



**THE PRESENCE OF PAULO FREIRE'S THOUGHT A TEACHER
EDUCATION COURSE IN BRAZIL AND PORTUGAL**

A PRESENÇA DO PENSAMENTO DE PAULO FREIRE EM UM CURSO DE
FORMAÇÃO DE PROFESSORES NO BRASIL E EM PORTUGAL

LA PRESENCIA DEL PENSAMIENTO DE PAULO FREIRE EM UMA
DE PROFESORADO EM BRASIL Y EN PORTUGAL

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ABSTRACT: This paper has stemmed from a post-doctoral research carried out in two universities, one in Brazil and the other in Portugal, which offer teacher education courses. The aim was to analyze the presence of Paulo Freire's thought in teacher education courses. In order to do that, we used an open questionnaire as a data collection tool, which was answered by the total number of students selected to participate in the research. We have provisionally concluded that the plurality of understandings expressed in the students' answers shows, on the one hand, the fragility of the discussion about the author's work, but, on the other hand, the numerous possibilities that Paulo Freire's writings provide. In this sense, along with the authors that have contributed to this research, we have reiterated both the pertinence and potentiality of Paulo Freire's thought in the field of education.

KEYWORDS: Paulo Freire. Teacher education. Brazil. Portugal.

RESUMO: O artigo é fruto de pesquisa de Pós-doutoramento efetuada em duas instituições universitárias, uma no Brasil e outra em Portugal, que possuem cursos de formação de professores. O objetivo da pesquisa foi analisar a presença do pensamento de Paulo Freire nos cursos de formação de professores. Para isso, utilizamos como instrumento de coleta de dados um questionário aberto, respondido pelo número total de alunos e alunas selecionados para a pesquisa. Podemos concluir, sempre provisoriamente, que a pluralidade de compreensões expressas nas respostas dos alunos e alunas mostra, por um lado, a fragilidade da discussão da obra do autor, mas, por outro, as inúmeras possibilidades que o texto de Paulo Freire apresenta. Nesse sentido, juntamente com os autores e autoras que fazem parte desta pesquisa, reiteramos a pertinência e potencialidade do pensamento de Paulo Freire para a educação.

PALAVRAS-CHAVE: Paulo Freire. Formação de professores. Brasil. Portugal.

RESUMEN: El artículo es fruto de una investigación de pos-doctorado en dos instituciones universitarias, una en Brasil y otra en Portugal, que poseen cursos de formación de profesores. El objetivo de esta investigación fue analizar la presencia del pensamiento de Paulo Freire en las carreras de profesorado. Para eso, utilizamos como instrumento de colecta de datos un cuestionario abierto, respondido por el número total de alumnos y alumnas seleccionados para la investigación. Podemos concluir, siempre provisoriamente, que la pluralidad de comprensiones expresadas en las respuestas de los alumnos y alumnas muestra, por un lado la fragilidad de la discusión de la obra del autor, pero, por otro, las innumerables posibilidades que el texto de Paulo Freire presenta. En ese sentido, juntamente con los autores y autoras que forman parte de esta investigación, reiteramos la pertinencia y potencialidad del pensamiento de dicho autor para la educación.

PALABRAS CLAVE: Paulo Freire. Formación de profesores. Brasil. Portugal.

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INTRODUCTION

This paper has stemmed from a research entitled “The presence of Paulo Freire’s thought in a teacher education course in Brazil and Portugal”, carried out during my postdoctorate period at the University of Minho. One of its objectives was to analyze the presence of Paulo Freire’s educational thought in teacher education courses in Brazil and Portugal. The main findings are presented here.

This study is inscribed theoretically in the Freirean reflections, highlighting an education directed to a social transformation under a critical and emancipatory perspective. Methodologically speaking, it is situated in the critical qualitative research, thus it recognizes that the knowledge has always a political connotation, whether it be the view of emancipation or the view of maintenance of current social relations.

To achieve its objective, this paper brings firstly the theoretical place and, subsequently, describes its investigative process. It also presents an analysis of the Brazilian and Portuguese students’ answers. It ends with some approximations of what the Brazilians and Portuguese students say, affirming the analytical power of Freire’s thought to understand and criticize the mercantilization process of education, based on productivist and technocratic views.

THE THEORETICAL PLACE

The theoretical discussion is based on a reflection over how Paulo Freire has conceived education and his possibilities of an education towards social transformation. We chose Paulo Freire to guide our analysis because he understands a research has a political dimension. Candau (2009, p. 26), an author who often quotes Paulo Freire, says: “I’m amongst those who still believe that ‘Another World is Possible.’ Those who do not renounce ‘having dreams’ of ‘long duration.’ Those who believe it is important to reinvent school, the critical perspective, and the social emancipation.”

Searching the presence of Paulo Freire in the teacher training curricula is an attempt to contribute to the reinvention of school. This “reinvention is present in our daily micropractices, in our case the educative ones, with others, both educational and social, political, cultural, in the local, national and international levels.” (CANDAUI, 2009, p. 26) To reinvent school in today’s context means to unlink it from the neoliberal policies, and to build it towards social transformation. It implies accepting, as Garcia (2011, p. 16) writes, that “every political action has an educational sense and that every educational action bears a strong political component.” This author leaves the door open for us to include the political dimension of the research and, here, she gets inevitably closer to Paulo Freire’s work.

Freire (2011), in *Pedagogia do Oprimido* and his later works, makes explicit the relation between how we recognize or not the different knowledge surrounding the diverse social groups, including our political position in relation to the transformation of education and society. This understanding of Freire (2011, 1999, 2002, 2004, 2004b) is reiterated in his books, where there is no doubt about his position, which departs from any positivist idea that it is possible to exist a neutral educator or any “undecided education.” (LIMA, 2011, p. 3).

When criticizing the undecided education, the “decision” Lima (2011) refers to is not articulated with the idea of absolutization, certainty, or even imposition of some decision. On the contrary, the author describes the importance of decision as a democratic and collective process in which the decision-making becomes an act that is educational and, as such, political.

The political dimension of education in Freire (1999) has always been articulated to the building of eminently democratic educational processes, thus articulated with society and, in particular, with the emancipatory social movements, which is addressed by other authors such as Novoa (1998), Lima (2002, 2011, 2013) e Cortesao (2012). For Novoa (1998, p. 186), to think with Freire translates into an “education that obliges us to compromises at the ethical, social, and political level. And it makes us think our means that organize our practical action and our scientific reflection.”

Lima (2002, 2011, 2013) points out the need of participation of everyone on the educational process as a way to fight the technocratic and economicist reductionism that reduces education to a set of rules and norms to be followed, a vision that is very much present today. Cortesao (2012) makes a critical contribution to the democratization of education and the fight against oppression, showing the processes of humiliation in the classrooms relationships – as she put it, because of the “cultural daltonism.” According to the author, a transforming education recognizes the multiplicity a classroom represents, and the teacher needs to recognize the “cultural rainbow” that is in the daily life of schools.

We think that today the critical perspective (and therefore the Freirean reflections), in teacher training and, specifically, in the training offered at the course of *Pedagogia* (Brazil) and the *Mestrado em Ensino Pre-Escolar e Ensino Fundamental do 1º Ciclo do Ensino Basico* (Portugal), is vital so that the future teachers are able to question and subvert the technocratic and economicist reductionism of education, realize the “cultural rainbow” in the educational spaces where they will work, and thus defend an education directed to social transformation.

A FEW WORDS ON THE INVESTIGATION PROCESS

The research has followed what has been called critical qualitative perspective. It is a perspective that recognizes the inseparability between theoretical and methodological aspects.

“The critical qualitative research originates on Paulo Freire’s (2000) and Paul Willis’ works (1977), having their theoretical aspects expanded by authors in the field of education such as Michael Apple (1979, 1986) and Henry Giroux (1983)”. (CARSPECKEN, 2011, p. 396).

Specifically referring to Freire’s work, Carspecken (2011, p. 396) states: “research and pedagogy were combined so that the creation of knowledge, awareness, and mobilization towards social change get together.” It is understood that the research is taken as critical qualitative for focusing overall on the appropriation of them by the students of teacher education courses and on their emphasis on social transformation.

Data collection was conducted using an open questionnaire. The objective was to see how a Brazilian author, though translated into several languages, is being studied in two Portuguese speaking countries: Brazil and Portugal. It was selected two teacher education courses, one of each country; they both prepare their students for the same level of teaching. We based our study on a guiding question, not on some hypothesis: What is the relevance of the educational thinking of Paulo Freire to social transformation according to the students enrolled in teacher education courses in Brazil and in Portugal? At the questionnaire, this question ended up divided into seven others so that it was possible to better understand how students conceive the topic.

The Brazilian respondents were called from 1B to 21B, and the Portuguese respondents, from 1P to 21P. Both at the university in Brazil and the university in Portugal when the study was carried out, the number of students enrolled in the course that allows them to teach the K-12 amounted to 21 in 2017. In Portugal, the course allowing the students to work at the pre-school and K-12, equivalent to the training offered by the pedagogical course offered in Brazil, is Master in Pre-School Teaching and K-12. The master’s requirement for working at education in Portugal took place after the so-called Process of Bologna (LIMA, AZEVEDO, CATANI, 2008).

Taking into account that the comparative education analyses “different contexts so that we can draw a picture of what is different and similar [...] trying to understand the reasons determining the situations found” (FERREIRA, 2008, p. 125), we may say the present research uses the comparative education method. Among the several possible approaches, this one opposes to the structural functionalist approach when favor “the legitimation of an unfair social order that, internally, expresses itself in the maintenance of inequality and, externally, in the creation of situations of dependence” (FERREIRA, 2008, p. 134); it is associated to the critical approach, taking education both as an “agent of change, development, and social promotion [and an] institution that legitimates inequality and that is at the service of power (FERREIRA, 2008, p. 134). In order to education be a change agent, as we are holding in the present paper, Paulo Freire’s contribution remains critical.

ANALYSIS OF SOME ELEMENTS OF BRAZILIAN STUDENTS' ANSWERS

The data analyzed were collected through an open questionnaire applied to students of a pedagogy course, in 2017, of a Brazilian university based on the state of Mato Grosso do Sul. The total of 21 students has answered the questions related to readings and contributions of the Freirean thought in education. In relation to the data analysis, we highlight points that most called our attention. They are presented in analytical categories, defined on the objective of this paper and the students' answers: a) the presence/absence of Paulo Freire in the teacher education course; b) Paulo Freire's contribution to improving education under the perspective of social transformation.

The presence/absence of Paulo Freire on the Teacher Education Course

We have set this category of analysis to indicate that, while one realizes the presence of Freire in the course, it is not very significant – hence “presence/absence”. The analysis of this category is based on the answer of three questions: one about the knowledge of ideas of Paulo Freire, another one about whether the students keep studying, and a third one to see if they would like to study Paulo Freire further.

In relation to knowing Freire's ideas, 18 students have said they have heard of Paulo Freire during their university studies; nine of them have pointed out that they had so in the first term. From the three other students who had already heard about the author, two had had so in high school, and another one had had as well because her mother is a professor and speaks of him all the time.

In relation to knowing Paulo Freire's work, all of the questions were asked positively. The respondents have known the works by Paulo Freire in the course of pedagogy. Regarding keeping studying them, 20 students have said they keep doing it. The main reason is that the author has become a reference one in the education field; another reason is his ideas are present in the subjects and papers required at the institutions. Only one student said he has not been studying these works because he does not identify with the author's ideas.

On the question about whether they would like to have more opportunities to discuss this author's work in the classroom or in other moments e why, 20 students have answered positively, and they have reminded that Freire is a referential author in education, amongst others. Only one student has answered negatively. On the questioning about whether the students have any doubt over Freire's theory, most of them said they do not have difficult times in understanding his works, and some pointed out a difficulty on their reading and understanding. Somehow, it affirms what Novoa (1998, p. 170) says about the great profusion Freire's works have had and have, which is explained “mostly by the ability of touching

sensitive points, writing the ‘things’ people are already willing to say but they do not know how, often doing it through metaphors”.

Paulo Freire’s contribution to the improvement of education under the perspective of social transformation

This category is based on the analysis of the answers given to three other questions: about the most important contributions of Freire, about his work as having a contribution to improving the current moment of education, and lastly about the contribution of Freire’s work to a transforming education.

Regarding the questioning over the contributions that come from reading and studying Freire, it deserves to be noted the teacher training and/or future work. All of the answers pointed to some contribution, and the most frequent ones were the criticism of the banking education, the importance of respect to the knowledge the students bring, and the teaching methods.

Regarding the question whether Paulo Freire’s works may contribute to improving education today and how it could be done, all of the respondents have answered positively, where one has said “it depends on how it will be conducted” (2B); another student has reminded that the way the teacher was trained interferes in the way he or she works: “We’ve studied pedagogy, it is obvious that other educators have also studied, and it is impossible for an educator not to know Paulo Freire. When we start working at a school, there is a teaching system, very often we literate the same way we were taught. This is presented by the [teaching public] system. This is how it works in practice” (4B); another student has said that it might be a long process: “There might occur a major delay” (5B). It was also mentioned the training of critical, autonomous, transforming, and researcher subjects (3B, 6B, 9B, 14B, 15B, 19b, 21b). It was said as well that Freire “makes us rethink the pedagogical practices we want to change” (1B), and that the “might be used in the classroom during the activities” (7B); “the way students respect their teachers and classmates” (8B); “how to work to literate the student through dialogue, how to be generous and to know how to listen to them” (11B). One of the respondents said Freire’s work contribute “when we employ its learning techniques” (18B).

Although the contributions of Freirean thought, according to the students, are diverse, for we have found answers that range from training critical, autonomous, transforming and researcher subjects (3B, 6B, 9B, 14B, 15B, 19b, 21B) to the use of “techniques” (18B), we agree with Novoa (1998, p. 170) when he writes: “Paulo Freire has a unique intuition in anticipating ideas that, once written on a paper, seem us so familiar that quickly we feel as if they were ours.” So, bearing in mind the set of answers provided by the students, we may say there is, at least, one converging point in every one of them that seem to resemble with what Freire says: the education that dialogues with students’ reality. Some of the students recognize the hardship there is when they try to grasp Freire’s ideas and see them in the daily

life of the schools, however a lot of the answers are tainted with an idyllic vision to some extent, perhaps with a strong pedagogical enthusiasm, “apparently being” warded off from the political issues that are inseparable of any reflection about/with Freire. However, as Freire (2002, p. 27) himself would say, “How can I be an educator if I do not develop in myself a caring and loving attitude toward the student, which is indispensable on the part of one who is committed to teaching and to the education process itself? I can only dislike what I am doing under the pain of not doing it well.”

This concern towards the educational process of students has become explicit in the answers they have provided, even though in one of them we have found an adaptation attitude, and not a transforming one: “When we start working at a school, there is a teaching system, very often we literate the same way we were taught” (4B). This answer surely is what occurs to many teachers, that are pushed to follow the pattern the official departments impose. All of the other answers point, to some extent, to some approximation with Freire’s thought. In this sense, though most of the answers were focused on classroom without a relation more effective to the other dimensions of life in society, very much emphasized by Freire, it is possible to see some reflections articulated with his thinking. Freire (2002, p. 27) states that we can abandon the magisterium, education, in the search for something that seems better to us professionally, but “what is not possible is, by staying in it, demeaning it with the disdain of myself and the student.” In the students’ answers, there might be too much optimism, but certainly they distance themselves from such a demeaning.

At last, we have questioned whether the students have considered Paulo Freire an important author to think of a transforming education, and all have answered positively. Again, the issue of forming critical, transforming and conscious individuals have been present in several answers (1B, 3B, 6B, 9B, 11B, 12B, 13B, 14B, 17B). We quote two of them that resemble the others: “Because we need to form conscious and responsible citizens, and this is the role of the school, and Paulo Freire chooses a democratic education” (5B); “Yes, for his theory is directed to a popular, libertarian and transforming education” (21B). We also highlight the importance of Paulo Freire for the Educacao de Jovens e Adultos (Young and Adult Education): “Yes, through popular education, Young and Adult Education and the generator themes” (11B); the rupture to the traditional form of classes: “Yes, for [Freire] aimed this understanding of students as having their rights, avoiding the traditional methods, even though we living in different time, we still fight for an transforming education” (15B); and the production of knowledge as a possibility of transformation: “Yes, for, with Freire’s thinking, it is possible to make a difference” (17B). Some other answers say briefly that the thought of Freire is transforming: “Yes, for it is responsible for important transformations in the way we teach” (19B). These answers corroborate Novoa (1988, p. 170), which says “this profusion of viewpoints is due, partly, to the oral characteristics of Paulo Freire’s work”.

Based on the data collected, we can say the transformative perspective students have, as already pointed out, maintain some links to the transforming education imagined by Freire, but it is away from its radicalism yet, once the transformation in society was not too much emphasized, as well as democracy and dialogue, to mention some central issues present in the thought of Paulo Freire. We call attention that “the sheer perception of inconclusion, limitation, opportunity, is not enough. To the perception must be joined the political struggle for the transformation of the world. The liberation of individuals acquires profound meaning only when the transformation of society is achieved” (FREIRE, 1999, p. 100). Even so, we might recognize, as Novoa (1998, p. 170) says, that even though the way Freire writes mobilize familiar senses, as already mentioned, it also elicits “misappropriation and also misrepresentation”.

Through students’ answers, it seems possible to say that they have not expressed “wrong” understandings, because, notwithstanding what we could call less comprising or radical positions from the political point of view, all of them have shown to understand “education as an action between subjects, and not as a task over objects” (LIMA, 2016, p. 55). In times of technocratic hegemony, this is no small thing.

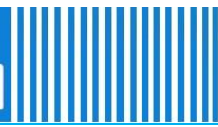
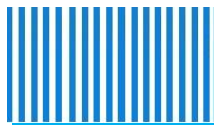
ANALYSIS OF SOME ELEMENTS OF PORTUGUESE STUDENTS’ ANSWERS

Here we present the data collected in Portugal and the analysis we make out of them. As mentioned above, our data were collected through an open questionnaire applied to students enrolled in the second year of a master degree program in Portugal. A total of 21 students has responded to the same questions applied to the students in Brazil. Our categories of analysis are the same as well.

The presence/absence of Paulo Freire on the Teacher Education Course

Regarding knowing the ideas of Freire’s work, 10 students said they have heard of Paulo Freire at the university (two of them said they had already heard on him on television, before going to university), five said they have heard of Freire’s idea during the first year of their master degree (four of them have said it was on a video), one said he has heard of Freire’s during a professional course in high school, one said he has heard about him informally, and four said they have never heard of this author.

On the issue of keeping studying Freire’s work, six students said they do keep studying it, but not too much, and perhaps they would do so which composing their final thesis. The other 15 students said they do not study Freire’s work. Regarding contributions stemming from reading and studying his work, 13 students did not want to answer or they did it negatively, eight said it has contributed to consider the interplay between the content and the student’s concrete life. Some of these students referred to Freire’s reflections and criticism.



It was asked if they would like to have more opportunities to discuss this author's ideas in the classroom and why. 16 students have answered positively and they point out that Paulo Freire could be a great contribution to their studies. The other ones did not want to answer or answered negatively. Regarding the existence of doubts over the author's theory, eight of them have said yes, for their approach as superficial during their course; the other ones did not want to answer or have answered negatively.

As we can see, the presence of Paulo Freire at the teacher education course in Portugal is even more tenuous than in Brazil. Cortesão (see CORTESÃO; PAVAN, 2018) said that, in Brazil, Freire's presence is also too low. According to her interview, when she lectures in Brazil in places with more than 500 people, and she asks about the ones who have already read some work by Freire, only a few say yes.

Paulo Freire's contribution to the improvement of education under the perspective of social transformation

It was asked about whether the works by Paulo Freire can contribute to the improvement of the current education and how it could be done. The answers also have suggested an appropriation in a lower level in Portugal, since six respondents have left unanswered the question, and two of them did not know how to answer it. Five students have simply answered "yes", with no justification. Amongst the ones who have said "yes" and presented some reason, three have said it is a critical theory (2P, 5P, 8P), four have said it is a different theory (12P, 13P, 14P, 15P), without noticing what the difference is, and one of them said because his theory is directed towards the interests of students (10P).

What we might say based on the answers provided is that, in fact, Freire is only known superficially. In other words, his work was presented briefly to students, which does not allow them to know the author's political and transformative radicalism.

It was asked whether Paulo Freire is important for us to think of a transformative education. The answers were, once again, simplistic or non-existent: eight have left unanswered (3P, 6P, 7P, 16P, 18P, 19P, 20P, 21P), one of them said he did not know how to answer (17P); one of them said he "thinks" it yes (13P); and six of them have answered "yes", however they did not justify their answers (1P, 2P, 9P, 11P, 12P, 14P). Only four students have presented reasons for their answers, pointing out the critical thought, the transformation, and the reflection (4P, 5P, 8P, 10P).

Even though the students have had a few contacts with the author's work and, above all, not too many readings in depth over his books, there is an acknowledgment, however brief, about the idea according to which Paulo Freire used to point out to a direction of education that is

not conservative. We might say there are students who realize the importance of the author's ideas towards a transformative education.

Our research has corroborated what Lima (2017, p. 385) have written: "most of them only know the name of the author, or one or the other concept or title of the book, or an idea generally crystalized, transformed in the commonplace." Anyway, taking the set of answers provided by the students as a whole, there is a willingness of having a greater contact with the author's thinking.

POSSIBLE APPROXIMATIONS BETWEEN THE TWO GROUPS OF STUDENTS AND FINAL CONSIDERATIONS

The research conducted has shown that both in Brazil and in Portugal Paulo Freire's ideas lack studies in depth. We know this argument can be used possibly in relation to any author, any educational approach and possibly with any group of students. However, what has led us to study Paulo Freire was in line with Lima's (2004, p. 1) statement: "in a time marked by despotization and mercantilization of education, with productivist and technocratic viewpoints, with an appeal to competitiveness and to pedagogy against the other, the topicality of Freire's work seems evident to me."

As Freire (1999) himself said, education does not change society alone, but it certainly is implied in such a change, for it cannot do with it. Therefore, the technocratic mark emphasized in today's education makes the presence of Freire (2002, p. 110) becomes very necessary, because for him "education is a form of intervening in the world." It's intervention, not adaptation. Freire (2002, p. 115) reiterates: "I cannot be a teacher if I do not realize even more that, because it cannot be neutral, my practice demands me a definition. A decision making. Decision. Rupture. [...] I cannot be a teacher in favor of whoever is and it does not matter what."

This does not mean, according to the author, that it a position supposedly neutral in the name of a non-indoctrination is not ethical take. The act of explicating the positions taken by a teacher is the democratic, decent and ethical expression of the position of whom, respecting deeply his or her students, expresses and, when expressing him or herself, teaches. He or she teaches honesty, disposition to dialogue, often in a conflicted situation, but capable therefore of being democratic. This "does not mean that his analysis and proposals shall not be subject of criticism, nor that several dimensions of his thinking are not subjected to the erosion of time" (LIMA, 2004, p. 1). None would be more anti-Freirean than making his writings something unquestionable.

I relation to knowing Freire and the work in an education course in Brazil and another and in Portugal, we can see that the work with his books is more vivid in Brazil, due to its presence

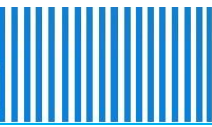
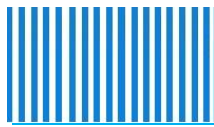
since the course begins. In Portugal, this presence has shown to be brief. According to the analysis over the students' answers, there is also a certain presence, since there are some who have never heard of Freire.

As already mentioned, our choice for Freire was not done to reify his ideas, but to analyze whether they are being studied in teaching courses, particularly in a historical moment in which a technocratic education is hegemonic, present in large-scale evaluations, a form of education that has little or nothing to do with the cultural universe of most of the students. In this sense, Freire has gotten a great analytical power, because "a lot of elements not only remain updated, but they possibly will keep doing so; that is what characterizes a classic, at the very sense of the term, and in this case certainly in a canonical sense" (LIMA, 2004, p. 1).

Novoa (1998, p. 182) reminds us the defense of the democratic school by Paulo Freire and his "refusal to the policies of *excellence* based on a strong school and social selectiveness, to which he counters a *quality-for-all* discourse." Along the Portuguese and Brazilian answers, we have noticed that most of them see the ideas by Paulo Freire have contributed to the current educational process be a transforming one under the critical and democratic perspective. Though the answers are short, it is important to highlight that in all of them there was an effort to write about the author's contributions, and there was a convergence between the two group of respondents, for they have recognized the level of criticality as an important element of the educational process.

Regarding the last question, that asked whether Paulo Freire was important to think a transforming education, with the exception to the ones who have not answers it and one student who informed he does not have an opinion about the subject yet, all of the respondents have answered positively. The Brazilian students have provided more explanations in their answers, certainly due to the fact that the author has been more present during their course, as the questionnaires have shown. The Portuguese students have provided shorter explanations; this is explained by the short contact they have with Freire during their course.

Lastly, we think it is important to say that the understanding over Freire is not "merely celebratory or of consuming his ideas" (LIMA, 2004, p. 1). It is possible to say that there are important indications of the vivid presence of Freire's thinking in a large part amongst the students, both in Brazil and in Portugal. The pluralism of opinions expressed in their answers shows, on one hand, a fragility of the debate over the author's work, but, on the other hand, it also shows the numerous possibilities that such a work presents us. Freire's desire in relation to the study of his work is irrevocably defined by Lima (2004, p. 1) when he says: "it is the non-alienated study over the text and the critical dialogue with it in the sense of recreating it based on the interests and the reading of the work made by every one of us that allow us the rediscovery of Freire and a renew of his work."



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