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BOOK REVIEW

EDUCATION AS A PRACTICE OF FREEDOM

EDUCAÇÃO COMO PRÁTICA DA LIBERDADE

EDUCACIÓN COMO PRÁCTICA DE LA LIBERTAD

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Paulo Reglus Neves Freire was born on September 19, 1921, in Recife, Pernambuco. He was graduated from the Faculty of Law of his town, he received during his career several titles of Doctor Honoris Causa. During the exile in Chile, he publishes in 1967 in Brazil his first book, Education as Practice of Freedom. He died in São Paulo in May 2, 1997, days after publishing his latest work. In April 2012, the 12,612 law declares him Patron of Brazilian Education.

His work, Education as Practice of Freedom shows the pedagogical view of the method of adult literacy. For not being just a spectator, the presented ideas show marks of experience in Brazil in the Decade of 1960.

It is composed of 150 pages organized in four chapters and is in 34th edition. Francisco C. Weffort wrote the introduction of the book that emphasizes the pedagogy freedom view. This introduction is the one that assigns meaning to the educational practice which only becomes effective and efficient with the free participation of the students. It points to the success of the method's experiences in Rio Grande do Norte, where farmworkers (300) were literate in 45 days.

In the first chapter, The Brazilian Society in Transition, the author presents his interpretation about the political scenery and the forces disputing for power in that decade. Part of the concept of relationship in human sphere and notes that the man, relations be, not only is in the world, but with the world, a

result of its openness to reality, making it the person of relations that he is. It is from there that the man dynamizes his world, dominates the reality, humanizes it, secularize spaces, does culture, conforming the historical time.

Brazil lived a transit time with the breakup of the forces that held society closed in balance. In this panorama, dialogic education and active, focused on the social and political responsibility, once designed on the representation of the situation, would replace the magical explanations for causal principles, what the author called critical transitivity.

In the second chapter, titled Closed Society and Democratic Inexperience, the author makes a historic rescue of Brazil in the colonial and imperial period, addressing the absence of popular participation even in the passage to the republic. It says that Brazil grew up without dialogue, with exacerbated power and the submissive man, accommodated and not integral, but points out that, with urban growth, the people stop staying on the sidelines of events, thus, initiating a stage of participation.

In the third chapter of Education and Awareness, the author exposed his criticism to pedagogical practice applied at school. In this part of the work, it establishes the differences between educating and massing, explains its dialogical pedagogy and weaves an analysis of bank pedagogy, poor of criticality and superficial when dealing with the subjects. Education is necessary to the decision, the

social and political responsibility. Education needs to put the dialogue between educator and learner. Anyway, when more critical a human group, both more democratic and permeable, as a rule.

In the last chapter, the author explains in detail the method of adult literacy, with reports of several experiments that took place in Brazil. It features that each time the difficulty of leaving the masses remain in their state of ignorance, as the processes of democratization were general. Critical consciousness is integrated with the reality. The plan of implementation of the cultural circles elaborated in the Goulart Government was prevented by the military coup in 1964, however, in the exile, Paulo Freire develops works in several countries, using his pedagogy.

In adult literacy method, Freire values the historicity of individuals, who are in the Culture Circle, dynamic space where reflection and dialogue make learning meaningful. The subjects meet in the education process to investigate topics of interest to the own group and the knowledge is built on the basis of the exchange. o identify real problems, to reflect, to decode them and to recognize them in order to build the change.

It is interesting to note that, today in the search for consolidation of the SUS, the problematic pedagogy of Paulo Freire is a reference in the policy of permanent education in health, with the goal of awakening the worker to a critical consciousness about their working process, all this, mediated by the dialogue in the everyday life of workers.

The search for dialogue among them and the constant reflection on daily life make each subjected worker dynamic and reflective. Thinking on the problems or the everyday failures in the work process and make them collectives are ways to encourage the debate on the team, and thus, to cause a break in the closed attendance model, producing new viewpoints and new directions to the work process.

As a classic, the reading of the work is of paramount importance to the conceptual understanding on permanent education in health, because it instigates us to reflect about our educational processes in vocational training and education in health, seeking, through meaningful learning, to change people so that people change the world.

REFERÊNCIA

Freire, Paulo. Educação como prática da liberdade. 34ª ed. Rio de Janeiro: Paz e Terra; 2011. 150 p.

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