

Paulo Freire and Agnes Heller: Communicative Radicality and Education

Paulo Freire e Agnes Heller: Radicalidade Comunicativa e Educação

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ABSTRACT

The author re-encounters texts by Freire and Heller, which dialogue with the whole of both works. He seeks to understand the thought of the educator and the philosopher, both sustained by close epistemological roots and objectives. Under a critical discourse methodology, significant excerpts from the Brazilian educational patron are crossed with blatant examples of political practice in Heller's work. They provide political lessons to enrich a reflection on the Brazilian educational routine, especially embodied in the dramatic formative course of high school, the supposed Achilles heel of Brazilian basic education. In Freire and Agnes, education is realized as a radical communicative action at the service of the citizenship of the new generations.

Keywords: Changes in everyday life, crossing texts, education, politics

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RESUMO

O autor se reencontra com textos de Freire e Heller, os quais dialogam com o todo das duas obras. Busca compreender o pensamento do educador e da filósofa, ambos sustentados em raízes epistemológicas e objetivos próximos. Sob metodologia de crítica do discurso, dá-se o cruzamento de excertos significativos do patrono da educação brasileira com flagrantes da prática política na obra de Heller. Eles promovem lições políticas para enriquecer uma reflexão sobre o cotidiano educacional brasileiro, especialmente encarnado no dramático percurso formativo do ensino médio, suposto calcanhar de Aquiles da educação básica brasileira. Em Freire e Agnes, a educação se realiza como ação comunicativa radical a serviço da cidadania das novas gerações.

Palavras-chave: Mudanças no cotidiano, cruzamento de textos, educação, política



INTRODUCTION, OBJECT AND GOAL

Humanization and Humanism: the originality

IN THIS WORK Paulo Freire's and Agnes Heller's texts are understood as a reflection around humanization theories and practices. Envisioned for the present time, Freire and Heller's work emphasizes an essentially radical thought; otherwise, it would not have more significance for a supposedly globalized society, but in fact would be pressured and lacerated by capitalism's ultraliberal way.

Certainly, the works are re-read in order to think particularly about Brazil, that celebrates the patron of education's centenary. Here, Heller is worked through thought proximity. In the exchanges of meaning, it will be possible to see in the Paulo-Agnes connections the projections in search of the conception of the reality lived by peoples, youths, and adults, from the real day-to-day and your imaginary of probable change.

In the perspective, any projects to fulfill or accomplish, be they autonomous or of the citizen constitution, will be met with humanism as a philosophical thought, regardless of the historical meanings that are given to it in many western lines of thought. The vast development of the arts and sciences, of the reflection of dramatic scenarios and the historical possibilities, even if it has resulted in apprehensions, offered many contributions, also arising and showing itself as indispensable as much as unwavering, especially before the horrors and inhumanity.

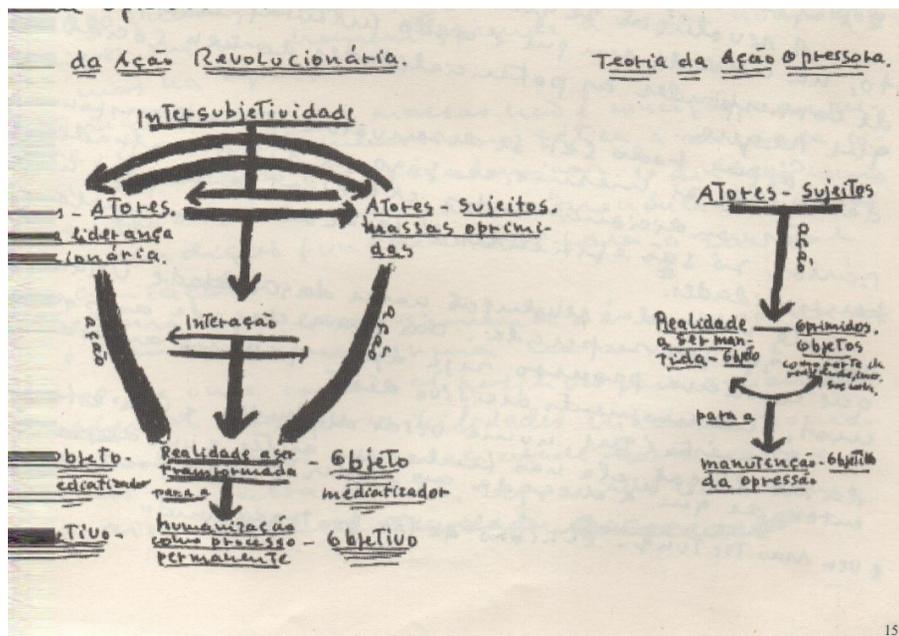
In *Pedagogia do Oprimido (o Manuscrito)* (Freire, 2018), meanings to the humanist work are exchanged, the humanist person, the humanism, the existential experience, the humanization and its opposite, the being in this world to change yourself and it, the subjectivity and objectivity dialect, the condition of the shadow of the self and the accession of the oppressor, the dialogue and the revolution. By the page 19 of the manuscript, it is clear that the *pedagogia do oprimido* is humanist and libertarian. And by the page 29, not to mention many other examples, the humanist "recognizes himself more by this belief on the people, that motives him, than by a thousand actions without them".

There are not reasons to believe that the patron articulates vocables and syntax randomly. He has never done it. He was strict and precise on the limit. Weighed and pondered the vocables in order to extract collections of meanings in a connective movement. In this sense, his understanding of humanization surpasses any dictionary, because he places it in a revolutionary process. Freire worked with human values in History and, because of this, questioned idealisms and technologies, but not humanism, that happens in History and with which Paulo worked with in an exquisite way. As it'd have to be, the humanization

is the peak of the drawing of his own fist he presents on page 157 of the *Pedagogia do Oprimido's* manuscript (Figure 1).

Figure 1

Diagrams created by Paulo Freire



Note. Reprinted from *Pedagogia do Oprimido (o Manuscrito)* (p. 157), by P. Freire, 2018, Editora e Livraria Instituto Paulo Freire; Nove de Julho University (Uninove); Big Time Publisher/BT Academic. Copyright of the author.

The relationship between Heller and the Renaissance humanism goes beyond the love she dedicated to Italy, because it ensures itself in a basic work published in 1967, *O Homem do Renascimento* (Heller, 1967/1982), a type of creation-learning that would never leave her. This book was necessary for another set of texts about this *Renaissance man* published in 1988 under the coordination of Eugenio Garin. This summarizes well Heller's mindset:

In your powerful agreement, precisely titled *Renaissance Man*, published in Budapest in 1967, Agnes Heller, disciple of Lukács observed that the Renaissance was that "age of big biographies", in fact of the autobiography. And this added on, because so many exceptional personalities formed themselves in a society that built itself, transformed itself and retold itself. At a static moment – continued Heller – a dynamic moment occurred. The new man, the modern man, was aware of his own making, made it. This was the "Renaissance man". (Garin, 1988/1993, p. 6)



This making, this demand of awareness of your own place and of the place of your people – others and another – and this indispensable consciousness dynamic towards the new man (which Freire radicalizes in the humanizing revolution) will be his apprenticeship and his *praxis*, notably from his everyday life.

It should be clear that the existence and the dynamic of the humanist mindset do not imply sugarcoating the human. Garin (1988/1993) strives for correcting the Burckhardt's optimism about the Italian Renaissance humanism when shows that "the Swiss master didn't notice the crisis and the transformation of societies and the insertion of multiple types in multiple social insertions" (as cited in Alves, 1997, p. 40). Humanism is obviously much more than splendor of the Sistine Chapel, Garin continues to argue in the sense of

treating of the new man's birth does not spare the analysis of his form of corruption and degeneration, of the cruelty of tyrants and their competent usage of forms and instruments of war, of the definition of spaces and of new ways of political action¹. (as cited in Alves, 1997, p. 41)

Artists of humanism can become bizarre as much as humanist thinkers can be pedantic.

It is not intended to affirm that Heller and Freire are examples of the humanist mindset. But it is important to see the movement of their works, that meet at the incompleteness, at the unveiling of human possibilities, at the freedom of enunciation beyond the ideological stamp stuck to the forehead, the place in life in process of liberation, through new eyes, sayings and hearings, through meetings and re-encounters with others and the places where nature and culture voice their destiny and reveal their incompleteness.

It'd be possible to quote many parts of Freire and Heller's work in which convergences reveal the humanism. Some noble quotes in *Pedagogia do Oprimido (o Manuscrito)* (Freire, 2018) have already been displayed. Certainly, the humanism in Freire, already well thought-out, does not lack essence or ideas supposedly pure so to be movable inductor of autonomy, freedom, rights and lived citizenship, always confronted with oppression. The article's continuation will clarify, but there are two privileged places from the works studied that demand immediate demonstration. In Freire, the small-great book *Educação e Mudança* (1979/1983), released to the public when Paulo came back from the 14 years exile. Between the pages 27 and 32 there is a speech necessary for everything that'll be read by Freire, including the unpublished texts and published after his passing in 1997.

Although, with some justification, Moacir Gadotti (1979/1983) attack on the preface the idealist humanism and technological humanism in education,

¹ It is worth recalling that E. Garin coordinated the work *Uomo del Rinascimento* (1988/1993). The master Jacob Burckhardt wrote *A Cultura do Renascimento in Italy* (1868/2009), Brazilian edition from Companhia das Letras.

the critical attitude before the nature of the unfinished man and, therefore, necessarily teachable, is a humanist attitude, the *humanitas* phenomenon, neither idealistic nor excessively technological. And there is not a fear of controversy. From there, we have: “The man must be the individual of his own education. He cannot be its object. Therefore, no one teaches anyone” (Freire, 1979/1983, p. 28). In other parts of the work there will be the mediation of the world and an intense process of communication of the enquiring human, which will take to another one, to others, to meetings with close ones, the learning starting point, of conquest of autonomy and of freedom. That’s where the right of being a citizen is established. In this movement, which is also about conquering, the person makes themselves be part of the city.

The communication that mediates these acts and entails many readings of the word and the world will have to be radical to promote education, not as quantity of communicative acts, but fundamentally as quality of the chosen connections, thought-out, judged from the common cultural basis and from the reading of the educational community class, including those who read and write. The communicative acts that promote education cannot be lightened, censored, semi-open, with books, daily practices and closed documents and people afraid of exposing themselves. Free in their own choices by the slow learning that moves the conscious, the communicators educate themselves, from Angicos to the future, having in mind a Brazil which has two adjectives, autonomous and liberated, although it is acknowledged that it was violated several times. We educate ourselves, because, in communicative radicality, which is also a sociological and political radicality.

In Heller (2012), a sharp text about Marx and the human necessities supports the humanization project. In the Italian work by the Hungarian philosopher (cit.) a chapter is developed headed by the title: “Marx Without “Ism” and the Man’s Radical Necessities”. After affirming that Marx wasn’t Marxist, she shows that she has learned a lot from the 1968 occurrences, as a way of re-thinking human necessities and interests in the light of the *O Capital* creator’s mindset. The driving force for his work, according to Heller, were the *radical necessities* of the proletariat, which could not be met by the society of profit and of labor exploitation. Thrilled by the screams of the youth, Heller redefines human necessities: they are qualitative, do not admit subordination, demands the radical development of the human being towards a meaningful life, with free time, dignified and gratifying work, love, contemplation, beauty and emancipation. The youth was the voice of the radical necessities and it felt entitled to make a new hermeneutics in Marx.

The utopia would become real. It is true that later, Heller (2012, pp. 75-86) writes texts mistrustful of the satisfaction of all of people’s radical necessities,



maybe odd to any society. The philosopher preferred to think of a world in which the human being, individual and in group, can shape itself as possible, without uniformity, without definition. Incomplete. This way, a new ideal seems to emerge to her. It is about the man and woman that, later, look back and think that they have done everything that was possible for them. The old Renaissance man dealt with by her, also did and formed the action, contemplating and laboring their own freedom. It was made. The overcoming of the gears of consumerism and of the new forms of exploitation will reveal the possibilities in history... Then the *dasein* craves strong relationships with the *praxis*.

Freire and Heller promote intense dialogues in their texts. Humanization is the priority.

We cannot forget that, ever since the unfolding of the long medieval debate in humanist project history reveals us ruins, all kinds of crises and revolutions, so well revised by Eric Hobsbawm (2007). However, they walk through the secular time (and also suffer) two constitutional and instituting values of new human step: the possible awareness of the real, with its own potential, and the person's growth in emotion and knowledge. Education, Science and Awareness. Sartre (1970) complained that he was criticized for affirming that existentialism is a humanism and, even so, put emphasis on the negative side of human life. Once, said Sartre: "what we can affirm as of now is that we conceived the existentialism as a doctrine that makes human life possible and that, on the other hand, declares that every truth and every action entail a mean and a human subjectivity" (p. 12).

On the intense creation of his stronger arguments, which seeks answer one of the questions done against existentialism, Sartre (1970) gets to humanism. Denies that humanist tendency that makes the man the admirable being that accomplishes many things and, therefore, becomes a paradigm on account of his most sublime actions.

Adopts, however, other humanism meaning. The humanist is the one that does not finish their doing, but is in the process of doing it and does not accomplish themselves as a paradigm in order to take on judgements over others. In this humanism, the man transcends (not towards God but towards the human world) and takes on all the subjectivity of being human and being in this world, knowing that the only universe to exist is the human one. Important, highlights Sartre (1970), is that it does not suit them to go back to themselves, but to build goals outside the self, for example the freedom and whichever other achievements that mean their humanity.

Sartre's projects are not Freirean or favorable to Heller, but there are components in dialogue when the value worked on by the three blooms meanings on the emancipatory task, on the liberating mission, on the *dasein* and on the *praxis*.

PRIVILEGED WAYS

Freire's and Heller's work carries out through a privilege of physical ways, in which the distinction not only defines itself the area of knowledge but also the reading of what understand them as a value of social interlocution.

On the side of the author of the everyday in history, the look, the clarifying; as for the patron of the Brazilian education, the sayings that incite dialogues in search of political meanings, synonymous of revolutionary action. One of them speaks for the perspective and the other one speaks in the intuitive and desired conversation. Privileged ways are worked on in order to clarify and stimulate the construction of knowledge and their conscience.

It is worth providing the documents worked on. In the Italian reading of Heller, 1973, entitled "La Teoria, la Prassi e i Bisogni Umani", starting the text which would take her to argue the human necessities under the merchandising society, it has as provision "avere ben chiaro" (having clarity) (p. 28) which tackles the bourgeois society in modern times. Immediately, affirms being necessary "chiarire" (clarifying, enlighten) (p. 28) which will tackle human sciences. It is worth, therefore, add the reading of *La Sociologia de la Vida Cotidiana*² (Heller, 1970/1977), with emphasis on the texts between pages 9 and 90. The set chosen is thematic, because it moves the body senses, which are metabolized in direction of the meaningful existence in the world and in life, among mishaps and affirmations. In this text, still in the introduction, the master György Lukács (1970/1977), when presenting Heller's writing methodology creates a model figure, representative of the generic construction of the disciple: "be elected a generic method to illuminate the ways which the many ways of reacting go through, from the moment they bloom spontaneously until the moment in which they acquire an image/full complexión" (p. 12).

In the analogous work from 1970, translated as *Cotidiano e* (Heller, 1970/1985, pp. 28, 36, 69, 85, 99)³ the mindset that argues "makes see, witness, is seen and sees" in her decisive moments.

On the worldwide seminar about Paulo Freire, Turim, 2014, this essayist found himself with Heller, who discussed a few aspects of the process of humanization on the educator's work and presented her book of 2012 *I Miei Occhi Hanno Visto*⁴ (Heller, 2012).

The work is a long interview done in a monastery near Verona. Considers Auschwitz, Hiroshima, Lukács, Marx, her life in the United States and her own philosophy, of special interest to the essay.

The privileged chapters by this essay to the contemporary perspective are "Lukács, the Cows and the Budapest School" (Heller, 2012, pp. 57-74), "Marx Without 'ism' and the Radical Necessities of Man (Heller, 2012, pp. 75-86).

²The first Hungarian edition was from 1970. By Edicions 62, Barcelona, released in 1977 and 1987. On the Catalan edition Heller affirms to not have anything to add to the 1970 work. The preface is Lukács's.

³It is worth honoring the publisher Paz e Terra, which published the work in 1985. The book is made of variations focused on the central problem of the everyday.

⁴Interview-book with Francesco Comina and Luca Bizzarri. Trento: Il Margine. The work between Heller and the interviewers happened on Easter, 2012.



⁵The poem without a name, opens the book. It was written in Geneva, April of 1976.

⁶It is the “safety copy” done by Paulo Freire and left in the Salvador minister Allende Jacques Chonchol and his wife Maria de Oliveira Ferreira’s hands, in the spring of 1968. On the dedication to the couple Freire concludes: “I wanted you to receive these manuscripts of a book that might not be good, but that embodies the profound belief that I have in men, as a simple homage to who I admire and cherish” (p. 37).

The reading of these enlightenment of the world proposals suggests other way of representation of the humanizing path, Freire’s poetic text, untitled, inserted in a posthumous work organized by Nita Freire (Freire, 2001)⁵ – reproduced in the Appendix of this article.. There, there is *the* foreigner, who kept silent and, when spoke to the valley people, talked about nature and its movements of beauty; however, another speech unveils, a “now I tell you” which goes until the end, evangelical, the search in the *palavração* (action-word) of a speech as different as permanent, a speech of freedom. It is added to the analysis the sequel of the book *Pedagogia do Oprimido (o Manuscrito)* (Freire, 2018)⁶. Said sequel, by the testimony of the organizers of the work re-written by hand by Freire in 1968, does not have known translations, because it was removed from the pioneer editions in English. The theory of the revolutionary movement that Freire (2018) develops (pp. 156-158) presents two drawings, one of the revolutionary action and another of the oppressive action. One goes from intersubjectivities (intercommunication) to the transformations and to the objectivity of humanization, through interaction. The other one exists through the individuals of humanization towards objectivity of the oppressive maintenance, through the construction of objects of dehumanization.

As it was suggested, this speech in Freire (2018) does not produce a metaphoric paradigm, but fortunately metonymic shaft, which goes from fragmented parts of society in search of an organizing sense, a knowledge fed by liberating pedagogy, which always allows the returning to man and woman, the people from disregarded classes, capable of gathering in themselves the humanity needed for life on the world.

This work of textual reading and comprehension of thoughts, from the lived and felt of the everyday, will work correlations on the framework of each author, considered elements of the historical-social process. As far as possible, the work of description and analysis will project the significations correlated to contemporaneity, especially about situations of education, culture and communication.

METHODOLOGY

This work considers Chartier (1990, p. 227), which helps us to create indicators for the reading and the assessment. For him, there are two approaches for the analytical reading of texts: on the one hand the morphology, which works movements of concepts and the figures that make them explicit; on the other hand, the syntactic, which works the specificity of the norms, regularities and the work’s own situations. In this analysis, the textual corpus is conducted by

the perspective (Heller) and by the dialogue (Freire), which induce the phrasal constructions, whether on the argumentative work, or on the poem.

The morphological-syntactic body, with its presence of perspectives and dialogues, your figures, presence/absence, recurrences, constitute the *large corpus* in Bauer and Aarts (2002, pp. 50-51).

Having applied Chartier (1990) approaches to *large corpus* (the data of the lived world, the ideas, images and the projects of change), it is also seen the place of knowledge where the critical reader works. In this relationship a process of communication is created, which takes part of the world knowledge and of its possibilities for change.

This methodological reading gets coherence in the approached author's method. According to the everyday philosopher, it is about electing a method and with it illuminate the steps that lead to political awareness. Such method moves from the generic individual (restrict corpus) to the large corpus, in which the awareness of homology among challenges and social-political forces enable the everyday individual to new confrontations, apprenticeship and accomplishments. Among many recurrent images, the way to build in the Freirean poetry takes on spontaneous sayings about nature and the valley people's local culture, which organize themselves as an initial body that offers space for the second speech, and third. The first of them starts off by adversative conjugation the evangelical way (but now I tell you...), which searches overcoming the naïve consciousness⁷. The next one is about achieving the full figure, transversal to every work by the patron of Brazilian education (coherent with Heller's political force reach). This conquest of images and symbols by the dialogued work is achieved with *palavração* (action-word), different and permanent speech, original phenomenon of the critical conscience according to Freire. It is worth seeing, therefore, how each textual body moves towards achieving their target.

⁷ Might be Freire's richest excerpts about the idea of the naïve conscience (and in consequence its opposite) be those who in which think directly the educator's job in the contact with their students. In *Pedagogia da Autonomia* (Freire, 1996, p. 122), He combines the incompleteness of the young person to their passive condition of who receives content to hold on to and maybe answer later if demanded. Remembers the old reflection about bank deposit. The natural incomplete and the cultural passive make out the naïve conscience, main theme of the education seem as a political act.

CORRELATIONS

Stablishing the texts and the authors' how to (the perspective and the dialogue), aware of the methodological bases capable of elucidating them well, it lacks depth in the correlations between text and constructive process, envisioning the targeting of their significance in history.

In the extract, originally published in 1972, and in Italian in the *AUT-AUT* magazine the following year, Heller (1972/2011, pp. 28-30) questions the theory that results in the division of labor and that obtains power in the bourgeoisie society through its disclosure, its *marketing*. Not failing to notice that there is a certain precariousness in the relationship between the creators of theory and its users,



be it by the manipulation of the market forces, or by the mere functionality of the theory, which drives sectors of society through some models and towards limited pre-established points. This happens because the theories are presented and accepted in the process of communication as hygiene products, types of toothpaste. In this movement of ideas, two points stand out: the praxis meaning and the efficiency of the theory. Heller draws attention to the essential need of not understanding praxis as any other human activity, from which the own theory's efficiency runs.

In turn, the text translated by Carlos Nelson Coutinho and Leandro Konder *Cotidiano e a História* (Heller, 1970/1985) presents the development of the excerpt's ideas, inasmuch as "the structure of everyday life is characterized basically by the change in coexistence of particularity and genericity" (Heller, 1970/1985, p. 23). The way the chapter is especially dealt with in the book impresses: 50 descriptive paragraphs of what is the everyday life, with some adversative argument in favor of the construction of the "generic human", above the awareness of the repetitive everyday life. The last 6 paragraphs start showing that the everyday life is not, necessarily, alienated as definition, since there were historical non-alienated representations, especially connected to science and art. So, the text's orientation is made by the verbs enable, mean, suppose, become, engage, find, must, turn into, make an effort (Heller, 1970/1985, pp. 17-41). However, despite the everyday mindset being driven by spontaneity, the everyday human is not immune of constituting itself as part of the praxis from its practical activity. In this moment the conscience's generic-human can build the new.

Considering Chartier (1990), this culture that seeks becoming generic operates a grammar of many texts, even if fragmented. The discourses of the new social *well-being* of the liberal society, operated at many times by the governance of this century, especially through reforms and, especially, individualist challenges, signaling the paradigmatic movements of new theories of *welfare state* as much as, mainly, the precarious work and outsourced to flood the everyday life and avoid an effective dialogic process. At a moment, institutions, and mediator organizations of society, such as unions and other opinion leaders are charmed by the rulers' speech and adopt their language in the folk everyday life. At another time, the splitting deepens, but the *marketing* operations still act in their efforts to make their speeches go beyond the worldly representation (or a presentation dialogued with society) in order to become meaningful, not to the government agents of speech (who bargain speech, currency and power) but to rebuild society's everyday, which is the *praxis*.

Heller (1970/1985, p. 24) illustrates the granting of a public transport's seat to an old lady and Freire many times has raised the dialogue surrounding everyday words which associate the I to us, such as brick, hut, hoe,

pencil etc. Both understood there the possibility (not the compulsory requirement) of ascending from the everyday life to complete generic figures of morality, generosity, encountering with the other and change, which could lead to creative social relationships, thus being competent for politics.

In practice, or praxis, the similar representation, the foreigner of Freire's poem starts talking to the valley people about the everyday life, their mornings, the singing of the birds, their uncertainties, denials, work, alienation. These sayings meant a "fundamental learning", in other words, the words and formal sentences of the language exercise do not bear the immediate meanings, in its own emergence. The layers of meaning proceed in making history including in the supposed alienation, which implies talking about birds and flowers. In this movement, there are not commanding words, nor dialogue denying speeches. It was about a "tell ye" as "way of talking to you". It proceeds in an evangelical tone the amplification of the syntony between the I and the others. Not even the supposed alienation of previous discussions meant permanent weakness but discursive equalization, needed. The weakness felt on the everyday by the "valley people" was not "a gift from the gods", not "perfume of the flowers". It is about not believing that the "weakness is not an ornament of our bitter lives". Next, it proposes two drawing virtues on the changing everyday: "not believing" in whoever imposes the naturality of alienation/weakness, but "hiding" from the powerful, as a tactic, which we already know, at least for determined time, because they need to keep believing that the "valley people" knows nothing and knows of nothing. Meanwhile, the speech "that will shake mountains and valleys" is prepared, that is, the different speech – "our action-word" (*palavração*) –, which will be a permanent speech. And it is up to the prophecy: "O woe to us, however, if we stop talking/Only because they can no longer lie". The speech of freedom will always "be happening".

The temporal forms of the adverb command the poem: after, only. But only up to the beginning of the dialectic discourse. The adverbs make way for the verbs of action and so the commands change, only punctuated by indispensable adversative conjunctions (especially *but*, *however*) to draw attention to the relapse of the naïve conscience. Getting close to end, the poem gains strength through the locution *therefore*, which has the double force of connectivity adverb and conjunction. *Therefore I tell you*: that's where it is defined that the different speech, freeing, is a *palavração* (action-word) which will have to be permanent. *Palavração* (action-word) can also be revolution.

The foreigner, that makes revolutionary leadership after assuming being from the everyday life, is the revolutionary leader from the manuscript's pages (Freire, 2018, pp. 155-157) prior to Freire's drawing, which is not included in the translations.



Firstly (the biblical tone goes through both texts), on the contrary to the oppressor's process, in which the elites feed from the "death in life" from the oppressed, the way for the revolutionary leadership is "dying to relive through the oppressed and with them". The poem's foreigner denies himself to, in a fundamental moment, talk to the people in the stage of fundamental learning. The leaning implies getting to know, also, the denials and alienations, which merge themselves to the birds' singing and to the succeeding of mornings, everyday phenomena. It is read "men are free themselves in communion" (Freire, 2018, p. 154). Continuous act, the coexistence of the revolutionary leadership with the oppressed (component of generosity) getting rid of the restrains of reification and, when denying commanding words, constitutes a speech on the first person of the plural which walks towards a movement of speech-praxis of freedom.

Freire's drawing of his own fist (see Figure 1) brings two images: the revolutionary action theory and the oppressive action theory. The first one goes through the intersubjectivities in contact, through the interaction of the individuals of humanization (leaderships and oppressed masses) and arrives at the objective of humanization, which faced reality when being transformed collectively. In the long run, there is the humanization as a permanent process. The second one, besides it, is initiated by the individuals of humanization, goes by the mindset in which the oppressed are a reality to be maintained and aims towards the objective of oppression. Therefore, a simpler figure. It does not hold a representative quantity of actors, does not carry realities to be transformed and does not lead to any form of humanization. From the page 43 of *La Sociologia de la Vida Cotidiana*, Heller (1970/1977) studies the fact that "the conscience of the 'us' does not always constitute an antithesis of the conscience of the 'I'. The feelings related to the conscience of the 'us' might be private fondness precisely like those referred to the conscience of the 'I'" (p. 44). Amongst privileged quotations of Marx and Goethe (sometimes of Plato and Aristotle) the author continues to affirm systematically, in key points of her text, that we have to see who is the particular/individual that guides themselves in the everyday life and what is the world in which they should guide themselves in, that is, it is reckoned the guiding eye as a reading key.

At last, for what matters to this work, Heller (1970/1977) quotes Marx of *A Questão Judaica* to give guidance towards the human emancipation, that is, she says "only when the man recognizes and organizes their own strengths as social strengths and therefore do not separate anymore, in themselves, the social force of the political force figure" (p. 90).

THE HIGH SCHOOL STATUS AND THE UNPRECEDENTED IMAGINED

Some phenomena of the educational moment we live in allow productive correlations combined with Paulo's and Agnes' texts. The reform of the Brazilian high school education and the *escola sem partido* embodies the challenging framework of representations and lead to the discussion of conscience and action of the "poetic foreigner", which also head to the indicators of conscience.

Even without a broad debate about the status of the Brazilian adolescence (three million out of school, a few thousands convicted by infractions relapse and high rate of mortality among the poorest), in light of the lived through phenomenon and known of the mediocre performance of the Brazilian students on the extensive Pisa exams, Ministry of Education (MEC) releases in 2016 a Brazilian high school *saving* Proposed Amendment to the Constitution (PEC). It proposes the 27 federal educational systems a reduced budget associated to a repertoire of offers of curricular components according the possibilities of each system and even of each town and school community. Therefore, a long-term action and susceptible to many variables.

However, the use of media marketing was intense and produced the image that everything is happening all at once, a mythic time, or that the redemption of this educational stage has already arrived. In fact, the Temer-Mendonça project was not implemented, since it should have, in theory, started when the Sars Cov 2 pandemic hit us. It is worth mentioning that this government is the result of a parliamentary coup against Dilma Roussef's government in 2016 and, therefore, did not guarantee any credibility and lead the country to Bolsonaro's government. In this course, after over two years, there is not a projection for the application of the Initial Education and Continued Magisterium Guidelines, created by the National Council of Education at the end of the prior government in service of the National Plan of Education, 2014. Under the current government there is not a single educational policy that directs an effective change of the high school, considering the magnitude of the country and the atomization of the school units on the territory.

However, the precariousness of the Brazilian elementary and high school magisterium is known, after 50 years of academic formation done through the flavor of theories on duty, of the minimal curriculums, of the voluptuousness of the educational market and of book excerpts and rushed out analyses on the didactic-pedagogical organization.

Nevertheless, the state of the national high school did not avoid the formation of mediator organizations strong in the magisterium areas, which, however, follow pragmatic agendas, wage, signalized by sufferable accomplishments. The exception is National Conference of Education



(CONAE), after transformed in Popular National Conference of Education (CONAPE), founded after the authoritative intervention of the National Forum responsible for the conference made by Temer's government. In it (2010 and 2014 editions) fundamental principles of Brazilian primary education are worked on collectively and referral documents lead to the effective constitution of educational politics.

The phenomena become connected. The accumulated precariousness of the whole formation processes the disorientation of guidelines, and the market expansion of educational services are met with denial of the diverse school and citizenry developer. The day-to-day of the schooling work is a type of Brazilian drama to be redeemed, but still are not open to seeing the structural consciences of the lived-through reality and its future.

However, this level of education goes through a dismemberment similar to what the entire youth goes through in the neoliberal division of work – the new supplying army – and, however, it lacks forces, be it from learners, be it from professionals working in education and trade unions, to new transformative steps of the current circumstance, worsened by the pandemic. Thoroughness, what brought us Freire, the liberation in communion, the arriving to the humanization through the awareness of the lived-through condition and the learning as a phenomenon of meetings and confrontations with others and the world, all of this is unknown to the high school we know and that changes nothing with the alleged reform of the transitory government that resulted in Bolsonaro. Nowadays it already called for on the streets the annulment of the law that created the allegedly new high school. Acknowledge that social and human gathering named high school is a time-space of immense pressure over the youth faced with a future that is already here and that makes a Sphinx question ready to devour the teenager towards the “flexible” world of work, that is, dismantling and operating through barely known technologies. Having understood this stage of the Brazilian education, it becomes distant from the project of change proposed by Heller (1970/1977, p. 90): “recognizes and organizes its ‘own forces’ as social forces and therefore does not separate anymore, in itself, the *social* force from the figure of *political* force”. Or this condition threatened and silent, which does not favor the meetings and confrontations proposed by Freire and towards a new permanent *palavração*, connective, dialogic.

The problem is that this image of the high school before exams in large scale and its mediocre results in languages and math fails to listen to a fundamental part of the process: the student. Especially people who are graduating in the countryside of their territories, their families, their communities, their way they see school and society and its readings of itself. If this inexistent hearing,

the fragmentation, the silence and the disenchantment will remain and the path of this school phase will seem unique, bad and inflexible.

It is not without reason that is wanted to ban the reading of gender in the current misgovernment and inaugurate the infamous apolitical school or pursue privileges and concealment in homeschooling. This, at the same time as insisting on the teenagers' rights of choosing their formative course in this stage of the *new high school*. In practice, those who should make choices is not guaranteed even the acknowledgement of their effective condition as a person and citizen, to whom the Constitution guarantees rights of opinions, study, speech and political stance. If the youth is prohibited of defining itself as a person of its own and an individual of rights, it is still not given the slightest comprehension of personal forces as social force towards political forces. Curricular choices in these conditions correspond to mechanical acts and signs of technobureaucratic imposition. In other words, it seeks killing the right and its sequel in the act of even being a student from a high school. Like that getting rid of the reading of the world and its forces, before which the *I* would assess its possibilities and would learn the links between them and the social and political forces of which it becomes part of. Freire and Heller are again present.

While in Freire is obvious a mediating suggestion coming from the one who had the gift of looking at all the inhibited space and that, from a certain moment, enters communion with the *people of the valley*, in Heller the forces of the *I* and society do not distance themselves, but they should know each other and recognize as force and as figure of force. There is no effective *vision of the valley* of the Brazilian education from the re-democratization in the 1980. During the dictatorship (1964-1985) there was not even a single visible and habited valley due to the repressive force and the cover-up of the possible and of the viable. However, already in democratic times, what was proposed by the Child and Adolescent Statute, 1990, that is, children and adolescents are subjects of life and their rights; more than ever, their own educational process.

Understanding the freedom and the interests of the private *educational services* and lavishing of educational experiences and more than dubious ONGs of education that put themselves as media best sellers guiding the governments and the Brazilian state in educational subjects. Their truths are defined in advance, in the heart of its ideological construction and not on the battle fields of the educational everyday life, where the truths are exposed and faced.

Thus, it is put aside that dialectical mindset which takes place in the foreigner's considerations in Freire's poem. Here, he only gets to an adequate speech after much preparation, beside the synergy acts and the habitants' analyses and the use of their potentials. The adolescent in Brazilian high school is a hidden individual, invisible.



The cognitive imposition of massive exams, including Pisa, is far from respecting the fact that the best skills of the new adolescent will be those drawn from the findings of the social self they represent and from the social forces that leads towards their political representation, or their educational conscience. It is deemed that the educational everyday that prepares the adolescents for massive exams delays the constitution of their political individual by a lot.

It is worth presenting here the densest quali-quantitative research done in the last few years in Brazil. Abramovay and colleagues (2015) followed, heard, tested and dialogued with adolescents and young people from public school, from which resulted in an indispensable work.

The focus groups, held in dozens of Brazilian cities, from many regions, reveal the diverse phenomena of the everyday life that lead to high school students, of Education of Young people and Adults and of Urban Pro-Youth (compensatory of high school) to stay in school, give up, skip class, drop out, having pleasure, get annoyed: lack of teachers, monotonous classes for working students, fights, family disease, work, pregnancy, tiredness, drug trafficking, complete family discouragement, lack of perspective of the future; anyways, a whole universe of facts and conditions that, if on the one hand represent the everyday reality of the Brazilian high school attending youth, on the other hand suggest their leaving, because there are speeches that analyses the lived-through reality and attempts comprehending it and when it comes to the good work of certain teachers, as well as the pleasant interactions inside the school and the reading of future time in the individual's life that is different from the family "that has not studied".

Some of Abramovay and group's texts need to be known by those who educate, especially by those who love youth and the school. The entire first part, in which it is characterized the current youth it can be associated with the excerpt found in page 26:

It is important to consider that young people nowadays experiment a sped-up process of "adultification", being exposed to social vulnerabilities and multiple challenges. They are – maybe more than any other demographic group – the ones that face the biggest uncertainties and risks resulting from the process of globalization. To Reguillo (2000), the XXI century watches a socio-political crisis, excluding Latin American young people from a future project:

[Young people of the XXI century] in many and diverse ways, proceed shattering the certainties and also keep signaling, through many ways, that the social project privileged by modernity in Latin America was, up until today, incapable

of carrying out promises of a future that is inclusive, just and, above all else, possible (REGUILLO, 2000, p. 3, our translation⁸). (p. 26)

⁸The expressions *our translation*, present at the end of some quotes, are from authors of the mentioned work.

However, short after, on page 30 of the work, the Mexican author, known scholar of youth, criticizes harshly the school she knows, the Latin American:

the school sets itself up as an inspector, judge and jury, but hardly ever recognizes itself as part of issue of young cultures, and even less as favorable towards this issue . . . The expressive dimension of young cultures reduce itself to an unhinged behavior of “not kids”, “not adults”, and their practices and readings of the world give us key clues to decipher possible configurations that take on society. (Reguillo, 2000, as cited in Abramovay, 2015, p. 30)

About the technological surrounding of the youth, the team was successful in mentioning Martín-Barbero (2006) and others, scholars of cultural mediations operated in society by the media and its operational echoes, be it in the everyday life, be it on events of which the new generations take part in:

In a reconstruction of what we understand as knowledge, from sources and the criteria of truth, and the authorized individuals and recognized as producers of knowledge. And this restructuration cannot leave the school unaffected, because it is an institution based on another type of organization of knowledge, hierarchical and centered. The scholars that adopt this positioning sustain that we are facing a change of era and that it is necessary to organize the education on the new production traces of the know-hows, how the hypertextuality are, the interactivity, the connectivity and collectivity (MARTÍN-BARBERO, 2006; DUSSEL; QUEVEDO, 2011, p. 12). (Abramovay, 2015, p. 31)

The highlight due to the study of relationships between young people and school quotes Charlot (2001), in a text which *speaks* in Freirean tone:

I) which every relationship with the knowledge is a relationship of who learns with that that is learned and with itself, always using something from the “human world”. The meaning and value of what is learned “is indissolubly connected to the meaning and the value that the individual attributes to itself while learning (or fails the attempt of learn)” (CHARLOT, 2001, p. 27);

II) that every relationship with knowledge is a relationship with the other, as learning gives access to the virtual and present community of those who learn;



III) that every relationship with knowledge is a relationship with the world in which the person lives in, learns and develops activities. “The individual does not internalize passively the world that is offered to it, it builds it” (CHARLOT, 2001, p. 27). Such learnings are more or less important, more or less interesting to the individual. “The meaning and the value of a knowledge . . . are inseparable of this relationship with the world” (CHARLOT, 2001, p. 27-28). (Abramovay, 2015, p. 36)

Before highlighting a few results of the main groups in the research, it is worth presenting data shown in the work which is very relevant to the considerations here developed, that is, the social dimensions, collective and plural that encourage the presence of the youth in high schools.

The high school youth value the school as a place of, by order: having friends, taking part in *cool* classes, going on trips with the class and studying themes related to their lives. Likewise, teachers confirm the same wishes in their everyday lives.

What students think about school was a qualitative dimension of emphasis on the research.

Emblematic of the relation between maintenance of the everyday life and the awakening to the new is the reading of the teachers’ work, as read in the comments of high school students:

We can tell when the teacher does not like teaching. When they are there because they graduated in an area, thought that would find a job in that area and did not find it and ended up becoming a teacher. We can tell, it is clear when a teacher likes it, that puts effort into it, that says: -No, you are having difficulties, I will help you, we will sit together, you will be able to answer this question. They go to a classmate that knows more and say: - You both sit together. So it is that teacher that likes their job. That is a good teacher (2) (Focus Group High School Debate, Cuiabá). (Abramovay, 2015, p. 114)

There is a crisis in the authority relationship. The generic comprehension of the magisterium’s power is in ruins in the education of adolescents and young people, as research shows. However, since it is not an universal position, there are, in fact, “gaps” for a new awareness of the educator’s/teacher’s work, because as a general rule the students feel the main need of a mentor, of an advisor, an opener of new perspectives, which many times is not something found on the limited everyday school, community and work life. But the teachers, especially from high school and parallel programs for the youth and adults, are under harsh analysis of their practice, of their educational reading of the world,

of their didactic-pedagogical attitudes. Which is good for the expansion from the generic readings to the awareness of social relationships in the school community and, consequently, to the construction of the identifications person who studies and works and which is already going towards citizenship.

Another comment from a student exemplifies this process:

Last week, the geography teacher talked to us, and we were explaining how our educational model is very old, it is Jesuit. Then he said we should learn other things, that is why we like his class, his class is a different type of geography. So, I started thinking about this and said “wow, we learn at school but what we study is not what we should really learn, about the world, about the life we will have, and we learn about life on the streets, not in school” (Main Group High School Debate, Rondonópolis, MT). (Abramovay, 2015, p. 135)

“Then I started thinking about...”. The world and life meet at the blooming of thoughts, between the spontaneous and systematic, boosted by the dialogue which is also allowed by the everyday. The interaction had in the geography course from this school provides an individual force which starts to join social forces in life in this world, which can lead to society the political capacity of thinking.

When the team displayed behavioral constructs, there were diverse reactions, either from criticism towards colleagues, or towards teachers, especially by the lack of good explanations about the “subjects”, of the comprehension of individualities, the flow of repressed anger and spread against people from school interactions.

The researchers coordinated by Abramovay (2015) conclude:

It is impressive, not for being specific of this research, but for being an indicator of a cultural citizenry denied, the scarceness of alternatives to have fun, to have pleasure and regulate their life rhythm, extensive field of research and present in the youth's narratives. Theater, museums and trips are scarcely mentioned; the joined parties are limited, with bigger probabilities, to free concerts of local music and gatherings at friends' houses. The movie theater is also scarcely mentioned, especially amongst high school kids. These, in greater numbers, know how to use the internet better than the ones from EJA and from PJU. Young people get to school without a single cultural fund, which, in turn, also is not part of its agenda, prevailing an incomplete socialization, which compromises the process of knowing. (p. 232)

What do the adolescents have to do with the empty agenda that the national system of education imposes on schools that manage the high school education? Are they partially to blame for using the lingo of this society that washes their



own hands and meet others with their hands tied from an everyday life turned as misunderstood as oblivious?

As part of the studies lead to the Common National Curriculum Base (BNCC) (2017-2018) constitution, that is, BNCC of Elementary Education and BNCC of High School Education, the Basic Education's Council of the National Education's Council (CNE) prepared a synthesis of the National Curriculum Guidelines (DCN), some of them prepared by members of the original Guidelines's commissions. It was the case of the High School Education's DCN, reported in 2011 by the counselor José Fernandes Lima, who also prepared the synthesis.

In it there is the clarity of how to and why work with the adolescents and young people from this decisive stage towards the adult world, including the work relationships and, as a right, the university.

Reads:

it is suggested that, to enable the care for all high school students, it is necessary to discuss the social-economic-cultural characteristics from the youth that attend it; understand the representations that the school, its teachers and leaders make of the students; knowing what feelings and meanings the youth attribute to the school experience; getting to know how the youth interact with diversity and to what degree does the schooling culture settled nears or distances itself from the young students' expectations. Besides that, it is important to verify if the schooling experience offered holds any relation with the students' personal interests and life projects; identifying to what degree the developed activities at school can contribute to the students' elaboration of their future projects; and verify if there are any aspects that need to be modified in a sense of favoring successfully the students' staying at school. (Síntese das Diretrizes Curriculares Nacionais para a Educação Básica, n.d., p. 37)

Throughout this sociopsychological reading, which provides the day-to-day education of adolescents and young people, the ones who teach should consider that they have voices, they think, plan, choose and judge, not only on the pragmatic of what each school offers, but also in the direction of their destiny as a person and citizen. The few quotes chosen from Abramovay and team's text handle these attitudes.

Therefore, through the optics of the political image, the high school is a *bottleneck*, which shows the ignorance of the bureaucratic states. Through the optics of dialogue in research, it is a space emptied out by the national system of education, misunderstood not only in its diversity but also in its formative paths taken by the individuals-students and, even more so, by the absence of art, ethics, beauty, pleasure and safety communally created.

FINAL WORDS

The generic-human conscience made social and political proposed by Heller would demand resumption of debates from 2016 and the questioning of the law that, basically, is still on paper, especially in poorer States. Continuous act, without even consulting with the adolescents, no national common base will reach what Freire understands as the teaching done in the encounter with the others and in the confrontation with the world, since this one begins in the I of the youth and not on the perverted (and darkened) images of the leading state. It is believed that the mindful re-reading – and national – of the National Curricular Guidelines for High School, associated to the specific Guidelines for afro descendent, indigenous, *quilombola*, nomad, riverine and special education and to the peripheral spaces (Diretrizes Curriculares Nacionais Gerais da Educação Básica, 2013) bring values, challenges and safe orientations to the BNCC High School document and, thereby, understands itself and become aware that the whole curriculum of this stage should be whole, expanded and capable of guaranteeing autonomy, freedom and the way to citizenship, with fully exercising the talents and vocations of the youth. That is where the stage thought about by Freire and extended as a movement towards humanization. In the context of Brazilian cultural histories, humanization – as thought of in the *Pedagogia do Oprimido (o Manuscrito)* – is a revolutionary act.

The pandemic exacerbated all the awfulness and flaws of the system. But it clarified a lot. In the re-reading of Abramovay (2015), there are signs of never seen before elements – and viable – in the contest in society: the ending of the fragmented school, in which teachers a lot of the times are the students' enemies and in which other disagreements fulfill their part of strengthening the unconsciousness or of the unhappy conscience, in favor of a school empowered by other *palavração* (action-word) and many inclusions that strengthen social bonds, research spirit, discovery of the narratives of the surrounding people, of the neighborhood and the city, focusing on the sciences and none oversight in terms of the peoples' knowledges. This means the educational community as, in fact and truly the creator, maintainer and assessor of integral curriculums, didactic-pedagogic projects and school regimes clearly democratic. Each school is a place of analysis of Brazil and prepositions of changes for the country, which does not have any more excuses to the maintenance of fiefdoms, captaincy, colonies and empires. That is why, thinking about high school education implies thinking about the revolution in the systematically unjust society.

In Paulo's and Agnes' proposals, which humanism/humanization translates into love revolution which leads to new generations, the never seen before becomes viable and the everyday individual's needs are unleashed towards



the changing of illuminated consciences inside the same everyday life, but with clarity of the social and political future that is, of the right of practicing talents and vocations in the city, agriculturable countryside, river, forest, *quilombo*.■

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APPENDIX: UNTITLED POEM BY PAULO FREIRE

Some time after his arrival
 the foreigner said to the men in the valley
 one dusking afternoon:
 Thus far I have spoken to you only
 of the songs of birds and
 of the tenderness of the dawns.
 It was necessary to undertake with you some fundamental learning:
 to feel the uncertainty of tomorrow,
 living out the negation of myself,
 through a work that is not our own.
 Only so, speaking to you would be a form of speaking with you.
 Now I can tell you:
 We do not believe in those who proclaim
 that our weakness is a gift from the Gods,
 that it is in us as the fragrance
 or the dew in the mornings.
 Our weakness is not the ornament
 of our bitter lives.
 We do not believe in those who state,
 in hypocritical intonation,
 that life is really like this
 – a few having so much,



millions having nothing.
Our weakness is not a virtue.
Let us pretend, however, that we do believe
in their discourse.
It is important that not a gesture of ours
reveal our true intention.
It is important that they leave happy in their lie,
certain that we are things of their own.
We need time
to prepare our own discourse
that will shake up mountains and valleys,
rivers and oceans
and will leave them stunned and fearful.
Our different discourse
– our action-word – will be spoken
by our whole bodies:
our hands, our feet, our reflections.
All within us will speak
a life-bearing language
– even the instruments that
our hands will use,
when, in communion, we
shall transform our weakness
into our strength.
Poor us, however, if we cease to speak
simply because they can no longer lie.
Therefore, I tell you:
Our liberation discourse
Is not the medicine for a passing illness.
If we go silent as the present lies quiet down,
new lies will appear,
in the name of our liberation.
Our different discourse
– our action-word –
As a true discourse
will be made and remade;
it never is or will have been,
because it will always be being.
Our different discourse

– our action-word –
must be a permanent one.

Paulo Freire, Geneva, April 1971

From Ana Maria Araújo Freire's collection. Inserted, in the presentation,
in Freire (2001).

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