

**THE PROBLEMATIZING EDUCATION IN PAULO FREIRE: PROVOCATIONS
FOR CONTEMPORARY SOCIETY**

***A EDUCAÇÃO PROBLEMATIZADORA EM PAULO FREIRE: DESAFIOS PARA A
SOCIEDADE CONTEMPORÂNEA***

***LA EDUCACIÓN PROBLEMATIZADORA EN PAULO FREIRE: DESAFÍOS PARA LA
SOCIEDAD CONTEMPORÁNEA***

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ABSTRACT: Based on a critical descriptive study, based on Freire's work, the objective is to reflect on evidence that corroborates the relevance of the problematizing education principles for contemporary society. The work was built from qualitative research of bibliographic character. The dialectical-dialogic exercise and its correlation with actions that enable subjects to pronounce the world are studied, such that this pronounced world becomes problematized, allowing the generation of new actions. As a problematic issue, the issue of social distance from educational relations is approached, which makes this possibility of modification difficult. It is resumed that Freire's work is intertwined with actions that aim to unveil reality in order to promote transformation.

KEYWORDS: Problematizing education. Dialectic-dialogic. Encoding. Decoding.

RESUMO: Por meio de um estudo descritivo crítico, fundamentado na obra freiriana, tem-se como objetivo refletir sobre as evidências que corroboram com a relevância dos princípios da educação problematizadora para a sociedade contemporânea. O trabalho foi construído a partir de uma pesquisa qualitativa de caráter bibliográfico. Discute-se o exercício dialético-dialógico e sua correlação com as ações que possibilitem aos sujeitos a pronúncia do mundo, mundo esse que pronunciado volta-se problematizado, permitindo a geração de novas ações. Como questão problematizadora aproxima-se a temática do distanciamento social as relações educativas, o que tenciona essa possibilidade de modificação. Retoma-se que a obra de Freire está imbricada a ações que visem desvelar a realidade no intuito de promover a transformação.

PALAVRAS-CHAVE: Educação problematizadora. Dialético-dialógico. Codificação. Descodificação.

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RESUMEN: A partir de un estudio descriptivo crítico, basado en el trabajo de Freire, el objetivo es reflexionar sobre la evidencia que corrobora la relevancia de los principios de la educación problematizadora para la sociedad contemporánea. El trabajo fue construido a partir de una investigación cualitativa de carácter bibliográfico. Discute el ejercicio dialéctico-dialógico y su correlación con las acciones que permiten a los sujetos pronunciar el mundo, un mundo que se pronuncia se problematiza, permitiendo la generación de nuevas acciones. Como tema problemático, se aborda el tema de la distancia social de las relaciones educativas, lo que dificulta esta posibilidad de modificación. Se resume que el trabajo de Freire se entrelaza con acciones que tienen como objetivo develar la realidad para promover la transformación.

PALAVRAS-CLAVE: Educación problematizadora. Dialéctica-dialógica. Codificación. Decodificación.

Initial remarks

Focusing on the moment of social detachment through which contemporary society is going through, we realize, in the area of education, the difficulty of constituting differentiated relationships, in terms of the exercise of theoretical and practical activities, considering the different dimensions of the classroom.

Centered in popular education, Freire's work *Pedagogia do oprimido* (Pedagogy of the Oppressed) problematizes educational relations with the purpose of reflecting on limits and potentialities that allow alternatives to make these educational spaces beyond a static and narrative proposal. Freire (2004) refers to the context of a narrative and dissertational education as that which presents reality as something static, in which the educational act becomes the depositing of contents in the students, by means of the mechanical memorization of these elements.

The same concern permeates the author's production, such that in *Professora, sim; tia, não: cartas a quem ousa ensinar ao abordar a importância da leitura*, Freire (2013b) argues that this type of uncritical education induces the subject to become passive in the face of the proposed activities. In his posthumous work *Pedagogy of Possible Dreams*, Freire (2014), in the context of education with children, again demonstrates his concern about this type of education. Thus, it is possible to infer that the theme runs through several moments of the author's work.

It is believed that this form of education, which is characterized by the transmission of knowledge, is the most perceived in everyday school life, presenting challenges to be overcome daily by students and educators.

Based on these concerns, the foundations of Paulo Freire's work are the two key elements of this study. The first is banking education, in which the learner is seen as the one who knows nothing and becomes the repository of the knowledge of those who hold knowledge.

In the same way, we emphasize the issue of the compartmentalization of knowledge, which, associated with banking education, makes it difficult for both students and teachers to perceive any possibilities of interconnection between the subdivisions of their subjects.

Thus, the compartmentalization of knowledge will be reflected in the curricular organization in which the different subjects form, most of the time, watertight and unconnected realities. All this is verified from the development of modern science, reflected in the current context. For Minayo (1994, 2006), the 19th century was marked by the expansion of scientific work, promoting the enrichment of research technologies in all fields, as well as its multiplication of approaches. Hence, the fragmentation of knowledge was structured from delimited boundaries, further affirming the conception that decomposing the whole into parts is a facilitator for the acquisition of knowledge, finally perceiving the whole as the simple sum of the different parts.

Freire (2004) pronounces himself in another way, when he proposes an educational action which is opposed to the education that transmits content, the latter being marked by dominating dependence. In this action, contrary to domination, the emergence of a horizontal sharing relationship between those involved is favored, making it possible to unveil attitudes of transformation about the known reality. Under these conditions, problematizing education implies humanization in process, conquered by the praxis³, which proposes the action-reflection of the subjects on the world, with the purpose of transforming it. In Freire, the conquest through praxis is the one that privileges dialogical relations, through a dialectical logic.

From the arguments proposed, this text safeguards the idea that the two categories exist as theoretical foundations, that is, both banking education and problematizing education are defined as beacon spaces, allowing approximations or distancements. It is considered that, from the conceptions of banking and problematizing education, possibilities emerge and, from these, the construction of spaces that come to constitute differentiated relations of teaching and learning becomes feasible.

³ Praxis is a category based on historical and dialectical materialism, which proposes the generation of conscious and critical transformative actions of reality, overcoming the dichotomy between theory and practice. For Marx and Engels (2010), it is in praxis that the subject "[...] has to prove the truth, that is, the reality and power, the earthly character of his thinking" (p. 27, our translation).

In this line of conduct, from a qualitative and bibliographic research, the objective of the text was to produce a critical descriptive study, inserted in the Freirian conception, which contemplates the comprehension of categories that promote a transforming education, having as a problematizing issue the social distancing lived in contemporaneity. With this, the theme makes us think about the possibilities of pronunciation and modification of the lived context, promoting movement between the two forms of education mentioned above.

Based on these considerations, the text is described as follows: **The problematizing education and the processes of transformation of reality** - discusses the question of education as a promoter of transformations in reality, by the search for the liberation of human beings; **The right to pronounce the word and transform the world** - reflects on the need for human beings to be able to pronounce the world; **A dialectical-dialogical proposal through between the concrete and the abstract** - the Freirian proposal for the construction of knowledge grounded in dialogical relations is studied; **The contemporary world, social distancing and educational relations** - an analysis is carried out on the possibilities of approaching and distancing educational relations in relation to the proposed education categories. The **final remarks** and **references** follow as forms of closure.

The problematizing education and the processes of transformation of reality

The main objective of problematizing education is the transformation of reality in favor of the liberation of human beings. In this context, human beings are not mere observers, but are in and with the world, acting for the transformation of the latter, such that the "[...] conquest implicit in dialogue is that of the world by the dialogical subjects, not of one by the other, conquest of the world for the liberation of men" (FREIRE, 2004, p. 79, our translation).

In this sense, Freire (2004) elaborates a reflection on conquest, linked to antialogical action, associated with manipulation and cultural invasion. In another way, associated with dialogical action, the term here is situated as a collaborative act of human beings, in which, by intercommunicating in reality or, still, by problematizing it, they act in favor of social transformation.

In this sense, problematizing education meets the essence of being, of consciousness, of its intentionality, at the moment when this consciousness intends the object and turns back to itself, because in the Freirian context this movement represents the "[...] split in which consciousness is consciousness of consciousness" (FREIRE, 2004, p. 67, our translation).

As a fundamental element in this process is the dialog that allows putting into practice the problematizing education, as a practice that breaks with the verticality proposed in banking education and establishes the overcoming of the conception that the educator educates the learner, providing, also, the sense that "[...] the educator is no longer the one who only educates, but the one who, while educating, is educated, in dialog with the learner who, while being educated, also educates" (FREIRE, 2004, p. 68, our translation).

This relationship demonstrates a resonant movement, in which the dialog has as its objective the reflection of reality, which is not understood as static and abstract, but as concrete and procedural, of which the learner is part and develops authorship. From this, this authorship will qualify the subjects, making them the subjects of their actions, of their interests, allowing them to authorize themselves as those who reflect on the knowledge worked out in the reality perceived at the time.

Finally, in problematizing education, the intentionalities and motives discovered in the educational relationship end up becoming the human aspirations and purposes and, thus, the subjects are not in this space, as something static and petrified, but are being, developing themselves and in process.

The right to pronounce the word and transform the world

In *Pedagogy of the Oppressed*, Freire (2004) talks about the right to speak, an exercise that is the act of speaking the true word in order to transform the world, in such a way that these fundamentals are correlated to the concept of praxis, as action-reflection-action, as the basis for a liberating education.

Freire reflects that the human being, from his existential condition, must pronounce and modify the world, its context, in such a way that this pronounced world turns "[...] problematized to the pronouncing subjects, demanding from them a new pronouncement" (FREIRE, 2004, p. 78, emphasis added, our translation). From this, he establishes the difference between the actions of saying and pronouncing, because saying the word only or to others is like stealing the word from others. On the other hand, he establishes that the dialogical relation is the encounter of subjects mediated by the world, with the intention of pronouncing it, not exhausting itself in the relation I-tu. The pronouncement of the world, associated with the action of changing it, is constituted as a right for all and not as a privilege of one or another, because no one should say the true word alone or for others, but pronounce it in the relationship of sharing with others.

This is the cause that leads to the impossibility of constituting a dialogue between those who long for the true word and those who do not want it, or, in other words, "[...] between those who deny others the right to speak their word and those who are denied this right" (FREIRE, 2004, p. 79, our translation).

Through the true word, the subjects, when pronouncing the world, transform and humanize this same world, in such a way that dialog can constitute a path for human beings to gain meaning as beings. Thus, dialog becomes fundamental as a collaborative act between subjects, allowing them to problematize the world in favor of their liberation.

At the moment Ghiggi (2010) argues that, among the categories constructed by Freire, which have gained centrality in the revival of popular education, dialog is held "[...] in the political dimension of education, that is, which starts from the concrete situation, which rethinks the practice and establishes transformation processes" (GHIGGI, 2010, p. 114, our translation). It is announced in this way, that the dialogue, from its ontological dimension, allows the sharing between the educator and the students to gain centrality, redefining the power between human beings involved in the educational relationship.

A dialectical-dialogical proposal through between the concrete and the abstract

For Pinto (1960), in *Consciência e realidade nacional*, the "boundary situations," a concept used by Freire, are constituted from the historical mode of being of the rising national community, not as the representation of the boundary between "being" and "nothing," but the boundary between "being" and "being more." The author denies an opening to metaphysical or religious transcendence, as proposed by Jasper, who first conceived the idea, but the path to historical transcendence not as the "[...] impassable contour where all possibilities end, but the actual margin from which the richest possibilities begin" (PINTO, 1960, p. 284, our translation).

It is based on the existence of these possibilities, in a proposal for liberation and social transformation, that the Freirian foundation will constitute itself in a dialectical construction, based on dialogical relations. On this path, it is affirmed that the Freirian dialectical knowledge method⁴ was influenced by both Hegelian dialectics and historical materialism⁵,

⁴ According to Brandão (2013), Freire organized a method of education built on the dialogical relationship between the educator and the learners, in such a way that there are parts of each in the other. Thus, in Freire, the "[...] method is an instrument for preparing people for a collective task of national reconstruction" (BRANDÃO, 2013, p. 87, our translation).

Freire also emphasized the "[...] role/importance of human subjectivity in the construction of the socioculturally structured world" (ZITKOSKI, 2010, p. 116, our translation).

Also for Zitkoski (2010), in Freirian dialectical-dialogic there is no primacy of the thesis over the antithesis, but an acceptance of dialogue and this will promote the Other in connection with the Self, promoting the revelation of the historical context in which these subjects are inserted. Thus, Freirian dialogical relations enable the encounter of human beings who pronounce the world, with the aim of recreating history, whose objective is definitely the reflection on reality, which is not understood as abstract and static, but as a processual and concrete context of which the subject is part and has possibilities of intervening.

In *Pedagogy of the Oppressed*, Freire (2004) argues that dialogue comes into existence in the relationship between educator and students at the moment in which it is constituted as the sharing of different world views, because it is through the concrete and present situation, in the reflection of the aspirations of human beings, that the program content can be structured. In this way, the problematization of the generating theme arises, with the constitution of the minimum thematic universe.

Thus, the minimum thematic universe is composed of subjects that often contradict each other and also establish relationships with existing social structures, establishing a relationship of equivalence between the generating themes and the context lived by the subjects, which enables an insertion and perception of those involved with the theme.

Freire (2004) points out that the generating themes are concealed by "limiting situations", which express the historical determinants, causing human beings to adapt to reality, to adjust to the context. According to Freire, the moment a critical perception of reality is established in the action favors the development of "[...] a climate of hope and confidence that leads men to strive to overcome the 'limiting situations'" (FREIRE, 2004, p. 91, emphasis added, our translation). In this way, the perception of the generating themes happens when the subjects understand in which themes they are involved and, at the same time, that these themes involve the "limiting situations", establishing, finally, a critical dimension.

Aligned to this discussion, Pinto (1960) argues that the act of thinking about the freedom of the human being leads to the conditions of place and time in which the "limiting

⁵ Historical materialism came to designate the way Marx dealt with issues as the object of study: the production, distribution and consumption of produced wealth. Authors, such as Adam Smith and David Ricardo, used different categories in an abstract way, such that "[...] conceived such categories as 'eternal truths' and, therefore, did not realize that the production of a category takes place from the real, the concrete that is the social production of life" (BARBOSA, 2013, p. 176, emphasis added, our translation).

situations" are linked, as well as to the creation of possibilities of transforming the context, denying the enclosure of these possibilities. For this reason, both Freire and Pinto warn that these subjects must involve and be involved by the "limit-situations", because only in this way the overcoming will be executed by the "limit-actions".

In Pinto (1960), the purpose of the "limit-actions" is to produce the discontinuation of the limits, because the idea is to promote the future "[...] projecting it and projecting oneself into it, in the objective negation of the 'limit-situation'" (PINTO, 1960, p. 285, emphasis added, our translation).

After the problematization of the generating themes, Freire (2004) indicates the need to elaborate a thematic investigation, and this is highlighted because the subjects, by not perceiving the "limiting situations" in their totality, end up undertaking irrelevant manifestations. In general, the perceived reality is constituted by the absence of a critical understanding of the totality in question, such that the subjects, by capturing parts of it, end up not identifying its constituent interactions and, therefore, fail to understand it. Still for the author, to know the reality it is necessary to start from the inverse point, i.e., start from the totalized view of the context, proceeding to the isolation of the parts and, by the scission, return to the understanding of the totality under analysis.

Freire, aligned with the goal of unveiling the social reality, reflects on the need to propose to the subjects the understanding of the significant dimensions of reality, so that the critical analysis "[...] enables them to recognize the interaction of its parts" (FREIRE, 2004, p. 96, our translation). Thus, the significant dimensions represent social, economic, political, cultural, or existential issues that are dialogued in interacting parts, being perceived by human beings as a totality of social reality.

In these movements, the capture and the understanding of the perceived context are remade, and the subjects begin to understand that the reason for the reality is not outside it, it is not dichotomized, because the process of understanding the social reality will allow the overcoming of abstract knowledge isolated from the parts and, at the same time, the overcoming of deductive knowledge of this one. Based on this, it is stated that the process of construction of Freirian knowledge moves from the concrete to the abstract and back to the concrete conceived by thought, which characterizes, in the end, movements between the abstract and the concrete, in which abstraction is overcome by the critical perception of the concrete.

Encoding and decoding and the new world perception

Freire (1969), in his work *Education as a practice of freedom*, reflects that the act of understanding something will result in an action, at the moment that perceiving "[...] a challenge, understood, admitted the hypotheses of response, the man acts" (FREIRE, 1969, p. 106, our translation). He proposes, in this way, that the nature of action is related to the nature of understanding and, thus, it becomes possible to assume the Freirian process of knowledge construction as: encoding-decoding⁶-encoding.

From the coding-decoding-coding, it is believed that after performing the thematic search and delimitation movements, the codification of the lived context is built, with the exhibition of a given existential situation. For the same author, the codification process is constituted by the representation of the interaction of its constituent elements, in which the subjects identify and recognize themselves in the interaction and become the object of their own reflection.

Revisiting the work *Extension or Communication?* it is possible to notice that Freire (2013a) understands that the codified situation, which by abstraction is related to the concrete of existential reality, will promote true communication between subjects, the moment this codification of themes constitutes a system "[...] of relations in which a theme necessarily leads to others, all linked in programmatic units and subunits" (FREIRE, 2013a, p. 125, our translation).

Given that in the codification, the cognizable object is the existential situation, there is no space for the educator to propose to narrate, what may constitute the knowledge of reality, but the challenge is to make the subjects manage to deepen the meaning of the thematic content.

After the representation of the theme, the unveiling of it is done through decoding, and in this process the end is to bring the unknown object closer to the subjects' reality, proposing a re-signification, making the representation become a concrete situation of approach to the context, through a critical perception, which, finally, establishes the emergence and the development of new knowledge.

It is in the decoding process that subjects will communicate their worldviews, their perceptions and fatalistic thoughts about reality. Thus, thinking the world and in the way the different confrontations take place, will promote the involvement of each subject, for the more they assume an "[...] active posture in the investigation, the more they deepen their awareness

⁶The term decoding is used in Paulo Freire's works such as: *Education as the practice of freedom*, *Pedagogy of the oppressed*, *Extension or communication?* and *Education and change*.

of reality and, by making their significant theme explicit, they appropriate it" (FREIRE, 2004, p. 98-99, our translation). This process of thinking correlated to the unveiling of the confrontations of reality will be constituted from the relationship between human beings and the world, having as reference the facts of everyday life.

It is recognized that all aspirations and motives inserted in the different themes are historical and that, for this reason, human beings could not be captured outside of them, because "[...] they are not there, in a certain space, as petrified things, but they are being" (FREIRE, 2004, p. 99, emphasis added, our translation).

The author alerts in relation to assertiveness in the decoding process, because human beings are often conditioned to "limit-situations", with difficulty in separating them. Such situations, even representing reality, generate in the subjects a set of needs in which the problem to be investigated is to understand the level of awareness that these subjects have about the "borderline situations".

This perception beyond the "borderline situations" shows the limitation of human beings with regard to the level of "real consciousness". In this way, the "unheard viable", which is not apprehended at the level of "real consciousness", will become concrete in the "edited action", in a way that before it was not perceived, but it is established in the "maximum possible consciousness". The "editanda action" becomes a fundamental category for the understanding of the Freirian dialectical process and, furthermore, through the decoding process, with the perception of dialectical relations, both a new perception and a new knowledge emerge.

The contemporary world, social distancing and educational relations

The need for the exercise of social distance experienced in contemporary times leads to the constitution of educational processes, with regard to formal education, in the online modality or remote learning⁷ and often with no limit of participants, both synchronously and asynchronously, notwithstanding the margins of functionality imposed by the different connection tools available.

Still, one must reflect on the partial resumption of the face-to-face modality, which works with part of the subjects involved on alternate days and shifts, limited to a previously

⁷ Online and remote learning modalities were created for the moment of social distancing by different institutions, modalities that do not contemplate face-to-face meetings. They differ from the Distance Learning - DE modality, which contemplates face-to-face meetings and evaluation processes, in general, in locations referenced by the institutions.

established quantity. In this way, this differentiated proposal in space and time is questioned, not with the objective of building a dichotomy through value judgment, but of reflecting on how it is possible to analyze this scenario and promote, within this reality, distancing and approximating both banking education and problematizing education.

It is necessary to recognize that the categories banking education and problematizing education, coined by Paulo Freire, were initially worked on in popular education, when he worked with adult literacy, but, later, the author referred the problematization of these categories in the context of formal education.

The first argument is the dialogical action, initially worked on in this text, as the collaborative action of human beings, who through intercommunication in reality act towards social transformation. In relation to online education, in synchronous mode, the use of lives stands out, which demand and work the scientific knowledge constituted, but, on the other hand, by the very nature of the form of communication, they tend to hinder the dialogue focused on reflection about reality, preventing the resonance between the educator and the students.

If the lives are appreciated by the subjects after the moment in question, in an asynchronous way, there is no way for the students to pronounce the true word, and in the condition of listeners they become passive to the processes of humanization and transformation of the reality in question. On this path, with few chances for the exercise of an authentic dialog, both in the synchronous mode, participating through interaction by means of messages with a given mediator, and in the asynchronous mode as listeners, the difficulty of proposing a dialogical relationship as a collaborative act stands out, making it difficult to problematize the world. If there is no problematization of and with the world, the subjects will hardly get involved or will be involved by the "limiting situations", which impairs the capture and understanding of reality.

Considering, also, the synchronous mode, there is the possibility of displacing the exercise of the activities of the presential classes to the virtual classrooms, with the support of different tools. The first point to be highlighted refers to the limitation of participation, on the part of the students, despite the access to computer network connections. Unlike being in a room or laboratory of the institution, the students, in order to be in the virtual room, depend on their own means to maintain this connection, creating a need for personal investment by the subjects in relation to these technologies. The effort of several institutions to provide the resources for students to minimize the costs of these investments is also worth mentioning.

It is announced that the processes developed in the virtual room, used as a recording resource, for later access, reinforce what was previously announced in comparison to the lives, in asynchronous mode. On the contrary, the virtual room can allow the interaction between subjects while safeguarding the conditions of access and speed of communication and, under these conditions, these spaces gain significance so that subjects can solve different doubts about the syllabus studied, other than allowing a dialogical relationship focusing on reality and the content to be developed.

Similar to the previous case of the lives, the difficulty of problematizing the world is resumed, dissociating the theoretical directions from the lived context, associating to this, in a preliminary analysis, that the educators try to organize the working time in the virtual room due to the physical fatigue generated by the work environment itself, signaling a factor of precariousness of the educational activity. Inserted in this discussion, it is believed that even with the different possibilities of methodological approaches for the exercise in these conditions, educators still use the same resources used in the face-to-face modality.

Thus, in view of what has been discussed, it is necessary to readjust the spaces cited so that those involved can converge to dialogical relations that present in their generating themes the interests of the subjects and bring them closer to the "borderline situations". For this reason, both Freire and Pinto warn that these subjects must be involved and also involve these same "limit-situations", because only in this way the project of overcoming is executed by the "limit-actions".

Thus, Freire's educational relations aim at "[...] demythologizing reality" (FREIRE, 2011, p. 77, our translation), in which subjects will take distance from the reality in which they find themselves, so that it is possible to constitute the movement of critical insertion in this same reality, which results in action over this context. Based on this, the Freirian educational process aims for the subjects to be able to unveil their relations with the world, as a way of political, social, cultural, and economic action, through self-awareness.

Other forms of practices should also be examined, especially those mediated by virtual learning environments - VLEs, which allow, for the most part, educational activities to be developed in an asynchronous format. The asynchronous activities in VLEs allow students to access the platforms at times when they are available for interaction, but, otherwise, the very nature of the mode makes it difficult for the exercise of the dialogic relationship between the subjects involved.

Recognizing the absence of a dialogical relationship, in which the subjects exercise the possibility to say their word in the relation between you and me, we reflect on the lack of the

exercise of listening to the other with alterity, preventing the dynamics of the problematization about the significant dimensions of reality.

Admitting the listed weaknesses, we question the possibility of the existence of a dialogical relationship as an exercise of communicability and reciprocity, as well as if this relationship can be considered based on the human essence, as the one that is constituted from the existence of the being, linked, still, to a historical context. Under these conditions, it is possible to question whether this human essence that should recreate itself would happen in these asynchronous formats or would be doomed to limitations, since this essence should be articulated to the process of conscientization, with the objective of constituting a subject in favor of social transformations, author of its own history.

On the other hand, the interaction of the students with the different authors proposed by the diversity of ready and finished materials in the different virtual environments is announced. Thus, it is reflected that educators generally define activities considering, as a reference point, not the context of the students, but the idealized reality produced by these subjects. Thus, the programmatic contents prepared and related to the theoretical scientific knowledge are, initially, studied and, in a second moment, the relations and approaches to reality are elaborated. From this premise, a movement of reflection-action is inferred, and this action is linked to a project idea, because it constitutes a future time. Here we are facing a movement between theory and practice, where practice is idealized and postponed.

Added to what has already been mentioned is the issue of educational planning, which is mostly disconnected from the political, social, cultural, and economic context, and is also at the service of reinforcing authoritarian and uncritical attitudes. Issues such as verticality and authoritarianism, rooted in the centralizing culture, maintain a welfarist policy, hindering, finally, the exercise of democratic experiences.

Educational planning, in Freirian's work, is associated with local and regional conditions and decentralization⁸ establishes a sense of organicity necessary to the educational process. "From our 'coexistence' with the educational and social problems of Pernambuco and not only urban Recife, we were extending our concerns, linked to these problems, to the Northeast and other areas of the country" (FREIRE, 1959, p. 12, emphasis added, our translation).

⁸The term decentralization employed by Freire is based on the work *Education is not a privilege* by Anísio Teixeira. In this context, the reform in education should be a political reform, permanently decentralizing, where the municipalities could manage the municipal education funds, in order to implement local educational systems.

In this way, it is believed that all educational planning, both in terms of synchronous and asynchronous activities, is based on the syllabus, to the detriment of the knowledge of the political, social, cultural and economic context of the subjects.

On the other hand, it is reaffirmed that Freirian dialectic and dialogic educational relations lead to the encounter of subjects who pronounce the world, with the purpose of recreating history, whose focus is the reflection on reality, which is not understood as abstract and static, but as a concrete and procedural reality and, furthermore, as that which the subject is part of and intervenes in. Not infrequently, both in formal education and in online education, the difficulty of intervening in the context is recognized, which now provides the opportunity for this relationship with an abstract reality.

Moving the discussion forward, with the focus on the face-to-face modality, which maintains the limit of subjects and shifts, the question is how the action of sharing different worldviews would be possible, since it is believed that it is through the concrete situation, in the reflection on the aspirations and intentionalities of human beings, that one will be able to organize and build the materials related to the syllabus.

In this way, both in the educational process in the online modality or remote teaching, and in the face-to-face modality, considering the partiality of the students, a tendency to distance the Freirian action-reflection movements is perceived, due to the difficulty in building a dialectical-dialogical relationship. That is why, placing the educational praxis by Freirian arguments, the option is made for another action in the educational action, distancing itself from the banking practices, because the subjects are not expressed by dichotomies instituted in the oppression of those who command and the submission of those who obey, but at the moment when the voice of those involved in the relationship is proposed.

It is understood that, both for the educator as well as for the students, these moments propose reflections that can make the educational relationship richer, in what concerns the possibility of knowing the world perceptions of the students involved, in such a way that, at the moment the students feel heard and inserted in the dialectic and dialogic relationship, they take the first steps towards democratic experiences, as well as towards critical, transitive consciousness. These movements open up possibilities to the reporting of different worldviews, allowing the socialization of fragments referring to the varied cultures to which the students are linked, that is, connected. In this sense, sharing is promoted, which exercises reflection.

On the contrary, in a face-to-face modality, with the partiality of the subjects, the possibility of reporting different worldviews is hindered, causing the existing cultural differences to be reduced or homogenized to dominant cultural standards.

Final remarks

The foundation of the Freirian proposal is the liberation of human beings and, as such, any unthinking concession to the mechanisms of oppression tends to make the revolutionary project unfeasible. In this sense, education demarcates its function when it aligns itself in march toward the construction of a new reality, denouncing, in the same way, the structures that dehumanize the subjects. For this to have an effect, educational relations must start from the reality of the students, proposing a permanent dialectic between objectivity and subjectivity.

The Freirian dialectical-dialogical relationship begins with the pronunciation of the world, with the true word of the subjects, with which these human beings will come to transform and humanize this world. Under these conditions, dialog is constituted as the means for the subjects to acquire meaning as beings, in such a way that the dialogical relationship is realized in the political dimension of education, when, starting from a concrete situation, it allows rethinking the practice, establishing transformation processes. It is, thus, a relationship as an exercise in communicability and reciprocity, instituted from the human essence that is established according to the existence of the being linked to the historical context, the reality.

Based on these premises, the Freirian categories banking education and problematizing education are approached and distanced, taking into account the contemporary moment, affected by the exercise of social distancing, despite the educational relationships in the online modality, remote teaching, or even with partial presence, exercised with activities both synchronously and asynchronously.

Thus, it is emphasized that Freirian's work represents a conceptual framework with the capacity to support the processes of human beings' formation, a formation correlated to social transformation actions, in such a way that the perception of the historical determinants is the focus of this formation, as a promoter of the involvement of the subjects with the "limiting situations". On the other hand, it is possible to recognize the weaknesses faced by the different ways of exercising educational relations that distance the subjects from the involvement with the "borderline situations".

We reaffirm, finally, the assumption that from the development of educational relations, based on the historical reality, integrated to the social, economic, cultural and political contexts and, also, associated to the critical consciousness, it will be possible, through these relations, to understand the human being as the one who humanizes this reality and, finally, as a being in and with the world, aiming to become a renovator of society.

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How to reference this article

FREITAS, A. L. C.; FREITAS, L. A. A. The problematizing education in Paulo Freire: Provocations for contemporary society. **Revista online de Política e Gestão Educacional**, Araraquara, v. 26, n. 00, e022120, Jan./Dec. 2022. e-ISSN: 1519-9029. DOI: <https://doi.org/10.22633/rpge.v26i00.15397>

Submitted: 27/02/2022

Revisions required: 15/04/2022

Approved: 05/06/2022

Published: 30/09/2022

Processing and publication by the Editora Ibero-Americana de Educação.
Correction, formatting, standardization and translation.

