



100 YEARS OF CONSCIENTIZATION; A RADICAL LEGACY OF LOVE, HOPE AND STRUGGLE OF PAULO FREIRE

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ABSTRACT

Cultural consciousness is the essence of revolution. The purpose of this article is to reinvent and reexamine Freirean conscientization in this challenging era of neoliberalism. This article is dedicated to humanity. A humanistic approach towards the emancipatory learning for the masses is the core content of this article. The year 2021 is a birth centenary year (1921-2021) of rebellious, pedagogical philosopher Paulo Freire of Brazil, the most internationally recognized rebellious philosopher of Latin America of 20th century. 100 years ago, a legacy of love, hope and struggle had been initiated by this pedagogical rebel philosopher against poverty, oppression, ignorance, lethargy and cultural silence, especially in third world countries. One of the objectives of this article is to reveal that how humanization of education system and society at large is possible in this techno centric age. Secondly the new way to analyze the world with the Freirean spectrum of conscientization; a critical consciousness, to enable the masses to know the critical realities of their world and making response. This article also talks about revolutionary pedagogy of human existence. Which cannot be brought by any external entities be it religious, social or political. It ought to be brought by the holistic transformation from within and insight in to various layers of own consciousness. Hence this article works on the agenda of provisional and generalizable knowledge that can be used constructively in the struggle to define and redefine the world. As education is for democratic empowerment, cultural and social justice, respect for diversity and finally transformation of the masses.

KEY WORDS- *Conscientization, oppression, transformation, emancipation, , annihilation, colonization, necrophilius, Mass consciousness, cultural silence, humanocentrism, human exceptionalism, alienating intellectualism, industrialization, urbanization, False consciousness.*

INTRODUCTION

Conscientization is a true emancipation, a wakeup call of 20th century from the oppressed, of the oppressed, and for the oppressed. Hundred years ago, a radical legacy of love, hope and struggle had been initiated by Brazilian rebel philosopher Paulo Freire. It was an era of crisis first in Brazil then in the whole world against ignorance, lethargy, oppression and cultural silence, especially in the third world countries. It was a whistle blow against an authoritarian powerful elite culture and social system of third world countries. The year 2021 is a centenary year (1921-2021) to commemorate the birth centenary of great pedagogical rebellious thinker, Paulo Freire of Brazil. Actually the term conscientization is originally derived from Frantz Fanon's 'Black skin White masks' a psychological study of colonization which proclaims that human emancipation from slavery is an essence of conscientization. Conscientização (critical consciousness) is a reflection of Frankfurt school of Germany. This theory is critical to the extent that it seeks human emancipation from slavery and works to create a world which satisfies the needs and powers of human beings (Horkheimer, 1972, P.246). The formative roots of Frankfurt school had been associated with the special events of 1950s. The emergence of Fascism and Stalinism in Europe, annihilation of labour class in culture and capitalist ideology, stagnation of labours movement and the government's domination over economy were the main conditions that contributed to the development of critical thinking. Thus the legacy of conscientization was initiated in the Europe and then was developed by theorists such as Habermas, Horkheimer, Adorno and Gramsci. Freire's

definition of conscientization involves freedom, authority, reconceptualized notion of reason, intellectual quality and social responsibility in struggling against oppression. Freire capitalized on the work of psychotherapist Freud, Jung, Adler, Fanon and Fromm together with the philosophical insights of Hegel, Marx, Marcuse and others to develop his 'Pedagogy of the Oppressed'. At the center dialogue is an important and valuable process of critical thinking. Actually, conscientization refers to learning critically, engaging political consciousness. Freire's seminal work proposed a dialogical method which nurtures conscientização-critical consciousness and encourages masses to participate in political struggle.

The impact of critical realities was the origin of global revolution

100years ago this was an ontological call of Paulo Freire against agony of dismay, hunger, ignorance and oppression, where he himself was one of the victims. As childhood forms the core of adulthood. Freire was raised in Brazil. He was exposed to poverty and hunger. Both led to the great depression of the 1930s as well as the pervasive and widespread social oppression of people who were former slaves (Freire,P.1996). Actually, most of Brazil's poverty was a direct result of the former slaves being left to fend for themselves, as in 1888 and after the abolition of slavery in Brazil, in many ways did not benefit most of the former slaves in Brazil. Millions of former slaves were left uneducated, landless, homeless, illiterate and directionless (The Economist" 2000). Paulo Freire's family was also one of the victims. The tender mind of thirteen-year-old child was forced to visualize the concrete realities of his world. As he illustrated in his world-famous book 'pedagogy of The Oppressed', "many times, with no means to resist, I felt defeated by hunger while doing my homework. It was as if the words become piece of food". (Freire,P.1970, p30). He further expressed his regression "I was not dumb and it was not lack of interest, but my economic condition did not allow me to have education. Experience showed me once again the relationship between education and social class" (Freire,P.1974,P.5). Hence a poor child broke out into a mighty revolutionary worrier of liberation. Freire was forced to experience reality directly and the socio-economic conditions of oppressed. Soon he came to realize that ignorance and lethargy are the direct product of the situation, dominance and paternalism of which they were victims. These early experience of poverty led Freire to discover culture of silence of the poor whose ignorance and lethargy, he argued, are products of economic, social and political domination (Freire,P.1970,p.30). He analyzed the dominant elite culture of oppressors. "The dispossessed are kept submerged in their situation, and thereby prevented from gaining critical awareness of the concrete realities of their world and making response"(Freire,P.1970,P.5).

Three main global problems of this phase were industrialization, urbanization, and illiteracy.

It is true that culture is the mirror of the society. In early 1960, Brazil was in a state of political and social unrest, produced in part by the government policies. Yet altering the power through electoral system was difficult as majority of population of poor landless farmers, labours, marginalized oppressed were legally unable to vote because of their illiteracy. In an effort to erase this inequality, university of Recife organized a literacy training programme in Brazil. As a director of this training programme, Freire took an initiative to bring literacy to 5 million Brazilian citizens through nationwide campaign. However elite, anti peasant politician and powerful Brazilian oligarch and landowners were threatened, that this campaign would cause peasants to form association and vote for land reform. Hence in 1964 Brazilian military overthrew the Goulart government in 'coup d'etat' and arrested Freire along with 150 other politicians. According to Moacir Gadotti, the military junta regarded Freire as an international subversive and traitor to Christ and the Brazilian people. Even during Freire's trial in the court one of the judges accused him of plotting to transform Brazil into communist state. Tyrants of Brazil acted in the same way as it was with Greek philosopher Socrates in Athens who was also accused of corrupting the young Athenians. "Socrates is guilty, firstly of denying the god recognized by the state and introducing new divinities and secondly of corrupting the young" (Nathan 2002, p.83).Freire's exile from Brazil opened the global door for his conscientization. Freire began working on 'Education and the practice of freedom' and this was his first written account of his attempts in humanistic education and his analysis of why those attempts have failed to produced change. The book was published in 1967 and Freire was offered a visiting professorship at Harvard university in 1969, where he wrote his world-famous book 'Pedagogy of The Oppressed' which was the best read as an extension to Frantz Fanon's 'The Wretched of the Earth'. This book has been considered an important anti colonial, anti-racist, and Afro-pessimist work in Anglophone countries. Freire's 'Pedagogy Of The Oppressed' was the third most cited book in the social science. As Daniel Schugurensky writes in his '2011 intellectual biography of Freire' that "no other educational thinkers from the global south have attracted such a wide international attention to his or her ideas." (Schuguresky,D.2014,). In Pedagogy of Oppressed' three major themes are found at the centre of Freire's concerns: conscientization, revolution, dialogue and cooperation between vanguard and masses. Now the world has acknowledged his therapy of conscientization, and he has become best known for his literacy campaign and programs, first in Brazil and then in Chile. In Chile from1964 to 1969 his work gave him a continental stage. He has become one of the most internationally recognized figures in Latin America.

UNESCO acknowledged that Chile was one of the five nations of the world which had succeeded in overcoming illiteracy.

Literacy is the weapon

According to Freire, education is for democratic empowerment, socio-economic justice, respect for diversity and making possible to act altruistically, must be in correspondence with societies that are characterized by these ideas, goals, actions and realities. Freire took his literacy programme to west and South African countries like Guinea, Bissau, Nicaragua, Tanzania, Uganda, where these programs have become link to the formation to the revolutionary consciousness. Throughout American continent, Paulo Freire and his pedagogical influences in the area of dialogical praxis, conscientization and functional literacy were known as a new construction as well as transformation for Brazil. Actually, among the rural and urban masses, according to Freire the remedy to overcome from the oppression was the construction of new egalitarian society.

We have briefly introduced the historical roots of Freire's theoretical framework of conscientization. Now we tend to have a glance on the formative process of Freire's emancipatory pedagogy of love, hope, and struggle through re examining and re inventing some of his fundamental principles in critical pedagogy in the area of social, political, and cultural dimensions.

Conscientization involves identifying synthesis of contradiction in experience through dialogue and becoming the part of the process of changing the world.

Freire's educational theories were the extension of his philosophical ideas, though some of his writings were the synthesis of a number of philosophical and political traditions, and his application to them to the pedagogical encounter. Thus, Socratic dialectic philosophy of humanity broadened his vision of masses, the Hegalitarian dialectic of master and slave informed his vision of liberation, the existentialism of Jean Paul Sartre and Martin Buber made inspired his description of the historicity of social relations. His emphasis on love has an affinity with radical Christian liberation theology and anti-imperialist revolution.

"I exist therefore I think" an existentialist Kriekegaard stated. In contrast French philosopher Rane Descarts declares "I think therefore I am". Albert Comus, a French rebellious philosopher exclaimed I rebel, therefore I exist". According to Abert Comus until an individual rebels against the established notion of fatalism and creates his own destiny his existence will be like that of crawling worm, likely to be trampled over any movement". (Comous,A.1992). Comus expressed his deep concern over the humanistic approach. In his book 'Rebel' he expressed that what is true is not desirable, that the most important thing you do every day is you live in, deciding not to kill yourself. It is a job of thinking people not to be of the side of executers. There is cause worth dying for. We only know of one duty and that is to love" (Comus,A.1992).

When love comes to the door, the door opens wide

Freire's pedagogy emphasized on love as an act of courage. Love is commitment to others. No matter where the oppressed are found, love is the comment to their cause, the cause of liberation" (Freire,P.2014,P.89).Further he extended that "It is not unloved who initiate disaffection, but those who cannot love because they love only themselves. It is not helpless, subject to terror, who initiate terror but the violent, which with their power creates the concrete situation which begets the rejects of life. It is not the tyrannized who initiate despotism, but the tyrants. (Freire,P.1997,P.37).It is not those whose humanity has denied them who negate humankind, but those who deny that humanity. Further in 'Pedagogy of oppressed' Freire clarified that false love, false humanity, feeble faith in man cannot create trust. Trust is contingent on the evidence which one purely provides to others of his due concrete intention. Paulo Freire regretted that to say one thing to do others, to take one's own words lightly cannot inspire trust. To glorify democracy, and to silence the people is a farce, to discuss humanism and negate man is a lie (Freire,P.1972,P.64).

Conscientization is a process of overcoming authoritarianism and alienating intellectualism.

We must remember that intelligence is not enough. It is not only the power of concentration, but worthy objective upon which to concentrate. Intellectuals need to discover that their critical capacity is of neither greater nor less worth than the sensitivity of the people (Freire,P.,Faundez,1989, P.29).Instead, Freire recommended a provisional and generalizable knowledge that can be used constructively in the struggle to define and redefine the world. This new knowledge is tied to everyday life, rather than universalizing principles, where dialogue and experimentation lead people to produce new knowledge based on collective live experience(Torres,CCA.Morrow,R.2002). Hence transmit to one not only to accumulate knowledge of the race but also to accumulate experience of social living, otherwise we will produce a group of close minded unscientific, illogical propagandist consumers with immoral act". It was Robert

Fulghum who proclaimed that “I believe that imagination is stronger than knowledge. The myth is more potent than history, that dreams are more powerful than facts. That hope always triumphs over experience and I believe that love is stronger than death.(Fulghum,R.1993) This is the strength of the common man. As Paulo Freire emphasized in ‘Pedagogy of The Oppressed’ every man no matter how ignorant or submerged in cultural silence he may be, is the capable of looking critically at his world ,in a dialogical encounter with others is provided with the proven tools for such an encounter. He can gradually perceive his personal and social realities as well contradiction in it. Here Paulo Freire analyzed that critical consciousness leads the way to expression of social discontent preciously, because their discontent is a real component of an oppressive situation. Hence change the consciousness of the oppressed, not the situation which oppressed them because the more the oppressed can be led to adopt to that situation the more easily he can be dominated. (Freire,P.1993,P.74).Paulo Freire named it as a cultural silence .

Love of life verses love of death, or biophilia verses necrophilia

Freire further condemned that a necrophilous person is driven by the desire to transform the organic world into inorganic, to approach life mechanically, as if all living person were things. His authoritarian power approach to life mechanically . memory rather than an experience, having, rather than being. In the book ‘Heart of man’ (first published in 1964). Erich Fromm investigates the problem of good and evil from several interesting perspectives. One is that ‘love of life’ verses ‘love of death’ or biophilia verses necrophilia. (Fromm,E.1964). According to him we all have within us these opposing tendencies. These tendencies are contagious in that the love of life blossoms in an environment where life is loved and vice versa. Fromm gives an example of biophilia where there is freedom and absence of threats, teaching by example rather than preaching, exemplifying inner harmony, strength and justice. In contradiction Necrophilia encourages fright, routine, mechanical order, control and exploitation of others. Adolf Hitler provided a supreme example of a necrophilous person with Stalin, is not far behind. Hence according to Paulo Freire Revolutionary phenomenon tends to be dynamic rather than static, tends to life rather than death, He explained this dichotomy in ‘Pedagogy of the oppressed’ that future is a challenge to men’s creativity rather than repetition of the present. To love as a liberation rather than as a pathological possessiveness. To the emotion of life rather than cold abstraction., to living together in harmony rather than gregariousness, to dialogue rather than muteness, to praxis rather than law and order, to man who organizes themselves reflectively for action rather than men who are organized passivity, to creative communicative language rather than prescriptive signals, to reflective challenges rather than domesticating slogans and to value that are lived rather than myths which are imposed.(Freire,P.2005,P.55)

Thinking is forbidden in culture of silence

Hungarian philosopher Gorgy Lukas expressed his deep concern over the precarious condition of cultural silence and misperception and named it ‘False consciousness’. According to him it is a misunderstanding of social life. It is false distorted and limited form of experience in society that could be applied to all the social groups and classes.Hence Paulo Freire argued that if the great popular masses are without a more critical understanding of how society functions, it is not because they are naturally incapable of it, but on account of the precarious conditions in which they live and survive, where they are forbidden to know. In the cultural silence the masses are prohibited from their right of self-acknowledgement, self-assertion and self-development. They are not allowed to take part in the transformation. Social domination of race and class are interleaved into the conventional education system through which the culture of silence eliminates the path of thought. According to Paulo Freire lethargy and ignorance are the product of social and cultural domination of which oppressed are direct victim and the whole education system is one of the instruments to maintain this elite culture and statuesque. (Freire,P.2005,P.30).Freire quoted the example of some peasant of Chile undergoing agrarian reform, who clearly confess that before the agrarian reform, they could not reform independently because they lived under the orders, and they had to carry out those orders of their bosses. So, in the culture of silence to exist is only to live. The body carries from above.

Existence of critical consciousness is a cultural Revolution

It is a confrontation against elitism and power driven cultural silence. Freire stated that “nobody is superior to any one else” (Freire,P.2017,P.119) in its logical epistemological, educational, and political dimensions. Antonio Gramsci named it ‘cultural hegemony’. A process within capitalist society, by continued dominance is considered beneficial. Thus, according to Freire, humanity is a fundamental virtue that is simultaneously ethical, political and epistemological. Its absence indicates arrogance and false sense of superiority .This phenomenon has been illustrated in the ‘Theater Of oppressed’ (1985) by Augusto Boal, a great revolutionary philosopher of Brazil and was greatly influenced by Freire ‘s Pedagogy of the oppressed’. Both the philosophers were a threat for anti-peasant politicians and powerful Brazilian landlords, hence they both were arrested tortured, and exiled by military Junta, then ruling Brazil. Theater of Oppressed’ was a revolutionary work with the principle of breaking silence through the voice of the oppressed, similar to Paulo Freire ‘s ‘Pedagogy of oppressed’. According to Boal it was a movement of developing participatory art,breaking the silence of the audience, so that theater does not remain an idea of some who stage and

other who observe. In this case the spectators are the main instrument for the idea of theater. That seeks to break the barrier between stage and audience. Taking the audience to participate in the entire resolution process and also in the distribution of responsibilities (Boal,A.1985). Hence faith in the common man is the first step of cultural synthesis. Schlesinger strongly protested in 'Disunite America', that civil rights should aim towards full acceptance and integration of marginalized groups in the main stream culture rather than participating those who are marginalized through affirmation of difference. (Schlesinger,A. 1991,P.29)

Revolution is a psyche of every human existence

Revolution that cannot be brought by any external entities be it religious, political, or social. It ought to be brought by a holistic transformation from within, an inside into various layers of own consciousness (Krishnamurti,J.2012).that is called conscientization. Paulo Freire proclaimed that it is necessary for all the human beings to be critical thinkers, to confront the oppressors. Freire believed that to emancipate poor people from oppressor's domination, there needs a gradual cultural revolution, not a revolution that just culminates in a mere rhetorical speech, violence and destruction, but through a necessary continuation of cultural planning that can be achieved via critical consciousness. Further Freire exclaimed that this can be happen only when majority of people refuse to be fooled and intimidated any longer, when they refuse to stay on their knees, when they recognize the fundamental exploitative characteristics of their oppressors. They can become transformed overnight from the seemingly meek, subdued and helpless sheep into mighty revolutionaries. This was cultural revolution provoked by Freire. In 'Pedagogy of The Oppressed', "Before we were blind now the vial has been fallen from our eyes. They used to say, we were unproductive because we were lazy and drunken, all lies. Now that we are respected as a man, we are going to show everyone that we were never drunken or lazy, we were exploited" (Freire,P.1972,P.37). Two important ideas emerged here are brought up by the French Structuralist Marxist thinker Louis Althusser, namely the Ideological state apparatus and the Repressive state apparatus. Revolutionary process is initially political in character, thus the road to revolution involves communion with the people,not mistrust.

Freedom is acquired by conquest not by gift

In contradiction it is an implicit requirement to being revolutionary. As Paulo Freire clarified in Cultural action for freedom' that commitment to the people is fundamental at any given movement but especially in the transition period (Freire,P.2000,P,56). It was Hegelian philosophy which proclaimed that "it is solely by risking life that freedom is obtained. An individual who has not staked his life may no doubt be recognized as a person but has not attended the truth of the recognition as an independent self-conscious"(Hegel,G.1967,P233). as freedom is acquired by conquest not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal location outside a man, nor it can condition for the quest for human completion. (Freire,P. 1972 P.24)

Emancipatory pedagogy is a dialogical action

Though this dichotomy is admitted in Rousseau and constrained in Dewey, but Freire came to insisting that it should be completely abolish .In18th centuries ancient Greek philosopher Socrates had also acknowledged the dialectical power and declared that the highest form of human excellence is to question oneself and question to others. According to Freire "action inter objectively directs their action upon the objective with humanization as their objectives. (Freire,P.2005,P.15)Thus, he had declared that enabling oppressed people to speak their own word was already an act of social transformation. Hence "To speak true words is to transform the world as dialogue cannot exist however in the absence of profound love for the world, for man. The naming of the world which is an act of creation and recreation is not possible if it is not infused with love. Freire further declared in 'Pedagogy of Oppressed' that if I don't love the life, If I don't love men, I cannot enter in the world of liberation.(Freire,P.1972,P.75) Normatively is the perspective of social change and it is connected to the goal of breaking the asymmetries and the method of touching ground with action and reflection. Thus according to Paulo Freire dialogue is the encounter between people, mediated by the world in order to name the world (Freire,P.1972P.76).

Human beings are the most important entity in the universe.

Interchangeably with humanocentrism, human supremacy and human exceptionalism, Freire strived hard to break this chain of domination and oppression through emancipatory revolution. According to him the struggle for the free society is not the struggle for free society unless through it an ever greater degree of individual freedom is created. (Freire,P.2000,P.56). His conception of humanity was deeply political, project oriented towards the transformation of revolutionary societies and societies undergoing a civil war and also against the established western democracies of oppressors to maintain domination of authoritarian and elite culture. This can be explained with Theodor Adorno's 'Culture Industry'.In this book he disclosed that under the private cultural monopoly it is a fact that tyranny leaves the body free and directs its attack at the soul. The ruler no longer says; "you are free not to think as I do, your life and your property shall remain yours, but from this day on you are strangers among us",(Adono,T.2001) hence Freire's

pedagogy of conscientization begins by enabling people to name their own realidad, to express their own words what they perceive as their socio-cultural political context. According to Freire, this cultural revolution takes the entire society to be reconstructed including all human activities as the object of its remolding action. The culture which is culturally recreated through revolution is a fundamental inherent for recommendation. As all the world civilization has a history of revolution, hence human global environment must be made continuously suitable for humans and that is the real issue in shallow anthropocentrism.

Integration of the marginalized group in the main stream is the affirmation of cultural synthesis

No real liberation is without a collective, contextual, and historical process. The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in the fellowship and solidarity. It is true that the good communication does not come from mind, but from the feet that walk on the mud with the poor (Suzina, AC. Tuft, T. 2018). This was the revolutionary provocation of Freire against the authoritarian culture that no policy should be decided by any representative without the full and direct participation of members of the group. Hence Freire convinced the oppressed to internalize whatever their intelligence or ability are, they must plunge into the wider world if they want to survive and also want to restructure the world. As according to Freire information produced by the specialist like government, media, educationist, scientist is not the property of the elites, but it is something which is routinely interrupted and acted upon all of us in the course of our everyday activities. It is just like getting out from under. It is not simply concerned with overcoming individual or group ignorance, but it is something to awaken critical consciousness amongst the masses. Oppressed must come to feel like master of their own thinking by discussing the view of the world explicitly or implicitly. As according to Freire Liberation is a child birth and the painful one. The person who emerges in a new person, no longer either oppressor or oppressed, but a person in the process of achieving freedom. It is only the oppressed who by freeing themselves, can free their oppressor". (Freire, P.1972, P.45) Actually oppressors who oppress, exploit and rape by virtue of their power, cannot find in this power, the strength to liberate either oppressed or themselves. (Freire, P.2005, P.44). Freire described this relationship is necessary in order for both parties to attain true freedom, which is earned rather than given. This concept is referred to as oppressor –oppressed distinction. (Freire, 1978, p.192-193). It is true that a free action can only be one by which a man changes his world and himself. This is to convince the oppressed to take back their life with a new attitude.

Mass consciousness is the sign of strength, progress and development

This is Freire's Utopian world where he creates his dream world. Thus re-creating reality through critical consciousness, according to Freire, oppressed can therefore reach a new level of consciousness. Thus denouncing the existing reality oppressed realizes that they can announce a new one and transform the world. This is the dream where oppressed are able to fight for, in view of the human possibility to project whatever they want and think. Hence it is necessary that the weakness of powerless is transformed into a force capable of announcing justice. For this to happen, a total denouncement of fatalism is necessary. Freire emphasized that we must be prepared to organize the society based on the basic principles of individual dignity and autonomy. Hence a critical perception of reality would make oppressed to know what needs changing. According to Freire having acquired critical conscious, the oppressed can now perceive the untested feasibility. This untested feasibility is not mere combination of letters, or a meaningless idiom, it is a word constructed to express with a great deal of emotional, political, ethical, aesthetic and ontological meaning. Thus, the way out is not ideological propaganda and political sloganising as the mechanists say it is, but the critical efforts through which man and women take themselves in hand and become agent of curiosity, become investigators, become subjects in an ongoing process of quest for the revelation of the 'why' of things and facts.

Cultural workers must act in accordance with the need and wishes of the masses

A revolutionary leader must prove their respect for the people. Their belief and confidence in them not mere strategy (Freire, P.200, P.56). Lenin pointed out that the more revolution requires theory, the more its leaders must be with the people in order to stand against the power of oppression. According to Freire individual critical consciousness of oppressed will help to end the socially dispossessed, internalized the negative image of oppressed, created and propagated by oppressors. Hence it is important for our cultural workers and educators to serve the people with great enthusiasm and devotion and must link themselves with the masses, not divorce themselves from them. (Mou Tse, T.1944, P.186). Freire emphasized that our cultural workers must act in accordance with the need and wishes of the masses. All the work done for the masses must start from their needs and not from the desires of any individual however well intentioned. It often happens that objectively the masses need a certain change but subjectively they are not conscious of the need and willing and determined to carry it throughout, otherwise we shall isolate ourselves from the masses. Leader who does not act dialogically, but insists on imposing their decision, do not organize the people they manipulate them. They do not liberate, nor are they liberated (Freire, P.2014 P.126). Hence the main task of a revolutionary leader is to break the cultural silence. Further it is necessary for a revolutionary to witness more and more radical difference that separates them from the rightist elites.

Conclusion

Hope was really a leitmotif of Freire's Ideas of conscientization which reveal a new way of looking at the world. As it is true that consciousness of the world cannot be understood separately in a dichotomized fashion. (Freire,P.1998,p.10) Freire's conscientization seems to be more promising than ever before, leading to personal liberation, self-determination, political mobilization, action and reaction and radical transformation. His pedagogical call is associated with five principles; humanity, empathy, love, hope and dialogue. Actually, he was a pedagogue who expanded our perception of the world. A world of ethical and utopian pedagogy of collective emancipation for social change that is truly progressive in nature and that germinates from the voice of the masses rather than the power of elites. Actually, the march of globalization and capitalistic economy has divorced knowledge from concrete realities of the masses. UNICEF1995 report which states "In recent decades, there has been progress in the skill of imparting literacy and numeracy, but there has been comparatively little progress in imparting life skills, social skills and value skills. We can produce experts in information technologies, but we seem unable to improve a capacity for listening, for tolerance, for respecting diversity for harnessing the political power of individuals to the social good or for strengthening the ethical foundations without which skills and knowledge bring little benefit". (Freire,P.1998)

At the point of time the responsibilities of the leaders are not only to overcome various forms of repression, indoctrination and idleness.- but including to work on emancipation, personal political anti capitalist action that contributes into the psyche of common man, his emotions, desires, aesthetic and his dreams. Finely Freire declared in his 'Pedagogy of oppressed' that our being in the world is much more than just "being", it is a "presence" that can reflect upon itself, that knows itself as a presence that can intervene, can transform, can speak of what it does.(Freire,P.1998,P.26). but that can also take stock of, compare, evaluate, give value to decide, break with and dream. Further Freire revolted that while we are conditioned, we are not determined and are thus free to revolt against that conditioning. As he argued in his final book, that "for me, history is a time of possibilities not predeterminations. History is possibilities that we create throughout time in order to liberate and therefore save ourselves" (Freire,P. 1998.P.38)

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