

"Humanization"

- freedom = essential aspect of humanity
- oppression involves "dehumanization": constraining freedom
- affects both oppressed and oppressor

Characteristics of Oppressed

(1) Oppressed internalize oppressor:

(a) Want to take role of oppressor

*peasant example: once promoted to overseer becomes more of a tyrant than owner
petty authority*

(b) Fear freedom

- *threatens oppressor*
- *threatens other oppressed*

(2) Result: Oppressed suffer from "duality"

- *fearful of freedom, yet freedom is core of their humanity*
- *both themselves and their oppressors*

oppressed are divided, unauthentic beings

"Pedagogy of the Oppressed"

Education of oppressed to overcome duality.

(1) Requires both *subjective* and *objective* elements.

Subjective realization of duality alone won't cure it.

Objective transformation of societal structures that support oppression also isn't enough.

(2) Requires *dialogue* between educator and students.

"Banking" concept of education (Chap. 2)

Students as passive receptors of "deposits" prescribed and delivered by instructor.

"Knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing."

Banking concept mirrors oppressive society:

- (a) *the teacher teaches and the students are taught;*
- (b) *the teacher knows everything and the students know nothing;*
- (c) *the teacher thinks and the students are thought about;*
- (d) *the teacher talks and the students listen -- meekly;*
- (e) *the teacher disciplines and the students are disciplined;*
- (f) *the teacher chooses and enforces his choice, and the students comply;*
- (g) *the teacher acts and the students have the illusion of acting through the action of the teacher;*
- (h) *the teacher chooses the program content, and the students (who were not consulted) adapt to it;*
- (i) *the teacher confuses the authority of knowledge with his or her own professional authority, which he sets in opposition to the freedom of the students;*
- (j) *the teacher is the Subject of the learning process, while the pupils are mere objects.*

- (3) Pedagogy of Oppressed cannot simply be elitists telling oppressed what to do for their own good.

I.e., must be more than just slogans: "workers don't have to feel alienated to be alienated"

- (4) Essential to get oppressed involved in process of "liberation".

Concretely:

- *need to determine their needs*
- *need to inform them of their options*
- *need local involvement so that process continues after external aid programs wind down*

- (5) Must be "humanist", not simply "humanitarian"

"False generosity" of oppressor doesn't end oppression.

Concrete example: Global aid and development programs.
Can't simply pump in money.
Must set up structures that empower population.

Two Stages of Pedagogy of Oppressed

- (1) Actual liberation of the oppressed: Practical structural changes that have an immediate affect on oppressed.

The "objective" element: eliminating the immediate objective constraints on the oppressed. (Through, e.g., peasants rights, economic reforms, agrarian reforms, etc.

- (2) Deep structural changes to society: expulsion of "myths created and developed in the old [oppressive] order".

The "subjective" element: eliminating the duality of the oppressed (and oppressors).

Note: In Stage (1) oppressed must physically secure their freedom. Restraints must be imposed on oppressors. Doesn't this oppress the oppressors?

Response: An act is oppressive only when it prevents people from being more fully human.

Freire on Violence

Oppression entails violence: An oppressive act is a violent act.

"Any situation in which *A* objectively exploits *B* or hinders his pursuit of self-affirmation as a responsible person is an act of oppression. Such a situation in itself constitutes violence... because it interferes with the individual's ontological and historical vocation to be more fully human."

Oppressed never *initiate* violence. (They only exist as a class due to violence perpetrated on them.)

Consciousness of Oppressor

- "Strongly possessive consciousness".

Oppressors view world as made up of things to be possessed; objects of their purchasing power.

- Oppressed seen as inanimate objects of appropriation.

"Humanity is a 'thing' that they possess as inherited property."

Difficulties in Overcoming Mentality of Oppressor

Main example: "Converted" oppressors with "false generosity"

Oppressors who wish to help oppressed but cannot overcome mentality of distrust of oppressed.
"Humanitarians", as opposed to "humanists".

Difficulties in Overcoming Mentality of Oppressed

Ways duality manifests itself:

(1) Oppressed desire to become oppressors.

Examples: (a) "*Horizontal violence*": Oppressed perpetrate violence on each other.
Fanon - a way of releasing tension built up under violence of settler society
Freire - manifestation of duality
(b) "*Middle-class oppressed*": Yearn to be more like upper class.

(2) Self-depreciation.

Internalization of oppressor's attitudes toward oppressed.

Freire's peasant examples: "*Professor*" always knows best...

How to Overcome Duality

- (1) Oppressed must see examples of oppressor vulnerabilities.
- (2) Must be made aware of the causes of their oppression (not just "fate")
- (3) Must become actively involved in liberation.
- (4) Must be engaged in dialogue (not just lectured to).

Liberation of oppressed is a liberation of men and women, *not* things.

"...not *just* rescuing objects from a burning building."

Liberation requires both a personal effort and external help.

As a dialogue, liberation is a "human phenomenon".