

**Another Road Map School**  
**Paulo Freire: receptions and responses in Art Education**  
**Responses and correspondences**

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Who chooses the contents and how they are taught.  
What to teach? What to learn? How are relationships given  
Between learning and teaching? What is lived experience knowledge ?  
Can we dismiss it by imprecise, unarticulated?  
How to overcome it? What is the teacher? What's your role? and  
what is the Student? What about your role? Not to be equal to the student means  
that teacher must be authoritarian ? Is it possible to be democratic  
and dialogic without stop being a teacher, different from the student? Does it mean  
dialogue an inconsistent talk whose ideal atmosphere  
Would be the "leave as it is to see how it is"? Can there be  
A serious attempt at writing and reading the word without reading  
Of the world? Does the necessary criticism of banking education mean  
That the educator who does it, doesn't have to teach and should not  
Do? Is it possible for a teacher not to teach? What is encoding?  
What is your role in the picture of a knowledge theory?  
How to understand, but especially how to live the relationship  
Practice-theory without the sentences transform into a  
made sentence? How to overcome the temptation , voluntarist, and how  
To overcome the intellectual, verbal, quack temptation? How do you  
Work the language-citizenship relationship?  
Practice, politics and epistemologically it is not also possible to  
make a complete education without these questions being always pursuing us  
And without being always answers.  
(Freire, 2002, p. 165) M3]

The following document aims to account for boarding and discussion process of Colombia cluster, answering to the call for contribute in the research developed by the cluster stories on the stories of thought and critical practice in the Cultural and artistic education, **following the "trips" of the pedagogical concepts of Paulo Freire and local uses and responses**. As a group we had two moments in the process of responding, the first where we approached the document of the invitation and the possibilities in viability of knowledge and times available, concerted to address the ideas set by Paulo Freire in his book *Pedagogy of Oppressed (1968)* giving a week to review, re-read and analyze the document. And a second moment where we meet to discuss and address the analyses, ideas, reflections and comments that each of us has developed.

We think it is important to find a format that does justice and approaches what we consider is the axis and *raison d'être* of our collective, the moments in which we gather and generate spaces of discussion and feedback where our knowledge becomes, Passions, positions, and humanity in an organic way dialogue with each other. In the face of which we propose this document where the reader will find a series of interventions (which obey the second mentioned moment) that account for the comments that each one of us developed on the pedagogy text of the *Oppressed (1968)*, and then in Comment Format the interventions and feedbacks that were given in the discussion space.

We seek to have the reader transit through the document obtaining an idea of the places from which each of us dialogues both with the document of Freire and with the opinions and analyses of the members of the collective.

**Nicolás Navas:**

After reading Freire it happens to me I experiment at first **tranquility and conformity of the one who identifies with the oppressed who establishes awareness about his situation and reacts with the fire of the radical thinking about the system that has been imposed**. However when the speech ceases to be in third person and moves to my daily life as a high school teacher and the story is written in first person, the action responsibility falls on the role I perform, and it is when arises the oppressed paradox that sets the oppressor place, an individual who in his everyday life suffers the oppression burden and in his daily professional practice is enrolled in one of the machines that lodge oppressive system in new generations.

Although it is true that Freire names and exposes the machinery and logics that oppress communities, his discourse is located in the action with subjects that are in a consolidated state of community, adult persons who are registered to a space and role determined, peasant, worker, subject. This place is occupied as beings who in Freire's words must liberate themselves, establish awareness and thus initiate the path of humanization. My daily practice is developed with young people in training process in the institutionality framework, the place where oppressive system is established with greater force in the dynamics that will transform into the legitimacy of banking education system. Young people attending a place under the premise that it is there where they will be given knowledge that they must learn, a place where their action are domesticated by incorporating relation systems that are required to normalize oppressive system.

The **school** as a fundamental part and place of oppressive system is **standardized** and regulated to the extreme, the teacher has to answer for a minimum that guarantee a process in his professional practice that is reflected in the students developments, as well as the well-being of them. Students in their juvenile status are individuals who are seen as extreme vulnerable, but everyday I suspect that this category is not necessarily just to protect the student, but **a control system over the teacher's work, operating the student's vulnerability as a mirror that reflects the system of responsibility for the teacher and releases the student from any possible empowerment.**

Freire speaks about dialogicity as a fundamental methodological tool for the development of a individual empowers pedagogy, but one of the structural conditions turns out to be confidence in the process that is conceived from the agreements that are built from the collectivity, problematic situation in a process of medium formation, where rules and structure are given to ensure that the process is not arranged because this would open the possibility for mistake where the condition of student vulnerability as a control form over the processes that the teacher develops.

To develop a process based on the dialogic structure in the classroom requires by the teacher the abandonment of any classification and categorization that can be made on him or the students group, situation that presents a challenge in a curricular structure approach. To think about the classroom as a place in permanent construction is an ideal that does not dialogue with the frameworks that govern the school; since this is thought in terms of planning and structuring in a before, however the logic of a classroom in permanent construction poses a systematization process and reflection that is given in parallel and later of the teacher's action.

I believe that school is the place where forms are cultivated as the oppressive system will act in the morning, it is the place where the oppression strategies are rethought. This raises an

opportunity, the oppressive system is not a finished system, it is not a totalizing system, it is a system in permanent construction and adaptation to men change ; however when we think of it turns out to be a perfected and impenetrable finished system. The school is the place where its fragility is evident, the more apathetic and indifferent young people are even a challenge for the banking structure. People's resistance is latent in the new generations that pose new resistance paradigms that can become the way as teachers or teachers who develop an awareness process of how system has acted in themselves and the structures as the thought operates in these own logics, manage to articulate processes with the same students that open spaces of resistance that generate alternative thought ways and reading of the world.

I observe this in the daily routine of my practice, young apathetic and indifferent to power structure that has been imposed on the school to which they no longer obey or accept as real, young people who offer resistance to a vertical apprehension structure of knowledge without caring about the threats to your future or career prospects. This indifference that at first glance turns out to be arid and meaningless, as well as an impossible place for the development of any kind of construction process , is the possibility of generating a different relationship system, teacher is forced to rethink ( In the case of an ideal) its action logic, to turn to forms of construction of the academic space and the classroom that are more organic and close, direct the process to the basic structures, the dialogue, the craftsmanship, the simple and repetitive processes They can be a common construction place that approaches everyday life of both the teacher and the student.

## Miguel

But, suddenly before entering the content that suggests Nicolas, I would like to stop at the moment in the two order concepts of the text *pedagogy of the oppressed*: oppressor/oppressed. I think we should not presuppose them but to question them at the beginning. Since this point, it is interesting to ask ourselves how today, in our Latin American and Colombian context we relate to those two terms.

"Pedagogy of the Oppressed" was published almost half a century ago. The class, marginal, authoritarian and unfair social structures of Latin American countries at that time led Freire and a large part of the population to be sensitive to the need to undertake a liberation, or better self-liberation marked by Libertarian movements such as socialism, communism, and even subversive movements. To do this, the leftist ideological speeches permeated terms like the ones we consider starting this text oppressor/oppressed. But, echoing, how much is the current Colombian context near to these concepts? While it is true that the marginal and vertical structures still remain in this society, is it worth while to continue to be based on a dualistic ideological paradigm oppressors/oppressed?

With this concern about the topicality of oppressive and oppressed terms, I do not intend to reduce the discussion to a simple language whim. Rather, I wonder if the oppressive/oppressed paradigm is a reductionist risk of how the complexity of society works. I wonder if we are not falling into a risk of an anthropological reductionism.

Judging by the everyday language between us, in the family, pedagogical, job, the terms "oppressor" and "oppressed" are not common in our language. Are they? What do you say? Instead, it is more common for these times in Colombia, the terms "perpetrator" and "victim", this, because of the framework of peace dialogues, reconciliation, justice and resocialization that includes the state, guerrilla groups, criminal gangs and civil society, also the church mediation. I wonder if it is legitimate that we make this comparison between oppressors/oppressed (years 60-) and perpetrators/victims (topicality) at least in the Colombian context

Moses comments to Miguel

I agree with Miguel that it is essential to establish a historical look to think of a critique and resonance of the texts of Paulo Freire, even more than "pedagogy del oppressed" one of his first texts. Well, as Miguel recognizes, the elements of inequality, class and categorization are maintained in our context and thought. However, I believe that many of the social studies and pedagogical bets, even those based on more recent popular and community education, tend to soften these barriers and make bets beyond their recognition and struggle through them, from their Weakening as categories that shape and delimit the reality of the subjects, rescuing in the sense of their peculiarity and possibility of being, before their belonging (from a decidedly radical thought) to specific biases or recognitions Who engender an ever-conscious, superior, and conspiratorial enemy. In this sense, the dualities as oppressed/oppressive or categories closer to our daily lives as poor or excluded can be reformulated from a more contextual and analytical thought, which reevaluates and transforms them, in Freire's own words, from the action, before its appearance in language.

In short, in this regard, I believe that the overcoming of certain dualities and the particularity of the same in the encounter through a more real work within the territory, that the same proposals of Freire have developed over the years, have been helping To understand more and more its relativity and to generate the enemy in the same duality and its configuration, rather than in the actors that have been conformed by this one. And it is in this way, where thanks to pedagogical works from reality in reconstruction and action before the established structure, other realities or universal categories have been recognized beyond those of oppressed-oppressor, poor-rich, development or Wellbeing, aimed at the universalization of

the struggle, being able to re-evaluate and to be in crisis from the context, rather than to overturn the blind, thoughtless and dual engagement.

Miguel

Appropriating partially from Freire`s language, I feel that at times I have been oppressive and at other times I have been oppressed. Moreover, there are times when I do not know if my action is oppressive or oppressed. I only understand then that I am human. This feeling, I have it in my double condition as a student and professor of institutionalized arts and subject to administrative norms, achievements and objectives that meet the standards of an educational plan. This leads me to think that it is impossible to do a massive characterization of those who are oppressors and those who are oppressed. To try to make that distinction to a social scale, of masses of people, I smell of ideological utopia, and like all ideology, it ends up tainted by imposing the ideas above the truth. More than the ideological aspect of the pedagogy of the oppressed, I believe that its strength is in its didactic aspect, that is to say the dialogue as essence for the mutual liberation, without pretence of sides. With the latter, I refer to the values that Freire highlights: The critical dialogue as liberating action, loving, humble, hopeful and by extension, true.

In the dialogue there are moments of fluency and moments of fluctuation. Every dialogue, however, is difficult. Liberation is not easy because the dialogue is neither. Now, where do I the one that cost me the most? In one of my writings presented at the National University as a student of the master in artistic education, I wrote the following (I do some attenuations):

The artistic and religious formation in my childhood, the paintings of religious iconography that I made as a student, the artistic installation from the philosophical and theological notion Homo viator, the interest in the creation concept (Nihilum ex nihilo, Conservatio, Continuum, concursus, etc.), are some examples of experiences and reflections that were taking me over time to a personal dialogue with religious, priests and theologians.

In these meetings-dialogues that have included academic, spiritual and artistic collaborations; The pedagogical dimension, understood as a relationship between people, is an intrinsic fact.

Following the spirit of Freire, if it is liberation, the most effective dialogue is not with which one "better carries it" but with which one does not understand, not commune, or does not want. In my case, if it comes to giving a name is: Theology. Not because I do not want it but because it is difficult for me to situate it in experience, rather than the theology of Liberation (the foundation of Pedagogy of the oppressed) if the theological aesthetics (Von Balthasar, Guardini, Plazaola).

Following what I wrote at the time at the National University:

November 2016

An artist and a theologian meet. Each one takes care of a text, they approach what will happen? Their voices sound very different and sometimes they don't understand each other. A lot of things one knows the other doesn't know. They want to know each other. (...)

Before making an assessment of the thematic between art and theology, there is a human fact: dialogue between people. In any dialogue, the human capacity to do so is manifested. Dialogue as a human phenomenon implies an anthropological background that is worth not leaving it as obvious.

"The human person implies distinction and nontransferability, so that each one of us can experience that one person is not the other." But at the same time, the person assumes relationality, in such a way that when more perfect is a person, more comes out of it and is relocated in the perfection of the total and free donation to the others, in order to establish with them authentic communication and Love. The more the person is for the other, the more he finds his own identity, and further tends to the perfect unity of communication [1] In dialogue as a liberating action, I must confess, it is a constant difficulty in practice, because in trying a meeting between different levels of comprehension of reality, it is not the question about what is the right tone for those conversations . That is, and very much in agreement with Freire, the role of education, and in my particular case that of art education. While the pedagogy of the oppressed has a very strong foundation in the theology of liberation, in the Poetics of art, I also find a very strong foundation of theological aesthetics. Hence my interest in this dialogue as well.

In this relationship sought and built, and perhaps being maximalist I have called dialogue between art and theology, there is a principle that interests me to remember: we have the ability to experience the aesthetic and spiritual.

[1] Planellas, Joan. Science and faith in dialogue. Barcelona, lesson 19. The man created in the image of God. P. 14

Moises

My reading of Freire goes through the comprehension of the text pedagogy of the oppressed from a historical perspective. Thinking in terms such as oppressed/oppressor or radicalism, framed in a moment of Western thought and more specifically Latin American that engenders their enemies in groups or thoughts that oppose their own. However, through the

text is presented the idea of the liberation of the logic underlying these groups: countering the fact that for Freire this is a pedagogy of the oppressed and not the oppressors, with the fact that the role oppressor can be occupied by the OPRI I measure under certain conditions. Leading thus to understand, that the ultimate aim is the rupture of the category or oppressed duality/oppressor, and not only the triumph or replacement of one group over another.

That is, one of his big bets is the unveiling of the system as a space in which both oppressed and oppressor are trapped, showing how the only way to fight in it is the complete transformation of it. What, from its radicality, would lead to thinking about the need to be outside the formats of the system or fighting against it, from a completely different approach to the relationships that occur in it.

It should be thought then, in the application of the approaches of Freire beyond its texts, that in the Colombian context have been many: bets that as Miguel affirms (in a previous part of this text), can come from the ideological, the political or the Didactic. In this there are many nuances, which however in local and institutional scenarios such as those currently occupied, provokes the contradiction, the rethinking and the emergence of problematic or apparent places without exit, that in the everyday We experience as teachers or observers.

I want to highlight with this, the distance between Freire's approaches and its applications, which in our country are reflected, not only in the classroom objectives of professors or graduates in universities in which Freire has become one of the main Referents of chair, but also in the curricular programs generated by these and in guidelines of public and private schools, that in different institutional lines find in the humanization and methodological foundations of the pedagogy of Freire as the Dialogue, not a necessarily political, revolutionary and liberating force, but a series of tools or didactics that help develop competencies in specific areas of knowledge. Competencies that are also the foundation of how the quality of education in our country is measured. In this way, I feel that, in the institutional panorama, both public and private, there has been a functionalization of Freire's discourse, which fails to disarrange institutional relations towards a true liberation as proposed by the author or a Concretion of the approaches of pedagogy of the oppressed.

Contrary to this, when entering the institutional environment some of its postures or practices are pigeonholed in a previous structure, sometimes losing its strength and potential transformer. In other words, in an attempt to integrate Freire's bets and methodologies into formal education institutions, the structure of these relegates the political possibilities (the main motivation for them) and converts them into tools, which are converting into isolated competitions or exercises without continuity or possibility of transforming the public, political and knowledgeable reality of both students and teachers. Even more problematic, these tools, in Freire's pedagogy are not reduced to their



functionality, and therefore they cannot respond to the logics of formal institutions and the spatial and temporal statism that prevail in them.

I would therefore like to start from the incompatibility of certain practices within institutional structures or apparatuses. I will refer to actions and practices that are guided to undo institutions and transform them (as Freire raises in their texts); And not to regulated and institutionalized processes with rigid structures preceding them, converting them into instruments, exercises or drills within an established program.

The specific space and time of certain institutions are conditions that govern the possibilities of some of Freire's approaches: dialogue, mobilization or common construction, are precluded in their complex and radical development by Squares such as disciplining (as a space-temporal condition), the qualification (as a compulsory exercise of power), the distribution of the classroom (as a form of spatial control), the curriculum or the time of class (as forms of regulation and temporal conditioning).

It should be said, however, that although this is the common denominator of institutional postures, that in our country they the actions of Freire him to the systems of evaluation and control, there are innumerable nuances of work; And, to a greater or lesser extent, some practices have modified multiple conditions, allowing for some displacements from the ideas of teachers to the possibilities of action of the students. Moreover, as will be developed later in this text, Freire's greatest influence and perhaps its most potent implications, are beyond the institutional in what is known as popular education and IAP. Movements, where some of these conditions temporal given in the most regulated academic spaces are built from the practice, as well as the needs of the educational processes and the communities that develop them and in them they are involved.

On the other hand, despite this sense of incompleteness or impossibility of achieving the ideal objectives of Freire from its pedagogy and political stance, it is very important to recognize and track how its terms and practices reach us until today: in our Objectives as artists for example, by raising the dialogic and collective construction within our processes of creation or classroom.

Moreover, while Freire's bets have sometimes become tools and have reduced the possibility of transforming them, these didactic forms undermine or fracture institutional logic (because they may no longer own them), allowing the emergence of Unexpected or vacant spaces and experiences where the institutional structure is located and overflows, allowing new relationships or connections.

In this sense it is possible to recognize that although Freire's bets have not been made in the public sense of social transformation and the release of what he calls the oppressed. The

entry, of many of its elements to schools and educational institutions, has fractured and put in constant reflection the uses and senses of much of the pedagogical methods. And this fracture, this incoherence or institutional incompleteness as a closed system, could also be its virtue. That is to say, that there is a re-evaluation that continues to ask teachers and pedagogues, in and out of institutionality, and that in part, this is what has made us today link to certain jobs or incline for certain questions, such as Undo or To think about transforming in very specific ways (perhaps adjusted to more Freirian spaces and times) the institutions that surround us.

Monica

The educator cannot get tired of living the joy of the educating; When that happens, he is bureaucratizing his mind (Freire, 1998, p. 86).

In a broad context, popular education is present in the 70 following the premises of liberation Theology and Freire who called it "liberating education, freedom education, awareness raising, Dialogal education, among others" ( Muñoz, 2012, p. 156).

Two events marked the changes and the evolution of the popular education: the emergence of the models of participatory research, which gave it a north of systematization to this discourse; And the construction of an intellectual field of popular educators, the result of leftist groups and the linkage to educational and political practices of university students and Professionals (Vélez, 2011, p. 136).

In fact, popular education found sustenance in participatory action Research (IAP), as this was,

The most consistent and consistent methodological option with other emerging liberating practices such as liberation theology, alternative communication and popular education itself from the popular Education movement, the concern for the production of Knowledge had as common reference to IAP (Torres, 2010, quoted by Vélez, 2011, p. 137)

This literacy, according to the author, includes creativity as one of its areas of action. Like the educational dimension, another organization responsible for working with communities is the foundation Fe y Alegría, which went between the formal and the non-formal, where the literacy of all those involved in its training processes was promoted.

Next, we go into some nuclear concepts proposed by Freire and that relate to my (some) particular experiences.

On the one hand, I would say that, the banking education that evidences the oppressive/oppressed relationship, continues to be in effect in the daily practices of the educational institution, determined by an institutionalization of the practices focused on the figures and impacts. However, some timely efforts cited in time account for cultural resistance practices (McLaren) that propose other modes of relationship that transform that oppressive/oppressed relationship.

These practices are usually located in an external context to the school where dialogues and actions are proposed in the subjects involved in these places. Of this, the popular education and the movement of systematization of experiences in Colombia (Mariño, Jara, Cendales) and the commitment to the IAP (Fals Borda) in which it proposes to give account of the social life of the communities and the training processes that happen there. However, these statements are not exempt from revisions.

In the artistic field, the theatrical movement (La Candelaria, the experimental Theatre of Fontibon, the Experimental Theatre of Cali) responds to logics in which all subjects generate actions that vindicate their place of enunciation and action, so that collectively Happens/Succeed Emancipation.

From this place and from the construction of grassroots communities, it is proposed to counteract this denomination of banking education so that other possibilities happen. Among them the materialization of a liberating and dialogic education (or whose practice is Dialogicidad) "to realize this conception of education as a practice of freedom, its dialogicidad begins, not when the educator is found-educating with the Educating-educators in a pedagogical situation, but before, when he wonders what he is going to talk about. This concern about the content of the dialogue is the concern about the programmatic content of education (Freire, 2005, p. 76 [M1]).

Recently in the exercise of public policy has worked in the construction of lineaments since the RAP, reflection-action-Participación<sup>1</sup> for the school system Educational, which put in relation postulates shared in the preceding paragraphs, but that They require problematized and collated with the daily exercise of those who have involved us in these processes, which are discursively located in a different place to the bank, the oppressor and that promotes the dialogicidad among its actors.

Freire's connections and appropriations in the national context, the movement of community living culture is evidenced, a Puente<sup>2</sup> platform consisting of grassroots community organizations and associated networks. Within the university area is relevant the program of undergraduate in community education with emphasis on human rights of the Pedagogical University Nacional<sup>3</sup>. The above are bets to bring to the practice Freire's postulates that require additional arrests to specify closeness and distances.

**Other related experiences:**

- Community Living Culture: <http://centroculturalmoravia.org/wp-content/uploads/2014/06/QuePasa11.pdf> <http://www.semiosfera.org.co/foromedellin.pdf>

<http://www.boavida.com.co/portfolio/cartilla-cultura-viva-comunitaria-red-bakata/>

\* Pedagogical proposal of the Secretariat of Education District (Bogotá) centered on RAP: reflection, Action participation.

[Http://www.educacionbogota.edu.co/archivos/NOTICIAS/2014/CIUDADANIA\\_Y\\_CONVIVENCIA.pdf](http://www.educacionbogota.edu.co/archivos/NOTICIAS/2014/CIUDADANIA_Y_CONVIVENCIA.pdf)

Other references:

\* Colombia in debt with the emancipating thought of Paulo Freire

[Http://lanzasy letras.org/2016/05/09/colombia-aun-en-deuda-con-el-pensamiento-emancipador-de-paulo-freire/](http://lanzasy letras.org/2016/05/09/colombia-aun-en-deuda-con-el-pensamiento-emancipador-de-paulo-freire/)

\* Archaeology of Critical Pedagogy in Colombia 1980-1990:

<http://repositorio.uptc.edu.co/bitstream/001/1417/2/TGT-167.pdf>

\* Decolonial Pedagogy and Community Education: an ethical-political possibility.

<http://revistas.pedagogica.edu.co/index.php/PYS/article/viewFile/1340/1314>

Freire, P., and Guimarães, S. (1998). Education dialogues. Quito: CEDEC-Ecuadorian Corporation for the development of communication-.

"I don't think authentically if the others don't think too." "I just can't think for the others or the others or without the others." Freire, 2002, p. 145 [M2]

M1] Freire (2005/1970) Pedagogy of the Oppressed

M2] Freire (2002/1992) Pedagogy of Hope

M3] Freire (2002/1992) Pedagogy of Hope