**Paulo Freire’s bases of Social Pedagogy under construction in Brazil.**

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**Abstract**

Indigenous, African and Western cultures, along with Christianity form the cultural background of almost all countries that have gone through the process of European colonization. In all these countries the popular, social and community education has been made since its discovery and there is consensus on the quality, relevance and impact of educational practices in the constitution of the identity of their people. Each country and each people have their own historicity, motivation and strategies but all educational practices that they develop are structured from the same anthropological and cultural matrices that form their social structures, characterizing them as strategies of resistance and cultural survival, alternative to official ideology. These elements common to many peoples and countries allow to conceive to the popular, social and community education, in which a same theoretical framework is developed - the Social Pedagogy - whose most prominent theorist is undoubtedly Paulo Freire, without disregarding the contribution of many others theorists that are important for each context and specific country. Discuss about the possibility of a Social Pedagogy perspective based on Paulo Freire means to redesign the scope of Social Pedagogy itself discuss the role that it can play into the consolidation of the process of liberation of people under slavery, genocide, cultural domination and economic exploitation, as well as carry out the efforts of systematization and theorizing of different educational practices that can benefit from the same theoretical and methodological framework that can offer bases to the research, teaching and work of a large number of educators that today are not recognized as such by national education systems.

**Keywords**: Popular Education, Community Education, Social Education, Social Pedagogy, Paulo Freire.

**Introduction**

In an effort to systematize the different world traditions of social pedagogy prosper a considerable amount of essays that aim to discern its scientific status in relation to the other sciences (PEREZ SERRANO, 2004, p. 98); pointing its different nomenclatures (SCARPA, P. e CORRENTE, M., 2006. p. 63 – 74); defining its supposedly dominant paradigms (CARRERAS, J. S. Q. 1997. p. 56); and even demarcate its theoretical perspectives supposedly dominant.

Taking Joan María Senent's (2003, p. 86) studies in which the author describes different perspectives of Social Pedagogy in the European context, Érico Ribas Machado (2014, p. 56) draws attention to the fact that

É importante considerar que já faz mais de dez anos que o autor propôs estes agrupamentos e isso significa que alguns podem estar diferentes e outros podem ter surgido. Ressalta-se que essas perspectivas teóricas, por mais que estejam agrupadas e que tenham características de países específicos, elas não possuem fronteiras definidas e no decorrer dos processos históricos é possível identificar na literatura disponível, mesclas das tendências descritas que orientaram e orientam a produção teórica e o fazer prático da Educação Social em diversos países.

Ribas Machado (2014, p. 56 apud SENENT, 2003, p. 86) makes references to Francophone, Central Europe (German), Anglo-Saxon and Meridional models, noting that the German tradition has gone through several reconfigurations in its origins and the Nordic countries recently assumed differentiated characteristics as well. The Anglo-Saxon model has certain influence on the practices of social educational work carried out in the United States, Britain, Ireland and the Scandinavian countries. There is also evidence that the perspective of Sociocultural Animation, French in origin, can find considerable echo in contexts not previously considered and far from its borders and that the Social Pedagogy evolution in Portuguese and Spanish contexts was considerable in the 21st century’s first decade and, because of its reflexive, theoretical and practical maturations, already inspire and encourage changes in other transnational contexts.

To these theoretical perspectives of social pedagogy can be added, for example, the Latin American branch, articulated from Brazil and with influence in South America, Central America, Caribbean and African Portuguese-speaking countries, which has in popular education its main settlement and has Paulo Freire and local educators as its main theoretical references, as it will be described below.

Invited to discourse on the relations between popular, social and community education, Moacir Gadotti (2013, p. 20) states that

Embora não tenha escrito especificamente sobre o tema, há um capítulo do livro *Educação e Mudança* sobre “O papel do trabalhador social no processo de mudança” (FREIRE, 1979, p. 43-60) que nos remete ao debate atual em relação ao papel do “educador social”. Ele se recusa a falar de um papel abstrato do trabalhador social em geral, já que, concretamente, ele tanto pode atuar pela “mudança social” quanto pela “permanência”. É um papel construído socialmente: “falar pois do papel do trabalhador social implica na análise da mudança e da estabilidade como expressões da forma de ser da estrutura social. Estrutura social que se lhe oferece como campo de seu quefazer (…), estrutura social que é obra dos homens e que, se assim for, a sua transformação será também obra dos homens” (Idem, p. 47-48). A opção do trabalhador social “irá determinar tanto o seu papel como seus métodos e suas técnicas de ação” *(Id. ib.,* p. 49). Paulo Freire termina o capítulo afirmando que “tentar a conscientização dos indivíduos com quem se trabalha, enquanto com eles também se conscientiza, este e não outros nos parece ser o papel do trabalhador social que optou pela mudança” *(Id., ib.,* p. 60).

We understand that Paulo Freire branch of Social Pedagogy under construction in Brazil – predominantly based on the Paulo Freire’s pedagogical thought – is an effective contribution to both the international movement of Social Pedagogy and to its own renewal in the context and also that it shows some need of renovation and revitalization.

**The universality of Paulo Freire’s pedagogical thought**

Paulo Freire, named patron of Brazilian education[[2]](#footnote-2), is undoubtedly the most important Brazilian theorist of Education at all times, even if from the perspective of his professional background he had been graduated in Law and not as a pedagogue. Translated into more than 40 languages (GADOTTI, 1996, p. 58), his influence was not limited to his adult literacy method, used in Brazil, Africa and the Americas. His pedagogical concepts are referenced in countries in all languages and in all continents (Ibid, p. 58). Paulo Freire has become synonymous with popular education, although he was not the original author of this theoretical concept he is presented as a pioneer of Social Education and Social Pedagogy[[3]](#footnote-3), even not writing on the subject.

Tal influência abrange as mais diversas áreas do saber: pedagogia, filosofia, teologia, antropologia, serviço social, ecologia, medicina, psicoterapia, psicologia, museologia, história, jornalismo, artes plásticas, teatro, música, educação física, sociologia, pesquisa participante, metodologia do ensino de ciências e letras, ciência política, currículo escolar e política de educação dos meninos e meninas de rua. (GADOTTI, 1996, p. 49).

Paradoxically, the influence of Paulo Freire is recognized around the world, but in Brazil it is present in Culture (BRASIL, 2013) and Health (CONASS, 2013) public policy - via national plans introduced throughout the national territory - but not in Education, where the incorporation of its range is still a result of specific and isolated experiences.

In the book *Pedagogía Social y Política*, the Spanish author Lorenzo Luzuriaga (1960, p. 105) helps us to understand why this happens when defines, with expertise, the relation between Politics and Education. For him,

a Pedagogia cria os fins e os métodos de Educação, organiza-lhes as instituições e, depois, a política os generaliza, àqueles a estas. Na realidade, a política nada cria; apenas facilita aquilo que os pensadores e pedagogos inventam. Assim, vemos que, das atuais instituições educativas, a escola primária deve-se a Pestalozzi, o colégio humanista, a Melanchthon e a Sturm, o jardim da infância a Froebel, a escola de continuação a Kerchensteiner etc. Em nosso tempo os métodos da escola ativa foram criados por Dewey, Decroly, Montessori etc. Depois os políticos generalizaram-nas por meio das leis e regulamentos de ensino. Mas até as ideias mais relacionadas com a Política, como a da escola unificada, foram criadas pelos educadores e levadas à realidade por meio de suas campanhas na Alemanha, França e outros países.

The guidelines of educational public policy in Brazil predominantly are still derived from the New School Movement's[[4]](#footnote-4) theoreticians – as Anísio Teixeira, Fernando de Azevedo and Lourenço Filho – who had part of their formation in the United States, more aligned with the international agencies programs of reform – as UNESCO, IMF and World Bank – and, therefore, more aligned with the political groups in power then. Thus the policy played a role in, as Luzuriaga says, “generalizing their pedagogical theories by laws and school regulations” and, rightly or wrongly, the balance of theories proclaimed by them are in the basis of our educational legislation and our school systems until today (Ibid).

Hamäläinen (2005), Kurki (2009), Dale (2004), Pierre Furter (1967) Henry A. Giroux (Idem, 1996, p. 569 ), Ira Shor (op. cit, p. 565), Rudolph Steiner (op. cit, 606), Trilla i Bernet (op. cit., p. 645), Peter MacLaren (op. Cit, p. 559), Rosa Maria Torres (op.cit., p. 654) are some of the theorists who certify the universality of the Paulo Freire's pedagogical thought and his dialogue with the most different theoretical perspectives making possible an Social Pedagogy theoretical approach. (GADOTTI, 1996).

In *L'ordre du discours* (1996, p. 8-10) Michel Foucault asserts with property that “in every society the production of discourse is at once controlled, selected, organized and redistributed by a certain number of procedures whose role is to ward off its powers and dangers, to gain mastery over its chance events, to evade its ponderous, formidable materiality”. And according to him, this is because “(...) discourse is not simply that which translates struggles or systems of domination, but is the thing for which and by which there is struggle, discourse is the power which is to be seized.”

Similarly, Paul Natorp (1913, p. 97 *apud* RIBAS MACHADO, 2012, p. 12), considered the pioneer of Social Pedagogy, in his book *Pedagogía Social: teoria de la educación de la voluntad* defines the concept which sets the idea of Social Pedagogy:

a educação do indivíduo está condicionada socialmente às condições sociais da cultura e as condições culturais da vida social. O autor ainda complementa que uma verdadeira Pedagogia Social não pode esquivar-se da pergunta sobre as leis fundamentais da vida e da comunidade. Para ele, a palavra *Pedagogia* não significa somente a educação da criança nas suas formas tradicionais, mas sim se refere à obra inteira de elevação do homem ao alto da plena humanidade. A Pedagogia Social não é a educação do indivíduo isolado, mas sim do homem que vive em uma comunidade, porque a sua finalidade não é somente o indivíduo. Desta forma, o autor torna a Pedagogia uma ciência social, atrelada ao Direito e a Economia, delineando-se uma Pedagogia Social.

Besides the common thread between the pioneer of Social Pedagogy and Paulo Freire, when we claim a Paulo Freire’s inspiration to the Brazilian Social Pedagogy we also incorporate the influences that Social Pedagogy and Paulo Freire himself received from the other theorists, dating back to antiquity and permeates all the theoretical range. (HÄMÄLÄINEN, 2003).

In his understanding of the world we can find the presence of Marx, Lukacs, Sartre and Mounier as well as Albert Memmi, Erich Fromm, Frantz Fanon, Merleau-Ponty, Antonio Gramsci, Karel Kosik, Marcuse, Agnes Heller, Simone Weill and Amilcar Cabral. (GADOTTI, 1996, p. 61).

From Hegel and Lukács readings, for example, Freire collects some inspirations in the form of expressions such as “beings-for-themselves” (FREIRE, 1970, p. 38), similar expression to the concept of “class-for-itself”. Condition, in turn, constitutive of his character of autonomy, as “their struggle is between to be themselves or to be dual. Between expel or not the oppressor from within. Between avoid being alienated or remain alienated. Between following prescriptions or have options. Between being spectators or actors.” (Ibid, p. 45).

In regard to the role of the organic intellectual, the text that brings together his letters to Guinea-Bissau educators is a prime reference, that we must not lose sight. At the same time that he is arguing against the spontaneity of the political-educational activity, he is highlighting the role of the animators not only across the literacy process, but also to the commitment to the society organization, transforming it into a critical perspective, revolutionary, because, for both Marx (cf. 11 Theses on Feuerbach) and Freire, knowing is, above all, to transform: “there is just knowledge in invention, in reinvention, in restless, impatient and continuing seeking that human being do in the world, with the world and with the others.” (Ibidem, p. 77).

In this same sense he emphasized repeatedly the importance of the “fundamental issue of the reading of the word is always preceded by the reading of the World”. Reading and writing word implying a more critical rereading of the world as a *way* to *re-write* it, that is, to transform it.” (FREIRE, 1998, p. 44). Also Che Guevara, as figure, hold on him a real fascination, especially as a revolutionary who would not give up his condition of loving being – despite and beyond the exhausted meaning conferred to the word love by Capitalism. Hence he didn't hesitate to quote Che in one of his confessions to Carlos Quijano: “Let me tell you, under the risk to seem ridiculous, that the true revolutionary is guided by great feelings of love. It is impossible to think about a genuine revolutionary without this quality.” (FREIRE, 1970, p. 106).

Another remarkable presence into the Freire's thought, over his writings, is the concept of *Work*. Rereading his texts as *Cartas à Guiné-Bissau* (1988), *A Importância do Ato de Ler* (1989), among others, it's possible to see the high level of influence received by him from the Marxist framework. Draws particular attention the focus given to *Work*, in its omnilaterality, highlighting notions such as the educational dimension of the work, the association between intellectual work and manual work, as well as its transformative dimension. This is the reason because he has no hesitation in stating “There will come a day, in São Tomé and Príncipe, when nobody will work to study or study to work, because everybody will be studying once working.” (FREIRE, 1989, p. 71).

It would also add the need to articulate properly both study and work, task to be especially proposed to young people, without a mandatory character, but by conviction, even because:

Uma sociedade que sonha com ir se tornando, no desenvolvimento de seu processo, uma sociedade de trabalhadores, não pode deixar de ter, no trabalho livre, na produção do socialmente útil, uma fonte fundamental de formação do homem novo e da mulher nova, coincidentes com tal sociedade. (FREIRE, 1988, p. 72).

Feature also strong in Freire's praxis - which also refers perhaps more directly to Marx than to Marxism (at least in some of its formulations) - is his conviction so often repeated that the liberation doesn’t break out as a gift of the dominant class but as the work of the workers themselves. For Freire, in effect, Pedagogy of the Oppressed is that “needs to be forged with him and not for him, as men or people, in the constant struggle to regain their humanity.” (FREIRE, 1970, p. 40).

O gosto extraordinário pelo estudo da língua pátria o levaria, ainda cedo, ao cultivo de boas leituras. Cita, com certa frequência, autores que costumava ler atentamente, a começar pelos da sua região no Brasil: Carneiro Ribeiro, Ruy Barbosa, Gilberto Freyre, Graciliano Ramos, José Lins do Rego, entre outros. É provável que a estes tenha recorrido, antes por uma opção estética - a boniteza do discurso literário – do que por uma motivação político ideológica, ainda que esta não possa ser descartada. De fato, em mais de um de seus textos, refere-se, com nítida satisfação, à criatividade estética que aqueles autores conseguiam imprimir em suas obras, que certamente exerceram notável influência em seu cotidiano de jovem professor de gramática. (CALADO, 2001, p. 9).

He would soon, however, associate the enjoyment of language studies to the national classics (Tristão de Athayde, for example) and international (Jacques Maritain, Bernanos, Mounier). Authors like these come to constitute a major reference in the history of humanistic reflection exercised by Freire.

His epistemological curiosity, however, moves him to take bolder steps, both in the philosophical field and the inter/transdisciplinary fields, in order to make readings in Psychology, Anthropology, Education, Sociology, Social Work, History, among other *disciplines*. His interest in topics related to certain theological approaches, more precisely to the field of Liberation Theology – whose philosophical formulation he ends up being one of the exponents – refers to the transdisciplinary adjective, above.

In his writings, often appears as references – of course some of them more, and some with more density than others – authors such as Socrates, Aristotle, Hegel, Marx, Lenin, Mao Zedong, Jaspers, Makarenko, Gramsci, Ivan Illich, Fromm, Niebuhr, Lukács, Goldman, Marcuse, Sartre, Beauvoir, Jacques Maritain, Emanuel Mounier, Piaget, Tristão de Athayde, Elza Freire, Guerreiro Ramos, Álvaro Vieira Pinto, Fernando de Azevedo, Guerreiro Ramos, Anísio Teixeira, Caio Prado Júnior, Florestan Fernandes, Lauro de Oliveira Lima, Celso de Rui Beisiegel, Carlos Rodrigues Brandão, Francisco Weffort, C. Wright Mills, Amílcar Cabral, Samora Machel, Zevedei Barbu, Camilo Torres, Che Guevara, Georges Snyders, Karel Kosik, Adam Schaff, Fiori, Clodomir Moraes, among others.

**The foundations for a genuinely Paulo Freire's Social Pedagogy**

The revolutionary potential of Paulo Freire's pedagogical thought was the cause of persecution and extradition that he had suffered by Brazilian military regime in the 1960s. In Brazil, the resistance to theory of knowledge formulated by Paulo Freire is not due to the complexity of his thought, but to the social struggle strategies set out therein and the possibilities – scary – that the human being – even the oppressor – once understanding the causes their misfortunes, violence and misery, would be freed of economic, political, social and cultural overwhelming structures.

Any elite zealous with its domination instruments - whether cultural, political, economic, military, religious, social or academic - fought, fight and will keep fighting to maintain such instruments of domination even if it is using alienation, passivity, neglect, omission or manipulation of public opinion and even by violence.

The conception of a Social Pedagogy based on the pedagogical thought of Paulo Freire is an important contribution to the research, analysis and reflection about the rich and diverse practices of popular, community and social education coming from the social and popular movements, sometimes weakened because of the lack of theoretical basis, standing marginalized by the academic field, devoid of training instances and with a completely fragmented production without any theoretical or conceptual cohesion.

Although Paulo Freire himself has never used the term Social Pedagogy – we recognize it – all his work is oriented toward a single purpose: to develop in the human being the vocation to be more, with theoretical and practical assumptions for social transformation, freedom, autonomy, empowerment, awareness of self, of others and of its place in the world.

The undeniable strength of Freire's epistemology, his unmistakable commitment to the cause of the "ragged from the world" (Freire, 1970) and his unshakable belief that education should liberate not only the oppressed but also the oppressor, is able to give an own character to Social Pedagogy ridding it of, for example, the stigma that brands it in all other countries: to be devoted only to the universe of the excluded and socially marginalized.

Social Pedagogy and its practices – regardless of whether social, popular or community education – presupposes the understanding that education is done throughout life, in all places, and we are all potential educators. None space, public or private, and none social group, whatever its economic capacity or educational level, may dispense the Social Pedagogy, especially in these times of intense changes in relationships at all levels and social structures.

Particularly in countries that suffered the process of White, Western and Christian colonization, such as Brazil, the awareness, the emancipation, the liberation and the autonomy are inherent principles in any educational proposal, because needs to take into account the cultural matrices that formed its people, identities and social structures. The European economic exploitation, the extermination of native peoples, the slavery of Africans, the imposition of a White, Western and Christian culture to the detriment of native cultures, denial of human status to indigenous and blacks, the odious distinction between legitimate and illegitimate children, married women and concubines and between families formed or not by marriage are in the genesis of all our stigmas, prejudice and discrimination of all kinds are in the roots of the immense social inequality that affects peoples and countries victimized by colonization.

Liberation wars carried out in countries of South America, Central America, the Caribbean and Africa were intended to independence, but also the restoration of ethnic, tribal and cultural identities suppressed by centuries of colonization and that justified the emergency of resistance practices that led to Popular Education, Social Education and Community Education.

The incorporation of Paulo Freire’s repertoire to the Social Pedagogy under construction in this part of the world has a sense much more radical, political and revolutionary than the branches cited by Sanent (2003) and still prevailing in the countries of colonial tradition, including Germany, France, England, Italy, USA, Spain and Portugal and that helps to define a specific identity for the Social Pedagogy, devoted to liberation, emancipation and autonomy of the individual, whether oppressed or oppressor.

The epistemological status of Social Pedagogy as a knowledge area of Educational Sciences has been consolidated by the socio-educational practices formed in countries like Germany, France, Spain, Italy, Portugal, Finland, Switzerland, Sweden, Austria, and yet in all these countries is recognized the centrality of Paulo Freire's thought as theoretical and methodological base to the work of the Social Education professional, not reached a level of radicalization in which the Freire’s utopia comes to be the expression of the “dialectic between the act of a denunciation of the world which dehumanizes itself and the announcement of an world that becomes human.” (GADOTTI, 1996, p. 732).

Differing from the other areas of Science, that first achieved a certain epistemological status and then proceed to the semantic refinement that should best characterize the components of the knowledge field, the Social Pedagogy based on Freire's thought is served of the vast vernacular established within the popular, social and community education field, aiming mainly to recovery the historical, political, social and cultural significance from which these educational practices were deprived when obscured by the amorphous concept of *non-formal education*. (Cf. introductory notes of the book Pedagogia Social, Expressão e Arte Editora, 2009).

As General Theory of Social, Popular and Community Education, the Freire's based Social Pedagogy cannot avoid the challenge of re-contextualize doctrines, theories, constructs and concepts that ground its practices, providing the necessary instrumentality that can be able to support the work of the educator who works in countries with the same traces of White, Western and Christian colonization.

These features and attributes of Social Pedagogy on Freire's bases gives not only theoretical and conceptual unity, but it also conform a gnoseological field, towards a theory of knowledge, which is the own epistemology of ethnic, racial, cultural, political and economic domination, of subjugation, of denial of the rights of others to became more, of dehumanization and falsification of history.

These are just some of the arguments that justify that a Social Pedagogy on Freire's bases must necessarily possess a strong vocation to promote freedom, emancipation and autonomy of the subject, breaking away from the cycles of marginalization and promoting ruptures in the oppressor / oppressed relationship, so, its praxis needs to demystify the word that comes from the oppressor, because “teaching to read the spoken and dictated words is a way to mystify the consciences, depersonalizing them in repetition – it's the technique of Mass Advertising. Learning how to say the own word is the entire Pedagogy, and also the entire Anthropology” (FREIRE, 1970, p. 10).

**Categories that ground the Social Pedagogy on Freire's bases**

Social Pedagogy on Freire's bases to be built must necessarily contemplate three historical periods simultaneously: the past, towards the problematization of the historical processes that led to a denial of rights, a strong social exclusion and a stigmatization of different social segments; the present, in the sense of re-learning habits, customs and traditions that serve as references for the generations that were born under the aegis of the political regime of exception, and; the future, as a desirable utopia, but that keeps the challenge to reduce the social gap between rich and poor, configuring a *sine qua non* condition for achieving a more humane society, more just and egalitarian.

This temporal perspective, where the Social Pedagogy in Brazil is set on, requires - with respect to the motivation of its founders - that it assume a protagonist position in relation to the three historical periods, namely:

Preventive, essentially under a programmatic perspective that must be focused on the creation of objective and subjective conditions that favor the development of skills and competencies for the social life.

Reparatory, essentially under a historical perspective that considers the contribution of peoples, cultures, social groups and categories that are intrinsic to the formation of the country and whose historical, social and cultural heritage put them at disadvantage into the Brazilian social structure.

Interventionist, predominantly under a perspective of promotion, guarantee and defense of rights that enable peoples, cultures, social groups and individuals to find the place that is owed to them into the Brazilian social structure.

The General Theory of Social Education which underlies the practices of Social Education, Popular Education and Community Education is, by definition, inter- and multidisciplinary, but it presupposes a vision of man, society and world in which the nature of relationships and the quality of these must be, essential and predominantly, pedagogical and that override any dogmatism or indoctrination, as in a synthesis prepared by Alder Júlio Ferreira Callado[[5]](#footnote-5):

Partindo, não raro, de uma inquietação situacional, ou seja, do polo *mundo* - que ele aborda dentro de uma pluralidade semântica -, Paulo Freire logo trata de associá-lo e estendê-lo aos demais polos da relação (*homem* e *sociedade*). E, ao fazê-lo, não lhes concede um espaço simétrico: às vezes, ocupa-se bem mais amplamente do pólo *homem* ou do polo *sociedade*.

O elemento *sociedade* desponta em vários dos escritos freireanos como um espaço fortemente condicionante da ação humana, mas nunca determinante, por si só, do destino humano. Nos momentos mais desafiadores da trajetória humana, sempre irrompe o "inédito viável" como uma luz no fim do túnel, pro-vocando, con-vocando os humanos, com o sopro da Liberdade, a não sucumbirem à tentação de quaisquer determinismos.

De todos os modos, porém, os três polos nele se manifestam sempre como uma unidade dialética, em que um se acha necessariamente remetido aos demais, e vice-versa, mediante uma espécie de ímã relacional, em virtude do qual nenhum deles se basta, visto que "Estar no mundo implica necessariamente estar com o mundo e com os outros." (FREIRE, 1995, p. 20). Eis por que os polos desta relação se distinguem, mas não se cindem, não se separam. Movem-se, antes, pela complementaridade. O que seria o polo *mundo* desconectado dos demais? Até que ponto o elemento *mundo* manteria o seu sentido, descolado do polo *homem* ou do polo *sociedade*? Onde estaria a consciência de *mundo*? De modo semelhante, o mesmo se aplica aos demais pólos da relação. O polo *homem* sustentar-se-ia apenas sobre si mesmo, sem qualquer consideração ao seu contexto? Ou o que se dá, é, antes, como ele próprio afirma: "Ninguém nasce feito: é experimentando-nos no mundo que nós nos fazemos" (FREIRE, 1993, p. 79)? Conseguiria o polo *homem* entender-se como um ente puramente abstrato, um texto sem contexto, desligado do mundo e da sociedade? Esta, por sua vez, o quê viraria fora do mundo e sem o polo *homem*? Ainda que não se encontre uma posição explícita de Paulo Freire justamente acerca do conjunto desses polos, não há dúvida, porém, de que sua aposta recai mesmo é na relação: "Descubro ahora que no hay mundo sin hombre... como no hay hombres sin mundo, sin realidad, el movimiento parte de las relaciones hombres-mundo."(FREIRE, 1970, p. 93 e 97).

The human *quefazer[[6]](#footnote-6)* is connected to the reflection, it's the expression of praxis. In the words of Paulo Freire, *quefazer* is “the dialectic change-permanence which makes *durable* the educational process. (1970, p. 155). Every man is a being from *quefazer*, that is, a being that, once changing the world with work, comes to create its world. Education is a permanent *quefazer* because of the incompleteness of the human being and the duty of reality.”

According to Freire's anthropological vision, the human being is by definition unfinished and their ontological vocation is to be more, to be subjected.

More than stay restricted to one or another Paulo Freire's text, to find his social pedagogy we must see his work as a whole to understand their major contributions not only to the social education, but certainly for the popular and community education, as did Moacir Gadotti in the book *Paulo Freire: uma biobliografia* (1996).

I would like to highlight some of them without the pretense to being exhaustive or complete:

1. Theorize the practice in order to change it. The practice as a basis to generate thought. Subjects from people are seen as protagonists of their own learning, and actors of their emancipation.

2. The recognition of the legitimacy of popular knowledge, the culture of the people and their beliefs, at times of extreme elitism (academicism without social practice).

3. A method of teaching and research that starts from reading (world reading), in participant observation. Starting from concrete, the world lived by the subjects and popular sectors. Teaching and learning are inseparable from research, popular culture and community participation.

4. A critical theory of knowledge, based on anthropology (unfinished, incomplete and unconcluded human being): we are programmed to learn.

5. Importance of learning conditions: emphasis on processes rather than outcomes.

6. An education as a practice of freedom, pre-condition for democratic life: education as production and not merely transmission of knowledge; education as a dialogical act (refusal of authoritarianism) at the same time rigorous and imaginative.

7. A science that is open to popular needs: social relevance as a criterion for the science quality.

8. Harmonization between formal and non-formal (school and non-school). The right to education is not just a right to go to school, but also the right to learn in school and have access to non-formal educational opportunities (cinema, theater, sports, culture, leisure ...).

9. Utopia as a true realism of the educator, opposing the neoliberal fatalism which denies the dream of another possible world.

10. Education as a human right, the right to be emancipated, combining intellectual work to manual work, reflection and action, theory and practice, awareness and transformation, the organization, the work and the income (popular and solidarity economy).

**Conclusion**

Given the international consensus that education is a fundamental human right, with its gradual universalization we can certainly assert that, at least in the Western World, the Education has played the role assigned in the civilizing process, at least in quantitative terms, taking human out from the barbarism condition and bringing it to a stage of understanding of reality that enables the human being to take decisions and assume responsibility for them. The same can be said with regard to the universalization and socialization of the benefits of knowledge socially accumulated by human civilization, especially in the domains of science, technology, arts, literature and cultures.

And just as a civilizational "varnish layer", however, this same West has neglected the humanistic formation and Education - nevertheless it makes the person more cultured, more illustrated and better qualified to the usufruct of this knowledge - has not necessarily made the human being qualitatively better. This means that more education has not resulted in a better human being, better man, better woman, better son or better ruler.

Paulo Freire insisted that “Education as human development is an unquestionably ethical and aesthetic effort. While is searching for beauty, Education necessarily is seeking the decency of being.”[[7]](#footnote-7)

Raising awareness, humanizing, being more loving, more committed to life, to the environment and to the world are still tasks that the hegemonic and global Education failed to achieve. The contemporaneity of the pedagogical thought of Paulo Freire in Brazilian Social Pedagogy represents to reinvent it, to strengthen counter-hegemonic pedagogies and provide support to educators who believe it is possible another kind of Education and another world, more humane, egalitarian and fairer. Paulo Freire covers almost all the topics which concerned human societies and spoke to a variety of audiences and actors, but the focus of his attention has always been on the oppressed / oppressor relationship because, in his opinion, the dehumanization begins in an attempt to deny the other the right to be more, to realize its own vocation; history of liberation, autonomy and emancipation.

1. Roberto da Silva is pedagogue, has a master and a PhD in Education and a full professor title in Social Pedagogy from University of São Paulo. Currently, he is the president of the Association of Social Pedagogy (ABRAPSocial), which hosts, in Brazil, the International Congress of Social Pedagogy. He is the book editor of the Coleção Pedagogia Social (Expressão & Arte Editora) and consultant of Paulo Freire Institute, Brazil. [kalil@usp.br](mailto:kalil@usp.br) [↑](#footnote-ref-1)
2. Federal law nº 12.612/2012, 16/04/2012. [↑](#footnote-ref-2)
3. Stela Graciani when was PhD researcher under Moacir Gadotti supervision at the Faculty of Education of University of São Paulo tells that Paulo Freire, that was member of her examination board, suggested the title by which became known his doctoral thesis "Social Pedagogy Street" – in Portuguese: *Pedagogia Social de Rua* – stating that “we have had many teaching practices, it's time to systematize it in a Social Pedagogy”. [↑](#footnote-ref-3)
4. *Movimento da Escola Nova* – in Portuguese. Cf. INEP. “Manifesto dos Pioneiros da Escola Nova”. **Revista brasileira de estudos pedagógicos**. – v. 1, n. 1 (jul. 1944). – Rio de Janeiro: Instituto Nacional de Estudos Pedagógicos, 1944 – Official publication of the Instituto Nacional de Estudos e Pesquisas Educacionais (INEP). [↑](#footnote-ref-4)
5. Sociologist and popular educator, teacher-researcher at FAFICA (Caruaru - PE); CESA-on EFSA (Arcoverde - PE); at Rural Workers Movement of Landless (MST – Movimento dos Trabalhadores Rurais Sem Terra) in the Teaching Course Program in the city of Bananeiras, state of Paraíba – Brazil. He has collaborated with the Graduate Program of the Federal University of the State of Paraíba. Since the mid-60s he advises pastoral and popular social movements. He's author of the book *Tecelão da Utopia: uma leitura transdisciplinar de Paulo Freire* (Utopia Weaver: a transdisciplinary reading of Paulo Freire), among other writings. He's member of the Centro Paulo Freire and takes part in some Brazilian Northeast research groups. [↑](#footnote-ref-5)
6. In Portuguese, this concept is a combination of the words *what* and *to do*. (N.T.) [↑](#footnote-ref-6)
7. The interview is available in http://web2-ticnopresead.blogspot.com.br/2014/02/entrevista-com-paulo-freire.html [↑](#footnote-ref-7)