

**Paulo Freire and the daily concrete of Popular Education in Brazil's Northeast**  
**Paulo Freire e o concreto cotidiano da Educação Popular no Nordeste Brasileiro**  
**Paulo Freire y el concreto cotidiano de la Educación Popular en el Noreste de Brasil**

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**Abstract**

This article introduces reflexive approximations of Paulo Freire's ideas with the daily concrete of an educational practice of popular nature, represented through narrative profiles from northeastern women educators who lived pedagogies gestated in community frontiers. It comes from a research of qualitative nature which integrated a doctoral project entitled Trajectories of female popular educators in the state of Sergipe-Brazil. From the inter-encounter methodology, inspired by the hermeneutic phenomenology, as an approach method and the Oral History as a procedural method, recollections and experiences of female popular educators compromised with literacy practices in its own communities were analysed. The analytical path reupdated the concept of Popular Education, elevating it beyond the educational dimension and placing it as a piece of knowledge generated by a daily experience. The dialogic evidences have produced a close theoretical translation of the experimental field with the Freirean perspective on adult literacy, oriented as a basic human

right and seen as a decisive tool for fighting poverty and the inadequate distribution of life essential resources.

**Keywords:** Adult literacy education; Popular education; Inter-encounter methodology; Paulo Freire.

### **Resumo**

O artigo apresenta aproximações reflexivas das ideias de Paulo Freire com o concreto cotidiano de uma prática educativa de natureza popular, descrita através de recortes narrativos de mulheres educadoras nordestinas viventes de pedagogias concebidas nas fronteiras comunitárias. Origina-se de uma pesquisa de natureza qualitativa que integrou um projeto doutoral intitulado “Trajetórias de educadoras populares no estado de Sergipe-Brasil”. A partir da metodologia do entre-encontro, inspirada na fenomenologia hermenêutica como método de abordagem e na História Oral como método procedimental, analisou-se memórias e experiências de educadoras populares comprometidas com práticas alfabetizadoras em suas próprias comunidades. O caminho analítico reatualizou o conceito de Educação Popular, elevando-o para além da dimensão educacional e colocando-a como um saber gerado na experiência do cotidiano. As evidências dialógicas produziram uma estreita tradução teórica do campo experimental com a perspectiva freireana de alfabetização de pessoas adultas, pautada como direito humano básico e encarada como ferramenta decisiva no enfrentamento da pobreza e na distribuição desigual dos recursos necessários à sobrevivência.

**Palavras-chave:** Alfabetização de pessoas adultas; Educação popular; Metodologia do entre-encontro; Paulo Freire.

### **Resumen**

El artículo presenta aproximaciones reflexivas de las ideas de Paulo Freire con el concreto cotidiano de una práctica educativa de carácter popular, descrita a través de recortes narrativos de mujeres educadoras nororientales que viven en pedagogías concebidas en las fronteras comunitarias. Tiene su origen en una investigación cualitativa que integró un proyecto de doctorado titulado "Trayectorias de educadoras populares en el estado de Sergipe-Brasil". A partir de la metodología del entre-encuentro, inspirada en la fenomenología hermenéutica como método de abordaje y la Historia Oral como método procedimental, se analizaron las memorias y vivencias de educadoras populares comprometidos con las prácticas de alfabetización en sus propias comunidades. El camino analítico ha actualizado el concepto de Educación Popular, elevándolo más allá de la

dimensión educativa y ubicándolo como un conocimiento generado en la experiencia cotidiana. Las evidencias dialógicas produjeron una traducción teórica estrecha del campo experimental con la perspectiva freireana de la alfabetización de adultos, basada en un derecho humano básico y vista como una herramienta decisiva en la lucha contra la pobreza y en la distribución desigual de los recursos necesarios para la supervivencia.

**Palabras clave:** Alfabetización de adultos; Educación Popular; Metodología entre-encuentro; Paulo Freire.

## 1. Introduction: opening notes

Paulo Freire and the Popular Education are keywords that define this text's theoretical-methodological scaffolding, which aims at presenting reflexive approximations of this Brazilian educator's ideas with the daily concrete of an educational practice of popular nature, represented through narrative profiles from northeastern women educators who lived pedagogies gestated in community frontiers. We made use of the expression "daily concrete", which could be replaced by "daily reality", as a deep and detailed reference to the confluence between the narratives of the female educators and the epistemological connections in the field of Popular Education.

The theoretical reflections here presented are bound to the results of a doctoral research which considered "*Trajectories of female popular educators in the state of Sergipe-Brazil*". They involve women who became adult literacy educators through their community practices, engaged in literacy practices that reduced, to a certain extent, impacts of illiteracy which persisted within their communities from the Northeastern region in Brazil. Literacy practices developed by these women had a starting point with Pastoral da Criança, social organism of the *National Conference of Brazil's Bishops – Roman Apostolic Catholic Church*, launched in 1983 and still active in the present days, whose mission is to fight child mortality, supporting, via volunteer workers, children at ages between 0 and 6 years old and guiding families towards the promotion of basic actions of health, nutrition, education and citizenship (Pastoral da Criança, 2020).

In order to reduce child mortality, in 1991 Pastoral da Criança established an adult literacy project, since it was evident that the more the illiteracy rate, the greater the mortality among children under one year old (César & Gonçalves, 2002). This equation reveals two faces of an issue that relates to and widens social and educational vulnerability. At the same time, one situation conditions the other, and investing in educational practices that would

reduce the illiteracy coefficients, they would reflect as a reduction of the indexes of child subnutrition and, consequently, child mortality, since literacy is “*a decisive virtue for overcoming poverty, improving health quality and facing human rights abuse*” (Rivero, 2009, p.15).

Two fronts justify the development of this article. The first one relates to the importance of this literacy practice developed by Pastoral da Criança which, between 1993 and 2017, in the state of Sergipe – Northeast of Brazil, geographical outline of this research, proposed socialization of knowledge from within, in a task force that resulted in the literacy success of volunteers of the institution, who still couldn't read and write and also mothers, fathers and family members of the referred children. The second justification is based on current illiteracy indicators which still reach 11 million people above the age of 15 in Brazil, which corresponds to 6,6% of the population in an illiteracy situation. This social debt enlarges when it relates to a regional profile. The northeastern region holds more than twice the national indicator: 13,5% of people over 15 years old and 37,9% of people over 60 years old (Brasil, 2020). When highlighting this last data, a panorama stands out: for every 100 people over 60, approximately 38 do not know how to read and write.

Thus, this reflexive essay conceived, sometimes by the voices of female educators who follow this practice and produce narratives, sometimes mediated and spaced by voices of scholars who inducted theories and practices in education, based on liberating criticism, such as Freire (1981, 2012, 2014, 2016, 2017) and interlocutors like Peloso (2012) and Brandão (2006, 2009, 2013a, 2013b, 2018), raises the importance of the continuity of popular educational purposes gestated from the communities. Although this theme is out of reach, it is urgent to bring it to the current agendas of adult literacy policies, in view of the continuum and persistent indicators of illiteracy in Brazil and the Northeast.

## **2. Methodology: the crossed path**

From a qualitative nature, the methodological scaffolding of this paper was defined by the “*inter-encounter methodology: an education research experience committed to hearings and writings*” (Santana, 2020), whose approach has been inspired by Hermeneutic Phenomenology (Masini, 2010) and the procedural method was supported by Oral History (Thompson, 1992). Narratives were apprehended in order to point out the importance of the female educators' experiences, mustering them by testimonials raised in the inter-encounters, as a way of “*pitching life into history itself*” (Thompson, 1992, p. 44). The inter-encounter

surpasses physical boundaries, since to encounter doesn't always mean to be there. Thus, it is an invitation to enter the encounter, a summons to a presence as a whole: to enter, to be and to inter-encounter.

The inter-encounters result in three methodological movements: (1) inter-hearing – term that was created to replace the usual interview, since it's beyond seeing, it's a duo relation hearing-seeing (Barbier, 2002); (2) self-writing – a writing process developed by them that refers to the processes they've experienced when becoming popular educators working in communities and associated with the experience of literacy; (3) conversation circle – a dialogic inter-encounter in a circle with movement and presence. This tridimensional character of the methodology was guided by the sensible hearing that *“recognizes the unconditional acceptance of the other being. It doesn't judge, measure, nor compares. It understands without adhering to opinions or identifying with the other, with what is enounced or practiced.”* (Barbier, 2002, p. 94).

This methodological design required an attitude free of mensuration, where the conduction of the inter-encounters was done without preliminary inferences. Thus, a guiding document with seven themes was developed, within a structure of questions for the interchange of hearings with six female educators, indicated in a way similar to the snowball sampling. In this sampling the researcher *“follows a certain series, case after case, asking interviewees about other people that might be relevant to the studies.”* (Flick, 2009, p. 47). After performing the first inter-hearing for the validation of the guiding document, Educator A has referred another female educator who, according to her, could contribute to the research. This way, Educator B referred Educator C: *“the mothers I followed, I'd forward to Eja (Young Adults and Adults Education) which was taught by Educator C. She can talk about it; it would be interesting if she took part in this research.”* (Educator B, 2019, p. 4). From the first to the last educator, spontaneous referring was taken into account. It's worth mentioning that the names of the female educators were replaced by letters in order to preserve their identities, as prescribed in the anonymity clause of the informed consent form.

Sampling limits were based on saturation criteria. Thus, when the vast data repertoire reached six narratives, it was noticed that those would collaborate especially in the answer to the research issue which was grounded by the need of reupdating the theme Popular Education and its Freirean outlines from the narratives of women who, by developing educational projects in their communities, became popular educators, practicing several and insurgent activities on the community borders where they lived. This problem-question is a sample within the broad universe of this research issue. In order to answer it, narrative

samples were chosen, extracted from answers given to the theme from the guiding document, which referred to marks of illiteracy in the lives of the female educators in relation to activities developed in the adult literacy project.

Thus, in light of Paulo Freire, there was dialogical evidence in the speeches and hearings of the six women – three residing in the municipality of Lagarto and three in the municipality of Ilha das Flores, both in the state of Sergipe –, whose concrete daily experience was captured in audio, then transcribed and compiled into independent narratives. However, to compose the conceptual track of this text, it was decided to identify memories and experiences of only two narratives, in view of the problematic configuration and the limits of the text itself. Thus, after a detailed examination of the close bonds with the theoretical fields of Popular Education and Adult Literacy – both based on Freire's principles of education – narrative fragments were generated and they will be further exposed, from the correlations between the educational practices developed by the educators in their communities and the guiding assumptions of these practices.

### **3. Within the Daily Concrete of the Female Popular Educators: results and discussions**

In a context where oppression produced so many forms of death, the voices of female educators described in this text fragment are compatible with announcements of an education guided by liberating principles. Educator D, 46 years old, born and raised in the municipality of Ilha das Flores-SE, evoked from her fond memories the initial experience of becoming a literacy teacher from her close contact with illiteracy:

*This desire to become a volunteer literacy teacher was born and grew due to living with my parents and my grandmother, both illiterate, because I saw sadness and shame whenever they needed to sign a document having to get their fingers wet. Unfortunately, they had no opportunity to go to school because they started working soon after their parents died. Even grasping at straws my father managed to learn to make his name. In compensation, my grandmother did not succeed, because the tiredness of the daily struggle always won. Many times, I saw her crying when she received a letter for not knowing how to read it. She said she felt in eternal darkness. (Educator D, 2019, p. 1).*

In this sense, Educator C, 46 years old, born and raised in the municipality of Lagarto-SE, also reveals in her narrative a biographical mark crossed by illiteracy:

*I remember when I started school, I really wanted to learn to read, because I always lived with illiterate people! My grandmother was illiterate, my grandfather, my mother is. My uncles, most of my father's brothers are illiterate, they only know how to sign their names. (Educator C, 2019, p. 3).*

In these arid descriptions, the birth and growth of becoming a popular literacy teacher has close ties to family relationships and direct contact with people in situations of absolute illiteracy. In the narrative of Educator D, a naive thinking about literacy is perceived, restricted to the codification of the name, to the illiteracy that gets the finger wet – whose mark is the thumbprint –, which sheds tears in those who wish to read and write, and which must be overcome with the minimum right to the cursive signature of the name itself, perhaps a reproduction “*limited in understanding the problem, the complexity of which does not captures or hides, its responses are of a mechanistic character*” (Freire, 1981, p. 11). Against this mechanistic view on the acquisition of the name, it can be considered that the name humanizes the person, removes someone from being an object and returns their identity as a subject with rights. (Freire, 2017).

This shameful illiteracy that makes cry those who, daily, trip on it, either by signing their own name or deciphering the mechanisms of the literate and digital world, and by the limitations produced in the ways of interpreting reality, is a debt of historic contours dragged into contemporary times. It is in the interest of the dominant project to have a limited awareness, restricted to the mechanical use of the word which, for that female educator, symbolically has a name, her own name. This illiteracy does not make oppressors cry, who artfully promote strategic policies that result in expressive indicators of mortality and maintenance of the educational gap.

On the basis of this narrative by Educator D, we can recognize evidence of a complaint that this oppressive project dehumanizes people in situations of illiteracy, denying the right to write their first name and not recognizing “*the existential experience as well as the accumulation of knowledge that this experience has given and continues to give them.*” (Freire, 1981, p. 12).

When stating that her parents and grandmother did not have the opportunity to attend school since they started to work early because of the orphanage, the female educator touches on the existential experience of these people. This experience, of immeasurable frontier, accumulates knowledge, as stated by Freire (1981), and this mobilizes reality – placed and inscribed on the walls of survival – to the point of transforming it. It is at this intersection that

Popular Education finds strength, because “*it is the effort to mobilize, organize and train popular classes to exercise power.*” (Peloso, 2012, p. 9).

Popular Education is a political-pedagogical tool that contributes to: the dissemination and recreation of knowledge; the construction and implementation of the strategy of a popular organization; the qualification of militants for class struggle; raising the level of conscience of the oppressed class and incorporating the people as protagonists; translating ideas and applying popular methodology, with a commitment to creative multiplication. (Peloso, 2012, p. 9).

Among the political-pedagogical contributions of Popular Education mentioned above by the author, the dual initial function of disseminating and recreating knowledge stands out. Here lies the methodological, historical, contextual and political character of this dimension of education. Thus, the popular term should not be seen as an adjective for education, emptying its concept, its struggle, its trajectory, but as a dimension.

Educator C in her narrative pointed out two marks that made her get involved in literacy activities: “*the passion for the community and for knowledge*” (2019, p. 1). In this way, it refers to the role of Popular Education as a disseminator and recreator of knowledge, since only what is known, experienced, passionate is disseminated and recreated. Popular Education “*is an indignant and tender passion that incorporates individual will into theory, science and creativity, it is a passion assumed and recreated by militants who give themselves up for the project of a life of solidarity, fraternity and freedom.*” (Peloso, 2012, p. 10).

This dimension of education needs to be seen from the multiplicity of educational experiences managed by different organizations, institutions and movements. According to Gohn (2011) there is learning and knowledge production in other spaces, there is an educational character in the practices that unfold in the act of participating, both for members of civil society and the more general society, and also for the public bodies involved – when there are negotiations, dialogues and confrontations.

Scholars of Popular Education point out that, historically, in Brazil, the theory and practice of this educational dimension “*started in the 1900s, with the educational experiences of anarchists and, to a lesser extent, of communists.*” (Paludo, 2018, p. 171). However, in view of the effervescence of this practice in the 60’s from last century, it can also be stressed that both Paulo Freire and his companions were precursors of Popular Education in Brazil. For Brandão (2006), it is constituted as an education conceived for the popular classes, which emerges as a movement of educators, who bring to their professional and militant field of



work theories and practices of what was then called popular culture. In this sense, “*the emergence of popular education was the conjunction between periods of populist governments, the accelerated production of a student, university, religious and party militant intellectuality, and the conquest of spaces for new forms of the popular classes organization.*” (Brandão, 2006, p. 46).

Paulo Freire prioritized liberating Popular Education, resisting the emptying of the critical and historical consciousness propagated at his time. It resisted the emptying of hope, which is the driving force for changes in realities, whether hidden or not, said or silenced, central or marginalized. With his pedagogy, he assured that the liberation of the oppressed – par excellence – is a sufficiently decisive criterion for those who join and adhere to critical and popular pedagogical practices. He associated Popular Education with culture, linking education with the personal and collective creations of its people.

For Paulo Freire and his companions, education was always thought of as a field of culture, and culture as something whose dimension of achievement has to do with the management of forms of symbolic power that can both reiterate and reproduce a social conjuncture of inequality and oppression, they can also be understood as the symbolic dimension of political content of the construction of a new social order. (Brandão, 2013a, p. 13).

It is the popular culture movements that make/made Popular Education pulse, associating it with projects of workers and social actors whose transforming practice started from their own cultures, from their realities. Popular Education “*places pedagogy back into culture, and so it does with politics*” (Brandão, 2013a, p. 12).

In view of this historical and epistemological profile of Popular Education, a narrative illustrates the incarnation of this associative dimension between culture and education. Educator C and Educator D describe the importance of Paulo Freire's method as a mobilizing tool for the students' literacy process, revealing the “*educational dimension of a liberating political action through culture*” (Brandão, 2018, p. 123). So, the educators said:

*We used Paulo Freire's methodology, through reading the world, selecting words and bringing the reading of the world they already knew. Focus on the father's name, the mother's name, the children's name. There were some of them who said: 'Woman, I don't even know my son's birthday'. (Educator C, 2019, p. 8).*

*Another point that I found interesting was Paulo Freire's method, which is so different from the conventional [...] where he points out that for 'Eva to see the grape she needs to know where it came from and how it was planted'. For me, having followed*

*this method was an unparalleled experience, where the student is based on his daily duties, his work, fishing, the farm, finally dealing with his own reality. I really wanted to know more about Paulo Freire's history, his theses, his life. I like the sentence that says: 'there is no knowing more, nor less, there is different knowledge'. It must have been a struggle for him to implement this teaching method, where our government officials do not care, because they only care for the people in times of election, where they think that the pen and notebook of these people is the handle of the hoe, because it has no interest for these people to learn, to be under their feet. (Educator D, 2019, p. 2).*

In the field of Popular Education, the act of thinking is critical and the educators achieve this criticality by marking them as the Freirean assumptions, here represented by themes raised from the local culture, such as daily duties, work, fishing, farming, their own reality, foster connections between educational processes and cultural, social and political contexts. The female educators perform a theoretical movement through narratives, indicating how Paulo Freire filled out his ways of being and teaching, complaining about the many lessons not learned about the educator from Pernambuco and understanding that, within this popular educational dimension, the pedagogical processes are a reflect from reality and seen as movement, never statically.

Popular Education according to Brandão and Assumpção (2009, p. 27) “*emerges as a movement of political work with the popular classes through education. It intends to be a re-totalization of the entire educational project, from a popular perspective.*” It is an education practiced in the field of implications and these are the result of collective engagements. Its greatest challenge is “*to reverse, in the mystery of collective knowledge, the meaning of the word and its power*” (Brandão, 2006, p. 2). The well-said word is liberating because it causes awareness. This awareness made Educator D affirm that it is not in the interest of the oppressors that the oppressed learn, so that they ‘stay under their feet’.

If the educator is willing to live with the learner an experience in which the learner says his word to the educator, and not only listens to the educator's word, education authenticates itself, having the learner as a creator of their own learning. This is a central principle. (Freire, 2012, p. 23).

In Freire's perspective, it is impossible to think about education without the student themselves assuming the protagonism of their liberation process and consequently promoting the transformation of their reality, as the structures of power permeate these people's being and knowledge. In this educational perspective, emancipatory educational practices share the desire to educate without promoting oppression, avoiding them from being oppressed, “we

*need to work towards the construction of education and joy, seriousness, rigor and transformation of the world, so that men and women can love with less demand.”* (Freire, 2014, p. 289).

In Freire there is an exercise in the liberation of pedagogy. In the first place, it becomes a pedagogy for the other, for the oppressed. This displacement is for a social class that both teaches and learns. Second, it is liberation to another type of rigor, which is not about the application of theories and methods, but transformative praxis. Third, it is the release of false dualisms, between subjectivity and objectivity, between human beings and the world, and others. (Streck, 2010, p. 331).

These three axes from Freire's liberating pedagogy are placed face to face with the axes that leads to oppression, ones that prevent other forms of knowledge, mainly from popular communities. This force of oppression makes us believe that there is only one valid knowledge, the one produced in cartesian scientific logic. This logic rejects any educational idea processed in the daily experience and in the relational experience of the subjects with and in the world. This perverse logic and so well reproduced by the thin-handed intellectual (Freire, 2012, p. 27) analyzes the popular field and the subjects here themed with suspicion, as it disregards others that differ from the referential standard.

The different social groups that, throughout their existence, have experienced processes of social and cultural exclusion and invisibility, are configured as powerful communities to think about liberating educational practices associated with Popular Education. Such practices, like those experienced by the female educators, build a dialectical movement with the subjects on a daily basis, focusing on their creative processes, always considering the undoing of excluding borders as a strategy to resist the popular community dynamics, which is alive and innate to people. This *“dialectic is the process of knowledge through which the path is right, through a process of reflection on reality or practice.”* (Freire, 2012, p. 25).

In addition to the spaces, groups and communities where these practices materialize, as well as their paths and their invoked knowledge, it is also important to understand that these practices mobilize subjects to think and read the world from their realities. This is a synthesis of Popular Education. Freire, when narrating his experience, indicates that *“he proposed not only that they learn to read and write, but to think; by learning to read and speak – and to write the word – we contribute in a better way to reading the world.”* (2014, p. 288).

In the context of reading the world, Brandão (2013b) presents a principle that contributes to this pedagogical movement of Popular Education. Thus, says the author: *“To*

*educate, to teach, means sharing situations of reciprocity and inter-exchange of knowledge. It is to share moments and cultural contexts motivated to the solidary creation of knowledge, senses, meanings, sensitivities and sociability.”* (p. 13). The following narrative samples approximate this principle:

*When I was in the classroom, I felt very happy, very fulfilled. And what I most admired in the students was the simplicity, the union and the solidarity between them. This delighted me every day, especially in conversation circles, where each one talked about their life story, because they decided to return to the classroom, their fears, anxieties and, most of the times, I was emotional because I saw in their tired faces. the will to win, the determination and availability to be there. (Educator D, 2019, p. 2).*

*It wasn't just teaching, there was a way, there was a reason to be there. There were days when we just talked, because I was teaching and seeing that they were not paying attention, then I started a story and they began telling what was happening in the community. So, there were days when it was more like hearing, it was about hearing. And they felt good. (Educator C, 2019, p. 7).*

The female educators point out that they were in class and being – in the Freirean sense of wholeness –, they were not alone. They were in simplicity with students who talked about themselves because they had someone to listen to them. They told their stories and subjectivities, as there was a collective and supportive hearing. The female educators' descriptions lead to an axis of popular methodology, of not being alone, but with the other. This being, is not a technique that fills the method, but a state, a disposition that, once respected, makes it possible to experience the completeness of a popular practice. Thus, “*an education that resists being ‘popular’ not as a ‘service to’, but as a ‘commitment to’ and other forms of social action with a transforming horizon. Or, to return here a word dear to Paulo Freire: liberating.*” (Brandão, 2013a, p. 12).

The deep and rigorous implication that arises when I embody that I am not alone is exactly the right and the duty to respect in you the right for you to say the word. So, it means knowing how to listen. As I start from the recognition of your right to say the word, when I speak because I heard you, I do more than speak to you, I speak with you. But talking to you only becomes talking with you if I hear you. (Freire, 2012, p. 22).

This desire to know about the other and their plots implies understanding the full meaning of Popular Education: it is not practiced for the other, but with the other. This knowledge of being with the other comes from immersion in one's own social practices. There is no manual, there is an opening to observe what mobilizes and guides each person in

their daily experience, because “*we carry with us the memory of many plots, the wet body of our history, of our culture.*” (Freire, 2016, p. 45).

Thus, it is the experience that mediates these boundaries that are beyond knowledge as a commodity and life as a biological dimension, with ready destination, but that are founded for existence, being built as you live. Therefore, Popular Education as knowledge based on experience happens within, in an incarnating and permanent adventure of creation. “*And there is no creation without risk; and what we have to do is to reinvent things*” (Freire, 2012, p. 29), in an experience that creates and recreates, builds and reconstructs.

#### **4. Final Considerations: on the final track of a continuous popular educational deed**

The final track of this essay goes back to the initial opening that objectively marked the theoretical and methodological path through Paulo Freire’s educational paths intertwined with narrative samples from popular female educators, who in their daily educational practice tried to produce knowledge from community and plural margins. These knowledges were described in notes that made educational action throb through the testimonies of female educators who expanded the concept of Popular Education, based on the assumptions of liberating education, elevating it beyond the educational dimension and placing it as knowledge generated in everyday experience, embedded in reality.

From the women it was possible to perceive the interior of a popular educational practice, built and practiced in community, with people and with the world. The parallel between the narrative of Educator C and Educator D, enriched in detail the daily life of their practices through the simplicity of their commitments and affectionate ties with the community, as well as the deep desire for knowledge, without commercializing it. They’ve demonstrated how subjective and immeasurable is the scope of an educational experience based on the principles of existence and experience exchange, sewn by creative processes. From these women of Pastoral da Criança came the indisputable example when it comes to the incarnated commitment to their communities.

With Paulo Freire and his interlocutors, like Brandão, the relationship between human life and knowledge was updated, in a narrow theoretical translation of knowledge generated in the experimental field, with unlimited exaltation of the singular right to pronounce the word. In fulfilling this right, adult literacy, denuded here by indicators that are still persistent, needs to be guided as a basic human right, and in addition, it must be seen as a decisive tool in tackling poverty and in the inadequate distribution of the resources necessary for survival.

At last, and from what we've learned from this research, we suggest the development of other projects that can be investigated, through educational practices of liberation, resistance, and recreation from the communities - from their margins, where hope and social justice grow -, through the investigation of the resisting literacy projects for people in a complete illiteracy condition, or even other dimensions of education. Those dimensions claim, through their plural and complex senses, the mobilization of research paths that recognize experiences and relations with other practices, revealing tensions in the scientific production cycle, in reference of the dominating research paradigm, and calling us up in search for other ways of producing knowledge beyond standardized institutional approaches that are seen as hegemonic and singular in discourse.

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