

Ensaio 32

Tópico: 3

The ultimate essence that is present inside the soul of human action (and humanity itself) resides in the projection of our objective reality, as well as in our material conditions and the deep desire that is manifested towards its absolute transformation.

1. The shaping of the human action through our material and objective reality

The Human Action, as well as the Human Nature, is not in a crystallized position, that its roots are impossible to be altered. Its mere existence is based on our objective reality. The ways that it uses to manifest itself is no longer the same as hundreds years ago, because it was reshaped by the sake of something beyond us. The sophisticated circuit that connect ourselves to the extern world is the main factor that is capable of reshaping our visions so hardly that is almost uncorrectable, and from there on it is capable to perceive the total annihilation and transformation of the ways that the individual finds to act and think (i.e.: the material conditions that defines our objective reality are more fundamental on shaping our actions then the action itself and, henceforth, it's incapable of being and independent organism inside the human will). The human action can only exist if there is objective reality, otherwise it wouldn't be capable of reproduce itself and would, eventually, end.

“Sie wiss in das nicht aber sie tun es” (or *“They don't know what they do but they, nonetheless, do it”*) it's an observation made by Karl Marx (more precisely at *‘Das Kapital – Volume 1’*) while trying to define what, effectively, calculates our own free will to act and how it has been alienated – on the sense of the lost of the self identity by social/working manipulation – towards the loss of our capacity of being act freely. The conclusion that the german economist and philosopher establishes is that the way on which we reacts to the environment it's, predominantly, based on how we effected by our material conditions; or: If we are not being capable of defining even what we do, because it's being constantly adapted by our objective reality and conditions of living, how can we assume that we act on our own, without external interference of our objective reality?

Jürgen Habermas expands this thesis even more, when he shows that almost every fraction of our communication is capable of interfering on how we are willing to act or the action itself. Going even further it's possible to observe that patterns of consumption, massive propaganda, communication medias (like radios, television, etc.) and social medias interaction with the person, takes a major role in defining how are we going to act and how much are we willing to continue the extent of our actions.

Let's create a situation where this is easily visible: the native-americans in contact with the Europeans that disembarked on the Americas having their first face-to-face situation. The radical differences between both cultures can be so deep that will show their deception in the way they act Detailing: some of the indigenous in Brazil were cannibals who believed that eating human meat would make them ingest their enemy soul, making him think that action as desirable and normal after a battle. The Europeans, for instance, could never allow someone something like that, because the Christian values were expressively repressive of this doctrine and would reprimand and punish every person who done it, because this is, in their eyes, a disgusting action. This can, for instance, illustrate how the Human Action is shaped by the environment and objective reality contact;

The analysis purposed by Paulo Freire in the topic when saying that "There would be no human action if there were no objective reality" reflects in the analysis shown above. Almost every fraction of our interactions and human actions towards the world is shaped by the objective reality, the outside conditions that doesn't allow us to be complete independent and act since the very first thought of action was already influenced by our external reality.

2. To understand and perceive reality

Although we are in a position that our most basic action is absolutely transformed by our objective reality, this does not incapacitate us on trying to perceive and understanding how we act in order to transform ourselves and our environment. When Paulo Freire says that "there would be no human action if the humanity was not a project" he's not only attempting to show that the very attempt to understand how the engines of society works is a rupture with the influences of our material and objective conditions, but also that understanding it is a way, even if remote, to create a project for humanity.

The human being will, almost always, establish conditions in which he will try, for several occasions, to transform the ambient that he is inserted to in order to achieve better positions than before, but these actions isn't done for the sole purpose of the greater change. There will be times that the better positions for some will be defined just by the continuation of repression or exploitation, or even to change its beliefs for the beliefs of his enslaver/oppressor. Then, how can a man change his own reality enough to make the decision to transform his own action and scenario for better (and freer? This can be connected to the chapter above that exhibits how the engine of the objective reality is the major adaptor of our perception and action, but with another purpose: to show that the projection and transformation of the reality is, actually, a constant progress that can only be fully achieved if the individual comprehends that the existence of its role in the transformation of the society is fundamentally associated with how he understands how the engine works.

Using the work of the author of the topic, Freire establishes that the human action towards its complete liberation is far away from being achievable if the human can't

understand what is and how it works the massive circuit of chains that imprison him. In 'The Pedagogy of the Oppressed', Freire looks upon this so called voluntary servitude that the human absorb as a product of the long enslavement of the human mind through material conditions and tries to abstract it to the question of: how can the education, and even other categories, make the human, effectively, free?

For him, it's only when we understand the process of our enslavement, how are we succumbing into the catastrophe of servitude and etc, that we manage to discover the deep necessity that the humans have on changing reality to something beyond the limitations that were imposed. "*Quando a educação não liberta o indivíduo, o sonho do oprimido é se tornar o opressor*" (or: "*When the education doesn't free the individual, the dream of the oppressed is to become the oppressor*")

An education based on the process of liberation of an individual lies in the capability of penetrating the function of the strings that pulls our society, lies in the force of comprehending the systematic oppression that the system does on the human being, and far beyond: to understand that to transform the world it's necessary to craft a project for it, a purpose. That's the final result of the act to perceive of reality, *Q.E.D.*

3. The Will to Transform Reality into our Project

The will and desire to transform how reality is established goes beyond the simple progression of our condition. Once we know enough (or even more than enough) about the well-crafted engine that keeps rolling throughout human history and economy, we'll manifest the desire to change it as an almost inherent tendency. And then, we come back to the firsts topics, since we can observe that the transformation of our nature and scenario has proportioned the transformation of our own action, of the human action, demonstrating that even the minors interactions with an external factor, or even more.

The project of reality is even more than this, is a way that the human have found to idealize certain categories of society and civilization to the point that we can even produce something unachievable (like the Utopian Socialism) and the utter achievable transformations of reality, by force or by reform. That older oppressed that was disrupted from its charges of being in that position is, now, able to see that the engines working on him were manipulating even his free will to act as he would like so. How it was exposed above: the strings of reality are manipulating how you act and, therefore, using it for its own interests or even worse.

To achieve the projection of reality you need to truly comprehend the motives and the ways that the reality itself has found to perpetuate that formula now discovered. For the philosopher Karl Marx, to create a project of reality is more associated with the ideological way of creating reality. And this is what Paulo Freire defends on the quote showed and associated to the topic of number three: there is no real change, no real transformation, if the old ways that interfered in our Human Action isn't forgotten or changed, and humanity is a constant project that, to be transformed into its last stage,

needs to understand, and perceive, carefully the strings and engines of our society to make the real way into its transformation.