Preface

These pages, which introduce Pedagogy of the Oppressed, result from my observations during six years of political exile, observations which have enriched those previously afforded by my educational activities in Brazil.

I have encountered, both in training courses which analyze the role of conscientização and in actual experimentation with a truly liberating education, the "fear of freedom" discussed in the first chapter of this book. Not infrequently, training course participants call attention to "the danger of conscientização" in a way that reveals their own fear of freedom. Critical consciousness, they say, is anarchy. Others add that critical consciousness may lead to disorder. Some, however, confess: Why deny it? I was afraid of freedom. I am no longer afraid!

In one of these discussions, the group was debating whether the conscientização of men and women to a specific situation of injustice might not lead them to "destructive fanatism" or to a "sensation of total collapse of their world." In the midst of the argument, a person who previously had been a factory worker for many years spoke out: "Perhaps I am the only one here of working-class origin. I can't say that I've understood everything you've said just now, but I can say one thing—when I began this course I was naive, and when I found out how naive I was, I started to get critical. But this discovery hasn't made me a fanatic; and I don't feel any collapse either."

1. The term conscientização refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality. See chapter 3.—Translator's note.
Thought and study alone did not produce Pedagogy of the Oppressed; it is rooted in concrete situations and describes the reactions of laborers (peasant or urban) and of middle-class persons with whom I have observed directly or indirectly during the course of my educative work. Continued observation will afford me an opportunity to modify or to corroborate in later studies the points proposed in this introductory work.

This volume will probably arouse negative reactions in a number of readers. Some will regard my position vis-à-vis the problem of human liberation as purely idealistic, or may even consider discussions of ontological vocation, love, dialogue, hope, humility, and sympathy as so much reactionary "blab." Others will not (or will not wish to) accept my denunciation of a state of oppression that gratifies the oppressors. Accordingly, this admittedly tentative work is for radicals. I am certain that Christians and Marxists, though they may disagree with me in part or in whole, will continue reading to the end. But the reader who dogmatically assumes closed, "irrational" positions will reject the dialogue I hope this book will open.

Sectarianism, fed by fanaticism, is always irrational. Radicalization, nourished by a critical spirit, is always creative. Sectarianism mythicizes and thereby alienates; radicalization criticizes and thereby liberates. Radicalization involves increased commitment to the position one has chosen, and thus ever greater engagement in the effort to transform concrete, objective reality. Conversely, sectarianism, because it is mythicizing and irrational, turns reality into a false (and therefore unchangeable) "reality.

Sectarianism in any quarter is an obstacle to the emancipation of mankind. The rightist version thereof does not always, unfortunately, call forth its natural counterpart: radicalization of the revolutionary. Not infrequently, revolutionaries themselves become reactionaries by falling into sectarianism in the process of responding to the sectarianism of the Right. This possibility, however, should not lead the radical to become a doleful pawn of the elitist. Engaged in the process of liberation, he or she cannot remain passive in the face of the oppressor's violence.
On the other hand, the radical is never a subjectivist. For this individual the subjective aspect exists only in relation to the objective aspect (the concrete reality, which is the object of analysis). Subjectivity and objectivity thus join in a dialectical unity producing knowledge in solidarity with action, and vice versa.

For his or her part, the sectarian of whatever persuasion, blinded by irrationality, does not (or cannot) perceive the dynamic of reality—or else misinterprets it. Should this person think dialectically, it is with a "domesticated dialectic." The rightist sectarian (whom I have previously termed a "born sectarian") wants to slow down the historical process, to "domesticate" time and thus to domesticate men and women. The leftist-turned-sectarian goes totally astray when he or she attempts to interpret reality and history dialectically, and falls into essentially fatalistic positions.

The rightist sectarian differs from his or her leftist counterpart in that the former attempts to domesticate the present so that (he or she hopes) the future will reproduce this domesticated present, while the latter considers the future pre-established—a kind of inevitable fate, fortune, or destiny. For the rightist sectarian, "today," linked to the past, is something given and immutable; for the leftist sectarian, "tomorrow" is decreed beforehand, is inexorably preordained. This rightist and this leftist are both reactionary because, starting from their respectively false views of history, both develop forms of action that negate freedom. The fact that one person imagines a "well-behaved" present and the other a predetermined future does not mean that they therefore fold their arms and become spectators (the former expecting that the present will continue, the latter waiting for the already "known" future to come to pass). On the contrary, closing themselves into "circles of certainty" from which they cannot escape, these individuals "make" their own truth. It is not the truth of men and women who struggle to build the future, running the risks involved in this very construction. Nor is it the truth of men and women who fight side by side and learn together.


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how to build this future—which is not something given to be received by people, but is rather something to be created by them. Both types of sectarian, treating history in an equally proprietary fashion, end up without the people—which is another way of being against them.

Whereas the rightist sectarian, closing himself in "his" truth, does no more than fulfill a natural role, the leftist who becomes sectarian and rigid negates his or her very nature. Each, however, as he re-views about "his" truth, feels threatened if that truth is questioned. Thus, each considers anything that is not "his" truth a lie. As the journalist Marcos Moreira Alves once told me, "They both suffer from an absence of doubt."

The radical, committed to human liberation, does not become the prisoner of a "circle of certainty" within which reality is also imprisoned. On the contrary, the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can better transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side.

The pedagogy of the oppressed, the introductory outlines of which are presented in the following pages, is a task for radicals; it cannot be carried out by sectarians.

I will be satisfied if among the readers of this work there are those sufficiently critical to correct mistakes and misunderstandings, to deepen affirmations and to point out aspects I have not perceived. It is possible that some may question my right to discuss revolutionary cultural action, a subject of which I have no concrete experience. The fact that I have not personally participated in revolutionary action, however, does not negate the possibility of my reflecting on

5. "As long as theoretical knowledge remains the privilege of a handful of academicists in the Party, the latter will face the danger of losing its vanguard role.” Rosa Luxemburg, Reform or Revolution, cited in C. Wright Mills, Theمارك (New York, 1959).
this theme. Furthermore, in my experience as an educator with
the people, using a dialogical and problem-posing education, I have
accumulated a comparative wealth of material that challenged me
to run the risk of making the affirmations contained in this work.
From these pages I hope at least the following will endure: my
trust in the people, and my faith in men and women, and in the
creation of a world in which it will be easier to live.

Here I would like to express my gratitude to Elsa, my wife and
"first reader," for the understanding and encouragement she has
shown my work, which belongs to her as well. I would also like to
extend my thanks to a group of friends for their comments on my
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The responsibility for the affirmations made herein is, of course,
mine alone.
CHAPTER 1

While the problem of humanization has always, from an axiological point of view, been humankind's central problem, it now takes on the character of an inescapable concern. Concern for humanization leads to the recognition of dehumanization, not only as an ontological possibility but as an historical reality. And as an individual perceives the extent of dehumanization, he or she may ask if humanization is a viable possibility. Within history, in concrete, objective contexts, both humanization and dehumanization are possibilities for a person as an uncompleted being conscious of their incompleteness.

But while both humanization and dehumanization are real alternatives, only the first is the people's vocation. This vocation is constantly negated, yet it is affirmed by that very negation. It is

1. The current movements of rebellion, especially those of youth, while they necessarily reflect the peculiarities of their respective settings, manifest in their essence this preoccupation with people as beings in the world and with the world—preoccupation with what and how they are "being." As they place consumer civilization in judgment, denounce bureaucracies of all types, denounce the transformation of the universities (changing the rigid nature of the teacher-student relationship and placing that relationship within the context of reality), propose the transformation of reality itself so that universes can be renewed, attack old orders and established institutions as the attempt to affirm human beings as the Subjects of decision, all these movements reflect the style of our age, which is more anthropological than anthropocentric.
thwarted by injustice, exploitation, oppression, and the violence of the oppressors; it is thwarted by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity.

Dehumanization, which marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it, is a distortion of the vocation of becoming more fully human. This distortion occurs within history, but it is not an historical vocation. Instead, dehumanization as an historical vocation would lead either to cynicism or total despair. The struggle for humanization, for the emancipation of labor, for the overcoming of alienation, for the affirmation of men and women as persons would be meaningless. This struggle is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed.

Because it is a distortion of being more fully human, sooner or later being less human leads the oppressed to struggle against those who made them so. In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn oppressors of the oppressors, but rather restorers of the humanity of both.

This, then, is the great humanitarian and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to face both. Any attempt to "soften" the power of the oppressor in deference to the weakness of the oppressed almost always manifests itself in the form of false generosity; indeed, the attempt never goes beyond this. In order to have the continued opportunity to express their "generosity," the oppressors must perpetuate injustice as well. An unjust social order is the permanent bastion of this "generosity," which is nourished by death, despair, and poverty. That is why the dispensers of false generosity become desperate at the slightest threat to its source.

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True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and restricted, the "rejects of life," to extend their trembling hands. True generosity lies in striving so that these hands—whether of individuals or entire peoples—need be extended less and less in supplication, so that more and more they become human hands which work and, working, transform the world.

This lesson and this apprenticeship must come, however, from the oppressed themselves and from those who are truly solidarity with them. As individuals or as peoples, by fighting for the restoration of their humanity they will be attempting the restoration of true generosity. Who are better prepared than the oppressed to understand the terrible significance of an oppressive society? Who suffer the effects of oppression more than the oppressed? Who can better understand the necessity of liberation? They will not gain this liberation by chance but through the prism of their quest for it, through their recognition of the necessity to fight for it. And this fight, because of the purpose given it by the oppressed, will actually constitute an act of love opposing the loneliness which lies at the heart of the oppressors' violence, loneliness even when clothed in false generosity.

But almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or "sub-oppressors." The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped. Their ideal is to be men; but for them, to be men is to be oppressors. This is their model of humanity. This phenomenon derives from the fact that the oppressed, at a certain moment of their existential experience, adopt an attitude of "adhesion" to the oppressor. Under these circumstances they cannot "consider" him sufficiently clearly to objective him—to discover him "outside" themselves. This does not necessarily mean that the oppressed are unaware that they are subordinated. But their perception of themselves as oppressed is impaired by their submersion in the reality of oppression. At this level, their perception of themselves as opposites of the oppressor does not yet
signify engaged in a struggle to overcome the contradiction, the one pole aspires not to liberation, but to identification with its opposite pole.

In this situation the oppressed do not see the "new man" as the person to be born from the revolution of this contradiction, as oppression gives way to liberation. For them, the new man or woman themselves become oppressors. Their vision of the new man or woman is individualistic; because of their identification with the oppressor, they have no consciousness of themselves as persons or as members of an oppressed class. It is not to become free that they want agrarian reform, but in order to acquire land and thus become landowners—or, more precisely, bosses over other workers. It is a rare peasant who, once "promoted" to oversee, does not become more of a tyrant towards his former comrades than the owner himself. This is because the context of the peasant's situation, that is, oppression, remains unchanged. In this example, the overseer, in order to make sense of his job, must be as tough as the owner—and more so. Thus is illustrated our previous assertion that during the initial stage of their struggle the oppressed find in the oppressor their model of "manhood."

Every revolution, which transforms a concrete situation of oppression by establishing the process of liberation, must confront this phenomenon. Many of the oppressed who directly or indirectly participate in revolution intend—conditioned by the myths of the old order—to make it their private revolution. The shadow of their former oppressor is still cast over them.

The "fear of freedom" which affects the oppressed, a fear which may equally well lead them to desire the role of oppressor or bind them to the role of oppressed, should be examined. One of the basic elements of the relationship between oppressor and oppressed is prescription. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to into one that conforms with the prescriber's consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor.

The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to ejection this image and replace it with autonomy and responsibility. Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of man, nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion.

To surmount the situation of oppression, people must first critically recognize its causes, so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity. But the struggle to be more fully human has already begun in the authentic struggle to transform the situation. Although the situation of oppression is a dehumanized and dehumanizing totality affecting both the oppressors and those who when they oppress, it is the latter who must, from their stilted humanity, wage for both the struggle for a fuller humanity, the oppressor, who is himself dehumanized because he dehumanizes others, is unable to lead this struggle.

However, the oppressed, who have adapted to the structure of domination in which they are immersed, and have become resigned to it, are inhibited from waging the struggle for freedom so long as they feel incapable of running the risks it requires. Moreover, their struggle for freedom threatens not only the oppressor, but also their own oppressed comrades who are fearful of still greater repression. When they discover within themselves the yearning to be free, they perceive that this yearning can be transformed into reality only when the same yearning is aroused in their comrades. But while dominated by the fear of freedom they refuse to appeal to others,
or to listen to the appeals of others, or even to the appeals of their own conscience. They prefer precariousness to authentic comradship; they prefer the security of conformity with their state of unfreedom to the creative communion produced by freedom and even the very pursuit of freedom.

The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting them; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, straitened in their power to create and re-create, in their power to transform the world. This is the tragic dilemma of the oppressed whose education must take into account.

This book will present some aspects of what the writer has termed the pedagogy of the oppressed, a pedagogy which must be forged with, not for, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for their liberation. And in the struggle this pedagogy will be made and remade.

The central problem is this: How can the oppressed, as divided, inauthentic beings, participate in developing the pedagogy of their liberation? Only as they discover themselves to be "hosts" of the oppressor can they contribute to the midpoint of their liberating pedagogy. As long as they live in the duality in which to be is to be like, and to be like is to be like the oppressor, this contribution is impossible. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization.

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Liberation is thus a birthright, and a painful one. The man or woman who emerges is a new person, viable only as the oppressor-oppressed contradiction is superseded by the humanization of all people. Or to put it another way, the solution of this contradiction is born in the labor which brings into the world this new being: no longer oppressor nor longer oppressed, but human in the process of achieving freedom.

This solution cannot be achieved in idealistic terms. In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform. This perception is a necessary but not a sufficient condition for liberation; it must become the motivating force for liberating action. Nor does the discovery by the oppressed that they exist in dialectical relationship to the oppressor, as his antithese—that without them the oppressor could not exist—in itself constitute liberation. The oppressed can overcome the contradiction in which they are caught only when this perception enables them in the struggle to free themselves.

The same is true with respect to the individual oppressor as a person. Discovering himself to be an oppressor may cause considerable anguish, but it does not necessarily lead to solidarity with the oppressed. Realizing his guilt through paternalistic treatment of the oppressed, all the while holding them fast in a position of dependence, will not do. Solidarity requires that one enter into the situation of those with whom one is solidary; it is a radical posture. If what characterizes the oppressed is their subordination to the consciousness of the master, as Hegel affirms, then true solidarity with the oppressed means fighting at their side to transform the objective reality which has made them these "beings for others." The oppres-

5. Analyzing the dialectical relationship between the consciousness of the master and the consciousness of the oppressed, Hegel states: "The one is independent, and its essential nature is to be for itself; the other is dependent, and its essence is life or existence for another. The former is the Master, or Lord, the latter the Bondman." Ibid., p. 234.
such a dichotomy, nor does any other critical, realistic thinker. What Marx criticized and scientifically destroyed was not subjectivity, but subjectivism and psychologism. Just as objective social reality exists not by chance, but as the product of human action, so it is not transformed by chance. If mankind produce social reality (which in the "inversion of the praxis" turns back upon them and conditions them), then transforming that reality is an historical task, a task for humanity.

Reality which becomes oppressive results in the contradistinction of men as oppressors and oppressed. The latter, whose task it is to struggle for their liberation together with those who show true solidarity, must acquire a critical awareness of oppression through the praxis of this struggle. One of the greatest obstacles to the achievement of liberation is that oppressive reality absorbs those within it and thereby acts to submerge human beings' consciousness. Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it.

Hay que hacer al opresor real todavía más opresivo añadiendo a aquella la conciencia se la opresión haciendo la infamia todavía más infamante, al progresar.

Making "real oppression more oppressive still by adding to it the realization of oppression" corresponds to the dialectical relation between the subjective and the objective. Only in this interdependence is an authentic praxis possible, without which it is impossible

6. "Liberating action necessarily involves a moment of perception and volition. This action both precedes and follows that moment, to which it first acts as a prologue and which it successively seeks to effect and continue within history. The action of liberation, however, does not necessarily imply this dimension; for the structure of domination is maintained by its own mechanical and unconscious functionalities." From an unpublished work by Jost Oetz Fort, who has kindly granted permission to quote him.

to resolve the oppressor-oppressed contradiction. To achieve this
goal, the oppressed must confront reality critically, simultaneously
objectifying and acting upon that reality. A mere perception of real-
ity not followed by this critical intervention will not lead to a trans-
formation of objective reality—precisely because it is not a true
perception. This is the case of a purely subjectivist perception by
someone who forsakes objective reality and creates a false substitute.

A different type of false perception occurs when a change in objec-
tive reality would threaten the individual or class interests of the
perceiver. In that instance, there is no critical intervention in
reality because that reality is fictitious; there is none in the second
instance because intervention would contradict the class interests
of the perceiver. In the latter case the tendency of the perceiver is to
behave "necrotically." The fact exists; but both the fact and what
may result from it may be prejudicial to the person. Thus it becomes
necessary, not precisely to deny the fact, but to "see it differently."
This rationalization as a defense mechanism coincides in the end
with subjectivism. A fact which is not denied but whose truths are
rationalized loses its objective base. It ceases to be concrete and
becomes a myth created in defense of the class of the perceiver.

Herein lies one of the reasons for the prohibitions and the diffi-
culties (to be discussed at length in Chapter 4) designed to dissuade
the people from critical intervention in reality. The oppressor knows
full well that this intervention would not be to his interest. What is
to his interest is for the people to continue in a state of submission,
impassive in the face of oppressive reality. Of relevance here is Lu-
ckes' warning to the revolutionary party:

... il doit, pour employer les mots de Marx, expliquer aux
masses leur propre action non seulement afin d’assurer la conti-
nuité des expériences révolutionnaires du prolétariat, mais aussi
d’acquérir conscientement le développement actif de ces expe-
riences. 8

In affirming this necessity, Lukács is unquestionably positing the


problem of critical intervention. "To explain to the masses their own
action" is to clarify and illuminate that action, both regarding its
relationship to the objective facts by which it was prompted, and
regarding its purposes. The more the people unveil this challenging
reality which is to be the object of their transforming action, the
more critically they enter that reality. In this way they are "con-
sciously activating the subsequent development of their experi-
ences." There would be no human action if there were no objective
reality, no world to be the "not I" of the person and no challenges
for him; just as there would be no human action if humankind were
not a "project," if he or she were not able to transcend himself or
herself, if one were not able to perceive reality and understand it
in order to transform it.

In dialectical thought, world and action are intimately interdepen-
dent. But action is human only when it is not merely an occupation
but also a preoccupation, that is, when it is not dichotomized from
reflection. Reflection, which is essential to action, is implicit in Lu-
kács' requirement of "explaining to the masses their own action,"
just as it is implicit in the purpose he attributes to this explanation:
that of "consciously activating the subsequent development of expe-
rience."

For us, however, the requirement is seen not in terms of ex-
plaining to, but rather dialoguing with the people about their ac-
tions. In any event, no reality transforms itself, 9 and the duty which
Lukács ascribes to the revolutionary party of "explaining to the
masses their own action" coincides with our affirmation of the need
for the critical intervention of the people in reality through the
praxis. The pedagogy of the oppressed, which is the pedagogy of
people engaged in the fight for their own liberation, has its roots
here. And those who recognize, or begin to recognize, themselves

9. The materialistic doctrine that men are products of circumstances and up-
bringing, and that, therefore, changed men are products of other circumstances
and changed upbringing, forgets that it is men that change circumstances and
that the educator himself needs educating." Karl Marx and Friedrich Engels, Selected
as oppressed must be among the developers of this pedagogy. No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunate and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption.

The pedagogy of the oppressed, animated by authentic, humanist (not humanitarian) generosity, presents itself as a pedagogy of human kind. Pedagogy which begins with the egoistic interests of the oppressors (an egoism cloaked in the false generosity of paternalism) and makes of the oppressed the objects of its humanitarianism, itself maintains and embodies oppression. It is an instrument of dehumanization. This is why, as we affirmed earlier, the pedagogy of the oppressed cannot be developed or practiced by the oppressors. It would be a contradiction in terms if the oppressors not only defended but actually implemented a liberating education.

But if the implementation of a liberating education requires political power and the oppressed have none, how then is it possible to carry out the pedagogy of the oppressed prior to the revolution? This is a question of the greatest importance, the reply to which is at least tentatively outlined in Chapter 4. One aspect of the reply is to be found in the distinction between systematic education, which can only be changed by political power, and educational projects, which should be carried out with the oppressed in the process of organizing them.

The pedagogy of the oppressed, as a humanist and libertarian pedagogy, has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation. In both stages, it is always through action in depth that the culture of domination is culturally confronted. 10 In the first stage this confrontation occurs through the change in the way the oppressed perceive the world of oppression; in the second stage, through the expulsion of the myths created and developed in the old order, which like specters haunt the new structure emerging from the revolutionary transformation.

The pedagogy of the first stage must deal with the problem of the oppressed consciousness and the oppressor consciousness, the problem of men and women who oppress and men and women who suffer oppression. It must take into account their behavior, their view of the world, and their ethics. A particular problem is the duality of the oppressed: they are contradictory divided beings, shaped by and existing in a concrete situation of oppression and violence.

Any situation in which "A" objectively exploits "B" or hinders his and her pursuit of self- affirmation as a responsible person is one of oppression. Such a situation in itself constitutes violence, even when sweetened by false generosity, because it interferes with the individual's ontological and historical vocations to be more fully human. With the establishment of a relationship of oppression, violence has already begun. Never in history has violence been initiated by the oppressed. How could they be the initiators, if they themselves are the result of violence? How could they be the sponsors of something whose objective inauguration called forth their existence as oppressed? There would be no oppression had there been no prior situation of violence to establish their subjugation.

Violence is initiated by those who oppress, who exploit, who fail to recognize others as persons—not by those who are oppressed, exploited, and unrecognized. It is not the unloved who initiate defamation, but those who cannot love because they love only themselves. It is not the helpless, subject to terror, who initiate terror, but the violent, who with their power create the concrete situation which begets the "rejects of life." It is not the tyrannized who initiate despotism, but the tyrants. It is not the despised who initiate hatred, but those who despise. It is not those whose humanity is denied them who negate human kind, but those who denied that humanity (thus negating their own as well). Force is used not by those who

10. This appears to be the fundamental aspect of Mao's Cultural Revolution.
have become weak under the preponderance of the strong, but by the strong who have emancipated them.

For the oppressors, however, it is always the oppressed (whom they obviously never call "the oppressed" but—depending on whether they are fellow countrymen or not—"those people" or "the blind and envious masses" or "savages" or "natives" or "subservient") who are disaffected, who are "violent," "barbaric," "wicked," or "foolish" when they react to the violence of the oppressors.

Yet it is—paradoxical though it may seem—precisely in the response of the oppressed to the violence of their oppressors that a gesture of love may be found. Consciously or unconsciously, the act of rebellion by the oppressed (an act which is always, or nearly always, as violent as the initial violence of the oppressors) can initiate love. Whereas the violence of the oppressors prevents the oppressed from being fully human, the response of the latter to this violence is grounded in the desire to pursue the right to be human. As the oppressors dehumanize others and violate their rights, they themselves also become dehumanized. As the oppressed, fighting to be human, take away the oppressors’ power to dominate and suppress, they restore to the oppressors the humanity they had lost in the exercise of oppression.

It is only the oppressed who, by freeing themselves, can free their oppressors. The latter, as an oppressed class, can free neither others nor themselves. It is therefore essential that the oppressed wage the struggle to resolve the contradiction in which they are caught; and the contradiction will be resolved by the appearance of the new man: neither oppressor nor oppressed, but man in the process of liberation. If the goal of the oppressed is to become fully human, they will not achieve their goal by merely reversing the terms of the contradiction, by simply changing roles.

This may seem simplistic; it is not. Resolution of the oppressor-oppressed contradiction indeed implies the disappearance of the oppressors as a dominant class. However, the restraints imposed by the former oppressed on their oppressors, so that the latter cannot reassert their former position, do not constitute oppression. An act

is oppressive only when it prevents people from being more fully human. Accordingly, these necessary restraints do not in themselves signify that yesterday’s oppressed have become today’s oppressors. Acts which prevent the restoration of the oppressive regime cannot be compared with those which create and maintain it, cannot be compared with those by which a few men and women deny the majority their right to be human.

However, the moment the new regime hardens into a dominating "bureaucracy"11 the humanist dimension of the struggle is lost and it is no longer possible to speak of liberation. Hence our insistence that the authentic solution of the oppressor-oppressed contradiction does not lie in a mere reversal of position, in moving from one pole to the other. Nor does it lie in the replacement of the former oppressors with new ones who continue to subordinate the oppressed—all in the name of their liberation.

But even when the contradiction is resolved authentically by a new situation established by the liberated laborers, the former oppressors do not feel liberated. On the contrary, they genuinely consider themselves to be oppressed. Conditioned by the experience of oppressing others, any situation other than their former seems to them like oppression. Formerly, they could eat, dress, wear shoes, be educated, travel, and hear Beethoven, while millions did not eat, had no clothes or shoes, neither studied nor traveled, much less listened to Beethoven. Any restriction on this way of life, in the name of the interest of the community, appears to the former oppressors as a profound violation of their individual rights—although they had no respect for the millions who suffered and died of hunger, pain, sorrow, and despair. For the oppressors, "human beings" refers only to themselves; other people are "things." For the oppressors, there exists only one right: their right to live in peace, over against

11. This rigidly should not be identified with the restraints that must be imposed on the former oppressors so that they cannot restore the oppressive order. Rather, it refers to the resolution which becomes stagnant and turns against the people, using the old repressive, bureaucratic State apparatus (which should have been drastically suppressed, as Marx so often emphasized).
The state of the oppressed is not one of freedom, but rather of servitude. The oppressed are not only controlled by the state, but also by the economic and social structures that maintain their oppression. In a society like the ancient world, the oppressed are often seen as a source of labor and wealth, while the oppressors control them through violence and coercion. The oppressed are denied the basic human rights to which they are entitled, such as freedom of speech and religion. As a result, they are unable to express their thoughts and ideas, and are forced to conform to the will of those who hold power.

This condition is not just a matter of individual rights, but also a question of collective liberation. The oppressed are not just a collection of individuals, but a collective entity that shares the same grievances and struggles. As such, the liberation of one member of the oppressed class must be seen as a step towards the liberation of all members. The struggle for liberation must be seen as a holistic endeavor, one that seeks to transform the entire society and create a more just and equitable world.

In summary, the oppressed are not just victims, but active agents in the struggle for liberation. They must be seen as a collective entity that shares the same grievances and struggles, and their liberation must be seen as a holistic endeavor that seeks to transform the entire society.
in order to dominate, tries to deter the drive to search, the restlessness, and the creative power which characterize life, it kills life. More and more, the oppressors are using science and technology as unquestionably powerful instruments for their purpose: the maintenance of the oppressive order through manipulation and repression. The oppressed, as objects, as "things," have no purposes except those their oppressors prescribe for them.

Given the preceding context, another issue of indubitable importance arises: the fact that certain members of the oppressor class join the oppressed in their struggle for liberation, thus moving from one pole of the contradiction to the other. Theirs is a fundamental role, and has been so throughout the history of this struggle. It happens, however, that as they cease to be exploiters or indifferent spectators or simply the heirs of exploitation and move to the side of the exploited, they almost always bring with them the marks of their origin: their prejudices and their deformations, which include a lack of confidence in the people's ability to think, to want, and to know. Accordingly, these adherents to the people's cause constantly run the risk of falling into a type of generosity as malefic as that of the oppressors. The generosity of the oppressors is nourished by an unjust order, which must be maintained in order to justify that generosity. Our converts, on the other hand, truly desire to transform the unjust order; but because of their background they believe that they must be the executors of the transformation. They talk about the people, but they do not trust them; and trusting the people is the indispensable precondition for revolutionary change. A real humanist can be identified more by his trust in the people, which engages him in their struggle, than by a thousand actions in their favor without that trust.

Those who authentically commit themselves to the people must re-examine themselves constantly. This conversion is so radical as not to allow of ambiguous behavior. To affirm this commitment but to consider oneself the proprietor of revolutionary wisdom—which

must then be given to (or imposed on) the people—is to retain the old ways. The man or woman who proclaims devotion to the cause of liberation yet is unable to enter into communion with the people, whom he or she continues to regard as totally ignorant, is grossly self-deceived. The convert who approaches the people but feels alarm at each step they take, each doubt they express, and each suggestion they offer, and attempts to impose his "status," remains nostalgic towards his origins.

Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were. Only through comradeship with the oppressed can the converts understand their characteristic ways of living and behaving, which in diverse moments reflect the structure of domination. One of these characteristics is the previously mentioned existential duality of the oppressed, who are at the same time themselves and the oppressor whose image they have internalized. Accordingly, until they concretely "discover" their oppressor and in turn their own consciousness, they nearly always express fatalistic attitudes towards their situation.

The peasant begins to get courage to overcome his dependence when he realizes that he is dependent. Until then, he goes along with the boss and says "What can I do? I'm only a peasant." When superficially analyzed, this fatalism is sometimes interpreted as a docility that is a trait of national character. Fatalism in the guise of docility is the fruit of an historical and sociological situation, not an essential characteristic of a people's behavior. It almost always is related to the power of destiny or fate or fortune—invisible forces—or to a distorted view of God. Under the sway of magic and myth, the oppressed (especially the peasants, who are almost submerged in nature) see their suffering, the fruit of exploitation.

14. Words of a peasant during an interview with the author.
15. See Candido Mendes, Memória dos mineiros—A Esquerda contida no Brasil (Rio, 1996).
as the will of God—as if God were the creator of this "organized disorder."

Submerged in reality, the oppressed cannot perceive clearly the "order" which serves the interests of the oppressors whose image they have internalized. Chafing under the restrictions of this order, they often manifest a type of horizontal violence, striking out at their own comrades for the pettiest reasons.

The colonized man will first manifest this aggressiveness which has been deposited in his bones against his own people. This is the period when the natives beat each other up, and the police and magistrates do not know which way to turn when faced with the astonishing waves of crime in North Africa . . . . While the settler or the policeman has the right the living day to strike the native, to insult him and to make him crawl to them, you will see the native reaching for his knife at the slightest hostile or aggressive glance cast on him by another native; for the last resort of the native is to defend his personality vis-à-vis his brother. 16

It is possible that in this behavior they are once more manifesting their duality. Because the oppressor exists within their oppressed comrades, when they attack those comrades they are indirectly attacking the oppressor as well.

On the other hand, at a certain point in their existential experience the oppressed feel an irresistible attraction towards the oppressors and their way of life. Sharing this way of life becomes an overpowering aspiration. In their alienation, the oppressed want at any cost to resemble the oppressors, to imitate them, to follow them. This phenomenon is especially prevalent in the middle-class oppressed, who yearn to be equal to the "eminent" men and women of the upper class. Albert Memmi, in an exceptional analysis of the "colonized mentality," refers to the contempt he felt towards the colonizer, mixed with "passionate" attraction towards him.

It is striking, however, to observe how this self-depreciation changes with the first changes in the situation of oppression. I heard a peasant leader say in an asentimiento20 meeting, "They used to say we were unproductive because we were lazy and drunkards. All lies. Now that we are respected as men, we're going to show everyone that we never were drunkards or lazy. We were exploited!"21

As long as their ambiguity persists, the oppressed are reluctant to resist, and totally lack confidence in themselves. They have a diffuse, magical belief in the invulnerability and power of the oppressor.22 The magical force of the landowner's power holds particular sway in the rural areas. A sociologist friend of mine tells of a group of armed peasants in a Latin American country who recently took over a latifundium. For tactical reasons, they planned to hold the landowner as a hostage. But not one peasant had the courage to guard him; his very presence was terrifying. It is also possible that the act of opposing the boss provoked guilt feelings. In truth, the boss was "inside" them.

The oppressed must see examples of the vulnerability of the oppressor so that a contrary conviction can begin to grow within them. Until this occurs, they will continue disheartened, fearful, and beaten.23 As long as the oppressed remain unaware of the causes of their condition, they fatally "accept" their exploitation. Further, they are apt to react in a passive and alienated manner when confronted with the necessity to struggle for their freedom and self-affirmation. Little by little, however, they tend to try out forms of rebellious action. In working towards liberation, one must neither lose sight of this passivity nor overlook the moment of awakening.

Within their unassertive view of the world and of themselves, the oppressed feel like "things" owned by the oppressor. For the latter, to be is to have, almost always at the expense of those who have nothing. For the oppressed, at a certain point in their existential experience, to be is not to resemble the oppressor, but to be under him, to depend on him. Accordingly, the oppressed are emotionally dependent.

The peasant is a dependent. He can't say what he wants. Before he discovers his dependence, he suffers. He leaves off steam at home; where he shouts at his children, beats them, and despairs. He complains about his wife and thinks everything is dreadful. He doesn't let off steam with the boss because he thinks the boss is a superior being. Lots of times, the peasant gives vent to his sorrows by drinking.24

This total emotional dependence can lead the oppressed to what 25 From calls necrophilic behavior (the destruction of life)—their own or that of their oppressed fellows.

It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation that they begin to believe in themselves. This discovery cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be achieved.

Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever stage of their struggle for liberation.26 The content of that dialogue can and should vary in accordance with historical conditions and the level at which the oppressed perceive reality. But to substitute monologue, slogans, and communiqués for dialogue is to attempt to liberate the oppressed with the instruments of domestication. Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated.

At all stages of their liberation, the oppressed must see themselves...
selves as women and men engaged in the ontological and historical vocation of becoming more fully human. Reflection and action become imperative when one does not erroneously attempt to dichotomize the content of humanity from its historical forms.

The insistence that the oppressed engage in reflection on their concrete situation is a call to armchair resolution. On the contrary, reflection—true reflection—leads to action. On the other hand, who the situation calls for action, that action will constitute an authentic praxis only if its consequences become the object of critical reflection. In this sense, the praxis is the new *raison d'être* of the oppressed; and the revolution, which inaugurates the historical moment of this *raison d'être*, is not viable apart from their concomitant conscious involvement. Otherwise, action is pure activism.

To achieve this praxis, however, it is necessary to trust in the oppressed and in their ability to reason. Whoever lacks this trust will fail to initiate (or will abandon) dialogue, reflection, and communication, and will fall into using slogans, communiqués, monologues, and instructions. Superficial conversions to the cause of liberation carry this danger.

Political action on the side of the oppressed must be pedagogical action in the authentic sense of the word, and, therefore, action with the oppressed. Those who work for liberation must not take advantage of the emotional dependence of the oppressed—dependence that is the fruit of the concrete situation of domination which surrounds them and which engendered their unauthentic view of the world. Using their dependence to create still greater dependence is an oppressor tactic.

Libertarian action must recognize this dependence as a weak point and must attempt through reflection and action to transform it into independence. However, not even the best-intentioned leadership can bestow independence as a gift. The liberation of the oppressed is a liberation of women and men, not things. Accordingly, while no one liberates himself by his own efforts alone, neither is he liberated by others. Liberation, a human phenomenon, cannot be achieved by semihumans. Any attempt to treat people as semi-

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minds only dehumanizes them. When people are already dehumanized, due to oppression they suffer, the process of their liberation must not employ the methods of dehumanization.

The correct method for a revolutionary leadership to employ in the task of liberation is, therefore, not "libertarian propaganda." Nor can the leadership merely "implant" in the oppressed a belief in freedom, thus thinking to win their trust. The correct method lies in dialogue. The conviction of the oppressed that they must fight for their liberation is not a gift bestowed by the revolutionary leadership, but the result of their own conscientization.

The revolutionary leaders must realize that their own conviction of the necessity for struggle (an indispensable dimension of revolutionary will) was not given to them by anyone else—if it is authentic. This conviction cannot be packaged and sold; it is reached, rather, by means of a totality of reflection and action. Only the leaders' own involvement in reality, within an historical situation, led them to criticize this situation and to wish to change it.

Likewise, the oppressed (who do not commit themselves to the struggle unless they are convinced, and who, if they do not make such a commitment, withhold the indispensable conditions for this struggle) must reach this conviction as Subjects, not as objects. They also must intervene critically in the situation which surrounds them and whose mark they bear; propaganda cannot achieve this. While the conviction of the necessity for struggle (without which the struggle is fruitless) is indispensable to the revolutionary leadership (indeed, it was this conviction which constituted that leadership), it is also necessary for the oppressed. It is necessary, that is, unless one intends to carry out the transformation for the oppressed rather than with them. It is my belief that only the latter form of transformation is valid. 26

The object in presenting these considerations is to defend the eminently pedagogical character of the revolution. The revolutionary leaders of every epoch who have affirmed that the oppressed must

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26. These points will be discussed at length in chapter 4.
accept the struggle for their liberation—an obvious point—have also thereby implicitly recognized the pedagogical aspect of this struggle. Many of these leaders, however (perhaps due to natural and understandable biases against pedagogy), have ended up using the "educational" methods employed by the oppressor. They deny pedagogical action in the liberation process, but they use propaganda to convince.

It is essential for the oppressed to realize that when they accept the struggle for humanization they also accept, from that moment, their total responsibility for the struggle. They must realize that they are fighting not merely for freedom from hunger, but for freedom to create and to construct, to wonder and to venture. Such freedom requires that the individual be active and responsible, not a slave or a well-fed cog in the machine. It is not enough that men are not slaves; if social conditions further the existence of atomism, the result will not be love of life, but love of death.28

The oppressed, who have been shaped by the death-affirming climate of oppression, must find through their struggle the way to life-affirming humanization, which does not lie simply in having more to eat (although it does involve having more to eat and cannot fail to include this aspect): The oppressed have been destroyed precisely because their situation has reduced them to things. In order to regain their humanity they must cease to be things and fight as men and women. This is a radical requirement. They cannot enter the struggle as objects in order later to become human beings.

The struggle begins with men's recognition that they have been destroyed. Propaganda, management, manipulation—all arms of domination—cannot be the instruments of their rehumanization. The only effective instrument is a humanizing pedagogy in which the revolutionary leadership establishes a permanent relationship of dialogue with the oppressed. In a humanizing pedagogy the method