

**"Reading the world always precedes reading the word"
TO INTERPRET LITERACY FROM PAULO FREIRE'S POINT OF
VIEW**

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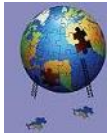
Abstract

In contemporary societies, the ability to provide literacy and reading habits is considered to be one of the criteria for development. Today, cultural, financial, technological, etc. many literacy concepts of life have emerged. The term literacy mentioned here emphasizes self-fulfillment through reading and writing in any field. Simply defined, literacy is the condition of being able to read and write (Reinking, 1994: p.9). But literacy doesn't exactly meet that definition. Because being literate isn't just about reading letters. Understanding the values of society is becoming able to solve problems. Literacy should not be limited to this, because the society of the individual is effective in the quality of life. Its impact on social life is undisputed. The level of development of individuals and societies depends on their development and change, and when the individual is limited, it has a narrow perspective on literacy. This should be discussed in the government's policy and the educational support of the school, in continuous and consistent co-operation. Literacy status has changed over the years. With the introduction of technology, the ways of accessing information have gained diversity. For example at present, one of the hottest 'literacies' going around in this sense is digital literacy. It is emerging in many education policy documents as a core educational goal (Lankshear & Knobel, 2006: p.21). In summary, the person is living in the company of literacy, reading and writing it's a concept about how he perceives, understands, and gives meaning to all relationships in his social life (Aşıcı, 2009: p.11). According to Freire: That is, literacy cannot be reduced to the treatment of letters and words as the purely mechanical domain. We need to go beyond this rigid comprehension of literacy and begin to view it as the relationship of learners to the world, mediated by the transforming practice of this world taking place in the very general milieu in which learners travel (Freire, 1987). Innovation is also necessary. Therefore, this study is to explore the concept of literacy based on the publications written by Paulo Freire and Donaldo Macedo called "Reading Words and the World" and "Pedagogy of the Oppressed" written by Paulo Freire.

Keywords: Liberation, literacy, education, the oppressed.

INTRODUCTION

While the concept of literacy in the world and especially when we live is increasingly different, it is important to emphasize the points that should not be missed in creating an idealized human model by putting in focus what language one thinks or tries to think. Brazilian writer Paulo Freire, who devoted his life to the education of people who were the oppressed people, left a mark in the history of education and read the concept of literacy as a person against the belief of traditional understanding, social, economic, political, etc. it has examined all dimensions and confronted us with the system that was built into it. He advocates that literacy can be addressed in the context of social and political reorganization by emphasizing the contradiction between education and nature first of all. With the use of education as a means of liberation, he emphasized that hope can replace globalization in society. With these books, which put Freire's thoughts in focus, it has been suggested that a



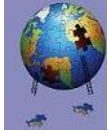
democratic, free and contemporary education sequence can be redeveloped. Each society focuses on the type of person it is trying to target to provide its development within the historical process, developing new education models. Therefore, the need for each discipline to re-understand literacy in its context is also a requirement. For example, China has had a fundamental understanding over a long period, in the 21st century, it has made several innovations for creative and libertarian thinking in education, with its goal of keeping up with globalization and moving society forward. The purpose of the innovations here is to keep up with the age. This obliges you to look at education from different perspectives with similar perspectives in many countries and to re-understand the world through concepts when necessary. The aim of reforms that have emerged as a result of social and political changes is to improve the quality of education across the country and to comply with the needs of the age. Freire also advocates that in the world where we live, communities need the education to be competitive and maintain their presence, following the needs of the age. In this framework, the most important investment in their country is an investment in education. It is visible in the lines of Paulo Freire, where education is a tool for liberating societies. In the first part of *Pedagogy of the oppressed*, he criticized the fear of freedom as follows: Men and women rarely admit their fear of freedom openly, however, tending rather camouflage it—sometimes unconsciously—by presenting themselves as defenders of freedom. They give their doubts and misgivings an air of profound sobriety, as befitting custodians of freedom but they confuse freedom with the maintenance of the status quo; so that if conscientização threatens to place that status quo in question, it thereby seems to constitute a threat to freedom itself (Freire, 1993: p.36).

He expressed his thoughts about reading Freire in his words and reading the World. Freire has launched a criticism of the literacy campaigns, including UNESCO's support. In most parts of the book, these attempts have been inadequate and have drawn attention to the quality of competence. Freire's view of reading and writing is social and political. Margaret Meek, who was given her thoughts in the book, said that she didn't bother to teach anyone to read for Freire's thoughts, whether it was a child or an adult, and that she didn't think anyone could effectively assess her. The creativity of learning and the curiosity of the world are centered. For example, Margaret has determined that teaching a child or a teenager to teach them what to do in front of a text directly with a direct teaching style will not do any good.

He also said that he was under Freire's influence. Those who learn through a direct teaching style are left behind only the words and the world of the tutorial. That's why Freire rejected the traditional banking models of education. In banking training, the teacher places the information in the student's brain and students receive it. 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 (Freire, 1993: p.72). The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power." Four times four is sixteen; the capital of Para is Belem." The student records memorize and repeat these phrases without perceiving what four times four means, or realizing the true significance of "capital" in the affirmation "the capital of Para is Belem," that is, what Belem means for Para and what Para means for Brazil (Freire, 1993: p.71).

The teacher should rather lead students to talk about the world than to memorize it because Freire says, "The world is made of the tension between the certain and uncertain" (Freire, 1987: p.38). Turkey's education concept should be taken into consideration again in this regard. This "banker" and the mediator approach to education is the "What is poetry?" of poet John Ashbery. It is also expressive in the poem:

"In school, all the thoughts got combed out:



What was left was like a field" (John, 1977: p.236).

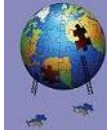
The impact on society is undisputed, as read-and-write is also observed. When the social structure was examined, it showed that few people acted in the thought of the frequency of the discomfort of society. A person who doesn't think is a person who doesn't question, who moves without knowing what he's doing. He lives dependent on his thoughts or other people's thoughts. In the social world, people who learn with Freire's sense of education act with their thoughts. So it's reflected in social life. The word thinking here can be evaluated with the concept of consciousness.

He expressed this consciousness as follows: The implications of a preponderantly high level of illiteracy are far-reaching and yet largely ignored. Illiteracy not only threatens the economic order of a society, but it also constitutes a profound injustice. This injustice has serious consequences, such as the inability of illiterates to make decisions for themselves or to participate in the political process. Thus, illiteracy threatens the very fabric of democracy. It undermines the democratic principles of a society. So reading and writing are not just reading words. Reading and writing are about building relationships with the world (Freire, 1987). This common opinion in books has been expressed in many places. For example, in the "Foreword" section written by Berthoff, Berthoff gave his views on Freire, and today the relationship between teacher-student understanding and education is "the Teacher is the only one who knows the truth." Berthoff stated that people acted with this understanding, but that Freire needed to be empowered by the knowledge that the learners were learning themselves, and that he kept it at the center of education.

The role of the teacher is as important as the strength of the learners. Teachers should redefine their role as "transformative intellectuals", as mentioned. Teachers, who are limited to memoiristic, mechanical, and direct teaching practices, have been asked to provide students with questioning, curiosity, and risk-taking personalities, but teachers cannot do so unless the appropriate system is provided with an ideological structure. A liberating education depends on the ideological and political structure. Before teachers and learners, regulations must be made in the ideological and political structure. However, these innovations and regulations occur from a critical point of view. Because people should question the situations around them. That's how Freire encouraged us to think. The political dimension of reading and writing for the author is indispensable. For this, silence of the literacy colonies and the ability to speak out for the despotic regimes is also a sign of the process of liberation and transformation of the world of the people.

The importance of the concept of dialog is that critical thought in the pedagogy of the oppressed has emerged. Finally, true dialogue cannot exist unless the dialogue engages in critical thinking—thinking which discerns indivisible solidarity between the world and the people and admits of no dichotomy between them—thinking which perceives reality as a process, as transformation, rather than as a static entity—thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved (Freire, 1993: p.92).

The concept of hope has come to the forefront of this chapter. The existence of hope is a need for survival. According to Freire: Nor yet can dialogue exist without hope. Hope is rooted in men's incompleteness, from which they move out in constant search—a search that can be carried out only in communion with others. As long as there's dialog, people will question their dilemma (Freire, 1993: p.91). Words and reading the World also included opinions on this topic. "Rethinking on Literacy: A dialog" shows criticism and dialog between Freire and Macedo through dialog. This is about Freire's study of reading and writing. In the dialog, a word of respect has been observed that embodies criticism. In these dialogs, it was also discussed how liberating literacy could be. The liberating reader must read about his history, his culture, and his experiences, and at the same time, he must integrate the culture of the dominant environment to be able to overcome his environment, to have dominated ideology. He said that individuals depend on the ability to evaluate individual consciousness and social consciousness. However Freire said that most people here are silent and have to drown in the



sound of their own decisions. The establishment of a democratic environment will be ensured by the change in this reading and writing environment.

Paulo Freire also experienced the lack of a democratic environment and faced political limitations. He mentioned that what he could not overcome in Guinea-Bissau, where he was interested in the African people's struggle for freedom and literacy campaigns, was the political boundaries of the era. So he couldn't show his influence through these political limitations. According to Freire, it was necessary to give the learners their perspective and encourage them to criticize. The awareness of society in this direction would also change the social structure. Despite all the criticism, the author worked to create a better and more fair society. If you read "Letters to Guinea-Bissau", you can observe how it focuses on improving the social structure of the country's education. According to Freire: These criticisms reveal how superficially my critics have approached my writing. Their brand of ideology prevents them from understanding or wanting to understand the pedagogical proposals I have advanced (Freire, 1987: p.74). He also set an example of the relationship between freedom and illiteracy in the country of Nicaragua: Literacy in this global sense takes place in societies where oppressed classes assume their own history. The most recent case of this type of literacy is in Nicaragua. Interestingly, the nature of this process is different from that of emancipation. Literacy in the case of Nicaragua started to take place as soon as the people took their history into their own hands. Taking history into your own hands precedes taking up the alphabet. Anyone who takes history into his or her own hands can easily take up the alphabet. The process of literacy is much easier than the process of taking history into your own hands since this entails the "rewriting" of your society. In Nicaragua the people rewrote their society before reading the word (Freire, 1987: p.75). So the author has often said that reading and writing reflections on the social structure are the important role of the revolutionary structure of society. Colonial societies have left people mentally and culturally left behind. Colonial societies have expressed the beauty and superiority of their own language and shut themselves down in other languages. It's a huge obstacle to liberation.

CONCLUSION

This investigation, based on the experience of Freire, is based on concrete circumstances. Freire emphasized the ways and methods of social change in his works. He argued that the means of liberation is through education because as long as one changes the world, one realizes itself. According to Freire, there are oppressors and oppressed. He is after a political case that emphasized that the oppressed will win the human feelings they have lost under injustice, despot regime, exploitation, and pressure. This struggle for freedom can be achieved through education, which is an important investment. Education should not be considered education if it is not in the struggle for human liberation. Therefore, the author objected to the authority established by teachers and the system and argued that learners should be raised as independent individuals who make their own decisions and take responsibility for their decisions. Because once individual freedom is granted, the individual will use it for his community and create a progressive society open to change. Education is a tool and condition for a liberated world where critical consciousness is formed, where learners can freely speak their thoughts, and where human values are considered.

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