

St. Paulo Freire:
The Re-Fortification

Of The
Marxist Faith

Through the Coup D'état
Of the Western Academy

A General Introduction and Recap

Of
The Third Lecture Given

At
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"Virtually every trend in contemporary education theory is either rooted in the "Pedagogy of the Oppressed" or makes use of it. Though, what's sinister about it -- amongst many things -- is that this seminal and pioneering book at the forefront of every college campus in North America doesn't cite a single pedagogical theorist or educational scholar. Not one. Rather, the citations are obsessed with the most blood-soaked revolutionaries of our time." — Lareau

Introduction and Recap

Last lecture we covered a pinnacle force in the historical Marxification process of the American Ethos and that such a pivotal force was, in essence, single-handedly catalysed by two Titans of the Marxist Faith, György Lukács and Antonio Gramsci. This, I regard as the second major phase in this historical process. What these two intellectual giants effectively accomplished was the mass-scale paradigm shift away from the traditional aspects of class and economics of Marxism into the domain of culture and identity (p.p. Critical Theory). That is, what they sparked was the beginning of neo-Marxism.

Fun Fact! Marxism never had anything to do with class or even economics for that matter. Rather, Marx's place in time just so happened to make class and economics the necessary lens through which to perpetuate his systematic faith and philosophy.

I explained why this mass-scale shift was instrumental in resurrecting Marxism from its catastrophic and fatal pitfalls. Marxism failed in great part because it could not stand on its predictions, which its domain of analysis (class and economics) inherently required. But if one merely shifts the focal-point of analysis to things such as identity and culture one is not charged to face a correspondence theory of truth, because such categories are malleable, in that they are subjective and qualitative by their very Nature. On the other hand, because class and economics are far more fixed categories, in that they pertain to an objective and rather quantitative reality, one must produce results that reflect the world as it *is*. Because of this, Marxism has been said to have started off as something approaching "science" but degenerated almost immediately into pseudoscientific dogma (*Thornton, Stephen: 2006; Popper, Karl: 2002*). This is very important to understand, because what effectively happens when the focal point of Marxian analysis is completely shifted away from being class-based (economic) and into something identity-based (cultural), is that nothing from that point onwards is required to stand on its predictions, nor reflect any mappable reality. In light of this, Marxism is utterly and completely obsolete in scholastic economic circles, because its predictions do not correspond to reality, which is what is required if something concerns the objective categories of class and economics. (*Keynes, John: 1991; John, Judas: 2014; B, Leiter: 2002; Sowell, Thomas: 1985; Stigler, George: 1988; Solow, Robert: 1988; Allen, Robert: 2017*).

Finally, I explained that this transition has proved and *is* proving utterly disastrous because the master/slave dialectic, which is at the beating heart of the Marxist Faith, (the idea that all experience *is* and can be reduced down to nothing but zero-sum conflict between oppressor and oppressed) has broadened to engulf the cultural landscape. Rather than just strictly being confined to the local and quasi-fixed phenomena of class and economics, which must stand on its predictions if it is to be applicable, all experience is reduced down to nothing but the zero-sum conflict between anything and everything cultural and identity-based.

If there are some hints in your experience living in the 21st Century suggesting that everything is nothing but a cynical, fatalistic, Hobbesian battle ground of identity categories, you'd be right. This is today's climate. I must ask you again, is Marxism something economic? No. It isn't. This paradigm shift achieved single-handedly by these two figures came to be called neo-Marxism and it has nothing to do with the economic, nor with class, but everything to do with culture and identity. The neo-Marxism, so rampant in the present political ethos, was achieved by this paradigm shift (*Bien, Joseph: 1999; Merleau-Ponty Maurice: 1973; Breines, Paul: 1979*).

This leads me to the third phase of this historical Marxification process. Despite the engulfing effects of the Lukács/Gramscian paradigm shift, such again was but only the second major phase, for it really only cements when its Marxian underpinnings directly attack the means by which society *actually* reproduces itself (education). This happened at the Freirean phase. Though Gramsci's works on Hegemony and Lukács's '*History and Class Consciousness*' were pivotal forces in the development of identity-based Marxism, it did not reach the sheer depths required to completely overcome the American Ethos. There needed to be a Prophet from on high, who could take the reins

of the venomous serpent and weave it under the public consciousness, that is, who could revitalise the effects of this paradigm shift, and inject it into the cultural domain more viscerally. The best and most productive means of doing this is by attacking the educational institutions themselves, because they are the means by which society is *actually* reproduced. His name was Paulo Friere and he did this by invading the traditional models of education (no better place in the Universe to change society at the fundamental level) by redefining education itself.

Two Basic Points

- A. *Paulo Freire*—A Radical Marxist Brazilian, by the name of Paulo Freire, claimed to have devised an innovative model of education that, in essence, rebagages education into a form of (neo)-Marxist thought reform consciousness raising (a.k.a., brainwashing). Education as a matter of consciousness raising and not a matter of learning is profoundly explicit in his *Pedagogy of the Oppressed*, but before proceeding to describe the intricacies of his radical faith system, it is immediately worthy to note that he wasn't merely a Marxian Theorist, but in fact a religious radical, deeply immersed in the Liberation Theology of Dom Hélder Câmara, *the Red Bishop of Recife* who was an ex-clerical-fascist Nazi, *born again* pro-militant Maoist Communist (de Souza, Raymond: 1999; *The Catholic Church: 1916-1985*, Stanford University Press, 1986, p. 71), who Paulo and specifically Klaus Schwab, described as their "spiritual leader." Following from this, it becomes necessary to first touch up on Liberation Theology itself.
- B. *Liberation Theology*—When Liberation Theology poses as Education Theory, it's called *Critical Pedagogy*, notice the term '*critical*,' which was defined by Horkheimer as that which "seeks to liberate the human race from all that oppresses it." Education is thus a matter of liberation, not learning.

The term Liberation Theology (the intellectual substrate of all Frierean dogma) was coined by a speculative gnostic, Catholic fanatic named Gustavo Gutiérrez, whose hyper-collectivist tribalism is apparent with his obsession with Luke's beatitude, "*Blessed are you poor, for the kingdom of God is yours.*" For Gutiérrez, identical with the Marxian creed, this "Kingdom of God" is, in fact, an Eschaton that must be immanetised here on Earth, and thus not God's but exclusively Man's (Müller, Gerhard: *La teología de la liberación hoy*). This is supremely reflective and almost simultaneous to the gnosticism making up most of Marx's *Economic and Philosophical Manuscripts of 1844*. Though, out of the countless striking parallels between Marx and Gutiérrez, one worthy remark is that both professed the need to suffer in order to be liberated (Hartnett, Daniel: 2003; E.P. MSS: 1844, 99). One can not be free if they are opiated. The functioning substrate of Critical Pedagogy (the Freirean Faith system) is the primary form of Liberation Theology that arose in the 1960s out of the Second Vatican Council and the Medellín Conference, but more interestingly, in response to the economic and social injustices so rampant at the time. From this developmental fact, it is

worthy to note that this fatalistic, zero-sum, conflict approach to theological political praxis is synonymous and perfectly paralytical to the material manifestations of the Marxist religion. For this reason, Liberation Theology, in nearly all respects, is neo-Marxist Critical Theory posing as Catholicism.

Critical Pedagogy

A Critical Theory of Education—Let us define this system that gave the Lukács/Gramscian paradigm shift its needed fuel to perpetuate completely through American society. Critical Pedagogy is an anti-liberal educational movement that completely replaced the Liberal models of Dewey and Montessori and is the application of Critical Theory (neo-Marxism) to and in education. It is the Marxification of the means by which society reproduces itself. For this reason, I have called this landmark in the historical process of our current climate, the '*Re-Fortification of the Marxist Faith by the Coup d'état of the Western Academy.*' It is by and through this stage that Marxism becomes solidified and cemented in culture.

Some Vital and Fundamental Concepts of the Freirean Faith

- A. *Conscientização and Literacy*—The term "*woke*" is the ghetto-(ised) approximation of what it means to be "*critically awakened*" and it means absolutely nothing else. The essence of it was popularised by Freire, but coined by his spiritual saviour, Dom Hélder Câmara, *the Red Bishop of Recife* and an ex-clerical-fascist Nazi, but *born again* pro-militant Maoist Communist (de Souza, Raymond: 1999; *The Catholic Church: 1916-1985*, Stanford University Press, 1986, p. 71). It is at the very centre of Freirean dogma (Elias: 1976) and thus at the forefront of every major institution in North America. But what is it? What does it mean to be woke (*conscientização*)? The religious tract called *Pedagogy of the Oppressed* (one of the most cited works in the social "sciences" of all time), is presently considered something like a foundational canon in nearly every school of education and pre-service teacher-education program in North America (and well beyond). According to this book, *literacy* is redefined as the active state of being politically awakened and critically conscious (*woke*). It absolutely means nothing else. What inevitably follows from this is praxis, or enacting in the world this special insight (*gnōsis*). In a teaching and learning context, words themselves exclusively serve as mediators to *conscientização*. *Conscientização* is what comes after the fact. According to the Freirean method, it pertains to the purpose of words themselves to elicit social and emotional cues. Literacy lessons implementing this method simply use words as mediators to raise critical and political consciousness; they are the vehicles for doing such and they serve no other purpose other than to radicalise learners into Marxist activism. Words, for Freire, and thus literacy, are social emotional cues, not just blank signifiers, and by speaking you are proclaiming the new world (*utopia*). This is what literacy means for Freire. It means to be *woke*, it means in the

present context, approaching reality exclusively through the prism of neo-Marxist structural power dynamics. This is what it means to be awakened. Thus, under the false banner of teaching slum-dwellers and peasants in Brazil how to read, Paulo rather forced a full-fledged attempt to radicalise them into awakened Marxian activists, and he did this through the thought-reform of words as vehicles and mediators to social emotional literacy lessons. This thought-reforming project incarnate is the *Pedagogy of the Oppressed*, and it is thought-reforming because the process requires you to 'die to be reborn again.' The goal of critical pedagogy (The Freirean project) is absolute emancipation from oppression through the thought-reform of an awakened critical consciousness. *Conscientização* (*woke*) is the Faith of politically conscious, critically awakened literacy and it doesn't mean anything else.

- B. *Brain-washing*—Liberation Theology is at the forefront of the American curriculum. Though, I would think that it isn't the State's place to character develop your children, much less for the purpose of moulding them into political Marxist activists (*SEL*). That's what this is. Critical Pedagogy (Liberation Theology posing as education theory) is the cult-grooming, thought-reforming programme aimed at destabilising learners into Marxist political activism. In the ninth chapter of *Politics of Education*, Freire outlines that the purpose of education is to humanise Man and the world, (Freire, Paulo: P.O.P1970§142) exactly as indicated by Karl Marx (E. P. MSS§134). This has never been the purpose of education since before the Spanish Inquisition. The purpose of education is to produce members of society so that society itself can be reproduced. Though, Freire - like all fatalistic, radical Marxists - believed that it was society itself that needed to be dismantled and transcended, because it actively domesticated people into self-internalising the apparent 'oppressive' status-quo (*false consciousness*). It gets more interesting when Freire explains in the next chapter what educators must go through in order to be "true" educators. He calls for them to be brainwashed. The United Nations and all the scholastic literature that came forth out of the Maoist Regime, where the term was invented, defines *brainwashing* as the process of fixed personality death and rebirth through the medium of indoctrination (Robert Jay Lifton: 1961), i.e., one must die and be reborn, i.e., Easter. Freire says:

"Conscientization demands an Easter, that is, it demands that we die to be born again. Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were" (Freire: 1972a,10).

Paulo Freire describes this process as a process of spiritual death and rebirth, literally an Easter, which educators and religious leaders must go through to be resurrected on the side of the oppressed and on the right side of History. Authentic educators must go through this process of death and rebirth. This is at the religious heart of the so-called "pedagogy of the oppressed" and at the centre of Freire's entire project and legacy.

- C. *Dialogics*—One of the chief and operative aims in Critical Pedagogy is the prevention of society's reproduction, which leads me to another important concept in the cult of the Freirean Faith. That being dialogics or the *dialogical method*, which is an abuse of Plato's sentiments on Dialogue. The primary issue that concerns a true Marxist is society itself; the problem with the order of being is, in fact, the world. This gnostic *anti-cosmic world rejection* process is one of the four tenets of Marxist philosophy (Kelsen, Hans; Voegelin, Eric: 2004; Henri de Lubac: 1995§15; Voegelin, Eric: 1950§XII). The purpose of traditional mainstream education is to produce members of society so that society itself (the world) can be reproduced. Paulo Freire's model of Dialogical Learning, solves this Marxist problem of reproduction, by stressing dialogue over instruction in the teaching process. *Dialogue* as opposed to *instruction* becomes *the* teaching process itself, which of course means that instead of learning and becoming literate members of society, one rather speculates and becomes activist. Because dialogue, by nature, requires those participating in it to be equals, this according to Freire, is thus instrumental in preventing the '*problem of reproduction*' (The designed purpose of his *Pedagogy of the Oppressed* was, in fact, to solve the ancient-old Marxist *problem of reproduction*). On the other hand, if the relationship between the student and the teacher is *instruction-based*, which by Nature, requires a power dynamic - *knower* (teacher) *learner* (student) - then society is thus likely going to reproduce itself. Because Marxism requires you to filter your reality through the lens of structural power dynamics, and because education is the fundamental means to develop human beings, you'd see why Freire proposed such a feature in his pedagogical method.
- D. *Generative Themes*—"Generative" is yet another illiberal Marxist watchword, much like "equity," "inclusion," "diversity," "authenticity," "transformative," and so on. When Freirean educators teach, they first render the milieu of the teaching process in such a way so as to conform it pre-conditionally to the "*lived experience*" of the learners. That is, literacy lessons not only involve a host of words, but such words, if they are to invoke a "generative climate" must match the actual emotional and political contexts of the lives of the learners. Words must be active, not passive. The primary end is activism, not learning. Words themselves in a Freirean teaching setting *are* proxies used in order to induce Marxist consciousness raising itself. Learning becomes what Freire called the *Faith of politically conscious, critically awakened literacy*. Taken out of the classroom context, this *politically conscious, critically awakened literacy* is called *Woke*. Education through codified generative themes is a process of Marxist consciousness raising and *it is* Marxist because the aim is consciousness raising not education.

This Ends the Brief on This Lecture