

Paulo Freire and the educational links of knowledge: Contributions of his thought to Contemporary Brazilian Education



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ABSTRACT

This text aims to conduct reflections on the contributions of Paulo Freire's ideas to Brazilian education. For this, it approaches in a synthetic way the history of Education from Antiquity to the present day, going through several theoretical studies based on authors such as Vernant (2011), Le Goff (n.d.), Descartes (1996), Durkheim

(2013), Dewey (2007), Ferreira and Bittar (2008), Boto (2007), Marcondes (2007), Santos (2003), Garcia (2007), as well as works of the author himself highlight of this work: Paul Freire. To this end, it seeks to answer the following question: what is the contribution of Paulo Freire's ideas to contemporary Brazilian education? With this, we realize that such a thinker contributed and still contributes, through his works, significantly in the education that has as perspective the human emancipation and the search for the transformation of the social reality. Although, analyzing the neoliberal context that we live, his theory is the target of criticism, since it acts against the hegemony is a landmark at the world level and collaborated in the elaboration of new educational paradigms, which now make it possible to think about the relationship between popular knowledge and scientific knowledge.

Keywords: Knowledge, Education, Society, Social transformation.

1 INTRODUCTION

Education is the object of study of the whole society in the most diverse times, since it is a primordial phenomenon for human development. Since the beginning of human existence it is noticed, through historiographical studies, that there is the insurgency of writings, which we recognize as symbolism of the path to education. Being this a precursor process of the actions and relations of development of human beings for their experience in society, the present work seeks, primarily, to reflect on the influence of the theory of the thinker Paulo Freire in the preponderance of contemporary theoretical assumptions.

To this end, we resume some central points of rumination of the historical script briefly going through the studies of Classical Antiquity, in which it situated the "discovery" of the world by reason. In sequence, we deal with the Age of Modern Philosophy, which awakens the logic of thought and reason without the command of the church, which was before that, the main center of educational



ideas. Thus, elucidating and increasingly expanding the image of education free of religious dogmas and the premises of its social perspective. That is, of its influence on social relations.

Based on the perspective of development of social relations and trusting in the democratization of education, we point to the rescue of the value of this model and highlight the relevance of educational institutions in this process. With this, as the central axis of this work we approach the thought of Paulo Freire, and this faithfully incorporates concepts that denote a perspective of social transformation. Considering this aspect as the most pertinent to the current context, when we think of a liberating education, we also trace new theoretical currents.

Through this synthetic trajectory, in a bibliographic character based on studies based on Vernant (2011), Le Goff (n.d.), Descartes (1996), Durkheim (2013), Dewey (2007), Ferreira and Bittar (2008), Boto (2007), Marcondes (2007), Santos (2003), Garcia (2007), as well as works by Paulo Freire, we seek to answer the following question: what is the contribution of Paulo Freire's ideas to contemporary Brazilian education? In this sense, we understand that this thinker added a lot and still adds to the perception of education as a practice for freedom, as he himself points out. Thus, while it manifests its conception of education as a means for the emancipation of subjects and social transformation, it also reflects on the movements of action and reflection to generate new or reformulated actions that consider the subject as a producer of his own knowledge.

By noting that his ideas still have significant repercussions of a new paradigm of education, since it is perceived as an essential axis for this, he outlines the consideration for popular knowledge and the return of scientific knowledge to the community. In order to democratize access to and production of knowledge also for those who were once placed on the margins of philosophy, we realize that Freire has contributed a lot and continues to contribute to thinking about education, even though, within a neoliberal context, he is much criticized.

Given this, we present below the following points of discussion of the research: Historical assumptions of education in the world; What Paulo Freire thought: highlights of his theory of transformative education; Contemporaneity: current education and the new paradigm of knowledge construction. Finally, we present our conclusions from the study.

2 DEVELOPMENT

2.1 HISTORICAL ASSUMPTIONS OF EDUCATION IN THE WORLD

Thousands of years ago, man already felt the need for writing and consequently reading, because he began to make rock inscriptions on the walls of caves representing animals and scenes of his daily life. Which later evolved into a cuneiform script. Making room later, for the first books that were created by the Sumerians.



These books were written on clay tablets around 3,200 B.C., in Mesopotamia, present-day Iraq, which had the greater purpose of sedimenting laws, administrative and religious matters, but also had writings on legends and even poetry. Fischer (2006, p. 14) conceptualizes writing as "the sequence of standardized symbols (characters, signs or components of signs) for the purpose of generally reproducing human speech and thought."

We perceive there, the fascination of the human being for the letters, for the books, since the beginning times. This writing was evolving, in ancient Greece appear with important figure the scribes the only ones versed in the art of writing, helps the king in social life with a multitude of records and after the Dorian invasions the king loses his status decentralizes power and begins a social formation and the written language is transformed and begins to spread among the demos (common population) arise the first schools.

In the period of Classical Antiquity it was possible to perceive the relationship between society, the social model lived and the precepts of education in their agreement, as Vernant (2011) exposes when saying of the emergence of philosophy in the polis (city) whose structure was geared to reason by the form of organization of that moment, which relied heavily on the appeal of poetry, of religion and its socio-political particularities that favored the expansion of Greek thought. In this period, philosophers tried to understand the world by reason and encourage others to do the same, thus uniting philosophy, science and art to face and reflect the mysteries of the existence of the world.

Already in the Middle Ages, what is noticeable, based on the studies of Le Goff (S.d.), is the emphasis on the university and the intellectual. In this period, the diminution of the forces of belief in myths is emphasized, as experienced in Classical Antiquity, the elaboration of thought by reason is expanded and the vision of a new social reality is designated, which projects the so-called Renaissance of society. With these changes, we enter the Age of Modern Philosophy when we start to point to secularism. It is through this metamorphosis that the logic of thought and reason begins without the command of the church. In this period, man is regarded as a "free thinker", whose initial problem is to explain man's relationship with the world without the interaction of religion.

René Descartes, a highly educated thinker who, although focused on the humanities, developed his interest in physics, mathematics, geometry, enabling his questioning before the humanities themselves, in his writing on the Discourse of Method (1996), presented a way of rational application of explaining, understanding and recomposing reason within a new totality by proposing the incentive for reason beyond religious dogmas. Thus, making it possible to recognize the truth without submission from a Catholic sphere.

Thus, initiating the break with the Catholic sphere, another free thinker with relevant contributions to the history of education and knowledge in society is Immanuel Kant, a liberal, Protestant and Enlightenment who problematized the scope of reason, seeking to bring it also closer to



experience. For him, reason must be in favor of the individual and the State, in this way, he synthesized empiricism and rationalism as philosophical currents that allowed to overcome the primitive nature of men, and Education, therefore, would act in this sense.

Considering education as a social fact, another thinker who contributed to the basic premises of knowledge is Émile Durkheim, who treats education as something eminently social, as he addresses in his work "Education and Sociology" (2013). For him, education is a key point for the development of man in civilization and that for the model of civilization, that is, for each social environment, it is pertinent that education be lived in a way that corresponds to the customs, cultures and needs of that environment. Thus, the child is seen as a "tabula rasa" that will be formed as a man before everything that is around him, such as morals, language, sciences, religions, among many other diverse artifacts that one has in society (DURKHEIM, 2013, p. 15).

Moving further in this direction, John Dewey in his work Democracy and Education verses pedagogical concepts, methods, models that were circumscribed to pedagogy about his experiences that he put into practice, the school should not be isolated from life. An educational objective must be based on the activities and intrinsic needs (including natural instincts and acquired habits) of a given individual to be educated (DEWEY, 2007, p.23), as this enables the individual to continue his education in a constant development, continuous process like life itself.

Bringing to light the struggles for a public school space, as Dewey already intended in his ideas, and with access to education for all as an element of democratization of society without distinction of social classes, we point to the thoughts of Marx. For this thinker, knowledge should serve for the integral formation of people, projecting, therefore, the fall of alienation and the struggle against capitalism. However, since the school originated in bourgeois ideas, there was a distancing from these ideals that Marx defended and Gramsci postulated of a better way of seeing the school in society:

At the same time, the public school, as it developed in bourgeois society, failed to realize the effective relationship between school education, technological training and gymnastics, as Marx advocated, that is, the combination of intellectual and physical training with productive work. Perhaps, today, it should be more requested in the sense that Gramsci foresaw, that is, with a strong emphasis on general, humanist and intellectual formation. (SMITH JR., A.; BITTAR, 2008, p. 639)

Incorporating the thought about the relationship between Education and Society in the XXI century, the author Carlota Boto exposes the understanding of the ways and knowledge as we arrived in this century, being what we are. At the beginning of his book "The School Liturgy in the Modern Age" he postulates a reflection on the transformations that happen in the processes of schooling, in the past and in the present and how it will be up to the school not only to teach reading, writing and counting, but also the exposure of habits and actions to be internalized in the person's own identity (BOTO, 2007, p. 12). She still continues to expose that the school is her existence, therefore, the



school is her history, to reflect on the school we desire it is necessary to meditate on the school we received (BOTO, 2007, p. 12).

Given this, by recognizing this historical path, reflecting on its contributions to the perspective of education of the thinker Paulo Freire, which has as its centrality the human emancipation and social transformation, as well as the implications of his ideas in the current educational paradigms, aims to weave reflections on the perspective of this article Freirean education and its contribution to education today. As the axis of discussion of the theme we present as a question-problem the following question: What perspective of education developed Paulo Freire and how does it contribute today?

To this end, we used as methodology the bibliographic research, considering that it is based on the studies of classic works of the author, in addition to other authors such as (insert authors used), as well as presented in items 2.1 "What Paulo Freire thought: Theoretical assumptions of his vision of education", in which we present this thinker and his main ideas with regard to education. And in item 2.1 "Contemporaneity: current education", in which we highlight the thought of Boaventura de Souza Santos. Finally, in the conclusions we bring the alignment between the historical process, the premises of the thinkers and the relationship with the society in which we live, establishing the critique of what we perceive in the current social and educational model.

2.2 WHAT PAULO FREIRE THOUGHT: HIGHLIGHTS OF HIS THEORY OF TRANSFORMATIVE EDUCATION

Paulo Reglus Neves Freire, our acquaintance Paulo Freire was born in Recife on September 19, 1921 and died in São Paulo, May 2, 1997, was a Brazilian educator, pedagogue and philosopher. Patron of Brazilian Education, he is considered one of the most remarkable in the history of world pedagogy, having influenced the critical pedagogy movement, believing that education was the essential tool for the transformation of society, as well as we see in the work 100 years: life, thought and works of Paulo Freire, this being a work organized by Poletto, Almeida, Gross and Aparecida (2021) in commemoration of the thinker's centenary.

When studying his educational trajectory it is possible to notice that the beginning of his process of learning the letters by his mother, Edeltrudes Neves Freire. At the age of 6, when she entered the school she already knew how to read and write, her first teacher was called Eunice Vasconcelos, in the 20's. Paulo Freire declared that his literacy was not monotonous, due to the fact that he started from words and phrases linked to his experience and wrote with sticks on the dirt floor of the yard. In his words, he points out that there was no break between the world of his own experiences, since Eunice's school did not hinder his curiosity.

Through these reports we can perceive the influence and importance of how he was taught the first letters and of his first teacher in his life, which will reflect throughout his trajectory as an educator



and philosopher that was, especially, when it comes to literacy and the understanding of it, since literacy activities require the research that Freire calls the "minimum vocabulary universe" among the literate. In this way, the words that will be part of the generating words within the vocabulary repertoire of the life context of these literati are chosen, and the mere repetition of words is denied, a method that has expanded throughout the world.

Soon, we realized that the literacy thought by Paulo Freire was not only the techniques linked to the learning of reading and writing. It was an invitation to men and women to perceive themselves and within the economic-political and ideological context and, thus, to take the first step towards the transformation of society through the reading of the word in consonance with the reading of the world and with a view to a critical positioning.

Paulo Freire, the educator of souls, sought in his trajectory to reveal that education goes from the local reality to the global reality. When traveling along straight and tortuous roads, Paulo Freire has always had an educational purpose for the realization of the human condition, and for this, a constant approach was required of those who seek the same ideals and of what provides the glimpse of a human, pedagogical and dialogical meaning. (Smith, 2021, p. 14)

Thus, knowing even briefly who Paulo Freire was and his ideas and returning to the reading of Durkheim (2013), in which he states that education is eminently social because its substantial function is to transmit the sociocultural legacy of a given context, resulting in a socialization process that he calls being social, his sociological behavior, we approach the ideas of Paulo Freire. In the book *Education as a Practice of Freedom* begins with the phrase "There is no education outside human societies and there is no man in the void" (FREIRE, 1967, p. 35), presents society as a whole for an emphatic analysis based on the construction of critical thinking and approximation of the study with the reality of the students, in a libertarian communicative process, pedagogical principles that lead to critical reflection of reality, providing protagonism to the popular classes.

We note that from this perspective, learners, as part of the institutions is a social being, creates a link intertwining with the process of education as a practice in search of freedom through awareness and that, in turn, leaves us contributions over time. With this, the role of the educator is paramount, since it goes beyond the teaching of the contents, exposing the certainty that it is part of the teaching task to also teach to think critically, as Freire (2001) affirms. In the conditions of true learning, the students are transformed into real subjects of the construction and reconstruction of teaching knowledge, alongside the educator, also the subject of the process.

In his book "Education as a practice of freedom" (1967) is exposed the relationship between society and education, as well as we note in the historical process of education. In the work, it is valuable to mention the political character of education, which exacerbates the understanding of the construction of beings capable of understanding their reality and understanding their space and political-social role through dialogical exchanges and considering the reality and knowledge of the



people. It is based on this revolutionary proposal that Paulo Freire is considered one of the most remarkable thinkers of world pedagogy, since, postulated a critical pedagogy in which the educational process happens through the dialogue of the student, their families and social interactions, provides the process of national development, including and valuing the knowledge of the people. According to him,

The CONCEPT of relations, of the purely human sphere, holds in itself, as we shall see, connotations of plurality, transcendence, criticality, consequence and temporality. The relations that man has in the world with the world (personal, impersonal, corporeal and incorporeal) present such an order of characteristics that they are totally distinguished from the pure contacts typical of the other animal sphere. We understand that, for man, the world is an objective reality, independent of him, possible to be known. It is fundamental, however, to start from the fact that man, being of relations and not only of contacts, is not only *in* the world, but *with* the world. Being *with the* world results from its openness to reality, which makes it be the entity of relations that it is. (FREIRE, 1967, p. 39)

In this sense, the thinker's view of people as beings of relation, beings that are not only in the world, but that are part of it, is emphatic, making it relevant to reflect on education as a factor of human development. Incumbent in the social context, with the diversity of existing characteristics, its pedagogy has repercussions on the integral development of the subjects, on the construction of knowledge that goes beyond the teaching of the contents and also contemplate - and primarily - the taking of political and social awareness, by which it intends to achieve emancipation.

In order to raise awareness and recognize the social reality lived, based on the division between those who are holders of power (oppressor) and those who sell their labor power (named by Freire as oppressed), as we recall by Marx's ideology, the thinker seeks to ensure a process of literacy that contemplates rigor with loving-kindness, that is, embraces in the dialogical actions of teaching-learning the sensitivity towards the people and methods capable of promoting the desired development, as well as is evident in the work "Pedagogy of the Oppressed" (1987). In it, we reaffirm the power of educational praxis, because "to free oneself from its strength requires, indisputably, the emergence of it, the return upon it. This is why, only through authentic praxis, which is not "blablablah", nor activism, but action and reflection, is it possible to do so. (Freire, 1987, p. 21).

When dealing with the movement of praxis, it is pertinent to understand such a process of action - reflection - action for the process of construction and reconstruction of knowledge that establishes the capacity of awareness. According to him, "Praxis, however, is reflection and action of men on the world to transform it, without it, it is impossible to overcome the contradiction oppressor-oppressed." (Freire, 1987, p. 21). Therefore, highlighting the importance of the act of educating for social transformation, a remarkable prism as the central axis of the search for knowledge since the beginning, although in different ways, since the social context varies over time. Thus, it turns to the conception of education as a practice of freedom:



Education as a practice of freedom, as opposed to that which is the practice of domination, implies the denial of the abstract, isolated, loose, detached man from the world, as well as the denial of the world as a reality absent from men. The reflection he proposes, because it is authentic, is not about this man abstraction nor about this world without man, but about men in their relations with the world. Relationships in which consciousness and the world occur simultaneously. There is no consciousness before and no world after and vice versa. (Freire, 1987, p. 40).

Paulo Freire dedicated himself to thinking about popular education and for the work developed that received the name of Paulo Freire Method that would be carried out with adult literacy. This method explored sound and images with the generative words, which should be born from the search for the students' vocabulary universe and not from a selection that we made in our work office, no matter how perfect it is from the technical point of view (FREIRE, 1979, p. 23). It was in the city of Angicos, in Rio Grande do Norte, Freire carried out his best-known experiment: the literacy of about three hundred people, adults who worked local sugarcane plantations, in a forty-hour course. This method has had excellent results in the literacy of these people and, therefore, is recognized worldwide.

Observing analytically the life and works of Paulo Freire, we perceive its magnitude, being a Brazilian educator with projection in other countries, with a method created and elaborated specifically with the conditions of Brazil, but with universal traits with regard to literacy. Corroborating, therefore, for the reflections of his contribution in the educational field to the present day, because we note that his theory and his method are still notoriously marked in the educational actions that envision the adoption of the social and popular field as a means of transforming the reality in which we live.

Education has transformative social potential and should be seen as essential for all. From the critical point of view, it is as impossible to deny the political nature of the educational process as to deny the educational character of the political act (FREIRE, 1989, p.15). The policy is intrinsic in the processes of teaching and learning, incorporated in the methodologies used and, as agent subjects we have to analyze which part belongs to us for the stages of involvement. Have theoretical repertoire, have the didactic transposition and certainty about the concept of meaningful learning within every social context. Observe, investigate, reconsider and have the sensitivity to take as a didactic laboratory your day-to-day, as research has been teaching us, since mechanical repetition does not constitute meaningful learning.

In this sense, based on the theoretical studies of the present discussion, we realize that achieving meaningful learning is a challenge. Freire's studies help us in the change of human consciousness in relation to the social structure of the subjects, placing the students as protagonists of their actions and constructions of knowledge. The educator, in this perspective, is the mediator of these ideas in a liberating way, valuing and stimulating the process so that they seek to think on their own and reflect critically on reality, in addition to instigating the passive non-acceptance of everything that was imposed on them socially, thus having an emancipatory character, walking towards social



transformation. In this regard, Freire (2001, p. 29) states that teaching is not exhausted in the "treatment" of the object or content, superficially done, but extends to the production of the conditions in which learning critically is possible.

Thinking about the links that the history of education has brandished us over time and about the whole process through which it has passed over the years, having as agents of the educational process, the teacher is in evidence due to its importance and, historically, its centrality in this process. We notice, years later, that Paulo Freire discusses these educational statements for the construction of knowledge with transformative action, presenting us with constitutive elements of the understanding of teaching practice as a social dimension of human formation (FREIRE, 2001, p.12).

With a critical educational practice, Paulo Freire argued that the act of teaching was directly related to learning;

[...] In the conditions of true learning, the students are transformed into real subjects of the construction and reconstruction of the teaching knowledge, alongside the educator, also the subject of the process. Only in this way can we really speak of knowledge taught, in which the object taught is learned in its reason for being and, therefore, learned by the learners. (Freire, 2001, p. 29)

In this segment, we understand the relevance of the centrality of students in the process of construction and reconstruction of their knowledge, mediated and instigated by the teacher, who is also seen, in this perspective, as an eternal learner. Thus, rooting human meaning in the educational process, which happens dialogically and based on the own experiences of all those involved. However, to reflect on this perspective in the current context, marked by a neoliberal State that prioritizes the commodification of education, it is necessary to think of new paradigms and, for this, we add below a brief discussion on the new paradigm of education, raising the role of science in this new construction of knowledge.

2.3 CONTEMPORANEITY: CURRENT EDUCATION AND THE NEW PARADIGM OF KNOWLEDGE CONSTRUCTION

In the midst of ideas focused on education as a means for social transformation in view of a more just society, more recent studies carry the reflection beyond the change in the sense of economic power relations, increasingly incorporating the relations of decolonization of social knowledge, valuing them. This expansion of the discussions between oppressors and oppressed, taking as nomenclature those used by Paulo Freire, becomes even more fruitful, since it recognizes the diversity of the possibilities of social relations through the construct of humanity.

In the educational field, we highlight the construct of a new paradigm, which is a model that presents a perception of reality based on the current needs of formation, comprising a reading of the world, again making reference to the words of Paulo Freire, which exercises a liberating function while



we recognize ourselves in a social model that does not allow everyone a free experience. This new paradigm, in turn, is a change caused by discomfort with other models already seen, as Marcondes (2007) points out:

A crisis of paradigms is thus characterized as a conceptual change, or a change of worldview, a consequence of a dissatisfaction with the previously predominant models of explanation. The crisis of paradigms usually leads to a paradigm shift, with the most radical changes consisting of scientific revolutions. (MARCONDES, 2007, p. 17-18)

In the sense of such a search for changes in the educational sphere and based on studies about the importance of scientificity for the security of the promotion of these changes, as already mentioned in the historical premises and in the Freirean premises presented in this work, Boaventura de Souza Santos, in his work "A discourse on the sciences" (2003) regales the criticism of positivism, also pointing to the crisis of the dominant scientific paradigm and deals with the centrality of the social sciences for the resignification of what is called "common sense". According to him,

To understand this epistemological confidence it is necessary to describe, albeit briefly, the main features of the new specific paradigm. Aware that separating them from the still dominant Aristotelian and medieval knowledge is not only a better observation of the facts as above all a new vision of the world and of life, the protagonists of the new paradigm conduct a passionate struggle against all forms of dogmatism and authority. (SAINTS, 2003, p. 24)

That is, in this new perspective of the sciences, which reverberates in the educational process, the protagonists of thought, philosophy and the construction of knowledge are the struggles against the authoritarian impositions that are still seen in society. We understand that, despite the passage of time and the changes that have occurred due to the changes that have already happened in the social context, the sciences still have a strong appeal of positivism and the colonization of knowledge. However, we emphasize that the new epistemological currents aligned with anti-dogmatic theories do not express the reduction of the rigorous content of research, but rather the consideration of the humanities and popular knowledge for its validation.

Still on this, the same author leads to think of social phenomena and natural phenomena, returning to Durkheim's idea. Thus, Santos (2003) measures the conception of social facts as objects in order to enable their study, analysis and signification or resignification. For this, it lists the importance of not establishing general laws for social study, because it highlights the way of developing knowledge inserted in the field of social sciences as being a local knowledge and that, as a result, will become a total knowledge through exemplarity.

In other words, with regard to the way this author perceives the edification of the social sciences in his new paradigm, he points out that the research will take place in the involvement of a social group, which has its culture, its habit, its particular way of living in the face of what is historical, political, economic. However, this kind of sampling becomes an example of the study and this has the



potential to have repercussions in other similar groups or not, because it can bring to light a knowledge directly pertinent to the group, but it can also bring the search for other new knowledge that differs from such.

In the yearning for the fall of the old educational paradigm, the attempt for a scientific revolution becomes necessary when we assume the ambition for the fair life of citizens. Santos (2003) states that

Being a scientific revolution that takes place in a society itself revolutionized by science, the paradigm to emerge from it cannot only be a scientific paradigm (the paradigm of prudent knowledge), it must also be a social paradigm (the paradigm of a decent life). (SAINTS, 2003, p. 60)

In this sense, the humanistic production of the sciences is reinvigorated, placing people as subjects participating in the attributes of research because they are in interaction in and with the world. Therefore, people become authors and participants in the focus of knowledge. For this author, modern science has the increased prospects of survival, it is about living itself. "Today it is not so much about surviving as knowing how to live", still according to him, for this to be the intention it is necessary to elucidate "another form of knowledge, a comprehensive and intimate knowledge that does not separate us but unites us personally to what we study. (SAINTS, 2003, p. 85-86).

We perceive, therefore, that in the new paradigm of knowledge, scientificity in the social sphere is in the act of living, reflecting on it, studying it, analyzing it and incorporating it again in the various social groups in order to promote discussions and understandings that lead in the direction of breaking with the current model, which affects so crucially the majority of the population. This paradigm values practical knowledge, starting from common sense and returning with new learnings to popular knowledge itself.

Postmodern science seeks to rehabilitate common sense by recognizing in this form of knowledge some virtualities to enrich our relationship with the world. It is true that common sense knowledge tends to be a mystified and mystifying knowledge but, despite this and despite being conservative, it has a utopian and liberating dimension that can be amplified through dialogue with scientific knowledge. This dimension emerges in some characteristics of common sense knowledge. (SAINTS, 2003, p. 88-89)

Popularizing the knowledge of the social sciences soon becomes a form of resistance against the liberal vision of doing science, fulfilling the function of originating a new reason. Reason for this, coming precisely from popular knowledge, community practices, collective events. For this same author, scientific knowledge in this new paradigm is justified by issues such as the constitution in common sense, by the proportion of self-knowledge it generates, by its local character and, see exemplarity, total



Thus, we resume its incidence in education, because this scientific knowledge must return to the community and one of the forms of interlocution of this are the educational movements. For Brandão (2007, p.66), education can have two ambiguous perspectives: the maintenance of the model already placed in an uncritical way and the weaving of critical reflections to what is placed valuing equality, freedom and justice. In this way, we conceive of education as a source of opinion formation through the exchange of knowledge between educators/as and educandos/as/as.

In line with the thoughts of Santos and thinking about how to expand and stimulate knowledge, Garcia (2007) points out that

Do not lose the playfulness, the pleasure and the joy of penetrating the unknown in search of partial answers, always partial, part of this fire that maintains the elan of living. And this is linked to a search for solutions to the problems that run roughshod over us and threaten our very survival. Survival that, in order to be valid, has to be worthy. That is, it has to be shared in a more egalitarian world. (GARCIA, 2007, p. 64)

The search for a more egalitarian world devotes a humanistic sense to the process of education that, as conferred by Garcia/Brandão in the excerpt exposed above, must occur in a playful way, that is, it should not be something massive or sacrificial for those who are involved in the process. This principle for teaching-learning together with the principles of emancipation and liberation corroborates the model that is expressed in critical reflection and, therefore, for the overcoming of inequalities.

According to the same author, it is in the act of learning and relearning on a daily basis that we project enthusiasm for this constant human formation. Still for him, "Education, which takes place in multiple and diverse places, has to be disseminated in the social field, so that experiences can be exchanged in a creative process of mutual feedback. (GARCIA, 2007, p. 66), rescuing the expansion of the educational condition in several spaces that are not only the school, although we are reflecting in short the perceptions within this environment.

With regard to what we have seen happen in reality in line with what we intend to incorporate with the precepts pointed out, we note that there is still a discrepancy today, because the State model in which we are inserted acts against a liberating education. He claims, with optics under his capitalist interests, the opposite, treating education as a commodity to be sold to the more affluent and based on their ideological interests of maintaining power. In this logic, it becomes evident the distance of the popular layers of scientific knowledge that should come and go back to them. Thus, we agree with Garcia (2007) in his observation about the crisis of paradigms:

[...] The "crisis of paradigms" is a matter limited to a small intellectual circle. Probably, 95% of the population does not even know what paradigm means and makes their day-to-day life a daily struggle for survival. Without any populism, there is much to learn from this contact. And learn by joining, joining forces, seeking collective solutions together. Without them, there is no way out. (GARCIA, 2007, p. 68)



Thus, we realize that although the concept of "crisis of paradigms" is not part of the great social mass, it lives, in its own routine, the struggle for survival and could, with the possibility of access to scientific knowledge, expand and intensify its struggles. As soon as making even more difference in the entire social public sphere, in benefit of the reduction of inequality and in struggle for the conquest of emancipation, as already sowed Paulo Freire.

3 CONCLUSIONS

By researching and analyzing pedagogical practices over time, it made us revisit history with a critical eye, seeking to understand how these moments supported the incorporation of the educational demands that existed in each era. To this end, educators and thinkers postulated and made the knowledge developed by themselves a means of changing the reality in which they lived, within their reality and their philosophical possibilities. These, in turn, reflected in the current paradigms, because nothing is created at random, but is transformed according to social changes.

In 1649, for example, Comenius wrote the *Didática Magna*, also known as the *Treatise on Universal Art*, which provided as Boto described (2017, p. 184) founded pedagogy as an area of human knowledge. To this end, education became a territory of inquiry and production of knowledge, which had the anchor of didactics. Kant, the main philosopher of the Modern era, states that man cannot become a true man if not by education in which he postulates the ideas appropriate to the formation of the human being and internalization of concepts and attitudes towards society.

Thus, we note that the numerous contributions of thinkers and philosophers have been given over the years conceptualizing being, society, teaching, the educator and the learner, through the fabric of pillars for education in order to form, transform and envision paths that should be followed for living in community. Postulated by this assumption to overcome the obstacles before the possibilities posed culminates in a movement for transformation, which, in our context, configures such a responsibility to the school as a primordial social institution for human formation.

The history of education, training of students has been structured with various proposals over the years around the world and, in Brazil, we note the contribution of the various philosophers and thinkers to the development of this process. An example of this is that by recalling the history of education as a resource for the formation of knowledge with regard to education itself as an object of study, we trace an educational trajectory and build perceptions of a work aimed at changes and improvements in the quality of teaching and learning within the current reality.

In view of the entire course of Education, we highlight the popular educator Paulo Freire, because with the writing of his works he left a legacy about the pedagogical practice that elucidates educators to become aware of how a critical teaching is carried out, based on the knowledge of the students, overcoming the idea of only transferring knowledge already put as "right". And yet, we note



that his theory points to social transformation, since it presumes to the students the role of protagonists of educational actions, with a political and emancipatory formation, therefore, potentiating them for the change of their reality.

So accurate was his legacy that we notice, still, in the most recent premises of educational paradigms that focus on the incorporation of scientific knowledge to popular knowledge, because it is noticeable that his works to be based on the experiences of literacy of young people and adults of popular class carries as impact the modeling of education made by and for people from this class. This is seen, even today, in the new paradigmatic theories of the educational field, while the optics of the most recent theories permeate the scientific knowledge uttered from popular knowledge and suggests the return of such to this public.

Given this, we believe that the historical reflection on Education should be done always and by everyone in our day-to-day, in the main purpose of enabling the understanding of the implications of all social moments in education and, soon, in the current conceptualizations of this field. However, in an analysis of the current political and social conjuncture, we understand that this is still a challenge that is increasingly aggravated in the capitalist logic. In this aspect, we point to a constant, even if slow, movement of resistance and reinforcement of the struggle for the guarantee of secular and quality education for all people.



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