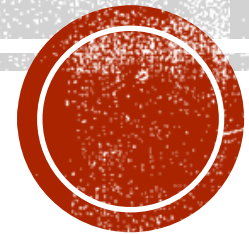


UTOPIA, CHILDLIKENESS, AND NON-HUMAN ANIMALS

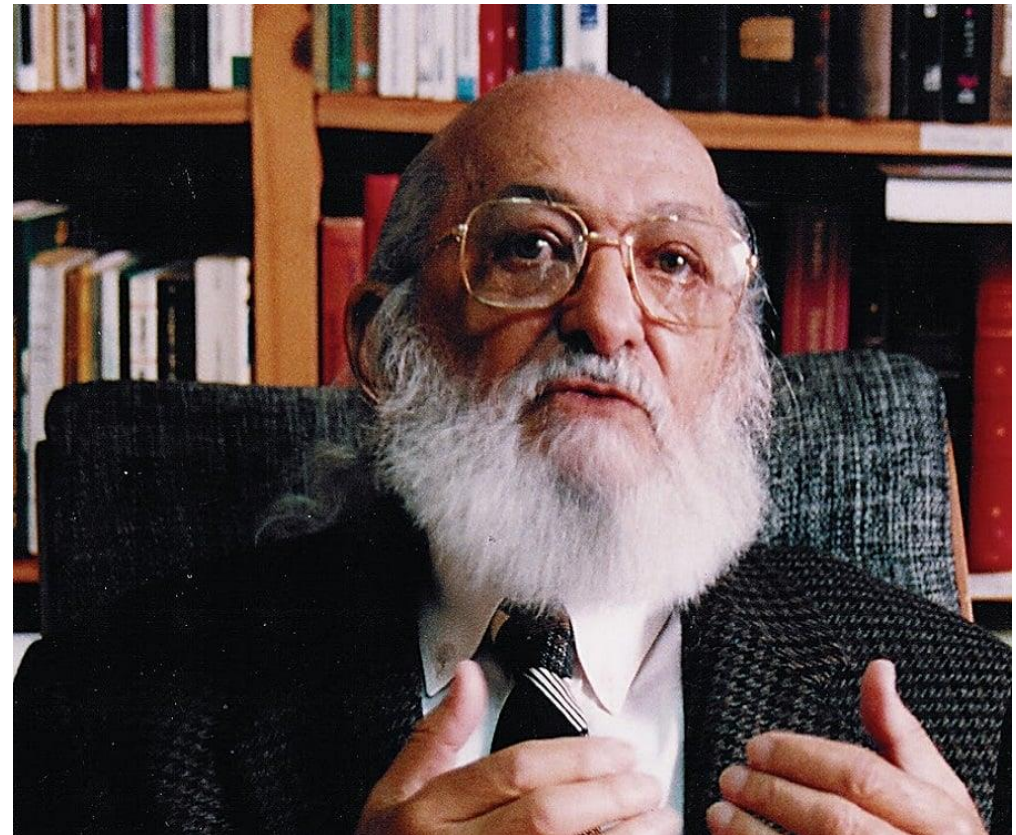
Josip Guć

December 15, 2022



PAULO FREIRE'S PEDAGOGY

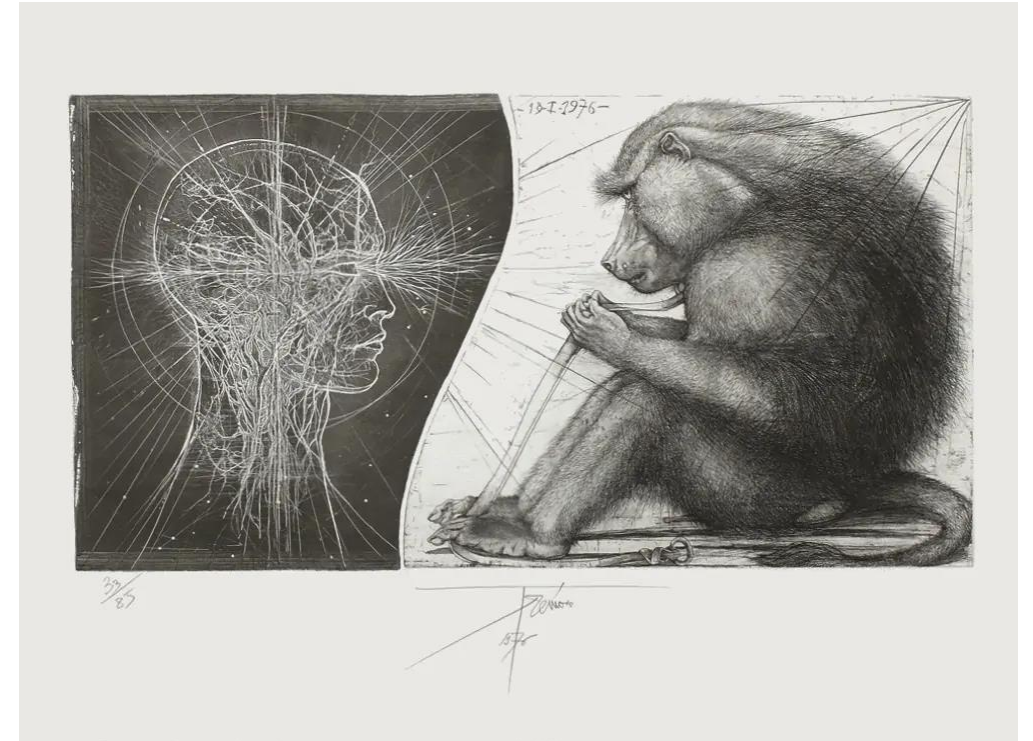
- understanding and changing the oppressive elements of reality
- problem-posing education
- dialogue on every level of educational / revolutionary action



HUMAN-ANIMAL COMPARISONS

- non-human animals cannot
 - separate themselves from their activity and thus reflect upon it
 - set objectives
 - give meaning to the world
 - take risks and have decision-making responses
 - commit themselves
 - construct nor transform life (ahistorical)
 - 'animalize' nor 'de-animalize' themselves
 - as animal-like in the forest as in the zoo

(Freire 2005, 97–98)



ERICH FROMM (THE HEARTH OF MAN)

The pleasure in complete domination over another person (or other animate creature) is the very essence of the sadistic drive. Another way of formulating the same thought is to say that the aim of sadism is to transform a man into a thing, something animate into something inanimate, since by complete and absolute control the living loses one essential quality of life – freedom.

(Freire 2005, 59)



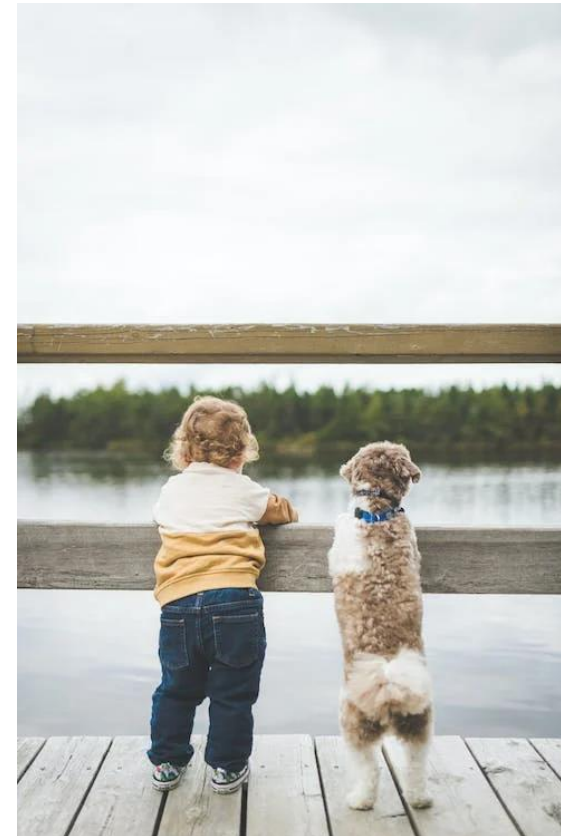
While life is characterized by growth in a structured, functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically, as if all living persons were things. . . . Memory, rather than experience; having, rather than being, is what counts. The necrophilous person can relate to an object – a flower or a person – only if he possesses it; hence a threat to his possession is a threat to himself; if he loses possession he loses contact with the world. . . . He loves control, and in the act of controlling he kills life.

(Freire 2005, 77)



CHILDREN (AND ANIMALS)

- comparisons in favour of animals
- sensibility
- curiosity
- delight in questioning
- need to bring about change





[...] Freire, who did not dedicate himself particularly to the education of chronological children but instead to the education of a childlike people without age proposes an affirmation of childhood as childhood: a properly childlike view, so much so that it becomes the greatest compliment given to a revolution [...]

(Kohan 2021, 142)





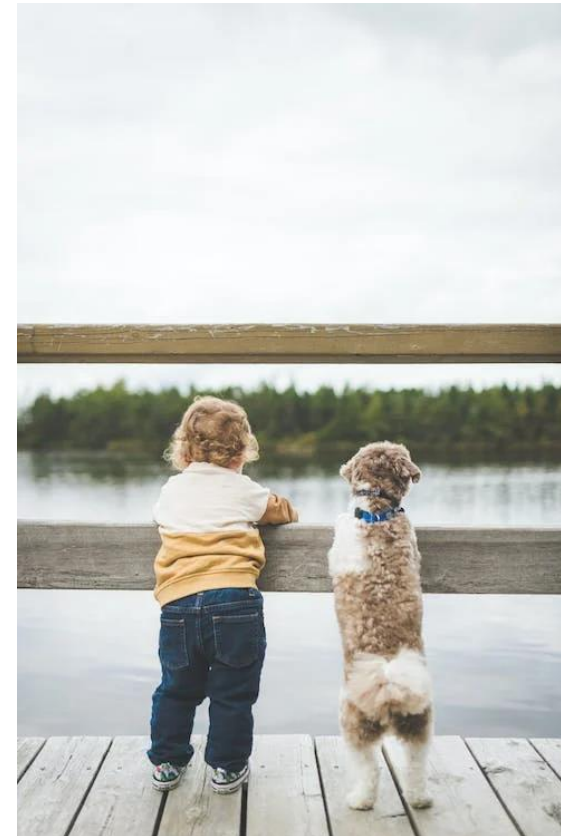
On my first visit to Managua in November 1979, speaking to a large group of educators at the ministry of education, I said that the Nicaraguan revolution seemed to me to be a revolution in its infancy – in its infancy, not in the sense that it was newly arrived, but by the evidence it was giving of its curiosity, its restlessness, its delight in questioning, its not being afraid to dream, its desire to grow, to be creative and to bring about change.

(Freire & Faundez 1989, 140;
Kohan 2019, 140)



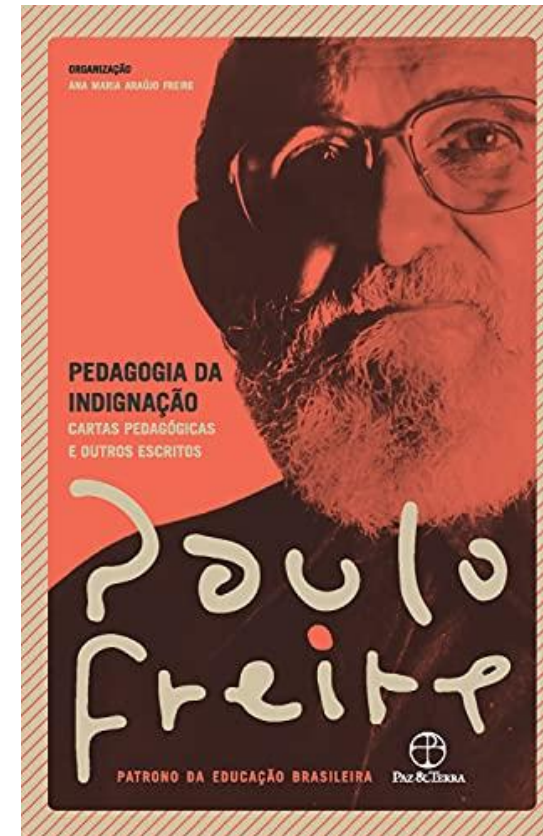
CHILDREN (AND ANIMALS)

- comparisons in favour of animals
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LATE FREIRE

- need to fight for more fundamental ethical principles – respect for the life of all animals (Freire 2016, 47)
- presence of freedom in every life (Freire 2016, 120)
- ecopedagogy / the planet as a most oppressed entity (Misiaszek & Torres 2019, 464)



UTOPIAN PEDAGOGY

- not merely idealistic nor impractical (Freire 1985, 57)
- “the constant changing of the world and the overcoming of injustice” (Freire 2000, 103)
- future is not a repetition of the present nor predetermined (Freire 1985, 58)
- revolutionary utopia tends to:
 - biophilia / not necrophilia
 - be dynamic / not pasive
 - love as liberation / not as possessiveness
 - the emotion of life / not cold abstractions... (Freire 1985, 82)





 NEW FRAME

‘How poor is the revolution that doesn’t dream’ [Cabral]

This is imagination. This is the possibility to go beyond tomorrow without being naively idealistic. This is Utopianism as a dialectical relationship between denouncing the present and announcing the future. To anticipate tomorrow by dreaming today. The question is as Cabral said, Is the dream a possible one or not? If it is less possible, the question for us is how to make it more possible.

(Freire & Shor 1987, 187)



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