

## Conceptual Article

# The Paulo Freire Method, 58 years after Angicos

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The objective of this paper is to recover the legacy of the literacy method created by Paulo Freire 58 years ago, based on his experiments and studies, his personal history and sharing of experiences, as lived out with a group of educators and students in the countryside of the State of Rio Grande do Norte, Brazil. From this point, the aim is to reinvent it, given the new educational challenges imposed by the development and insertion of new digital communication technologies into the current social reality of Brazil. Based on Freire's social theory, as expressed in its presuppositions and legacy, the text presents a re-reading of its main categories, thus enabling the elaboration of proposals for the digital literacy of children, youth, adults and the elderly, for their critical, conscious and active inclusion in the use, production and transformation of information and communication technologies (ICT). This presentation begins by recounting the literacy experiment in Angicos, focusing on the main topics of the method developed, proceeding to problematize current indicators of illiteracy, together with the contextualization of development in the last decades of ICT, to reflect then on possibilities of training and transformation through digital literacy proposals, reinventing Paulo Freire.

Keywords: Education, Digital culture circles, Freedom education, Literacy, Paulo Freire Method

## 1. Introduction

The Educator, philosopher and politician Paulo Reglus Freire was born on September 19, 1921, in the city of Recife, capital of the state of Pernambuco, Brazil. In childhood, after the death of his father, his family went through financial difficulties, when he met hunger. Literate by his mother, they moved to the countryside, where he completed his basic studies. He entered the Law School at the University of Recife and, after graduating, had a short legal career, going on to teach high school and higher education. In 1944 he married Elza Maria Costa Oliveira, a primary school teacher, with whom he had five children.

Completing his doctorate in 1959, in Philosophy and History of Education, he later became “Livre-Docente” (the higher grade in Brazilian universities) of the Chair of History and Philosophy of Education at the School of Fine Arts of the University of Recife in 1961. From then on, he became increasingly involved in social and literacy studies, later becoming one of the articulators and founders of the literacy movement that had its pilot project in the countryside of the state of Rio Grande do Norte, with the development of a method that would come to be known as the Paulo Freire Method.

His work, world-renowned, was the result of a lifetime of studies and work, going through political persecution and national and international recognition. In 2012, he was declared Patron of Brazilian Education by the National Congress of Brazil, being also the target of criticism and prejudice from conservative sectors of the country, while educators from all over the world use his principles and reflections for their daily pedagogical practice, not only of traditional literacy, but also in facing the challenges posed by new information and communication technologies.

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## 2. From the Angicos Revolution to the Digital Revolution

### 2.1 The Angicos Revolution

The Paulo Freire method, as it became known after the successful experiment conducted by the educator from Pernambuco in the municipality of Angicos, in the state of Rio Grande do Norte, in 1963, is fundamentally an articulated set of procedures based on a humanistic and progressive logic, which starts from a deep feeling of respect and dignity of individuals, to humbly build with them, on a permanent basis, an ongoing cycle of lifelong learning, together with an awareness and empowerment process, transforming all those who participate, into authentic protagonists, capable of transforming their own lives, their communities and the whole of society.

One of the assumptions of the method is the idea that nobody educates anyone and nobody is educated alone. Education, which must be a collective, solidary act - an act of love, when given some fearless thought - cannot be imposed. Because education demands effort in exchanges between people and, if it can never be done by an isolated subject (even self-education is a distance dialogue), nor can it be the result of eviction from those who assume that they have all there is to know, for the one who, on the other side, has been forced to think that he has nothing. "There are no pure educators," thought Paulo Freire. "Nor even pure students". On one side and the other of this effort in which you teach-and-learn, there are always educators-learners and learners-educators. On one side, there is teaching. On both sides, there is learning (Brandão, 1985, p. 21-22).

Following these assumptions, the National Literacy Campaign, conceived by Paulo Freire, was driven by the fertile results achieved in northeastern Brazil by the Freirean perspective of literacy. Such a popular education movement provided for a nationwide service from the city to the countryside, bringing culture to the people.

The results obtained - 300 workers learning to read and write in 45 days - deeply impressed public opinion. A decision was taken to apply the method throughout the national territory, but this time with the support of the Federal Government. And so, between June 1963 and March 1964, training courses for coordinators were held in most of the Capitals of the Brazilian states (in the State of Guanabara more than 6,000 people enrolled; courses were also created in the states of Rio Grande do Norte, São Paulo, Bahia, Sergipe, and Rio Grande do Sul, where several thousand people gathered. The 1964 action plan foresaw the installation of 20,000 Culture Circles, capable of forming, in the same year, around 2 million students (Each circle educated 30 students in two months) (Freire, 1975, p. 20).

But this democratization of culture and education, despite popular mobilization, was short-lived. Accused of being subversive and seen as a real threat to the elite of the time, the National Literacy Plan had its actions challenged by reactionary groups and was interrupted in 1964. Hence, the danger it represents for all oppressors, since it subverts the order of perpetual ignorance and blind obedience to an oppressive system, emancipating people and communities from within, producing critical citizens and masters of their destinies.

Recovering the method, based on the assumptions of Paulo Freire's social theory, is fundamental, especially when we celebrate the 100th anniversary of the birth of this revolutionary educator whose thinking continues to revolutionize education in Brazil and in the world. On this purpose, initially, it is necessary to differentiate the popular school, proposed by Freire, from the public school, proposed by the governments, since this is the starting point for overcoming conservative paradigms that hinder the human progress of Brazilian society.

For Freire, the public school is the state school, which trains people for the purposes defined by the state, with economic and political concerns that are specific to the state, with content chosen by the state, by teachers trained and paid by the state. In a capitalist regime, like that in Brazil, the school is, therefore, capitalist, forming individuals according to the interests and needs of the market and, of course, to guarantee the profits of the entrepreneurs.

In his experience as secretary of education in the municipality of São Paulo during the administration of Mayor Luiza Erundina, guided by his critical-dialogical conception of education, he shared some reflections on this fascinating challenge that he sought to build a public, popular and effectively democratic school in his book *Pedagogy of the city*:

It is absolutely impossible to democratize our schools without overcoming prejudices against the popular classes, against children called "poor", without overcoming prejudices against their language, their culture, prejudices against the knowledge with which children arrive at school. Without opening the school to the truly participating presence of parents and their own neighborhood in their destinations. Participating is much more than "offering" parents the opportunity, by repairing deteriorated and damaged areas of schools on certain weekends, to carry out the State's own obligations. [...]. To participate is to discuss, to have a voice, and being

given a chance to raise this voice, in the educational policy of schools, in the organization of their budgets. Without strong political conviction, without a democratic discourse that is ever closer to democratic practice, without scientific competence, none of this is possible (Freire, 1993, p. 127).

The purpose of the popular school is to give the student an opportunity to have his say, tell his story, write and read his stories, produce his science, through his culture, and then critically appropriate history, science and culture in general. Popular education is possible and necessary.

Hence, the importance of Culture Circles. In them, nobody teaches anyone, people learn from each other through the solidary, conscious, and critical sharing of knowledge, in a meaningful education process, through the examples of concrete life, the uses and customs of that community, so that in appropriating this content participants become aware of their own identity, empowering themselves, can express their history and their knowledge and build their own path.

In order to better understand the proposal of the culture circle, it is necessary to observe the critical interpretation of its constitution:

You may suppose that "Culture Circle" is an idea that replaces that of "class of students" or that of "classroom". It's a "circle", because everyone is around a team that does not have a teacher or literacy instructor, but a debate animator who, as a literate companion, participates in a common activity in which everyone teaches and learns. The animator coordinates a group that does not lead and, at all times, animates the activities guiding a team whose greatest quality must be active participation in all moments of the dialogue, which is the only method of study in the circle. It treats of "culture", because, much more than the individual learning to "know how to read and write", what the circle produces are its own and new, solidary, collective ways of thinking. And everyone together will learn, phase by phase, word by word, that what they build is another way of making the culture that makes them, in turn, individuals who are subjects, beings of history - key words and ideas within the concepts of Freire (Brandão, 1985, p. 43-44).

It is essential to understand that just as it is not the role of the educator to teach historically accumulated knowledge, with all its prejudice and ideology, it is also not to raise awareness. Because nobody makes anyone aware, people become aware by themselves, through the dignifying appropriation of their own identities, the achievement of reading and writing and, fundamentally, the power to express themselves. "The awareness as a critical attitude of men in history, will never end [...]. The awareness that presents itself as a process, should continue to be a process in the next moment (Freire, 1975, p. 31).

That is precisely why reading the world precedes reading the word. Whoever learns to read and write their world already knows how to speak, has experience and is already an expert in their own reality, in their profession, in their culture. "The student really becomes a continual learner when and to the extent that he knows, or gets to know the contents, the knowable objects, and not to the extent that the educator deposits in him the description of the objects, or of the contents" (Freire, 1994, p. 47).

That individual worker who participates in the culture circle, who is unable to write or read words, is a doctor in his songs and tales, in his encounters and disagreements, in his actions and sayings. That is why he has mastered and is proficient in reading the world.

The ignorant one, in this regard, is the educator, who for this very reason must live with the students, interact with them for days, eat what they eat, dance to their music, wear their clothes, stand on their ground, smell their aromas, listen to their songs. This research process is fundamental for the educator to be able to appropriate the meanings and the vocabulary universe of the community in which he is inserted.

There is no teaching without research nor research without teaching. These to-do's are found within the framework of both these activities. While teaching I keep looking, searching. I teach because I seek, because I inquire, because I inquire and inquire into myself. I research to verify and verifying, I intervene. In intervening, I educate others and educate myself. I do research to find out what I still don't know and to communicate or announce what I've discovered as new (Freire, 1996, p. 29).

It is from that point that the educator will be able to drive the learning circles, in the circles of culture, using the figures of speech, vocabulary and images that are common to all students, in order to provide meaningful collective learning moments, through examples, familiarity, departing from the known to the unknown, from the familiar to the unfamiliar, from the common to the unusual, from the old to the new. "Educator and students [...] co-intentioned with reality, find themselves in a task in which both are subject in the act, not only to unveil it and thus critically know it, but also to recreate this knowledge" (Freire, 2017, p. 56).

These collective learning opportunities are formative and transformative for all participants in the Cultural Circles, educators and students, who learn from each other, mediated around the world.

## 2.2 Digital Literacy: The Necessary Reinvention of the Method

Paulo Freire, out of his intense desire, asked to be reinvented. The reflection on the extent to which Paulo Freire can be reinvented in the 21st century and on the validity of his categories, demands the awareness that the fight against oppression is far from over. Therefore, the current Brazilian social reality, confronted by Freire's social theory, attests that:

[...] its pedagogy remains valid, not only because there is still oppression in the world, but because it responds to fundamental needs of today's education. The school and the educational systems are today faced with new and great challenges in the face of the generalization of information in the society that is called by many a "knowledge society", a learning society (Torres, 2008, p. 102).

To understand how the reinvention of Paulo Freire can be imagined today, considering the historical and social transformations that Brazil has gone through, with significant changes in the daily lives of Brazilians and in the way they relate to each other and to information, there is need for a succinct historical retrospective of the fundamental milestones of the development of information and communication technologies in Brazil, especially in the last thirty years.

Cell phones were introduced into Brazil in 1990, a decade during which they were widespread among the middle and upper classes. The Internet became available to the public in 1996, through microcomputers acquired by companies, banks, universities and private schools, but it would have its wide dissemination only with the popularization of smartphones, which arrived in Brazil in 2007. Though very expensive at the start, they became more popular in the years after 2010, a time when the internet started to become a reality among the working class, with the consequent generalization of social networks, first with Orkut, from 2004 to 2014. Then Facebook, created in 2004, would also become popular in Brazil in the years following 2010. Along with the reduced prices and popularization of smartphones, the decade of 2010 was one in which the use of the instant messaging application, WhatsApp, was still widespread in the country, as well as several other social networks and computer applications that have since become commonplace in Brazilian social life.

This transformation in the way people started to interact with each other and with information was so fast and so vast that in 2018 the internet was already present in almost 80% of Brazilian households (Instituto Brasileiro de Geografia e Estatística [IBGE], 2018).

However, what is observed today is that the use of the internet is, in most cases, passive and uncritical, presenting nothing more than a mere consumption relationship. That is, people in general use the internet as mere consumers, and they are also products to be marketed by companies responsible for social networks, which sell these products to advertisers, which is where the money that sustains the big internet businesses comes from.

Based on this reality, it is necessary to propose a digital insertion that overcomes the simple consumption relationship and the mere hedonism of networks as modern pastimes that transform people into numbers feeding the profits of technology companies while manipulating opinions and customs of their users.

Overcoming this reality of passivity requires that education reflect and contribute to emancipation also through digital media. The expectation is that one can "insert oneself in a protagonist way into digital culture, insofar as the subjects, when appropriating ICT, start to produce significance/meaning in digital contexts" (Malaggi & Miyashiro, 2020, p.198).

This situation reveals at least two problems: an important part of the population is excluded from the internet (just over 20%, according to IBGE, 2018) and the majority of the population is excluded from knowledge about how to produce information on the internet, how to interact consciously and critically on social networks, how to interpret the information it receives, identify the sources, produce knowledge on the networks, understand the functioning of the digital mechanisms with which it relates.

A fundamental debate that arises is related to the relationship between social inclusion and digital inclusion. Therefore, questions are raised as to what extent, one is directly related to the other and what interests are at stake.

The massification of digital culture, as is known, does not necessarily imply the exercise of citizenship nor an emancipatory education. On the contrary, this facilitated access and the supposed domain of science, presupposes the deepening of oppression.

To the extent that, in order to dominate, they strive to stop the urge to search, the restlessness, the power to create, which characterize life, the oppressors kill life. Hence, they are increasingly appropriating science as well, as an instrument for their purposes. And technology as well, which they use as an indisputable force to maintain the oppressive "order", with which they manipulate and apply pressure (Freire, 2017, p. 25).

Nowadays literacy needs, therefore, to be thought beyond the printed media and beyond the texts, since the reading of the world and the writing of the world are done in an increasingly different way. The historical challenge that is posed is the search for liberation, the overcoming of oppression, the restoration of humanity in all human beings.

As a distortion of being more, being less leads the oppressed, sooner or later, to fight against those who made them less. And this struggle only makes sense when the oppressed, in seeking to recover their humanity, which is a way of creating it, do not feel idealistically oppressive, nor do they, in fact, become oppressors of oppressors, but restorers of humanity in both. And therein lies the great humanist and historical task of the oppressed - to free themselves and the oppressors. These, who oppress, exploit and violate, because of their power, cannot have, in this power, the liberation force of the oppressed or of themselves (Freire, 2017, p. 30).

The written word is present and accompanied by technological forms of communication that need to be conquered beyond the simple consumption or passivity of uncritical inclusion. Thus, digital literacy is understood to be:

[...] the ability to handle, understand and use information in multiple formats in an extensive range of digital texts presented by computers. The concept of literacy goes beyond simply being able to read; it means to read, to signify and to understand, to give meaning. It is an act of reading and writing, of cognition of what is visualized on the screen, of what is heard in sound files, of what is perceived in simulations or animations, of what is built with others in the search for useful texts for activities everyday life (Gomez, 2010, p. 4).

In addition to these issues, it is necessary to rethink the confrontation of the problem of illiteracy, since digital illiteracy appears as a new social wound in the 21st century, since it adds to the absolute illiteracy of any text, which currently affects about 7% of young people and Brazilian adults (11.3 million, according to IBGE, in 2018), and functional illiteracy of about 30% (Instituto Paulo Montenegro [IPM], 2018). Also on the internet, digital illiteracy can be absolute, or functional.

In Brazil, as is commonly known, only 12% of the population is considered proficient in reading (IPM, 2018). Evidently, this statistic worsens by requiring, in addition to the skills already required for reading, those necessary for understanding and active interaction with digital media, such as computational thinking, mathematical logic, technical knowledge related to the functioning of applications and social networks, the production of digital content and the interpretation of information with which one has contact on different internet platforms.

However, contradictorily the digital world can also become the genesis and possibility of so many successful experiences on the path of digital literacy in a critical and emancipatory perspective. Only 12% of the population is considered proficient in reading (IPM, 2018), evidently this statistic worsens by requiring, in addition to the skills already required for reading, those necessary for understanding and active interaction in digital media, such as computational thinking, mathematical logic, technical knowledge related to the functioning of applications and social networks, the production of digital content and the interpretation of information with which one has contact on different internet platforms.

### **2.3 Pedagogical Practices on the Path of Digital Inclusion**

To illustrate the possibilities of action in the face of reality and recent changes, the following are some reports of experiences and theoretical reflections that go back to the original praxis of Freirean Culture Circles, in the sense of creating and multiplying digital Culture Circles. Though in presenting three experiences with the culture circle, the research by Maria Victoria Gomez, from the Nove de Julho University, addresses the culture circle strategy as “a place for research, learning, training and intervention in university education” (Gomez, 2015). The work entitled “The culture circle: theoretical-methodological option in Education” shares two experiences that aim to promote the pedagogical use of information and communication technologies in public basic education networks and in higher education.

The first experience portrays the pedagogical practice of a digital culture circle using laboratory technologies implemented by the Ministry of Education through the National Educational Technology Program (ProInfo, 1997-2007). This dialogue with educational technologies led to new educational practices and the production of knowledge, since:

The Culture Circle was held with 10 teachers from the school, in the computer lab of ProInfo, in five meetings lasting two hours, every 15 days. [...] In order to rewrite their practices, the teachers read and systematized the specific situation of the school in this regard, of the students and the community, of the strengths and weaknesses. The surroundings, as part of the life of the community, brought the cultural aspect and specific knowledge into the classes. Knowing the uses and appropriations of technological devices and the mobilized knowledge allowed for new theoretical developments, and recreated the teaching practice in ProInfo laboratories (Gomez, 2015).

Another experience was that of “deterritorialization of the classroom in university teaching for the virtual classroom by using a blog” (Gomez, 2015) in the discipline Information Technologies in Education, in graduate school. Freire's ontology permeated all the work, briefly described here:

In the first classes, the group chose the dynamics of the meetings and the generating themes: school management and evaluation; memory and education; public educational IT policies; teacher training for distance education (DE); and curriculum as a cultural artifact. A Culture Circle was consolidated, operating on an in-person basis and extended to the virtual. The weekly four-hour meetings, relied on the teacher's media coverage and were recorded by a student. From the themes, there emerged generating situations from which new content was created to continue as a circle. Thus, the uses and concepts of technology, cultural changes, the perspective of cultural studies, the virtualization of higher education, distance education and professional training, Paulo Freire and his critique of certain know-how technologies, among others, permeated subjectivities and productions during these four months (Gomez, 2015).

For the author, Paulo Freire continues to be contemporary, and this can be seen “in the theoretical and methodological aspects of the Culture Circle, in addition to the important reflections on its potential for scientific research when welcoming popular knowledge” (Gomez, 2015).

The two experiences reported by the author point out the urgency of reflection on new territorialities in education, oriented in a transdisciplinary way. The following experience reported by Vitor Malaggi and Rosana Miyashiro is entitled Digital inclusion of youth and adults and popular education: analytical fragments of experiences in the Digital Culture Circle.

The article deals with the development of the idea of a digital culture circle, “an experience of popular education with young people / working-class adults that intends to promote the digital inclusion of these subjects” (Malaggi & Miyashiro 2020, p. 193). This is an extension program called “Digital Inclusion in Popular Education for Young People / Adults and Teacher Training”, which was developed at the State University of Santa Catarina and the Canto da Ilha School of Tourism and Hospitality, seeking to rethink “the senses of digital inclusion to work for a critical and problematizing appropriation of Information and Communication Technologies” (Malaggi & Miyashiro, 2020, p. 193).

The development of the work points to the following reflections on the relationship between technologies in education and the rescue of the idea of the culture circle, based on praxis:

In our understanding, the Digital Culture Circle constitutes a formative space-time, of a face-to-face nature, in which the socialization of experiences / knowledge and the collective construction of knowledge occurs through popular digital inclusion processes. In the Digital Culture Circle, pedagogical strategies are organized in cycles based on a generative theme, which seek to dialogue both with the subjects' stories and motivations and with the strategic objectives of this extension action. In this context, we place the Life Trajectory as a theoretical and methodological strategy that founds the formation process in the Circles. In the Life Trajectories methodology, we always seek to stimulate the subjects' memories at different stages of their life: in their work space, in education, in the family and community (childhood, youth and the current moment), through written records, images significant and oral reports. This strategy, in addition to enabling the socialization of personal stories in the group, from which the themes that generate the course emerge, provides diagnoses about knowledge in relation to ICT, enriching the planning in dialogue with the participating subjects (Malaggi & Miyashiro, 2020, p. 200).

The report corroborates to demonstrate the possibility of a popular Freire education that today pursues the challenge of building digital fluency in this new ICT propagation scenario.

To conclude these reflections, a work is presented entitled “The circle of culture in the context of new information technologies: a communicative action for public policies”, by Andrea Rodrigues Barbosa Marinho. This work explores the idea of dialogicity in Freire and how this category is expressed in the praxis of the circulation of culture, understanding that the virtual space of new information technologies goes beyond the issue of unidimensionality, including redoing paths for new sociocultural public policies. For the author dialogicity is:

the practice of true dialogue, which keeps the relationship between action and reflection alive. This dialogical and dialectical practice of our concrete life is an existential requirement of the human being, because it constitutes the very vocation of our species radically open to the world and, for this reason, it is historical, incomplete and has a thirst for humanization. It is through dialogue, which implies an attitude of life, that men and women build a human world, remaking what already exists and projecting a future that is yet to be realized (Marinho, 2014, p. 82).

The author discusses how in the technological age it is essential to overcome the tendency towards anti-dialogue, deconstructing the myth that this process puts an end to dialogicity. On the contrary, the idea of Cultural Circles in a virtual perspective makes the “essences of communion, search, initiative, conviviality, commitment, collaboration, co-responsibility and solidarity flourish” are the founding ethical principles of

this welcoming, reciprocal action, committed [...]” (Marinho, 2014, p. 86). Such a reflection contributed to providing multiple dimensions and possibilities of educational issues in the light of categories found in the work of Paulo Freire and the postulations of the philosophy of language.

It is clear from the series of reports, experiences and reflections, that Freirean themes and strategies, such as Generating Themes, Dialogical Evaluation, Life Trajectory, the Retrieval and Contextualization of Social Themes, such as human rights, are currently enhanced by numerous digital tools, software and learning platforms, among other strategies typical of the virtual world, achieving satisfactory results. This occurs as long as the transdisciplinarity and transculturality involved in the critical-dialogical proposal of education, which is increasingly more up-to-date and essential, is not lost, since it is necessary that “through the problematization of the man-world mediation or man in his relations with the world and with men, enable them to deepen their awareness of the reality in which and with which they find themselves (Freire, 1973, p. 33).

Within the context of the use of ICT, the historical proposal of Cultural Circles is welcomed in the education of young people and adults and its usual dialogicity, within excluded communities, in the processes of initial teacher training, that is, in undergraduate and post-graduate courses in various areas of knowledge and levels, from specialization to post-doctorate.

There are many challenges to be met until digital inclusion accompanies social inclusion in Brazil. However, news of successful experiences in the field of articulation between popular education and digital inclusion, bring the necessary hope for new reflections and proposals in this regard.

### 3. Final Considerations

Hope is an ontological demand of human beings. But as men and women transform themselves into beings having relations with the world and with others, their historical nature becomes conditioned to the possibility of being realized or not. (Freire, 2006, p. 30)

This paper sought to focus reflection on a few of the main categories of the literacy method developed by Paulo Freire, as a joint effort with educators and students, and applied in an experiment that became internationally known, when, during a 40-hour course, he taught 380 rural workers to read and write in the municipality of Angicos, in the state of Rio Grande do Norte, in 1963. With this theoretical retrieval as a basis, we examined a series of transformations that occurred in Brazilian social life within the development of information and communication technologies that have become, especially in the last thirty years, part of everyday life of most Brazilians.

Such transformations have changed the way people communicate and relate, how they obtain information and translate or reproduce it, how they manipulate or are manipulated and how they oppress and are oppressed. Social networks, managed by multinational mega-companies, have become a common component in human relations and in using them, Brazilians have begun to gather most of their information, true or not, through the most varied visual, acoustic, textual and symbolic means. However, the reality revealed by illiteracy research shows that the difficulty Brazilians have in communicating and understanding the world around them merits special attention, given the alarming numbers of functional illiteracy, in addition to the still resistant absolute illiteracy that still plagues the country.

Based on successful experiences at Brazilian universities, with both undergraduate and graduate students, along with students of youth and adult education, it is possible to reflect on new possibilities for training and transformation through technologies. Digital or virtual Culture Circles, digital literacy, are realities that deserve to be disseminated in such a way as to reinvent Paulo Freire's thinking, adapt the revolution that occurred in Angicos to the present challenges, hoping, mainly, to construct utopia, comprehended as something never-before-seen that can possibly appear (*inédito viável* in Freire's words), in a society that needs and has the conditions to overcome the structures of oppression that still exist in Brazil.

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