

LITERATURE REVIEW FOR HATE SPEECH PERPETUATION WITH REGARDS TO EMPOWERMENT THEORIES - FREIRE'S THEORY OF EMPOWERMENT OR THE PEDAGOGY OF THE OPPRESSED

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Abstract: *To tackle psychological sources of hate speech, our project Hate's Journey, financed by Erasmus+, 2018-2-ES02-KA205-011733 has designed an online questionnaire composed by some single item research questions, general data collection and tests regarding emotional regulation, internet content awareness and helping attitudes. The hypothesis of this research is that the revenge thinking pattern and ignoring attitude towards the negative effects of hate speech are powerful predictors of future online perpetrator pattern of hate speech. The revenge thinking pattern and ignoring attitude towards the negative effects of hate speech are powerful predictors of future online perpetrator pattern of hate speech. These results suggest that if an individual is enveloped by a thinking pattern built on revenge and if the level of ignorance is high (regarding the negative effects of one's actions), then there is a possibility of the individual to engage in a form of hate speech. In the quest of matching these new results with a suitable theoretical framework, the pedagogy of the oppressed thinking felt more appropriate.*

Keywords: *hate speech; empowerment theories; Pedagogy of the Oppressed;*

1. Introduction

To tackle psychological sources of hate speech, our project Hate's Journey, financed by Erasmus+, 2018-2-ES02-KA205-011733 has designed an online questionnaire composed by some single item research questions, general data collection and tests regarding emotional regulation, internet content awareness and helping attitudes. The hypothesis of this research is that the revenge thinking pattern and ignoring attitude towards the negative effects of hate speech are powerful predictors of future online perpetrator pattern of hate speech. Research's 206 participants are residents of Latvia in 24.8%, Romania 24.8%, Spain 24.8%, and

Turkey 25.7%, with an age mean of $m=30$ years, 39.8% males and 60.2% females (Rad, D., Demeter, E., 2019).

A multiple linear regression was calculated to predict the online hate speech perpetrator pattern. As results show, revenge thinking pattern ($B=0.365$, $SE=0.082$, $Beta=0.317$, $t=4.452$ at a $p < 0.001$) and ignoring attitude towards the negative effects of hate speech ($B=0.233$, $SE=0.076$, $Beta=0.219$, $t=3.076$ at a $p < 0.005$) are significant predictors of hate speech perpetrator pattern (Kelemen, G., et al., 2019).

Thus, the revenge thinking pattern and ignoring attitude towards the negative effects of hate speech are powerful predictors of future online perpetrator pattern of hate speech. These results suggest that if an individual is enveloped by a thinking pattern built on revenge and if the level of ignorance is high (regarding the negative effects of one's actions), then there is a possibility of the individual to engage in a form of hate speech.

In the quest of matching these new results with a suitable theoretical framework, the pedagogy of the oppressed thinking felt more appropriate.

The analysis we will further present on Paulo Freire is motivated by a special interest that awakens his personality. For us, he presents himself as a man capable of living his time intensely, of formulating a serious analysis of the reality that he has lived, an analysis that may or may not be shared, of giving his life a social sense and of service to those most in need, that is, to live actively, critically and rationally as a person in constant seek for true, concrete and real liberation.

Freire is the type of person who knew how to recognize the value of the human. It is the type of personality that manages to discover the mystery that man holds with its complexity and always in search and self-construction. He has the clarity to recognize that, despite his personal capacity, man is not alone in the world, but is an eminently relational being.

The analysis will firstly begin with a contextualization of Freire. This aims to depict the situation in which the author lived and what were the circumstances that motivated the creation of his educational response.

Secondly we will present how Freire's work is an attempt at a practical and culturally situated response that seeks to make humankind recognize own dignity, and the strength it contains once it is discovered. Thirdly we will present the method created by Freire, and a brief example of its concrete application.

Lastly we will make a connection between Freire's thinking and what is currently believed to be education.

1.1. Historical context of Freire's pedagogy

In order to understand what Freire means and what he proposes as education, it is essential to know the context he has lived in, since it is from here that his proposals arise. Freire is an author who expresses his intellectual influences, filling them with new content, where his particular way of dialoguing with reality is outlined.

Freire's work contains the new and revolutionary ideas that emerged in Latin America in the '60s. On one hand, he gives an account of his Catholic formation imbued with liberationist language from the progressive currents of Catholicism, which give rise to liberation theology. His existential Christian affiliation is explicit and, in addition, he uses elements of the Marxist dialectic that give him a vision and understanding of history.

In the period in which he writes, he contemplates the traumas and difficulties that the great majority of the peasant men of the north of Brazil (northeast) went through, as a result of an alienating education that leads the people to live their condition of misery and exploitation with a great passivity and silence. The culture of the Northeast people has been considered as a vision without value, which must be forgotten and changed by a culture, that of the ruling classes, valued as good, and that is transmitted by all available means. The poor people are treated as ignorant and are convinced of this, which explains the passivity towards the situation of slavery in which they live in.

Faced with this reality, Freire argues that people must be participants in the transformation of the world through a new education that helps them be critical of their own reality and leads them to value this experience as something full of real value.

Brazil is a country that throughout its history has been under the influence of other cultures. People have not developed a capacity for criticism that would allow them to free themselves from cultural submission.

The Brazilian population was growing up in an environment of authoritarianism and protectionism, with paternalistic solutions that arise from Brazilian mutism, magical awareness, where there is no dialogue or critical capacity in society to relate to reality.

Social relations are divided by economic differences, creating a relationship of master and lord. Brazilian mutism is marked by the lack of community experience and the lack of social participation. Since there was no conscience of people or society, the external authority was the lord of the lands, he was the representative of the political power and managed everything. This form of domination prevented the development of cities: the people were marginalized from their civic rights and away from any experience of self-government and dialogue (Freire, P., 1972).

This is the past of Brazil that will motivate the author to create an education that can help people to get out of this anti-democratic experience, an anti-human experience that does not allow individuals to discover themselves as re-creators of their world, and being able to improve things.

Freire seeks to realize a national aspiration that has been present in all political discourses in Brazil since 1920: the literacy of the Brazilian people and the democratic expansion of popular participation. The oligarchic regime, prevailing in Brazil until 1930, took the issue of illiteracy and made it the subject of his speeches, transforming illiteracy into an empty verbalism, devoid of concrete action. The

regime that came after the oligarchic regime continues along the same demagogic line that does not seek, in practice, a real and effective change, the liberation of man, but rather the elaboration of an attractive and fashionable discourse in his time.

Pablo Freire's work is critically linked to this incipient process of popular ascension. His political-educational praxis is developed in Brazil, in the middle of a classic dependency and underdevelopment scheme.

Freire is the one who creates the popular education movement in Brazil: with him he seeks to get the illiterate man out of his situation of unconsciousness, passivity and lack of criticism. His effort to seek to contribute to the liberation of his people is part of a time when many are looking for something similar.

In this period we can identify numerous procedures of a political, religious, social and cultural nature, to mobilize and raise awareness among people, from growing popular participation, through votes, to the popular culture movement organized by students. A whole movement of rural and urban trade unionism is also developed.

Altogether, Pablo Freire is a thinker committed to life, who does not think of abstract ideas, but thinks based on concrete existence. His educational project, which starts from praxis, aims to create humanization, to free man from everything that does not allow him to be truly a person.

He is aware that the society he has to live in has a structural dynamic that leads to the domination of consciences, which translates into a pedagogy that responds to the interests of the ruling classes. The methods that this pedagogy uses cannot serve the liberation of the oppressed, but rather they intend to impart among them the law of fear.

Faced with this situation, he reacts by affirming the need for the humanization of the oppressed that must start from themselves: it is the oppressed himself who must seek the ways of his liberation, since it cannot come from those who keep him in this situation.

Freire is very clear in stating that the situation of dehumanization that today's man is experiencing is not the true vocation to which he is called. His vocation is that of humanization and this must be conquered through a practice that frees him from his current condition. The necessary liberation that humanizes man will not fall from heaven, but will necessarily be the result of human effort to achieve it.

The pedagogy of the oppressed is that which must be elaborated by the oppressed himself, since the practice of freedom can only find adequate expression in a pedagogy in which the oppressed has the condition to discover and conquer, reflexively, as the subject of their own historical destiny.

The pedagogy of the oppressed, as a humanist and liberating pedagogy will, therefore, have two different but interrelated moments. The first, in which the oppressed are revealing the world of oppression and are engaged in praxis with its transformation, and the second, in which once transformed the oppressive reality,

this pedagogy ceases to be the pedagogy of the oppressed and becomes the pedagogy of men in the process of permanent liberation.

1.2. Freire's method

Freire's method is fundamentally a method of popular culture, which, in turn, translates into a popular policy. For this reason, author's work aims primarily to raise awareness and politicize. Freire does not confuse the political and pedagogical levels: they are not absorbed, nor are they opposed. This is the education that seeks to be a practice of freedom.

Freire's method is rooted in his conception of man. Man is like a being in the world and with the world. The man's own, his fundamental position, is that of a being in situation; that is to say, a being enshrined in space and in a time that his intended consciousness captures and transcends. Only man is able to apprehend the world, to objectify the world, a constituent of his self which, in turn, constitutes it as a world of his conscience (Freire, P., 2004).

Consciousness is conscience of the world: the world and conscience, together, as conscience of the world, are dialectically constituted in the same movement, in the same history. In other words: to objectify the world is to historicize it, humanize it. Then, the world of consciousness is not creation, but human elaboration. That world is not constituted in contemplation but in work, as Freire explained (Freire, P., 1972).

Freire's method of awareness seeks to critically redo the dialectical process of historization. It does not seek to make man know his possibility of being free, but to learn to make his freedom effective, and by making it effective, exercise it. This pedagogy accepts the suggestion of anthropology that goes along the line of integration between thinking and living, education being imposed as a practice of freedom.

But man is not alone in the world, but also with the world. To be with him is to be open to the world, to grasp and understand it; is to act according to its purposes to transform it. Man responds to the challenges that the world is presenting to him, and with that he is changing it, endowing him with his own spirit (Beckett, K. S., 2013). In this sense it is not about any doing, but one that is linked to reflection.

If man is praxis, he cannot, therefore, be reduced to mere spectator, or to an object. This would be to go against his ontological vocation, a being that operates and transforms the world in which he lives and with which he lives.

Man and the world are in constant interaction: they cannot be understood outside of this relationship, since one implies the other. As an unfinished being and aware of his inconsistencies, man is a being of permanent search. Man could not exist without search, nor could search without man exist. Only by maintaining this interaction one can appreciate the truth of the world and of man, and at the same time understand that the real search is only carried out in communion, in dialogue and in freedom (Ellsworth, E., 1989).

The methodology used by Freire follows the same dialectical line: theory and method. The methodology arises from social practice to return, after reflection, on the same practice and transform it. In this way, the methodology is determined by the context of struggle in which educational practice is located: the frame of reference is defined by the historical and cannot be rigid or universal, but has to be built by men, in their quality of cognitive subjects, capable of transforming their reality.

The way in which Freire conceives the methodology, the main variables that serve as coordinates for the educational process as a political act and as an act of knowledge are expressed; these are: the creative and transformative capacity of man; the capacity of astonishment, that any person has, regardless of the position they occupy in the social structure; the social nature of the act of knowledge and its historical dimension.

Other characteristics of the Freire method are its mobility and inclusion capacity. As a pedagogy based on practice, it is constantly subject to change, dynamic evolution and reformulation. If man is an unfinished being, and this unfinished being is the center and engine of this pedagogy, it is obvious that the method will have to follow its rhythm of dynamics and development as a constant reformulation.

1.3. Transformation of the pedagogical relationship

According to Freire, education must begin by overcoming the educator-learner contradiction. It must be based on a comprehensive conception of the two poles in an integrating line, so that both become educators and learners. It is imperative that the humanist educator have a deep faith in man, in his creative and transforming power of reality. The educator must become a fellow student. It is necessary to understand that human life only makes sense in communion, that the educator's thinking only gains authenticity in the authenticity of the students' thinking, both mediated by reality and, therefore, in intercommunication (Benade, L., 2012).

Thought only finds its generating source in action on the world, a world that mediates consciences in communion. In this way, it becomes impossible to think of the overcoming of men over men.

In this way, education can no longer be the act of depositing, narrating, transferring knowledge and values to learners, less patient, as "deposit" education does, but being a cognitive act. Instead of being the end of the cognitive act of a subject, is the mediator of cognitive subjects, educator, on the one hand; learners, on the other, the problematic education puts, of course, the requirement of overcoming the educator-learner contradiction. Without this, the dialogic relationship, indispensable to the cognition of the cognitive subjects, is not possible, around the same cognitive object (Chen, R.H., 2016).

In this way, the educator is no longer the only one who educates, but also the one who is educated by the student in the education process, through the dialogue that is sustained. Both the educator and the student are in turn educating and educating in a dialectical process. This is how both become central subjects of the process in mutual growth; here the authority requires to be at the service, being with the freedoms and in no case against them (Peters, M. A., & Besley, T., 2015).

Now, nobody educates anyone, just as nobody educates himself, men are educated in communion, mediated by the world. In turn, learners are not docile recipients, such as storage warehouses, but rather they become active people, critical researchers, always in dialogue with the educator, who in turn is also a critical researcher.

The role of the critical researcher is to provide, always together with the students, the conditions for the overcoming of knowledge at the level of the dogma by true knowledge.

It is essential to carry out an education as a practice of freedom to deny the existence of abstract, isolated, loose, detached man from the world, and in the same way to deny the reality of the world separated from men.

Through an education for freedom the students are developing their power to capture and understand the world that, in their relations with it, are presented, not only as a static reality, but as a reality in transformation, in process. The tendency, then, of both the educator-learner and that of the learner-educator, is to establish an authentic way of thinking and action: to think of oneself and the world, simultaneously, without dichotomizing this thinking of action.

Problematic education is thus a permanent reinforcement through which men are critically perceiving how they are being in the world they are in and with what they are.

Clearly, the unfinished of the process of education appears as something unique and unique to man, which corresponds to his condition of being historical and historic. Only if the student can become aware of his true condition can he appropriate his historical reality and transform it. It is a search that goes along the lines of being more and more, of humanizing man. This search for being more must be carried out in communion with the other men, in situated solidarity.

2. Some key terms

In order to understand well what the author wants to convey to us, it is necessary to explain some key concepts:

1) Closed society: organization of the society that seeks to maintain the privileges of the ruling classes (elites), through different means that fulfill the function of alienating people. In this type of societies, participation, neither true democracy, nor the liberating dialogue that promotes the literacy method is not allowed.

2) *Society in transition:* it is the process that a society lives when it tries to change. It implies an accelerated march that leads society to a search for new themes. Paulo Freire does not refer to material changes.

3) *Fundamental democratization:* These are the basic principles that must be developed in a society so that it can reach true democracy, typical of open society. It is the process of participation of all people at all levels of society.

4) *Radicalism:* It is the option of enrichment of the man who takes a positive and critical option, where freedom is not lost. These are men open to dialogue, who accept the radicalism of other men with different positions.

5) *Intransitive consciousness:* It is the consciousness that does not present a commitment of man to his own existence.

6) *Naive or magical consciousness:* Tends to forget reality and dispense with it, seriously limiting freedom. The man with this consciousness fails to reach the deep root of reality, does not know its deep causes and his explanation of reality is of the fantastic type.

7) *Critical awareness:* It is the profound interpretation of true reality, knowing its most real causes and functioning. Who has this conscience, has a capacity for fruitful reasoning and dialogue, always trying to find the truth to engage in the construction of man.

8) *Awareness:* It is the process by which man not only becomes aware of his reality, but he does so critically committing to his concrete change.

9) *Liberating education:* The one that takes into account the true and real man, who starts from it and seeks to take it to its full humanization. Man is not liberated alone, nor is he liberated by another, but he is liberated in communion and starting from his reality.

10) *Literacy:* Method through which man "says" and in doing so he recognizes himself as co-creator of his life and his world. It is the moment in which man recognizes himself as he really is and commits himself to his humanization.

11) *Banking education:* Traditional education that does not recognize the dignity of men, but rather reifies them as mere receivers and repeaters (Jackson, L., 2016).

12) *Problematic education:* Education that takes man seriously and recognizes the real educational process of man as a continuous and respectful dialogue, where there are no teachers and students, but there are only teachers - students and student teachers, that is, where the educational process is a constant dialectical relationship.

Freire is known of a society in transition that has emerged from a closed society situation, which had an intransitive conscience, where there was no dialogue because of the mutism proper to "Lord - servant" relationships. This type of relationship is the one that tries to break Freire's method by teaching persons to

recognize their own dignity and the position that each one is called to occupy in the construction of the liberation and recreation of reality (Roberts, P., 2010).

3. Conclusions

One of the main conclusions that we have been able to reach is that within Freire's theory, the principles that underpin education today are presented with vividness. The principle of individualization is presented in Freire through the valuation of the individual as a unique, unrepeatable, necessary and valuable being for the educational process centered on dialogue. In relation to the principle of autonomy, the theoretician emphasizes the need of people to achieve freedom and to project it further towards perfection. Paulo Freire develops all his methodology on the axis of the real liberation of the individual, which is nothing else than its dynamic humanization in unfinished process. Regarding the principle of socialization, Freire truly and honestly assumes the context in which he has to live, context of injustice and marginalization of the most and from it starts the formulation of a methodology that seeks to transform social reality into something integrative and inclusive, that is to say, in a place where the individual can concretely assume his being and his situated being to be able to free himself from everything that does not allow him to exist (Roberts, P., 2015). In this sense, Freire's phrase is decisive in that it indicates that individuals are not liberated only but in communion with others. Creativity, a principle so difficult to achieve today, is safeguarded by the novelty of the literacy method proposed by the author. It novelty formulates an appropriate response for this specific context with its specific needs. From this methodology it is clear the presence of the principle of the activity since it is the subject himself who and from whom the reality that is lived is reconstructed. The subject to whom the method is directed is the one who actually makes this process possible.

We think that Freire's proposal is effective because he able to capture the indivisible unity that exists between what we call theory and practice. He was able to develop all his effort from the reality that his people lived, concrete and painful reality, and project a methodology capable of responding educationally to the challenges it posed (Webster, S., 2016). His effort is not based on the needs assumed by intellectuals or by those who often think they know everything, but on the contrary, it starts from the concrete manifestation of reality, which is the concrete manifestation of those in need.

All these elements have helped our personal enrichment as it helps us to expand the vision of education that we are forming in preparation for our future endeavors.

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