



# Reading Reality Through Dialogue for the Development of Paulo Freire's Critical Pedagogy.

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**Abstract:** This document aims to interpret reality through dialogue to promote the development of Paulo Freire's critical pedagogy. For this, a bibliographic review was carried out, focusing on reading reality through dialogue, based on the ideas of the philosopher and researcher Paulo Freire, and establishing its relationship with the concept of critical pedagogy. An interpretive paradigm and a qualitative approach were adopted, emphasizing the subjective and inductive world, using the Scopus database. The selected articles belonged to the area of social sciences, had an academic nature, and were available both in open and restricted access. A hermeneutic perspective was employed to interpret the reviewed sources and facilitate a critical reflection between the researcher and the texts. The results highlight the importance of a dialogical education that considers the contexts of students and provides them with theoretical and practical tools to face their reality. The discussion emphasizes the need to implement this pedagogy to foster critical consciousness and contribute to social improvement.

**Keywords:** Pedagogy, Reading, Criticism, Dialogue, Reality, Paulo Freire

**Received:** 20 March 2024

**Revised:** 15 May 2024

**Accepted:** 3 June 2024

## 1. Introduction

Reading reality through dialogue for the development of pedagogy is a concept deeply rooted in the thought of Brazilian educator Paulo Freire. This perspective is represented in the process of studying and interpreting the social and cultural reality in which individuals are immersed, using dialogue as an essential tool to address and understand pedagogical issues.

The purpose of this article is to conduct a bibliographic review centered on the reading of reality through dialogue, based on the ideas of Paulo Freire and its relation to critical pedagogy. The aim is to reflect on the relevance of considering this Brazilian author in the current context, through contextualized exercises that allow his thought to remain influential, as it has been in recent years. In today's world, it is crucial that academic processes consider and reassess students in relation to their daily lives, the challenges, and opportunities they face in their social environments, understanding education as a tool to illuminate the necessary attitudes in today's society.

The article's methodology is based on an interpretative paradigm, focused on understanding the categories of "reading of reality," "dialogue," and "critical pedagogy" through the perspective of the reviewed authors, capturing key meanings. The approach is qualitative, oriented towards understanding the textual content of the analyzed sources, and the method is hermeneutic, which allows the researcher to uncover the deeper meaning of the texts.

In the discussion, results, and conclusions sections, the need to foster a critical understanding of the social fabric through educational work is highlighted, revealing the problems that affect individuals. The importance of mutual commitment among equals and the joint struggle to overcome oppressive regimes that subjugate groups lacking economic or political power is underscored. Reading reality through dialogue is essential today to establish participatory democracies, where each individual, by contributing to communication, can feel part of building their social life. This, coupled with Paulo Freire's perspective, is fundamental to confronting the oppressive positions that hinder the advancement of society as a whole.

## **2. Methodology**

This bibliographic review article was developed under an interpretative paradigm and a qualitative approach, oriented towards analyzing the content of various data obtained from consulted sources. According to Hernández et al. (2014), this process involves recognizing the different points of view expressed in the written language of the reviewed documents, with the aim of understanding and finding meaning in the studied texts.

In this context, the importance of selecting relevant sources that contribute to understanding the research topic is emphasized. To this end, a hermeneutic perspective was adopted, which assumes the "textual" nature to unravel symbolic and hidden meanings (Omura, 2014). Hermeneutics, understood as the discipline of interpretation, has as its object of study the text or texts (Beuchot, 2008). The data organization was carried out following Gibbs' proposal (2012), which suggests qualitative analysis through grids. In this case, the information was structured according to each studied category, facilitating the drafting of the final report.

The search code was specifically designed for the Scopus database, in order to locate articles that mentioned "Freire" in the title, abstract, or keywords. The search was restricted to specific terms such as "Paulo Freire," "Critical Pedagogy," "Pedagogy," "Dialogue," "Communication," "Critical Thinking," "Critical Theory," "History," and "Reading." The selected articles had to belong to the area of social sciences ("SOCI"), be of academic nature ("ar"), and be available in open or restricted access.

The initial search identified 63 sources, one of which was a duplicate. Finally, 32 relevant documents were selected for the drafting of the discussion and results, as they addressed the categories of "reading of reality," "dialogue," and "critical pedagogy." An additional 31 records were excluded because their abstracts, keywords, or contents did not align with the study's objective.

## **3. Results And Discussion**

The following discussion and results are organized into three key sections: reading of reality, dialogue, and critical pedagogy, in relation to Paulo Freire's thought. Each of these sections will be addressed in detail to highlight their relevance in Freirean educational theory and its application in the current context.

### **READING OF REALITY**

In the category of "Reading the world," Paulo Freire (1978) argues that understanding reality involves uncovering the fundamental problems of a territory, analyzing how these challenges are addressed in teaching and learning processes, both in communities and educational institutions. This approach seeks to build a people's history through "announcing" and "denouncing," with the aim of contributing to the development of a municipality, department, or nation. This central stance is complemented by other arguments based on Freirean thought, which emphasize the importance of understanding oppressive

contexts by deconstructing everyday life, with the goal of transforming a world marked by class divisions of colonial origin (Muraro, 2022).

Understanding the environment requires a deep comprehension of the political, social, and cultural dynamics (Diniz and França, 2023) that transcend a given territory, where significant inequalities exist. In these contexts, certain groups impose their power over others, exploiting them and denying them their voice, identity, and dignity. To confront this reality, a process of awareness is necessary (Fernandes and Da Trindade, 2024; Tilsen, 2023; Silva et al., 2023; Mejía, 2022) about the opportunities and limitations that exist in the fight against oppression. This involves understanding and articulating, through words, the conditions of oppression, as well as identifying the regimes that keep communities subdued, denying them their right to freedom and to be themselves.

Therefore, understanding reality is not only an act of knowledge but also an active search for alternatives for liberation, achieved through problematizing everyday life (Garboggini and Leme, 2022). This problematization becomes a means of questioning and transforming the structures that perpetuate oppression, thus promoting a process of emancipation and social justice.

Emancipation must be grounded in hope and mobilization (Fernandez and Da Trindade, 2024), avoiding fatalistic stances resulting from inaction and passivity in situations where it is imperative to work towards changing the status quo that prevents the equitable development of all people, benefiting only a privileged group due to their last name or economic situation. One must not accept the world as it is presented; it is necessary to understand education as a fundamental pillar for humanization, promoting spaces that recognize the needs of the oppressed (Spadotto and Saito, 2024). In these spaces, pedagogical and didactic strategies should be employed to enable the marginalized to understand the problems they face, fostering a critical construction in collaboration with them.

Authors such as Beltrán-Llavador (2023), Augusto et al. (2023), Diniz and França (2023), Oliveira (2023), and Tireli and Jacobsen (2023) offer a historical understanding that reveals and reconstructs the popular history often forgotten or suppressed by the official narratives imposed by the dominant elites, who declare themselves as victors. These elites tend to confer humanity to others only under the condition that they depend on them: "they now eat thanks to us, they have family thanks to us, you are what I have created in you." Reflecting on the popular (Frausto et al., 2022) involves recognizing the importance of documenting and writing the stories of groups or communities, identifying the moments when they were denied the opportunity to be more. This approach seeks to bring those texts closer to the true reality of their contexts (Hellemann, 2022).

This vision proposes that reading and writing intertwine (Spadotto and Saito, 2024; Beltrán-Llavador, 2023; Aguilera-Morales, 2023; McLaren and Bosio, 2022; Frausto et al., 2022) in a constant flow of interpreting the environment. This implies starting from the shared context and reflecting from theory (Ribeiro et al., 2022), delving into the works of authors who developed their theories in response to the topics of interest to a group, always keeping the social fabric in mind and bringing the word to life in daily life (Lopes and Carbinatto, 2023). It is crucial to recognize that the social world is in constant transformation, and although books can offer guidance, no theory is universally applicable in all scenarios. Understanding this means accepting that the aim is not to impose universal changes or establish a single model for addressing community problems in any context. Reading the word facilitates the understanding of the world and vice versa, but these interpretations vary depending on the place (Garboggini and Leme, 2022).

Understanding the microcosms present in the world allows specific attention to be paid to each geographic context in which liberation is sought. Each place is unique, although it shares needs with others, and the strategies for guiding people toward decision-making vary according to local worldviews. This differentiation demands the implementation of precise actions adapted to each context, challenging the normalizations that perpetuate violence and fear. These factors keep individuals in a state of immobility due to psychological or physical subjugation (Mejía, 2022). Therefore, it is crucial to promote a "mobilizing fear" (Fernandes and Da Trindade, 2024), understanding that fear can be an opportunity to act and restore

tranquility.

Walking alongside society (Muraca, 2023) means doing so with ethical courage, seeking a transformation from a society based on disdain to one of appreciation (Beltrán-Llavador, 2023). This requires marginalized groups to develop their ideas of social cohesion (Kato et al., 2023) without resorting to coercive conditions to achieve their goals. While some argue that there can be no revolution without arms, Freire's perspective emphasizes the importance of peaceful and collaborative strategies for social change.

Educational institutions must deepen their knowledge of the sectors and communes of origin of their students in order to design and plan curricula that reflect their realities. This approach should reconfigure the content delivered, making it relevant to the students' lives, rather than imposing knowledge disconnected from their context (Muraca, 2023; Quarmby and Luguetti, 2023). The educational process must recognize and value the empirical knowledge that students bring from their experiences in their neighborhoods, fostering an integral connection between their academic and social lives (MacMaoilir and McGillicuddy, 2023). For example, concepts such as solidarity can be better understood through local experiences, such as lending a soccer ball, or by comparing violence in their communities with historical events such as world wars.

It is essential to validate local knowledge (Tilsen, 2023; Carvalho et al., 2023), moving from myth to objective reality. Problems evidenced in newspapers, such as bullet impacts or wounds from weapons, should not be ignored by academia, which often focuses on external perspectives without considering local reality. Ignoring the local dimension and focusing on non-contextualized European theories is a significant failure (Tilsen, 2023; Augusto et al., 2023).

Contextualizing education must go beyond using the term "context" as a rhetorical embellishment; it involves understanding lived experiences through investigative exercises (Muraca, 2023; Augusto et al., 2023; Quarmby and Luguetti, 2023). The Institutional Educational Project (PEI) must be written with the participation of students, becoming a tool to confront injustices and promote social progress. Educational practices that do not consider the historical, cultural, critical, reflective, dialogical, ethical, political, and emotional dimensions of students (Spadotto and Saito, 2024; Beltrán-Llavador, 2023; Tilsen, 2023; Carvalho et al., 2023; Augusto, 2023; Diniz and França, 2023; Oliveira, 2023; Streckl, 2023; González and Prieto Egidio, 2023; Tireli and Jacobsen, 2023; Meredith et al., 2023; Quarmby and Luguetti, 2023; McLaren and Bosio, 2022) often generate indiscipline or boredom, which should not be interpreted as deviations, but as forms of protest and resistance against an education that does not care about their realities.

In line with the above, educational institutions and teachers should inquire with students about their learning preferences: What would they like to learn, or what topics interest them? What message does the music they enjoy convey? This approach seeks to establish a horizontal relationship in the educational process, reading and understanding the student's reality (Spadotto and Saito, 2024; Beltrán-Llavador, 2023; MacMaoilir and McGillicuddy, 2023; Salas et al., 2022; Lopes and Carbinatto, 2023) through investigative processes.

It is essential for teachers to develop investigative practices in their pedagogical work. Without a detailed analysis of information and an anthropological perspective on students' actions, it is difficult to implement effective educational practices. It is not enough to systematize the student's ideas; it is also essential to establish immersive practices, such as sharing informal conversations outside the academic environment, for example, over coffee or a snack, to better understand the students' reality (Salas et al., 2022). A significant problem arises when teachers assume they know the young people's problems without considering that their own experiences are not universal.

Knowing students allows teachers to adapt the themes of their classes to address and problematize their perspectives of the world. This immersion facilitates understanding their ways of speaking, thinking, and valuing, as well as their behavior during recess (Augusto et al., 2023). By taking this knowledge as a starting point, the issues students are familiar with and need to criticize to confront their realities can be addressed, thus building an integrative view of what happens outside of school. This awareness of lived experience is

crucial for learning to act differently (Lopes and Carbinatto, 2023) and achieving the necessary transformations in each context, always through reflection and action (Muraro, 2022) on the social fabric to which one belongs.

## **Dialogue**

In the context of the analysis, dialogue emerges as a central category, understood as the human capacity to share one's own subjectivity and integrate the subjectivity of the other. This intersubjective process (Muraca, 2023) seeks to achieve an understanding of cultural identity within the communicative space, through the comprehension of personal narratives. Through communication, people find common ground to work collaboratively, expanding individual voices by integrating them with others. The fundamental basis of this process is humility, which involves not only expressing but also listening (Salas et al., 2022; Tireli and Jacobsen, 2023; González and Prieto, 2023), recognizing the need for equitable participation.

Dialogue centers on one or more jointly problematized topics to debate contexts of injustice (Mclaren and Bosio, 2022). In this framework, dialogue becomes a tool for mobilizing to transform the existing order, through non-violent criticism of ideas that perpetuate oppression. From Paulo Freire's perspective, dialogue is seen as a means of denunciation and announcement (Fernandes and Da Trindade, 2024; Carvalho et al., 2023; Frausto et al., 2022) about the realities of people's lives, facilitating their movement and the expression of their political worldviews. Those who promote dialogical actions must act with justice (Fernandes and Da Trindade, 2024; Mejía, 2022; Mclaren and Bosio, 2022; Muraro, 2022), prioritizing the voice of the community for its own benefit, not just the voice of the wealthy because of their economic position.

The interlocutor in the dialogical process must approach in solidarity (Fernandes and Da Trindade, 2024; Tilsen, 2023), attributing the same importance to those who have completed academic processes as to those who have only learned to read and write, and even to those who have not passed through an academic institution. It is recognized that every life experience can contribute to collective thought. The connection between academia and daily life is facilitated by integrating experiential knowledge, filled with emotions (Kalinowska, 2023), that allow understanding the social context in which they develop. Although individuals with academic training can learn from others' experiences, they are often taught under established concepts that do not always reflect their own lives.

Consequently, dialogue becomes a dialectical action (Beltrán-Llavador, 2023) between the individual and the collective world, between the local and the global. Reflection on oneself must also include consideration of the other (Tilsen, 2023; Salas et al., 2022; Streckl, 2023; Tireli and Jacobsen, 2023; Mejía, 2022), recognizing the value and arguments that can reorient one's own thinking or vice versa. The objective is to remake oneself in interaction with the other, understanding their vocabulary and way of expressing themselves, and allowing both speaking and listening. This approach turns formation into a psychosocial response, emphasizing the importance of speaking about one's own experiences, with a community focus that seeks to uncover truth through collective knowledge (Oliveira, 2023).

Collectivization exemplifies democracy (Spadotto and Saito, 2024; Fernandes and Da Trindade, 2024; MacMaoilir and McGillicuddy, 2023; Oliveira, 2023; Quarmby and Luguetti, 2023), where every individual can express their role in the world and critically assess both their own actions and those of others from an empathetic and respectful stance. In this context, physical mistreatment and distancing disappear, giving way to proximity and understanding that differences are necessary (Tilsen, 2023; Kalinowska, 2023; Salas et al., 2022; Augusto et al., 2023; Mclaren and Bosio, 2022). Conflict is recognized as an essential part of dialogue, as long as it does not become coercive domination. Disruption allows for sharing through words in situations of disagreement, reaching agreements, and establishing the need to accept differences without imposing a single way of thinking.

Dialogue facilitates the liberation of individuals (Silva and Dib, 2023) by allowing them to understand their individual pains and turn them into collective pains. Collaboration builds trust (MacMaoilir and McGillicuddy, 2023; Quarmby and Luguetti, 2023) and opens up possibilities for using the voice filled with

local memory and knowledge of the environment, forming a relational commitment based on affinity and camaraderie. This process promotes the overcoming of the culture of silence (Tilsen, 2023).

The encounter between groups or communities with common goals (Tilsen, 2023) illustrates the application of Paulo Freire's theory, allowing reality to be questioned through discourse. The coherence between what is said and what is done is essential to turning discourse into action (MacMaoilir and McGillicuddy, 2023). Existential rigor is required so that concepts such as tolerance, love, or sympathy do not remain empty words. Dialogue, when used instrumentally, loses its purpose of building social fabric, so it is essential to recreate delicate issues constructively (Kalinowska, 2023).

Communicative practices should not be understood as spontaneous; they require organization and order. Participants must find safe arrangements and practical discretion to avoid the normalization of controversial topics in debate spaces (Kalinowska, 2023), unmasking violence and historical brutality. Dialogue can also reopen repressed wounds, so it is important to know when to intervene or close a topic to protect emotional well-being, foster a safe environment, and avoid re-victimization. In this sense, communication must promote healing and growth, managing frustrations and anxieties by understanding pain (Kalinowska, 2023).

Speaking generates emotional growth (Kalinowska, 2023) by promoting connection, understanding, and problem-solving (Mckenzie-Brook, 2022), strengthening relationships, developing communication skills, fostering creativity, and promoting social change. To speak the world is to exercise action (Mclaren and Bosio, 2022; Frausto, 2022), navigating between the word and participatory listening, understanding silences, physical gestures, others' experiences, and everyone's right to expression. Dialogism, as a methodology (Streckl, 2023), unites diversity and the integration of knowledge to generate social practice, empowering individuals to confront oppression and express their voices.

In dialogical spaces, students are not mere recipients of knowledge, but co-researchers of the reality they understand and recreate as they share and learn. The subject becomes both a learner and teacher through active teaching, avoiding redemptive and aligning approaches, and promoting mobilization with just claims.

In the analysis, dialogue is highlighted as essential, allowing the sharing and understanding of subjectivities to create an inclusive communicative space (Muraca, 2023). This process seeks to integrate individual voices and promote collaboration, based on the humility of expressing and listening actively (Salas et al., 2022).

Dialogue becomes a tool for questioning injustice and mobilizing change through non-violent criticism (Mclaren and Bosio, 2022). Inspired by Paulo Freire, dialogue facilitates the denunciation and announcement of realities, enabling people to express their political worldviews and act justly for the collective good.

It promotes equitable participation, valuing both academics and those who have not undergone formal education, recognizing the contribution of all life experiences (Fernandes and Da Trindade, 2024). This approach turns dialogue into an interaction between the individual and the collective, where speaking and listening reveal truths through shared knowledge (Oliveira, 2023). Thus, dialogue fosters emotional and social growth, empowering individuals to confront oppression and express their voices in an inclusive and safe environment.

### **Critical Pedagogy**

Pedagogy is the science whose object of study is education, from a critical perspective that develops as a reflective force about the shared experiences of injustices or dehumanization that human beings endure (Spadotto and Saito, 2024; Kalinowska, 2023; Tireli and Jacobsen, 2023; Mckenzie-Brook, 2022; Frausto, 2022). Its purpose is to challenge these positions through denunciations, which not only aim to reveal but also to transform communities socially (Spadotto and Saito, 2024; Fernandes and Da Trindade, 2024; Tilsen, 2023; Muraca, 2023; Augusto et al., 2023; Mejía, 2022). The firm commitment is to re-elaborate

history, which, through reflective processes, must be understood, accepted, and acted upon by individuals. Those who are educated to think consciously about the social problems they face adopt a healing approach to the social fabric, transcending such practices.

It is common to see individuals who enjoy certain economic privileges mistreating or oppressing groups of people who do not have access to the same benefits, which they enjoy thanks to inheritance or individualistic work that propelled them to material wealth or a better position in the societal hierarchy (González and Prieto Egidio, 2023; Mejía, 2022). This leads to the generation of stereotypes about those who have not managed to place themselves at the appropriate level as seen by the privileged, creating prejudices about individuals without access to their resources, defaming their neighborhood and emphasizing that only contemptible people live there, generalizing an entire area, and discrediting the lives of those sharing that social space, while ignoring the values and identity of others (Lopes and Carbinatto, 2023), as there is no diverse thought beyond their linear perspective.

In light of the above, the possibility of transformative education exists, as it seeks to combat, through reflexivity (López and Carbinatto, 2023), the space for non-naïve knowledge (Ribeiro et al., 2022), without relying on rumors. This requires a careful search, to overcome a priori judgments, understanding that no one should be judged by appearances. Being critical is based on present work that recognizes the need to reshape classist, racist, and xenophobic visions (Fernandes & Da Trindade, 2024) (Muraro, 2022), aiming to remake the present with an eye towards a better future for new generations. Answering the question, "What kind of world will the new generations encounter?" involves the necessity of striving for a utopian dream, framed in a free society (Fernandes and Da Trindade, 2024; Silva and Dib, 2023; González and Prieto, 2023), which is in constant construction and destruction, granting prominence to the defeated. The oppressed groups bear the responsibility of advancing their own leadership, with the duty of seeking political awareness (Kato et al., 2023; Muraca, 2023; Augusto et al., 2023; Streckl, 2023; Diniz and França, 2023; González and Prieto, 2023; Tireli and Jacobsen, 2023; Lopes and Carbinatto, 2023; McKenzie-Brook, 2022). This awareness fosters counter-hegemonic pedagogical strategies, maintaining a friendly collective while firmly believing in the necessity of not being passive in a world that promotes selfish and narcissistic thinking.

Considering communities as teams, from an integral communal sense, allows for understanding through critical action the need to cultivate collective relationships. The school must promote epistemological paths that work on both verbal and experiential levels to dignify being (ensuring the necessary conditions for everyone to live well) and recognize differences in how each person thinks and acts (Silva and Dib, 2023; Diniz and França, 2023; Oliveira, 2023; Tireli and Jacobsen, 2023; Aguilera-Morales, 2023; McKenzie-Brook, 2022). Within this educational current, the necessity of contrary thinking is understood, without leading to mistreatment, as the conditions promoting this theory develop in respect, tolerance, and love (MacMaoilir and McGillicuddy, 2023; Tilsen, 2023). The differences in individuals help form the common world they inhabit and address the problems that concern everyone from their individualities.

For example, in a place "X," the influence of a law-breaking group, criminal actions such as murders, robberies, and extortion, is strong and not unknown to the community. These topics must therefore be considered by academia, as they are part of the common world where individuals in that municipality live. Returning to the previous argument, these problems should be combated through scientific education (Tilsen, 2023; Kalinowska, 2023), not solely through confrontations between criminal gangs and state forces. Education must be an inalienable space that does not benefit violent actions, focusing on not allowing the instrumentalization of children, youth, and adults to join groups seeking to colonize minds (Kato et al., 2023; Muraca, 2023), providing immediate solutions to the needs of individuals, but bringing severe consequences to their life projects, as they will eventually end up dead or imprisoned. Therefore, inclusive work must be strong; teachers seeking to engage students in promoting deep thinking about the issues affecting their lives must give them confidence and problematize their lives (Augusto et al., 2023; Diniz and França, 2023; Lopes and Carbinatto, 2023; McKenzie-Brook, 2022), committing to seek non-superficial alternatives.

Consequently, the educational process is understood not only as cognitive growth, but also encompasses emotional knowledge, recognizing individuals as subjects who must manage their emotions (MacMaoilir and McGillicuddy, 2023; Kalinowska, 2023), understanding within the classroom or community exercises the anxiety, boredom, joy, among other feelings that arise. This is because thinking about society, its opportunities, and problems also requires thinking about individual actions, making life an art, allowing individuals, as they are educated, to think and rethink their past and understand what evolutions they have achieved through new ways of thinking and acting, understanding their identity (Tilsen, 2023) and the contribution they make in terms of social responsibility. Education acquires, through a non-neutral stance, a political dimension that considers violence and reality, in classrooms that are laboratories for humanization (Beltrán-Llavador, 2023; Muraca, 2023), which does not justify destruction in the name of freedom.

In accordance with the above, critical pedagogy establishes compassion (Kalinowska, 2023), which is necessary for broadening perspectives by not fostering hierarchy within processes. Competitiveness is dismantled in favor of competent training; within the liberating classroom, teamwork is fostered (MacMaoilir and McGillicuddy, 2023; Lopes and Carbinatto, 2023), lives are questioned from a comprehensive lens and not under stigmas. Knowledge is created collaboratively, seeking to establish unity among beings, who develop autonomy. Educational institutions promoting this type of pedagogy must establish a flexible curriculum consistent with students' dreams, providing spaces for free expression (Silva and Dib, 2023) without being committed to neoliberal subtleties, which promote envy and division (Tuleikytė, 2022).

It is incoherent to positivize the essence of beings, their virtualization. The denial of subjectivity, turning people into automatons or mechanical men, must be confronted by recognizing personal perspectives, which gain importance from the autobiographical view each person has of themselves and their life context (Augusto et al., 2023; Ribeiro et al., 2022). Through intersubjectivity, oppressive circumstances are de-naturalized, acknowledging the need to change them by thinking theory and practice together (Beltrán-Llavador, 2023; Muraca, 2023; Silva & Dib, 2023; Augusto et al., 2023; StreckI, 2023). These last two concepts work interrelatedly, understanding that practice is done through theory and theory is developed through practice. Understanding this means that as practice is carried out, learning occurs, and these experiences serve to be taught to others.

It is important to recognize that critical pedagogy is established to question power relations (MacMaoilir and McGillicuddy, 2023; Mckenzie-Brook, 2022), identifying contradictions of capitalist societies in their dominance. A current issue being questioned today is the role of technology in shaping people's worldview, also serving as a tool for societal domination, manipulating through media (Diniz & França, 2023), such as news outlets or social networks, where an infinity of information proliferates. If this information is viewed with blind credulity, it can confuse the masses, so it is important to always question what is consumed through digital devices, trying to find at least two versions of significant world events, committing to strengthening human resilience against deception (Tuleikytė, 2022).

To achieve this, people must acquire research tools and value the creation of knowledge (Oliveira, 2023; Lopes and Carbinatto, 2023), becoming researchers of their reality, fostering scientific thinking, valuing subjectivity in search of objectivity through group dialogue. They must work towards building texts in context, turning everyone into research companions, directing their academic perspective towards the establishment of popular thought (Oliveira, 2023; González and Prieto Egidio, 2023; Lopes and Carbinatto, 2023). This thinking must help others, recognizing the value of historical memory through oral history. Thus, in an organized manner, the experiences of communities must be systematized, establishing archives or memories in the name of the struggles to improve the lives of all those who make up a social group.

Ultimately, critical pedagogy contributes to hopeful and optimistic thinking (Oliveira, 2023; Mejía, 2022; Frausto et al., 2022), as it is not just words as a verbal act; it is action with political commitment, understanding the historical moments of groups, creating education adapted to the present history of each social space, connecting life with what is taught in academia or informal training groups. In some situations,

it is difficult to promote critical pedagogy due to the manuals or structures imposed by governments. However, teachers have the ethical obligation to open new perspectives for students through knowledge of their lives, helping them dare to think for themselves in relation to their environment and the need to support one another, moving away from the "banking" education model (González and Prieto, 2023; McKenzie-Brook, 2022; Tuleikytė, 2022), which only views students as empty vessels who must memorize and regurgitate information for standardized tests. They must understand the need to change educational structures (Hellemann, 2022).

From this perspective, communal organization (Muraca, 2023; Tireli and Jacobsen, 2023) is vital to empower individuals both in classrooms and in the streets where they carry out their daily lives, establishing democracy as a means to eliminate the barriers imposed by authoritarianism. They must defend the well-being of all, not just fight for personal gain. Understanding that difference, diversity (Lopes and Carbinatto, 2023), and knowledge are capable of uniting in contradiction to identify common problems, with the sole justification of finding ways to solve them with available resources, fighting for human rights (McKenzie-Brook, 2022), which understands the tastes of each person to attract their desire for education, recognizing that it is not only the teacher who teaches, and not only the student who learns.

Finally, it can be said that critical pedagogy is an educational practice that addresses injustice and dehumanization through reflection and social transformation. Its goal is not only to denounce these realities but also to promote change in communities, encouraging individuals to understand and act on the social problems they face (Spadotto and Saito, 2024; Kalinowska, 2023). This pedagogy challenges power relations, promotes collaboration over competition, and values diversity in thought and action.

It focuses on the need for transformative education that reevaluates classist, racist, and xenophobic views, fostering political awareness and pedagogical strategies. By integrating cognitive and emotional aspects, it encourages students to review their personal and social histories, recognizing their identity and collective responsibility. Critical pedagogy promotes compassion and rejects competition, advocating for a flexible curriculum adapted to students' dreams and calling for education that empowers all, combating stigmatization and oppressive structures (MacMaoilir and McGillicuddy, 2023; Muraca, 2023).

#### **4. Conclusions**

Reading the world through Paulo Freire's critical theory allows for understanding dialogue as an essential element to improve teaching and learning scenarios. It is essential to return to face-to-face communication, the recognition of the other, and the conscious use of technology, taking advantage of its benefits without losing human contact, affection, and love, which are so necessary today. Understanding these circumstances invites the development of pedagogical practices that promote collaboration, dialogue of knowledge, and challenge individualistic practices influenced by the capitalist system.

The bibliographic review from the perspective of reading reality through dialogue, grounded in Freire and connected to critical pedagogy, highlights the importance of understanding the triad between the spaces where educational practices develop and the contextual dynamics of each environment. This understanding is facilitated through dialogue with people, who share their worldviews and allow for advancing liberation processes, forming an increasingly rigorous critical consciousness about shared knowledge as a community. This drives the creation of new ways of acting and knowledge that emerge from the context itself, promoting the fight for peace and the strengthening of communities.

Regarding theoretical implications, it is necessary to continue critically reflecting on Freire's thought, which, although seen as utopian and difficult to implement in some intellectual circles, continues to be defended and relevant in others, as in this text. From a practical perspective, it is crucial that pedagogical activities provide students with the opportunity to reflect on their own lives and social contexts and share these reflections in their classrooms or the spaces where they live. This must be done with the conviction of working towards a better world, where freedom is lived through mutual respect, cooperation, and tolerance. An environment must be fostered that accepts conflict as part of the diversity of ideas, not as a means to nullify the other, but as a way for debate and constructive confrontation, seeking consensus and promoting peaceful coexistence.

This article contributes to knowledge from Paulo Freire's critical theory, highlighting dialogue as an essential element in education. It promotes human interaction and the conscious use of technology without losing affection and empathy. This approach challenges individualistic practices influenced by capitalism and fosters collaboration and the exchange of knowledge.

Freire emphasizes the importance of adapting education to specific contexts, facilitating liberation processes through dialogue and strengthening community critical consciousness. Theoretically, his thought remains relevant for rethinking educational practices, while practically, it calls for creating spaces where learners reflect on their lives and contribute to an environment of respect and cooperation, accepting conflict as an opportunity for debate and building consensus, thereby promoting peaceful coexistence with the capacity to produce significant change.

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