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"If action is emphasised exclusively, to the detriment of reflection, the word is converted into activism. "Revolutionary leaders often fall for the banking line... they approach the peasant or urban masses with projects which corresponds to their own view of the world" 18. "By stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge', decoding stimulates the appearance of a new perception and the development of new knowledge" 35. Exchange is the experience between men, interceded by the world, so as to name the world. "I cannot think for others or without others, nor can others think for me. ... Producing and acting upon their own ideas –not consuming those of others" 27. Even if people's thinking is superstitious or naïve, it is only as they rethink their assumptions in action that they can change. circumstance to the individuals as an issue which challenges them and requires a reaction—at the scholarly level, yet at the degree of activity (96). thinking which sees reality as procedure, as change, as opposed to as a static element" (92). The point of confinement act, or undertaking, expected to address this financial issue is expanded improvement. These, thus, structure the underlying substance of both training and political activity: The beginning stage for sorting out the program substance of instruction or political activity must be the present, existential, solid circumstance, mirroring the yearnings of the individuals. "At the point of encounter there are neither utter ignoramuses nor perfect sages; there are only people who are attempting, together, to learn more than they now know" 12. "...neither overly explicit nor overly enigmatic. These inconsistencies, for example, that between the longing for financial security and being ruined, force impediments upon people. Themes will never be approached rigidly... in such a way as to sacrifice their richness to the structure of specialties" 40. 1. "Utilising certain basic contradictions, we must pose this existential, concrete, present situation to the people as a problem which challenges them and requires a response" 20. "the teacher-students also have the right to participate by including themes not previously suggested ("hinged themes"). "Limit-situations... once perceived by individuals as fetters, as obstacles to their liberation, men and women respond to the challenge with 'limit-acts' [Vieira Pinto] directed at negating and overcoming, rather than passively accepting the 'given'" 24. "Many education plans have failed because their authors designed them according to their own personal views of reality, never once taking into account the men-in-a-situation" 17. The part closes with a dialog of how teachers may utilize the issue presenting technique in structuring a grown-up training program for a gathering of workers with a high level of lack of education. Decoding is the critical analysis of the coded situation" 29. Lowliness is likewise fundamental; discourse is contradictory with an elitist frame of mind and protectiveness with respect to the educator. To make an instructional method with—not just for—the mistreated, exchange between the instructor/understudy and understudy/educators is completely essential. Exchange, Freire accepts, is basic to satisfy our employment of getting all the more completely human. "The dialogical nature of education begins with [a systematic interdisciplinary] thematic investigation... [where] the investigators list the themes explicit or implicit in the affirmations made during the sessions" 39. How can I dialogue if I always project ignorance onto others and never perceive my own?" 9. "The starting point for organising the program content of education or political action must be the present, existential, concrete situation, reflecting the aspirations of the people" 19. These widespread topics identify with other applicable subjects that might be found in littler scale social gatherings, for example, liquor abuse among the working urban poor in Chile. Some themes or nuclei may be presented by means of brief dramatisations containing the theme only –no 'solutions!'" 43. As understudies recognize new subjects they wish to talk about, the instructor/understudy will re-represent those topics as issues. "The coding of an existential situation is the re- presentation of that situation, showing some of its constituent elements in interaction. The latter –action for action's sake- negates the true praxis and makes dialogue impossible" 4. "Dialogue requires an intense faith in humankind, faith in their power to make and remake, to create and re-create, faith in their vocation to be more fully human" 13. "Those who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of this dehumanising aggression" 5. "For the dialogical, problem-posing, teacher-student, the program content of education is the organised, systematised, and developed 're-presentation' to individuals of the things about which they want to know more" 16. At the point when seen accurately, limit-circumstances oblige us to act in light of a legitimate concern for opportunity. "Founding itself upon love, humility, and faith, dialogue becomes a horizontal relationship of which mutual trust is the logical consequence" 14. "Themes may be especially appropriate to a field [of study], but not exclusively so. This community oriented examination distinguishes, and brings issues to light of, the (regularly dormant) "subjects" that all in all encapsulate the individuals' "thoughts, qualities, ideas, and expectations, just as the snags which hinder the individuals' full refinement" (101). Acquainting understudies with the anthropological idea of culture is especially critical to encourage their examination and dialog of their subjects. The former may degenerate into mere propaganda with no real decoding to be done... the latter runs the risk of appearing to be a puzzle or a guessing game" 31. "People, infusing the world with their creative presence, unlike animals, not only live but exist" 23. "How can I dialogue if I start from the premise that naming the world is the task of an elite?" 11. Notwithstanding, the solid circumstance of abuse imparts a fatalistic demeanor and abdication in the mistreated, and twists their view of the real world. Freire cites Mao Zedong on the side of this thought: "we should show the majority unmistakably what we have gotten from them confusedly" (93). Freire stresses the significance of including an agent gathering of understudies to work together with the teachers, complete sociological perceptions of the worker populace, recognize and classify their topics, and unravel these portrayals in study circles. Pedagogy of the Oppressed: Excerpts for Designers Paulo Freire Chapter 3 2. "When animals 'produce' a nest, a hive, or a burrow, they are not creating products which result from 'limit-acts'. This opening up is indispensable to the perception of the dialectical relations which exist between the themes and their opposites" 34. Basic reasoning empowers the acknowledgment of the world and our existential condition inside it as a totality: it dismisses the division of reflection from activity or of individuals from the world. Using certain fundamental logical inconsistencies, we should represent this. Besides, a frame of mind of expectation supports exchange—the expectation, imparted to other people, of achieving the more full culmination of our mankind. Confidence in individuals is likewise ana priori prerequisite for discourse, and shared trust among instructor and understudy the coherent result of exchange established in adoration, lowliness and confidence. "Animal activity occurs without a praxis, it is not creative; people's transforming activity is" 26. But in their comments on the codification of an existential situation in which they could recognise themselves, they said what they really felt" 38. "Whereas faith in humankind is an a priori requirement for dialogue, trust is established by dialogue" 15. "How can I dialogue if I regard myself as a case apart from others?" 10. The instructor understudy can't force his own insight or freeing program upon the abused with an end goal to "spare" them. "The first requirement is that these codifications must necessarily represent situations familiar to the individuals [and] their thematic nucleus must be neither overly explicit nor overly enigmatic" 30. "Once the breakdown of the thematics is completed, there follows the stage of its 'codification': choosing the best channel of communication for each theme and its representation" 42. He should exchange with them to find "both their target circumstance and their attention to that circumstance" (95). "The investigation of the people's thematic universe –the complex of their 'generative themes'- inaugurates the dialogue of education as the practice of freedom" 22. Or maybe, it is "the composed, systematized, and created 're-introduction' to people of the things about which they need to know increasingly" (93). They suggest (and call for) 'limit-acts'— cognizant, freeing activities to beat the restricting circumstance. "If the educators lack sufficient funds to carry out the preliminary thematic investigation, they can –with a minimum knowledge of the situation- select some basic themes to serve as 'codifications to be investigated'" 44. another, basic demeanor towards the utmost circumstances" (104). "The task of the dialogical teacher in an interdisciplinary team working on the thematic universe revealed by their investigation is to 're-present' that universe to the people from whom she or he first received it –and 're-present' it not as a lecture, but as a problem" 28. This should be possible by methods for a photo or sketch portraying an important circumstance that the understudy instructors "decipher," empowering them to perceive their existential circumstance and the them(s) it contains. These confinements, or "point of confinement circumstances" as Freire terms them, upset the self-insistence of abused people. This, in total, is the act of conscientizacao. Freire battles that it is through exchange that people name the world, and in that naming, change the world. "To exist, humanly, is to name the world, to transform it. From this development, people find their capacity to change their verifiable circumstance. Investigating these subjects according to one another empowers people to build up a "basic type of contemplating their reality [and], "Participants of the thematic investigation circles externalise a series of sentiments and opinions about themselves, the world, and others, that perhaps they would not express under different circumstances" 37. "A sense of totality: individuals who were submerged in reality, merely feeling their needs, emerge from reality and perceive the causes of their needs" 36. He diagrams its hypothetical system and portrays how it ought to be actualized among devastated individuals. "It is not our role to speak to the people about our own view of the world, nor to attempt to impose that view on them, but rather to dialogue with them about their view and ours" 21. Having built up the estimation of exchange, Freire goes to the substance of dialogical training. In Part 3, Freire expounds his idea of issue presenting training. "Codifications are not slogans; they are cognisable objects, challenges towards which the critical reflection of the decoders should be directed" 33. Certain subjects describe verifiable ages and contain the logical inconsistencies inside society that are in struggle. "True revolutionaries must perceive the revolution, because of its creative and liberating nature, as an act of love" 8. Freire underlines, along these lines, that the object of the humanist instructor and progressive is to comprehend and change the abusive reality, not just inculcate the mistreated with a good news of salvation. They may either connect themes, fill a gap, or illustrate the relations between the program content and the view of the world held by the people" 41. "If asked directly, they might have denied ever taking a drink themselves. The perspectives on the abused, regardless of whether communicated deliberately or through their activities, mirror their circumstance on the planet, which is overflowing with inconsistencies. "After several days of dialogue with the participants, the educators can ask the participants directly: 'What other themes or subjects could we discuss besides these?' As each person replies, the answer is noted down and is immediately proposed to the group as a problem" 45. "Dialogue is an encounter among women and men who name the world, it is an act of creation... it must not be a situation where some name on behalf of others" 7. The undertaking of the issue presenting teacher is to uncover the system of a people's "generative subjects," showing them as interrelated parts of the gathering's complete reality. Freire recognizes six conditions, or components, of bona fide discourse. "When a word is deprived of its dimension of action, reflection automatically suffers and the word is changed into idle chatter, into verbalism, into an alienated and alienating 'blah' –an empty word" 3. Concentrating on comprehension the "thought-language with which people allude to reality [and] the levels at which they see that reality," instructor and understudy cooperate to explore the individuals' "topical universe" (97). Love "for the world and for individuals" is vital. Their activity is subordinated to the satisfaction of a physical necessity which is stimulating, rather than challenging" 25. "After the thematics has been codified, the didactic material (photographs, slides, film strips, posters, reading texts) is prepared. Dissimilar to the financial methodology, issue presenting instruction doesn't comprise of detached sections of data apportioned by the educator to the understudy through monolog. In the event that these subjects are unreasonably covered up for individuals to see effectively, Freire recommends they might be exhibited in a "solid existential, 'coded' circumstance" (105). Freire's managing conviction is that the persecuted must assistance make the substance of issue presenting training with their educators; they "must be their own model in the battle for their recovery" (54). This problematizing of subjects much of the time recommends extra topics to understudies. "A 'thematic fan': as the decoders reflect on the codifications, these should open up in the direction of other themes. With a genuine information on the real world, the persecuted "come to feel like experts of their reasoning" and understand the real probability of defeating their point of confinement circumstances through activity (124). Having recognized their generative topics in a joint effort with the understudies, the teacher re-introduces those subjects to them, not as a talk, yet as a gathering of issues requiring activity. [and] is along these lines an existential need" (88). For instance, "underdevelopment, which can't be seen separated from the relationship of reliance, speaks as far as possible circumstance normal for social orders in the Third World" (103). This will conquer the disparity that exists between created, metropolitan social orders in the main world and the reliant social orders of the third world. Love creates duty to the mistreated in the reason for their freedom and is a pre-imperative for setting up a dialogical association with them. At last, discourse requires basic reasoning—"thinking which perceives an indissoluble solidarity between the world and the individuals. "Dialogue is an existential necessity" 6. "When a suggestion is posed as a problem to the group, new themes appear" For instance, the topics of mastery and freedom structure the major logical inconsistency within recent memory. "The codifications should be simple [yet] offer various decoding possibilities in order to avoid the brainwashing tendencies of propaganda" 32. "Dialogue cannot exist without humility... it is broken if the parties (or one of them) lack humility. As such, the program of issue presenting training is found through exchange with the understudies, instead of given to them by their educators.

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