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# Comments on the Theory of Liberation by Paulo Freire and the Seven Knowledge of the Education of the Future by Edgar Morín

José Luis Corona Lisboa

Nathional Experimental University, Francisco of Miranda, Venezuela.

**Abstract:** *The objective of the present work was to comment on some outstanding ideas about the Theory of the Oppressed of the pedagogue Paulo Freire and the Seven Knowledge of the Future Education of the philosopher Edgar Morín, who independently but interrelated, developed these theories that account for the misrepresentation of Latin American education and its critical points in the social, educational and economic development of the Latin region. The theme was framed in a non-experimental investigation, with a documentary review of the most important points taken from each author. The conclusive analysis of the documents extracted from various indexed bibliographic sources and books published by them, show that education in the American hemisphere should focus on the autonomy of the citizen and the emancipation of being through an education that achieves the intellectual development of people, to then look at the surrounding reality where man develops and find various feasible solutions in a joint way, to attack illiteracy and educational, social and economic problems of our America.*

**Keywords:** *Education, Society, Paulo Freire, Edgar Morín.*

## INTRODUCTION

Latin American education has remained in a constant curricular and methodological transformation to achieve the long-awaited "developmentalism". However, the desirable level for this purpose has not yet been reached.

This essay analyzes the theory and practice of Liberating Education proposed by the pedagogue Paulo Freire (1980) and The Seven Knowledge of the Education of the Future developed by the philosopher and sociologist Edgar Morín (1999). It should be noted that the Pedagogy of the Oppressed and Morin's thesis arise in a Latin American context characterized by socio-economic, educational and illiteracy inequalities, typical of that century at that time (Nassif, 1984; Paiva, 2005).

## Metodology

This study was framed in the bibliographic design under the systematic review and of different documents collected and selected by the author in various electronic repositories. The type of research corresponded to the documentary, with the succinct inquiry about the information and data obtained in the different articles and books chosen. The research contemplated logical and mental procedures of analysis, synthesis, deduction and induction (Palella and Martins, 2006).

## **Developing**

By the twentieth century, Latin America distinguished itself from other industrialized countries by being an underdeveloped, economically and educationally dependent continent of developed countries, who imposed socio-educational models that did not adapt to the socio-political situation of Latin America, such models, only sought their own interests . This political-educational current was called "developmentalist pedagogies" (Nassif, 1984).

Freire says that it is illogical to understand underdevelopment without taking into account a critical perception of dependence, that is, "underdevelopment is not right in itself, but that its reason is in development" (Carreño, 2009; Freire, 1980).

From this premise, the pedagogies of Freire's liberation arises, which is a well structured current or pedagogical thought, which perceives education as a liberating and emancipatory process, whose fundamental purpose is to achieve a more just world and humanist, especially with the poorest and most disadvantaged social groups, this being supported by the anthropological foundations of education and its historical conditions. However, this theory must be accompanied by practice. According to Freire (1980) "the theory separated from practice is mere verbalism, since it is separated from practice is blind activism, that is why there is no practice without the action-reflection and / or practice-theory relationship."

Freire's anthropological reflections constitute an essential foundation in the pedagogy of the oppressed, that is, the pedagogy of men seeking their liberation, for the resolution of their social and educational problems. This pedagogy should make foreign oppression and its causes a primary object of the reflection of those who suffer from it, therefore, it must be elaborated with the oppressed and not for the oppressed. It is also completely opposed to traditional education, where an educator-educator relationship is established, treating the student as if it were a bank where information is stored and stored (banking education), that is, the educational process is transformed into an action of deposit mere information (Paiva, 2005).

In this relationship, the teacher appears as a behavioral figure where he is the one who knows and narrates his passive objects (students), decreasing and in extreme cases nullifying the creative power of the student, inhibiting criticism and stimulating naivety. These are the negative characteristics of traditional education that Freire called "Pedagogy of the oppressed" opposing liberating education, who must overcome the educator-educating relationship (Freire, 1980).

In Freire's liberating pedagogy, it is not the educator who educates exclusively, but he also learns from his students, through conversation with the student; This eliminates the subject-object dichotomy in the traditional educational process. For this reason, Freire affirms the following: "nobody educates anyone, so nobody educates himself, men are educated in communion mediated by the world". For this reason, this practice cannot be carried out by the oppressors, since if they did so they would contradict their condition as oppressors and their interests (Freire, 1980).

Another of the advantages and purposes of Freire's liberating education is to attack illiteracy, since it considers a brake imposed on man by the domination of the oppressors, who have always been characterized by low interest in andragogic education. Consequently, the task of literacy cannot be a mechanical act by means of which "words", syllables and letters detached from life are "deposited" in illiterate. Failing that, it must be an awareness literacy, linked to social reality and linked to the democratization of the culture of the peoples. Similarly, Freire's liberation theory is joined by the pedagogical ideas of Simón Rodríguez, whose didactic vision is the socio-educational and instructive orientation of the elements of the educational process (knowledge, art, reflection, communication, training, vocation, talent, teaching) for the student to value, believe, reason, socialize, propagate, educate and live as a free and creative being capable of transforming his social reality with a moral behavior, agreeing with Freire in the innate ability of every human being to be human to solve the socio-educational problems prevailing in the community.

On the other hand, the postulates of the Seven Knowledge of the Future are derived from the Theory of Complex Thought of the same author. According to Morin, complex thinking looks like a need for human beings to transform their own reality, as a kind of challenge when it comes to addressing and reasoning everything around us, that is, being awake to any event or event that is produce in our environment (universe), thus leading to the formation of a different thought that is pending these details, addressing with reasoning and thinking, in order to develop in the human being an attitude of constant search for truth (Morin, 1999).

In this theory, Morín extrapolated it to the educational level and shares with Freire the idea that “the role of the educator is not simply to transmit information” but to teach the students self-teaching (learn on their own), and in developing instructional content taking into account its degree of complexity and involvement, with the purpose of promoting the art of thinking in each of the academic areas that are administered (Paiva, 2004). One of the fundamental criticisms that Morin makes to the education system is that in traditional education, separation was encouraged as opposed to union and analysis over synthesis.

In this way it is a way, it is difficult to find a relationship between what is taught by each subject because it was not taught to link knowledge between them, since they are somehow related to real life; and the specialization and division of the contents was favored more, which leads the human being to know only part of reality without being able to find him relationship with the other events and / or phenomena that occur in nature (Morín, 1990).

From this, Morin proposed the seven necessary knowledge for the education of the future, such as: the blindness of knowledge, the principles of relevant knowledge, teaching the human condition, teaching earthly identity, facing uncertainties, teaching understanding and the ethics of the human race (Morín, 1999; Paiva, 2004).

**First knowledge: Blindness of knowledge.**

The first emphasizes "the error and illusion" of the false conceptions that man has of himself and the reality that surrounds us, which implies a vague interpretation of the environment and worldview that man himself it possesses (mental and intellectual errors), which leads us to equivocal stereotyped behaviors, leaving aside the social problems inherent in the human condition.

**Second knowledge: The principles of relevant knowledge.**

This knowledge explains the need to reform and / or build a new relevant non-reductionist and disjunctive thought, that is, a knowledge that involves the parts of a global whole and that does not separate its elements as independent forms of it, as it has come leading in current education, leading to the low rationality of students and specialization. This situation posed by Morin, is very common in our Venezuelan education system, specifically in secondary education, where each teacher teaches his subject in a specific area without relating it to the content of other subjects and the existing world, leading to the division of knowledge in students and the little development of creativity in them.

**Third and fourth knowledge: Teach the human condition and teach the earthly identity.**

The third knowledge indicates the importance of man in the cosmos (universe with all its elements) and its origin, as well as the recognition of diverse cultures and human typologies as essential parts of our humanity, the product of hominization. Man is a compound of biological matter, but if he did not fully dispose of culture, it would be another primate, and it is from here, where the fourth knowledge emerges, which he called "Teaching the earthly identity", where he explains the need to face and find solutions to the social, ecological and cultural problems that man himself has created on earth, taking into account that we are the living being that sets the pace and rhythm on our planet earth, and that we have the power to “ create or destroy. ”

**Fifth to know: Face uncertainties.**

The fifth knowledge, is a very philosophical passage about the great events that have marked our historical humanity on earth, for example: world wars, terrorist attacks, among others, have been made that the same man did not imagine, likewise, We do not know what will happen in the future of humanity, hence the future in an "uncertainty." In short, human history has been the creator and destroyer of itself, the product of our actions. From this premise, it can be deduced that man is the architect of his own destiny, as well as of the anthropogenic consequences derived from our decisions throughout humanity.

**Sixth to know: Teach understanding.**

According to Morín (1999), the sixth knowledge is one of the most important purposes of the education of the future, in it the understanding is framed among the people of society, as part of the solidarity and construction of a better intellectual and moral society, leaving aside human individuality to approach collective work oriented to the search for real solutions of society. This knowledge is implicitly related to Freire's liberating theory and Simón Rodríguez's pedagogical vision, revealing the urgent need to respect and tolerate our cultural and typological differences, as human beings who live in the same biosphere.

**Seventh to know: Ethics of the human race.**

The "Ethics of the human race" can be translated as a synthesis of the previous knowledge, since it frames the respect among the members of human society, taking into account the cultural diversity that characterizes our historical humanity and the problems that we ourselves have created for our own individuality, without taking into account that the collective is the step towards a more just, humane and ethical society.

**Conclusion**

According to the foregoing in both theses, in essence the current education is nothing more than an appendix of the dominant economic approach, for this reason, it is essential to cultivate a social justice education, being necessary to restore, soften, abolish the exclusion that leads to the social slavery of men, as well as, to a critical education that denatures poverty, misfortunes and illiteracy. For this reason, it is essential to create effective socio-educational mechanisms that really eradicate social exclusion, illiteracy and the incorporation of Comprehensive and Community Pedagogical Projects (PEIC) in primary schools, in order to involve the community in general with the teaching staff and students to find solutions in the poorest communities, but not only economically, but poor intellectual knowledge.

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