ABSTRACT
This study examines new pedagogies that deconstruct oppression centering the academic analysis on the “experience of the oppressor”. To assist privileged groups to move beyond zones of denial is a pedagogical transformation that builds social much needed in our society. It is essential that future educators and pedagogists challenge problematic social views and oppressive social constructs. In a world of growing number of Coxinhas and Trumpeans, a pedagogy of the oppressor, can move people from a naïve, conformist, or reformist consciousness to a collective consciousness for social transformation. Usually persons of same equal power, can be more effective confronting persons at the same power level.
Key Words: Pedagogy of the oppressor, social justice, critical consciousness, reinventing critical pedagogy

RESUMO
Este estudo examina novas pedagogias que desconstroem a opressão, centralizando a análise acadêmica na “experiência do opressor”. Ajudar grupos privilegiados a ultrapassar zonas de negação é uma transformação pedagógica de construção do social necessária em nossa sociedade. É essencial que futuros educadores e pedagogos desafiem estruturas problemáticas e construções sociais opressivas. Em um mundo de crescente número de coxinhas e trumpeanos, uma pedagogia do opressor, pode mudar as pessoas de uma consciência ingênua, conformista ou reformista para uma consciência coletiva de transformação social. Geralmente pessoas com nível de poder igual, podem ser mais eficazes em confrontar pessoas do mesmo nível de poder.
Palavras-chave: Pedagogia do opressor, justiça social, consciência crítica, Pedagogia crítica reinventada.
RE-THINKING PEDAGOGY OF THE OPPRESSED: POSITIONING the “OPPRESSOR’S” EXPERIENCE at the CENTER of ACADEMIC ANALYSIS

Cesar A. Rossatto¹

Introduction

This article examines how oppression in the world can be addressed in education by deconstructing the internalization of hegemonic ideologies. Paulo Freire, (2000), wrote Pedagogy of the Oppressed, centering the experience of the oppressed as the main focus of the academic analysis, as well as a means of empowering this population on the world, mostly Brazilians and Latin Americans at that beginning. However, in the U.S. people live in an abundance of privilege, whereas in Brazil only 71,000 of millionaires have access to it, (just like in Latin America in general, less than 1% are in a position of power and privilege), even though oppression is overwhelmingly evident within both countries (US and Brazil). Many U.S. educators working with educational institutions who choose to apply critical pedagogy may lack to consider these American unique context, as one of the wealthiest countries in the world.

For instance, white upper social class students in education programs are often on very privileged as can be verified historically. However many chose to consider themselves as oppressed when they read Pedagogy of the Oppressed, or even consider themselves coming from hard working families without historical implications to the collective experience of genocide on Indigenous or benefiting from slavery. Many see themselves as “normal” citizens entitle to control the hegemonic historical narrative, some even dare to consider themselves as victims of “reverse discrimination.” But do call others as African, Native, Mexican Americans, …but don’t call themselves as European Americans.

Eventhough hegemonic oppression is structural and systemic and not necessarily binary or dualistic, it is not coincidental either; rather it is socially constructed and people learned to

play different roles in the system. Accordingly, no person can escape the development of these localities of been privileged or part of the oppressive system, neither one can escape the locality of been oppressed. Comparatively speaking, people become oppressors and/or oppressed by default within such structures, in other words, oppression has actors, it does not happen by accident. As per Freire (2000) a person in a position of power and privilege rarely would give up easily that positionality. Yet children, as members of these differing communities, pass through our schooling system. Making our duty to objectively address these dynamics of oppression, power, and privilege as a mandatory curricular and pedagogical commitment. Understandably very few people would like to see themselves as part of the oppressive dominant system however to unmask the unconscious blindness is a primordial principle in the path for social justice and a humanizing society, nevertheless these changes can occur in our communities and educational institutions.

Leading one to questions, how should a Freirean pedagogy be reinvented when dealing with privileged students? Hence, one of the goals for this book chapter is to develop a pedagogical framework analysis to empirically deconstruct the development of such oppressive consciousness in schooling. Students internalize discourses from dominant elitist oppressive social groups, either at home, at society at large or through mass media, and/or various institutions; making it essential for future educators and pedagogists to challenge these views and social constructs. Thus, this chapter

Students who construct a domineering mentality or is endorsing the ideology of the oppressor legitimized M.O. (whites, males, upper social class groups, etc. in a westernized world) are supporters of oppressive systems. As white man, myself, I accept the fact that I am part of oppressors group (two at least: patriarchy and whiteness), relative to most humans, and I deconstruct my sense of un-earn privilege and have published about it (Rossatto, & Gesser, 2001, in dos Santos Cavalleiro, 2001). I visited and/or gave scholarly talks in Italy (Europe), Australia, U.S., and Brazil where my family members live. I use some of these experiences as the basis of this study. I conducted part of the research at these various locations and will report findings. Included are also testimonies from student teachers who write a final graduate course assignment in a format of a “confession.” I have off on used and collected this data for more than 17 years. The use of an autobiographical qualitative methodology made a difference to observe students’ consciousness transformation; just as Gandhi (a948) and Malcolm X (2015) describe their own unique experiences with truth and personal revolution out of an autobiographical experience. By using students’ own words and construction of meaning making is easy to appreciate the significance of learning and its impact in their lives.
“Confession” as Data Collection

Some of my graduate courses’ assignment requires that student write 3 to 5 pages by first “picking a topic inspired in the course to be discussed in class. As students reflect and research about their topic, the purpose of the task is to help student make a point about their learning in class vis-à-vis their passion about it. The student is challenged to give a passionate opinion as an editor, at the same time to express a humble “confession” of what student teacher was doing in class that s/he consider oppressive. This portion of data collection from the study is very pedagogical as I hope readers will also identify with general parts of it.

This is what one student wrote as part of her “confession”:

“My principal told us (high school teachers), that if we do not perform well on the next [standardized] examination, we are going to be filling out so many papers, writing justifications, and improvement plans for our school. If by the fifth year we are still not performing accordingly, then, the state is going to take control of the school. We are going to be fired, and the government is going to bring “capable teachers” to remediate the situation.” This shows how this student felt threatened and pressure by the administration to teach to the test even if it is detrimental for pupils’ learning. This student teacher explained that she had to do it because she didn’t want to lose her job. She added the following statement and made reference to (Valenzuela, 1999, author of the book Subtractive Schooling)”: “how localized cultural issues intersect with forces of privatization in a community.

Pupil taught by this kind of teaching feels oppressed, they are on the receiving end of standardization policies and practices that limits their academic growth.

Another student teacher wrote these statements:

“I am also ready to give a solid contribution to the education field and to the world. Your readings [referring to me as his professor] created a critical consciousness of the impact of my pedagogy”.

Not that long ago, I was a boxed-in teacher [or institutionalized]. I felt that I was no longer making an impact. Recently, I have changed my regular classroom of rows and columns to a u-shaped seating. [These goes along with my classroom practices, where students always seat on a circle for dialogue] A student told me, ‘Hey this looks like a panel discussion. I feel like I’m an intellectual.’ Indeed, it allowed more discussion. I am now helping students to become critically aware, to analyze, discover, question, research, and to be creative. I thank you and my students thank you. [Referring to me as his professor].

I am now ready to be a subject of my own history and to participate actively in the field of education. Your teachings of curriculum and of Paulo Freire have changed my pedagogy and my idea of the purpose of education. I do not have the words to express the impact you have had on me. You have inspired me and I thank you”.

This student went on to become a real change agent as an educator. I collected hundreds of these kind of data, but given the limit space here I only cite a couple. Nevertheless the overall pattern, tone and content of “confessions” describe how my students (as research participants) talk about how their views had changed after taken the course that attempts to deconstruct privilege, bias and oppression people participate in. They express how the literature covered and
discussions, in class, made them see how they had played the oppressor role in schools and how now they promise to change that…

Social Class and the Hidden Curriculum

One could say, educators are also “oppressors”, sometimes unconsciously, hence teachers can be agents of oppression, especially when they teach a transmission and reception of knowledge, which Freire calls banking. Since most teachers generally come from working class and middle class, they have a tendency to teach the way they had been taught (Anyon, 1980), see chart on Social Class and the Hidden Curriculum below:

<table>
<thead>
<tr>
<th>Social Class</th>
<th>Type of Work</th>
<th>Curriculum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Executive Elite</td>
<td>CEOs; VIPs; top executives; presidents</td>
<td>analytical; problem solving; encouraged to disagree; discussions of current events; critical thinking; ownership over learning experience; students to control themselves; Math—students develop the formula; research;</td>
</tr>
<tr>
<td></td>
<td>and VP of major corporations</td>
<td></td>
</tr>
<tr>
<td>Amput Professional</td>
<td>Cardiologist; interior designer;</td>
<td>creative activities carried out independently; express and apply ideas and concepts; choice of appropriate methods and materials; in science there is a “hands-on” approach; negotiation; some free movement</td>
</tr>
<tr>
<td></td>
<td>corporate lawyer; corporate engineer;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>advertising executive</td>
<td></td>
</tr>
<tr>
<td>Middle Class</td>
<td>technicians; printers; supervisors;</td>
<td>right or wrong answer; follow directions; some choice; no creativity; some decision making; textbooks centered; grammar just to get by; bells to follow; no attempt to analyze; discipline; teacher centered; little excitement on schooling</td>
</tr>
<tr>
<td></td>
<td>teachers; plumbers; construction</td>
<td></td>
</tr>
<tr>
<td></td>
<td>workers; policemen; firemen;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>accountants;</td>
<td></td>
</tr>
<tr>
<td>Working Class</td>
<td>semi and unskilled</td>
<td>following procedures and rules; step by step; little decision making or choice; dittoes; teacher centered; formula is given to follow; docile and obedient; no resistance; discipline; mechanical; rote memorization;</td>
</tr>
<tr>
<td></td>
<td>maintenance; clerks; storeroom</td>
<td></td>
</tr>
<tr>
<td></td>
<td>workers; waitresses; security</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mechanics; assembly</td>
<td></td>
</tr>
</tbody>
</table>

Teachers that are able to teach in a creative way, with critical thinking, problem solving, reflection on current reality…, usually have studied in highly qualified academic institutions that promotes quality education. The way teachers teach can make a difference in people’s lives. But just because educators reproduce social stratifications unintentionally does not mean educators are bad people. Neither is the intention here to conduct a moralist judgement nor to build stereotypes. Rather, the goal is to locate our hierarchical systems of oppression, as a reminder of our responsibility in the task to confront oppression in the world.

I had several academic dialogues with critical activists in education regarding schooling complications with “privileged students” and disseminated the contribution widely (Allen & Rossatto, 2009). Granted, at this stage the evidence seems anecdotal, nevertheless I will go in-depth to report my self-exploratory interactions with these very groups I call “oppressor” to describe their inner transformation. I also had collected work from my students where for years I
had applied the “pedagogy of the oppressor,” the result of this work will be reported in this chapter.

When Freire (who I had very close encounters) developed the book *Pedagogy of the Oppressed*, he knew that oppressors often don’t give up easily their systems of privilege. So he thought that the oppressed could assist the oppressor to see the injustices and regain lost humanity and ethics, which are often the root causes of illegitimate wealth.

However, another question this study intends to examine is: how the experiences of privileged students who undertake an “oppressor” positionality can be the main focus of academic analysis? Is it also possible to go beyond this binary understanding? In one hand, I will discuss this oppressed and oppressor binary theory, but on the other, I also propose to go beyond the duality as well.

If one live in a country where the majority is oppressed, maybe pedagogy of the oppressed makes more sense, accordingly for the pedagogy of the oppressor, if the majority is a privileged society. I would like to re-invent the applicability of both pedagogies anywhere, especially where oppression exists.

**Sabbatical year and data collection**

I took a sabbatical year to complete data collection and start the writing portion of this study. I collected data at different work sites and during travels at a number of countries. However, rather than just reporting data results, the intention is also to share life experiences and perceptions of the world. They reflect ontological and or organic knowledge learned in the real world. The hope is that readers may identify and consider revisiting their own upbringing and modus vivendi. The individual inner transformation ought to be done dialectically and/or concomitantly with the social; since it is difficult to change at the individual level without changing social contexts and vice-versa. True liberation only occurs when all persons experience a better quality of life, at a local and global levels. Humans can obliterate the planet but they can also recover it.

Before this sabbatical year I have traveled widely through the Western world, all of it proved to be resourceful as data gathering for this book. It was an opportunity to get in touch with my origins, my source of existence and those of others. In addition I did the DNA test through National Geographic (Geno 2.0) and the results are very clear, my roots started in Africa, moved to Europe then, South America, Australia… My Indigenous roots are also very evident, together with other diversity ethnicities included. Since I have lived half of my life in Brazil and the other half in the US, methodologically speaking, it makes me an insider and an
outider of both countries. Hence, data collection was done through the use of qualitative methodologies. This experiences and methodologies came in very handy in my academic work. I started the deconstruction of whiteness, by first deconstructing my own whiteness and patriarchal privileges (Rossatto & Gesser, 2001, in dos Santos Cavalleiro, 2001).

I have taught for more than twenty years at public schools and at universities in the US and abroad, where I encountered means of transforming whiteness oppressive consciousness through an examination of the relationship of my teachings of critical multiculturalism and critical pedagogy; by first deconstructing whiteness or white supremacy—what divides us, causing social tensions, to then discuss multiculturalism and affirmation of diverse identities. Critical multicultural scholars frequently face the challenge to “explicate” to educators how power is constructed every day in schooling experiences. Many of us critical educators have to stress the necessity of consciousness about the discrimination oppressed non-white groups suffer (Sleeter, 1996). Hence, it is evident that new consciousness is developing to unmask the undeserved empowerment of privileged persons, gear towards its eradication, this is much needed especially after Trumps’ election, and after Bush’s era. This proposed pedagogy demands for the examination of identity constructions of those from privileged groups, in particular the recent rise of white supremacists in the U.S. (Tatum, 1997). It represents a practice of critical awareness that seeks to move people who unconsciously assist the construction of oppressive hegemonies. This is happening all over the world, including Brazil.

**Coxinhas in Brazil and Trumpeans in the U.S. Show How an Oppressor is Formed**

In Brazil, the so called *coxinha’s* consciousness (just as Trumpeans’ in the US) is promoted by hegemonic mass media for ideological/indoctrinating control of society according to the interest of elitist neoliberal social groups, where the legislative and judicial powers are the protagonists. Paid street political campaign with *coxinha’s* participation, was the main force that greased the matrix “wheels” of whiteness, patriarchy, and neoliberalism social reproduction. This remapping of colonizing thought gave origin to a new coup in Brazil under the façades of an impeachment, where President Dilma Rousseff was forced to step down in 2016. She was a forefront combatant against corruption, either through policy making or through executive administration.

Brazil recently has shown how an oppressor is formed through the so called *coxinha* phenomenon. This notion is equivalent to Trump’s supporter’s practices—Trumpeans. In Brazil, this group practice was anchored in mass media manipulation, miseducation, racism, hate, and political illiteracy. *Coxinha*—a military slang, is a socially constructed concept to indicate how a
subordinate military officer, who is a victim of abuse by some of his/her superiors, practices an obedient and worshiping attitude to the same ones who abuses him/her, without questioning it.

This consciousness and attitude attracted thousands to the streets of Brazil. They dressed on soccer national team yellow and green vibrant colors and marched as if they were the most nationalist defenders of the nation, yet cheered against Brazil national team during the world cup (soccer). They would play drumming on cooking pots during president’s Dilma Rousseff talks on TV, speak up against corruption, the hate campaign was primarily controlled and induced by the Brazilian hegemonic mainstream mass media, headed by Rede Globo TV communication enterprise, among others. Many of the participants came from middle and upper social classes and uneducated groups, but certainly it attracted a significant number of working class as well, who aspires to be part of the dominant class or at least had internalized the dominant neoliberal, moralist, patriarchal, white supremacist discourse, with simplistic political views. Brazil’s democracy suffered a powerful blow taking social justice and the economy into a tail spin after more than twelve years of social equality progress and economic prosperity.

The middle class went to the streets in Brazil to prevent sharing the “piece of the pie” with the working class, twelve years of democracy was too much for the elitist groups to tolerate, since they were accustomed to get their way at all cost. The right wing protest was not against corruption. It was a hate campaign against the Labor Party, who emancipated 32 million out of poverty and founded 18 new universities. As per Chomsky and Herman, (2014) the middle class doesn’t care much about the privileges of upper social classes, but do care about the possibility of lower social classes have some.

By the same token, white Trumpians in the US, just as the middle/upper social class in Brazil share a lot in common, especially the privilege spaces with the newly unshackled social classes, either at airplanes, streets, malls, universities, and/or job market. The privilege groups saw their children going to universities with their domestic employees’ people of color children, and subsequently saw them competing for employment. This was unacceptable for the dominant class, who had been historically educated within a culture of enslavement. Brazil wants to hide the fact it is a country build on slavery crime, where whites made a fortune at the expense of African diaspora and their cost-free labor.

Countries that manage to retain a critical national narrative, discourse, and collective consciousness from oppressive forces can keep their sovereignty. In South America unfortunately most countries are victimized by ignorance or political illiteracy rather than powerful forces (Rafael Correa—Ecuador President, in Dominguez, 2017). In Brazil, still most voters were able to keep a critical consciousness to maintain President Dilma Rousseff—a leftist leader, for a second turn with 54 million votes. However, the increasing national manufacturing
consent (Herman & Chomsky, 1988) by ideological mass media managed to sue a significant number of people against her—who were easily manipulated, creating a context and unexcused conditions for a Coup d'État organized by corrupted forces, now bluntly evident, that otherwise wouldn’t have access to power to cover for their misdeeds and continue to increase their economic gains. Thus, to educate people and build a critical consciousness that guaranties sustainable social, political, economic literacy can enable the country’s sovereignty, in other words, by decolonizing the mind.

In contrast and comparison to Trumps’ hate campaign, before and after the election is similar to Brazil’s recent sentiment. Thus, this study confirmed these comparisons and claims. The color-blindness practice was always present on both countries. When the least conscientious exercises their right to political participation and the more conscientious choose to be neutral, this neutrality come at a high price. Why political consciousness is not always associated with formal education? How the social engineering of coxinha/trumpeans' consciousness does occur? Who benefits from “failures” of the educational system? Now they are going after Lula, a new version of Mandela and Gandhi in Brazil.

**The Oppressors’ Resistance to Critical Consciousness**

Critical activist scholars who make a difference among systemic structures of oppression such as those privileges established by white supremacy, patriarchy, elitism, etc., habitually meet intense hostility from students who performance as agents of these dominant social groups. By the same token, various critical pedagogists undergo a variety of responses when facing classroom aggressions. Some become fearful of retaliation of students’ inability to process their unearned sense of entitlement. I received many threats, verbally or notes under my office door or even attached to my car. On another occasion I remember one time teaching a graduate master degree class on Diversity, a student introduced herself first day of class and said “my name is Elizabeth and I am republican,” as if she was trying to silence me, by saying Republican and “that is my religion/who I am and don’t you dare say anything against it.” An evidently my class presented a critique of all forms of oppression, even including religion. I noticed that this student one time even cry in class and she had a tremendous hard time to be open mind to anything that would go against her indoctrinated views.

On another occasion teaching a doctoral class, a doctoral white student (who happen to be a nurse) turn red when she heard a critique to white supremacy or whiteness studies. Besides the whole class support, and our peers’ intervention, she decided to drop the class and the whole program all together. I couldn’t help but to think that I would not like to be hospitalized and be
treated by a nurse who is afraid of Latinos and is unable to do a catharsis of racial and social ethnic bias historical traumas/tensions, especially if the person is part of the predatory camp. This explains how and why the outcomes of US elections lately. U.S. citizens had for the first time a viable white female candidate, but the majority of the white women voted together with their white male counterparts, against a woman (Hillary Clinton). Rather they voted in favor of a predatory misogynist. Leading one to think that feminist discourse in the US is still a strong white middle class discourse (and at times uncritical); and this is not the first time, even in California White women voted against Affirmative Action as well. White women failed to be in solidarity with Black and Latina or women of color in general. The pedagogy here is not to blame and induce guilt, but to construct a critical consciousness that challenges these views and positionalities.

Educators who have to deal with this kind of scenarios and contexts at times avoid engaging privileged students, since many are historically educated to be outspoken and domineering in classroom discussions. Still other educators restructure their confrontation by dismissing the distresses of students who want to control the classroom discourse.

Thus many multiculturalists have strong convictions that although certain confrontations can be challenging, the effort to deconstruct whiteness and its privilege is worth, to give up on these students, who practice bullying or oppression, is not an option, as one day these educators would practice discrimination against the world and succeeding generations. The pupils of these educators will be more likely non-white students from oppressed systems, who are underprivileged. They will internalize oppression unless they learn to challenge systems of privilege and see the need of social justice. Hence, the need of educators coming from a privilege background to build consciousness, first of their privilege powers and then how this affects the world around them, is a must. I argue that this pedagogical approach will make easier the social transformation for social justice.

Schooling Privileged Students to Stop the Formation of Future Oppressors

I live, and work as a university professor on the Southwest borderlands of Mexico and U.S. Even though the world has many borders, why is the US/Mexico one so especial? Why is there so much tension around this border? What does it reveal about US people’s consciousness? Since US is a country that has accumulated a lot of wealth and resources taken from other countries, the collective consciousness of those living in the US is constructed within a context of privilege that prevent many from understanding themselves within a world context. Many students I have taught in the US have difficult time understanding their privilege and their
sense of self within a globalized world. I feel I have to be extra careful to avoid offending my students’ sense of patriotism, because many are not educated to think critically about their reality and exploitive structures they participate in. Thus I defend the significance and necessity to focus on a call for new pedagogies that challenge students’ internalization of oppressive ideologies and sense of privilege. We must understand our local reality as part of a national and an international perspective. Even an oppressed is a potential oppressor. Both lose their humanity by playing the oppressive roles.

“Selling One’s Soul to the Devil”

In one of the last classes that Paulo Freire taught in São Paulo, Brazil at PUC (Potificia Universidade Católica--Catholic University), which I was present, Paulo Freire made a critique to the presidential candidate, and later elected president Cardoso, by saying that he “sold his soul to the devil” for abandoning his commitment to socialism. He knew better, yet he decided to ally himself (Cardoso) with the extreme right wing politicians of Brazil to defeat Lula—who was a strong leftist opponent, which later also became president of Brazil. Freire didn’t show any mercy to people that had critical consciousness and then “sell out”, in contrast he showed respect for traditionalists that didn’t know better, (Rossatto, 2010 in Wilson, et al.2010).

I had an opportunity to interview Freire and before I turned on the recording he told me: “don’t ask me questions about armed guerrilla revolution” and I said: “why not,” “because it brings a lot pain and suffering to both sides—both lose.” Indicating to me that his ideas of social change had to be through peaceful means, since on the end true social transformation happened if people were able to regain their humanity and live with each other. The interview I had with him confirmed this assumption (Rossatto, 2004).

Based on my studies’ results I created a chart to describe different kinds of consciousness and sense of optimism people develop as they go about life, hoping we could help potential oppressors to regain their humanity and become advocates of social justice. First of all the optimism section is part of a cross cultural study done using mix methodology as an integral aspect of a book published titled: Engaging Paulo Freire’s Pedagogy of Possibility: From Blind to Transformative Optimism (Rossatto, 2004). It presents how people perceive and use time.

Critical Consciousness and Sense of Optimism

The Chart below: “Critical Consciousness and Sense of Optimism—CCSO” on the first vertical column shows how a person can name, reflect, and take action to change their
conditions. Once the horizontal give indications on how a person can move from a denial/conformist mentality to a reformist and eventually to a transformative consciousness. Some of these inner change may take a life time, but it works. The hope is that a person can move from a naïve and individualistic positionality to a collective conscientização—the Portuguese version of critical consciousness where people can take new action based on authentic knowledge of reality. The following is the CCSO chart:

**CRITICAL CONSCIOUSNESS (Coding Categories Chart)**

<table>
<thead>
<tr>
<th>Magical Consciousness</th>
<th>Naïve/Pseudo Consciousness</th>
<th>Critical Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Conforming&quot;</td>
<td>&quot;Reforming&quot;</td>
<td>&quot;Transforming&quot;</td>
</tr>
</tbody>
</table>

### Naming
1. Problem Denial
   a. Over Denial
   b. Problem avoidance
2. Survival Problems
   a. Poor physical state/health
   b. Poverty
   c. Insufficient work
   d. Lack of work
   e. Money as end in itself
   f. Accept a de-humanizing world

### Reflecting
1. Facts Attributed to Superior Powers
   a. Uncontrollable factors (God/fate/luck/age/etc.)
   b. Fear of oppressor
   c. Oppressor inevitable winner
   d. Empathy for oppressor
2. Simplicistic Casual Relationships
   a. Blame physical
   b. States/poverty/health
   c. Blame objects over people
   d. Fear

### Transcending
1. Plays Host to Oppressor’s Ideology
   a. Accepts oppressor explanations/expectations (education)
   b. Self-peer deprecations
   c. Blames ancestors
   d. Self-pity
2. Understands How Oppressor Violates Norns
   a. Sees intentionality by oppressor
   b. Sees relationship between oppressor/oppressor’s agents
   c. Generalizes from one oppressor to another
   d. Understand the fear, feels it and go through it
   e. Illusion of knowledge may be

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**CONSCIENTIZAÇÃO – CONCIENTIZACION**

<table>
<thead>
<tr>
<th>1. Rejection of Oppressor/Self Peer Affirmation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Rejects modeling oppressor</td>
</tr>
<tr>
<td>b. Seeks to maintain ethnicity</td>
</tr>
<tr>
<td>c. Seeks to affirm uniqueness</td>
</tr>
<tr>
<td>d. Knows truth history (Zimb)</td>
</tr>
<tr>
<td>e. Healthy anger</td>
</tr>
</tbody>
</table>

2. Transform Systems
   a. Procedures + people
   b. Rejects oppressive system
   c. Name and deconstruct hegemonic systems: Whiteness, Patriarchy, Capitalism
   d. Multiple literacies
   e. It is possible to re-humanize the world
   f. Historical Commitment
   g. Evolving epistemological journey
   h. Human praxis that produce dehumanization
   i. Education as liberatory praxis

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**People Transform the World**
(Paulo Freire)

[Individually and collectively]
### CRITICAL CONSCIOUSNESS and SENSE OF OPTIMISM

Finally I can attest that a pedagogy of the oppressor is necessary, especially when it is done by people of same equal power, to persons of empowered social groups—it works best on these conditions, since in one hand when “oppressors” hear critiques coming from oppressed groups,
the tendency is to ignore and resist, but when people of same equal power confront each other, these persons have a tendency to put more attention, and one would hope, they would have a change of heart and actions.

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Cesar A. Rossatto