

C U R R I C U L U M V I T A E

(síntese)

PAULO FREIRE

DADOS PESSOAIS:

Nome: Paulo Reglus Neves Freire
Data Nasc.: 19 de setembro de 1921
Naturalidade: Recife - Pernambuco
Nacionalidade: Brasileiro
Estado Civil: Casado (em segundas núpcias com Ana Maria Araújo Freire)

ATIVIDADES PROFISSIONAIS:

- a) - Ex professor da Universidade Federal de Pernambuco - afastado pelo golpe de Estado de 1964.
- b) - Ex Diretor do Departamento de Extensão Cultural da Universidade Federal de Pernambuco.
- c) - Ex Coordenador do Plano Nacional de Alfabetização de Adultos - Brasil

TEMPO DE EXÍLIO:

No Chile - 1964 - 1969 (começos)

- a) - Assessor do Instituto de Desarrollo Agropecuario e do Ministério de Educación.
- b) - Consultor da UNESCO junto ao Instituto de Capacitación e Investigación en Reforma Agraria.

Nos Estados Unidos da América - 1969 - 1970 (começos)

- a) - Professor visitante de Harvard University.
- b) - Center for the Studies in Development and Social change-fellow.

Em Gênêve - 1970 - 1980

- a) - Consultor Especial do Depart. de Educação do World Council of Churches.
- b) - Professor da Faculdade de Educação da Universidade de Gênêve.

ATIVIDADES PROFISSIONAIS ATUAIS:

- a) - Professor da Pontifícia Universidade Católica de São Paulo.
- b) - Professor da Universidade Estadual de Campinas - UNICAMP.
- c) - Membro do Conselho Diretor da Universidade de Brasília.
- d) - Assessor do UNICEF, a nível de Brasil.
- e) - Diretor do VEREDA - Centro de Estudos em Educação.
- f) - Membro do Juri Internacional da UNESCO, que escolhe os vencedores dos prêmios anuais de alfabetização.
- g) - Secretário de Educação do Município de São Paulo.

TRABALHOS PUBLICADOS:

1 - EDUCAÇÃO E ATUALIDADE BRASILEIRA - 1959

Tese acadêmica com a qual obteve o título de Doutor pela Universidade Federal de Pernambuco, então chamada do Recife.

- 2 - **EDUCAÇÃO COMO PRÁTICA DA LIBERDADE** - traduzido para vários idiomas.
- 3 - **PEDAGOGIA DO OPRIMIDO** - dezoito (18) idiomas.
- 4 - **AÇÃO CULTURAL PARA A LIBERDADE** - vários idiomas.
- 5 - **EXTENSÃO OU COMUNICAÇÃO** - alguns idiomas.
- 6 - **EDUCAÇÃO E MUDANÇA** - dois idiomas.
- 7 - **A IMPORTÂNCIA DO ATO DE LER** - três idiomas.
- 8 - **CARTAS À GUINÉ BISSAU** - vários idiomas.

LIVROS "FALADOS" ou em diálogo com outros educadores:

- 1 - **SOBRE EDUCAÇÃO** - 2 vol. com Sérgio Guimarães.
- 2 - **APRENDENDO COM A PRÓPRIA HISTÓRIA** - 2 vol. Sérgio Guimarães.
- 3 - **POR UMA PEDAGOGIA DA PERGUNTA** - com Antonio Faundez.
- 4 - **ESTA ESCOLA CHAMADA VIDA** - com Frei Beto.

- 5 - PEDAGOGIA - Diálogo e Conflito - com Moacir Gadotti e Sérgio Guimarães.
- 6 - A PEDAGOGY OF LIBERATION - com Ira Shor.
- 7 - COMO FAZER EDUCAÇÃO POPULAR - com Adriano Nogueira.
- 8 - LITERACY - READING THE WORLD AND THE WORDS - com Donaldo Macedo.

Obs. 1 : Deixo de fazer referência a artigos e entrevistas publicados em revistas e jornais brasileiros e estrangeiros.

TÍTULOS HONORÍFICOS ACADÊMICOS:

Honoris causa:

- a) - Open University of London
- b) - Katholieke University Leuven - Belgique
- c) - Université de Genève
- d) - Michigan University - Ann Arbor
- e) - New Hampshire College
- f) - Universidad de Barcelona
- g) - Universidade de Santa Maria - Rio Grande do Sul - Brasil
- h) - Universidade Estadual de Campinas - São Paulo - Brasil
- i) - Pontifícia Universidade Católica de Campinas - São Paulo - Brasil
- j) - Pontifícia Universidade Católica de São Paulo - Brasil
- l) - Professor Emérito - Universidade Federal de Pernambuco
- m) - Universidad Mayor de San Simon - Cochabamba - Bolívia
- n) - Universidade Federal de Goiás
- o) - Universidade de Bolonha - Itália
- p) - Claremont University Center and Graduate School

PRÊMIOS - RECONHECIMENTO DO MÉRITO EDUCATIVO:

No Brasil:

Prêmio Estácio de Sá - Governo do Estado do Rio.

Comendador da Ordem Nacional do Mérito Educativo - Ministério de Educação - Brasil.

Fora do Brasil:

- 1 -- Rei Balduino da Belgica.
- 2 - UNESCO - Alfabetização.
- 3 - UNESCO - Educacion pour la Paix - 1986.
- 4 - Willian Rainey Harper - The Religious Education Association of the U.S. and Canadá.

Este prêmio foi outorgado simultaneamente a mim e a Elza, minha primeira esposa.

RECONHECIMENTO DE CIDADES BRASILEIRAS COM O TÍTULO DE CIDADÃO HONORÁRIO:

- a) - Rio de Janeiro
- b) - São Paulo
- c) - Campinas
- d) - São Bernardo do Campo

Obs.: Deixo de fazer referência:

- 1 - Aos congressos e seminários nacionais e internacionais de que tenho participado.

- 2 - As inúmeras universidades norte - americanas, européias, latino-americanas e africanas em que tenho estado presente desenvolvendo atividades docentes.

São Paulo, maio 1.989

A handwritten signature in cursive script, reading 'Paulo Freire', with a long horizontal stroke extending to the right.

PAULO FREIRE

WORLD COUNCIL OF CHURCHES

Office of Communication - Press and Information

150 Route de Ferney, P.O. Box 2100
1211 Geneva 2, Switzerland

Telephone: (022) 791 61 52/51 Telefax: (022) 798 13 46
E-mail: JWN@WCC-COE.ORG

PRESS RELEASE

FOR IMMEDIATE USE

6 MAY 1997

TRIBUTE TO PAULO FREIRE (1921-1997)

The following is the text of a tribute to Paulo Freire made by Rev. Dr Konrad Raiser, General Secretary of the World Council of Churches.

On 2 May, the world-renowned Brazilian educator Paulo Freire died of a heart attack at the age of 75. The World Council of Churches, which received seminal inspiration from Paulo Freire during his association with the WCC staff in the 1970s, mourns the passing away of a friend and one of the great minds of our century.

Paulo Freire was born in 1921 in the state of Pernambuco in the Northeast of Brazil. After having received a comprehensive training in classical philosophy and educational theory, he became one of the most important contributors to the development of adult education and a widely influential thinker in the field of popular education. Together with his first wife Elsa, who was an active educator herself, Paulo Freire developed his creative method of literacy training for adult people in the city of Recife. His method starts from the conviction that education should be based on dialogue, allowing all people to make their contribution to personal growth. Further, the key words through which people learn how to read and write should be related to their daily experience. Thirdly, Freire affirmed that education is always a collective experience. Literacy training should take place in the context of communities of learning.

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Paulo Freire recognized through this experience that learning which affirms the dignity of people can enable even poor men and women to become producers of culture, ready to overcome the culture of silence. The central objective of this method was to create a new level of awareness, to bring about a new consciousness among the people. His term *conscientização* (conscientization) has since become the symbol of Freire's pedagogy.

The initial success of Freire's method in Recife moved the authorities of the state of Pernambuco to adopt his methodology for adult education throughout the whole state. In 1964, the Brazilian government introduced Freire's method for the entire country of Brazil. A few weeks later, however, the civilian government was overthrown by a right-wing military coup. Freire's method was banned and he himself detained. After release from prison, Freire went into exile, first to Bolivia and then to Chile. In 1969, while he was teaching in the USA, his book *Pedagogy of the Oppressed* was published and later

translated into many languages. In 1970, Freire was invited to join the newly-established Office of Education of the World Council of Churches as a consultant on popular education. During his nine years of association with the WCC, Paulo Freire deeply influenced the orientation and methodology of ecumenical education; the concept of ecumenical learning has largely benefited from Freire's insights. He was also invited by the government of the newly independent Guinea Bissau to supervise the development and introduction of a new educational system and became the theoretical guide for many of the new social movements and their efforts in the field of popular education. In 1980, Paulo Freire returned to his native country of Brazil where he taught at the University of Campinas as well as at the Catholic University of São Paulo. Being close to the workers' party, he was appointed Education Secretary of the city government of São Paulo when the party won the municipal elections.

Paulo Freire always affirmed his Christian faith. Being a member of the Roman Catholic Church, he was committed to ecumenism and has had a strong influence on the development of Latin American liberation theology and in particular on the life of the basic Christian communities. The World Council of Churches gives thanks to God for the life and the outstanding contribution of Paulo Freire, not only to the theory and practice of education, but to the development of more humane forms of human community. He will be remembered by his friends in the ecumenical movement with affection and respect.

**Contact: John Newbury WCC Press & Information Officer
(+41.22) 791.61.52 (Office); 369.37.26 (Home)**

The World Council of Churches is a fellowship of churches, now 332, in more than 100 countries in all continents from virtually all Christian traditions. The Roman Catholic Church is not a member church but works cooperatively with the WCC. The highest governing body is the Assembly, which meets approximately every seven years. The WCC was formally inaugurated in 1948 in Amsterdam, Netherlands. Its staff is headed by general secretary Konrad Raiser from the Evangelical Church in Germany.

WCC FOCUS

July 1980

After ten and a half years as a consultant in the World Council of Churches' Office of Education, world renowned Brazilian educator Dr Paulo Freire is returning to his native country from which he was expelled in 1964. Author of *Pedagogy of the Oppressed* and other books on adult education in third world situations, Dr Freire, who is now 58, has been invited to teach at the Catholic University of Sao Paulo. He was asked by One World to reflect on his experience at the Council.



One World: Dr Freire, you came to the Council with a reputation as an innovative, even radical educator and now you are leaving with your ideas much more accepted, even by many governments. How have you personally felt about your experience at the Council?

Paulo Freire: This has been one of the best times I have had in my life. In spite of the distance from my country, my roots, my people. This house (named the WCC) gave me the possibility to walk without being afraid. I am sad. I will miss the corridors of this house, the people, the openness of this house. I became precisely what I have been: Paulo Freire. Just Paulo Freire, a human person, a man who loves the flow of the falling snow, who loves life strongly, who loves thinking and acting in the world and who loves having been in this house.

OW: What do you mean by "openness"?

PF: I mean the inexistence of rigid schemes. I don't want to say we don't have a bureaucracy here. Of course, we know we have a bureaucracy. But here we also have an openness, a stimulating of thought. I have never felt under any kind of oppression or limitation about my thought or action. I never was requested constantly to be writing memos or reports. I am really a "tropical" man, unused to bureaucracy, and I am happy because I can say I was happy here. I don't know whether I made some contribution here or not, but I know that at least this house gave me a chance.

OW: What else has impressed you about your life at the Council?

PF: The ecumenical atmosphere. It is fantastic. When I remember my years of adolescence in a small city near Recife, when I remember the struggles between Protestants and Catholics at that time, I just could not understand why there had to be such struggles. I could not accept it. Even then, I thought of something like this (the ecumenical approach). So at the time when I have to say goodbye I also want to say thank you.

OW: You were expelled from your country in 1964, in fact after spending 75 days in jail, and now you are being allowed back in. Does this mean the government has become more moderate or you have become more accepted?

PF: Well, I would say the political structure in Brazil has changed a little bit. There is a concrete opening in Brazil. My wife and I thought that it was time to go back. Even though I feel myself a being of the world, there is no real internationality without locality. I can become a "being for the world" at the time when I can go back to my roots which enabled me to become a "being in the world". I am first a man of Recife.

I wouldn't say the Brazilian regime loves me. But I cannot say it is like five years ago. The regime is the same, but there is much more space for one to walk on. I have to take advantage of the existence of this space. I'm not going back to any paradise, but to my source of my history, to myself.

OW: In your ten years here you've had an opportunity to see many of the places in the world where your ideas have caught hold. What has been your major impression from these visits?

PF: I have been fortunate to have had over these ten years contacts with a great

variety of people in the popular base in Asia, Latin America, Africa. Many times I met people who had studied my work in serious ways. Sometimes I met people who did not know me but who were doing similar things.

In February in New Delhi there was a seminar with about 40 people from different states who were applying my ideas. The people were "re-inventing" and not just copying me. They were applying these ideas to their own situation. The many differences imply different tactics. There is a different kind of abstraction vis-à-vis reality — the very way of seeing things, of knowing things. So there must be some differences in the application of the process of mobilizing the people. I found differences which did not distort the essence of what we

OW: In some of the places you have mentioned the new forms of mass education look to some observers like new forms of indoctrination. Are you afraid your methods may be used to that end?

PF: To begin with, education itself is a political act. The nature of the being of education is political and because of that we always risk two dangerous positions. On the one hand to be "expontaneismo", to exacerbate spontaneity, is a situation where the teacher leaves the students by themselves out of respect for their freedom. It is the father who never says "no" to his children. It is the absence of rules. The other risk is the opposite one of becoming manipulative. Maybe we will never have the perfect system, but we must avoid both manipulation and the total absence of rules.



are saying about adult education and the need for people to do their own "naming" of the world, to be subjects of history not just objects. We worked with and trained national teams. I have also done this in many places such as Guinea Bissau, Cape Verde, Sao Tome, and Angola. In Sao Tome we organized about seven books (for literacy). I also have worked in Grenada and Nicaragua. I have emphasized the role of education in the revolutionary transition in which they are now.

In the former situation, education was preponderantly what I have called a "banking" education, from "A" above "B". In the revolutionary transition it should be possible by decree to say that from tomorrow education will be an event of "A" with "B". Of course, the possible does not always happen.

OW: Your book, *Pedagogy of the Oppressed*, came out in the English edition just about the time you joined the World Council staff. In English, the word "pedagogy" has a pejorative sense. Did you intend this in your title?

PF: This was also pointed out to me by my editors in New York. I didn't mean it in that pejorative sense, and the word doesn't have that sense in Portuguese. But before the book came out I had been giving talks on this subject in the US and the papers quoted my subject as "pedagogy of the oppressed", so my editors finally agreed to go along with that title. Of course, I didn't want to use the word "education", and we didn't know what else to use. All the other languages into which the book has been translated have also stuck with "pedagogy".



Press release

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.envoi.u0.FREIRE, PAULO REGLUS NEVES.** B. 19.9.1921, Recife, Brazil. Freire is a Brazilian educator ^{widely} ~~best~~ known for his use of the term "'conscientization" in education, a process by which "'both teacher and pupils simultaneously become knowing subjects, brought together by the object they are knowing". He was special consultant to the WCC sub-unit on Education and professor at the Faculty of Education of the University of Geneva, 1970-80. Earlier (1969-70) he was visiting professor at Harvard University and the Center for Studies in Development and Social Change. During a period of exile, 1964-69, he was consultant to the Ministry of Education in Chile and to the Institute of Investigation into Agrarian Reform in conjunction with UNESCO. Currently he is professor at the Pontifical Catholic University in Sao Paulo, director of VEREDA (The Centre of Studies in Education), and secretary of education of the municipality of Sao Paulo. He has written numerous ^{books} ~~publications~~ in Portuguese, translated into many languages, including .i.Pedagogy of the Oppressed.r. (New York, Herder, 1970) [✓] ~~✗~~ and .i.Cultural Action For Freedom.r. (Cambridge, MA, Center for the Study of Development and Social Change, 1970)/ See Denis Collins, .i.Paulo Freire: His Life, Works and Thought.r. (New York, Paulist, 1977) and John Elias, .i.Conscientization and Deschooling: Freire's and Illich's Proposals for Reshaping Society.r. (Philadelphia, Westminster, Press, 1976).

Joan, add the book we published recently.

and, with Antonio Fernandez,
Learning to Question: A
Pedagogy of Liberation
(WCC, 1989).

Freire, Paulo Reglus Neves, 19.9.1921 in Recife, Brazil. Special consultant to the WCC Sub-unit on Education and professor at the Faculty of Education of the University of Geneva, 1970-80. ^{Earlier (1969-70) he was} Visiting professor at Harvard University and the Center for Studies in Development and Social Change, 1969-70. During a period of exile ^{he was} (1964-69) consultant to the Ministry of Education to the Institute of Investigation into Agrarian Reform in conj ^{UNESCO} Professor at the Pontifical Catholic University in Sao ^{and} of VEREDA (The Centre of Studies in Education), Secretary of ^{He has written} Municipality of Sao Paulo. Received 15 honorary degrees. Numer ^{including} in Portuguese, translated into many languages; .i. Pedagogy of Oppressed. r., (New York, Herder, 1970). .i. Cultural Action for Freedom. .i., (Cambridge, USA, Center for the Study of Development and Social Change, 1970). See Denis Collins, .i. Paulo Freire, His Life, Works and Thought. r., (New York, Paulist Press, 1977). ^{and} John Elias, .i. Conscientization and Deschooling, Freire's and Illich's Proposals for Reshaping Society. r., (Philadelphia, Westminster Press, 1976).

- Please verify
- that "currently" is
correct for these
3 duties.

Freire is a Brazilian educator best known for his use of the term
""conscientization" in education, a process by which ""both teacher
and pupils simultaneously become knowing subjects, brought together by
the object they are knowing".

↖ I suggest some such
brief mention of "conscienti-
zation" (apologize to
And so let up signs, p. 45)

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Collins, Denis, Paulo Freire, His Life, Works and Thought, New York, Paulist Press, 1977; Elias, John, Conscientization and Deschooling Freire's and Illich's Proposals for Reshaping Society, Philadelphia, Westminster Press, 1976

1970

March:

Black Forest, Germany.

Werner Simpfendörfer's home. A week of study about the tasks of the former Office of Education - Werner Simpfendörfer, Will Kennedy, Ernst Lange, Paulo Freire.

April

Rome, Italy.

Seminar for the Latin American Catholic Group, with a 120 participants for one week.

Cultural Action for Liberation and the role of the Prophetic Church. Coordinator: Sister Maria Iñes.

Paris, France.

SODEPAX - education work group. An evaluating meeting with Will Kennedy present also.

May

Paris, France.

Seminar for the students of IRFED. Three days. Cultural Action for Liberation. Besides the regular students of IRFED there were other students from different universities in France.

Bergen, Holland.

Consultation on "Seeing Education Whole".

June

Paris, France.

UNESCO, Department of Social Sciences. Meeting with 15 experts from different parts of the world discussing the "role of the Social Sciences in the process of development. One week.

Vienna, Austria.

Private Center, Director - Ernst Winter. A seminar on Cultural Action and Cultural Revolution.

July

Patzcuaro, Mexico.

UNESCO Centre. Seminar with 75 Latin American educators on "The Adult Literacy process as an act of knowing" for one week.

Rome, Italy.

SODEPAX. Development and Education.

August

Amsterdam, Holland.

The Free University of Amsterdam. A seminar on Cultural Action for Liberation for three days.

An interview with journalists about his experience in Latin America, in the USA and activities in the WCC.

Public speech on Cultural Action for Liberation.

Private meeting with some young protestant theologians about "conscientizaçao", liberation and salvation.

Speech for the Institute of Social Studies, The Hague.

September

Loccum, Germany.
DEA Committee.

October

Bonn, Germany.

Seminar on Cultural Action for Liberation and the Role of the Volunteers of the First World in their Activities in the Third World.

Switzerland.

Short seminar on Cultural Action for Liberation in rural areas of Latin America. The second part of the seminar was about cultural action in Europe - its obstacles, its possibilities.

Dunblane, Scotland.

Scottish Churches House Consultation with Ian Fraser.

Cultural Action for Liberation and the theological implications.

November

London, England.

Debate about cultural action and the role of the churches with a group of catholics.

Rome, Italy.

Seminar with the General Superiors of the Catholic Sisters, almost 300 participants. Presented paper on "the humanization process and its educational implications". Seminar called: "Tomorrow began Yesterday" and organised by EDUC-International (with John Blewett, S.J. as president)

December

Paris, France.

INODEP, Colloquim. The role of INODEP, its choice, its commitment with cultural action for liberation. Three theologians, including werner Simpfendörfer, participated in the meeting, discussing the theological approach of Education for Liberation.

Frankfurt, Germany.

meeting with Werner Simpfendörfer and Ernst Lange on Cultural Action for Liberation.

January
and
February

Cuernavaca, Mexico.
CIDOC. Two week seminar with 300 Latin Americans on the literacy process as an act of knowing, and the risks of conscientization (idealism, objectivism)

Cambridge, Mass., USA.
Centre for the Study of Development and Social Change.
Workshop, 8 days on the conscientization process and the American reality. 45 participants: Social scientists, educators and ordinary folk.

Harvard University - a public speech.

Santiago, Chile.
Beginning of his official collaboration with the Chilean government through the WCC.

Consultation USA and Canada.

May

The Hague, Holland.
Institute of Social Studies. Seminar on Cultural Action for Liberation with 30 students from Africa, Latin America and Asia.

Amsterdam.
Meeting with groups which work ecumenically at different levels of cultural action.

Brussels, Belgium.
Institut International de catèchèse et de pastoral.
A seminar on Conscientization and evangelization.

Paris, France.
Meeting with Comité Catholique on Conscientization, Liberation and Salvation

Seminar with IRFED on Pedagogy of the Oppressed.

June

Lyon, France.
European Student Pastors' Conference in Eveux.

Ottawa, Canada.
Canadian University Overseas Service. A seminar on the role of the volunteers of the First World in their activities in the Third World.

Montreal.
Workshops sponsored by the Center for the Study of Development and Social Change (Camb. Mass.) on a) Ideologies, Epistemology and the Social Sciences b) Cultural Action, Conscient-

tization and Cultural Revolution. Participating were Prof. Paul Lin and a group of American social scientists and educators.

Norwalk.

Seminar with a group of Black people and Puertoricans who are trying to start a Cultural Center in order to apply our ideas on education.

Connecticut.

Meeting with anthropologists and post graduate students of Connecticut University on American reality and conscientization.

Boston.

A seminar called "Red Pencil" with a group of young educators engaged in cultural action and liberation - two days.

Boston.

A seminar with Black people and Puertoricans - three days.

Santiago, Chile.

Preparation for the WCCE Assembly (Encuentro)

Speech at the Catholic University

Interview with the Minister of Agriculture and the Director ICIRA discussing some aspects of his contribution to the government of Chile.

Lima, Peru.

WCCE Assembly. Consultation on "Education: Crisis and Hope"

September

Zambia,

Mindolo Ecumenical Center. Seminar on Cultural Action for Liberation.

Tanzania.

Dar es Salaam University - wrote a report on his impressions during this trip.

October

Germany

Visit with Werner and Will to participate in a course on Adult Education for Pastors and a consultation on Adult Education and the Church organized by E. Lange.

Paris, France.

IRFED. Seminar on Cultural Action and Development.

INODEP. Seminar on Cultural Action for Liberation and the role of the prophetic Church.

November

New York and San José, Costa Rica.

1972

January: 19th, Swiss Unesco Commission meeting, Paulo Freire, Will Kennedy, Werner Simpfendorfer, Bern - the 3 talked.

January: LUMEN VITAE

February: Vienna

February: 14th, Jan Lister, University of York, Heslington York YO1 5DD, Department of Education - a seminar on education

May: 3rd-6th, Deutsche Stiftung für Entwicklungsländer, 1 Berlin 30, Rauchstrasse 22, (German Foundation for Developing Countries) Meeting held in Bonn/Bad Honnef. Organized by Edda Eisenlohr whom Paulo knew since Cuernavaca. Cornelia Edding and Thomas Loeb among the 15 participants at the meeting. Most of the participants worked with the Foundation on educational questions. Discussion on Pedagogy of the Oppressed, the political effect of "alfabetización", its significance for the development process, the possibilities of applying the method for political work with Europeans, teaching of foreign languages and "conscientization" - practical examples as well as theoretical aspects.

May - June: 10th May - 15th June, New York, Chile (ICIRA), consultation to programmes on education at Instituto de Capacitación de Investigación en Reforma Agraria (ICIRA)

June: Tanzania

July: 9th - 23rd, Tanzania - visiting some practical activities in the field of education seminars, meeting with educators with experience in working with people of both rural and urban areas. Prof. I. N. Kimambo, Chief Academic Office, University of Dar-es-Salaam, Bud Hall.

September: Paris, INODEP

October: London

Nov. - Dec.: 11th Nov. - 12th Dec. - Hamburg, Paris (INODEP)

1973February:

22nd - Seminar in Zürich at the Paulus Akademie, 8053 Zürich, Carl Spitteler Strasse 38, 0153 34 00. Also present: W. Kennedy, W. Simpfendorfer, 30 students, some who have already discussed Pedagogy of the Oppressed, and Max Keller of the Paulus Akademie, Herr Sonderegger, Herr Straub of the Hochschulpfarramt of Zürich, Pfarrer Wildbolz.

March:

2nd - speech in Basel, Teacher's Training College: Kantonales Lehrerseminar Basel-Stadt, Basel, Riehenstrasse 154, tel. 33 58 30, Dr H. P. Müller, Director.

8th - debate arranged by Pierre Furter on the motivation of adults to study and P. F.'s experiences, with a small group of students of industrial psychology. Université de Neuchâtel, Faculté des Lettres, Séminaire de Pédagogie, Ave. du 1er Mars 26, 2000 Neuchâtel.

May:

3rd - 20th, India.

4th - 5th closed meeting in Delhi, AIACHE thinking Cell, Rev. T. A. Mathias, National Board of Christian Higher Education in India.

7th - 12th, M. A. Thomas, National Seminar on Education and Social Change at the Ecumenical Centre, Bangalore.

Consultation on education in Bangalore

Consultation in Madras

Consultation in Hyderabad

Consultation in New Delhi

Seminar arranged by J. P. Naik, Adviser to the Minister of Education for India.

Meeting with the Prime Minister had been arranged.

June:

23rd - The Open University - University's Installation and Graduation Ceremony at Alexandra Palace. Received Honorary Doctorate with 9 others. Correspondence with Walter James, Chancellor of the University.

25th - 29th, Germany. Marburg 25th - 26th, Tübingen 27th - 28th. Frieda Atichler, Evangelisches Studentpfarramt, Ortenbergstrasse 4, 355 Marburg (Lahn).

November:

Buenos Aires, Argentina - one week with the government

December:

1st - 2nd, weekend organized by the University Parish in Berne on the theme "Political Conscientisation in Switzerland". Aim: to relate P. F.'s experience in South America to the Swiss situation and make it a stimulus for political work here. Mr Christoph Hug, Universität Bern, Evang.-Ref. Pfarramt, EUG, Postfach 1390, 3001 Bern, tel.

4th, England - meeting with Oxfam in Oxford, a development seminar. C. R. Taylor, Education Officer, 272 Banbury Road, Oxford OX2 7DZ.

5th-7th, Conference on Conscientization with Christian Aid - David Millwood, Claudius Ccecon, Gerald Belkin (Canadian communicator and expert in audio-visual) also part of the team. Organizer in Britain: Kenneth David, Secretary for Theological Education, Education Division, Christian Aid, P. O. Box No. 1, London SW1 9BW, tel. 01 730 0614.

7th-11th, Sweden, Gothenburg and Stockholm, organized by W. Persson.

Seminar with teachers and students, University of Gothenburg.

Seminar with university study circles, Stockholm.

Meeting with students, Stockholm University.

Seminar with teachers, Stockholm University.

Informal talk with some people involved in Christian education work (special interest in education for liberation and non-schooling) at Svenska Missionsförbundet.

Meetings with teachers and research workers at the Pedagogical Institute, Stockholm University.

Meeting with some mission work leaders.

Short meeting with people from the Swedish Ecumenical Council.

Public session with the Dag Hammarskjöld Foundation on pedagogy for freedom and development.

Visit to the Swedish writers' association.

Seminar with the SIDA staff.

Visit to the Latin American Institute of Stockholm.

Meeting with the Foreign Ministry and some people from the Swedish Democrat organization.

Visit to the Minister of Education of Sweden. Contacts:

Walter Persson, Missionsförbundet, Box 6302, 113 81 Stockholm, tel. 08/15 18 30.

Sven Hamrell, Executive Director of the Dag Hammarskjöld Foundation and Member of the Board of the Swedish Development Association.

Miss Elisabeth Kvarnbäck, Swedish Development Association, Dag Ham. Centre, Övre Slottsgatan 2, 752 20, Uppsala, Sweden.

Marianne Maglund, Amanvensuäg 12/333, 1104 05 Stockholm, student P. met in Stockholm and later in Geneva (Jul. '74).

Miss Carol Berggren, Professorslingan 39 iv, 1104 05 Stockholm, research in literacy, especially children's books.

Stig Lindholm, Institute of Education, Fiskartorpsvägen 160 B, Fack, 104 05 Stockholm 50, tel. 15 01 60. P. met with him in Paris first and then in Stockholm and thought very highly of him. He is also in contact with IDAC.

- January Tübingen, Katholische Hochschulgemeinde, 74 Tübingen,
Erasmus Haus, Belthlestrasse 40, Tel: 21091., Gilberto Calcagnotto
- January Roskilde Denmark meeting organized by Danish SCM the Aarhus
25-26 University, Institute for Mission and Ecumenical Theology.
Johannes Aagaard, organizer. Theme - "Education for Liberation",
Paulo spoke on 26th. Jørgen Lissner spoke on "Education for the
Well-Fed".
- February Lumen Vitae, Centre International d'Etudes de la formation
4-5 Religieuse, rue Washinton 186, B 1050 Bruxelles, Belgium. Jean
Bouvy, s.j., Directeur de l'Institut International Lumen Vitae.
- April 16 } Trip to Australia, Port Moresby, Fiji, New Zealand
- }
May 19 } Australia:
Organized by Clifford Wright, 4 Fairy Street, IVANHOE,
Victoria 3079. A.C.C. Commission on Christian Education,
1st floor, 100 Flinders Street, Melbourne, Victoria 3000.
- April 18th - Press Conference at Scots Church Hall, Melbourne
19th - small meeting with Aborigines
20th - Weekend Conference "Marunari" Conference Centre,
Belgrave, Victoria, on "Education for Liberation and the
Church", about 68 people. Chairman: Alan Baxter
22nd - "Poverty" group at C. Wright's house.
- Public meeting Fitzroy Town Hall.
23rd - ABC TV, Ripponlea
- Meeting students Melbourne University
evening meal with Dr. Joseph
- meeting small group of educational innovators at C. Wright's
home.
24th - lunch with Maz Ogden, Metal Workers', Union Education Officer
- "Manyung" YMCA Camp for National Conference on "Education
for Liberation and Community". Mount Eliza, Victoria. About
90 people. Chairman Peter Dwyer.
28th - return to IVANHOE.
29th - Canberra
contact: Margaret Bearlin, School of Teacher Education, Canber
College of Advanced Education, P.O. Box 381, Canberra City.
Stayed with the Rev. Ian and Gesilla Birch, P.O. Box 17,
Woden, A.C.T. 2606.

Interview with Secretary to the Minister for Education: Mr.
Sligar. Seminar at Canberra College of Advanced Education
about 60 people.

30th - Interview with Mr. Harry Penrith of Aboriginal Hostels, Woden and People involved with the Federal Government Department of Aboriginal Affairs. About 20 people. leave for Sydney evening meal with Aborigines and others at home of Vaughan and Elizabeth Hinton and Tom and Ellen Whelan.

May

1st - Day at Mt. Druitt with Aboriginal people Kevin Cavanagh Informal evening Ross Poole.

2nd - A.B.C. "PM" Radio Programme Meeting with group (about 45 people) at Redfern, Sydney, Tom Kalmar.

3rd - Meeting with Aboriginal people - Terry Widders A.C.C. Commission on Aboriginal Development.

5th - fly to Papua New Guinea.

May 5 - 8

Papua New Guinea

Dr. R.J. Mya = Field Director, The Australian National University, New Guinea Research Unity, P.O. Box 1238, Boroko, Port Moresby, Papua New Guinea - Waigani Seminar

Alan Randell, Committee on Enquiry into University Development, P.O. Box 2564, Konedobu, Papua.

May 8 - 15

New Zealand

Margaret Reid, General Secretary, The Churches Education Commission, 185 - 187 Willis st. Box 228, Wellington, N.Z.

Athol Duke, 134 Mountain Road, Auckland 3, New Zealand

Jim Delahunty, 47 Fairview Crescent, Wellington

Professor Graham Nuthan, 18 Christchurch 1, -- three of the people that gave Paulo hospitality.

meetings in Auckland, Christchurch and Wellington.

May 16 - 19

Galuefa Aseta, Pacific Conference of Churches, Christian Education and Communication Programme, P.O. Box 208, Suva, Fiji

July 1 - 5

CELADEC Consultation Lima

- September 10-14 Keele - England
Participation as social consultant in the conference organized by Keele University on "New tasks for adult education"
contacts: Professor Roy Show, Department of Adult Education, University of Keele, U.K.
Professor Magnus Haavelsrud, Universitetet Tromsø, 9000 Tromsø, Norway
- September 17 -
October 3/4 Caribbean
David Mitchell, Education for Development Team, CADEC, P.O. Box 616, Bridgetown, Barbados, visited Dominican Republic, Puerto Rico, Jamaica, Dominica
- October 10 - 17 Lisbon - Portugal
Meetings with the Minister of Education of Portugal, on education and dealing specifically with the problems of literacy
- October 21, 22, 23 Stockholm, Sweden
Participation in seminars on education organised by Walter Persson, Svenska Missionsförbundet, Box 6302, S-11361 Stockholm
- 1975 -
- February 2 - 5 Brussels - Belgium
To receive doctorate honoris causa from Katholieke Universiteit Leuven
contacts: Professor C. De Keyser,
Katholieke Universiteit Leuven
3000 Leuven
Dekenstraat 28 - 30
Professor Dr. P. de Somer
Rector, Katholieke Universiteit Leuven
Naamsestraat 22, Leuven
- May 10 - 13 Manchester - England
participation in a round table, staff seminar/workshop of the Department of Adult Education of the University of Manchester
contact: Mr. R. Ruddock, Senior Lecturer,
Department of Adult Education
University of Manchester
- May 21 - 25 Warsaw - Poland
Participation in III Symposium "La Pax et la Justice" on the theme "Cooperation des Chrétiens et des Marxistes au plan de l'humanisme" sponsored by Stowarzyszenie Pax, Warsaw

June 21 - 22

Freiburg i. Breisgau, FRG

Participation in a seminar organized by the Evang. Studentengemeinde in Freiburg on "Education for Solidarity" Paulo Freire's political literacy method.

contact: Mr. Hartmut Futterlieb, Evang. Studentengemeinde Freiburg im Breisgau, D-78 Freiburg i. Br., Turnseestrasse 16, FRG

June 23 - 25

Paris

participation in General Assembly of INODEP as President of that organization

July 1 - 3

Oxford - England

Participation in Conference on "Access to Continuing Education" organized by the Open University. Participation in working group on "Curriculum Development and Methodology of Continuing Education."

contact: Mr. Terence Quirke, Secretary, Steering Committee, Open University, P.O. Box 48 Milton Keynes, U.K.

September 1 - 5

Iran

Participation in International Symposim for Literacy, Persépolis, Iran

contacts: Mr. Majid Rahnema and Mr. Léon Bataille, Sponsoring Committee, 215, rue de Vaugirard, 75015 Paris

September 7 - 22

Guinea-Bissau

first visit to Guinea-Bissau together with IDAC-team at the request of the Ministry of Education in order to help them in the development of their national adult literacy programme.

contact: Engenheiro Mario Cabral, Comissariado do Estado para Educação e Cultura C.P.353, Bissau, Guiné-Bissau

February 4 - 8

Palermo - Sicily

Participation in the International Consultation on Innovative Education sponsored by Ford Foundation and World Future Studies Federation

- February 14 - March 4 second visit to Guinea-Bissau together with IDAC team
- March 13 to 22 GDR - Berlin - at the invitation of the Federation of Evangelical Churches in the GDR.
1) consultation with the Commission on Church's work with children and confirmation candidates in order to discuss with Paulo Freire his views in regard to general and church educational work, the relevance of his concept for their specific situation and the significance of their work for the work of the WCC.
2) meeting with the education central agency in East Berlin
3) Visit to a member church of the Federation and meeting with parish workers and university lecturers.
- April 12 - 14 Tübingen, FRG - seminar with Professor Samuel Parmar (India) (who was at that time in Tübingen) on Church-sponsored schools and the ecological crisis and its educational consequences, in preparation for the meeting of the Core Group on Education of the Sub-unit on Education of the WCC.
- May 21 - 23 Leeds, England - participation in a weekend seminar at the invitation of the University of York, Helsington
- June 3 - 15 São Tomé and Príncipe, Africa
first visit at the invitation of the Government of São Tomé in order to discuss with them the future collaboration between the WCC Office of Education and the Government of São Tomé, specifically in regard to the field of adult education.
- June 20 - 27 Dar-es-Salaam, Tanzania
Participation in the "International Conference on Adult Education and Development" sponsored by the International Council for Adult Education
- August 18 - 31 Angola - first visit to Angola at the invitation of the Ministry of Education in order to discuss WCC, Office of Education, involvement in the field of education.
- September 23 - October 15 third visit to Guinea-Bissau together with IDAC team

- October 18 - 21 Paris - participation in a meeting on
Conscientization organised by INODEP
- October 23 - 31 Botswana - Participation in Southern African
Student's seminar on education (Joint Programme
of Botswana Christian Council and Youth
Department of the WCC).
- November 11 - 14 Bielefeld, FRG - Participation in meetings
on "the continuation and effects of the Paulo
Freire Method" organized by the University of
Bielefeld, Latin-America-Research department.
- November 18 - 19 London - participation in meetings on education
at the invitation of Professor Basil Bernstein,
Director of the University of London Institute
of Education, Section for Rural Education and
Development.
- November 26 - 28 Bonn, FRG - participation in a weekend seminar
on education at the invitation of Professor
Dr. W. Sayler, Pädagogische Hochschule,
Rheinland
- November 29 - December
22 second visit to São Tomé a. Príncipe and
Angola in order to assist in the development
of their national education programmes
1977
- February 6 - 26 third visit to São Tomé a. Príncipe and
Angola
- March 9 - 10 Paris - participation in UNESCO (NGO)
Symposium on Literacy and Life Long Education,
Paris, at the invitation of Ms. Laurel
Casinader, International Alliance of Women,
London
- March 11 - 31 fourth visit to Guinea-Bissau a. Cape Verde
- March 30 - April 7 Costa Rica - at the invitation of Daniel Oduber,
President of the Republic of Costa Rica in
order to advice them in their educational
programmes
- April 12 Strasbourg, France - participation in a
seminar on "Science and Literacy in the Third
World" organized by the "Centre National de la
Recherche Scientifique, Institut National de
Physique et de Physique des Particules - Uni-
versité Louis Pasteur
- April 18 to 22 Amsterdam, Holland - participation in a number
of short working seminars on "Consciousness in
Europe" for leading professional youth workers
at the invitation of the Dutch Reformed Youth
Council, Driebergen (together with her sister
organisations the (Roman) Catholic Youth
Council and the National Centre for Reformed
Youth Work) and the Office for International
Cooperation, State University Groningen.

June 12 - 26

fifth visit to Guinea-Bissau a. Cape Verde

August 29 -
September 27

fourth visit to Angola and São Tomé
a. Príncipe

1978

20 January 1978

Paris

Invitation by the International Institute for Educational Planning to have a one-day meeting with the "stagiaires" of this Institute.

26 - 27 January 1978

Basel

Invitation by Pastor H.P. Schreiber Evangelisch-Reformiertes Studentenpfarramt at the University of Basel, to have a meeting with students who are studying P. Freire's educational approach.

30 January 1978

Lyon

Invitation by the University of Lyon, Department "Lettres et Civilisation" to participate in a meeting about the educational programmes in Guinea-Bissau and SAo Tome. In this meeting some linguist specialists of Creol language will take part.

2 - 5 February 1978

Frankfurt am Main, FRG`

Invitation by the Johann Wolfgang Goethe Universität, Frankfurt, Department on Educational Sciences to participate in some seminars on "Pedagogy in the Third World".

12 - 28 February 1978

sixth visit to Guinea-Bissau

Participation in meeting of Ministers of Education from Angola, Cape Verde, Guinea-Bissau, Moçambique, Sao Tome and Principe taking place in Guinea-Bissau from February 15-27, 1978

1 - 5 April 1978

Guildford, U.K.

Invitation by Ms. Rosemary V. Wilcock, General Synod, Board of Education, Church House, to participate in a consultation and dialogue between people with a concern for education in the church and in society.

6 - 9 April 1978

Lincoln, U.K.

Invitation by Canon Rex Davis to participate in some meetings on "Education for Unemployment" and "Paulo Freire's work and thinking".

- 19 - 22 April 1978
Sacramento, U.S.A.
Invitation by John P. McFadden, California State University, Sacramento, School of Education, Department of Behavioral Sciences, 6000 J Street, Sacramento, California 95819.
- 22 - 25 April 1978
Long Beach, U.S.A.
Invitation by Dr. Donald C. Thompson, 6481 El Roble Street, Long Beach, California 90815
- 26 - 29 April 1978
Ann Arbor, Michigan, USA
Invitation by the University of Michigan, School of Education, Corner East and South Avenues, Ann Arbor, Michigan 48109
29 April doctor honoris causa by University of Michigan
- 29 - 30 April 1978
Philadelphia, USA
Invitation by Dr. Mary R. Hoover, Assistant Professor of Education, University of Pennsylvania, Graduate School of Education Education Building, 3700 Walnut Street Cl, Philadelphia 19174.
- 5 - 17 May 1978
seventh visit to Guinea-Bissau
- 20 - 31 May 1978
fifth visit to Sao Tome and Principe
- 1 - 9 June 1978
fifth visit to Angola
- 25 August - 8 September 78
Working Group Meetings of the Sub-unit on Education of the World Council of Churches in Stony-Point, New York
- 21 - 26 September 1978
eighth visit to Guinea-Bissau
- 1979
- 7 - 14 February 1979
New Delhi, India
Invitation by Mr. P.T. Kuriakose, International Youth Centre, Circular Road, Chanakyapuri, New Delhi-110021 to participate in some workshops and seminars on adult education.
- 5 - 8 March 1979
Kassel, FRG
Invitation by Dr. Matthiás Wessler, Gesamthochschule Kassel, Organisationseinheit Internationale Agrarwirtschaft, to participate in some seminars on Higher Education and International Development.

9 - 16 March 1979	<u>Cape Verde</u>
17 - 23 March 1979	<u>Luanda</u> , Angola (sixth visit)
23 March - 6 April 1979	<u>Sao Tome and Principe</u> (sixth visit)
21 - 22 April, 1979	<u>Duisburg</u> , FRG Invitation by Gesamthochschule Duisburg to lead a seminar on education
27 - 29 April 1979	<u>Alicante</u> , Spain Invitation by Institute of Applied Social Sciences, Juan XXIII, Alicante in order to help in evaluating a programme of Popular Culture and to lead a dialogue on "the evolution of conscientization and the thinking of Freire".
13 - 27 May 1979	nineth visit to <u>Guinea-Bissau</u>
1 - 31st July 1979	<u>Ann Arbor</u> , Michigan U-S.A. participation in the summer programme of University of Michigan, Ann Arbor
August 1979	home-leave in Brazil
2 - 14 October 1979	<u>Cape Verde</u> (adult literacy programme)
22 October - 1 Nov. 1978	<u>Managua</u> , Nicaragua Visit at the invitation of Mr. Carlos Tunnerman, Education Minister of the National Reconstruction Government in order to discuss their national literacy plan for the next year.
*	
20 - 27 November 1978	<u>Grenada</u> Invitation by Mr. George Louison, Minister of Education, People's Revolutionary Government of Grenada, to give technical assistance.
7 - 17 December 1979	seventh visit to <u>Sao Tome and Principe</u>
18 December 1979	<u>Luanda</u> , Angola
*1 - 4 November 1979	<u>Quito</u> , Ecuador Invitation by Mr. Osvaldo Hurtado, Vice- president of Republic of Ecuador, to advise them in their literacy campaign

1980

18 - 24 February 1980

second visit to Grenada

March 1980

Brazil

1 - 6 April 1980

tenth visit to Guinea-Bissau

15 June 1980

definite return to Brazil (Sao Paulo)

Paulo Freire - Contacts (1970-1974)

Basler Mission, Evangelische Missionsgesellschaft in Basel, Postfach Missionstrasse 21, 4000 Basel 3, tel. (061) 25 33 99. Asked P. to participate in a course for missionaries, Sept. 4-15 ('73?) on theme: Horizon of Hope.

Sven Borgen, Hyllingevej 101, 2720 Vanløse, Copenhagen, Denmark (good friend)

Walter Ebnother (Swiss, wrote 30 June '72) Tobeleggweg 34, 8049 Zürich, tel. (01) 56 62 83, visited P. to find out if he could be helped to find work teaching in Chile. Studied Development Economics and has travelled extensively in India, South America and North America.

Inge Eriksen, Hovedgaden 2 A, 3520 Farim, Denmark, wrote 8 Nov. '73 complaining about the translation by Christian of P.'s book.

José María Escofet, AGERMANAMENT, Deputación 185, Pral. la Barcelona 11, invited P. 6 April '71.

Vagn Rabøl Hansen, Sven Thyssen wrote 2 July '73 they work in Educational Psychology & want to meet with P. in September.

Torben Mahneke, Classensgade 63, III, th. Copenhagen 2100, wrote for P.'s bibliography, Feb. '74.

MIEC/MIIC (Mouvement International des Etudiants Catholiques/Mouvement International des Intellectuels Catholiques) - Secretary of Studies wrote P. 25.11.70 asking him to take part in a conference of Pax Romana in Fribourg in Jul. '71.

Laszlo Nagy, Secrétaire Général, Boy Scouts World Bureau, Case postale 78, 1211 Geneva 4, tel. 20 42 33. Asked P. to speak on the role of the boy scout movement in the world.

OKOR, Interkerkelijk Overleg in Radio en Televisie Aangelegenheden, Borneolaan Hilversum, tel. 021 50 41 351. Theo Witvliet interviewed P. for the radio programme in Holland. Also was at the Symposium on Black Theology, Aug. '73

H. Röthlisberger, Rédacteur du "Wanderer", wrote to P. asking him to submit an article, 7.9.73.

Peter Schulthess, Alte Landstrasse 87, 8800 Thalwil, from Pädagogisches Institut, Studentenschaft, Universität Zürich, invited P. to meet with student teachers, 1.11.73.

Shallcrass, Jack, Victoria University of Wellington, N.Z., P. O. Box 196, Wellington, N. Z., wrote a paper on P. called "A Man for our Times". Also interviewed P. in Geneva (see N.Z. file).

Sister Marie Julianne, Asst. General, Soeurs de Sainte-Marie, Chalssee de Marche 167, 5100 Jambes, tel. (081) 304 78, wrote Nov. '73 asking P. to their Assembly in Canada.

Paolo Spanu, Chiesa Cristiana Evangelica Battista di Torino, Via Passalacqua 10 Bis, Torino. Wrote several times wanting P. to visit, Nov. '71-April '72.

Andreas Strehle, Gatterstrasse 19, 9010 St Gallen, tel. (071) 25 03 36, from Hochschule St. Gallen, Kommission für kulturelle Veranstaltungen, wanted P. to take part in a series of lectures on "Culture and Education", 1 March '73.

Stephen Theirmann, Director Quaker Service, International Conferences and Seminars, 12 rue Adrien Lachenal, 1207 Geneva and Yve Lagier, Joint Director (P. very impressed by him) invited P. to participate in a conference in Tunisia on "Motive Force in Development" 20-28 April.

Stig Thornsohn, Koll 3, room 120, Universitetsparken, 8000 Aarhus, Denmark.

Mr A. Vanistendael, CIDSE, 59-61 ave. Adolphe Lacomblé, 1040 Bruxelles, Belgium, wrote 31 Jan. 74 inviting P. to a seminar on Education for Development.

Michel Vercaempst, Assemblée générale des Etudiants francophones de Louvain, 32 Mgr. Ladeuzeplein, 3000 Louvain, wrote P. 14 Aug. 72 to meet with them.

Roland Vuataz, President, Semaine genevoise de la Paix 1970, Case postale 155, 1211 Geneva 3, asked P. to give lecture.

David Wolsk, Danmarks Paedagogiske Institut, Hermodsgade 28, 2200 Copenhagen, visited P. in Geneva 7 March '74. Left materials he had written and others including a proposal for a group task-force to assist Third World teacher organizations - would include 20 educators.

Situation de famille :

- né le 19 septembre 1921 à Recife, Pernambuco, Brésil
- fils de Joaquim Temistocles Freire (mort) et
Edeltrudes Neves Freire
- marié à Elza Maia Costa Freire, née à Recife le 16 juin 1916 (enseignante,
n'exerçant pas en ce moment)
- cinq enfants :
 - . Maria Madalena, mariée, résident au Brésil
 - . Maria Cristina, mariée avec le citoyen suisse Alberto Haimniger, résident
à Lausanne, Suisse
 - . Maria de Fatima, célibataire, résidant à Genève, Suisse
 - . Joaquim Temistocles Freire, 16 ans, étudiant au Conservatoire de Musique,
Genève, Suisse
 - . Lutegardes Costa Freire, 14 ans, étudiant à l'école de Voirets, Genève, Suisse

Historique de l'activité professionnelle et des problèmes politiques

- Professeur de Syntaxe et Langue Portugaise, au Lycée, à Recife, entre
1941 et 1947.
1947 : diplômé en Droit de l'Université de Recife.
- A partir de 1947, je travaille comme Directeur du Département d'Education
et Culture du Service Social de l'Industrie de Pernambuco. Cette expérience
m'a permis de mettre au point une méthode originale d'alphabétisation des
adultes, connue plus tard sous le nom de "Méthode Paulo Freire".
- En 1960 j'ai obtenu mon doctorat en Education de l'Université de Pernambuco.
Nommé professeur de Pédagogie à cette même université.
- 1961 : nommé directeur du Service d'Extension Culturelle de l'université
et membre du Conseil d'Education de l'Etat de Pernambuco.
- En 1963 j'ai dirigé la première expérience d'alphabétisation des adultes,
selon ma méthode, dans l'état de Rio Grande do Norte.
Dans la même année j'ai été nommé, par le Ministre de l'Education Nationale
directeur de la Commission Nationale de Culture Populaire et, ensuite, du
Plan Nationale d'Alphabétisation des Adultes. (Cette expérience, qui a duré
de juin 1963 à mars 1964, a fait l'objet de plusieurs études de ma part,
que j'ai relatées dans mes ouvrages dont je donne la liste plus loin).

- Pour effectuer mes voyages à l'étranger, le gouvernement chilien m'avait remis un document de voyage auquel peut prétendre un citoyen étranger résident au Chili et qui se trouve dans l'impossibilité de se procurer un passeport de la part de ~~un~~ pays dont il est le ressortissant. Ce document, renouvelable pour deux ans pour une durée totale ne pouvant excéder quatre années, m'a été délivré une première fois en 1965, renouvelé en 1967.
- En avril 1969, en possession d'un nouveau titre de voyage délivré par le gouvernement chilien, No 06137, dont la validité expirait le 16 avril 1971, prorogeable, comme le précédent document, pour une durée maximum de deux ans, j'ai quitté le Chili accompagné de ma famille, pour me rendre aux Etats-Unis, où j'avais été nommé "Visiting Professor", d'abord au "Center For the Study of the Development and Social Change" et ensuite au "Center for Studies in Education and Development" à l'Université de Harvard.
- En février 1970, j'ai quitté les Etats Unis, pour me rendre à Genève, en Suisse, où j'avais été nommé Conseiller spécial du Bureau d'Education du Conseil Oecuménique des Eglises.
Je suis entré en Suisse avec le titre de voyage mentionné plus haut, et j'ai obtenu un permis de séjour des autorités suisses (no 68241). Ce permis délivré le 14/2/70 a été prorogé le 14/2/72 et est valable jusqu'au 14/2/73.
- En janvier 1971, les autorités chiliennes ont prorogé mon titre de voyage, dont la validité expire le 28 janvier 1973.
- Ne résident plus au Chili depuis trois années (délai légal au delà duquel on ne peut plus être considéré comme résident étranger au Chili et par conséquent ne pouvant plus prétendre à l'obtention d'un nouveau titre de voyage), j'ai demandé au Consulat du Brésil à Genève en Septembre 1972 de m'établir un passeport (voir photocopie ci-jointe). Il est à relever qu'en 1969 j'avais fait une demande en ce même sens auprès du Consulat du Brésil à Boston, et que l'on n'avait pas donné suite à ma demande.

En ce qui concerne ma demande de septembre dernier, le Consulat du Brésil à Genève, en sa lettre du 28 septembre 1972 (copie ci-jointe), m'informait que ma "prétention avait été transmise au Ministère des Affaires Etrangères du Brésil" et qu'une réponse me serait communiquée dès qu'elle lui parviendrait.

Le 14 novembre 1972, par communication téléphonique, une employée du Consulat du Brésil à Genève me faisait savoir que "malheureusement un passeport ne pourrait (m)'être délivré".

- 2 -
- En avril 1964, immédiatement après le coup d'état militaire, j'ai été arrêté et emprisonné pendant 75 jours, dans différentes casernes militaires de Récife. J'ai été inculpé de "subversion" par une commission d'autorités militaires, chargées, d'après la loi de sécurité nationale, prise après les actes qui m'étaient reprochés, de réprimer tout comportement politique, quel qu'en soit sa date, qui serait considéré comme une atteinte à la sécurité de l'Etat.

Alors que j'étais emprisonné, j'ai été démis de toutes mes fonctions.

- En septembre 1964, j'ai été relâché par les autorités militaires de Récife, et immédiatement convoqué à comparaître devant les autorités militaires de Rio de Janeiro. Confronté à nouveau aux mêmes accusations et devant la menace imminente d'une nouvelle arrestation, je me suis réfugié à l'ambassade de Bolivie à Rio de Janeiro.

- En octobre 1964, les autorités brésiliennes me délivraient un sauf-conduit pour rejoindre la Bolivie. Le gouvernement bolivien qui m'avait accordé sa protection tombait 15 jours après mon arrivée dans ce pays, à la suite d'un coup d'état militaire.

Menacé ~~par un ordre~~ d'extradition que le nouveau gouvernement bolivien, maintenant favorable au régime militaire brésilien, risquait de prononcer contre moi, j'ai décidé de gagner le Chili.

- En tant que citoyen brésilien, j'ai été autorisé à séjourner provisoirement au Chili. J'ai été engagé par l'Institut de Développement Agraire à Santiago en tant que Conseiller auprès de son Directeur général.

Ma collaboration s'est étendue, entre 1965 et 1967, à divers organismes officiels chiliens, tel que le Ministère de l'Education, qui, à travers son Bureau d'Education pour les adultes a adopté et officialisé ma méthode. Pendant cette même période, j'ai dirigé des séminaires, sur la demande des Nations Unies, destinés à la formation d'éducateurs devant exercer leurs fonctions en Amérique Latine.

- En 1965, j'ai été invité à exposer mes conceptions pédagogiques dans une série de conférences au Centre Interculturel de Formation de Cuernavaca (Mexique)

- En 1967, je me suis rendu pour la première fois aux Etats-Unis, sur la demande de plusieurs universités (dont Columbia University, Princeton University et Harvard University) afin d'exposer mes idées en matière d'éducation.

- en 1968, j'ai été engagé par l'UNESCO en tant que Conseiller spécial auprès de l'Institut de Formation et de Recherche en Réforme Agraire chilien (ICIRA), poursuivant ainsi mon travail auprès du gouvernement chilien.

Synthèse des activités développées depuis 1970

J'ai été invité à donner des conférences, cours et séminaires dans des diverses universités, agences des Nations Unies et institutions religieuses dans plusieurs continents.

Europe :

.Suisse
.France
.Angleterre
.Allemagne
.Hollande
.Belgique
.Italie

Amérique du Nord :

.Etats-Unies
.Canada
.Mexique

Amérique du Sud :

.Chili
.Perou

Amérique Central :

. Costa Rica

Afrique :

. Zambia
. Tanzania

En plus de mon poste au C.O.E., j'ai été nommé président de l'INODEP (Institut Océanique au Service du Développement des Peuples) à Paris.

Je suis membre du Comité International de Liaison pour l'alphabétisation des adultes UNESCO. La fonction de ce comité est de conseiller auprès du Directeur général de l'UNESCO.

Membre du comité scientifique de la revue international de théologie CONCILIUM.

Professeur "honoris causa" de Open University of London.

Principales ouvrages publiés depuis 1970.

- Pedagogy of the Oppressed; New York, Herder and Herder, 1970
 - . traductions déjà parues : Allemagne
 - Italie
 - Suède
 - Hollande
 - Uruguay
 - Perou
 - . texte français en préparation
- Education-pratique de la liberté; Paris, Cerf, 1971
- Cultural Action for Freedom; London, Penguin, 1972
- Sobre la Accion Cultural; Santiago, ICIRA, 1970

entry Switzerland
14.2.1970
place of birth
all family members
Recife

(PLEASE TYPEWRITE!)

CONFIDENTIAL

Date 16.2.1970

WORLD COUNCIL OF CHURCHES

Staff members, Personal file.

NAME FREIRE

Christian names Paulo Regulus

Date of birth 19.9.1921 Place of birth Recife (Brazil)

Nationality at birth Brazilian

Present nationality Brazilian

Marital Status married Names of Children and dates of birth

✗ Maria Madalena	21.7.1946
Maria Cristina	11.12.1947
Maria d. Fatima	14.4.1949
Joaquim Termostocles	^{Freire Neto} 6.8.1956

Wife's (Husband's) name Elza Lutgardes 1.11.1958
Costa Freire

Wife's maiden name Oliveira Maia Costa

Wife's (Husband's) date of birth 16.6.1916

Father's name Joaquim Freire

Mother's christian and maiden name Edeltrudes Flores Neves

Wife's (husband's) father's name Alberto M. Oliveira

Wife's (husband's) mother's christian and maiden name Josepha Maia Ramos

Church affiliation (denomination) Catholic

Title and Degree Professor

Date of entry into the World Council 16.2.1970

Address in Geneva 19, chemin des Palettes, 1212 Grand-Lancy

Private telephone number 42.62.58 Living in Geneva since 14.2.1970

Permis de séjour No. _____ No AVS BR 359 21381

Passport No. ~~106137~~ 02370 Where issued Chile ^{Registro Civil e} Identificación, Santi

When issued 28.1.71 Valid until 16.4.1971 XXXXXXX 28.1.73

Parents address Estrada do Encanamento 1061, Casa Amarela, Recife-Pernambu
Braz

Telephone _____

Next of kin Mrs. Freire

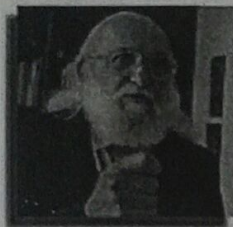
Signature

Paulo Freire



International Council for Adult Education
Conseil international d'éducation des adultes
Consejo Internacional de Educación de Adultos
المجلس العالمي لتعليم الكبار

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(416) 588-1211
(416) 588-5725 (Fax)
e.mail: icae@web.net
www.web.net/icae



Paulo Freire – 1921-1997

"We should not accept the world the way it is; we have to be different to create something different in this world." – Paulo Freire, December 1991

On Friday, May 2, 1997, Paulo Freire died of a heart attack at the Albert Einstein Hospital in Sao Paulo, Brazil. The ICAE honours this remarkable man, a revolutionary educator and philosopher who devoted his life to liberation. We mourn his passing.

Paulo Freire and the ICAE

Paulo Freire was a great friend and inspiration to the International Council for Adult Education (ICAE) throughout its history. First elected Honorary President of the ICAE in 1985, Freire held this position until his death. Throughout the 80s, he was the featured speaker at a number of workshops and conferences that he also helped to plan. Freire was a valued contributor to the ICAE's quarterly journal, *Convergence*.

A Tribute

The ICAE is planning a Tribute to honour Paulo Freire. Members and friends have already begun to send us messages. Please, if you have a message or an anecdote that you would like to pass on, send it to the "Paulo Freire Tribute" at the ICAE Secretariat.

Condolences to Paulo Freire's family and colleagues can be sent to the **Instituto Paulo Freire** by fax at (5511) 3021 5589, or by e-mail: ipf-sp@psicnet.com.br. The ICAE will be happy to forward messages upon request.

Paulo Freire was born in Recife, Brazil, in 1921. After completing his law degree, he chose instead to pursue the life of an educator. Working in the city, Freire began to develop his philosophy and method for adult education. He received a doctoral degree from the Universidade de Recife in 1959. In the early 60s, he became the first director of the University's Cultural Extensions Services. He taught the power of reading and writing, bringing much more than literacy to people of the countryside.

Following a military coup in 1964, Freire was jailed for subversion, and then expelled from Brazil. During his years in exile, Freire took his critical pedagogy throughout the world. He worked in Chile's adult education programs, helping to make significant advancements in literacy. In 1969, he became visiting Professor at Harvard University, where he wrote his most famous book, **The Pedagogy of the Oppressed**. In the early 70s, Freire joined the World Council of Churches in Switzerland, building education programs in newly independent countries in Africa and Asia.

In 1979, Freire returned home to Brazil under amnesty, and was appointed to the faculty of the Universidad de Sao Paulo. He was named Minister of Education for the City of Sao Paulo in 1988, with responsibility for reforming most of the nation's schools. He published many important books, including two in the last few years of his life, **Pedagogy of Hope: Reliving Pedagogy of the Oppressed** (1992) and **Letters to Cristina: Reflections on My Life and Work** (1996).

Résumé de la pensée de Freire

Dans la pensée de Freire, l'idée centrale, c'est que l'acte d'apprendre est constitué par le dialogue qui s'établit entre l'enseignant et l'enseigné et qui crée en eux une prise de conscience critique du monde environnant. L'éducation (l'enseignement) ou plutôt l'"action culturelle", comme Freire préfère l'appeler, est un acte d'engagement et de transformation, un appel à participer à l'histoire.

L'éducation ne peut pas être neutre; ou bien elle domestique l'homme pour l'adapter au monde, ou bien elle aiguise sa conscience pour qu'il réagisse et cherche à transformer le monde. La domestication est contraire à l'humanisation; elle présuppose que l'homme est un récipient à remplir, qu'il doit répondre automatiquement à des stimulus, qu'il doit être traité comme un animal. La domestication est un système d'éducation pratiqué en général par les éducateurs qui veulent maintenir leur sacro-sainte supériorité, par des élites désireuses de conserver leur autorité politique, économique et sociale, par les gens qui s'occupent de développement dans la seule perspective de leurs intérêts propres. La domestication est une forme de l'oppression.

L'éducation en tant qu'exercice de la liberté voit dans les hommes des êtres - sujets, acteurs - et non des choses (objets). L'action culturelle pose le problème du monde: les "élèves", ceux qui apprennent (enseignés et enseignants), sont invités à prendre du recul par rapport à leur situation et à l'observer, à en dégager les thèmes principaux et à les mettre en question. Cela implique une confrontation avec la réalité dont on pénètre les mythes et les slogans. Les "élèves" discernent alors quelles sont leurs positions limites et leurs tâches. Aux prises avec la réalité où ils vivent, les "élèves" prennent conscience de leur état d'oppression.

Paulo Freire est né à Récife (au nord du Brésil) en 1921, au centre d'une des régions les plus misérables et les moins développées du monde. En 1929 au moment où la crise économique américaine commença à toucher le Brésil, la stabilité précaire de la classe moyenne à laquelle appartient Freire s'écroule, et il partage le sort des "damnés de la terre", ce qui aura une influence profonde sur sa vie; il connaît les affres de la faim, travaille mal à l'école où il est trop distrait; à l'âge de 11 ans, il fait un vœu, celui de consacrer sa vie à lutter contre la faim, de telle sorte que d'autres enfants n'aient pas à souffrir le même tourment que lui.

Son expérience précoce de la misère l'amène à découvrir ce qu'il appelle la "culture du silence" chez les dépossédés. Il comprend que leur ignorance et leur léthargie proviennent directement de la domination économique, sociale et politique et du paternalisme auxquels ils sont soumis en victimes. Plutôt que de les encourager et de les former à mieux connaître les réalités de leur monde et à y répondre, on les maintient "submergés" dans une situation telle que tout sens critique et toute réponse adéquate sont exclus. Il comprend aussi que le système d'éducation joue un rôle prépondérant dans la perpétuation de cette "culture du silence".

Placé de façon existentielle au centre de ce problème, Freire tourne son attention vers l'éducation et s'y attache. Partant d'un engagement direct dans la lutte pour libérer hommes et femmes en vue d'un monde nouveau, il étend sa pensée et son expérience dans plusieurs directions et sur plusieurs voies philosophiques: celles de (selon ses propres termes) Sartre et Mounier, Eric Fromm et Louis Althusser, Ortega y Gasset et Mao, Martin Luther King et Che Guevara, Unamuno et Marcuse. Il en utilise les idées pour édifier une conception de l'éducation qui lui est propre et que cherche à répondre à la réalité concrète de l'Amérique Latine.

On trouve d'abord ses idées sur l'éducation dans la thèse de doctorat qu'il présente en 1959 à l'Université de Récife. Il les développe ultérieurement dans l'enseignement qu'il donne comme professeur à la même université (histoire et philosophie de l'éducation). Parallèlement, il entreprend de premières expériences avec les analphabètes de Récife. Sa méthode est adoptée assez largement par les catholiques et par d'autres, dans leurs campagnes d'alphabétisation au Nord-Est du Brésil. En 1964, cette méthode est jugée si dangereuse pour l'ordre établi que Freire est jeté en prison immédiatement après le coup d'état militaire. On le relâche 70 jours plus tard en lui conseillant de quitter le pays. Il se rend alors au Chili où il passe cinq ans à travailler avec l'UNESCO et l'Institut chilien pour la réforme agraire; il s'occupe d'un programme d'éducation des adultes. Puis il est conseiller à l'Ecole d'Education de l'Université d'Harvard. Aujourd'hui, il est Conseiller spécial sur les questions d'éducation auprès du Conseil oecuménique des Eglises à Genève.

Freire est l'auteur de nombreux articles en portugais et en espagnol et son premier ouvrage Educacao como Pratica da Liberdade (L'éducation en tant que pratique de la liberté) a été publié au Brésil en 1967. Son dernier ouvrage, La pédagogie des opprimés, vient de paraître aux Etats-Unis (en anglais).

Tiré de l'introduction à
Pedagogy of the Oppressed, par
Richard Shaull.

Paulo Freire - Biographical considerations

Paulo Freire was born in 1921 in Recife, the center of one of the most extreme situations of poverty and underdevelopment in the world. As the economic crisis in 1929 in the United States began to affect Brazil, the precarious stability of Freire's middle-class gave way and he found himself sharing the plight of "the wretched of the earth". This had a profound influence on his life as he came to know the gnawing pangs of hunger and fell behind in school because of the listlessness it produced; it also led him to make a vow, at age eleven, to dedicate his life to the struggle against hunger, so that other children would not have to know the agony he was then experiencing.

His early sharing of the life of the poor also led him to the discovery of what he described as the "culture of silence" of the dispossessed. He came to realize that their ignorance and lethargy were the direct product of the whole situation of economic, social, and political domination - and of the paternalism - of which they were victims. Rather than being encouraged and equipped to know and respond to the concrete realities of their world, they were kept "submerged" in a situation in which such critical awareness and response were practically impossible. And it became clear to him that the whole educational system was one of the major instruments for the maintenance of this culture of silence.

Confronted by this problem in a very existential way, Freire turned his attention to the field of education and began to work on it. From a situation of direct engagement in the struggle to liberate men and women for the creation of a new world, he has reached out to the thought and experience of those in many different situations and of diverse philosophical positions; in his words, to "Sartre and Mounier, Eric Fromm and Louis Althusser, Ortega y Gasset and Mao, Martin Luther King and Che Guevara, Unamuno and Marcuse". He has made use of the insights of these men to develop a perspective on education which is authentically his own and which seeks to respond to the concrete realities of Latin America.

His thought on the philosophy of education was first expressed in 1959 in his doctoral dissertation at the University of Recife, and later in his work as Professor of the History and Philosophy of Education in the same university, as well as in his early experiments with the teaching of illiterates in that same city. The methodology he developed was widely used by Catholics and others in literacy campaigns throughout the North East of Brazil, and was considered such a threat to the old order that Freire was jailed immediately after the military coup in 1964. Released seventy days later and encouraged to leave the country, Freire went to Chile, where he spent five years working with UNESCO and the Chilean Institute for Agrarian Reform in programs of adult education. He then acted as a consultant at Harvard University's School of Education. He is presently serving as Special Consultant to the Office of Education of the World Council of Churches in Geneva.

Freire has written many articles in Portuguese and Spanish, and his first book, Educação como Prática da Liberdade (Education as a Practice of Liberty) was published in Brazil in 1967. His latest work, Pedagogy of the Oppressed has just been published in the United States.

Richard Shaull, writing in the introduction to Pedagogy of the Oppressed

Outline of Paulo Freire's thought

Freire's main theme is that the act of learning is a dialogical process between educatee and educator through the act of creating a critical consciousness of the world around them. Education, or "cultural action", as Freire prefers to call it, is an act of commitment and transformation, a call to participate in history.

Education is not a neutral process - it either domesticates man to adapt himself to the world, or it conscientizes him to react to the world and undertake its transformation. Domestication is antithetical to humanization, it assumes that man is something to be "filled up", to respond automatically to stimuli, to be treated as an animal. Education as domestication is commonly practised - by educators wishing to guard their own sanctity, by elites wishing to guard their own political, economic and social control, by developers wishing to guard their own interests. Domestication is the practice of oppression.

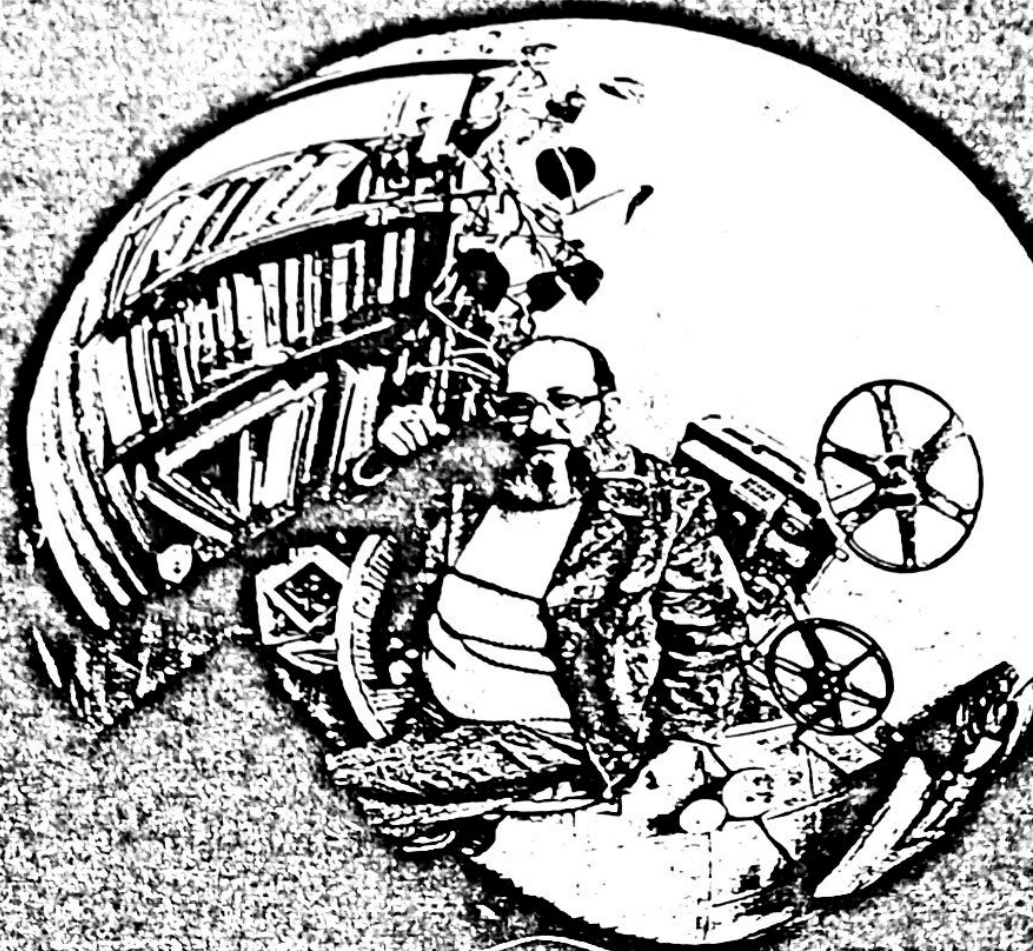
Education as a practice of liberty assumes men as subjects, actors, "beings" as opposed to "things". Cultural action poses the world as a problem: the learners (both students and teachers) are invited to stand away from their situation and observe it, to become conscious of its themes, to put questions to it. This involves a confrontation with reality, a penetration of its myths and slogans. The learners perceive their limit-situations and their tasks. In the process of dealing with their reality, the learners become conscious of their oppression.

EDUCATION FOR AWARENESS

a talk with Paulo Freire

RISK I have seen your new book, *The Pedagogy of the Oppressed*. In it the idea that education is either for the domestication of people or the liberation of people is a very clear theme. Would you like to explain that a little more?

FREIRE Yes — I think that — first of all it is important to emphasise the impossibility of a neutral education, because, in a general way and for the naïve consciousness, it is not something obvious. Nevertheless, in fact, it is impossible to have the neutrality of education just as it is impossible, for example, to have the neutrality of science. It means that no matter if we are conscious or not as educators, our praxis is either for the liberation of men — their humanisation, or for their domestication — their domination. Precisely because of this I think it is very important to make clear the different forms of action in the field of education in order to make possible our true option or choice. If my choice is a liberating one, a humanising one, it is necessary for me to be absolutely clear concerning the methods, the techniques, the processes, which I have to use when I am before the educatees. Generally, we think that we are working for men, and that is with men, for their liberation, their humanisation; nevertheless we are using the same methods through which we prevent men from becoming free. This is so precisely because we are introjecting in ourselves the myths which we received in our experience, in our schooling, and these myths are myths which make it impossible for us to develop a kind of action for freedom, for liberation. So it is not only necessary to know that it is impossible to have the neutrality of education, but it is absolutely necessary to define both these different and antagonistic actions. Thus, I need to analyse, to know, to distinguish these different ways in the field of education.



Paulo Freire was born in 1920 in Recife, Brazil. In 1947 he began work with adult illiterates in North-East Brazil and gradually evolved a method of work with which the word conscientização* has been associated. Until 1964 he was Professor of History and Philosophy of Education in the University of Recife and in the 'sixties was involved in a popular education movement to deal with massive illiteracy. From 1962 there were widespread experiments with his method and the movement was extended under the patronage of the federal government so that in 1963-64 there were courses for co-ordinators in all Brazilian States and a plan was drawn up for the establishment of 2000 cultural circles to reach 2,000,000 illiterates!

Freire was imprisoned following the 1964 coup d'état for what the "new order" considered the subversive elements in his teaching. He next appears in exile in Chile where his method was used and the U.N. School of Political Sciences held seminars on his work. In 1969-70 he was visiting Professor at the Center for the Study of Development and Social Change at Harvard. In 1970 he took up his post as special consultant, Office of Education, World Council of Churches, Geneva.

Professor Freire is married and has five children. His writings include a number of books and articles in Portuguese, French, Spanish and German. In English the Harvard Education Review (May and September, 1970) published 'Cultural Action for Freedom' and in November, 1970 Herder & Herder, New York, published Pedagogy of the Oppressed.

This interview took place in Geneva, November 15th, 1970.

* Conscientização in Portuguese appears in Spanish as conscientización and seems to have been accepted in English as conscientisation.

RISK Now, I think it is crucial for me to understand a little better what kinds of methods or actions, praxis, you see as liberating.

FREIRE Obviously, in order to answer this question I think that it is necessary to develop some reflections about, for example, the relationships between men and the reality of men in the world; or, in other words, the relationships between consciousness and the world. This might seem to be a kind of escape from the concrete facts, and that would be a kind of metaphysics, but really it is not. Recently I wrote a

paper for a meeting in Rome, in which I said that education for freedom, for liberation, must start from a kind of archaeology of consciousness.


RISK Would you like to explain a little more the phrase "archaeology of consciousness"?

FREIRE First of all we don't have "consciousness" here in the old term; that is, there is not this dichotomy between consciousness and the world. Second, "consciousness" is not something, some empty space, within man. Consciousness is intentionality towards the world. When I think in this way of an archaeology of consciousness, I am thinking that through the problematisation of the relationships between men and the world, it is possible for man to recreate, to re-make, the natural process through which consciousness appeared in the process of his evolution, precisely in the moment which Teilhard de Chardin calls "hominisation" in the evolution of man. When consciousness appears, there is reflection; there is intentionality towards the world. Man becomes different, essentially different, from animals. Man can now not only know, but can know that he is knowing.

RISK Would you see any connection between this way of approaching the problem and, say, the Freudian insight about psychoanalysis — that to penetrate into one's unconsciousness is to discover oneself?

FREIRE In my point of view education for freedom implies constantly, permanently, the exercise of consciousness turning in on itself in order to discover itself in its relationships with the world,





trying to explain the reasons which can make clear the concrete situation man has in the world. But it is not enough. It is important to point out that the reflection alone is not enough for the process of liberation. We need praxis or, in other words, we need to transform the reality in which we are. But, in order to transform reality, in order to develop my action upon reality, transforming it, it is necessary to know reality. Because of this my praxis is, necessarily and constantly, the unity between my action and my reflection.

RISK Now, this is an integral part of your thinking. I wonder if we could move from the more sophisticated area of your philosophy to something in the way of your own praxis, the kinds of things you were involved in which may have helped you perceive this understanding.

FREIRE In the beginning of my experience in Brazil, many years ago, even though I exercised a critical reflection on my action in this process of looking for ways of working, it was possible for me to reflect again on my last "reflection action" in order to theorise that "reflection action". So, first of all, I acted.

RISK Could you give an example?

FREIRE There is a very good example which I can give now. When I was thinking in Brazil concerning the possibility of developing a kind of method through which it was possible for men, for illiterates, to learn how to read and write easily, I thought, in my library, when I was studying and reflecting — I thought — and I have never said this before — for the first time I am saying it — I thought that the best way was not to challenge the critical mind — the critical consciousness of man, but (it is very interesting to note now the change which I made)... but to try to put into the consciousness of people some symbols associated with words without challenging

their critical consciousness. And, in the second stage, to return and to challenge them critically in order to rediscover the association between certain symbols and the words, and so, to apprehend the words. And I remember that I invited an old woman, a very good woman – a peasant, illiterate – she worked with us in our home – she was a cook; and one Sunday I told her, "Look, Maria" (that's her name) "I am thinking to start a new way to help people who cannot read, how to read – and I need your help. Would you like to help me in this search?" She said, "Yes." And I invited her to my library, and I projected a picture with a boy and under this picture it was written in Portuguese *menino*, which is boy, and I asked her, "Maria, what is this?" She said, "*Menino*, it's a boy, a *menino*." I projected another picture with the same *menino* but orthographically the word *menino* without the middle syllable – so *meno* instead of *menino* – and I asked her, "Maria, what is this?" She said, "*Menino*, again" and I asked her, "Maria, there is something missing?" And she said to me, "Oh yes, the middle is missing." I smiled and I showed another picture with the same *menino*, but orthographically without the last syllable, *meni*, only *meni*, and I asked again, "Is something missing?" – "Yes, the last piece of this!" We discussed, we talked, more or less 15 minutes with different situations with *menino* – *menino*, *meno*, *nino*, *meni*, etc., and every time she captured the part, rather the lack of the part, of the word, and she told me, "Look, I am tired. It is very interesting, but I am tired." She was able to work really all the day, but nevertheless with ten minutes, fifteen minutes of an intellectual exercise she became tired. It is normal. But she asked me, "Do you think that I was able to help you?" I said, "Yes. Yes you give me a great contribution. Because of you I have changed my way." She said, "Thank you." It is fantastic the capacity of love.

And then she left my library and in five minutes more she came back with a cup of coffee for me. Then immediately I stayed alone in my library re-thinking my first hypothesis and I said to myself – now use your reflection on that last experience. I discovered that the way really would be to challenge from the beginning the intentionality of consciousness, that is the capacity of reflection of consciousness, the active dimension of consciousness and not the other way in which I was thinking. So, I think that is a very good example – no? – in order to demonstrate how to act and to reflect constantly and to change in the process of the search in which we are engaged. So with this simple example with Maria, I became convinced that the way would be another way, I would have to challenge the critical consciousness from the beginning. Some days later, after this experience with Maria, I started with a group of five men, but this time challenging them in a critical way.

When I told you before that it is necessary to try a kind of archaeology of consciousness, I don't want to say that it is necessary to invite people in order to discuss Chardin — in order to discuss the scientific dimensions of evolution! No, no, no! The archaeology of consciousness implies only to invite men who are at the naïve level of their consciousness, ideologised in a concrete reality in which they cannot express themselves, they cannot express the word, they don't know that they can know! To invite them in order to discover that it is possible for them to know precisely because men can know that they are knowing.

RISK Now is this the process which is called conscientisation? Because this is a word which I think people don't quite understand.

FREIRE Yes, it is one of the dimensions of the conscientização process. And it is important also to underline this in order to understand what conscientização really is, it is necessary to avoid two kinds of mistakes into which we can fall. First, the mistake of idealism, the mistake of the subjectivism, in which consciousness would be the creator of the world, that is of reality — we create a reality in our consciousness, consciousness creates the reality! The second mistake is a mistake in which we have only the objectivity, the hypertrophe of objectivity which implies the objectivism, that is, the exacerbation of the power of objectivity in creating or in conditioning consciousness — consciousness appears in the relationships between man and the world, and reality. Nevertheless, it is not only the reflex of reality, because it is reflective. No? So, both of these mistakes cannot illuminate the process of conscientização.

Only when we understand the “dialecticity” between consciousness and the world — that is, when we know that we don't have a consciousness here and the world there, but on the contrary, when both of them, the objectivity and the subjectivity, are incarnating dialectically, it is possible to understand what is conscientização — and to understand the role of consciousness in the liberation of man. I think that it is very important to emphasise this aspect, because many times people think that I am defending a kind of idealism, that I am here writing, thinking, saying, that men can liberate themselves in their consciousness yet it is impossible and I never said it. What I say is that if reflection itself alone is not enough for the process of the liberation of men, because we need action, so action itself alone cannot do it, precisely because man is not only action, but is also reflection.

RISK Does this mean that there must be a political dimension to the process of conscientisation? I would think that the man who is in the process of liberation, or discovering his liberated consciousness, can only continue the process at the same rate at which he involves himself, commits himself, to the world.

good experience with results, objective results, and they told me – “Look, Paulo, we would like to talk with you in order to show you something which we do differently to you.” And I said, “Oh, fantastic.” And when they explained to me, they had made at least one thing differently to me, and I think that it is better than mine. I will tell you what was this dimension. I said in my works, in my articles and books, that in the process of literacy, if your choice is a liberating and humanising one, we cannot start from our words, the generative words, but, on the contrary, we have to make a research with people in order to get their words. You have to start from the words of the people and not from your words – but they made something very, very good. Instead of making a search in order to discover the words of the people before a process of literacy, they started the process without the investigation! Now, how? They proposed to the teams of illiterates some pictures, and I used also these pictures, in order to discuss precisely the relationships between men and the world in order to discover, for example, the difference between culture and nature, etc., the action of men on reality, transforming reality, creating the world of men, which is the world of culture and history, etc. And, through the discussion of the first picture, which they taped, they took the first word. That is, in discussing the first picture, which concerned the relationships between man and reality, they took the first generative word from the people. And the second day they discussed the first generative word without knowing the second. In the discussion of the first generative word, they captured the second word and so on.

RISK Now, when you use the phrase “generative word” you are describing obviously a particular word. Would you give me an example of what a generative word is?

FREIRE Yes. In a syllabic language, like Portuguese and Spanish, for instance, the generative words are those which, being composed in syllables, make possible through the combination of these syllables, the creation of other words. For example, you have in Spanish the word *paloma* – the bird of peace, a dove. If you break up this word *paloma* is pa, pe, pi, po, pu; the family of the second is, la, le, li, lo, lu; called a linguistic family. That is the family of the first syllable of *paloma* is pa, pe, pi, po, pu; the family of the second is la, le, li, lo, lu; and of the third is ma, me, mi, mo, mu. After the breaking up of this word into its syllables, you have the three linguistic families – and now





FREIRE Yes, it is exactly what you are saying. In my point of view, we cannot liberate the others, men cannot liberate themselves alone, because men liberate themselves in communion, mediated by reality which they must transform. So, the process of liberation is not a gift which I give to you. I think that the same thing concerns salvation, from the theological point of view.

RISK Tell me, in your experience now, how has some of your thinking been worked out? What are some of the examples of the praxis that you know of? Has there been any more development, or have there been any other subtle changes that you know of, as the praxis has gone on?

FREIRE I think that it is very interesting to tell you some changes in my praxis, in the very theorisation; not actually made by myself, but by other groups of young people and educators. For example, in Mexico, every year I go to Cuernavaca to give a seminar for Latin American groups. Last year in June I went there in order to coordinate a seminar for a week, with 150 people, more or less, from Latin America. And last January I went there again, and I met a group of 15 people, young people, and ecumenical – because there were Protestants and Catholics in this group. After the seminar in June they created a group in order to begin to work. And between June and January, when I went there again, they had a very



good experience with results, objective results, and they told me – “Look, Paulo, we would like to talk with you in order to show you something which we do differently to you.” And I said, “Oh, fantastic.” And when they explained to me, they had made at least one thing differently to me, and I think that it is better than mine. I will tell you what was this dimension. I said in my works, in my articles and books, that in the process of literacy, if your choice is a liberating and humanising one, we cannot start from our words, the generative words, but, on the contrary, we have to make a research with people in order to get their words. You have to start from the words of the people and not from your words – but they made something very, very good. Instead of making a search in order to discover the words of the people before a process of literacy, they started the process without the investigation! Now, how? They proposed to the teams of illiterates some pictures, and I used also these pictures, in order to discuss precisely the relationships between men and the world in order to discover, for example, the difference between culture and nature, etc., the action of men on reality, transforming reality, creating the world of men, which is the world of culture and history, etc. And, through the discussion of the first picture, which they taped, they took the first word. That is, in discussing the first picture, which concerned the relationships between man and reality, they took the first generative word from the people. And the second day they discussed the first generative word without knowing the second. In the discussion of the first generative word, they captured the second word and so on.

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you can create words through new combinations, in this case I think it is more or less eighty words, no? And precisely because these illiterates are not orally illiterate (you understand, men can be illiterate and yet speak, talk in their language) so they can recognise new words in the combinations, and in the possibility of combining these syllables, they can recognise their vocabulary – and so they recreate their vocabulary. But the question with this team of Mexicans was that I started investigating the seventeen generative words which are necessary, in Spanish or Portuguese, for the process of literacy, before the process itself. They started from the discussion of man in the world and through the discussion they captured a generative word. And I think that it is very important, in certain regions above all, in which people are not believing any more and are tired – it is very important to start with people immediately the process of literacy – and through these initial discussions it is possible to capture the words of people.

RISK Now, what do you think about the problem of schooling? Coming back to this original idea that you had that there can be education for liberation and education which is for domestication, where do you see the school? Most people would argue that, well, the school system is where we combat illiteracy, yet it is a very expensive way. Is it possible that the method you are talking about is a choice, an option, in this problem of literacy?

FREIRE I see. Look, for example, in Brazil when we were working at the national level – I don't remember just now precisely the cost of each educational unit – but it was very, very, very accessible for an underdeveloped country like Brazil. I remember that the projector which we imported from Poland cost \$2.50, bought in Brazil, and the strip film \$1 more or less for an educational unit. I think that in total, each unit for the literacy process was around \$5, or \$6-\$7 more or less. But in two months you have, in each unit, 25 men reading, using the same material, so in four months, with 50 men reading, the cost disappears.

RISK You certainly reveal the cost of your method. I take it that you have a team of illiterate people and you work with them for about eight weeks, and using your method of discovering words through pictures, and through talking about the generative word and how this grows – that in eight weeks you will achieve a certain level of literacy which I take it then is sufficient, a kind of take-off point?

FREIRE Yes, only this.

RISK So that in eight week periods you can achieve this take-off with adult illiterate people, but a child, going through to reach the same level of literacy, would take so many years in an expensive

school system, so that comparison in expense alone, in cost analysis, is in favour of your literacy programme.

FREIRE Yes, I think so, yes.

RISK But you would have other objections to schools, beside the cost element, surely?

FREIRE Yes, look. I think that Ivan Illich is absolutely right when he describes the schools, no matter their levels — primary or not — as instruments of social control. Really, schools themselves are domesticating institutions. I don't know whether you know a very beautiful song by Tom Paxton, I think, and the song is sung by Pete Seeger, in which he asks the little boy, "What did you learn today in school, little boy of mine?" — I think that the answer which the boy gives in this song would be, with some differences, the same answer which millions and millions of children would give today in the world. That is, a school itself builds the alienation of us, in us, precisely because the task of schools — in a wrong way... in a wrong perception — is to transfer to the students the existing knowledge, but, look — it is very, very important to note — the existing knowledge exists because consciousness, in its reflective power, can know. Man as a conscious body can not only know the existing knowledge, but can know new knowledge, or can make new knowledge. Really, the existing knowledge today was born from the knowledge of yesterday, which became old; as well, future knowledge must be born from the existing knowledge of today. That is, knowledge is a process. But what does the school mean? It is a house in which the students are invited to assume a passive attitude in order to receive the transference of the existing knowledge without reflection on the very possibility of the creation of this knowledge! I don't know if I am very clear. It is because of this I talked before of the archaeology of consciousness. Instead of transferring the existing knowledge it is necessary to invite consciousness to assume the active attitude without which it is impossible to



create knowledge. But this is not happening in the primary school... in the university it is the same thing – and it implies a mythologisation of reality, because only education for liberation implies demythologising reality, while education for domestication implies mythologising reality, no? It is very interesting, no? But it is not possible for the power élites, for example, to prevent men from thinking. Okay? It is impossible. It is impossible because to think – thinking – results from our relationships with the world and because we became, in our process of evolution, reflective beings. So it is impossible to prevent men from thinking. But, if it is not possible to prevent men from thinking, it is necessary, in order to maintain the status quo, to mythologise reality, in order to mythologise consciousness. Because it would be impossible also to falsify reality without falsifying consciousness, because reality is a reality of consciousness. so it is necessary to falsify the consciousness of reality. So – the falsification of reality is itself the falsification of consciousness, and, because of this, it is necessary to use propaganda – the more you are falsifying reality – mythologising reality – you are mythologising the consciousness of men. Men live by myths, and men are involved in myths and not in the truth, but having the illusion that they are thinking correctly. Education for liberation, on the contrary, has to demythologise reality in order to demythologise consciousness and because of this, I repeat, I talked about the archaeology of consciousness and in the education for domestication we have another kind of archaeology, it would be the “archaeology of irrationality”.

RISK You have marvellous phrases! ... You see, implicit in what you are saying in challenging the schools as being what Illich calls instruments of social control is surely a very direct challenge of the churches, because they are equally instruments of social control. Not only because they maintain a number of schools, in fact historically they have played a large part in creating the kind of school system which is now being sacralised throughout society, but they themselves still persevere, I should think, in this kind of mythologising of reality. Now, what would you say about the churches in this context?

FREIRE Recently I wrote a letter answering another one to a young American theologian in which I said something about this. I think that the real role of the church should not be the role of mythologising, the role of domestication, the role of developing the bureaucracy of faith.

RISK Exactly.

FREIRE In my point of view, on the contrary, the role of the church must be the role of liberation, of the humanisation of man... Precisely because of this I am more and more interested in working with

theologians. In my point of view theology today has many things to do. That is, from my point of view, theology is not something superfluous. No, on the contrary. But, it is obvious, I don't mean a false theology, not a theology of bla, bla, bla – idealist theology – but a theology which is part of anthropology, which is engaged historically in order to discuss, for example, the Word of God, and our relations with the very Word of God. How must my attitudes be, for example, before the Word of God? I think that my attitude cannot be the attitude of an empty being waiting to be filled by the Word of God. I think also that in order to listen to it, it is necessary for me to be engaged in the process of the liberation of man. Because of this I think that theology, such a theology, should be connected with education for liberation – and education for liberation with theology. I am very interested, and. I am thinking for example, to make it possible next year – not necessarily through the World Council of Churches – to have a meeting in Geneva with some Catholic and Protestant theologians of the Third World (not geographically speaking, but the Third World of the First World, also) in order to discuss this kind of theology – it is a great preoccupation today in Latin America. We have between the Protestants and between the Catholics a preoccupation with such a theology.

Finally, I think that our task as Christians cannot be a paternalistic one. That is, I cannot be author of your salvation. I cannot leave my home in order to look for sinners to save them. I have to live as a man among men! – discussing, acting, transforming, creating – and in all the dimensions of my life, my existence, I can find the presence of God, but the presence of God does not mean the imposition of God. God is a presence – nevertheless, this presence does not prevent myself from making history, that is the history of the liberation of man.

RISK Perhaps the theology of liberation and the liberation of man may well be ultimately the liberation of God?

FREIRE Yes, because God, too, in a certain way, is mythologised by us.

