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materialist aspects of his text and to question the idea of unveiling objective reality and of humans transcending themselves in practice: when Freire quotes Mao I ask how we can account for Maos violence and dehumanisation of the people: I look for the seeds of tyranny. Where does decoding experience shade into a new hegemonised discourse, what else it grey into emptiness? The very dryness and technicality of this text makes it hard for non-academic academics like me to feel out and interpret across generations. When I was hanging out in the London Review bookshop on Friday with a friend I spotted this book. Im imagining joyfully that books has written something here that updates ideas about education from the perspective of those who are oppressed by it. It would have been great if he had said more about how to use the book as a tool to change things, rather than just describing them. But he did say that he used to use the book to help students understand why they were poor and that he used to use it to help them think about their own situation. He also said that he used to use it to help them think about their own situation. He also said that he used to use it to help them think about their own situation.

I don't think I agree with a good chunk of what Paulo Freire says. But I could also be misunderstanding him, which I feel very willing to say is his fault, not mine. (Unless it's the translation?) There's so much language in here that is either academic or terminology he just made up. It feels so unnecessary. For a linguist who's all about the unwashed masses he doesn't seem very good at communicating in simple, concise language. I THINK I know what he meant, but do I? At the time I felt like he was being vague. He would say something and then what exactly he meant wasn't cleared up for me until pages later, when it could have easily been clear from the start. I also think a lot of these ideas are presented as if they are universal but they only really apply in Paulo Freire specific experiences with oppression and can't necessarily be extrapolated to all situations in which someone has power over a group of people. I also feel like all his reasoning centers entirely around power with little consideration for any other lens. He's oversimplifies to a really extreme degree and I feel like he lapses into absurdity on several occasions. That isn't to say there aren't some gems in here, and that there aren't ideas I agree with. Like yes, I agree that if you don't let someone think for themselves they aren't free. But I feel like that's obvious. That's addressed in books like "The Open Society and Its Enemies" which were written way earlier. And the concept of "banking" education makes sense but also, did you really have to put it like that?

Critical thinking good. Rote memorization bad. Bam. Nailed it. I don't want to beat him up too much for being inarticulate, but reading this was painful and academics are the worst. Again, I wouldn't be surprised if he'd written this while drunk. I mean, looking at the title alone, it seems like he might have been. He talks about how he used to use the book to help students understand why they were poor and that he used to use it to help them think about their own situation. He also said that he used to use it to help them think about their own situation. He also said that he used to use it to help them think about their own situation.

In South America. Developing his philosophy, he had in mind the future of the uneducated many that wanted freedom but lacked knowledge and know-how. He described freedom as a factor that defines humanity (not an abstract ideal but an inherent component that needs to be actualized to become fully human). Freedom can only be achieved through knowledge. In this aspect, knowledge (not information) has to be co-created by the learner, therefore the learner cannot be a bank for input but rather has to be a part of the knowledge itself. For its time and still today it is one of the masterpieces of philosophy of education July 23, 2012my biggest problem with the book, as it is with other academic works in general, is when an author takes generally simple and easy to understand ideas and couches them in overly complicated language. I think that bothered me with this book particularly given that the idea behind it all is really to get a community to learn together and work together to move forward toward a non-oppressive society, but if you have something as interesting as this in language that isn't accessible to everyone, you just end up perpetuating an uneven power structure yet again. September 25, 2017Pedagogy of the Oppressed' was first published nearly fifty years ago, yet read to me as a fresh, powerful, and relevant text, both on a personal and social level. On the personal front, it reminded me of how much I prefer small group teaching to lecturing. In the former case, I used to facilitate and guide critical discussions on a topic with three or four students who had written an essay about it. It was obvious in such discussions whether the students had read about the topic, whether they were interested, and what they thought. In the latter case, I found myself feeling bored and disengaged. 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