

SPECIAL SECTION: PAULO FREIRE CENTENARY

The dialogue in higher education between postgraduate studies and Paulo Freire's legacy¹

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ABSTRACT

This paper presents the origin and development of the course in the Education Postgraduate Program of the School of Education of the Federal University of Minas Gerais on the contribution of Paulo Freire's thought. It tries to contextualize how the course emerged, its participants' data, the relationship between their research interests and Paulo Freire, as well as the themes and contents studied. Seeking coherence with Freirean principles, the course sought to introduce a differentiated teaching and learning methodology, encouraging the exploration of pedagogical resources and proposing different evaluation strategies. Some participants who have taken the course over the years were interviewed about three aspects: interest in participating, contribution to the research, and Freire's contribution in their dissertations or theses. The postgraduates' testimonies show the incorporation of Freire's concepts in their studies and in the educational practices.

Keywords: Paulo Freire. Postgraduate studies. Dialog. Participation.

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Diálogo no ensino superior entre a pós-graduação e o legado de Paulo Freire

RESUMO

O texto apresenta a origem e o desenvolvimento de uma disciplina do Programa de Pós-Graduação em Educação, da Faculdade de Educação, da Universidade Federal de Minas Gerais, sobre a contribuição do pensamento de Paulo Freire. Trata-se de contextualizar o surgimento da disciplina, dados de seus participantes, a relação entre seus interesses de pesquisa e Paulo Freire, bem como as temáticas e o conteúdo trabalhado. Visando coerência com os princípios freireanos, o curso buscou introduzir uma metodologia de ensino e aprendizagem diferenciada, incentivando a exploração de recursos pedagógicos e propondo distintas estratégias de avaliação. Foram ouvidos alguns participantes que cursaram a disciplina ao longo dos anos, sobre três aspectos: interesse em participar, contribuição para a pesquisa e citação em suas dissertações ou teses da contribuição de Freire. Pelos depoimentos dos pós-graduandos, constata-se a incorporação dos conceitos formulados por Freire em suas pesquisas e nas práticas educativas em que estão inseridos.

Palavras-chaves: Paulo Freire. Pós-graduação. Diálogo. Participação.

Diálogo en educación superior entre postgrado y el legado de Paulo Freire

RESUMEN

Este trabajo presenta el origen y desarrollo del curso en el Programa de Postgrado en Educación de la Facultad de Educación de la Universidad Federal de Minas Gerais sobre la contribución del pensamiento de Paulo Freire. Trata de contextualizar cómo se creó el curso, datos sobre sus participantes, la relación entre sus intereses de investigación y Paulo Freire, así como los temas y contenidos trabajados. Para ser coherente con los principios freireanos, el curso pretendía introducir una metodología de enseñanza y aprendizaje diferenciada, fomentando la exploración de recursos pedagógicos y proponiendo diferentes estrategias de evaluación. Algunos de los participantes que han seguido el curso a lo largo de los años fueron entrevistados sobre tres aspectos: interés en participar, contribución a la investigación y citación en sus disertaciones o tesis de la contribución de Freire. Los testimonios de los postgraduados muestran la incorporación de los conceptos de Freire en sus investigaciones y en las prácticas educativas en las que están involucrados.

Palabras clave: Paulo Freire. Postgrado. Diálogo. Participación.

INTRODUCTION

We never heard so much about Paulo Freire as in the year we celebrate the centenary of his birthday, be it through webinars, lives, courses, subjects, meetings, and congresses. We might believe that, from now on, no undergraduate student in Brazil will ignore who was this famous Brazilian thinker.

Aiming to discuss the contributions of Freire's ideas to research, a group of postgraduate students from *Faculdade de Educação – FaE* (School of Education) of *Universidade Federal de Minas Gerais* demanded, in 2006, a subject that could present the life and work of this author. Since then, postgraduate students from different areas, such as humanities, exact, and biological sciences, have brought their research questions to be shared and discussed under Paulo Freire's perspective. The interest was on discovering how Freire could contribute to their studies.

Another group of students joined the subject to be introduced to the writings of Freire. They had little or no knowledge on who Freire was and what he wrote.

In the first semester this subject was offered, Professor Lúcia Helena Alvarez Leite and I established a “dialogue” to carefully listen students' interest when proposing to the postgraduate collegiate to include a Paulo Freire subject. To Freire, dialogue is an encounter between men and women seeking to be more fully human (FREIRE, 2006, p. 92). Among the reasons, they pointed out they had never been presented to the author during their undergraduate courses, even in Pedagogy. Some knew his works from spaces outside the university, in collective actions and social movements. They were extremely curious to know all about Freire.

SUBJECT PROPOSAL

The first semester was decisive to structure a subject proposal to be offered annually in the Postgraduate Program of Education at the School of Education. Trying to appropriate the theoretical-methodological principles of Freire in the field of education, we opted for a group of maximum 20 students, to participate in the circle (of culture) in the classroom. This arrangement of the desks, besides placing all face to face, incentivizes participation in a horizontal relation among teachers and students. To Freire, in his dialogic theory of action, subjects meet in cooperation in order to transform the world (FREIRE, 2006, p. 167). We must note that the physical arrangement of the classroom bothered some students from areas that commonly establish the place of the student as a receptor and the teacher as a knowledge transmitter. It is a criticism of the educational system formulated by Freire, on the banking concept of education, a model in which the teacher holds the knowledge and the students are simply depositories. According to Freire, in banking education, “the scope

of action allowed to the students extends only as far as receiving, filling, and storing the deposits”³ (FREIRE, 2005, p. 66). Breaking away from this strict perspective was, and still is, a challenge for teachers and students who tend to naturalize the classroom with desks in a row and the teacher as the center of attention. Freire proposes, as a way to overcome banking education, and education as a practice of freedom and affirms that its reason of existence is in the conciliating impulse. “Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.” (FREIRE, 2006, p. 72).

The classroom, in which we have worked for many years, has been a special space. It has an appropriate size for a little more than 20 desks in circle. It is equipped with a projector and internet access, allowing us to use, when needed, the information and communication technologies (ICTs).

Once in circle, the first activity is to know who is in this group of students- their names, where they come from, what they do, their interests, and expectations on the Paulo Freire subject. Their statements became part of the syllabus and we propose students to register them and present in the following class (SOARES; SILVA, 2009).

The first three texts read and discussed on the subject aim to familiarize participants with the studies of and about Freire. Fávero’s (2011, p. 1-8), text on the current importance of Freire’s thought, Arroyo’s (2000, p. 238-251) work on the rescuing stolen humanity, and Freire’s (2000, p. 53-63) *Do direito e do dever de mudar o mundo* (On the right and the duty to change the world). We also suggest the purchase of *Dicionário Paulo Freire* (Paulo Freire dictionary) as a complementary material to help understand his main concepts.

The next step, normally in the second class, is to invite participants to bring any material they might have on Freire to be shared with the group. Then, we place all the material brought to the center of the space, so everyone can access, touch, consult, and get to know them. To this activity, professors arrive with a suitcase with all the material they have. Besides books written by Paulo Freire, there are also works about him, magazines, videos, event annals, seeing here as didactic material. Participants, according to their interest and curiosity, can handle this collection.

Two videos became part of this ‘exhibit’ to present Freire’s life and work. The first is an interview⁴ held in New York, some months before Freire leaving us. In it, he speaks about how he became interested in education, shows his indignation on the expressive number of

³ Translator’s note: In direct quotes, we have used, whenever possible, the published translated works. When we could not access them, we have translated it ourselves.

⁴ Interview conducted by Edney Silvestre in *Programa Millenium* of *Rede Globo*. The transcription was fully published in 2003 in the book *Contestadores* organized by Edney.

Brazilians who were still illiterate, criticizes the neoliberal model that has been influencing education, and ends up poetically answering a never-before asked question. The second video entitled *Educar para transformar* (Educate to transform) is part of *Projeto Memória*⁵. It is a documentary on Freire, with testimonies from Carlos Brandão, Moacir Gadotti, Nita Freire, his son, Lutgardes, and others.

Faced by this “world” of materials presented, we hold a discussion on what students would like to choose to read, deepen, and discuss in the subject. In this process, an interest to read more than one book is common. Thus, we ask all of them to read the reviews of the books and discuss their preferences. Among Freire’s books, five have been chosen to be studied during the subject. Those raising more interest have been *Pedagogia do oprimido* (Pedagogy of the Oppressed), followed by *Pedagogia da autonomia* (Pedagogy of Autonomy), *A importância do ato de ler* (The importance of the act of reading), *Educação como prática da liberdade* (Education, the Practice of Freedom), and *Pedagogia da esperança* (Pedagogy of Hope: Reliving Pedagogy of the Oppressed).

In 2019, besides choosing the book, we added the reading of the then-recently published biography written by Sérgio Haddad: *O educador: um perfil de Paulo Freire* (The educator: a profile of Paulo Freire). During 2021, the centenary of his birth, the works on Freire will certainly exponentially increase and, consequently, the material to be analyzed.

Once chosen the book to be read, we propose two pathways to the class: the presentation of seminars and the classroom reports. The seminar proposal is connected to the idea that teaching is not to transfer knowledge, but to create possibilities for its production (FREIRE, 2011b, p. 47). Thus, it is clear that the course will not take place only through lectures but by sharing the responsibilities with participants who will assume some tasks.

In this sense, the chosen book is divided in parts to be discussed in each class. The proposal is to separate students into pairs or trios that chose the part of the book they wish to present. This initiative has led us to think about another interesting Freirean concept: *incompleteness*. The finding that we are inconclusive beings boosts us to want to overcome the condition of being less, of waiting to be more. The invitation to present the seminar is followed by an incentive to the pair/trio to present it on their own style, aiming for creative formats, and exploring didactic resources that incentivize the participation of classmates.

After agreeing upon the seminar proposal, we discuss the importance of recording the classroom as a memoir. Recognizing that knowledge is not exclusive to professors, therefore students also have different types of knowledge, shared during the classes. Registering what goes on during these meetings shows us the intensity of the discussions and class

⁵ Video-documentary: *Paulo Freire, educar para transformar*. Projeto Memória: Paulo Freire. Instituto Paulo Freire, 2005.

reflections. Each pair of students should be responsible to take notes of a class and present these notes, in the first five minutes of the following class, highlighting some points, and 'warming up' for the new seminar.

In the presentation of seminars and reports, we incentivize students to explore different didactic resources, according to their limits and diversity of knowledge areas.

The evaluation strategies had to be coherent with the course proposal, aiming to be processual. Considering that participation was the main characteristic of this subject, we stimulated postgraduate student, from the beginning, to take part in the suggested activities. As described, the first is the presentation of a seminar into pairs on a part of the book selected. The second, also in pairs or trios, the registry of the class and a presentation of the notes in the following class. The third is a final production, in which students write about the contribution of the course to the development of their research projects.

Throughout the years, we noticed that the book chosen might have been the same in some classes, but the process and the product differed from each group. Therefore, there was no course the same as the other. In fact, each group was unique.

To write this article, we contacted some former students who participated in different times. First, to know why they had decided to enroll in the Paulo Freire subject at the School of Education. Later, to know its contribution to their research projects and, finally, to ask them to send a part of their dissertation or thesis in which Paulo Freire was quoted.

POSTGRADUATE STUDENTS INTEREST ON THE PAULO FREIRE COURSE

What led you to do the course on Paulo Freire at FaE?

Ana Paula Pedroso, at the time a master student at the Postgraduate Program of the School of Information Science, enrolled in the course at FaE, by the suggestion of her advisor, Professor Alcenir Soares dos Reis, as her research topic was related to Youth and Adult Education and, consequently, with Paulo Freire.

It was also by the indication of her advisor, Professor Dirceu Greco, that the nurse Pollyana Gontijo, from the Postgraduate Program on Health Sciences, enrolled in the subject. Her doctoral thesis was about distance education and, to do so, she needed a theoretical base on education, and they considered that Paulo Freire was an adequate author for her research.

Alan Caldas Simões discovered the subject through the indication of a classmate in the Music degree, who participated in the previous semester. In his doctoral thesis, the theoretical reference was Paulo Freire's work and, according to him, in the School of Music of UFMG

there were no subjects directly related to Freire. Therefore, he thought it was an opportunity to talk with other people about the author's work.

The Chilean student Felipe Andres Zurita Garrido, who defended his thesis on the history of education in Chile, on the Postgraduate Program of Education at FaE, decided to participate because he considered that Paulo Freire was an important pillar in his training as a History and Social Science teacher in his home country. Felipe also believed Freire was relevant because he was the main third-world reference and, mainly in Latin America, in the field of Pedagogy, sharing the space with authors such as Dewey, Montessori, Freinet, Ferrer, etc. Still, according to him, those who sought teacher training had a reference close to the reality of the people, on 'the reasons why', 'in favor of what', and 'against what' one should form and educate, considering the problems and the languages close and coherent with their realities and challenges. Felipe highlighted that, once in the School of Education, it seemed natural and necessary to enroll in the Paulo Freire subject, to know the author in his country and language.

Colombian student Adriana Marcela Monroy Garzon, from the Postgraduate Program of Nursing, UFMG, said that her interest in the course arose from the need to have a theoretical and practical element in the educational area and that she wanted to strengthen the much-needed interdisciplinarity to the processes and care in health education. She highlighted the importance of the relation between health and sexual and reproductive education, as it carries processes of oppression, limitation over the body, especially in rural contexts, which need to be problematized and collectively constructed.

The research project of Juliana Gouthier Macedo, who is now a professor in the School of Fine Arts, UFMG, was grounded in Freire's ideas and, when discovering that there was a subject about him in FaE, she contacted Professor Lúcia Helena, with whom she had a previous contact, asking to participate. She said that she liked it so much, that she enrolled in different moments, twice during her master and twice in her doctorate, as Freire continued to be her central axis. She stated that the subject stimulated her to dive into the 'materiality' of the author's ideas.

Maria Victória Peña, from the *Universidad de Camaguey*, in Cuba, participated twice in the subject: once in 2006, as part of her doctoral exchange program in FaE and decided to do the subject again to continue to understand and deepen her knowledge on Paulo Freire's life and work. She also wanted to share, reflect, reinvent, interpret, and apply Freire's thought together with the other participants, who, from different analytical perspectives, could contribute to democratize education and decolonize thought. Maria Victória also highlights another reason: to learn the methodology applied in the organization and development of a subject in honor of Freire's ideas, in which dialogue, loving criticism, and reinterpretation of his work are challenges presented to educators from different areas of knowledge. She also

added that as a popular educator of *Rede de Educação Popular* in Cuba, she needed to continue to learn about Freire's thought to turn it into practice and to reinvent his ideas, according to Cuban social context, its social contradictions, and conquests.

What was the contribution of the course to their studies?

There were many contributions of the subject, not only in dissertations but also in theses, articles, book chapters, etc., based on the studies about Paulo Freire.

On the contributions to her research, Pollyana affirmed that, as she is in the health area, she could see that, though education in part of nurses' everyday life, there is little discussion on educational theories during their training. She stated that the subject broadened her horizons to understand strategies and ways to evaluate them, as well as contributing to critically think education in Brazil.

As Paulo Freire was Alan's main theoretical reference in the thesis, he affirms that the subject was key to understand Freire's work and discover how his ideas continue suitable and relevant to the educational field. The study of the 'Pedagogy of the Oppressed', held during the subject, helped him to think the central theory of his thesis, in which he established the relation between the field of informal music learning in school with the dimensions of authority-authoritarianism and freedom-laxity. In the subject, he learned about the concepts of limit-situations, limit-acts, and untested feasibility, categories used to write the chapters of his thesis.

Alan discovered that Freire's critical pedagogy can be applied to different areas, including musical education, in which his work is little known. In the classes, he learned that, to understand Freire, one needs to live his words and try to find a coherence with the examples, something he applied in his research field. He highlighted that the classes were full of life, as each one would generously share aspects of their own lives and realities with the others. This showed him the possibility of working in the classroom with a truly dialogic perspective.

Felipe answered that the study of Paulo Freire was important to his study, as he researched Chilean educational policy and the political violence against teachers perpetrated by the civilian-military dictatorship. Teachers were prosecuted and reprimanded for assuming their pedagogical work as a political practice and social transformation, in favor of more justice and dignity for Chilean people. He said that Paulo Freire had participated of this history, when he in exile in Chile, offered his work to this movement, which sought the social transformation of the country. According to him, studying Paulo Freire's work allowed him to better understand that generation of teachers who wanted to change Chile and that understanding his work was key to make the country a better place to live. For Felipe, the

option of transformation mentioned by Freire was considered an unforgivable insult by Chilean and transnational elites, which was considered a sufficient reason to enact different policies to destroy public goods/services and political persecution against teachers.

For Adriana, the Colombian student, the most relevant contribution for her research was to question herself, to review her role as a nurse and educator, to incorporate to her practice the constant reflection on her action, to deconstruct the biomedical, banking, model, on sexual and reproductive health. She tells us how important it was to discover and understand the concept of culture, how revealing it was to look at their own culture and the culture of people, and perceive all it encompasses. The history and ways of living were key to develop her research. Adriana believes that she started to have solid elements in her educational praxis towards a more collective, educational, and emancipating process of the body and sexuality. She stated she felt confident to turn the theory into practice in the health area and develop her own educational process, according to the reality of teenagers in rural contexts.

Still, according to Adriana, the format of the subject was different and coherent with Paulo Freire's proposal, as, beyond discussing his contributions, it allowed the experience of the concepts of the theory in the course itself. The collectiveness, the joy, the circles of culture, the dialogues, and meeting with people from different areas made a difference, changed her way of educating, learning, and teaching.

To Juliana there were many contributions, mainly marked by the construction of the subject. She said that all pathways she could participate were experiences "drenched" in Paulo Freire, extremely dialogic and collaborative. More than the research itself, the subject helped her formation as a teacher and greatly reverberated in the Visual Arts teaching degree, in the School of Fine Arts, in which the students started to read, study, and experience Paulo Freire, who deeply dialogues with Art. Currently working in the bachelor degree, Freire's proposals and provocations are also present in the everyday life of the classes she teaches (including online ones), since the design of didactic activities, the constant exchanges and dialogues, up to the familiarity with some concepts, such as autonomy, critical awareness, epistemological curiosity, and problematization.

As Maria Victoria was researching Youth and Adult Education, the subject of Paulo Freire became an essential reference, especially because the author is paradigmatic and has established a legacy in this educational level, due to the experiences developed and the political-pedagogical contributions in the field. Her research object is *A formação de educadores de EJA* (The training of YAE educators). Therefore, there are many Freire's contributions: from the need of dialogue, the transformation of political beings, politics in education, till the need to change and transform social reality through education by establishing the student as a historical subject, a transformer of his/her context.

Could you talk about a part of your dissertation or thesis in which Paulo Freire was quoted?

As previously stated, the demand for the course came from postgraduate students from different areas of knowledge, so the incorporation of Freire's thought to their studies can be seen in their final products (dissertations and theses).

Ana Paula Pedroso defended her master's dissertation entitled *Informação e prática pedagógica: possibilidades e desafios no contexto da EJA* (Information and pedagogical practice: possibilities and challenges in the context of YAE), at the Postgraduate Program at Information Science. Years later, she joined the Postgraduate Program in Education at FaE/UFMG and, once more, enrolled in the Paulo Freire subject.

Ana Paula quotes an excerpt of her thesis in which she discusses the formative pathways: "no one walks without learning to walk- without learning to walk by walking, without learning to remake, retouch, the dream for whose cause the walkers have set off down the road" (FREIRE, 1992, p. 155 *apud* PEDROSO, 2015, p. 108). This statement of Paulo Freire portrays an important question raised by the educators interviewed: on the formative trajectories experienced by these teachers, especially faced by the lack of a specific training for YAE in the undergraduate degrees. From what we can perceive in the testimonies given, the pathways are different, showing an individual search for this formation/training, regardless of the level of institutional approach found to realize it.

In another part of the thesis, she incorporates Freire's discussion on the formation, when affirming that "to form is much more than simply training students to perform their skills" (FREIRE, 1996, p. 14 *apud* PEDROSO, 2015, p. 135), and says that Freire invites us to reflect on the position of educators. In this sense, teachers have to see themselves as collaborators in the production of knowledge and understand that teaching means to create possibilities to build knowledge.

This is how Nurse Pollyana Gontijo referred to Freire's contribution:

In this study, grounded and with Paulo Freire, we understand as an educational process not only the training through an online tool, but we aim that through this research, in a dialogic relationship educator/student, to build an educational strategy, based on the fundamentals of praxis philosophy, intending the transformation of reality (GONTIJO, 2017, p. 39).

Alan Caldas Simões, from the Postgraduate Program in Music, defended his doctorate entitled: *No princípio era o Caos: limites e possibilidades das práticas de aprendizagem musical informal na escola* (In the beginning was Chaos: limits and possibilities of informal musical learning in school). There are more than 20 works of Freire in his thesis, since his first one in 1959. Through data analysis and grounded on the process of awareness,

described by Paulo Freire, Alan built a theoretical model that determines parameters to analyze teachers and students' behaviors in informal practices of musical learning in school. This model describes the dichotomous relation among the categories authority and authoritarianism, freedom and laxity, within a dynamic process of teacher and student awareness in classroom. This model suggests the need to overcome the school *habitus*, inherited from banking education that permeates Brazilian education formation, to reach a potential state of critical musicality (SIMÕES, 2019, p. 7).

In his thesis, Chilean student Felipe mentions Paulo Freire when he explained, using Iván Núñez's words, a historian of Chile's education, the fundamentals of an education policy proposal that Salvador Allende's government intended to apply:

To Iván Núñez (2003) ENU had a strong social-political fundament: to be part of the process of transformations that imposed the *Chilean way to socialism* rooted in a Marxist Humanist conception of the world and a series of educational fundaments of different tendencies: Marxist Socialism (relation education and productive process, construction of the New Man, integration study and work, integration theory and practice, society as a Great School, Permanent Education, General and Polytechnic education; innovative international tendencies in education (Faure Report, Education Ministers Conference Venezuela 1971, Report on Peruvian General Education Reform, UNESCO, Communitarian Socialism of Paulo Freire); critical and renovating tendency of Chilean educators. (ZURITA, 2017, p. 78-79).

To Adriana Garzon, from Colombia, the research construction, in two contexts, meant a reeducation as a nurse, a deconstruction and reconstruction of her praxis. "To relate oneself with another reality, another context, the new. There starts, I would say, the reading of oneself" (FREIRE; FAUNDEZ, 1998, p. 16). Without a doubt, her literacy process on the education phenomena for sexuality and on the ways of living of rural teenagers nowadays had built her critical awareness on the social and emancipating dimension of education in health.

The importance of the body is indisputable; the body moves, acts, rememorizes, the struggle for its liberation; the body in sum, desires, points out, announces, protests, curves itself, rises, designs and remakes the world. None of us, neither you nor I, are saying that the transformation is made through an individual body. No, because *the body is also socially constructed*. (FREIRE, 1993 *apud* GARZON, 2019, p. 87).

In the case of Juliana Gouthier Macedo's dissertation, Paulo Freire crossed all the discussion process on Arts teaching-learning in NGOs. As a trigger for her work, she presents the hope for social transformation, grounded on the ideas of Paulo Freire, the Art proposals of Hélio Oiticica, which are surprisingly in tune, and the theoretical references of Ana Mae Barbosa on Art teaching. The concepts of these three thinkers reaffirm the importance of political

action and art criticism to human formation, as they mobilize feelings and help build reason and action, transforming the human being, and resignifying the world.

Juliana Gouthier Macedo's thesis, now a professor at the School of Fine Arts, defended on the Postgraduate Program in Arts, entitled *Identidades Forjadas em Brancos: ensino de arte e interculturalidade* (Identities forged in White: art teaching and interculturality) illustrates the appropriation of Freirean concepts. Freire was one of the axis to build the discussion on the hierarchy of types of knowledge and reverberations of a teaching-learning of Arts strongly marked by hegemonic, European, North-American concepts, as it is clear in the abstract of the work:

With a political approach to art and education, based mainly in the dialogical, critical, and instigating ideas of Paulo Freire and Hélio Oiticica and in the poetics of diversity of Édouard Glissant, this work constitutes itself as a project of relationships, of possibilities of exchange, non-hierarchical, of knowledge, thoughts, memories, and feelings (MACEDO, 2013, p. vii).

Maria Victoria's thesis analyzes the influence of the management process of university outreach developed in the cities, which cannot go beyond the current management model, but that needs to incorporate all cultural needs and potentials: instructive, personal, and social, created in the new educational context (GONZÁLEZ-PEÑA, 2012, p. 32). Freire states an enlightening aspect on this point:

As man integrates himself in the relations of his life context, he reflects on them and provides answers to the challenges it poses, man creates culture (FREIRE, 1968 *apud* GONZÁLEZ-PEÑA, 2012, p. 32).

When analyzing the interactive character of education with society, that is, the role of managing university outreach, once again we can use Freire when he says that:

[...] only beings who historically were able to learn and know, were able to, simultaneously, intervene in a reality that conditions them. Education (...) assumes a key role (...) education enables intervention (...) education by itself is not enough. However, it can achieve some important thing, among them to open ways and intervene in the world (FREIRE, 1997, *apud* GONZÁLEZ-PEÑA, 2012, p. 10)

The statement privileges the role of the subjects that intervene in the context, through education. (GONZÁLEZ-PEÑA, 2012, p. 33).

The proposal of a course such as this, aimed to answer postgraduate students' demands to study Paulo Freire, has raised the interest of some students to enroll themselves more than once. Here I bring the example of one of the now doctors who participated more than once and has incorporated in his professional practice the reflections arisen from the subject.

Asked on why he was so frequent in the Paulo Freire subject, Júlio Cezar Matos Pereira answered that he had always liked the dynamic of the classes, in which people participated, giving their own interpretations, and bringing testimonies of their experiences. The heterogeneity of the groups was enriching, as there were people from different areas of UFMG in each semester. The presentation of reports from the previous classes, the different dynamics were also enriching, allowing them the opportunity to review the previous class through someone else's perspective, confronting their perspectives with one's own interpretation. The different resources used made him learn in different ways. Each semester, even if the same Paulo Freire book was analyzed, the reading assumed different interpretations, depending on the group at that semester, and the context experienced. He said that, in some occasions, after the class, when comparing the new notes with those from previous semesters, he could see how much the interpretations had changed, according to the reality of the moment. To Julio, reading the world under Paulo Freire's perspective made him rethink his practice and brought hope for better days.

Asked on what he incorporated to his professional life, Julio told us that it is often hard, even after reflecting, to enact all that should be done from the perspective of Paulo Freire's ideas. He said on how this moves us and shifts us from the comfortable position we once were. Even so, he believes that this is very good. He told us that, before knowing Paulo Freire, he identified himself with the idea of "incompleteness", as he had always tried to improve, frequently searching for professional training, unafraid to ask what he ignored. According to him, this made him closely identify himself with the Paulo Freire course. He could mainly incorporate what Freire referred as "know how to listen". He could, at first with great difficulty, listen more and speak less, ask and listen before speaking. He was categorical to affirm that the "dialogicity" is an exercise that always work out, highlighting his current professional experience, as the principal of a public elementary and preschool. One needs to listen a lot before proposing something, as dialogicity with the collective is what makes something work and gets us closer to the "untested feasibility". He believes he has grown a lot in this search for the untested feasibility. Knowing how to dialogue, what does not mean always agreeing, but arguing on a point of view, guarantees that the school management is respected and that the collective work can take place. He tries to stop and reflect, asking how Paulo Freire would face a certain situation and what would he propose. Julio reports that he is often criticized by some colleagues and complimented by others because of his democratic way of running the school. Because of this he tries, whenever possible, to propose a reflection among those who criticize democratic management, mainly pointing out that it is, indeed, successful.

FINAL REMARKS

When we started offering the subject on Paulo Freire we did not imagine that the interest to know him and study his work would reach such highs. The increase in the number of subjects offered, in the undergraduate and postgraduate levels, on the contributions of Freire's ideas to different areas emerged in the initiative of students and professors who, in 'invisibility' moments, pursued new pathways to reinvent him. Besides welcoming students, teaching this subject during these years has also allowed us to notice how Freire's thoughts have been introduced and incorporated in different areas of knowledge. It was extremely important to enact some theoretical-methodological principles formulated by Freire, such as dialogue between educator and student, and the process of participating, making all feel co-responsible for the subject development. It is no surprise that, in the year we celebrate the centenary of his birthday, Freire is evoked as a thinker that, throughout his life, has denounced and fought against the many ways of oppression and, above all, has spread hope when stating, in many of his works, that "change is difficult, but it is possible".

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