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PAULO FREIRE'S CONTRIBUTIONS TO THE EDUCATION OF YOUNG PEOPLE AND ADULTS: A NARRATIVE REVIEW

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ABSTRACT: Even 50 years after the launch of Paulo Freire's Pedagogy of the Oppressed, his current contributions to the field of education are perceptible. This article discusses the education for young people and adults guided by Freire's principles. To do so, we developed a narrative review based on the book Pedagogy of the Oppressed and analyzed four themes, namely: (I) the human essence and knowledge; (II) the individual-society relationship; (III) the theory-practice relationship and the objectivity-subjectivity relationship; (IV) the social purposes of education and the teacher's place in the educational process. As a result, we perceived that Paulo Freire's pedagogy is the result of a long life journey, a man's journey between his origins, his world, experiences, readings, and contact with other subjects. His pedagogical and humanistic ideas depart from the micro to the macrocosms, from the world of the less privileged classes in opposition to the privileged ones. In the educational field of young people and adults, taking Paulo Freire as an inclusive educator means, among other aspects, building types of knowledge that consider diverse worldviews and enables the humanization process.

Keywords: education of young people and adults, Paulo Freire, Pedagogy of the Oppressed.

CONTRIBUIÇÕES DE PAULO FREIRE PARA A EDUCAÇÃO DE JOVENS E ADULTOS: UMA REVISÃO NARRATIVA²

RESUMO: Mesmo após 50 anos de lançamento da obra Pedagogia do Oprimido, de Paulo Freire, são perceptíveis suas contribuições para o campo da educação na atualidade. Este artigo busca dialogar sobre

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a educação para jovens e adultos orientada pelos princípios freirianos. Para tanto, elaboramos uma revisão narrativa, tendo como âncora o livro *Pedagogia do Oprimido*, e tecemos análises a partir de quatro temáticas, a saber: (I) essência humana e do conhecimento; (II) relação indivíduo-sociedade; (III) relação teoria-prática e relação objetividade-subjetividade; (IV) fins sociais da educação e lugar do professor no processo educativo. Como resultado, vimos que a pedagogia de Paulo Freire é resultado de uma longa jornada de vida, do caminhar de um homem entre suas origens, seu mundo, vivências e leituras, e do contato com outros sujeitos. Suas ideias pedagógicas e humanísticas partem do micro para o macrocosmo, do mundo das classes menos favorecidas em contraponto ao mundo dos privilegiados. No campo da educação com jovens e adultos, tomar Paulo Freire como um educador inclusivo significa, dentre outros aspectos, construir conhecimentos que considerem a diversidade de visões de mundo dos sujeitos envolvidos e possibilitem o processo de humanização.

Palavras-chave: educação de jovens e adultos, Paulo Freire, *Pedagogia do Oprimido*.

APORTES DE PAULO FREIRE A LA EDUCACIÓN DE JÓVENES Y ADULTOS: UNA REVISIÓN NARRATIVA

RESUMEN: Mismo 50 años después del lanzamiento de la obra *Pedagogía del Oprimido* de Paulo Freire, son perceptibles sus aportes actuales en el campo de la Educación. Este artículo tiene como objetivo dialogar sobre la educación de jóvenes y adultos a partir de los principios de Freire. Para ello, desarrollamos una revisión narrativa a partir del libro *Pedagogía del Oprimido* y producimos análisis de cuatro temas, a saber: (I) la esencia humana y el conocimiento; (II) la relación individuo-sociedad; (III) la relación teoría-práctica y la relación objetividad-subjetividad; (IV) los fines sociales de la educación y el lugar del docente en el proceso educativo. Como resultado, vimos que la pedagogía de Paulo Freire es el resultado de un largo camino de vida, del camino de un hombre entre sus orígenes, su mundo, vivencias, lecturas y el contacto con otros sujetos. Sus ideas pedagógicas y humanísticas parten del micro al macrocosmos, del mundo de las clases menos favorecidas frente al mundo de los privilegiados. En el campo de la educación con jóvenes y adultos, tomar a Paulo Freire como educador inclusivo significa, entre otros aspectos, construir conocimientos que consideren la diversidad de visiones de mundo de los sujetos involucrados y posibiliten el proceso de humanización.

Palabras clave: educación de jóvenes y adultos, Paulo Freire, *Pedagogía del Oprimido*.

INTRODUCTION: HISTORICAL CONTEXT OF THE PEDAGOGY OF THE OPPRESSED

This research is a narrative review based on Freire's work *Pedagogy of the Oppressed*. To understand the formulation of Paulo Freire's ideas and currents of thought requires us to revisit his early years. Paulo Reglus Neves Freire was born in Recife (PE) on September 19, 1921. While still in his childhood, in 1930, he lived through the period of the Estado Novo (New State), marked by the centralisation of political powers. Of humble origin, Freire experienced the misery in which most of our people lived. Freire himself went through financial difficulties and studying was a challenge in his life. (PADILHA, 2019).

His life of misery almost forced him to abandon his studies and follow the path of millions of Northeasterners who just struggle to survive. In 1944, he married Elza Maria Costa de Oliveira, with whom he had five children. In 1946, he graduated from the traditional Recife Law School. After Elza's death in 1986, he married Ana Maria Araújo in March 1988 (GADOTTI et al., 1996).

Decree No. 19.513 of 1945, which regulated the Federal grant for Elementary School, opened up spaces for Freire's work. In 1947, he became director of the Pernambuco Education and Culture department of the Social Service for Industry (SESI) and started the Adult Education Campaign (CEA), coordinated by Professor Manoel Bergström Lourenço Filho. In 1960, Paulo Freire was appointed permanent professor of Philosophy and Education History at the Recife University's School of Philosophy, Sciences and Literature and was involved in the beginning of the Popular Culture Movement (MCP) in Recife. Next year he took over the direction of the Department of Cultural Extensions of the University of Recife and started the first experiments in popular literacy which contributed to the development of the Paulo Freire Method (GADOTTI et al., 1996).

These experiences contributed to the formulation of his pedagogical theories. From 1960 to 1964, Freire began the development of his thought processes and the improvement of his literacy method. In 1963, his adult literacy method was implemented for the first time in Angicos, in the state of Rio Grande do Norte. In the same year, he became the coordinator of the National Literacy Programme of the Brazilian Education and Culture Ministry (MEC), using the Paulo Freire Method of adult literacy, an important recognition of the work developed by Freire for Brazilian education. In 1964, he became the superintendent of Pernambuco's SESI, where he started his literacy work with illiterate people. (GADOTTI et al., 1996).

Using his anthropological vision, in which he is concerned with social, cultural and political aspects, he contributes with innovative practices that are not restricted to Brazil. Adult literacy teaching in 30 days, with one hour of class per day, is the landmark of his method, which has inspired many other countries. Freire's thinking can be related to that of other modern educators, among them Célestin Freinet (1896-1966), for both understood the capacity of the student to organize his own learning. With Carl Rogers (1912-1987), he shared an understanding of the individual freedom of expression and the belief that everyone has the potentiality to solve their own problems (PADILHA, 2019; BRANDÃO, 2017).

The historical context in which *Pedagogy of the Oppressed* was written was that resulting from a coup d'état in Brazil, when a set of events culminated, on April 1st 1964, in a Civil and Military Coup that ended the democratically elected president's government. With the coup, the military takeover and the establishment of the dictatorship in the country, Freire's educational situation and performance in the country were hindered. Due to his politicizing educational vision and his inclusive practice, he was imprisoned for 70 days. Although he resisted the exile, seeing his mission to improve Brazil as a mission, the educator was expelled from the country. The period of his exile in Chile (1964-1979) was useful for the development and writing of his ideas (PADILHA, 2019).

Freire was very resistant to the idea of exile and did not see how he could continue his work on inclusive and popular education. However, faced with the danger to his life, he decided to continue his work, but as a political exile (ROSAS, 2004). Paulo Freire wrote the book *Pedagogy of the Oppressed* in 1968, still during his exile in Chile. In this work, the author starts from the assumption that there is a dominant pedagogy in force, that of the dominant class (the oppressor), which does not serve the working class (the oppressed). Freire aims to present the thesis that it is through education as a practice

of freedom, that which is reflexive, problematizing, dialogical and liberating, and not through banking concept of education, that which is alienating, non-problematizing, antidialogical and oppressive, that concrete subjects will be able to overcome the domination in which they live and humanize themselves (FREIRE, 2013).

Between 1967 and 1968, in Chile, Paulo Freire recorded his ideas and observations of his experiences in *Pedagogy of the Oppressed*. It is perhaps one of his most unique works from a personal point of view, with several citations concerning the work throughout the world when the Brazilian educator is mentioned. The birth of the work in question took place in a very diverse socio-cultural context in the history of Latin America. The emergence of diverse movements (students, workers and feminists) that questioned the governmental, economic and religious institutions were fundamental for the beginning of such practices that would be presented and followed by many countries as a literacy model for children and adults (GADOTTI et al., 1996). Researchers of Paulo Freire's works, such as Beisiegel (1982) and Brandão (1980), highlighted as one of the reasons that led Freire to write *Pedagogy of the Oppressed*, the issue of humanization/dehumanization. *Pedagogy of the Oppressed* proposes a new relationship between teacher, student, and society.

Thus, in the line of concepts developed by Paulo Freire, we started from the following questions: What are the contributions of the work *Pedagogy of the Oppressed* to education? What are the contributions of Freire's pedagogy to Youth and Adult Education? Such aspects will be discussed throughout the text.

METHODOLOGICAL APPROACH

This study is configured as a bibliographical research, of the narrative review type, with a qualitative approach. Research of this nature has a more fluid methodological path and aims to weave theoretical, conceptual or critical analysis on certain themes (ROTHER, 2007).

For this particular study, we will focus on *Pedagogy of the Oppressed*, by Paulo Freire, released during his exile in 1968. The option for this work was given because it is a classic book in the education field, not only for Brazilians, after all it is a work that has been translated into more than 25 languages. In 2022, the book was already in its 68th edition, pointing out the pedagogical and scientific relevance of the analyzed work.

From the reading of *Pedagogy of the Oppressed*, we have made critical analyses considering the following themes: (I) the human essence and knowledge; (II) the relation between individual and society; (III) the relation between theory and practice and the relation objectivity-subjectivity; (IV) the social purposes of education and the place of the teacher in the educational process..

HUMANKIND AND KNOWLEDGE

Humankind lies beyond sense perceptions, feelings and thoughts. It is the pure consciousness with the universal consciousness. This essence, which is constituted from the existence of this subject, in the *Pedagogy of the Oppressed*, can be understood as a humanist form, which fights for humanization, for free work, for de-alienation, for the affirmation of men as persons, as beings for themselves (BRANDÃO, 1980). Essence that creates and recreates itself, articulating itself to the awareness process, in the search for a transforming subject, author of his own history, creator of beauty, dynamic and, above all, in permanent conquest of autonomy, in constant exercise of hope as cause and consequence (FREIRE, 2013). The author states:

Humankind emerges from its submersion and acquires the ability to intervene in reality as it reveals itself. The intervention in reality - historical consciousness itself - thus represents a step forward from emergence and results and outcome from the conscientization of the situation. To become literate is to learn to read that written word in which culture says itself and, by saying itself critically, ceases to be a timeless repetition of what has passed, in order to temporalize itself, to become aware of its constitutive temporality, which is a proclamation and promise of what is to come. Destiny, critically, recuperates itself as a project.. (FREIRE, 2013, p. 20).

The conception of humankind, starting with education, demands horizontal human relations and interactions, based on respect and recognition of the other as the subject of history, culture, politics, and, consequently, of the educational process. Paulo Freire defends education as a space for dialogue, autonomy, and the exercise of awareness (about the world and about oneself, which frees one from the fatalistic view of society and history (FREIRE, 2013).

In Freire's *Pedagogy of the Oppressed*, knowledge is a process of searching, of creation, and demands from its subjects an exercise of interpenetration (in the sense of fusion) to understand the problems of a social reality in the sequence of significant themes. In this sense, the experiential knowledge around the lived reality, fertilized by the critical knowledge (fruit of questioning), becomes the reason of the reality. The author considers that the subjects have a knowledge reverberated by the knowledge of the lived, of the experienced. That is, he puts himself in opposition to the banking model of knowledge transmission (PADILHA, 2019).

In the field of youth and adult education, recognizing Paulo Freire as an inclusive educator means, among other things, building knowledge that considers the diversity of worldviews of the subjects involved and that enables the humanization process. According to Freire (2013), it is not about giving consciousness to the oppressed, on the contrary, they become it by examining and criticizing the acts of their daily lives, through "an increasingly critical knowledge of the historical moment in which the action takes place, of the worldview that the popular masses have or are having". (FREIRE, 2013, p. 182).

Critical and reflective knowledge allows for creation, according to Paulo Freire. Thus, the knowledge of the past and the present of the oppressed determines the alternatives of their future and can enable them to lead their lives in the direction of their own interests and not those of the oppressor society. As a criticism of oppressive practices which hinder the construction of critical and reflective knowledge, Freire uses the term "banking concept of education":

The educator is the subject of the narrative, leads the students to the mechanical memorization of the content narrated. Moreover, the narration transforms them into "jars", into containers to be "filled" by the educator. The more you "fill" the containers with your "deposits", the better the educator will be. The more they meekly allow themselves to be "filled", the better the pupils will be. In this way, education becomes an act of depositing, in which the pupils are the depositaries and the educator the depositor. Instead of communicating, the educator makes "reports" and deposits which the pupils, mere incidents, receive patiently, memorise and repeat. This is the "banking" concept of education, in which the only room for action offered to the students is to receive the deposits, keep and archive them. Margin to be collectors or archivists of the things they file. (FREIRE, 2013, p. 64-65).

Freire (2013) says that the expression "banking education" was a metaphor to refer to a set of authoritarian educational practices. For him, the knowledge built through banking education is an instrument of oppression, which intends to show the most common ways to conduct and keep inert a society. In Paulo Freire's conception, this model of education also presents forms of control and oppression and has, in the "banking" conception, attributes of the oppressive society (it deposits knowledge to the students in such a way that they are limited only to the knowledge that is imposed on them, without dialogue and debate of opinions and ideas). However, the *Pedagogy of the Oppressed* leads us to aspire for a liberation from this inertia, this puppet stage, where the manipulator plays the oppressor and the oppressed presents himself as the manipulated..

When writing *Pedagogy of the Oppressed*, Freire considered his historical context - social, economic and cultural inequalities and high rates of illiteracy among young people and adults, among other aspects. Throughout the book, it is clear that his reflections on education contributed to the denunciation of traditional and predominant education, i.e. banking education. Nowadays, it is possible to think of the "banking education" beyond the school, visualizing also the non-school educational practices, that is, the activities that constitute every educational experience that reproduces the dehumanization of the oppressed by reinforcing the idea that the popular classes are inferior and ignorant and that, therefore, the academic knowledge is the only relevant one for the human development and there would be nothing to learn with the students.

THE INDIVIDUAL AND SOCIETY RELATIONSHIP

Paulo Freire states that man is a social being, so that awareness and transformation of the environment must take place in society. A society without dialogue, without the exchange of experiences, in which the "I" is the holder of the absolute truth and the other cannot interfere in his conceptions and opinions, is harmful. Without dialogue, society is divided and becomes an easy target for oppressors who induce weakened and selfish people and freedom is almost unthinkable: "Our role is not to talk to people about our vision of the world, or to try to impose it on them, but to dialogue with them about theirs and ours". (FREIRE, 2013, p. 94).

Concerning the individual and society relationship, this freedom that the oppressed so much yearn for has to be achieved by their own effort and in communion with other subjects. When the oppressed cannot see themselves in a condition of alienation, it is necessary to begin a painful search to find this freedom. Immersed in the world that the oppressor exposes them to, the oppressed are afraid of this freedom, they are divided between leaving this world to which they are bound or getting rid of it, which leaves them confused and makes them continue suffering intimately. This is the cruel dilemma of the oppressed: "Liberation, therefore, is a birth. It is a painful birth. The man born from this birth is a new man" (FREIRE, 2013, p. 38). It is laborious and exhausting to find it, but when it arrives in the lives of the oppressed, they become different beings, transformed.

The overcoming of contradiction is the birth which brings into the world this new man, no longer oppressor, no longer oppressed, but man liberating himself. This overcoming cannot take place, however, in purely idealistic terms. It is indispensable to the oppressed, for the struggle for their liberation, that the concrete reality of oppression no longer be for them a kind of "closed world" (in which their fear of freedom is generated) from which they cannot escape, but a situation which only limits them and which they can transform. It is fundamental, then, that when they recognize the limit that the oppressive reality imposes on them, they have, in this recognition, the engine of their liberating action (FREIRE, 2013, p. 38-39).

Paulo Freire asserted that dialogicity is the essence of education, therefore, the practice of freedom. Thus, for the author, the dialogue must be at all times of the teaching-learning process, from the exercise of seeking the options for the contents, methods, generating themes and their meanings to the relations men-world. The generating words, in the teaching-learning process proposed by Paulo Freire, start with the survey of the students vocabulary universe. Through informal conversations the educator knows the words most used by them and by the community and, thus, selects the words that will be the base for the lessons in the literacy activities..

Dialogical education is not limited to a random conversation; on the contrary, it pervades the interaction of the subjects - educator and students -, being a profound exercise of problematization of the different dimensions (historical, social, cultural, economic, political) that reflect to point out the contradictions of the world and the different (and unequal) ways of being in the world. This dialogue in Freire implies the recognition of the other subject as an actor/protagonist of experiences and knowledge, fruits of his lived context (PADILHA, 2019).

In *Pedagogy of the Oppressed*, Paulo Freire did not limit himself to denouncing oppression, but presented an alternative to what he calls humanitarianism, paternalism and welfarism, refusing to adopt a perspective of salvation for the oppressed. As he wrote, to intend the liberation of the oppressed without their reflection in the act of that liberation is to transform them into passive subjects, puppets, mere objects of the teaching-learning process. With that comprehension, the *Pedagogy of the Oppressed* represents a powerful source, critical of the currently dominant conceptions (technocratic, modernising and normalising type), of the theory of deficits and of the approach which reduces continuing education to a dialectic of continuous training and human resources management. Overcoming the oppressed condition is only possible if the subjects fight collectively. As Freire said:

Obviously, only when the oppressed discover the oppressor and engage in an organized struggle for their liberation do they begin to believe in themselves, thus overcoming their "coexistence" with the oppressive regime. If this discovery cannot be made on a purely intellectual level, but on the level of action, what seems fundamental to us is that this does not limit itself to mere activism, but is associated to a serious commitment of reflection, so that it may be praxis (FREIRE, 2013, p. 54).

According to Freire, the dialogic nature is the essence of freedom. Therefore, it is not possible to distance dialogue from praxis, since "dialogue" is essentially human and indispensable for understanding history. Meanwhile, dialogue, as the essence of freedom, walks in harmony with the facts of the political conjuncture. Dialogicity does not deny praxis, nor does it minimize reflection, it represents the reflection and action of its subjects. Dialogue is an instrument that needs to exist in ontological being. Contrary to the dialogic nature, anti-dialogical action is incompatible with dialogue. Dialogic process is the driving force for the oppressed class as the essence of libertarian education. However, nowadays, we see school practices with a "false dialogue", given the submission to the exclusionary and oppressive banking and neoliberal education (FREIRE, 2013).

THE THEORY-PRACTICE RELATIONSHIP AND THE OBJECTIVITY-SUBJECTIVITY RELATIONSHIP

Early on in his practice, Freire understood that education had a political nature and that this nature could not be denied, much less hidden, within a transforming praxis. The educational process must be sensitive to the political and social purposes of transforming an excluding society into a new society, inclusive and open to all, regardless of classes and status quo of its members, since "teaching is not just a mechanical act, but an act of criticism, curiosity, action and transformation" (FREIRE, 2008, p. 80-81). According to the author,

One of the substantial differences, however, and the authors of those criticisms made to me is that, for me, the way to overcome those practices is in overcoming the authoritarian elitist ideology; it is in the difficult exercise of the virtue of humility, of coherence, of tolerance, on the part of the progressive intellectual. The coherence that diminishes the distance between what we say and what we do. (FREIRE, 2008, p. 80).

At first, Paulo Freire's Pedagogy of the Oppressed confronts the banishment of the word, the absence of a dehumanising autonomy that needs to be reconquered as a priority. Its practice can be understood on the basis of a dialogic approach, a product of cultural, political and economic realities. The Pedagogy of the Oppressed is a revolutionary and dialectical work, its goal is the inclusion of people in history, through a critical praxis, thus giving birth to a collective consciousness, because "no one owns history or the truth anymore" (FREIRE, 2008, p. 24-25).

Freirian pedagogy and practice go through several historical moments, but the period in which we observed its production the most was when the educator was in exile and was seen "only" as a subversive by the dictatorial regime. We can observe two distinct textual moments in the Pedagogy of the Oppressed: the first is the unveiling of a hitherto hidden world and the contribution to its transformation; the second is the practice of a constant process of pedagogical liberation. Freire believes that revolution should be a permanent commitment of educators. For this reason, there is no room for neutrality in education (BRANDÃO, 1980).

The educational process is and always will be ideological and the popular layers need to know the tools and strategies that are used in their domination. To recognise the time of their consciousness, their time and place of oppression are important for their relocation in the world. As the author questions:

Perhaps, what is my neutrality if not the comfortable way but hypocritical, of hiding my option or my fear of accusing injustice? To "wash my hands" in the face of oppression is to strengthen the power of the oppressor, is to opt for it. How can I be neutral before the situation, no matter what it is, in which the body of women or men becomes pure object of spoliation and neglect? (FREIRE, 2005a, p. 112).

He saw it as a mere tool for the domination of the dominant classes, who were afraid of losing their power over the popular classes. An education based on a problematizing pedagogy would serve the liberating process. The dialectic of the second approach overcomes the limits imposed between educator and learner. Freire's writings reject mechanistic, specialized and compartmentalized education

because it turns the student into a mere depository of information. In this way, there is not a being aware of his role in society and in the social groups in which he is inserted (FREIRE, 2005a). This banking practice model is dehumanizing, because it makes use of the naivety of students, aiming at a process of constant alienation, a practice that is used to maintain the existing order.

Paulo Freire sought to go beyond technicism and the easy recipes of "pedagogy", which present as results human beings in personal and individual characteristics, but equal products of a banking education. His answer, when he was accused of being outdated and not forming a technically prepared workforce for positions and functions, was always the same:

No matter in which society we live, in which world we find ourselves, it is not possible to train engineers or bricklayers, physicists or nurses, dentists or metalworker, educators or mechanics, farmers or philosophers, cattle farmers or biologists without an comprehension of ourselves as historical, political, social and cultural beings; without an comprehension of how society works. And this the supposedly merely technical training cannot extend. (FREIRE, 2008, p. 134).

In *Pedagogy of the Oppressed*, Freire pointed out the negative consequences of a repository teaching. It is up to the student and the educator to engage in dialogue, a constant practice of interaction, in which exchanges between students and educators will generate a formative and constitutive practice of new knowledge.

THE SOCIAL PURPOSES OF EDUCATION AND THE PLACE OF THE TEACHER IN THE EDUCATIONAL PROCESS

Freire's thought goes against what he is accused of today. In times of conservatism, fake news and devaluation of the role of the teacher and education, Paulo Freire emphasizes the importance of the teacher and the student in the educational process. He always stressed the need for a democratic, constructive and inclusive dialogue. In Freire's thought, there is no room either for authoritarianism or licentiousness, reaffirming that teaching is also learning (BRANDÃO, 2017; PADILHA, 2019).

The contributions of Freirian pedagogy for youth and adult education also reverberate in a school that needs to resize its whole way of thinking, redesigning its actions by understanding what the school community expects from it as a place with defined social function. A common problem that has been observed in the last years is that different professionals and institutions called interested in public education interfere in the school management process, which we understand is not a pedagogical vision of inclusion, but only numerical and quantitative. To bring to the public the debate that promotes the school, educators and students as active agents of the process and real stakeholders in a collective, inclusive, formative and quality education is a debate that runs through the whole *Pedagogy of the Oppressed*. This occurs through the dialogue that is constitutive of a plural education (PADILHA, 2019).

Dialogue is not the implication of an educational action without a responsibility of transmission of content, but the comprehension that the relationships between educator and student are built in a collaborative network of learning. It is not possible to talk about Freirian pedagogy without thinking about an inclusive and constructive education of a broad and real awareness of the world around us (BRANDÃO, 2017; PADILHA, 2019).

Communication between educator and student, sharing their experiences through dialogue, points the way to responsible participation. Dialogue points to the recognition of the other, through respect for their dignity, which is only possible between people, and which is based on one of the fundamental concepts of our society, democracy. The didactic contents should be planned and thought from a dialectic based on the relation man versus world, problematizing situations that are real and that can be applied in the students' daily life. In this way, the educational dialogue occurs within a vision between the people and the educator who are willing to work in a holistic way, rethinking their role and professional performance (FREIRE, 2013).

In this new thinking in education, the generating themes emerge, starting points within a teaching and communication perspective. The existential becomes empty and aimless, since it did not participate in the students' previous lives. The relationship between man/woman and their world,

between men and women, as well as the distinction between animals and men and women are understood and explained by Freire.

Man is capable of transcending, but the animal is not. A banking education could often come close to "dressage". There is no space for reflection. Decoding the world is finding a world of particular interests, whether in a tenement or in a group of peasants always seeking better living conditions. (FREIRE, 1979, p. 30-31).

Man fills geographical and historical spaces with culture. Culture is everything created by man. A poem as well as a greeting phrase. Culture consists in recreating, not in repeating. Man can do this because he has a consciousness capable of grasping the world and transforming it. Therefore man is not a man for adaptation. Education is not a process of adaptation of the individual to society. Man must transform reality in order to be more (political or commercial propaganda turns man into an object) (FREIRE, 1979, p. 30-31).

Freire understood that it is not possible to talk about a reality that is not human, as previously discussed. Education is something personal and constitutive of a being that has its identity and values considered in the educational process. Awareness is a fundamental concept worked within Freirian pedagogy. To become aware is a process of knowledge, of making a consciousness emerge, immersed in situations of limitation. The more this is done, the more mutual education and investigative deepening occurs (FREIRE, 2005b). In a practical way, the people could be invited to participate in meetings that propitiate investigation, always retaining the sympathy of the observers. Freire suggests that one should note "the way men speak; their way of being, their religious behavior, at work, record the expression of the people; their language, their words, their syntax [...] in the way they build their thought" (FREIRE, 2005b, p. 120-121).

Furthermore, Freire highlights the need to be present at different moments in the lives of the people, to know their relationships so that it can contribute to a process of decoding the current reality of the subjects. The key, at first, would be to understand at what level of perception are the individuals of the area in relation to society as a "broader epochal unit" (FREIRE, 2013, p. 113). I.e., it is necessary to analyze to what extent they have perception, what type or what level of awareness they have of reality.

FINAL CONSIDERATIONS

In this paper, we seek to argue about the possibilities of re-reading the work *Pedagogy of the Oppressed* based on Paulo Freire's conceptions, which emerged about the human essence and knowledge; the relationship between individual and society; the theory-practice relationship and the objectivity-subjectivity relationship; the social purposes of education; and the place of the teacher in the educational process.

The contributions of Freirian pedagogy to Youth and Adult Education allow us to reflect that education places learners as historical subjects. This is the political and cultural pedagogy of Paulo Freire. This author, with conjectures of empowerment, autonomy and emancipation, defends the libertarian education against the dominant instruments of banking and neoliberal education of the exclusionary and oppressive capitalist system.

The Brazilian educational system is going through an unprecedented crisis of values. Education is seen as a commodity and, as such, it is commodified, being exposed on shelves to be seen as a simple object of consumption. In this vision, whoever has more resources gets, theoretically, the best service, but what we observe in practice is the emptying of an education that forms reflective citizens and aware of their social role in society.

The Freirian vision of a social, collective and constructive education is a legacy that should be applauded and preserved. In a society full of injustices and social inequalities, the *Pedagogy of the Oppressed* is a beacon of lucidity and reality. The nature of the pedagogical method of Freire's thought presents itself as politicizing, since to raise awareness, in a vision of literacy, is more than educating: it is politicizing (FREIRE, 1979).

We have seen that Paulo Freire's pedagogy is the result of a long life journey, of the journey of a man between his origins, his world, his experiences, his readings and his contact with other subjects. His pedagogical and humanistic ideas start from the micro to the macrocosm, from the world of the underprivileged classes as opposed to the world of the privileged. His option for an educational reflection thought for the poorest, for a popular education, against totalitarianism, mechanicism, anti-dialogue and the reifying of the human being mark his pedagogy and life.

Freire's work offers us the fruit of constant dialectical action. The awareness of men and women of their own inconclusion and of their possibility of seeking more in their own time implies giving them back their position as agents of their own history through the extrapolation of their limit situations. For Freire, the breaking of adaptation results from the discovery that the dehumanized person makes of himself and of the processes that hinder his "becoming", his "being more". (FREIRE, 2008, p. 205-207).

Hence, education, politics and culture do not create independent paths. Paulo Freire's method inevitably builds a political consciousness which raises people's awareness. It is clear that one consciousness is not absorbed by the other in this educational process, but they are fundamentally interdependent in the search for the man who builds his own history and humanizes himself as a free being impelled to look at the present and the future in the search for a plural and progressive education (FREIRE, 2005b).

It is imperative to understand the principle that Freirian pedagogy is a dream to change the world, being considered a possible dream. It is a pedagogical work in favour of the excluded, the less favoured and those limited by the power of capital, which drives the current political and economic system. Freire allows the exercise of remembering every day that the function of the educator is not to transmit knowledge, but to be a mediator in the construction of this knowledge, to help the students to reflect on their life context, on their conditions of survival, so that they are not the mass of a system that will oppress and impose on the poor a role as an accessory of a system that will use them as a product and as a puppet.

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Author 1 - Active participation in the writing of the text, thematic analysis and revision of the manuscript.

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DECLARATION OF CONFLICT OF INTEREST

The authors declare that there is no conflict of interest with this article.