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This thesis provides a historical and philosophical examination of the politics of literacy in Brazil between the years 1971 and 1989. Drawing on the work of Paulo Freire, I examine prevailing conceptions of literacy and illiteracy at that time and the relationship between those conceptions and the distribution of structural power within society. Data were collected variously from government publications and legislation, the proceedings of the National Congress, the reports of the Brazilian Institute of Geography and Statistics, and articles from the print press. I argue that the military dictatorship provided conditions for the establishment of an effective pedagogy of oppression. Over the 1970s and 1980s, children, teenagers and adults were systematically targeted by anti-dialogical actions that denied their ontological vocation to become more fully human. Non-literates were seen as people without any meaningful culture or knowledge, and even those learning how to read and write faced oppressive practices of false generosity and cultural invasion. Therefore, not only prejudices against non-literates but also functional literacy learning practices worked as instruments to reinforce social injustices and maintain the unequal balance of structural power in Brazilian society.
that Freirean critical pedagogy for emancipatory literacy has evolved alongside more extensively European philosophical and postmodernist critical theory in such a way as to be a space in which certain untenable consequences of poststructuralist and postmodern theories have become obvious to those committed to emancipatory education. After returning to Brazil his work led to him being appointed as municipal Secretary of Education in Sao Paulo in 1988, capping a pivotal period for him as a critical theorist and author, as well. 1989. Learning to question: a pedagogy of liberation. New York: Continuum. Freire, Paulo and Donaldo Macedo. Freire's literacy work in Brazil was brought to an abrupt ending in April 1964. A military coup toppled the Goulart government and, along with many other leaders of leftist groups, Freire was jailed. He spent seventy days in jail, was stripped of his rights of citizenship and forced into exile. His explanation of oppression appears both tautological and dangerous. Freire certainly labored in situations in Brazil which one would surely term oppressive, yet he has not adequately analyzed these situations when he divides Brazilian society into oppressors and oppressed. In contrast, Memmi's work on Algeria is an example of an analysis of oppression which is both concrete and theoretical. U. Pedagogy of the Oppressed has 20,499 ratings and 1,113 reviews. Jessica said: If you're into really sincere hippie guys, read this on the subway. They wi... Freire was exiled from Brazil in 1964 for having the temerity to help the poor in his native country begin to learn literacy in the context of taking action for themselves. Uneducated as many of the rural poor were (and still are), Freire thought that learning to read and write for them might be linked to actual community needs. His goal was cultural consciousness, self-efficacy, transformation, with love, and in the process, dignity. Very little new can be said about Pedagogy of the Oppressed.