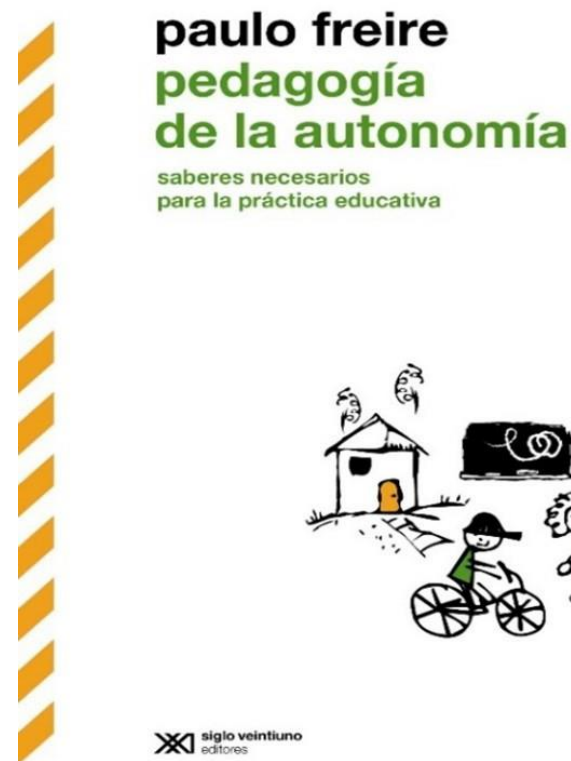


## ANALITICAL REVIEW

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**Abstract:** The main objective of this review is to show the most significant aspects of the book *Pedagogy of autonomy: necessary knowledge for the educational practice of the Brazilian pedagogue and philosopher Paulo Freire*. For this purpose, the three chapters are explored, described and interpreted in an analytical way, which address four elements: role of the teacher, student, knowledge and ethical sense of the pedagogical act. It is concluded that autonomy is a symbolic factor of the educational process. Likewise, teaching is not transferring knowledge, but creating conditions for its construction.

**Resumen:** La presente reseña tiene como objetivo esencial mostrar los aspectos más significativos del libro *Pedagogía de la autonomía: saberes necesarios para la práctica educativa del pedagogo y filósofo brasileño Paulo Freire*. Para tal fin, se explora, describe e interpreta los tres capítulos de manera analítica, los cuales abordan cuatro elementos: rol del docente, discente, conocimiento y sentido ético del acto pedagógico. Se concluye que la autonomía es un factor simbólico del proceso educativo. Asimismo, la enseñanza no es transferir conocimientos, sino crear condiciones para su construcción.

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Conflict of interest:

The authors declare that they have no conflict of interest.

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## RESUMO

O objetivo essencial desta resenha é mostrar os aspectos mais significativos do livro *Pedagogia da autonomia: saberes necessários para a prática educativa* do pedagogo e filósofo brasileiro Paulo Freire. Para tanto, são explorados, descritos e interpretados analiticamente os três capítulos, que abordam quatro elementos: o papel do professor, do aluno, do conhecimento e do senso ético do ato pedagógico. Conclui-se que a autonomia é um fator simbólico do processo educativo. Além disso, ensinar não é transferir conhecimento, mas criar condições para sua construção.

***Knowing that teaching is not transferring knowledge, but creating the possibilities for its own production or construction.***

*Paulo Freire*

In the text entitled *Pedagogía de la autonomía: saberes necesarios para la práctica educativa* (1996) by the Latin American pedagogue and philosopher Paulo Freire (1921-1997), fundamental areas of pedagogical scenarios are distinguished: educational practice, daily knowledge, criticism of the teacher who does not educate, humanization of the educational process, education for the 21st century, freedom and ethic, autonomy of hope, criticality and awareness. At the same time, he outlines a humanist, educational and critical project based on a didactic and dialogic model, where authoritarianism and gnoseological absolutism, banking education and epistemic verticalism are minimized.

Freire addresses these topics taking into account an axiological approach tinged with socio-pedagogical and humanistic features to understand questions such as: Why not take advantage of the experiences of students to think in a social and critical way, does education associate the content taught with the reality of the learner, why not institute a necessary correlation between curricular knowledge and social experience? The previous variables raised by the author, on the one hand, from multiple sociopedagogical edges, and on the other hand, in dissimilar sociological, hermeneutic and ontological categories that contribute to the reflection of factors such as: educational and sociopolitical.

From this framework of reflection, the author meditates on the emancipation of the learner and takes us back to the heuristic sphere that he has denoted education for autonomy, which implies a gnoseological situation incompatible with the diversification of knowledge (utilitarian technicism). Indeed, knowledge is not built on the basis of technical-scientific competencies that leave the autonomy of the subject in the background. The Brazilian thinker formulated that autonomy is a pedagogical foundation for the school, but it is an element that must be questioned in modernity.

From the above, a question arises: Are we really teaching for autonomy? The Latin American pedagogue proposes deliberation based on an autonomy/dependence relationship. Thus, being autonomous represents an ability to adopt rational, constructive and meaningful dependence for life. Equivalently, any developing process of autonomy demands a critical self-reflection and practice of freedom in correspondence with the sociocultural discourse. Autonomy is a transformation of disposition and humanization that is historically constructed, based on the various decisions we make throughout our existence.

It is a manuscript (136 pages) published for the first time in Portuguese in 1966 and then in Spanish by Paz y Tierra publishing house (1996), with translation and prologue by Guillermo Palacios; edited by Siglo XXI editores S.A. in 1997, with a second edition in 2012. Freire establishes in the text under review, a textual corpus consisting of three chapters adjusted to the author's pedagogical intentionality, which lies in the functional and analytical transcendence of the learner, teacher, knowledge and ethical sense in the formative act. By addressing these elements, the ways of being, thinking and acting in the pedagogical exercise are instituted.

In the first chapter (pp. 23-41), the text begins with an appealing phrase: "there is no teaching without discourse" (p.23). This means that pedagogical practice is social, since the learner builds knowledge according to his or her own experience, thus establishing a first juxtaposition to the notion of teaching as a universe of cognitive possibilities, and not as a mere conceptual transmission.

It is noteworthy that, in this section, teaching is separated from the transmission of knowledge (depository learning), emphasizing it as an act dependent on learning, which overflows the teacher's existence from the learner. Therefore, there is a relationship oriented to humanization in the educational agents. The horizontality of the participative and dialogic process admits a teaching for reciprocal learning.

Now, at this point in the text, Freirean thought proposes a bivalent educational cycle that encourages teaching in a methodical rigor that has nothing to do with accumulative and memoristic education. In contrast, the systematic suggests a reconstruction of the knowledge taught. Therefore, the relevance of the social function of the educator is outlined (the teacher is progressive or conservative), given that his pedagogical task is not only to teach thematic content, but to teach how to think autonomously. In general, "whoever teaches learns to teach and whoever learns teaches to learn" (p.27). Among the knowledge proposed in this textual and contextual space are: research, students' knowledge (prior knowledge), critical thinking, ethics, aesthetics, reflection, social commitment, awareness of incompleteness, hermeneutics of the world, dialogic capacity, sensitivity, recognition of cultural identity, freedom, dignity, joy and hope.

In the second chapter (pp. 47-80), the author refers to the fact that teaching is not transferring knowledge (p. 47). In allusion to this pedagogical axiom, teaching should favor the educator in its historical, ethical, reflexive, critical, unfinished and unfinished nature, which is configured in dialogue with the sociocultural environment (apprehension of reality). Thus, the progressive teacher as a sociopolitical subject, educates an unfinished being based on respect, good judgment, identity, humility, tolerance, autonomy and freedom.

In the third chapter (pp. 87-136) it is determined that teaching is a specific act of humanity (p.87), because the educational act must lead to equality and social inclusion. The Brazilian philosopher conceives reality in a systematic way. Thus, to be a teacher is to respect the conception of the world that the learner has. The classroom needs to become a scenario where a dialogic reciprocity (psychoemotional, moral, cognitive and affective) between teacher/learner arises, based on ethics, respect for the dignity and autonomy of the student.

The contribution of this perspective of thought is to perceive the subject as an autonomous being in constant construction. In this sense, the concept of autonomy is exhibited as a functional mediator in the actors of the formative process. Similarly, it is a determinant for liberation from the neoliberal and ideological yoke imposed by the positivist tradition. Liberation entails a problematization and conscientization that leads to a critical return to action. The reflexive exercise involves a constant admiration of the world, which symbolizes the autonomous construction of thought. Thus, knowledge has a double functionality: cognitive and dialogical. The conjugated interaction between these elements gives opening to the systematic apparatus: problematizing dialogue. The problematizing character responds to the reflexive and critical trait of the surrounding reality, because there will be no progressive knowledge in receptivity, but in invention, reinvention, autonomy and astonishment.

Education, according to the book, is an integrating, dynamic and compatible process to the sociocultural environment of the pedagogical agents as political subjects. Teaching connotes a catalytic and liberating variant; therefore, hegemony should not be imposed by the teacher; on the contrary, the teacher as an agent of change has a social commitment, which underlies the integral development of the learner. In view of the above, the pedagogical act is a socio-political and ethical process, whose dialectical and dialogical analogy makes transformation and educational feedback possible.

It is necessary to reflect that the cognitive socio-pedagogical construction between teachers and learners is mediated by knowledge and its accessibility. The teacher has the responsibility to educate in order to favor conditions of equality, transformation and inclusion in society. In this interweaving, the dialectical unity (dialogical process) supposes a transforming act to access successful knowledge. Thus, the teacher as a process guide must guarantee the spaces to generate autonomous learning. However, the trans-missionary-encyclopedist approach entails a cognitive rupture between subject and object of learning, hindering the exercise, construction and development of emancipation.

Current education needs to clear the contradiction educator-educatee, in which the former is authoritarian and has the option to choose the utilitarian content to be emitted, while the latter obeys and is passive (banking education). Education requires its human side, without totalitarian impositions or epistemological dictatorships. Banking education deviates the adequate situational understanding of the social habitat. Consequently, to teach is not to yield knowledge but to establish conditions for its construction and development (critical literacy).

After reading the text, the educational act is projected as human. Education is more than a science influenced by technology, culture and the globalized world. Therefore, the educational process itself is a process of existence and experience. Freire marks the course of the pedagogical and, therefore, social act. For him, educating and teaching claim the dialogical, social and axiological aspect (respect, freedom, dignity, otherness, otherness and hope) of the learner. The pedagogical act (self-education) is based on the bilateral interaction between educating and learning that involves a critical and ethical variant, which produces autonomy and criticality.

The book is a work of the current reality, built in the socio-political contexts of the Brazilian environment, but its lexicons and experiences cannot be reduced only to that situation. Each word, phrase and reflection of the text, raises a significance of ethical-pedagogical experiences with a critical and humanized trait. From there, the socio-political subject is not mediatized by mercantilist, dehumanizing and technified axioms (instrumental dimension), but ethical. In fact, the ethical dimension allows the totalizing formation of the subject. Moreover, it empowers the conscience in the situational methodological thinking, this meditating makes viable the recognition of injustice and its reversal.

The above reflections contribute to establish the resignification and redefinition of the teaching function as a socio-political subject. Teachers should not be seen only as producers of mechanical, formal and technological knowledge, but as builders of history, facilitators, mediators and unfinished guides in constant training, immersed in critical, participatory, creative, ethical and reflective oceans regarding themselves, others, and the world they are part of. The role of the teacher is political: a curious attitude that confronts all the dehumanizing and aligned practices of the contemporary socioeconomic system.

The pedagogy of autonomy proposed by Freire is linked to the construction of the subject as an active being, who configures his role in the classroom (micro-space) as a sociopolitical subject to transcend to the macro-space (society). The author incites to examine the teaching process as a contextual problematizing structure that builds knowledge within the framework of autonomous pedagogy. For this reason, it is significant to identify that each learner is a world of social, economic and cultural possibilities, so that the pedagogical act runs in the problem and reflective conduction that cooperates in the development of critical thinking. In other words, educational practice is the exercise of freedom.

The freedom of which we speak is a manifestation of social action tending to the holistic development of the subject, in another expression: liberation as a possibility of renewal of being. Thus, autonomy is located in the horizontality of human interactions and freedom, which, consequently, implies dialogue and permanent hermeneutics of the environment (contextual critical inclusion).

A deeper reading reveals the pedagogical radicalism with emphasis on heterogeneous socio-political spheres and framed in sociological terrains to reinvent society, school, State and democracy. The reading of Freire's text on education has been a suggestive way of linking the socio-cultural reality of Latin America with the educational aspect, raising questions to the current educational system: How to guide pedagogy for the construction of an autonomous subject, based on social and political ethics? how can current education generate transformations and changes in humanity? What educational strategies are assertive to develop an autonomous and critical learning, is the school ethical and respectful of the student's cultural identity, is traditional teaching deforming the creativity of the learner, and by offering so many technological tools to the learner, is it motivating the construction of autonomy?

In short, Freire's autonomous pedagogy is invaluable, and a priori, it is a socio-pedagogical substrate. The book's potential advocates for an inclusive, diverse and pluralistic society. It is ineluctable that the socio-pedagogical proposals in this work exalt collective reflection and maximize the propagation of reflective spaces that, beyond remaining in discursivity and contextual experiences, seek to involve educational actors in pedagogical praxis. Therefore, reading Freire transcends the Social Sciences and Humanities and even the academic research field because it forges a pillar of society: the school, the place where its members learn, educate and develop.