

Relationship Between Paulo Freire's Popular Education and The Rooting in Simone Weill

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Abstract

Maintaining the distinctions necessary in context -he was literacy teacher in the inside of Brazil in the 1960s and 1980s, she was a European intellectual rooted in the field in the 1940s–, They fulfilled the same role in life: educating for freedom and liberation. And they demonstrated in the beyond that his works served as a lighthouse for many who seek in education the vector of social transformation and human liberation, in an arduous and always current struggle to remove from this profession the yoke of oppression, ignorance and alienation. thus creating, either the “being more” freirean, either he citizen weiliano critical, emancipated and ingrained. The aim of this article is attempting a dialogue between the pedagogy popular of Paul Freire and the rooted philosophy of simone Weill.

Keywords: education popular; education rural; philosophy; pedagogy; translation

Introduction

Born in Recife in 1921, son of a military father and a housewife mother, Paulo Freire, although he came from the middle class, he experienced poverty and hunger during the depression economy that devastated the world in 1929. In 1943, Freire entered the University of Recife - today UFPE-Federal University of Pernambuco – to study Law, but was interested even through the study of Philosophy of language, later exercising the profession of educator and never in attorney. In 1946, he was named director of Department in Education It is Culture of Social Service of the State of Pernambuco, thus initiating contact with poor and illiterate; This one contact initial if intensified when, driving O Department in Extensions Cultural from the University of Recife, coordinated one team in literacy popular. He was the leave of this experience what achieved the literacy in 300 cutters in cane in just 40 hours. It is successful experience inspired the government of then president João Goulart (1919-1976) to create the National Literacy Plan within the so-called “Base Reforms”. In 1964, with the coup military, Freire was arrested as a “traitor to the country” for 70 days, and then went into exile in Bolivia It is at the Chile. Your constructions cousin “Pedagogy of Oppressed” he was pregnant at the Chile It is launched in 1968, where he outlined the foundations of a problematizing and critical education in opposition to alienating education and banking from the dominant system. Here in Brazil, its publication was only authorized at the year in 1974 It is already it arrived, recently, the 70th edition, given away O force in your writings. In there for here, very already if he wrote about Paul Freire, It is to the references to the your construction echo us four corners of world 1.

A biography in Simone Weil yet It is little known. Was born in Paris in 1909, daughter in country Jews It is intellectuals; your father Bernard Weil it was doctor It is your brother Andrew Weil has become one expert mathematical. Since your infancy It is youth nutria big sympathy by the defeated It is workers. With eleven years, ran away in House being found, per your

housekeeper, in manifestation in strikers. To the fifteen, got O bachelor degree in Philosophy It is prepared for O exam from the School Normal Superior becoming one of first women The to study at institution.

In 1931, Simone Weil took a position as a teacher at a secondary school for girls in Le Puy, where it won one surname exotic: “Virgin Red”, one mixture in nun It is anarchist. lived one rhythm frantic in work, in addition of classes, she if occupied in courses free for miners, union activity, travel and writing articles for various trade union periodicals and bulletins 2. At an early age, he graduated from teaching to face the toughness of world factory worker, when he was to work at line in assembly from the factory in automobiles Renault, in 1934, in order to gain insight into the condition of the industrial worker. She experienced from within the workers' struggles, the crisis and unemployment in France. Unemployed at Renault, Simone starved in the harsh European winter. On the streets, he made friends with other unemployed people, He sometimes slept in the subway, taking into account his begging condition. During the German occupation of France, Simone decided to experiment in the field. Through a friend from Marseille, it was sent the one farm us surroundings in Paris, in one sir called Gustave Thibon. In 1942, during the German occupation of France, she went into exile in London, participating in the drafting of projects of the committees in Resistance for rearrange The France post-war. AND when he writes your big constructions “O Rooting”, passing out per times about your papers. In this era, strong pain head, weakening his body even more. On the night of August 24, 1943, Simone Weil he died alone at the sanatorium in workers in Ashford, in England.

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Dialogue in between Freire It is Weil: One dialogue possible?

When Paul Freire he was exiled at the Chile, This one country lived one period previous to the government of Salvador Allende, Che Guevara had been assassinated in Bolivia, Latin America experienced serious military and political tensions, liberation theology flourished strongly in the heart of Latin American Church, socialism haunted part of our continent, the world vibrated with the energies emanating from the pro-freedom demonstrations of 1968, despite living in the context of war cold; anyway, we lived in one world It is continent in full boiling. A construction in Paul Freire baby from all this source and is the fruit of all this effervescence. For all its organic connection with the social, political, religious and cultural context during the period of its gestation and writing, it can be said that it treats in one construction rooted!

About "rootedness", the French philosopher, activist, educator, worker and mystic Simone Weil It is the our "master key" for the understanding of this concept:

For she, the loss of these roots existential constitutes one of the problems fundamentals of contemporary civilization and especially affects workers subjected to social oppression: "Almost all the workers' demands express suffering due to uprooting" (Weil, 2001, P. 52).

Freire, what there was accomplished one work in literacy at the Brazil It is at Africa, in this era immersion at fight for the remodeling agrarian at the Chile; therefore, your thought it was highly

politicized, just as education should be. He always defended the political nature of the practice pedagogical, and his works are full of "idealistic humanism", but also influenced existentialism and Marxism. He did not give up on some convictions, such as this defense uncompromising democracy and the political character of education. For him, there is no neutrality in education nor in the theories pedagogical. In the end, no It is the education one praxis policy?

In "Pedagogy from the Hope: one reencounter with the pedagogy of oppressed" (1992), O author he does one revision in your constructions famous, including at the touching Some concepts what he rethinks, the example in "modernity", of which points one right exhaustion, to the time what demonstrates the need in be "postmodern progressive." This demonstrates O how much he It is son in your time It is it is umbilically contextualized. Other point interesting the to be highlighted in the construction of Freire – and in "Pedagogy of the Oppressed" in particular – is that he does not simply theorize as you "intellectuals in cabinet", to the contrary, he speaks the leave in your praxis, or it is, each written from him It is ever one demonstration It is update from your practice in theory.

Just like the Brazilian intellectual, the French philosopher also did not close herself off in theory. After having a working experience in an automobile factory and another experience as a peasant in the interior of her country, Simone Weil begins to conceive a training proposal educational in tune with the characteristics and challenges of the working condition. For her, it was totally unreasonable think The condition worker or peasant without experience it; per that, believed what O world It is O place adequate for one intellectual be, Helping to the people The refine your powers in observation It is capacity criticism, It is no understood as you bureaucrats of socialism Never had stepped onto a factory floor: "When I think that the great Bolshevik bosses intended to create a free working class and that none of them, without a doubt, ever set foot in a factory... Politics seems to me like a sinister joke" (Weil apud Bosi, 1979, p. 46). It's her experienced in inside to the fight's workers, to the crises of world of work It is O own unemployment.

Paulo Freire always starts from the assumption that his work is unfinished, that it is always under construction, which is why he interacts with several thinkers of his time, from the most varied currents philosophical and/or epistemological, and thus constructs its own, original epistemology, without leaving be bound by any specific ideological current, after all, human

knowledge is so complex that does not allow itself to be encompassed by a single current of thought, but opens up to a multiplicity of perspectives. Therefore, he draws from various sources: Marxism, Christian humanism, existentialism, neo-Marxism of Lukács, Gramsci and Marcuse, new-school pedagogy of Anísio Teixeira, liberation theology, in short, various sources of contemporary thought, without leaving label per none chain specific. From the same form, Simone Never if he left label perno current of thought, religion or political-cultural tendency. It is known that she did not have religion professes 3 nor broken political. Your friend Thibon attested that:

Returning to Freire, he warns us that the fight for liberation is arduous, given the setbacks that the oppressed face, including identification and even imitation of the oppressor. Introjecting the oppressor's imaginary into himself, the oppressed begins to be attracted to the figure of this as a prototype of humanity and begins to desire its standard of life as an aspiration to be and seem to be o/a oppressor. Freire flame attention of that aspiration, above all at class average what wants to be dominant, but also stresses the oppressed who, by becoming taskmasters, they become as tough or tougher than their masters. Weil also, in his work involvement with the workers in your era, captured it is identification almost sadist with o/a oppressor. For sometimes the oppressed expel one team of oppressors and replace it with another; sometimes they change the forms of oppression, but they cannot completely suppress it, as that would be It is necessary to abolish its sources, all monopolies, magical or technical secrets that give influence about The nature, you armaments, The coin It is The coordination of the works.

For the philosopher, after a certain degree of oppression, the powerful become worshiped per your slaves, then

Ultimately, "Pedagogy of the Oppressed" placed its author among the most read in the world – one of three constructions in sciences human more cited in language foreign – It is as one of the ten most important educators on the planet, collecting countless honorary doctorate titles world out. But Freire Never if boasted in so many honors, to the contrary, ever wanted to be rewritten, reinvented, complemented, as if it had never been finished and finished. That's why, dialogued with different trends of thought, drank from different sources and maintained connections with your thoughts more contradictory in your time, keeping the humility in one

apprentice, always open to new things and knowledge, carrying uncertainty as a paradigm in this contemporary "liquid" world. After all, for him, "the more certain I am of my certainties, the more I distrust them." This legitimizes the historical and unfinished character, always in construction from the education liberating, as one "what to do permanent". Behold per what such process, in addition to being revolutionary, it is prophetic, in that it proposes "being more" as a historical vocation It is intrinsic from the Humanization of man It is from the woman.

According to the rules of the MST (Landless Rural Workers Movement), a in your principles basic It is to fight per citizenship. AND to fight per citizenship pervades the fight for the Earth, encompassing the fight for to create to the conditions for what o/a worker rural It is your child have access to "critical, emancipatory and democratic production of knowledge, contributing to the construction in one society fairer It is egalitarian." In this sense, the education of field he must allow not dichotomization, but the balance between manual work and intellectual work. O own Paul Freire implemented, in 1963, at the floor of field, one method innovative It is revolutionary who managed to teach more than 300 rural workers in the backlands of Rio Grande to read and write of North, in just 45 days, after elevation The condition in method in literacy The to be deployed at the Brazil, interrupted for the blow military, your consequent prison It is exile. When returned to the Brazil, Freire he was named secretary in education of County in They are Paul, where, in between others achievements, the creation of MOVA – Youth and Adult Literacy Movement – stands out, always defending a dialogical education, open to the world, to otherness, to differences and to diversity. For him, education can be an instrument of social conformation, of adaptation of the person to their world, such as social transformation, the practice of freedom, release It is emancipation, leading O to be human the overcome your condition in explored.

Our deep-rooted philosopher also worked in peasant education. After the hard experience in factory automobile, Simone he was forwarded the one property rural at the interior from the France, in Gustave Thibon. All to the afternoons, after the tiring journey in work at harvest, Simone explained classical philosophical texts to the farmer, other workers and your children what the they were looking for. As the forehead O testimony in your host:

On the other hand, she criticized peasant education, completely uprooted, which returned o/a teacher peasant indifferent to the field in where he had origin. She o/a compare with one indigenous of colonies "greased with one little in instruction European" what despises your

people more of what would make one European cult. Us it says she:

For Freire, the emancipatory approach to rural education must permeate practice of the movements social, of the educators It is from the school what he wants to be criticism It is revolutionary, overcoming the dogmatic teaching, out of context, to which rural people were subjected. In this regard, Paulo Freire has a valuable contribution to offer. Freire's pedagogy reinforces some guiding principles of education, such as the articulation of knowledge with relationships social experiences, the experiences and memories of the people, the appreciation of their history, their culture, their way of think The life It is O world, your achievements, The resignification in your fights It is O coping of difficulties in everyday life. According to Freire himself (2001, p. 29): "The command of reading and writing is based on words and themes that are significant to the common experience of literacy students and no of words It is in themes just connected The experience of educator".

Education must always allow dialogue, the student's place of speech in contraposition The attempt in "silence" what O system oppressor from the education banking him imposes, thus obliterating his/her creativity and criticality, controlling his/her thinking and making him/her adjust yourself, adapt to the world, to the instead in him propose change. It is It is O what Freire named in "education banking"; to the instead her, he proposes one education criticism It is liberating, what value the diversity of behaviors and the socio-historical reality of students. It is pedagogy, also called in problematic, he must to allow one bigger self-esteem of/a worker, making him/her understand his/her process of historical rejection by capital and its potential revolutionary for to transform the context in poverty, oppression, domination and submission 4 .

In this sense, the school is not the only space for training and knowledge, as the student shares their work experiences and their experiences on the farm, in the family, in catechism, mass and Sunday (or monthly) worship, that is, this education interacts with your life and with many different spaces what he/she experiences it. AND, if not for trapped in your spontaneity,

will speak with their own language, with their specific ways of expressing themselves and understanding the world The your return. There is one appreciation of the knowledge what each actor actress Social brings for the school, there is one exchange, an exchange. This reciprocity between education actors/actresses is also a condition essential for knowledge, as there is sharing of knowledge and no overlapping of knowledge, there is reciprocity at the to speak It is at the to hear, at the what It is spoken It is understood. Different from the education urbancentric – what lots of times It is imposed to the educating of field –, what no he speaks The your language, what no he speaks in your mores, what no values to the your memoirs It is to the stories in Your lives.

If the perspective of education offered to rural students is liberating, We will all be contributing to transforming the agents of the educational process into agents of history, who will shape their destinies and change their stories, being protagonists of this process It is no merely spectators. Of that form, The education what them It is offered no It is mere "policy in compensation" or one adaptation of curriculum It is of practices pedagogical urban, without none contact with O context of field, in language what anything them it says in yes It is from the your reality. In this sense, rural educators are required – especially if their origin is city – The sensitivity in translate it is language. Translate no It is mere adaptation, then, second The philosopher Simone Weil:

What Weil proposes is an effort by the educator to translate the language cultured in language popular, without, however, impoverish or vulgarize O knowledge. Indeed, this is not a mere proposal from our philosopher, she experienced this challenge. Whether for female workers factories where has worked, it is for peasants with who lived together, Simone lia for they Tales and poems from Greek mythology, in a brilliant translation effort. For her, both Iliad and Antigone are closer to the people than one imagines: "Greek poetry would be a hundred times closer to the people, if they could know it, than French and modern literature" (Weil apud Bosi, 1979, P. 311).

In addition to uprooting, other contemporary problems make education precarious as a whole and that of the countryside, in particular, such as: the lack of a serious public policy in application d e s te teaching ; low qualification d o s / a s and teacher s / a s ; resumes what no to have in to the specificities of target Audience; difficulty in access The school, it is for the distance in House, it is by conditions physics in access, it is for the lack in offer in transport school, It is many others factors. All these difficulties contribute to school dropout from the first grades of school. teaching fundamental, thickening to the queues from the evasion It is of illiteracy in one pasta each turn bigger in young people what abandon The school for to work at farm or, in your majority, emigrate for large urban centers in search of better subsistence conditions; jettisoned from a training school minimum possible, will form O army of "leftovers" at perspective in one path far away in your expectations.

Given this challenging contemporary context, it is necessary that educators and educational leaders take up the cause of rural education, giving it solidarity, sensitivity, responsibility, respect for otherness and diversity, humility in dealing with simple people, with their specific issues, respecting your stories, memoirs, beliefs, values, language It is codes, your culture It is mores, in search for a possible and humanized, supportive and restorative education, in a Freirean word: loving.

A pedagogy libertarian what Paul Freire us it presents he wants make us educators It is educating students free from the oppression that authoritarian and anti-dialogical education imposes on us, making us inculcate and internalize the condition of submission and oppressed, introjecting the character of inferiority and subalternity. The school is, almost always, the first space and, sometimes, the only one to social representation and socialization – if it assumes a character of submission and inferiority, like this also it will be at society; but, if the school for one space in he speaks, in dialogue and respect for differences, in it one learns to play the role of emancipated people in the great stage of society and life. This is the importance of a pedagogical practice that nurtures agents social with the desire to be and dream about the great challenge of becoming better citizens and citizens.

Work in the field was mechanized by the globalization process. The little one subsistence property disappeared in the face of big agribusiness capital, expelling the peasant for to the peripheries of big one's cities, given your difficulty It is, including, impossibility in to compete with O Marketplace agroexporter, what holds The technology of management, The production in fertilizers, The manipulation in seeds genetically modified, The export It is

commercial viability on a global scale. These changes in the field only benefit some, producing an army of excluded people who let the dream of producing more food to feed more people and thus eliminate the map of hunger in the world, giving way to the nightmare of exodus rural, of unemployment It is from the favelization of the big ones centers urban.

Such changes impose new economic, social and cultural agendas that are not affordable to the simple man It is woman of field. There is here, at perspective freiriana, O what if flame in break in between O man Woman It is O world. AND as if O man It is The woman of field no if recognize more at the own world what he/she even produced, henceforth produced The your default. In this process, all to the your around, including The education offered at the field, It is dissociated of the world and life. In addition to the impoverishment of content, there is also a precariousness of teaching methods. Weil denounced, in his time, this meaningless knowledge, where O to know raisin The worth exclusively having in View O success professional, It is O system in teaching becomes a mere instrument at the

service of the dominant market, as she attests to us: "A social system is deeply unhealthy when a peasant works the land with thinking that if he is a peasant, it is because he was not intelligent enough to become a teacher primary" (Weil, 2001, P. 46).

This leads us to a reflection on the programmatic content of education. For Freire, This one content no he must to be fruit in one imposition, but in one construction collective, The leave of the desires, doubts and collective expectations. Unable to build a content programmatic as something imposed, ready and finished for the working classes, starting from a vision destitute from the reality It is no from the existence same of the recipients of this program. Of that form, no only The form in to live of workers of field It is transformed at contemporaneity, as the very concept of "land" is revised by neoliberalism, which presents as a "resource to be explored" and not as the ground of our human-existence-in-the-world. world. Others concepts, as technization agricultural, modification genetics, bioenergetics, degradation environmental, seeds transgenic It is exploration predatory of planet, pass The to do part of contemporary everyday life, like never before. What can be seen is that the process of economic transformation in vogue in the contemporary world, already some decades, changed the way the rural man/woman sees the countryside itself, as if from this change a new identity uprooted.

The so-called "cultural industry" promotes a homogenization of concepts, mores It is modes in to live urban; The globalization you massified, denying or inferiorizing to the shapes different of living, characterizing like this one epistemicide cultural. Treated as consumer by the dominant system, the media is responsible for bringing rural young people pasteurized information from hegemonic centers as necessary for its consumption, imposing an urban-centric way of living. In addition to the alienation process, there is a subjection of the rural youth to the urban *modus vivendi*, leading to what Freire characterized as a loss of authenticity It is identity cultural typical of process in oppression It is submission.

For Weil, this uprooting occurs in all social instances. In churches, for example, It is unfortunate to see as to the liturgies daily if distance from the life It is from the culture of people. That is even more noticeable in the countryside, where religion is perceived as being distant from peasant culture, not nevertheless to the parables used per Christ have at the field The source inspiring in your predilection ("Look your lilies of field...", Matt, 6, 28):

For Simone, that relationship of the texts biblical with the culture peasant no he must if restrict the church, also at school rural one must to do that relationship, as form in rescue The dignity of work in the fields; After all, true dignity has a spiritual root and, therefore, therefore, supernatural, believe Simone:

Ultimately, uprooted education for Weil constitutes the same "danger" as banking for Freire. Move away O man It is the woman in your realities same, becoming O process of inauthentic, anti-dialogical, out of reality teaching-learning. It is necessary to equip the agents of this process educational in one conscience criticism, able in to read O world for in addition of given dogmatically, opening up to a liberating, diverse, multiple and loving dimension of see and feel the world around you. From this purpose, the philosopher found resonance in the pedagogy proposal per Paul Freire, despite from the distance of time It is of space. No know if Freire I would have read something by Weil, but I suspect that they both did the same – or very close – "reading in world"!

A Philosophy Rooted in Simone Weil It is The Praxis Philosophical in Paul Freire

The French militant, worker and peasant philosopher Simone Weil, who we have already discussed in the previous topic, she played the role of educator with great commitment. And a philosophy educator. In the work "Simone Weil and the Encounter between Cultures" (2009), Brazilian professor Maria Clara Bingemer defines philosophizing in Simone Weil not as an abstract-theoretical activity, with the purpose of building a speculative corpus of doctrines, unintelligible to many and restricted to an elite of intellectuals, but as a purification and transformation of the soul; as well as the philosophers

ancient, Simone understood what The philosophy It is one method of progress spiritual what require conversion It is transformation radical from the manner in to be of individual:

In Simone Weil, life and philosophy can go together, because, as Maria comments Clear, "your life it was O a testimony from the veracity in your philosophy, It is your philosophy it was O a testimony from the authenticity in your life" (Idem, ibidem, P. 57). For Simone, to live It is one training incessant for truth, beauty, justice and good; philosophizing is a continuous exercise to illuminate and achieve these same objectives. "His thought is proof that philosophy can be understood as one mode in life, as one TRUE exercise spiritual, It is your life It is The proof that in adverse circumstances, it is possible to exercise a philosophical existence", concludes Maria clear (Idem, ibidem, P. 57).

For Simone Weil, "no there is reflection philosophical without one transformation essential at sensitivity and in the practice of life, a transformation that has the same scope both in relation to actions more ordinary how much to the actions more tragic from the life" (Weil, 1999, P. 123).

In his work "Exercises of Attention: Simone Weil, Reader of the Greeks" (2013), the Professor Fernando Rey Puente highlights Simone's philosophical conception as a praxis policy:

Acting as a teacher, Simone combined her pedagogy with literature and philosophy as starting points. It will increasingly move away from pure abstract speculation and start from reports more Upcoming from the life real for to teach philosophy. did long reflections about The importance from the attention, because he understood that all mental life depended on it. For her, God revealed himself to everyone civilizations of Antiquity, including for the Greeks, and this revelation in the Hellenic case was "the revelation from the misery of man, from the transcendence in God It is from the distance infinite in between God It is O man...". With It is made,

Before taking up her post at a school in Le Puy, France, philosopher Simone Weil took a vacation by the sea. Installed near a coastal community, she became closer to fishermen It is in your families It is skirt for to fish the night. When did bad time It is no could to go out for to fish, Simone Weil them gave classes. There is reports in some of these men simple:

On another occasion, she took on a new job near the miners of Saint-Etienne. "The atmosphere at the Liceu was friendly, classes were held in the pavilion at the end of a park or at the shade of a cedar in spring" (Weil apud Bosi, 1979, p. 29). There, Simone participated in the union movement and had good relationships with the class. Three hours from Le Puy, Simone organized one course for you miners; your dream it was to create the base in one university worker. It achieved two students for the French course and eight for political economy, he spent his evenings correcting his compositions, same suffering in strong pain in head per days followed, the point in go for to the classes of high school supported in co-worker.

AND participate not only from the life labor those workers, as also in your fight daily. When the miners will demand better living conditions from the Le Puy Municipal Council, there was Simone, to the surprise of the local press who didn't understand why there was a teacher of high school in between those one's workers. She he was reprimanded for the direction from the school It is for the inspector, received threats of dismissal from local education authorities, while his students organized one undersigned to the minister asking your permanence. Behold O testimony in one of your students:

She continued her courses for the miners, including an extra course on Karl Marx, it is for that needed get up to the four from the morning. In the hours in rest dedicated himself the to teach geometry for one young tubercular from the village. A philosopher observed what, in addition of the obstacles materials that make learning difficult for young workers – such as lack of leisure, tiredness, lack in talent Natural, illness, pain physical –, other obstacle matches the disposition particular of sensitivity, as if knowledge were something strange, created by others and for others. To reduce this

feeling of incompatibility with knowledge, Simone Weil undertook one effort for translate such knowledge. For she:

Simone Weil's biographers have more recently attested to the prodigies of this militant teacher who knew how, like few others, to translate Greek poetry for workers, discuss Plato and philosophy with the peasants or simply teach geometry to a young terminally ill tuberculosis. About that Sun, she us he wrote:

To the translate classics from the mythology Greek for you workers from the factory, Simone Weil translates all O context It is the language of the Tales for O context current, in language in easy meaning. She offers several examples transposed from Greek mythology to the modern context, as your writings about Homer It is Thucydides, us which Simone via one synthesis from the theory from the strength what rules sovereignly all The our reality socio-political. AND it was that O what she sought at reading of the Greeks and Romans: inspiration for their theory of force that could be applied in their context current. It was enough to know translate it!

If, in Simone Weil, one can speak of a rooted philosophy, in Paulo Freire one speaks in a philosophy of praxis. In his dissertation "The Educational Thought of Anísio Teixeira and in Paul Freire: A Education at the Brazil It is you Challenges from the Contemporary" (2015), O philosopher José Edemilson Pereira dos Anjos, in his attempt to establish a dialogue between the conceptions pedagogical concepts of these two Brazilian thinkers, highlights that the philosophical conception underlying the Freire's work is part of anthropological and gnosiological reflection, and it is not feasible to separate them; or In other words, Paulo Freire's philosophical discourse is already, in its principles, a philosophical anthropology. Your anthropological and humanist conception, for example, emerges from existentialist ideas, including the founding conception that existence makes the human being a "relational being", because in its existence he relates to other living beings, sharing not only their constitution biological and natural, as well as, and in addition, adding the symbolic dimension, that is, cultural; becoming also producer It is creator in culture, without however limit yourself The one of these two dimensions: biological It is symbolic or Natural It is cultural, but transcending yourself in them...

In other words, the human being is a being of relationships and not simply of contacts, not just is in the world, but with the world, resulting in his openness to reality, which makes him the entity of relationships that he is. Such relationships are established with other human beings and with their reality. At relationship with other humans, he becomes humanized, weaves dialogues and becomes autonomous and/or responsible hair others. At relationship with the reality he integrates, settle down or adjusts The she; for the conscience he can open up, become flexible or simply accommodate yourself.

Unlike animals, which only adapt to the circumstances of the environment in which they are that they live and respond to in a reflexive and conditioned way, human beings go beyond such limits, so you can establish relationships, choose freely and discern consciously. This way, you can integrate yourself into your reality to adjust to it or transform it, in order to to respond in form plural It is criticism to the challenges what O context him it presents.

This makes it historical, since, inserted in its time, it takes on meaning and project, that is, it gives meaning to the time in which it is inserted, imbuing it with perspectives, transforming it or including transcending it. Such transcendence human no if from the just at the flat from the "transitivity from the conscience", this It is, at possibility in recognize yourself The yes same It is to the other objectively, but in the awareness of perceiving oneself as finite in the world, project unfinished, imperfect and, therefore, seeking perfection in a creative being; that is, existing is a dynamic concept, implies an eternal dialogue between humans, with the world and with the creator. Other attitude in transcendence of to be human It is O act in to surpass The unidimensionality of time, that is, in addition to distinguishing yesterday, today and tomorrow, we do not we become irreducible to the present time, we are capable of transcending it, of projecting it, of interfere with it. The human being "temporalizes" himself. And, by temporalizing yourself, you become aware of yourself and the world that surrounds him, acts in it, proposes change, becomes a creative presence in the world, which is why his

existence is historical. It is this historical being, immersed in – and in relation to – the world, which does not distinguish consciousness from the world, but perceives itself with it, as a transformative agent of education liberating.

This is why Paulo Freire's anthropological conception is confused with his pedagogical, or it is, for he, the education It is the practice from the theory of knowledge, according to states:

It follows that, for Paulo Freire, becoming an agent of a liberating education requires the resilience from the dichotomy world x conscience. AND in this dichotomy what resides The education as an oppressive practice, banking education, whose pedagogical action focuses not on dialogue, but in "announcements" m o n o l o g i c s , in practice I was going to you The reality d o s / a s e d u c a t i n g s / a s , transformed in "deposits in contents" for memorize them It is reproduce them. In this sense, banking education, by inhibiting creativity, criticality and curiosity, transforms students become passive agents of the teaching-learning process, merely domesticating them. On the contrary, liberating education, proposed by Freire, is based on intersubjectivity and humanization, making teaching-learning a dynamic, creative, critical and, therefore, like this to say, one process liberating. All that he has as base The resilience from the dichotomy to be

human-world, to be human at the world It is no properly with O world. This It is, in Freire treat- s and in subject s / a s create pain s / a s It is no simply spectator s / a s , you which , I 'm with O world, the transform It is no they are simply "victims" It is "fangs" from him.

Already The education banking it is founded at absolutization from the ignorance, at perception in what The ignorance it is no/a other, no/a oppressed It is what The education go just tame him/her, make him/her adjust to the world in which he/she lives, passively. Opposing this conception, Freire proposes the idea of a "conscious body", by which the human being is seen as a conscious subject, as a consciousness intended for the world, that is, it does not come from empty beings capable of being filled in, but in beings conscious It is in one conscience resulting It is prosecutor in action It is in transformation, one conscience reflective, Never passive at the world.

This is why, while in banking education the educator only "deposits" the content in the student – which, passively, allows itself to be filled in order to simply memorize and reproduce –, at education liberating O process teaching-learning it happens in form dialogic, participatory and active. This dialogue requires an existential language, that is, communication with O world The leave in your problems It is challenges concrete. AND The leave of that dialogue with O world that human beings become aware of. Awareness requires going beyond the simple apprehension of reality, to commit to it. It is a historical commitment through which being human takes on your paper in subject from the history with views The transformation from the your reality. Such dialogue, while meeting in subjects what pronounce O world, it happens in form reflective in between people who seek to know and be more. There is no hierarchy between education actors/actresses (educator), but communion. Paulo Freire created a new word to express this dialectical relationship – "word" –, which expresses the union of language with thought and of these with the reality to which they refer. In this way, the pronounced word has a praxic character, expresses authenticity with The action transformer of world, unifying dialectically action It is reflection.

Outside this dialectical relationship between action and reflection, the knowledge obtained is mere idealism, as defends Paul Freire: "O act in to know involves one movement dialectical what go from the action The reflection about she It is of this The one new action [...] No there is 'pronunciation' of world without conscious transformative action on it" (Freire, 2010, p. 60). In this way, action and reflection are not dissociated, they are two dimensions of the authenticity of the same word, of the word that transform O world, as O author:

A historicity of to be human refers The your condition in to be integrated The reality, to their commitment to the social context, after all, the human being exists in time, is temporal, you can see while to be standing It is being at history, no just standing at the world, but with O world. Being in the world as integrated in it, interfering in it, not simply accommodated or adjusted to it, requires committing to the circumstances presented by it. This is part of

historical-human condition. And it is exactly this human condition that makes it rooted in time, at the context It is at history human.

As saw above, before in to establish one epistemology own about from the education popular, Paulo Freire created the philosophical and anthropological assumptions of what he calls liberating education, against a mechanistic and domesticating model of education, which presupposes to maintain The relationship in domination Social, reproducing The oppression from the class dominant current at society. This entire epistemological framework served as the basis for what is today called "popular education", as an effort to mobilize, organize and empower the classes popular. Effort to transform the education model established by the state bourgeois, in an education that is in strict relation with the social and political life of the student. This requires The change in place of to be human in mere element passive, subordinate It is marginal for the condition of active subject of the teaching-learning process; that is, from the object condition for subject transformer; for that, do it necessary one understanding criticism about from the reality what the fence, according to O author himself:

This awareness of your context aims to critically understand the causes social, political, economic and cultural that create and legitimize the current model of oppression – the this Paul Freire flame in "action cultural". Per that, The action cultural for The freedom he must base- dialogue in order to raise awareness among the masses and not domesticate them in order to maintain domination. Such action must allow the confrontation of the dominant culture, making people oppressed people reject the oppressors not only as physical presences, but also as while attendance symbolic, introjected on them. A action cultural he has also one character political, so why Freire defends what The education popular no he can be jettisoned from the action policy, no being possible dissociate The education in your nature policy, It is any intention in dissociate them It is so only one vision naive in education, already what no exist education neutral. This if realize in some aspects that denote the political character of education, such as the notion that the educator takes on The nature policy in your act educational, assuming you Limits what if impose at your practice, as well as the awareness that one is "in favor" of what or who performs such an act, recognizing social conflicts to which they are vulnerable, resisting attempts at harassment by the dominant.

Other characteristic of education popular is to recognize what she, to come of popular experiences, reflects them and does not deny them. Therefore, there are different levels of popular education, since to the what reference you problems existential of people involved until O level in what, Starting from these problems, people are able to create an educational process that reflects and understand all The society. This form, leaving from the experience existential, create themselves theories understanding and critical understanding of reality, that is, a more naive conception is overcome and construction a more critical conception of reality, moving from the empirical and the concrete to the critical and the understanding, according to O author:

This is why, both in the deep-rooted philosophy of Simone Weil and in the philosophy of praxis in Paul Freire, O process of knowledge no It is passive, external to the subject or granted per any "authority", but socially constructed, based on human existence in the world, of what to do daily, from the intervention It is transformation of context Social in what O to be human it is inserted, after all "...no one educates anyone, just as no one educates themselves: men [It is to the women] educate themselves in communion, mediatized around the world" (Freire, 1982, P. 79).

Considerations Finals

All these challenges faced by Freire and Weil are characteristics of education from the contemporary perspective supported here, which contrasts with the paradigm hegemonic in modernity global – capitalist, neocolonial It is Eurocentric – what if it presents as model civilizational flat broke-bankrupt, ignoring until ours days O "block Social" of

oppressed. Invisible, this bloc will hardly realize its full history; In this sense, the liberating project consists of overcoming this modernity as it is presented to us and construction of a new project, where reason contemplates the

different faces, otherness, the other It is all you beings' humans in your distinction It is, to the same time, as equals in dignity It is rights.

If for the French philosopher to "contemplate the diverse faces" education needs to be translated and rooted, for the patron of Brazilian education, education needs to be dialogical, starting from the symbolic and social universe of the student. I think that rooted education contextualizes it in the most diverse realities, that it germinates in the most distinct cultures, that it considers O what o/a educating already brings It is it is able in ramp up together with he/she O knowledge, what It is ever construction dialogic It is collective.

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After The analysis with View The Resolution 466/12 CNS/MS O CEP/UNEB consider O project as APPROVED for execution, considering that it presents potential benefits to be generated with your application It is represents risk Minimum to the subjects from the search having respected you Principles the autonomy of research participants, beneficence, non-maleficence, justice and equity. We inform what in agreement with The Resolution CNS/MS 466/12 O researcher responsible should send the final and/or partial activity report to CEP-UNEB annually from the date in approval of project. 52465421 .9 .0000. 0057.

Contribution of the authors:

Author 1 – Coordinator of project, participation active at analysis of the data It is writing of text. Author two – Analysis of the data It is revision from the writing Final.

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