

# Paulo Freire's educational ideas. Reflections from higher education

**Freddy Varona Domínguez\***

University of Havana, Cuba

\*Corresponding author.

E-mail address: fvarona@cepes.uh.cu

---

**Abstract:** The purpose of this paper is to emphasize the effectiveness of Paulo Freire's view against banking education and indifference to higher education. The method used is a combination of bibliographic research and participant observation by the author. The results include: Freire's reflection on higher education through his struggle with banking education and indifference; Freire regards education as a complex system of relations between learners and educators, focusing on the activation of learners in the process of education, the dialogue between learners and educators, the combination of suspicion and epistemology curiosity, the guiding role of ethics, and the combination of rationality and emotion; The importance of critical thinking in this level of education; The rejection of indifference is basically related to the positive role of learners in their education.

**Key words:** teaching; higher education

---

## 1 Introduction

One of the greatest treasures of Latin America is the educational thought created by men and women, which are constantly enriched. There is a long list of distinguished thinkers and notable educators who have dedicated their talents to thinking about education. In the second half of the 20th century, Brazilian educator and theorist Paul Freire (1921-1997) had a place at the top of the list. His ideas have stood out for more than one reason: they are inclusive; they take into account the students, with their interests, motivations, characteristics; they are linked to knowledge in a dynamic way. And among others, they relate educational work with the solution of contemporary social problems.

When studying the ideas of past thinkers, even at close range, the question of why they should do so is almost immediately raised. Usually, there can be many answers. For those who ask questions, the most satisfying aspect is its effectiveness, which can be related to the present or the future. Paul Freire's ideas are no exception. Scholars can approach him driven by various stimuli, but once the deepening process begins, people are inevitably surprised by the value of many of his ideas not only for today, but also for tomorrow. This is a very important thing, not only for educating children and adolescents, but also for college students.

In the 21st century, higher education is becoming increasingly important. In this regard, its extensive connection with scientific and technological knowledge is crucial, not limited to its reception, dissemination, and storage. It also produces scientific and technological knowledge on an increasingly large scale. However, it should not be ignored that the basic goal

of humanity is still to educate new experts, which includes all aspects of human life, not just professional aspects. It should not be satisfied with having college graduates who are only powerful reservoirs of knowledge and, at the same time, indifferent to other problems and needs. This aim does not contradict the transformations that are taking place in higher education institutions (HEIs), nor those that will unfold in the future.

Within this framework, some of Paul Freire's ideas are effective, especially his opposition to banking education and social indifference, which is increasing globally and urgently needs to be reversed.

The purpose of this article is to highlight the relevance of Paulo Freire's ideas on banking education and indifference for higher education. The method adopted is to combine bibliographic research with the author's observations, and is based on his 35 years of experience in higher education teaching. The basic bibliography is provided by some texts of Brazilian thinkers, in which he developed the themes of Maras and recently published articles by other authors are also part of this.

## **2 Development**

The concept of education and the task of achieving education are always based on one or another understanding of people. Paul Freire is no exception. On the basis of his ideas, by way of support, but most importantly as a guiding principle, he believes that "the human being is unfinished" [1], which is a theoretical stance that paves the way for education and human progress.

Paul Freire's other ideas complement the above principles and form his understanding of humanity. The most important thing is that humans have a genetic heritage that is combined with what is acquired through social, cultural, and historical means. They think, communicate, transform, create, hate, love, have dreams and struggle to realize them, and therefore, they build their destiny and do so collectively, which is why each individual is responsible to other human beings [1]. Their presence in the world "is not that of those who adapt to it, but of those who insert themselves into it. It is the position of one who struggles not only to be an object, but also a subject of history" [1]. As a consequence, "we are conditioned beings, but not determined" [1].

From every idea, it is possible to carry out many reflections, but this is not the goal of this paper. However, it is worth making a brief summary of the latter, which reminds us of the German political scientist Hanna Arendt (1906-1975). For her, people are conditional, because "what belongs to human beings constantly affects their human producers" [2]. As she said, what they come into contact with immediately becomes a condition for their existence [2].

For this author, everything that comes into contact with human beings conditions their lives, but this does not mean that it limits them. Freire agrees with her regarding conditioning, but, due to the great importance he attaches to the transforming character of human beings, he stresses that they do not allow themselves to be held back by what conditions them, but struggle to overcome and surpass it. This is another extremely significant theoretical aspect for educational performance.

Freire's conception of the human being is the basis of his conception of education (including the way it is carried out). Among its features are the following: firstly, an open attitude towards new things and everything that may be useful in educational work. Secondly, it should be combined with the social requirements of the time, and thirdly, it should be continuously improved because it believes that it is not a *fait accompli*, but a dynamic movement in which both theory and practice are carried out and transformed in the process of education [3].

These characteristics themselves have high methodological value, and firstly, they are consistent, that is, the educational process cannot be ignored and cannot be summarized, nor can it be considered that non additive has been achieved in one or another way. These two suggestions are also very valuable for higher education, and his thoughts and suggestions on banking education and indifference are also the same.

## 2.1 Banking education--from the perspective of current higher education

Banking education is a metaphor used by Paulo Freire to refer to the conception, according to which the student is seen as if he were a bank where money is deposited. In his case, what is deposited is knowledge to be memorized and accumulated, as in a bank account, and then repeated without much reasoning [4]. In contrast, Freire's educational theory and the practical work he deploys are based on the active role of students, the encouragement of this activism by educators, and the dialogue between the two.

But Freire condemns banking education not only because it leads learners to accumulate knowledge and obtain a record, but also because it keeps them away from scientific practice and discourages them from conducting research or creativity. Without such research or creativity, the increase in knowledge is very limited, as Freire himself has promised. The increase in knowledge only exists in the restlessness, impatience, and continuous pursuit of humanity in the world, as well as in the deployment of their creativity, which leads to invention and innovation [4].

Regarding creativity, it can be added that this is a unique human quality. They are creative by essence, which is why throughout history, this human ability has attracted the attention of many scholars and different perspectives, although sometimes it is only related to art and culture [5]. For example, in Cuba, when it comes to creators, people often think of the men and women who have created artistic works and forget that this is an inherent quality of humanity.

In the persistent struggle against banking education, Freire points out that "the creative force of learning, which includes comparison, repetition, verification, rebellious doubt, curiosity not easily satisfied, overcomes the negative effects of false teaching" and contributes to their transformation as human beings. It is worth noting that each of these components of the educational process has an extraordinary importance, for example, doubt, which is not only the suspension of reasoning to reach a determination, nor the hesitation before a decision to be made or the postponement of a matter for the sake of resolving or discussing it, but also an incentive to continue forward in the search for new knowledge or its confirmation. Therefore, from a cognitive perspective, it has immeasurable value because it stimulates the desire to increase knowledge. Therefore, it is wise to use it to solve problems and seek answers and solutions to problems. As for what he called "epistemology curiosity" [1], it can also be said to be similar. He believes that this is the premise for students to fully understand the learning object, so that education can produce the expected effect.

Another aspect that Freire emphasizes is closely related to doubt and epistemological curiosity: the formulation of questions, not only from the teacher to the students (to which he attributes great educational importance because it awakens curiosity and induces the student to think and create), but also from the students to the teacher. He points out that the teacher must be convinced that there are no stupid questions, nor definitive answers, and emphasizes that the teacher does not castrate the curiosity of the student when he justifies all questions, even if some may seem naive or poorly formulated. He stresses that the role of the educator must be that of a guide, so that the student learns to ask better questions [6]. These ideas tacitly refer to the development of scientific research in educational activity, something that today is almost a daily occurrence in higher education institutions; but it should be noted that at the end of the twentieth century, less than two decades ago, there were authors who pointed to this characteristic as an ideal to be achieved, as something proper to future universities [7].

Today's higher education must place greater emphasis on this point. It is not enough for students to answer questions about certain content. The problem is very important, but the top priority for them is to solve the tasks, which are problematic. Daily life is made up of problems and the future professional must graduate from higher education institutions able to solve those within their reach, or at least contribute as much as possible to their solution.

University teachers also face several professional problems, which in turn are challenges and becoming increasingly difficult. One of them is to completely eliminate pure memory and repetitive learning. However, this statement cannot be understood as a categorical rejection of memory, as it is often necessary and opportune to memorize. The crux of the problem lies in the lack of absolute human characteristics. A university professor must pay great attention to making students understand that a teacher's perspective is not absolute or eternal. On this basis, he must strive to encourage students to internalize content in a creative way.

In achieving this goal, dialogue is crucial as it facilitates interaction among individuals and between an individual and a group - in this case, between students [8]. This not only includes debate, but also the development and implementation of strategies aimed at enhancing learning and raising awareness of dialogue content. This is crucial for the operation of higher education institutions, which must become increasingly broad and inclusive, and all actors involved in the substantive processes of these institutions must be involved.

In today's world, college students are increasingly guiding teachers to engage in dialogue, and teachers should not stop them, but take advantage of their insistence. However, it must be able to nourish it with the content to be processed, rather than deviate from the theme, nor fall into secondary or unpopular themes. This suggestion does not mean that any doubts that may arise, whether regarding ongoing or unrelated content, will be ignored or postponed. Considering that "the doubts of the interlocutor cannot be ignored or suppressed", this is very valuable for the teaching work of universities (and general education) [9].

In today's higher education, if it is unilateral, it is difficult to carry out high-quality activities. Brazilian educators insist on this point, "For him, there is no other understanding besides communication and exchange, and there is no foundation for dialogue ability" [1]. Freire believes that correct thinking is a form of communication behavior, and insists that educators who think in this way do not seek to "transfer, store, provide, or give others (...) an understanding of things, facts, or concepts", but rather challenge their productive ability and encourage them to use it to understand the topic under discussion, although he acknowledges that "the effectiveness of the teacher's disclosure or discussion of the object's explanation or narrative moment" [1] should not be ignored.

The fundamental aspect of the method employed by Freire, which makes it meritorious and endows it with extraordinary validity, is that the educator and the learner become aware of the importance of education that is "dialogical, open, curious, inquiring and not passive, insofar as it speaks or listens". These traits must be present in all types of education, including, of course, the higher level, where doubt and curiosity have special significance. Because they encourage students to actively participate in their education and acquire new knowledge together. It is equally crucial to stimulate curiosity in an open and sincere manner, without reservation or pretense, which does not rule out the existence of contradictions.

It is worth mentioning the above content. Without deviating from the above standards, Freire believes that "correct thinking is dialectical and uncontroversial [1]". This statement may trigger various signs of reflection. One of them is dialogue, at least in Spanish, which means exchanging ideas and engaging in dialogue on a question that is not necessarily agreed upon due to obligation. There may be opposition or even antagonisms in the dialogue. However, regarding Freire's viewpoint, it can be inferred that this stems from his desire for mutual understanding among the interlocutors. However, from his reasoning, it can be seen that for him, understanding is a peace agreement that does not include discussions and potential issues that may arise at the personal level due to reasons outside of the content of the teaching activities. The above statement does not undermine his goal of actively participating in education by solving problems and stimulating curiosity.

There is another aspect of Freire's thinking that is closely related to his ideas outlined above, especially the insistence on deploying a greater number of practical activities so that students can investigate and construct their own knowledge, guided by the teacher. Today, university professors should pay special attention to the other aspect: to awaken critical thinking of students, which is not the theoretical system of the so-called critical theory of the Frankfurt School [10], nor is it a published ideological system of some author, for whom one wants to emphasize that he is a thinker, or other ideological systems that are rational rather than theoretical, are not as rigorous as theories. In this case, the term "thought" uses its other meaning: the ability and effectiveness of thinking, thought, and mindset. Hence, it is "the processes, strategies and mental representations that people use to solve problems, make decisions and learn new concepts" [11]. Critical thinking is a way to generate ideas, establish foundations and draw conclusions through criticism, which is to identify and characterize the opposite aspects of situations, facts or phenomena, that is, to determine the positive and negative: what is valuable and meaningless, what is true and wrong, the exalting and the denigrating. It is a debate based on foundations and arguments, questioning the object of reflection, and thus forming its own standards based on beliefs, which is its true result and highest goal.

Starting from Malas' idea of "the possibility of one's own thinking, judgment, and choice" [12], responsibility is closely related to him and is a very important component of his critical judgment. Both are conducive to explaining and understanding the social significance of behavior itself, in line with social and cultural values. But there is another thing that should not be ignored: "critical thinking is crucial to innovation, improvement, creativity and commitment. Therefore, it is important to develop critical thinking in schools and universities" [13].

Paul Freire knew how to appreciate its importance, and he did so in his own way and according to the historical conditions of the time. Therefore, his intention as an educator is to let educational works stimulate and cultivate all students' critical thinking. This is one of the basic tasks of higher education in Cuba, as well as one of other tasks, such as developing decision-making independence and lifelong learning autonomy, training creative job, research, and communication skills to solve vocational problems, and mastering information and communication technology as a source and means of learning [14].

With regard to encouraging critical thinking among the educated, Freire is particularly interested in those who are indifferent to what is happening around them, not only to let them understand this, and on this basis criticize or condemn it, but also to take action to find solutions to problems and pave the way for social transformation. Therefore, it can be understood that his following statement: "Critical reflection on practice becomes the requirement of the theory/practice relationship. Without this relationship, theory can become empty talk and practice can become radicalism". In order to achieve this goal, Brazilian thinkers pointed out that educators knew and clearly knew from the beginning that in the learning process, it must assume that it is the subject of knowledge production, and educators must believe that "teaching is not about transferring knowledge, but about creating the possibility of knowledge production or construction" [1].

If considering the above statement, Freire is not surprised to insist that teaching behavior is not limited to dealing with the learning object, but also includes creating conditions that make critical learning possible. It specifies what these conditions are, and they are human and must exist among educators and learners: "creator, instigator, restless person, strict curiosity, humility, and persistence." These words merit two comments. One of the reasons is a characteristic of his educational philosophy, presented in several ways throughout his entire written work: education must be challenging, not tame. Another annotation is that when confirming the above content, he refers not only to qualities related to knowledge, as it includes humility, which has a huge moral connotation and goes beyond the strict scope of cognition.

A suggestion worth considering in higher education, especially in today's era, is that teaching must be carried out through criticism [11]. However, the latter, criticism, cannot be understood as condemnation, which will reduce its meaning and scope, as it is a standard practice aimed at separating positive and negative, which itself is rewriting and recreating the content of the text being read. According to the standards of critics, these standards must have objective basis [15]. His suggestions are neither subjective nor part of their framework, but based on society, its characteristics, and needs. He believes that through this process, students will transition from naive curiosity to epistemology curiosity, which is the process of promoting him to scientific knowledge and guiding him into scientific knowledge.

Since the beginning of this century, there has been an increasing trend to view higher education as a vast interweaving of different connections. Therefore, at the same time, people are increasingly paying attention to a series of aspects of complex thinking. It is worth emphasizing that Freire's concept of education is complex, not because he follows the precepts of complex thinking, but because he believes that higher education is composed of many relationships. This is the basis of his condemnation of banking education, which divides and summarizes the thoughts of the educated.

Just like Freire's understanding of the complexity of education, he opposes the separation of "theoretical practice, free authority, ignorance of knowledge, respect for teachers, and respect for students"; in fact, he believes that education is related to society and carries a strong moral burden. Because by participating in the teaching process, "we participate in a comprehensive, guiding, political, ideological, cognitive, pedagogical, aesthetic, and ethical experience, in which beauty must be consistent with decency and seriousness [1].

As summarized in his previous thoughts, he promised that "I will never understand education as a soulless cold experience, in which feelings and emotions, desires, and dreams should be suppressed by some rational dictatorship" [1]. Emotion is prominent in his concept. But this position is much more important, and its effectiveness is much higher because it does not turn emotions into absolute. As for no doubt, he promised, "I have never understood educational practice as an experience of lacking the necessary intellectual discipline and rigor" [1].

Freire suggested that we should always keep emotion and sensitivity in mind. Epistemology curiosity is not just a rational behavior, which includes emotion, feelings and passion. Only in this way can knowledge become a festival activity, and both students and teachers can enjoy knowledge.

We must make acquiring knowledge a pleasure, an amusement, because enjoyment is inseparable from human beings. This means that teachers cannot waste opportunities or channels to motivate students and make them feel happy while studying. This suggestion also applies to higher education, where acquiring new knowledge should not be limited to a particular profession or knowledge required by a particular profession, nor should it be viewed solely from a practical perspective.

For Freire, curiosity is of great value to both students and educators. For the latter, it not only contributes to teaching, but also to learning, because it insists that teaching is learning [1]. Due to the diverse channels through which students learn, this reasoning holds great significance today. This situation is conducive to obtaining knowledge that is not included in the curriculum plan. Teachers do not need to understand this knowledge, let alone master it, so their understanding of this knowledge may be less than that of students. This makes teaching in higher education institutions more difficult.

Opposing banking education has led Freire to insist that when students perceive differences not only in the learning object but also in the diversity of ways to understand the object, education and its teaching process are more interesting and effective for students. Differences and opposing positions are prominent not only among the authors of this or any type of literature, but also among the educators, both with respect to the appreciation of the problems, as well as their solutions.

Freire maintains that education should awaken reasoning in learners, because he opposes pragmatic training, as well as the "authoritarian elitism of those who believe themselves to be masters of truth and articulated knowledge" [1]. He believes that when reflection is stimulated, interest is awakened in transforming what is studied in some way and, consequently, one is invited to make decisions, instead of being indifferent, impetuous, committed to solving problems, especially social problems. This principled stance links it to carrying out practical activities, as through these activities, students are exposed to changes in the world, which brings to light their transforming capacity. For them, this is essentially a human side.

Another fundamental component of his thinking is that students must understand their social environment in order to change and improve their status as a person, thereby openly opposing indifference.

## 2.2 Freire's struggle against apathy: the effectiveness of the opposition

One of the many problems that humanity is currently facing (increasingly disturbing) is indifference, not only to the thoughts and behaviors that cause human degradation or harm human progress, which breed hatred and discrimination, harm the Earth, and endanger life. It is also observed in interpersonal relationships, and manifests in the face of individual problems and difficulties of other human beings when they coincide in time and space due to certain circumstances or by chance.

To understand this phenomenon, one must look back on the past. The last few years of the 20th century were a period of disappointment, uncertainty, and a regression of ideological diversity. Although the discourse of various ideas has been strengthened, what spreads among humans is the unity of standards and a single way of thinking. On the contrary, the end of ideology is spread, with the implicit intention of stopping key ideas and arguments, the demands of the people, and forgetting the possibility of changing society and building a higher ideal due to disappointment. This ideal is beginning to be seen as a completely unrealized illusion, which leads to a loss of interest in the future and the past. With the focus on the present, this is the only legitimate concern. In addition, the insecurity and fear in people's hearts keep them in a constant state of alarm. This land, as always, provides fertile soil for individualism, social division, and indifference.

At the beginning of the 21st century, human society was largely influenced by the market and mass media, and one of its basic characteristics was not only a lack of interest in the future, but also in the present. This phenomenon, which can be called indifference, laziness, and numbness, is becoming increasingly apparent, and it is the most inhumane manifestation of individualism known to date.

If one observes indifference in depth and carefully, we can understand it as going hand in hand with shame and low morale, and at the same time, people can realize a danger that hangs over humanity: laziness is seen as a positive quality, but actually becomes a value. Such cases can be found in human history. One example is owning slaves, which had a positive impact during the slave society system and was therefore considered a value in that society.

At present, indifference is increasingly being observed, not just among the new generation, as it exists among people of different ages, regardless of personal characteristics such as gender, cultural level, and place of residence. Today, there is an urgent need for stronger reflection on this behavior, reversing it to the opposite behavior (passion, strong desire, interest), or at least reducing it. In the 21st century, it is still possible for men and women to prevent laziness from becoming a fundamental characteristic of them, and more importantly, generations of this century have been distinguished due to their indifference to numbness.

Education is a valuable tool in combating this scourge. But it is necessary to approach educational work with a broad spirit, a desire for innovation, and an inclusive intention. For example, in communication, it is important to consider not

only the possibility provided by rational ability, but also the possibility provided by emotional ability, and most importantly, the combination of the two [17].

Due to the dominant position of intellectual methods and the reduction of emotional aspects to low or zero levels, the imbalance between the two is worrying for scholars from different places and levels of education [18-20]. Regarding emotions in the educational framework, not only does it require an increase in practice, but it also requires an increase in theory and the accompanying theoretical and scientific debates. Today, it is necessary to draw people's attention to emotions and combat the binary polarization between emotions and rationality.

Aesthetic taste plays an important role in achieving the integration of these two human attributes. The basis for this statement is that this taste does not lack rationality, although the most important answer is emotions. The reason why this situation occurs is because "aesthetic experience brings together different human abilities and reaches a consensus (...) [21]. The combination of rationality and emotion is consistent with this taste, which helps it become a pathway to morality [21], and morality (which is the most important) is dominant, rather than reason, and morality and emotion are combined to achieve a balance between the two.

The above reasoning is meaningful in today's era, when the connection between aesthetics and morality was not as strong as in other eras. In works of art, the most important thing is often the novelty of art, not the moral effect, nor the human progress that can be achieved through artistic works. This is a manifestation of the contradiction between the inherent freedom and moral obligation of artistic creation.

It has been stated above that education is an extraordinarily valuable instrument for attacking indifference. This statement can give rise to many and varied reflections, but in the present text the focus is on higher education and therefore, the following reasoning is limited to it, which, in turn, takes some of Freire's considerations as its central axis.

This Brazilian educator believes that one way to attack indifference is to find spiritual strength and principles, and that the fundamental reason for its existence is fatalism's fixed liberal ideology, "with a post-modern flavor, we insist that we can't do anything about social reality, and from the perspective of history and culture, social reality becomes almost natural" [1].

This ideology generates passivity and obedience towards society and humanity, and through this prism, these cannot be changed, or even modified. Therefore, it is an absurdity, or at least a chimera, to think of human improvement. The most worrying aspect is not that these positions are limited to the arguments of theorists who support and develop them, but that they are increasingly observed everywhere. This phenomenon is even more worrying, as those who suffer from laziness deny that it is a social problem and believe that there is no need to worry about a decrease in commitments to society, the country, and others, as these problems belong to the past. In addition, they also proposed a slogan that everyone should live their own life and others should try their best to live their own life. Therefore, everyone's attention is focused on themselves.

A suggestion put forward by Brazilian thinkers to attack it is to realize that this problem exists in society and in the world, and consciousness is constrained by the world that needs attention, and more importantly, action needs to be taken against it [22]. Therefore, he said, students must understand every aspect taught and observe it in their social context in order to understand and transform it, making it beneficial for humanity.

The job of higher education workers is not only to provide students with knowledge, nor to guide them in knowledge construction, nor to provide them with methods and approaches for knowledge construction. Most importantly, rational knowledge and ability should be based on life and take into account the emotional dimension forgotten by rationalism scientists and philosophers.

Freire not only values teachers' scientific preparation, but also values their moral stance: "Any mismatch between teachers is a shame" [1]. For Brazilian educators, there cannot be an impartial observer because he understands that in any reflection and any work (including education), there is a moral burden, especially a responsibility to society. Currently, one of the key tasks of education, including higher education, is to internalize students as social beings who live in a community they deserve and with which they must engage in dialogue.

A very popular consideration of Freire is that when he says, "to transform the educational experience into purely technical training is to depreciate what is fundamentally human in the educational exercise: its formative character" [1]. This is why he insists that "if human nature is respected, the teaching of content cannot be separated from the moral training of the educated" [1]. This applies to all levels of education, including higher education. Just as his following sentence is also related to it: "Education is essentially training" [1].

This statement conveys a current recommendation that university teachers must be aware of their responsibility for student education and take corresponding actions to make them responsible men and women, able to identify social problems, analyze them, and make appropriate decisions about them.

In terms of responsibility and morality, Freire's rejection of all forms of discrimination is obvious. He does not accept anything, whether it is because of skin color, gender, or the social class he belongs to [1]. His ethics run counter to discrimination against humanity: "Any discrimination is unethical" [1], which is in line with his other ethical principles: respect for others and the ability to live and learn in a different way. He combines the two with scientific training and sees them as "an obligation that we must humbly but persistently fulfill" [1].

From Paul Freire's considerations, it can be seen that he emphasizes the term "perseverance", which in his case refers specifically to the constancy of the educational work, including the work carried out by educators and learners. The latter is important today as people increasingly understand education and the learning process as a practice that must run through a lifetime [12]. In higher education, this is particularly important because with it, students end the student stage to begin the labor stage. After graduation, young professionals should not neglect self-education, and self-education should not stop.

Freire's opposition to the application of indifference in higher education should not be confused with the third mission and four goals of some authors: "the production, marketing, and application of knowledge for one's own benefit; solving social problems, economic development, and the connection between colleges and society" [24]. He refers to human solidarity at the individual level, and what is needed today is to educate a professional who is not unfamiliar with the problems of others.

Freire's ideas are related to his consideration of banking education. He believes that banking education is the source of this ideology, but it hinders students' reasoning because it does not encourage them to engage in transformative activities or hope for a better future, which should not be limited to meeting business and business needs.

### **3 Conclusion**

Paul Freire's struggle against banking education is improving contemporary higher education. This is not only because he insists that students must actively participate in the educational process, but also because the dialogue between educators must continue to unfold throughout the educational process. The decisive thing is that it attaches importance to the combination of doubt, epistemology curiosity and critical thinking. She must be the person who initiates and maintains the aforementioned dialogue, as well as the person who motivates students to play a leading role in education and maintains them as a transcendent force.

In Paul Freire's thoughts, he believes that humans are complete. This characteristic determines its emphasis on rationality and emotion, as well as the ethical components of education. Contemporary higher education must pay more attention to the combination of these three aspects.

Another aspect of Freire's educational philosophy proves its effectiveness in improving contemporary higher education, which is his struggle against indifference. But this is not limited to the realization of social action, because its basis is the basic connection between rationality and emotion, as well as the connection between these and the ethical elements of education. Today, this integration must prevail at this level of education, where the challenge for educators is to ensure that graduates become increasingly sensitive and socially active.

### **Conflicts of interest**

The author declares no conflicts of interest regarding the publication of this paper.

### **References**

- [1] Freire P. Pedagogía de la autonomía y otros textos. La Habana: Editorial Caminos; 2010.
- [2] Arendt H. La condición humana. Buenos Aires: Paidós; 2005.
- [3] Freire P. La naturaleza política de la educación. Cultura, poder y liberación. Barcelona: Centro de Publicaciones del Ministerio de Educación y Ciencia y Ediciones Paidós Ibérica, S.A; 1990.
- [4] Freire P. Pedagogia do oprimido. Rio de Janeiro: Editora Paz e Terra; 1987.
- [5] Rius-Ulldemolins J, Pecourt J, Rubio JA. Contribución al análisis sociológico de la creatividad y la digitalización del campo cultural: creación, intermediación y crisis. Arbor. 2019;195(791):1-18.
- [6] Freire P, Faundez A. Por uma Pedagogia da Pergunta. Rio de Janeiro: Paz e Terra; 1998.
- [7] Amar J. La función social de la educación. Investigación & Desarrollo. 2000;11:74-85.
- [8] Gutiérrez-Fresneda R. Las destrezas del pensamiento y el aprendizaje compartido para la mejora de la composición escrita. Estudios sobre Educación. 2018;34:263-81.
- [9] López EA, Pellón R, Valdés F. La filosofía como problematización dialógica. Una reflexión desde la universidad. Rev Cubana Educ Superior [revista en Internet]. 2019 [citado 05/06/2019];38(1):[aprox. 12p]. Disponible en: [http://scielo.sld.cu/scielo.php?script=sci\\_arttext&pid=S02573142019000100010&lng=es&tlng=](http://scielo.sld.cu/scielo.php?script=sci_arttext&pid=S02573142019000100010&lng=es&tlng=)
- [10] Gándara Carballido ME. Los derechos humanos en el siglo XXI: una mirada desde el pensamiento crítico. Buenos Aires: CLACSO; 2019.
- [11] Mackay Castro R, Franco Cortázar DE, Illacis Pérez PW. El pensamiento crítico aplicado a la investigación. Universidad y Sociedad. 2018;10(1):336-42.
- [12] González Rivero BM. Retos de la formación ciudadana para la educación superior. Universidad y Sociedad . 2019;11(4):341-9.
- [13] Bezanilla Albisua MJ. El Pensamiento Crítico desde la Perspectiva de los Docentes Universitarios. Estudios Pedagógicos. 2018;XLIV(1):89-113.
- [14] León Y, Reiné Y, Charbonell ME. Una mirada a la formación de profesionales universitarios que demanda el siglo XXI en Cuba. Rev Cubana Educ Superior [revista en Internet]. 2019 [citado 05/06/2019];38(1):[aprox. 10p]. Disponible en: [http://scielo.sld.cu/scielo.php?script=sci\\_arttext&pid=S0257-3142019000100010&lng=es&tlng=](http://scielo.sld.cu/scielo.php?script=sci_arttext&pid=S0257-3142019000100010&lng=es&tlng=)
- [15] Freire P. A importância do ato de ler: em três artigos que se completam. São Paulo: Autores Associados, Cortez; 1989.

- [16] Salazar R, Heinrich M. Maldad, odio, indiferencia y vaciamiento del reservorio moral en la sociedad contemporánea. *Revista Conjeturas Sociológicas* [revista en Internet]. 2015 [citado 07/07/2019];7(3):[aprox. 11p]. Disponible en: <http://revistas.ues.edu.sv/index.php/conjsociologicas/article/view/105>.
- [17] Varona F. Una mirada humanista a la educación estética de la sensibilidad humana. *Aisthesis*. 2016;60:111-128.
- [18] Castañeda C. Competencia socio afectiva en el marco escolar colombiano. *Escenarios*. 2014;12(2):19-34.
- [19] Barrantes-Elizondo L. Educación emocional: El elemento perdido de la justicia social. *Revista Electrónica Educare* [revista en Internet]. 2016 [citado 07/07/2019];20(2):[aprox.7p].  
Disponible en: <https://dialnet.unirioja.es/servlet/articulo?codigo=5460595>.
- [20] Ojalvo Mitrany V, Curiel Peón L. La tradición humanista de la educación cubana: premisa para la formación docente en educación socioafectiva. *Atenas*. 2018;3(43):115-28.
- [21] Pérez J. La formación del gusto como paradigma de la educación personalizada. *Estudios sobre Educación*. 2018; 34:47-65.
- [22] Freire P. *Educação y mudança*. Campinas: Paz e Terra; 1980.
- [23] Ferrada-Sullivan J. Reflexiones preliminares para pensar la formación de formadores en la universidad moderna: Nuevas miradas y nuevos diálogos desde la complejidad. *Revista Educare*. 2017;21(2):1-17.
- [24] García O, Pérez R, Miranda A. Los profesores-investigadores universitarios y sus motivaciones para transferir conocimiento. *Revista Electrónica de Investigación Educativa* [revista en Internet]. 2018 [citado 07/07/2019];20(3):[aprox. 12p]. Disponible en: <https://redie.uabc.mx/redie/article/view/1754>.