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### **Heterotopie**

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#### Editorial

Heterotopien sind von Ernst Blochs enthusiastischen, gleichwohl konkreten Utopien zu unterscheiden. Nach dem jungen Michel Foucault sind Heterotopien (wörtlich: andere Räume) wirksame Orte, die in die Einrichtung der Gesellschaft hineingezeichnet sind, von ihm doch auch als Gegenplatzierungen oder

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Widerlager verstanden werden können.<sup>1</sup> Er deutet sie als realisierte Utopien, die als Plätze innerhalb einer Kultur die Funktion der Repräsentation tragen, gleichzeitig die Kultur bestreiten und wenden können. Während Foucault Utopien als „Orte ohne jeden Ort“ versteht, als zutiefst irrealer Räume, seien Heterotopien gleichsam Gegenorte, die die Kultur auch in ihr Gegenteil verkehren können. In seiner Heterotopologie behauptet Foucault, dass es wahrscheinlich keine einzige Kultur gebe, die keine Heterotopien hervorbringe.<sup>2</sup> Als Beispiele für ihn anziehende „Abweichungsheterotopien“ bringt Foucault Sanatorien, psychiatrische Anstalten, Altersheime, Friedhöfe, Kasernen, Gefängnisse, auch Freudenhäuser und Kolonien. Der Grundzug des Widerlagers, des Bruchs mit der traditionellen Zeit (Heterochronien) und damit die Funktion als widerspenstige Gegenorte widersprechen der Weltherrschaft durch eine Ideologie des Großraums (Carl Schmitt sprach von dem „Nomos der Erde“ und heuchelte die Hoffnung, die Friedfertigen würden es sein, die das Erdreich besitzen).

In diesem Heft klingt der Widerspruchsgeist der Heterotopien an, ihr Anderssein; die Kraft des Widersprechens wird hervorgehoben.<sup>3</sup> Widerständige Menschen an verschiedenen Orten der Erde werden herangezogen. So betont der in Brasilien lehrende Erziehungsphilosoph Walter Omar Kohan am Ende seiner Abhandlung, mit Freire in der politischen Pädagogik den Kampf um die Humanisierung des Menschen zu führen, verlange, nie aufzugeben für eine andere Welt zu kämpfen. Stefan Silbers Nachruf auf Gustavo Gutiérrez, den Vater der Theologie der Befreiung, belegt die innere Verbindung zu Freire. Gutiérrez hat mit den Armen gelebt und von dort aus nach dem herrschaftskritischen Gott des Lebens gesucht. Ein treffendes Beispiel für den Widerstandsgeist von Frauen in Abya Yala bringt Heinz Schulze mit den indigenen Verteidigerinnen des Titicacasees. Die Paulo Freire Kooperation drängt über sich hinaus und sucht nach Verbindungen und Bündnissen: In diesem Sinn ist an die Begegnungen zwischen Fromm und Freire zu erinnern. Es ist erfreulich, dass Rainer Funk, der Herausgeber der Werke Erich Fromms, in seiner Antwort Gemeinsamkeiten aufzeigt. Die Korrespondenz mit der Internationalen Erich-Fromm-Gesellschaft sollte intensiviert werden, können doch Fromm und Freire als radikale Humanisten angesehen werden. In seinem „Credo eines Humanisten“ schreibt Fromm: „Ich glaube, dass die Verwirklichung einer Welt möglich ist, in der der Mensch viel sein kann, selbst wenn er wenig hat...“<sup>4</sup> Thomas Friedrich wendet sich Medha Patkar zu, jener indischen Frau, die nicht allein Narmada Bachao Andolan gründete, die gewaltfreie Protestbewegung gegen den riesigen Sardar Sarovar Staudamm in Gujarat, sondern auch in großem Mut einstand für die Rechte der Menschen, die in Slums leben müssen.

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1 Michel Foucault: Die Heterotopien / Der utopische Körper. Zwei Radiovorträge. Zweisprachige Ausgabe. Frankfurt 2005

2 Foucault: Von den Räumen. In: Jörg Dünne und Stephan Günzel (Hrsg.), Raumtheorie. 9. Aufl., Frankfurt 2018, S. 320

3 Massimo Cacciari: Gewalt und Harmonie. Geo-Philosophie Europas. München 1995

4 Erich Fromm: Humanismus als reale Utopie. München 2018, S. 120

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Sie gründete die „National Alliance of People’s Movements“ mit dem Ziel, die Kräfte der Armen zu bündeln. In der Kinderrepublik Benposta als einem anderen Lebensort entdeckt Niklas Obitz Grundzüge von Freires Befreiungspädagogik.

Von den anderen Abhandlungen (alle Beiträge empfehlen wir Ihrer Aufmerksamkeit und Lektüre) deute ich den Jochen Kuhnens an, einen Bericht über einen über Jahrzehnte andauernden Versuch, den er an anderer Stelle einen der Versuche nennt, über das Hausen auf der Erde unter dem Himmel nicht nur zu sprechen. Dringend wird um Mitarbeit in der PFK gebeten und auch um Beiträge zu ihrer Zeitschrift. Nächstes Leitthema soll das „Manifesto for an Ecosocial Energy Transition from the Peoples of the South“ werden, das am 09. Februar 2023 veröffentlicht wurde und von Attac unterstützt wird. Das Manifest, eine dynamische Plattform, bedarf der Verbreitung und der Kommentierung. Zum Beispiel steht die Kritik eines grünen Kolonialismus an.

Arnold Köpcke-Duttler & Thomas Friedrich

## Why Paulo Freire more than ever?

von *Walter Omar Kohan*

*Vorbemerkung der Redaktion:*

*Professor Walter Omar Kohan danken wir sehr dafür, dass er uns die Erlaubnis zum Abdruck seines Essays gegeben hat. Der Essay ist zuerst veröffentlicht worden in den **Academia Letters, February 2021, Article 277** (<https://doi.org/10.20935/AL277>).*

*Walter Kohan ist Profesor titular de filosofía de la educación an der Universidad del Estado de Rio de Janeiro (Brasilien). Von seinen Veröffentlichungen erwähnen wir hier Paulo Freire. A Philosophical Biography (Bloomsbury Publishing 20. May 2021). Kohan öffnet eine neue Perspektive auf Freires Leben und Arbeit. Das Buch schließt ein Interview mit Lutgardes Costa Freire, seinem jüngsten Sohn, und den Dialog mit Jason Wozniak ein. Das Vorwort stammt von Antonia Darder, einer Schülerin Freires. Die Biographie gliedert sich so: Introduction – Life – Equality – Love – Errantry – Childhood – Epilogue – Appendix – References. In italienischer Übersetzung liegt vor Kohan, Paulo Freire, piú che sempre. Biografia filosofica (Mimesis – 24. November 2023). Professor Kohan forscht auch an dem National Council for Scientific and Technological Development (CNPQ) und der Carlos Chagas Filho Research Support Foundation (FAPERJ). Nicht vergessen werden sollte seine philosophische Exploration der Kindheit.*

We live in times of horror, of contempt for life, especially for lives that are

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excluded, violented, discounted because of their race, gender, social class, culture. In the title of this short article the reader will notice that there is a temporal expression: "more than ever". What time is "more than ever"? It does not seem obvious: "more than ever" seems an impossible time because "ever" is all the time: what time would be more than all time? It also seems that another temporal word is missing: Today? Now? However, both "today" and "now" seem to be running time: now is no longer the same time when I wrote the sentence; and tomorrow when I review this text it will already be another "today" and for the readers of this text "today" will have moved even more. In other words, the present understood in this way is a shifting present and the present day of writing ends up merging with the "today day" of each reading: the "today day" will end up being the present day of each reading.

This time is, in a certain way, a paradoxical time: the "today" of "now" - or the "now" of "today" in the near future will swell the past. It is a present that is future until it becomes past, hence its paradoxical character: in a certain way, it is never present or never remains in the present. In any case, it is an ephemeral present because it passes very quickly. In this running present *Paulo Freire* is more important than ever, in Brazil and elsewhere, for some reasons that I will present shortly.

The first is for having emphasized like few others that education is political and that the work of educators is political work. This is more important today than (n)ever before in the face of the attacks on public education by conservative governments such as Brazil's (but not only). That education is political does not mean that it is related to a political party or to the institutionalized system of government. *Paulo Freire* means something more important, more radical: that to educate means to do politics, to build polis, to generate community, to exercise power in a solidary, egalitarian, friendly, cooperative, attentive, sensitive, democratic way as he liked or, on the contrary, in a way that was a disservice to the people and the community, in an authoritarian, hierarchical, competitive, inattentive, insensitive way. *Paulo Freire* called the first education as problematizing and the second as banking. Today more than (n)ever we need to affirm a problematizing education.

The second is for having not only thought a problematizing education but for having lived it. For not dissociating life from thought, ideas from practice. I understand the politicity of education in five principles, the first of which is precisely life. By this I mean that a political education as defended by Freire affirms a philosophical life that never ceases to question itself: why do we live this way and not another? Therefore, a philosophical education (which *Freire* called problematizing, emancipating, liberating or transforming education) touches and politically affects individual and collective life, nourishes the powers of living, starting from the exercise of questioning, with others, the meaning of individual and collective life itself. The second principle is

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equality, which affirms that all lives are equally educational; all lives have equal power to learn and live; in tremendously unequal societies such as ours, educational equality is a principle for confronting discourses such as 'they are not capable', 'they were not born for that', 'they are not prepared'. Anyone can learn anything if they are offered the conditions to do so, and this is an unavoidable dimension of the political task of education: to offer the conditions so that everyone can learn what they are equally capable of learning.

Love is also a form of politicization. *Paulo Freire* affirmed that "The more you love, the more you love", which means that love is a generative force, vital for expanding, enriching, making life more beautiful and just. Educational love is a love for the people who participate in the educational act, but also for the world, for life, for the place we occupy when we educate. For public and popular education, so much disregarded among us. It is also a love that lives from difference, expands it; it is the confidence and hope that, through a problematizing education, the world can always be born with another form, that it can always be in another way.

The politicization of educating is also manifested in its erring or wandering, in the double sense of someone who positively values error and who walks as a wanderer, moves...without anticipating a final destination. Education is an act of turning mistakes into learning opportunities and also of wandering through the world without anticipating the meaning of the journey, making learners companions of a journey that is felt on the road itself. The world is open, and the *educational wandering* will give rise to another world that we cannot and should not anticipate for it to be a new world. Finally, the politicization of education has to do with its infancy or childhood. *Paulo Freire* has shown that childhood is not only something to be educated, but something that educates.

In a political education, it is not only (or above all) a matter of educating childhood, but rather of being attentive to it, listening to it, caring for it, keeping it alive, living it. *Paulo Freire*, who was not especially dedicated to the education of chronological childhood, that of young children, maintained a singular relationship with his own childhood and with all childhoods: always alive, the curiosity, restlessness, intensity, sensitivity and attention of children seemed to him to be conditions that every educator should take care to keep alive throughout his or her life in order to educate people of any age. That is why a political education is an infantile education, a childlike one; that is why *Paulo Freire* affirmed an infantile pedagogy of the question: for the power of infancy in its attention, sensitivity, curiosity, restlessness and presence.

Childhood also takes us to time, because just as we saw that "today" passes and is either in the future or in the past, there is a childhood that also passes like that time. It is the childhood of the years of age that for all adults is something proper to the past, already lived. It is the chronological childhood,

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the near future at birth, which is measured by the clock, the calendar, the number of years, the age, the amount of time lived. That is the childhood we educate, we say, for a better society.

But there is another childhood, just as there is another time. A childhood that is precisely a way of inhabiting time, very different from the adult form. It is the time of play that is lived so intensely in childhood, as if time did not pass, as if time were purely present, without past or future. That childhood and that way of living time is what educates, educates us educators, asking us to be present in the present. It asks us to inhabit education as an act of presence.

*Paulo Freire* inhabited this other time. He said that all educators need to take care of and keep alive that infantile experience of time, that present time of play and curious questioning to be present in the pedagogical relationship, to make that relationship a present and a presence, something that does not pass. If the time of a chronological education is measured as a line, the time that does not pass goes through a circular figure in which the end meets the beginning. Like the culture circles of the popular culture movement.

*Paulo Freire* showed how education inhabits these two times, the one that passes and the one that does not pass. Thus we come to the end of this brief text. I hope that the reader has read it in the present tense. In that case, as if in a circle, we shall return to the beginning, to the question of the title: Why *Paulo Freire* more than ever? I hope that the reader will feel that we have answered this question without answering it. That we have thought about it and left it open for further thought. These are very difficult times we live in. In these times, keeping alive the meaning of some questions may become necessary for survival. Thinking with *Paulo Freire* about the politicization of education is a possibility and an opportunity: to never give up working for an education that accompanies another world, more beautiful, loving, supportive, less unjust and ugly than the one we are living in.

#### **Bibliographical note**

The reference to love is on his bibliography by Moacir Gadotti (*Paulo Freire: uma biobib- liografia*. São Paulo: Cortez, 2001, p. 54). Among Freire's writings inspiring for this text translated into English I would suggest: *Learning to Question: A Pedagogy of Liberation*. (with Antonio Faundez) New York: Continuum, 1989 and *We made the road by walking*. (with Myles Horton). Philadelphia: Temple University Press, 1990.

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