

Book Review Symposium: Juha Suoranta (2021) *Militant Freire*. DIO Press. ISBN 978-1-64504

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Introductory Remarks

Who is a militant? A militant is a person who works in the face of injustice. Their work may include talking or writing in public, teaching, or other practical activities with their peers and other people. A militant does not have to be courageous; it is often an empty word or an all- too-simple attempt to describe the nature of a militant. A militant can be fearful and often is. But that need not halt them from acting and using their knowledge and skills to bring political and social grievances to the fore and work to undo them. Militants do not work in solitude but in solidarity with each other (Suoranta, 2021, p.45).

In this Book Review Symposium, four Brazilian intellectual-militant women critically analyze Suoranta's book "Militant Freire" (Suoranta, 2021), highlighting the importance of the critical readings of Freire's work to the social struggles in Brazil. The four authors bring to the analysis their experiences of anti-racist and anti-LGBTQI-phobia struggles, the fights for the right to education, and women's rights that they have been involved in the Brazilian Amazon, in Bahia (Brazil), in Rio de Janeiro (Brazil), and Quebec (Canada).

Agreeing with Suoranta's definition of the militant, the authors do not work in solitude but are connected in the network of solidarity woven in Brazil and globally by all those who fight against injustices.

The transformative impact of the first encounter with Freire's work, narrated by Suoranta – "his words were dynamite to a student like me who had grown up in a working-class home in the progressive 1970s in Finland and learned the meaning of class consciousness in practice (Suoranta, 2021, p.8)." – deeply touched the authors and prompted reflections on the history of their own militant trajectories. According to Suoranta,

Freire's revolutionary militant activism helps us understand the connections between our lived experiences and other people and the construction of history. Through this understanding, we can also grasp the relationship between our biographies and history and turn private problems into collective social issues (Suoranta, 2021, p.49)

In this way, the authors in this text mix an analysis of Suoranta's work with a self-analysis, a reflection on their own biographies, which are radically impacted by their contact with Paulo Freire's work.

Where There is Social Injustice, There is My Place of Struggle

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In his book, Juha Suoranta defends Freire as being a militant. The author affirms that reading Freire's work can be a transformative and militant act in the age of wild capitalism that intensively exploits people and the environment. In this sense, he affirms that Freire's *Pedagogy of the Oppressed* made him understand that being class-conscious is crucial, which is why this book became his "comrade."

Suoranta's book (2021) is divided into three parts. In the first part, the author presents Freire as a dangerous person for the elites, Freire as someone who was born as a militant, and Freire as someone who constructed a revolutionary pedagogy. Suoranta invites the reader to take a journey on Freire's life and reflects on how his life was impacted by his dedication to an emancipatory education.

In this sense, Suoranta presents Freire as a dangerous person for the oppressor: Freire fought against the inequalities and contributed to opening people's minds to citizenship. Alerting the oppressed, and encouraging critical thinking, as Freire did, is considered too dangerous for the elites in power.

When we situate Freire's works in Brazil's history, it is impossible to disregard the history of Portuguese invasion and colonization. The Portuguese enslaved, decimated, and exploited the Indigenous and African people (Jablonski, 2022). Over four million Africans were kidnapped, their bodies exploited at work, and women were raped to give birth to enslaved kids. According to Moura (1989), the Africans were the ones who produced wealth, not only by planting and harvesting but also participating in the techniques and professions required for the prosperity and dynamism of the mills. Thus, Africans and Afro-Brazilians had their rights denied, their bodies tortured, their cultures erased, and their

names stolen. On the other hand, some benefited from their work: the slave owners and colonizers.

After the Aurea law abolished slavery – legislation of 1888 that stated that human flesh could no longer be traded from that moment on – there were no compensation or conditions provided to those African and Afro-Brazilians to (re)start their lives. As a result, in 1890, 82% of the Brazilian population, primarily black people, was illiterate (Haddad and Di Pierro, 2000). In addition, the illiterate had denied their right to vote because they did not know how to read and write. It is one of the reasons why Freire can be considered a militant: his educational commitments in the early 20th century were to face this situation.

Freire created an innovative and successful educational project, which, in the 60s, taught more than 300 peasants how to read and write, using words that were part of their daily lives. In this sense, Freire dared to militate in favor of the right of every citizen to participate in the decisions regarding the future of his/her country. That is why it was a revolutionary pedagogy, having been considered dangerous and subversive by the military dictatorship in Brazil.

In the second part of his book, Suoranta invites the reader to understand Freire's militant spirit, Freire in action, and Freire's methodology for militants. The author presents Freire as a tireless militant researcher searching for social justice. It is noticeable in his writing and actions: Freire invites people to join forces for a more just world.

The militant spirit in Freire's work is so enduring that in Brazil, during the Bolsonaro era, Freire's legacy suffered several attacks. This situation is not new; it also occurred during the apartheid era when the South African government banned the Pedagogy of the Oppressed. In this sense, it is essential to highlight that whenever authoritarian governments wish to benefit from people's misery,

they demonize every thought that can contribute to opening the eyes of the oppressed. Freire's work is an invitation to militancy, and militancy needs to be transformed into actions. This way, Suoranta (2021) highlights that Freire militant methodological principles are centered on the idea that in order to make social transformation possible, militant research needs to aim at emancipatory, liberating knowledge. The militant researcher must actively cooperate with the various political movements. It is necessary to work together with different social movements.

Since I was a young girl in Brazil, I realized that fighting against inequalities was one of the great ways to educate people and ourselves. In São Paulo (Brazil), I took part in the "March of the Excluded" and many teachers' strikes as an ally for many years. When I became a teacher, militancy could not distance itself from me. I understood that militancy transforms the streets into learning spaces for me, my students, and society. When I first read *Pedagogy of the Oppressed*, I learned that for citizenship education to exist, it would have to be through militancy. At a very young age, I saw a militant Freire in *Pedagogy of the Oppressed*; where there is social injustice, there is my place of struggle.

Suoranta's book invites the reader to understand that teachers and students should develop learning activities together and see each other as comrades in constructing knowledge. It invites the reader to do militant research that empowers voices that, despite existing, have no power. According to the author, "militant research is any activity that gets to grips with social practices, particularly social problems, to make them visible or solve them." (2021, p.68). This perspective particularly touched me, as I believe in militant research, which is the type of research I do. My research aims to reduce the epistemicide of the knowledge of the Quilombola people, who guard and protect our forests by taking proper care of the environment.

Suoranta also points out an aspect of Freire that had not been sufficiently explored, a Freire who, in his fight for social justice, militated for the liberation of women. In this vein, it is essential to remember that women's fight for equality is massive, but the fight is even more significant when talking about black women. That is why I've always enjoyed researching women to recognize their roles in society: my current research aims to recognize the role of Quilombola women in transmitting knowledge.

In the third part of his book, Suoranta encourages the reader to move forward! He calls the reader to continue Freire's militancy. For me, a militant practice is to encourage people to study authors who bring non-Eurocentric thinking in discussion groups, as I have done with other research colleagues; encourage other researchers to do militant research which aims to fight for social justice for all; and follow Suoranta's advice: "let us break the walls between learners who search for political and intellectual emancipation" (2021, p. 95). Militant Freire is an invitation to step out of our comfort zone and confront inequalities, and it needs to be read by researchers from different areas as it awakens the thirst for justice in all of us. The book invites readers to think about their biographies and be open to changes, but reading it is light, easy, accessible, and uncomplicated. A fundamental book in the era of this exacerbated neoliberalism. Let us read it!

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Paulo Freire and the Wor(l)d Out of Order

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It seems that something has gone out of order

Out of the new world order

[...]

I do not wait for the day when all men agree

I only know of several beautiful possible harmonies without final judgment.

Caetano Veloso, *Fora da Ordem* [*Out of Order*, free translation]

It's been more than thirty years since Caetano Veloso's song about a world out of order, and the brutal effects of economic globalization continue to impact the lives of the wretched of the world: economic and social crises, violence, and environmental catastrophes caused by greed for profit. We live in a world where being unapologetically fascist tragically exerts some appeal to those without other alternatives in sight. The world is out of order, and so is the word: words might not express the possibility of encounter, of the dialogue that allows us to be more fully human, thus becoming vehicles of hatred and violence.

Juha Suoranta's book *Militant Freire* allows one of these borderless encounters, remaking that link between the word and the world through dialogue. From its dedication to all people who believe in social justice and live according to Freirean principles, I felt summoned. The book has the feel of a caress, an embrace that reminds us not to give up hope, and an invitation to imagine a better future through praxis. Written for all people who engage with Freirean ideas, Suoranta reminds us that it is not acceptable to stand still and watch injustice unfold before our eyes.

His work is organized into a preface by Peter McLaren, and three chapters: “Reflection”, “Action”, and “Forward”. From the preface and throughout the text, the current context of the rise of the far right is presented, demonstrating how Paulo Freire is a kind of antidote to which we can turn in these challenging times.

The chapter “Reflection” has three topics: “Dangerous Freire”, “Birth of a Militant” and “Revolutionary Pedagogy”. The danger of Paulo Freire lies in his power to disarm the extreme right's strategy, which aims to reduce capacity to a pragmatic account, even resorting to physical elimination. For them, it is dangerous to nurture humanization, since it challenges the immutable world of the powerful masters; believing in one’s capacity to change history is highly destabilizing.

The second topic is an overview of how Freire became a militant, emphasizing that material conditions produce subjects. The experiences of a poor childhood, his mistakes and successes as an educator, and the people with whom he shared struggles and dreams made it possible for Freire to develop his unique approach to the educational process. This approach is discussed in the third topic, “Revolutionary Pedagogy”: a pedagogy that is capable of making structural transformations in society, as recorded in *Pedagogy of the Oppressed*.

The chapter named “Action” is divided into “Militant Spirit”, “Freire in Action” and “Methodology for Militants”. Starting from the question of what it means to be a militant, the chapter recalls Paulo Freire's activist trajectory and concludes by presenting principles of research committed to social transformation. Finally, in the third chapter “Forward”, he proposes a synthesis (praxis) based on the reflections and actions addressed throughout the book, concluding on the need for collective organization.

Suoranta's account of the effect that reading *Pedagogy of the Oppressed* had on him, and how he created comradeship with the book, made me relate almost immediately. I time traveled to about 20 years ago when I first read Freire and asked myself "Where have you been all my life?", a sense of intimacy and closeness of purpose that transformed me for good. This sense of community that, even without knowing each other, identifies with powerful ideas is beautifully illustrated in the passage "When I think of Freire and the people his words and deeds have touched, I feel that I belong to them, even as I write this text at home in Finland during the global COVID-19 pandemic" (p. 9-10). The power of belonging resonates even more after we have gone through this collective worldwide trauma that took away so many beloved ones.

Years ago, Paulo Freire led me to read Marx, trying to better understand the society with which education establishes a dialectical relationship. Framing education as part of a broader totality clashed with the ideas of comrades of mine who saw it only as the reproduction of dominant systems.

I found Paulo Freire in the process of becoming an educator, and more than that, I also became a revolutionary Marxist educator. Today, even though firmly willing to change capitalism's conditions of possibility and making use of the dialectical materialist theoretical-methodological and political contribution, I have doubts as to whether the label of Marxist can account for the convictions I embrace todayⁱ. Thus, directing one's discourse on changing society to revolutionary Marxist educators may leave out so many people, who like me, in the process of becoming militant, have doubts as such.

Throughout these years, even with similar uncertainties, reading *Pedagogy of the Oppressed* made me feel welcomed and deeply convinced to radically transform injustices. The creation of a community (hooks, 2013) that allows

unity in diversity without treating the difference as incompleteness seems very powerful to me, especially when the hegemonic neoliberal message asserts that collective organizing is a waste of time.

When Suoranta discusses the two stages of the revolutionary process - before and after the revolution, I was transported back to my youth, when I met brave comrades who told me about the inevitability of the revolution. It is indeed an act of courage to believe in a future different from the barbarism in which we find ourselves when most of our experience seems to point to the contrary. However, our main challenge today is to demonstrate that collectivity is worthwhile in everyday life. These experiences we go through in the present are our inheritance from the past; they are not the future generously imagined long ago, and getting closer to our envisioning depends on our current actions.

Being part of movements capable of building real utopias (Wright, 2010), that is, breaking with the immobility of the present in such a powerful way as to open cracks in the “There Is No Alternative” discourse is precisely where Paulo Freire's power lies. Building in the present day the transition between seemingly inexorable barbarism or revolution is the great legacy that touches us as a Freirean community beyond any frontier. The militant movements and organizations, even if to include their authoritarian and spontaneous mistakes, are responsible for our capacity to imagine different futures. We are heirs of struggles that have widened the horizon of what is possible, and we will be ancestors of the struggles to come.

In my own process of self-criticism, I have tried to make Freire's uncertainties my company, ever since he had already pointed out that sectarians suffer from an absence of doubtⁱⁱ. It is difficult to balance doubt and certainty in militancy, but if something is sure, it is the possibility of a world different from today's,

outside of capitalism and its colonial/racial, misogynist, cis-heteronormative unfoldings. Whether this future will be through the revolutions as those that have already taken place, I keep many questions, a suspicion in tune with the current *zeitgeist*.

In this sense, I felt some discomfort with a certain linearity portrayed by Juha Suoranta. There seems to be an almost prescriptive expectation that things will happen in a certain order, the "order of things," only when we will then be free to be more fully human. Particularly in the passage:

teachers and cultural workers, through their relative autonomy, can do a great deal as transformative intellectuals, even under capitalist conditions, by practicing the politics and pedagogy of hope. Still, to obtain a genuinely liberatory educational system, capitalism must first be abolished. This is the *order of things* in Freire's militant revolutionary register. (Suoranta, 2021, p.42-43, emphasis added)

To my understanding, the question of "order" here is not in tune with Paulo Freire's famous claim that if education by itself does not change the world, it is impossible to do so without it. It is not a matter of attributing an exclusive transformative role to education, but at the same time, we cannot wait for the seizure of state power to build a socialist alternative. It is necessary to build it today, in the breaches that allow this dreamed utopia - and these breaches have been built in innumerable past and contemporary experiences, still in need of a broader connection among themselves. In Brazil, my country, they live in the Indigenous resistance against genocide, in the Black women's movement that denounces structural racism, in the struggle for trans people to surpass the average 35-year life expectation, just to name a few who got tired of hearing that their demands were to be met "only after the revolution".

Suoranta claims that Freire's politics consists of the insertion of the embryonic revolutionary party into the rising mass movement. His justification is that the masses do not become “class for itself” spontaneously, so there would be an absolute necessity for a revolutionary party that also has this pedagogical role.

If on the one hand, the militant Freire collaborated with many revolutionary experiences in the field of “real socialism”, this was never a reason for him not to express his criticism of the authoritarian models undertaken within the left. Although Freire always defended the need for organization, he never imposed Bolshevism as the only possible model. On the other hand, he never shied away from showing his support for experiences that demonstrated the historical contradiction between those who hold power and those who are dominated by it.

In my view, in the name of preventing the right from advancing on our Achilles heels, we on the revolutionary left have failed to admit and transform serious gaps, particularly in articulating the problems of class to those of race, gender, sexuality, and nation. Namely when we come face to face with the colonial wounds arising from the birth of capitalism as a world systemⁱⁱⁱ. Thus it is somewhat frustrating for me to revisit, despite Freire's scathing critique of left-wing and also right-wing sectarianisms, that up to this day, warnings against cultural/colonial invasion continue to be disregarded. Such thoughtlessness might even be expressed through prescriptive steps toward an imagined political-epistemological maturity.

However, as Caetano Veloso, *I do not wait for the day when all men* - and every other person - *agree* to admire their unique perspectives on a generous project for education and the world as a whole. Juha Suoranta is flawless in affirming that the true object of research for militant researchers is hate. This feeling fuels

fascist resentment against the conquests of the subalterns, and it is the antithesis of what Freire vehemently defended with his *Pedagogy of the Oppressed*: love. This is not the romantic and idealized love, but the deep connection between people who want all humanity to have the potential to be more.

I believe that expressing militant research as a "laboratory of public participation", outlining principles, experiences, and trajectories is a beautiful testimony that deserves to be read by all committed educators, particularly those who feel uncomfortable with a competitive and productivist academic logic. In this way, Suoranta joins the tradition of Freirian "letters", contributing to deeply touching those who build new futures through creative imagination and action. It is very necessary to have accounts like his, which contribute to *several beautiful possible harmonies without final judgment*.

Notes

ⁱ The tense nature of the Marxist approach to class and its relations to race, gender, sexuality, and nation have been discussed by Fanon (1995), Combahee River Collective (1977), Lander (2000), Federici (2015), Coulthard (2014), Green (2018), and many others.

ⁱⁱ "For the rightist sectarian, 'today' linked to the past, is something given and immutable; for the leftist sectarian, 'tomorrow' is decreed beforehand, is inexorably preordained. This rightist and this leftist are both reactionary because, starting from their respectively false views of history, both develop forms of action that negate freedom." (Freire, 2005, p. 38).

ⁱⁱⁱ The concept of "feudal capitalism" to address the mode of accumulation in Latin America is particularly problematic. It seems to presuppose a distinct, implicitly temporally backward nature compared to "European capitalism". Capitalism as a totality depended fundamentally on the extraction of raw material, labor, and the appropriation of land in the colonies for its constitution as a world-system (see Lander, 2000). Because he understood the intertwined nature of capitalism and colonialism, Freire did not refer to domination in the countryside as feudal-like, and in his *Pedagogy of the Oppressed*, he incorporated Frantz Fanon's (1995) in-depth analysis of the colonizer/colonized dynamic.

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Militant Freire and the Amazonian Context: We Drink from the Same Source

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The Brazilian Amazon, the place of my experiences and struggles, has always been the target of development projects: it was like this with the rubber cycle, the construction of the Transamazon highway, mining projects, hydroelectric plants, and, more recently, agribusiness. These activities purport to be aimed at development but, in reality, have disastrous impacts on the environment and our existence.

In addition to violating human rights, development projects leave young people without job opportunities due to low schooling and meager public investment in education. More recently, I have observed a sizeable migratory flow of young people from the Amazon to southern Brazil to work as cheap labor.

How can we not become militant in the face of so many attempts to exterminate us? When you are born in the Brazilian Amazon, you have no choice but to resist. Either you fight, or you will surely succumb. Suoranta supports our militant work when he states: “In the Freirean attitude of the militant, critical dialogue emphasizes the class conflict and antagonisms between the two classes, that of capital owners and the proletariat” (Suoranta, 2021, p.25).

As a Geography teacher of Adult Education at the Paulo Freire State School in the Amazonian State of Amapá, I have experienced a lack of educational investment. Over the past few years, there have been numerous investigations by the federal police that have discovered irregularities in the educational

budget, such as the police operation "Lords of Hunger," which brought to the attention of our population the theft of public-school lunch resources. At the Paulo Freire school, we resist pressure for its closure.

Contradictorily, many teachers at Paulo Freire school are unaware of or fight Freire's ideas, supporting former Brazilian president Jair Bolsonaro. Positioning myself became a daily and dangerous challenge because, for most of the teachers at that school, Freire's thinking needed to be buried. I suspect that right-wing teachers' takeover of our school has this purpose: they are part of the conservative wave against Freire in Brazil, which Suoranta narrates in his book (Suoranta, 2021, p.14).

In the rare moments when we get together to plan activities collectively, I try to open the not-very-pleasant dialog, emphasizing that we belong to the same social class but have quite divergent political positions. As emphasized in Suoranta's book, dialogue is a way of knowing reality:

Freire's concept of dialogue has sometimes been misunderstood as a pleasant conversation between two seemingly equal parties. However, he thought of dialogue as a means of critically studying the difference between oppressed workers and the ruling class (Suoranta, 2021, p.24).

Even at a numerical disadvantage, we Freirean teachers rely on his hard-hitting works to help our students in their critical reading of reality.

For decades, the peoples of the Brazilian Amazon have relied on Freire's ideas in the various fronts of struggle in which we are engaged. Even knowing that our problems are challenging, the unions have been busy continuing the

militancy that Freire bequeathed to us. I have not observed in our left-wing comrades the desire to give up.

Another scourge that we have been fighting in the Amazon is the sad reality of human trafficking, especially of women and children. The Amazon rainforest that nourishes us is also a place where our tormentors hide. It is the reality of Amapá, a state in the north of Brazil that, through my words, comes to dialog with Militant Freire.

Between the militant Freire and us, Amazonian women, there is a deep connection, the ancestral philosophy. Freire's intellectual construction of justice and his educational and liberatory position are linked to our existence since the first seeds of capitalism arrived here through the enslavement of native peoples and peoples brought by force from Africa. The desire for extermination brought from Europe, in minds imprisoned by capitalist production, remains in some of their descendants who live here.

This way, Freire's thought subsidizes the resistance of our people who fight for the right to exist by maintaining their traditions and cults, with the conviction that they preserve nature for us and every living being.

One of our constitutive foundations as peoples from the forest is time, not understood as a category of analysis but as an entity of ancestral knowledge. Although Western chronology is materialized in clocks and calendars, we insist on maintaining our direct connection with nature to educate our bodies, minds, and actions.

Nature is the master of our existence. Here, the tidal regime dictates what can and should happen, even if we have plans based on alien knowledge that we learn in schools that, with desks lined up, insist on miseducating our free and constantly threatened bodies. The agents of the banking education denounced by Freire insist on depositing in us what dispossesses us of our identities.

With due reference to our feminine existences, what should be highlighted? The forest and its mysteries, par excellence, are our episteme. The forest is the direct and unrestricted connection with the renewal of everything that has life, so the feminine and we in our cycles are in it. If we are still here after centuries of uninterrupted attacks, it is because our strategies of resistance have much to contribute to humanity.

Finally, I agree with Suoranta (2021) and believe that, worldwide, Freirean critical educators must search for a viable alternative to the capitalist crisis that led to the rise of the extreme right to power. Freire's sense of humanity remains in our thoughts, projects, and actions, even after his death. Educating ourselves in Freire is to *esperançar* (to act with hope) on a global scale.

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Challenges of Militant Research

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As the authors argued throughout this *Book Review Symposium*, Freire is part of the legacy of historical struggles waged in Brazil by native peoples against colonization, by African peoples forcibly removed from Africa to Brazil to work on plantations producing food exported to feed workers in Europe. Freire is the voice of the militants who survived the genocides and have taken the ethical duty to continue the struggles of those militants who died in the fight for a more just and humane world. Freire is the voice of those suffering from hunger, victims of hunger engineered in a country of fertile lands and abundant natural resources.

I have the impression that Freire lives in each of us Brazilians. The first time I read his work, it felt familiar. It was as if I had finally found someone capable of putting into words all the contradictory feelings of someone who lives in a country as unequal as Brazil. As a child in Rio de Janeiro, I met Freire indirectly through my geography teacher, who introduced the painful word *inequality* into my childhood vocabulary. Just like Freire, my geography teacher knew how to rekindle poetry in the words, but with the depth required by the challenge of talking about oppression for the oppressed.

Paulo Freire, with attentive eyes and a restless mind, systematized the wisdom practiced within the grassroots movements and schools in favelas (slums) and rural areas, which he observed in his wanderings. He confronted the contradictions observed in educational experiences, his experiences as a child, and in the practices of grassroots movements, with a vast number of readings –

more than a hundred European, American, and Latin American authors (Freire, 2017, p.303) – and was able to develop an original and peculiar way of thinking about Brazil and the world. "The more Paulo [Freire] advanced towards the constitution of his own thought, the less he quoted from other authors and more from himself" (ibid).

In his book, Suoranta has distinguished five traditions of interpretation of Freire's work: historical, practical-domesticated, academic-theoretical, spiritual Freire, and Marxist revolutionary. Within the latter tradition, his emphasis in the book was on the militant Freire who connected political and educational work against the miseries of capitalism.

Militant thinking, committed to the transformation of society, collides with the rules of academic writing and the methodologies of the social sciences. Who dares to produce knowledge with/for the people faces the bourgeois academic structure that tirelessly tries to undermine militant work, which happened to Freire and continues to happen in universities. Suoranta noticed it too:

I felt disillusioned for a while: it seemed to me that there was no one at the university talking about how militant revolutionary approaches could be legitimate theoretical, methodological, and practical stances in the educational and social sciences (Suoranta, 2021, p.9).

It is not just in the academic environment that militant thinking encounters difficulties. Suoranta's book was written over the mantle of the former president of Brazil, Jair Bolsonaro, who has claimed that schools were preparing students to become political radicals because of Freire. The Brazilian elite and conservative forces have ridiculed Freire, using insults such as "patron of indoctrination," "pseudo-intellectual militant," and "a traitor to Christ and the

Brazilian People." For years, Freire had been a symbol of decay among conservatives, representing everything wrong in Brazilian education and culture, basically, 'communist brainwashing' in the educational system (Suoranta, 2021). According to the experience reported by Cruz, one of the authors in this text, it is not true that Freire influenced the Brazilian educational system to this extent. On the contrary, banking education, denounced by Freire, rules the school systems with metrics, rankings, and competition.

Suoranta describes the militant methodological principles deriving from Freire's hope that educators would do well if they did not imitate but reinvent his ideas based on their different social and political conditions. It is important to emphasize: just as Freire does not design ready-made educational solutions, Suoranta does not present a methodology that fits all, for the simple reason that "a militant researcher is self-reflective and ready to change themselves" (Suoranta, 2021, p.71) and "they need to use their imagination to imagine the unimaginable that exists as "not yet" and is in the process of becoming" (ibid., p.77). Suoranta's words reaffirm Paulo Freire, who took from Marx and Engels the understanding that the educator (like all humans) is an unfinished being in a constant learning process. In Marx and Engel's words, 'the educator himself needs education' (1993, our translation).

Something quite relevant discussed in Suoranta's book is that the main objective of militant research is what Freire called 'being more,' the process of becoming more human, which is only possible if it's a collective effort. For this reason, militant research involves supporting fellow researchers, solidarity networks between militants, the ability to listen and learn, humility, and an attentive look at injustices. At the same time, research requires rigor and discipline, as the challenge of transforming an unjust reality is enormous.

As Suoranta points out, militant research can become dangerous and put the researcher at risk. More than that, militant research can put many lives at risk as it denounces injustices and announces new possible worlds. This is the reality in Brazil, where, between 2017 and 2020, about 41 scholars sought support to leave the country because of death threats (Scholars at Risk, 2021). For years, Brazil has been among the countries with the highest number of murders of human rights defenders. Most victims worked on defending land, environmental and indigenous people's rights (Front Line Defenders, 2022).

In this challenging context, militant researchers must have a firm ethical commitment to the safety of the lives of the researchers and communities they work with, and commitment is constructed in frank and respectful dialogue. Dialogue is understood here as a collective production of knowledge, the encounter between subjects with the aim of analyzing reality to know/decide how to act to transform it. This way, as Suoranta highlights, “militant research is grounded in the researcher’s experience and those involved in critical action-reflection processes” (Suoranta, 2021, p.71).

To sum up, the authors in this text presented their perspectives on militancy in dialogue with Suoranta's work, which, in turn, dialogues with Freire's biography and work. Therefore, this text makes a call: let us open possibilities for dialogue and solidarity between militants around the world. Taking Suoranta's words: “Let us open methodological paradigms and theories for furious criticism (2021, p. 92)”.

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