



**Representations of the world in Paulo Freire, Mikhail Bakhtin and Jürgen Habermas: Reflective consciousness, social situation and ethical-moral relationship.**

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**Abstract**

This is an attempt to bring Paulo Freire, Mikhail Bakhtin and Jürgen Habermas closer to the process of decoding the world in which individuals construct collective and individual meanings in their social relations, having as support the reflexive consciousness, ethical-moral relationship in Social situation. The access of individuals to information or knowledge is given through a multitude of cultural resources and resources. The reading process represents one of the techniques of the knowledge building process.

**Key-word Representations of the world. Reflective consciousness. social situation. ethical-moral**

**Resumé**

Il est une tentative de rapprochement entre les idées de Paulo Freire, Mikhail Bakhtine et Jürgen Habermas comme le processus de décodage du monde où les sujets construisent des significations collectives et individuelles dans leurs relations sociales étant pris en charge la conscience réflexive, relation éthique et moral une situation sociale particulière. L'accès des individus à l'information ou de la connaissance de renoncer à une multitude de médias et les ressources culturelles. Le processus de lecture est l'une des techniques de processus de construction des connaissances.

**Mots-clés Représentations du monde. Conscience réfléchie. Situation sociale. éthique-morale**

## Resumen

Es un intento de acercamiento entre las ideas de Paulo Freire, Mikhail Bakhtin y Jürgen Habermas como el proceso de decodificación mundo en el que los sujetos construyen significados colectivos e individuales en sus relaciones sociales siendo apoyado conciencia reflexiva, relación ética-moral una situación social particular. El acceso de las personas a la información o el conocimiento para renunciar a una multitud de medios de comunicación y los recursos culturales. El proceso de lectura es una de las técnicas de proceso de construcción del conocimiento.

**Representaciones de palabras clave del mundo. Conciencia reflexiva. situación social. ético-moral**

## Sommario

Si tratta di un tentativo di avvicinamento tra le idee di Paulo Freire, Michail Bachtin e Jürgen Habermas come il processo di decodifica mondo in cui i soggetti costruiscono significati collettivi e individuali nelle loro relazioni sociali supportato coscienza riflessiva, rapporto etico-morale una particolare situazione sociale. L'accesso delle persone alle informazioni o conoscenze a rinunciare per una moltitudine di mezzi e di risorse culturali. Il processo di lettura è una delle tecniche di processo di costruzione della conoscenza.

**Parola chiave Rappresentazioni del mondo. Coscienza riflessiva. situazione sociale. etico-morale**

## Zusammenfassung

Es ist ein Versuch der Annäherung zwischen Paulo Freires Ideen, Michail Bachtin und Jürgen Habermas als die Welt Dekodierungsprozess, bei dem Themen bauen kollektiven und individuellen Bedeutungen in ihren sozialen Beziehungen reflektierendes Bewusstsein getragen wird, ethisch-moralische Beziehung eine bestimmte soziale Situation. Der Zugang von Personen zu Informationen und Wissen für eine Vielzahl von Medien und kulturellen Ressourcen zu verzichten. Der Lesevorgang ist eine der Techniken des Wissens Bauprozesses.

**Schlüsselwort Darstellungen der Welt. Reflektierendes Bewusstsein. soziale Lage. ethisch-moralisch**

## Резюме

Это попытка сближения идей Пауло Фрейре, Михаил Бахтин и Юрген Хабермаса как процесс декодирования мир, в котором субъекты строят коллективные и индивидуальные значения в их общественных отношений поддерживается отражательная сознание, этико-нравственная отношения особая социальная ситуация. Доступ лиц к информации или знаний, чтобы отказаться для множества средств массовой информации и культурных ресурсов. Процесс чтения является одним из методов процесса построения знания..

**Ключевое слово Представления о мире. Рефлексивное сознание.  
общественная ситуация. этико-моральным  
Rezyume**

Eto popytka sbližheniya idey Paulo Freyre, Mikhail Bakhtin i Jungen Habermasa kak protsess dekodirovaniya mir, v kotorom sub"yekty stroyat kollektivnyye i individual'nyye znacheniya v ikh obshchestvennykh otnosheniy podderzhivayetsya otrazhatel'naya soznaniye, etiko-nravstvennaya otnosheniya osobaya sotsial'naya situatsiya. Dostup lits k informatsii ili znaniy, chtoby otkazat'sya dlya mnozhestva sredstv massovoy informatsii i kul'turnykh resursov. Protsess chteniya yavlyayetsya odnim iz metodov protsessa postroyeniya znaniya.

**Klyuchevoye slovo Predstavleniya o mire. Refleksivnoye soznaniye.  
obshchestvennaya situatsiya. etiko-moral'nym**

The process of constructing citizenship is fundamentally based on the processes of reading the world (technical rationality, hermeneutical rationality, and Emancipatory rationality-henry Giroux) that constitute the representations that will legitimize social relations and the place that each individual occupies in this web (Cliford Gertz) of collective meanings incorporated into culture and of individual meanings that legitimize the space of the citizen while individuals are part of a social group.

Thus the representations of the world form a collective identity, manifested through social relations, based on the interaction by means of languages, among which verbal language.

It is possible that Freire in thinking the reading of the world before reading the word wanted to express the importance of the context in the formation of consciousness, but also to emphasize as fundamental for the evolution of this consciousness the standard linguistic code as a basis not only for overcoming common sense , But essentially as a tool to guarantee space in the social struggle, constituting a dialectical movement in a constant process of re-signification of the constantly evolving representations.

As an illustration and deepening and expanding on the dynamics of the reading process, it is worth reflecting on the socio-ideological structure of the enunciation proposed by Bakhtin. The following chart was prepared by me based on this author. It does not refer to the reading itself, but to the process of verbal interaction and signification of the language that has a strong relation with the reading not only of words but also of the world.

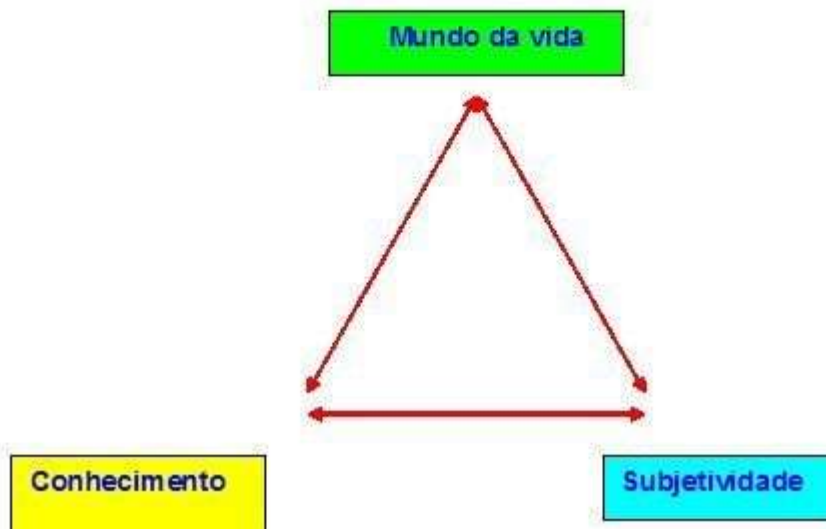


In this sense, Habermas discusses the place of the State in the World of Life in relation to the ethical process, establishing the Ethical Relation and communicative action. Habermas's vision can subsidize a reflection of reading in the sense given by Paulo Freire (reading the world) and Bakhtin (verbal interaction and signification). It can be observed that the broad sense of reading allows Paulo Freire, Bakhtin and Habermas to be approached in the sense that the reading of the world presupposes a social situation (social relation), producing meanings that the social relation incorporates through the communicative action understood here the diverse approaches Of languages beyond written or spoken language, marked by an ethical reference of the subjects involved and the historical context (cultural situations).

Habermas expresses the communicative action in the cognitive plane (knowledge), in the moral plane (objectifying ends) and in the expressive plane (formation of subjectivity).

We try to figure these ideas through the graph below, elaborated by me, based on Habermas, containing elements that establish a relation between ethics and communicative action.

## ESTRUTURA SÓCIO-POLÍTICA E AÇÃO COMUNICATIVA



It assumes meanings remitted to cultural contexts indefinitely. The graph below represents the process of reading in a dialectical dynamic where the context is always the thesis that encloses the entire construction of ideas and their cultural representation.

CONTEXT    DECODING    INTELLECTION    INTERPRETATION    APPLICATION  
CONTEXT.    CONTEXT    DECODIFICATION    INTELLECT    INTERPRETATION  
APPLICATION CONTEXT.

This introduction tells us how much our vision of reading and meaning is simplified to the visual field of written symbols and codes. The reading of the world also incorporates tacit codes, situations that are expressed in social relations.

The attribution of meanings to our social relations incorporates elements of past relationships embedded in the repertoire of experience and already formulate structures for future relationships. Although verbal interaction reserves an individual field, these factors are collective since they are results of re-significances of collective relations with an identity of its own. For example, symbolic interactionism says: you are not you. You are the other generalized.

Articulating these authors with the pedagogical relations of teacher practice, discourse, ethics and culture, we understand the dialectical relationships of the formal and informal educational process, as shown in the graph below.

## EIXOS DE RELAÇÕES E DE IMPLICAÇÕES EM ANÁLISE DO DISCURSO

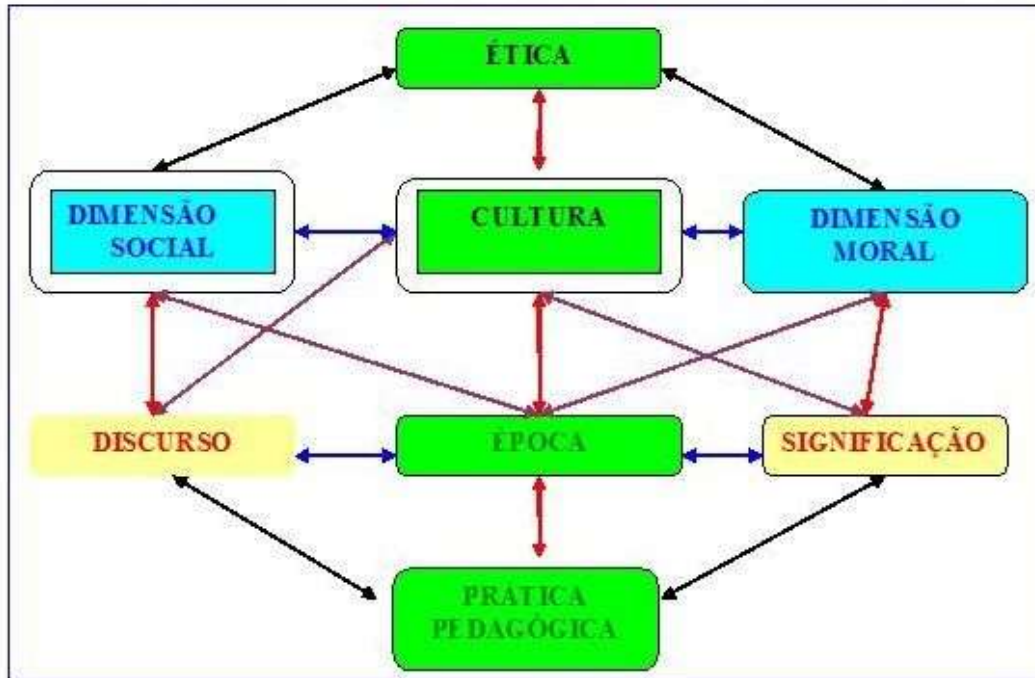
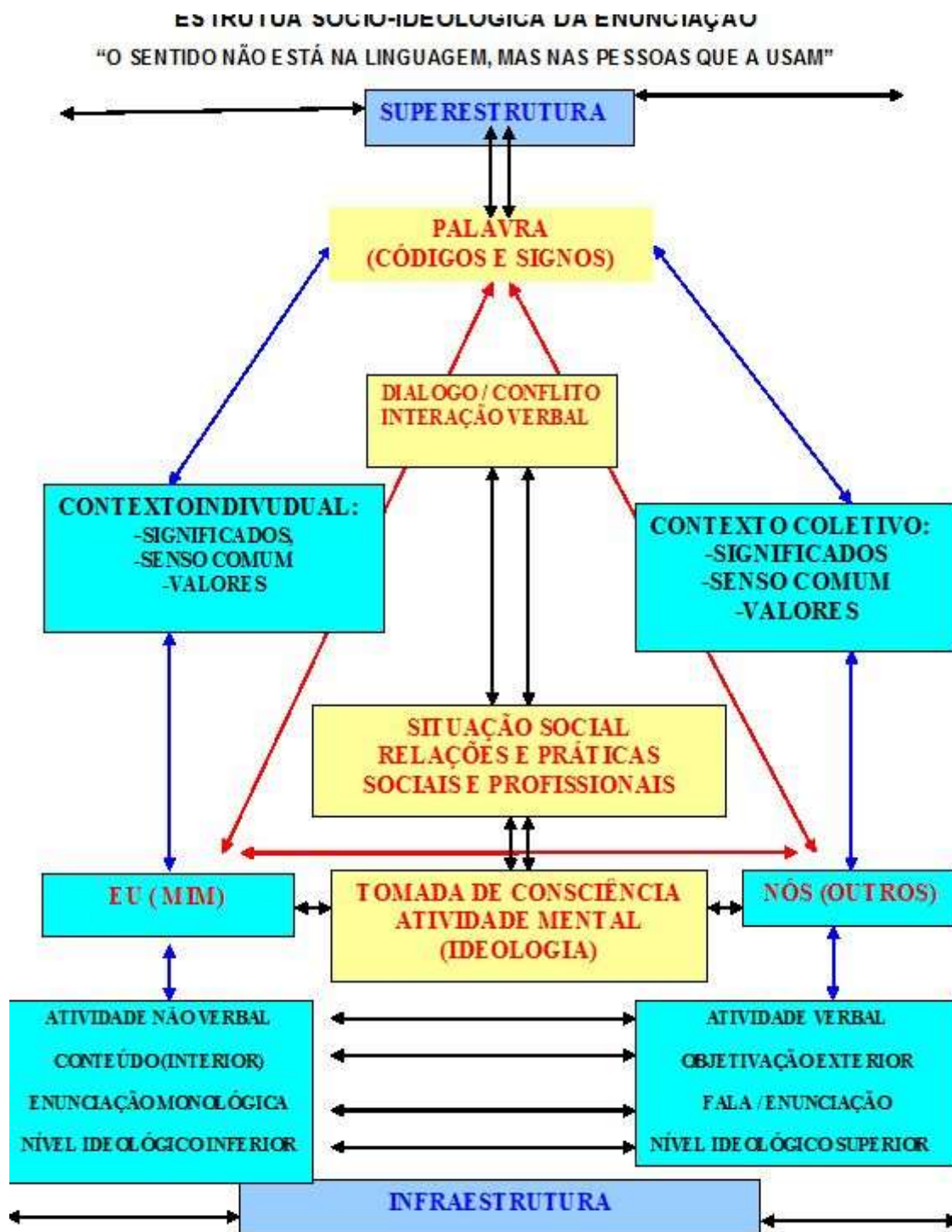


Gráfico elaborado por este ato a partir Fairclough (2001), (MEYER, 2003: 37), Bakhtin (2000) e autores da análise crítica do discurso da linha francesa.

Graph developed by me based on Fairclough (2001), (MEYER, 2003: 37), Bakhtin (2000).



Elaboração: Prof. Ribamar Tôres

Fonte: Mikhail Bakhtin. *Maxismo e Filosofia da Linguagem*. S. Paulo: Hucitec, 1986

In reality, what determines the social character of verbal interaction is meaning. It is in this sense that Paulo Freire, Mikhail Bakhtin and Jürgen Habermas come close to considering that the construction of meaning is based on the context of social relations, called by them historical context, social situation or the world of life.

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**Attention please.**

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