

You are encouraged to read the whole book, and please make a proper citation if needed.

The awakening of critical consciousness leads the way to the expression of social discontents precisely because these discontents are real components of an oppressive situation. (p.10)

Thought and study alone did not produce pedagogy of the oppressed; it is rooted in concreted situation and describes the reactions of laborers (peasant or urban) and of middle-class persons whom I have observed directly or indirectly during the course of my educative work. Continued observation will afford me an opportunity to modify or to corroborate in later studies the points proposed in this introductory work. (p.11)

The radical, committed to human liberation does not become the prisoner of a "circle of certainty" within which reality is also imprisoned. On the contrary, the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can better transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side. (p.13)

Chapter1

Concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but as an historical reality. And as an individual perceives the extent of dehumanization, he or she may ask if humanization is a viable possibility. (p.17)

This struggle is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed. (p.18)

This, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both. Any attempt to "soften" the power of the oppressor in deference to the weakness of the oppressed almost always manifests itself in the form of false generosity; indeed, the attempt never goes beyond this. In order to have the continued opportunity to express their "generosity," the oppressors must perpetuate injustice as well. An unjust social order is the permanent fount of this "generosity," which is nourished by death, despair, and poverty. That is why the dispensers of false generosity become desperate at the slightest threat to its source. (p.18)

This lesson and this apprenticeship must come, however, from the oppressed themselves and from those who are truly solidary with them. As individuals or as peoples, by fighting for the restoration of their humanity they will be attempting the restoration of true generosity.

Who are better prepared than the oppressed to understand the terrible significance of an oppressive society? Who suffer the effect of oppression more than the oppressed? Who can better understand the necessity of liberation? They will not gain this liberation by chance but through the praxis of their quest for it, through their recognition of the necessity to fight for it. And this fight, because of the purpose given it by the oppressed, will actually constitute an act of love opposing the lovelessness which lies at the heart of the oppressors violence, lovelessness even when clothed in false generosity. (p.19)

But their perception of themselves as oppressed is impaired by their submersion in the reality of oppression. (p.19)

The "fear of freedom" which afflicts the oppressed,³ a fear which may equally well lead them to desire the role of oppressor or bind them to the role of oppressed, should be examined. One of the basic elements of the relationship between oppressor and oppressed is prescription. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to into one that conforms with the prescribers consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor. (p20-21)

The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility. (p.21)

This book will present some aspects of what the writer has termed the pedagogy of the oppressed, a pedagogy which must be forged with, not for, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for their liberation. And in the struggle this pedagogy will be made and remade. (p.22)

In affirming this necessity, Lukacs is unquestionably posing the problem of critical intervention. "To explain to the masses their own action" is to clarify and illuminate that action, both regarding its relationship to the objective facts by which it was prompted, and regarding its purposes. The more the people unveil this challenging reality which is to be the object of their transforming action, the more critically they enter that reality. In this way they are "consciously activating the subsequent development of their experiences." There would be no human action if there were no objective reality, no world to be the "not I" of the person and to challenge them; just as there would be no human action if humankind were not a "project," if he or she were not able to transcend himself or herself, if one, were not able to perceive reality and understand it in order to transform it.

In dialectical thought, world and action are intimately interdependent. But action is human only when it is not merely an occupation but also a preoccupation, that is, when it is not dichotomized from reflection. Reflection, which is essential to action, is implicit in Lukacs' requirement of "explaining to the masses their own action," just as it is implicit in the

purpose he attributes to this explanation: that of "consciously activating the subsequent development of experience."

For us, however, the requirement is seen not in terms of explaining to, but rather dialoguing with the people about their actions. In any event, no reality transforms itself,⁹ and the duty which Lukacs ascribes to the revolutionary party of "explaining to the masses their own action" coincides with our affirmation of the need for the critical intervention of the people in reality through the praxis. The pedagogy of the oppressed, which is the pedagogy of people engaged in the fight for their own liberation, has its roots here. And those who recognize, or begin to recognize, themselves as oppressed must be among the developers of this pedagogy. (p.27-28)

One aspect of the reply is to be found in the distinction between systematic education, which can only be changed by political power, and educational projects, which should be carried out with the oppressed in the process of organizing them.

The pedagogy of the oppressed, as a humanist and libertarian pedagogy, has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation. In both stages, it is always through action in depth that the culture of domination is culturally confronted.¹⁰ In the first stage this confrontation occurs through the change in the way the oppressed perceive the world of oppression; in the second stage, through the expulsion of the myths created and developed in the old order, which like specters haunt the new structure emerging from the revolutionary transformation.

The pedagogy of the first stage must deal with the problem of the oppressed consciousness and the oppressor consciousness, the problem of men and women who oppress and men and women who suffer oppression. It must take into account their behavior, their view of the world, and their ethics. A particular problem is the duality of the oppressed: they are contradictory, divided beings, shaped by and existing in a concrete situation of oppression and violence. (p.28-29)

However, the moment the new regime hardens into a dominating "bureaucracy"¹¹ the humanist dimension of the struggle is lost and it is no longer possible to speak of liberation. Hence our insistence that the authentic solution of the oppressor-oppressed contradiction does not lie in a mere reversal of position, in moving from one pole to the other. Nor does it lie in the replacement of the former oppressors with new ones who continue to subjugate the oppressed—all in the name of their liberation. (p.31)

Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation.²⁴ The content of that dialogue can and should vary in accordance with historical conditions and the level at which the oppressed perceive reality. (p.39)

The insistence that the oppressed engage in reflection on their concrete situation is not a call to armchair revolution. On the contrary, reflection—true reflection—leads to action. On the other hand, when the situation calls for action, that action will constitute an authentic praxis only if its consequences become the object of critical reflection. In this sense, the praxis is the new *raison d'être* of the oppressed; and the revolution, which inaugurates the historical moment of this *raison d'être*, is not viable apart from their concomitant conscious involvement. Otherwise, action is pure activism. (p.40)

Political action on the side of the oppressed must be pedagogical action in the authentic sense of the word, and, therefore, action with the oppressed. Those who work for liberation must not take advantage of the emotional dependence of the oppressed—dependence that is the fruit of the concrete situation of domination which surrounds them and which engendered their unauthentic view of the world. Using their dependence to create still greater dependence is an oppressor tactic. (p.40)

Libertarian action must recognize this dependence as a weak point and must attempt through reflection and action to transform it into independence. However, not even the best-intentioned leadership can bestow independence as a gift. The liberation of the oppressed is a liberation of women and men, not things. (p.40)

The method is, in fact, the external form of consciousness manifest in acts, which takes on the fundamental property of consciousness—its intentionality. The essence of consciousness is being with the world, and this behavior is permanent and unavoidable.

Accordingly, consciousness is in essence a way towards something apart from itself, outside itself, which surrounds it and which it apprehends by means of its ideational capacity.

Consciousness is thus by definition a method, in the most general sense of the word. (p.43)

A revolutionary leadership must accordingly practice co-intentional education. Teachers and students (leadership and people), content on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators. In this way, the presence of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation, but committed involvement. (p.43)

Chapter2

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration—contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity. (p.44)

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the

"banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teachers existence—but, unlike the slave, they never discover that they educate the teacher.

The *raison d'être* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students. (p.45)

- (a) the teacher teaches and the students are taught;
 - (b) the teacher knows everything and the students know nothing;
 - (c) the teacher thinks and the students are thought about;
 - (d) the teacher talks and the students listen—meekly;
 - (e) the teacher disciplines and the students are disciplined;
 - (f) the teacher chooses and enforces his choice, and the students comply;
 - (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
 - (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
 - (i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
 - (j) the teacher is the Subject of the learning process, while the pupils are mere objects.
- (p.46)

Implicit in the banking concept is the assumption of a dichotomy between human beings and the world: a person is merely in the world, not with the world or with others; the individual is spectator, not re-creator. In this view, the person is not a conscious being

(corpo consciente); he or she is rather the possessor of a consciousness: an empty "mind" passively open to the reception of deposits of reality from the world outside. (p.48)

Indeed, problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfil its function as the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher. (p.53)

Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the submersion of consciousness; the latter strives for the emergence of consciousness and critical intervention in reality. (p.54)

In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. (p.56)

Once again, the two educational concepts and practices under analysis come into conflict. Banking education (for obvious reasons) attempts, by mythicizing reality, to conceal certain facts which explain the way human beings exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation. In sum: banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men and women as historical beings; problem-posing theory and practice take the peoples historicity as their starting point. (p.57)

Education is thus constantly remade in the praxis. In order to be, it must become. Its "duration" (in the Bergsonian meaning of the word) is found in the interplay of the opposites permanence and change. The banking method emphasizes permanence and becomes reactionary; problem-posing education—which accepts neither a "well-behaved"

present nor a predetermined future—roots itself in the dynamic present and becomes revolutionary. (p.57)

Problem-posing education is revolutionary futurity. Hence it is prophetic (and, as such, hopeful). Hence, it corresponds to the historical nature of humankind. Hence, it affirms women and men as beings who transcend themselves, who move forward and look ahead, for whom immobility represents a fatal threat, for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. (p.57)

Chapter 3

Humans, however, because they are aware of themselves and thus of the world—because they are conscious beings—exist in a dialectical relationship between the determination of limits and their own freedom. As they separate themselves from the world, which they objectify, as they separate themselves from their own activity, as they locate the seat of their decisions in themselves and in their relations with the world and others, people overcome the situations which limit them: the "limit-situations."¹⁵ Once perceived by individuals as fetters, as obstacles to their liberation, these situations stand out in relief from the background, revealing their true nature as concrete historical dimensions of a given reality. Men and women respond to the challenge with actions which Vieira Pinto calls "limit-acts": those directed at negating and overcoming, rather than passively accepting, the "given,".

Thus, it is not the limit-situations in and of themselves which create a climate of hopelessness, but rather how they are perceived by women and men at a given historical moment: whether they appear as fetters or as insurmountable barriers. As critical perception is embodied in action, a climate of hope and confidence develops which leads men to attempt to overcome the limit-situations. This objective can be achieved only through action upon the concrete, historical reality in which limit-situations historically are found. As reality is transformed and these situations are superseded, new ones will appear, which in turn will evoke new limit-acts. (p.73)

In sum, limit-situations imply the existence of persons who are directly or indirectly served by these situations, and of those who are negated and curbed by them. Once the latter come to perceive these situations as the frontier between being and being more human, rather than the frontier between being and nothingness, they begin to direct their increasingly critical actions towards achieving the untested feasibility implicit in that perception. On the other hand, those who are served by the present limit-situation regard the untested feasibility as a threatening limit-situation which must not be allowed to materialize, and act to maintain the status quo. Consequently, liberating actions upon an historical milieu must correspond not only to the generative themes but to the Way in which these themes are perceived. This requirement in turn implies another: the investigation of meaningful thematics. (p.75)

Generative themes can be located in concentric circles, moving from the general to the particular. The broadest epochal unit, which includes a diversified range of units and sub-

units—continental, regional, national, and so forth—contains themes of a universal character. I consider the fundamental theme of our epoch to be that of domination—which implies its opposite, the theme of liberation, as the objective to be achieved. It is this tormenting theme which gives our epoch the anthropological character mentioned earlier. In order to achieve humanization, which presupposes the elimination of dehumanizing oppression, it is absolutely necessary to surmount the limit-situations in which people are reduced to things. (p.76)

In all the stages of decoding, people exteriorize their view of the world. And in the way they think about and face the world— fatalistically, dynamically, or statically—their generative themes may be found. A group which does not concretely express a generative thematic—a fact which might appear to imply the nonexistence of themes—is, on the contrary, suggesting a very dramatic theme: the theme of silence. The theme of silence suggests a structure of mutism in face of the overwhelming force of the limit-situations.

I must re-emphasize that the generative theme cannot be found in people, divorced from reality; nor yet in reality, divorced from people; much less in "no man's land." It can only be apprehended in the human-world relationship. To investigate the generative theme is to investigate peoples thinking about reality and peoples action upon reality, which is their praxis. For precisely this reason, the methodology proposed requires that the investigators and the people (who would normally be considered objects of that investigation) should act as co-investigators. The more active an attitude men and women take in regard to the exploration of their thematics, the more they deepen their critical awareness of reality and, in spelling out those thematics, take possession of that reality. (p.79)

Actually, themes exist in people in their relations with the world, with reference to concrete facts. The same objective fact could evoke different complexes of generative themes in different epochal sub-units. There is, therefore, a relation between the given objective fact, the perception women and men have of this fact, and the generative themes. (p.79)

From the investigator's point of view, the important thing is to detect the starting point at which the people visualize the "given" and to verify whether or not during the process of investigation any transformation has occurred in their way of perceiving reality. (p.80)

Thematic investigation thus becomes a common striving towards awareness of reality and towards self-awareness, which makes this investigation a starting point for the educational process or for cultural action of a liberating character. (p.80)

I repeat: the investigation of thematics involves the investigation of the people's thinking—thinking which occurs only in and among people together seeking out reality. I cannot think for others or without others, nor can others think for me. Even if the people's thinking is superstitious or naive, it is only as they rethink their assumptions in action that they can change. Producing and acting upon their own ideas—not consuming those of others—must constitute that process. (p.81)

Reflection upon situationality is reflection about the very condition of existence: critical thinking by means of which people discover each other to be "in a situation." Only as this

situation ceases to present itself as a dense, enveloping reality or a tormenting blind alley, and they can come to perceive it as an objective-problematic situation—only then can commitment exist. Humankind emerge from their submersion and acquire the ability to intervene in reality as it is unveiled. Intervention in reality—historical awareness itself—thus represents a step forward from emergence, and results from the conscientizagao of the situation. Conscientizagao is the deepening of the attitude of awareness characteristic of all emergence.

Every thematic investigation which deepens historical awareness is thus really educational, while all authentic education investigates thinking. The more educators and the people investigate the people's thinking, and are thus jointly educated, the more they continue to investigate. Education and thematic investigation, in the problem-posing concept of education, are simply different moments of the same process.

In contrast with the antidialogical and non-communicative "deposits" of the banking method of education, the program content of the problem-posing method—dialogical par excellence—is constituted and organized by the students' view of the world, where their own generative themes are found. The content thus constantly expands and renews itself. The task of the dialogical teacher in an interdisciplinary team working on the thematic universe revealed by their investigation is to "re-present" that universe to the people from whom she or he first received it—and "re-present" it not as a lecture, but as a problem. (p.82)

Let us say, for example, that a group has the responsibility of coordinating a plan for adult education in a peasant area with a high percentage of illiteracy. The plan includes literacy campaign and a post-literacy phase. During the former stage, problem-posing education seeks out and investigates the "generative word"; in the postliteracy stage, it seeks out and investigates the "generative theme."

Let us here, however, consider only the investigation of the generative themes or the meaningful thematics.²² Once the investigators have determined the area in which they will work and have acquired a preliminary acquaintance with the area through secondary sources, they initiate the first stage of the investigation.

In this first contact, the investigators need to get a significant number of persons to agree to an informal meeting during which they can talk about the objectives of their presence in the area. In this meeting they explain the reason for the investigation, how it is to be carried out, and to what use it will be put; they further explain that the investigation will be impossible without a relation of mutual understanding and trust. If the participants agree both to the investigation and to the subsequent process,²³ the investigators should call for volunteers among the participants to serve as assistants. These volunteers will gather a series of necessary data about the life of the area. Of even greater importance, however, is the active presence of these volunteers in the investigation.

Meanwhile, the investigators begin their own visits to the area, never forcing themselves, but acting as sympathetic observers with an attitude of understanding towards what they see. While it is normal for investigators to come to the area with values which influence

their perceptions, this does not mean that they may transform the thematic investigation into a means of imposing these values.

According to the Brazilian sociologist Maria Edy Ferreira (in an unpublished work), thematic investigation is only justified to the extent that it returns to the people what truly belongs to them; to the extent that it represents, not an attempt to learn about the people, but to come to know with them the reality which challenges them. (p.83-84)

During their visits, the investigators set their critical "aim" on the area under study, as if it were for them an enormous, unique, living "code" to be deciphered. They regard the area as a totality, and visit upon visit attempt to "split" it by analyzing the partial dimensions which impress them. Through this process they expand their understanding of how the various parts interact, which will later help them penetrate the totality itself.

During this decoding stage, the investigators observe certain moments of the life of the area—sometimes directly, sometimes by means of informal conversations with the inhabitants. They register everything in their notebooks, including apparently unimportant items: the way the people talk, their style of life, their behavior at church and at work. They record the idiom of the people: their expressions, their vocabulary, and their syntax (not their incorrect pronunciation, but rather the way they construct their thought)(p.84).

After each observation visit, the investigator should draw up a brief report to be discussed by the entire team, in order to evaluate the preliminary findings of both the professional investigators and the local assistants. To facilitate the participation of the assistants, the evaluation meetings should be held in the area itself.

The evaluation meetings represent a second stage in the decoding of the unique living code. As each person, in his decoding essay, relates how he perceived or felt a certain occurrence or situation, his exposition challenges all the other decoders by re-presenting to them the same reality upon which they have themselves been intent.

At this moment they "re-consider," through the "considerations" of others, their own previous "consideration." Thus the analysis of reality made by each individual decoder sends them all back, dialogically, to the disjoined whole which once more becomes a totality evoking a new analysis by the investigators, following which a new evaluative and critical meeting will be held. Representatives of the inhabitants participate in all activities as members of the investigating team. (p.85)

Thus, although the limit situations are objective realities which call forth needs in individuals, one must investigate with these individuals their level of awareness of these situations. (p.86)

It is with the apprehension of the complex of contradictions that the second stage of the investigation begins. Always acting as a team, the investigators will select some of these contradictions to develop the codifications to be used in the thematic investigation. Since the codifications (sketches or photographs)²⁷ are the objects which mediate the decoders

in their critical analysis, the preparation of these codifications must be guided by certain principles other than the usual ones for making visual aids.

The first requirement is that these codifications must necessarily represent situations familiar to the individuals whose thematics are being examined, so that they can easily recognize the situations (and thus their own relation to them). (p.87)

In order to offer various possibilities of analysis in the decoding process, the codifications should be organized as a "thematic fan." As the decoders reflect on the codifications, the codifications should open up in the direction of other themes. This opening up (which does not occur if the thematic content is either too explicit or too enigmatic) is indispensable to the perception of the dialectical relations which exist between the themes and their opposites. Accordingly, the codifications reflecting an existential situation must objectively constitute a totality. Its elements must interact in the makeup of the whole.

In the process of decoding, the participants externalize their thematics and thereby make explicit their "real consciousness" of the world. As they do this, they begin to see how they themselves acted while actually experiencing the situation they are now analyzing, and thus reach a "perception of their previous perception." By achieving this awareness, they come to perceive reality differently; by broadening the horizon of their perception, they discover more easily in their "background awareness" the dialectical relations between the two dimensions of reality. (p.88)

During the decoding process, the co-ordinator must not only listen to the individuals but must challenge them, posing as problems both the codified existential situation and their own answers. Due to the cathartic force of the methodology, the participants of the thematic investigation circles externalize a series of sentiments and opinions about themselves, the world, and others, that perhaps they would not express under different circumstances. (p.90)

Once the decoding in the circles has been completed, the last stage of the investigation begins, as the investigators undertake a systematic interdisciplinary study of their findings. Listening to the tapes recorded during the decoding sessions and studying the notes taken by the psychologists and the sociologist, the investigators begin to list the themes explicit or implicit in the affirmations made during the sessions. These themes should be classified according to the various social sciences. Classification does not mean that when the program is elaborated the themes will be seen as belonging to isolated categories, but only that a theme is viewed in a specific manner by each of the social sciences to which it is related. (p.92)

Once the thematic demarcation is completed, each specialist presents to the interdisciplinary team a project for the "breakdown" of his theme. In breaking down the theme, the specialist looks for the fundamental nuclei which, comprising learning units and establishing a sequence, give a general view of the theme. As each specific project is discussed, the other specialists make suggestions. These may be incorporated into the

project and/or may be included in the brief essays to be written on the theme, These essays, to which bibliographic suggestions are annexed, are valuable aids in training the teacher-students who will work in the "culture circles." (p.93)

During this effort to break down the meaningful thematics, the team will recognize the need to include some fundamental themes which were not directly suggested by the people during the preceding investigation. The introduction of these themes has proved to be necessary, and also corresponds to the dialogical character of education. If educational programming is dialogical, the teacher-students also have the right to participate by including themes not previously suggested. I call the latter type of theme "hinged themes," due to their function. They may either facilitate the connection between two themes in the program unit, filling a possible gap between the two; or they may illustrate the relations between the general program content and the view of the world held by the people. Hence, one of these themes may be located at the beginning of thematic units. (p.93)