do not try to hide precisely in the name of the respect I have for my students*»<sup>11</sup>.

From the two brief considerations it is easy to understand that education will have to transcend the contingent object to push towards a dialogic inter subjectivity through which it will be possible to reach what the author interprets as problematizing education. And problematizing is synonymous with «thinking with the masses and not for the masses» in order not to fall into the risk of anti-dialogue as well as «transforming the oppressed into a mass of maneuver»<sup>12</sup>.

It will be under this guise that education can be called «transforming», a continuous challenge to overcome limits, a search for significant themes capable of transforming themselves into stimuli, but also attention not to give in to illusion, negation or underestimation of problems: «The big problem, which is posed to the educator or educator of democratic orientation, is how to work to make it possible for freedom to ethically recognize the need for limits. The more critically freedom recognizes the necessary limit, the greater the authority it assumes, speaking from an ethical point of view, to continue fighting in its name»<sup>13</sup>.

On these bases we can move on to give an interpretation of the figure of the teacher, capable of opening up to inter subjectivity through dialogue in order to be a pupil of his students. This figure refers to being fertilized by the impact with the being in order to conceive how often the world of education escapes: to generate one's own reflections capable of qualifying life. A process in which to identify human needs and dynamisms that find its deepest presupposition in the qualities or better, to use the words of the author, in the educator according to virtue.

A small text by Freire, entitled “The virtues of the educator”, published in 2017 by EDB, will be able to say in a simple and concrete way about this figure. The volume contains some of the author's speeches<sup>14</sup> including the speech “The virtues of the educa-

<sup>10</sup> Ivi, pp. 59-60.

<sup>11</sup> P. Freire, *Pedagogia dell'autonomia*, cit., p. 39, p. 58.

<sup>12</sup> P. Freire, *La pedagogia degli oppressi*, cit., p. 52.

<sup>13</sup> P. Freire, *Pedagogia dell'autonomia*, cit., p. 84.

<sup>14</sup> “La concezione bancaria dell'educazione e la disumanizzazione” (1968); “Il professore universitario come educatore” (2008).

tor”, in which the author sees virtues as «a way of being, of seeing things, of behaving, of understanding»<sup>15</sup>. Therefore, not abstract and independent qualities, on the contrary they «are created with us and not individually» and belong to those educators engaged in the transformation of the unjust society<sup>16</sup>.

The first of the virtues considered can be said to be “coherence”. It shows itself in the inter subjectivity of the action “between the speech that is made and announces the choice and the practice that should confirm the speech made»<sup>17</sup>. It is to be cultivated together with the others with constant exercise, along the road that has freedom as its goal. The second virtue concerns the management of the tension between word and silence. This is a virtue which clearly bases its foundations on the phrase taken into consideration. About the latter, giving an example, Freire writes: «If I don’t know how to listen to the pupils and I don’t expose myself to their word, I end up speaking ‘for’ them»<sup>18</sup>. With this virtue, a pedagogy of demand is born that sees the educator as a solicitor of questions, careful not to let the student fall into silence. The example clearly expresses what is being affirmed: when faced with a question that arrives incorrectly, and one lets oneself go with a smile, the pupil’s silence arises because his curiosity is «castrated, without which there is no creativity»<sup>19</sup>. Another important “quality” of the educator can be considered as the critical management of the tension between «subjectivity and objectivity». It is difficult to minimize objectivity. Often it is the same «omnipotent subjectivity» that arbitrarily creates the concrete of objectivity<sup>20</sup>. Therefore, understand that «subjectivity changes in the process of changing objectivity»<sup>21</sup>. Only in this way will the educator be able to overcome the idealism of awareness. Fourth “quality” is the “relationship” as well as «experiencing the tension between the here and now of the educator and the here and now of the student»<sup>22</sup>. The intersubjective educator will be the one who is able to start from the level at which the people find themselves, because «to ‘get’ there you need to go through ‘here’»<sup>23</sup>. We are facing an intersubjective context in which exclusive expression becomes word. «Avoiding spontaneity without falling into manipulation»<sup>24</sup> is the fifth “quality” of the educator. It helps to frame it in the concept of democratic integrity, not to be confused, as Freire warns, with that of social democratic, therefore reformist. Another “quality” will be the “harmony” that should characterize the «profound relationship between practice and theory, not as an overlap but as a contradictory unity»<sup>25</sup>. Through this quality Freire refers to the balance between practice and theory that should arise from the seriousness of the educator, from his rigor, as well as from his study and the creation of a serious discipline. Another listed “quality” says of «learning

<sup>15</sup> P. Freire, *Le virtù dell'educatore. Una pedagogia dell'emancipazione*, Bologna, EDB, 2017, p. 23.

<sup>16</sup> Ivi, pp. 24-25.

<sup>17</sup> Ivi, p. 24.

<sup>18</sup> Ivi, p. 26.

<sup>19</sup> Ivi, p. 28.

<sup>20</sup> Ivi, p. 29.

<sup>21</sup> Ivi, p. 30.

<sup>22</sup> Ivi, p. 31.

<sup>23</sup> Ivi, p. 33.

<sup>24</sup> *Ibidem*.

<sup>25</sup> Ivi, p. 34.

to live the relationship between patience and impatience»<sup>26</sup>. Be patiently impatient, never just one or the other, so as not to fall into forms of pietism and forgetfulness<sup>27</sup>. The last virtue listed is the ability to observe the context for a «rigorous reading of a text»<sup>28</sup>. It is a virtue to be experienced, to be lived, in order to be able to witness it to the students; refers to the indispensable experience of reading reality without reading the words.

Freire's "critical" pedagogy is expressed in a *continuum* of relationships and exchanges. And what above all derives from this is the figure of a virtuous educator as well as concerned with making human potential realized, able to think with the other, therefore to lead to awareness, reasoning and reflection on beliefs and actions, already thought by others, to continually open new worlds of meaning that are free.

#### 4. From Patron of Brazilian Education to International Pedagogist

Freire died in May 1997. In 2009, the Brazilian Ministry of Justice asked the family for a "post mortem" pardon for his sentencing to exile during the military regime. Throughout his career, he has become a source of inspiration for generations of educators and professors, especially in Latin America and Africa. He was honored by universities such as Cambridge, Oxford and Bologna which awarded him the title of Doctor Honoris Causa. On 13 April 2012, the government of Brazil honored his life and work by declaring him *Patron of Brazilian Education*<sup>29</sup>; a recognition questioned in the last year of the current government, whose strongly conservative and reactionary political and religious orientation, identifies in Freire's work a pedagogy that is detrimental to the values considered fundamental to the Brazilian identity, since it is subservient to progressive political interests and projects, arguing instead for the need for a return to a "neutral", "technical and transmissive" education.

Both positions constitute a distortion of Freirean ideas and practices; the fact of appointing Freire as the Patron of the Brazilian Education is such a symbolic act, with minimal influence on the national education system; not having significantly changed the practice, while the media impact was a harbinger of clashes between factions.

From the legislative point of view, the most concrete attempt took place with the presentation to the Senate of the legislative suggestion LDS 47/2017, in which in an ungrammatical Portuguese, Paulo Freire is denounced as a "*left-wing philosopher*" who bases his method on the class struggle and socio-constructivism, which is the materialization of cultural Marxism, whose "*manifest failure*" would be recognized by many negative assessments. As a result, the repeal of Law 12.162 was requested, placing Freire as responsible for all the failures of the educational system in Brazil and for "Marxist indoctrination" as an abuse of the freedom to teach<sup>30</sup>. Kohan points out that being labeled a *left-wing philosopher* is enough to become a cultural stigma that disqualifies men; then, like Freire, it is reduced to a method, and this method is misrepresented and

<sup>26</sup> Ivi, p. 35.

<sup>27</sup> Cfr. Ivi, pp. 35-36.

<sup>28</sup> Ivi, p. 36.

<sup>29</sup> Ley n. 12. 612 <http://portal.mec.gov.br/component/tags/tag/lei-n-12-612-2012>

<sup>30</sup> The proposal was presented in November 2017, discussed by the Commission on Human Rights and Participatory Legislation, and rejected. The text <https://www.refworld.org/pdfid/51ff7a3b4.pdf>

confused with other ideas of different kind; finally, how inappropriate it is to accuse a pedagogue by presenting an official request full of grammatical mistakes<sup>31</sup>.

Freire's works have visibility and are among the top hundred more consulted books in the world<sup>32</sup>; according to Kohan it is "necessary to get Paulo Freire out of the conflict between supporters and detractors of the various political parties, because the "*political nature*" of education is a different question from the party logic included in the representative system; in a broad sense, it concerns the way of: exercising power in reaction with others, and more particularly in the educational relationship. «*Education is political because it requires forms of exercising power, collective organization, community building*». The purpose of Kohan's work is to consider this political dimension in the reinterpretation of Freire's thought, from the biographical point of view, to carry out a thought exercise in recovering Freire's contributions on the political nature of education, far from party blindness.

## 5. It is not a method

Concerned with the illiteracy of a huge number of adults in Brazil, Paulo Freire developed a method (today known as "*Método Paulo Freire*" or, in English, "Paulo Freire's Method") to teach adults how to read and write. By working with this method, Paulo Freire and his group, before beginning the classes, made a research to know the community, the types of work people were involved in and the words the people used in their daily lives. From this research, they would develop materials to start their work in a dialogical process<sup>33</sup>.

Thus, Paulo Freire's is not exactly a method as such – besides its literal Greek meaning 'méthodos' (research, inquiry) – in fact, it represents a direction towards which the author himself asserts objectives, phases and tools, that work as a framework for an ongoing process of re-invention. Also known as the problem-posing method, the Freirean approach is an approach that implicates listening, dialogue and action in a recurrent cyclical alternation, animated by a love relationship between educators and educated who build learning objectives starting from different realities in which the educational relationship takes place, reinforces them with critical reflection on that reality and accompanies them in the assumption of awareness as active, positive, capable subjects, engaged in the process of becoming.

The depth with which Freire lived out his theoretical-practical-pedagogical commitment and the "vocational passion" with which he made the option for the poor, place him precisely in the group of the great pedagogues-educators who left an important mark, precisely because of their wisdom, with which, dynamically they associated thought and action, word and life, highlighting – almost a logical necessity – the priority of coherent witness, of lived example, of "acting to transform", in the name of an ethical

<sup>31</sup> The passage that describes the subject of the suggestion is written with various types, including the lack of accents, the wrong spelling of compound words, the use of expressions bordering on slang.

<sup>32</sup> A.M. Saul, *Paulo Freire na atualidade. Legado y reinvencao*, in «Journal E-Curriculum», 14, 1, 2016, pp. 9-34.

<sup>33</sup> W. Santos, G. Machado, *Time and Dynamism in the Visual Narrative of the Invention of Hugo Cabret*, in «International Journal of Language and Literature», 7, 2019, p. 1-15.



determination capable of hearing first the silent cry of the mute and thus escaping the false neutrality which benefits the bullies.

Education as participation in the construction of history, in short, in which everyone teaches and learns from everyone else, since, more important than knowledge, is to never lose the ability to learn. Overcoming a naive vision that education and pedagogical practice are neutral in themselves and must continue to remain so, at the service of humanity. We welcome it and make it our own, but this cannot be lived without risks, such as not being consistent with what we believe in; the invitation to educators to remain vigilant with regard to the occult curriculum, i.e., the influence of the dominant ideologies that determine educational practice; in the same way, tolerance, criticism, curiosity and humility are necessary to take on an authentic role in practice.

The pedagogical reflection offered aims to provide a perspective capable of going beyond Freire's geographical boundary and bringing it to a global level. Intellectually corrective to recognize the cultural heritage of Freire who interprets, in our opinion, all the historical premises and attempts that have the ability to go beyond, moments, concepts. As for the historical dimension, it should be noted that a precise look at the past is lacking and that it focuses on the timelessness of pedagogical reflection.

The historical dimension in which the value of a pedagogical proposal is inserted allows us to jump like the goats of Huarte and think that many of the criticisms of Freire's Method have roots in the culture inherited from the Portuguese Enlightenment.

Many methods have burned<sup>34</sup> out, at stake, the lucidity in which the progressivism of education arrives, but also a tendency to decode pedagogical methods in order to understand them, has remained intact.

## 6. Conclusions

Freire's practical-theoretical-pedagogical work presents many elements of extreme interest, starting with its radical nature: the series of criticisms he makes of traditional education are pressing, urgent, stimulate reflections that every educator should be called to question, because it is in relative position. In the wake of great educators and theorists of knowledge from Herbart<sup>35</sup>, from Dewey<sup>36</sup> to Montessori<sup>37</sup>, from Gentile<sup>38</sup> to Makarenko<sup>39</sup>, attentive to the webs of relationships that make up the world and therefore to the relationship between teacher and learner, between school and society, between development and training, Freire places practical experience as a source of knowledge and

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<sup>34</sup> On 24 September 1770, an edict of the Royal Board of Censorship made public a list of forbidden books containing impiety, false doctrine.

<sup>35</sup> P. Ghiraldelli, *Neopragmatism, philosophy of education, and our future*, in *Pragmatism, Education, and Children*, Brill, 2008, pp. 225-240.

<sup>36</sup> N. Wilcock, *Rousseau, Dewey and Freire: a political and educational method*, in «Metaphilosophy», 2021, pp.34-36.

<sup>37</sup> J. Cossentino, *Montessori ideology and practice in teacher education*, in *An arena for educational ideologies: Current practices in teacher education programs*, 2017, pp. 45-63.

<sup>38</sup> P. Mayo, *Praxis, Hegemony, and Consciousness in the Work of Antonio Gramsci and Paulo Freire*, in *The Wiley Handbook of Paulo Freire*, 2019, pp. 305-319.

<sup>39</sup> M. Miguel, *The Product of Circumstances: Towards a Materialist and Situated Pedagogy*, in *Materialism and Politics*, ICI Berlin Press, 2021, pp. 145-162.

theoretical production; adopting a dialectical perspective, he synthesizes the relationship between the two moments, returning from the theory produced to a renewed practice, the harbinger of further knowledge.

Freire's work is multidisciplinary, ranging from philosophy to anthropology, from communication to sociology, maintaining a political focus in every development. It is radical, as it questions the content foundations of traditional education; every human activity, as an interaction, has an educational value; for this reason, every experiential place (the family, business, and associations) must assume and carry out an educational task, in every sphere of life, in the perspective of an educating society that amplifies the educational process beyond the school.

Reading Freire, studying him, is in itself an application of his own method, as his militancy in political education does not provide pre-established schemes and answers, but strongly stimulates new questions, new reasoning, new perspectives, beyond contingencies. Without ever losing sight of the organic of existential experience linked to dates, places and moments.

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