



Chapter 7: Appendix F

Freirean Dialogue

Use the following quotes from Paulo Freire's *Pedagogy of the Oppressed* (2016; pp. 90–92) to create four rules for our class discussion.

“Dialogue cannot exist without humility. The naming of the world, through which people constantly re-create that world, cannot be an act of arrogance. Dialogue . . . is broken if the parties (or one of them) lack humility. How can I dialogue if I always project ignorance onto others and never perceive my own? How can I dialogue if I regard myself as a case apart from others—mere “its” in whom I cannot recognize other “I”s? How can I dialogue if I consider myself a member of the in-group of “pure” men, the owners of truth and knowledge, for whom all non-members are “these people” or “the great unwashed”?

Rule #1: _____

“Founding itself upon love, humility, and faith, dialogue becomes a horizontal relationship of which mutual trust between dialoguers is the logical consequence. It would be a contradiction in terms if dialogue—loving, humble, and full of faith—did not produce this climate of mutual trust . . . trust is established by dialogue. Should it founder, it will be seen that the preconditions were lacking. False love, false humility, and feeble faith in others cannot create trust. Trust is contingent on the evidence which one party provides the others of his true, concrete intentions; it cannot exist if that party’s words do not coincide with their actions. To say one thing and do another—to take one’s own word lightly—cannot inspire trust.”

Rule #2: _____

“Nor yet can dialogue exist without hope. Hope is rooted in men’s incompleteness, from which they move out in constant search—a search which can be carried out only in communion with others. Hopelessness is a form of silence, of denying the world and fleeing from it . . . If the dialoguers expect nothing to come of their efforts, their encounter will be empty and sterile, bureaucratic and tedious.”

Rule #3: _____

“Finally, true dialogue cannot exist unless the dialoguers engage in critical thinking . . . thinking which perceives reality as process, as transformation, rather than as a static entity . . . Critical thinking contrasts with naïve thinking, which sees ‘historical time as a weight, a stratification of the acquisitions and experiences of the past’ from which the present should emerge normalized and ‘well-behaved.’ . . . For the critic, the important thing is the continuing transformation of reality, in behalf of the continuing humanization of men.”

Rule #4: _____
