**PAULO FREIRE’S BELIEFS**

Paulo Freire had three basic beliefs. People were either with the oppressed or against them. Reading the word as well as the world can create critical knowledge. Finally, he thought that individuals have the power to create history. Freire’s main work was his Liberation Pedagogy. Liberation, in this case, means to release from restraint. This can create a critical consciousness and awareness.

This pedagogy is seen as an ideology instead of a philosophy. It is an ideology because it is an interpretation of the past, it is an assessment of present situations, and it is a program for change. It is related to the philosophies of Existentialism, Pragmatism, and Marxism. It is related to Existentialism because there is a journey of self definition. There are elements of Pramatism in the idea because it requires cultural, social, political, economic, and educational awareness. There are Marxist concepts involved in Liberation Pedagogy but Freire disagrees that the future is a product of history.

Freire believed that people live in a certain place and time. To him history is personal as well as social. Individuals do shape and contribute events but there is also an outside presence of other people. This does not mean that the individual surrenders their choice. Freire thought that the status quo should be challenged. An awareness of social reality can create an understanding of the situations that liberate as well as oppress.

Freire views epistemology as a connection between thinking and acting. He feels that thinking critically can result in an empowerment, breaking false consciousness. Critical thinking requires an ability to see the rationales of oppressed groups. Engaging in dialogues is the way to
acquire knowledge in Freire’s views. True knowledge is a genuine consciousness of social
reality.

Axiology, according to Freire, can humanize or dehumanize society. This is because there is a value conflict. There is nothing that evidences if a value is freely made by an individual or is influenced by others. If an oppressors value is internalized it can dehumanize the oppressed. The choice to create personal values comes from within.

In Freire’s eyes the teacher can not remain neutral and unbiased. A teacher must have a critical attitude towards reality. There must also be a sense of humility present. This will allow the teacher to partake in discussion with the students and learn something as well. Teaching is not simply the transmission of information.

Freire’s goal was the creation of a new social order. This would open the individual and society to new possibilities towards a richer life. This may look like a utopian vision, but it is not. It is simply the strife for a fuller and enriched possibility for society.