

Not a Manifesto; It Is Plagiarism: essays in the in-between of popular education and Psychoanalysis toward an ecological literacy in Brazil

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ABSTRACT: Between letters and concepts, this essay adopts “plagiarism” as a method: it allows Paulo Freire and Sigmund Freud to breathe together in order to re-pose, in Brazil, the ethical question concerning the destiny of life. We defend two premises: popular education and psychoanalysis are heresies of the word, grounded in listening; and, within the Brazilian environmental context, their encounter must unfold as ecological literacy—not as a topic, but as a formative axis. Reading the impossible as orientation, we propose the *incompletable* as an ethic of work. Finally, we venture to name an open movement, to be taken up by others.

Keywords: POPULAR EDUCATION; FREIRE–BRANDÃO; FREIRE–FREUD; PSYCHOANALYSIS; ECOLOGICAL LITERACY.

Não é manifesto; é plágio: ensaios no *entre* da educação popular e da Psicanálise para uma alfabetização ecológica no Brasil

RESUMO: Entre cartas e conceitos, este ensaio assume o “plágio” como método: faz Paulo Freire e Sigmund Freud respirarem juntos para recolocar, no Brasil, a pergunta ética sobre o destino da vida. Defendemos duas premissas: educação popular e psicanálise são heresias da palavra, fundadas na escuta; e, no cenário ambiental brasileiro, seu encontro deve desdobrar-se em alfabetização ecológica, não como tema, mas como eixo formativo. Lendo o impossível como orientação, propomos o *incompletável* como ética do trabalho. Ao final, arriscamos nomear um movimento em aberto, a ser retomado por outros.

Palavras-chave: EDUCAÇÃO POPULAR; FREIRE-BRANDÃO; FREIRE-FREUD; PSICANÁLISE; ALFABETIZAÇÃO ECOLÓGICA.

No es un manifiesto; es plagio: Ensayos en el *entre* de la educación popular y el psicoanálisis hacia una alfabetización ecológica en Brasil

RESUMEN: Entre cartas y conceptos, este ensayo asume el “plagio” como método: hace respirar juntos a Paulo Freire y Sigmund Freud para volver a plantear, en Brasil, la pregunta ética sobre el destino de la vida. Defendemos dos premisas: la educación popular y el psicoanálisis son herejías de la palabra, fundadas en la escucha; y, en el escenario ambiental brasileño, su encuentro debe desplegarse en una alfabetización ecológica, no como tema, sino

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como eje formativo. Leyendo lo imposible como orientación, proponemos lo incompleto como ética del trabajo. Al final, nos arriesgamos a nombrar un movimiento abierto, a ser retomado por otros.

Palabras clave: EDUCACIÓN POPULAR; FREIRE-BRANDÃO; FREIRE-FREUD PSICOANÁLISIS; ALFABETIZACIÓN ECOLÓGICA.

It is not prose; it is poetry!

*What a strange notion
to kill an Indian, for play,
To kill someone.*

*I keep thinking here,
submerged in the abyss
of a profound perplexity,
stunned before the intolerable
perversity
of these young men
who dehumanize themselves,
about the environment where they
devolved
instead of evolving.*

*I, of course, belong to a race which
in the Middle Ages
was held responsible
for all epidemics
and which today is blamed*

*for the disintegration of empires
and for others' defeats.
Such experiences
have a sobering effect
and are not conducive
to make one believe in illusions.*

*A great part of my life's work
has been spent trying to destroy
illusions of my own
and those of mankind.*

*Although none of that, in my judgment,
makes those agents of cruelty
any less responsible,
the fact in itself
that this tragic transgression of ethics
has taken place
warns us
how urgent it is
that we fight for more fundamental
ethical principles,
such as respect for the life of human
beings,
of rivers
and forests.*

*But if this one hope
cannot be at least
partly realized,
if we don't learn
to divert our instincts
from destroying our own kind,
if we continue to hate one another
for minor differences
and kill each other
for petty gain,
if we go on exploiting
the great progress
made in the control of natural resources
for our mutual destruction,*

*what kind of future lies in store for us?
I do not believe in loving
among women and men,
if we do not become capable
of loving the world.*

This poem has no single author. In truth, it is born from the intertwining of two historical experiences that, once written together, no longer speak side by side, but in the same breath. What you have just read is a deliberate plagiarism, woven from Paulo Freire's last unfinished letter, written days before his death, and from a letter Sigmund Freud sent to Romain Rolland, crossed by the experience of antisemitism, war, and disenchantment with civilizational

promises. In bringing them together, we did not seek to preserve the distinction of voices, nor to reconcile them in a synthesis: we let history do its work, transforming two letters into a single poetic-ethical gesture, in which the word no longer belongs to a time or an author, but to the impasse that persists.

It is not poetry; it is a letter-manifesto!

We present below the two texts in their original form, not as illustrative quotations, but as ethical testimonies that sustain the gesture of this essay. It is from this assumed, risky, and necessary plagiarism that we depart.

Paulo Freire (last letter):

What a strange notion, to kill an Indian for play, to kill someone. I keep thinking here, submerged in the abyss of a profound perplexity, stunned before the intolerable perversity of these young men who dehumanize themselves, about the environment where they *devolved* instead of *evolving*. (Freire, 1997/2004, p. 45, emphasis in original).

Although none of that, in my judgment, makes those agents of cruelty any less responsible, the fact in itself that this tragic transgression of ethics has taken place warns us how urgent it is that we fight for more fundamental ethical principles, such as respect for the life of human beings, the life of other animals, of birds, and for the life of rivers and forests. I do not believe in loving among women and men, among human beings, if we do not become capable of loving the world. (Freire, 1997/2004, p. 47, emphasis in original).

Sigmund Freud (Letter to Romain Rolland):

I, of course, belong to a race which in the Middle Ages was held responsible for all epidemics and which today is blamed for the disintegration of the Austrian Empire and the German defeat. Such experiences have a sobering effect and are not conducive to make one believe in illusions. A great part of my life's work (I am ten years older than you) has been spent [trying to] destroy illusions of my own and those of mankind. But if this one hope cannot be at least partly realized, if in the course of evolution we don't learn to divert our instincts from destroying our own kind, if we continue to hate one another for minor differences and kill each other for petty gain, if we go on exploiting the great progress made in the control of natural resources for our mutual destruction, what kind of future lies in store for us? (Freud, 1923/1960, p. 341-2).

It is not a manifesto; it is plagiarism!

When we began to think about this essay, we felt a certain fear that it might be read as a rallying cry, even though we do not follow the intention and the textual path proper to that genre. Even so, we concluded that, if this is the fear, then perhaps we should not even venture to write about the relationship between popular education and psychoanalysis. Approaching such a relationship is, in itself, an act of exposure and risk: it means setting words in motion when perplexity can no longer be contained by silence; it is writing from a place of astonishment before a world that continues to repeat its cruelties, despite countless promises of progress.

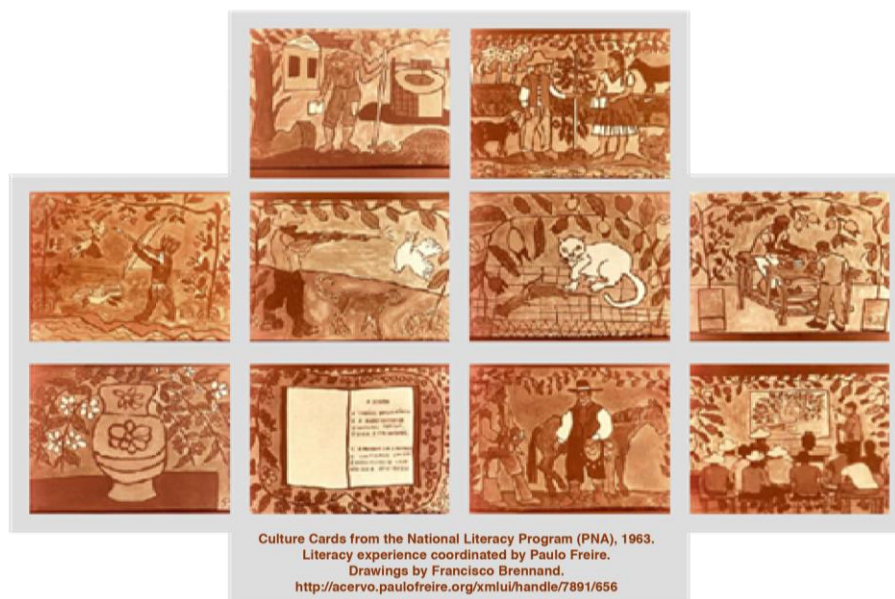
We use the word “plagiarism” not in the ordinary sense of copying, but as a way of giving back, in words, something that has already been said and already warned—within the spirit of both popular education and psychoanalysis. To plagiarize, here, is to try to listen to the ancestral murmur that inhabits them both: the murmur of educating and analyzing as gestures of freedom and responsibility; practices of language and listening that rise up against the domestication of knowledge, against the civilizational illusions that make us believe technical advance is enough to contain human destructiveness.

To overcome this resistance, whether it comes from outside or is born within us, we decided to confront it by writing. For writing, in this case, is also a mode of analysis: an attempt to give form to what insists on being said, even when discourse wants to silence it. As in a letter written when one already knows time is short, our writing takes on a tone of testimony: to speak of violence that is naturalized, of exploitation of the world justified by meager gains, of the incapacity to learn from history, not to moralize, but to sustain the ethical question that crosses subjects, peoples, and generations.

With several years of research in education and psychoanalysis behind us, we decided to shift away from the field of formal education, in which most dialogical discussions between these bodies of knowledge and crafts have traditionally concentrated, and move toward the realm of popular education. We are interested in understanding what is most fertile and convergent between the popular experience of education - marked by the listening that makes room for the other's word, by collectivity and by resistance - and psychoanalytic listening, which lingers precisely where the word fails, where it stumbles, and where listening operates.

This latter listening operates in the interval between one word and the next, between what is said and what insists on not letting itself be said. On the one hand, we are dealing with psychoanalysis in intension; on the other, with the psychoanalysis that exceeds the limits of the consulting room as a presence in the world, inscribing itself in social bonds, in forms of violence, in shared illusions, and also in possibilities of elaboration. Our aim in bringing popular education and psychoanalysis together is to preserve the differences and specificities of each field - not to separate them, but to consider, in that in-between space, new ethical and political possibilities of transmission and transformative action within the Brazilian context.

We thus begin from a pair of premises. The first: both popular education and psychoanalysis are heretical sciences, born of ruptures and of theoretical and practical disobediences. Both refuse the naturalization of barbarism and place the word at the center of transformation, whether as a critical reading of the world or as the work of elaborating what inhabits us as most destructive. The second premise concerns the necessary dialogue between popular education and psychoanalysis to develop an ecological literacy project in the current Brazilian environmental scenario, understood not as a thematic add-on, but as the inevitable ethical unfolding for anyone who recognizes there is no possibility of love between women and men if we do not become capable of loving the world.



First premise

In the case of popular education, what is reinvented in Brazil is the very locus of theory. Here, theory is no longer a discourse about the people: it becomes a practice of freedom, an experience that educates while resisting, that thinks while transforming, and that is founded on the sharing of knowledge and on listening to everyday life. The heresy of popular education lies in challenging the monopoly of institutional knowledge and in affirming that every subject bears word, history, and creative potency.

In the case of psychoanalysis, Brazil, by welcoming it so extensively within universities, reclaims the original Freudian spirit: the spirit that dared to think the human being outside medical norms, situating them in the symbolic, ethical, and cultural field. In this way, psychoanalysis places itself outside the power dynamics of sectarian doctrines that generally permeate psychoanalytic training institutions. Brazilian psychoanalysis thus revives Freud's inaugural gesture: to displace suffering from the body to the word, and from pathology to meaning.

In this double gesture - the education that emancipates and the psychoanalysis that de-medicalizes - we recognize a common field: listening as a path to liberation, and the word as a form of resistance. Resistance both to social oppression and silencing, and to that which, in the psychic field, must be crossed so that the subject can say what has not yet been able to be said. From this shared ground, we now turn to popular education, seeking to make explicit its paradigms not as a closed system, but as a living experience of thought and practice.

To do so, we propose a didactic dialogue among ourselves, you, dear reader, and Carlos Rodrigues Brandão, with his book *O que é Educação Popular* (2006) [*What's popular education*] as our companion. This is not to paraphrase the author, but to walk alongside him, recovering the historical, cultural, and political senses that shape popular education, understood not only as pedagogical theory, but as a living expression of culture, resistance, and human emancipation.

The question that traverses the book, "what is, after all, popular education?", only finds an answer when we widen the very meaning of education. Brandão dislodges us from the school's exclusive place and reminds us that reducing education to formal systems, methods, or school levels is to forget its original ground: culture. Education is born from the daily life of relationships, trades, rites, beliefs, and languages that constitute all of us. If we ask where education dwells, the answer is direct: it lives in culture. And if that is so, teaching and learning have never been the monopoly of the school; family, work, community, movements, and collective spaces have always been houses of learning.

It is in this horizon that popular education gains thickness. Often situated "on the margins" of the school system, this margin does not indicate precariousness, but resistance, resistance to being captured as an institutional modality, to functioning as a compensatory supplement to the school, and to forgetting that educating is always an ethical, cultural, and political act. According to Brandão (2006), popular education is a practice of freedom forged in the struggles of the popular classes: a collective exercise of producing knowledge and power aimed toward reorienting the lived world.

To illuminate this path, the author identifies four historical senses of popular education. First, the time of originary communities, prior to the social division of knowledge, when knowing circulated within common life. Next, the advent of public education not only broadens access to schooling but also institutionalizes and hierarchizes knowledge. Then, popular education as an expression of social struggles, reconstructing collective knowledges and creating educational spaces outside the school apparatus. Finally, education as the project for a less oppressive society, as an ethico-political horizon of human emancipation. The thread of this history is not linear; instead, it is marked by recurrent conflicts over who speaks the word, who defines knowledge, and in the service of which social project.

When Brandão steps back toward the origins of humanity, he does not do so out of nostalgia, but to remember that educating is as old as surviving. Before the existence of schools, there were initiation rites, care practices, and forms of labor through which elders introduced younger generations to the codes of coexistence. With the advent of writing, the rise of the city, and the institutionalization of teaching, knowledge separates from the people and becomes the property of some. Since then, the history of education has been marked by the tension between learned knowledge and popular knowledge. This separation was never absolute, but shaped by exchanges, reappropriations, and resistances. Popular education thrives precisely in this back-and-forth, as a space of conflict and creation.

In the Brazilian context, Brandão points to a decisive mismatch. In the nineteenth and twentieth centuries, “popular education” came to designate the struggle for public and secular schooling, an essential conquest, but insufficient when taken as the ultimate end. A democratized school is indispensable, but not neutral. Curricula, languages, assessments, and school temporalities tend to favor those who already hold cultural capital, converting the promise of equality into inequality of outcomes. Even so, the people were never indifferent to school; they always demanded it. Exclusion was, therefore, historical and structural, not the fruit of disinterest.

Hence Brandão’s central distinction: public education is not the same as popular education. The first is what the State offers, an achievement of democracy that must be defended and continually repoliticized. The second is what the people build, inside and outside school, from their needs and struggles. The challenge is to make schools cease being merely “for” the people and also become “of” the people, with real participation in decision-making and collective influence over the ends of education.

This distinction becomes sharper in the twentieth century, when campaigns and educational experiences multiply. Brandão then distinguishes two logics: traditional adult education, compensatory in character, oriented to adaptation to the system; and popular education, which breaks with that logic, politicizes learning, and produces emancipation. In the first, programs arrive ready-made and participation is tutored; in the second, content is born from social life, and participation becomes political practice.

In this disputed field, there is no neutrality. Inspired by Gramsci, Brandão affirms that every educational proposal expresses a project of power. His criterion is therefore rigorous: popular education begins where pedagogical work strengthens existing popular organizations and places itself at the service of their projects, instead of replacing them with artificial structures.

As for the popular educator, Brandão is direct: whoever educates, educates themselves. It is an ethical crossing in which the educator ceases to be a technician – who merely carries contents – and becomes a mediator of dialogue, offering their competence as part of a collective authorship. Popular education is thus not a replicable method, but a mode of presence: a cultural practice that restores to the people the right to speak the word, to understand themselves as historical subjects, and to govern their own learning, necessarily through a collective and dialogical process (Brandão, 2006, pp. 8–103).

If we want a conclusion, let it be this: for Brandão, popular education is not a type of school; *it is a historical, political, and cultural movement* that accompanies the people’s struggles for dignity, knowledge, and power. It begins within the community, passes through the dispute over school, and culminates in a liberating consciousness in which learning is also transforming the world. And, dear reader, if every education is, ultimately, cultural, social, and political, then to educate popularly is to re-say the word with others, and to re-say it in such a way that, in pronouncing it together, we inaugurate the world we want to inhabit.

It is precisely at this point – when the word ceases to be method and becomes act, when learning becomes indistinguishable from transforming – that psychoanalysis becomes

unavoidable. Not as an auxiliary or explanatory knowledge, but as a practice that, from its origin, is also founded on listening, on the word, and on the wager that speaking is a way of displacing the subject and the world.

It may seem redundant to offer, at this point, an introduction to psychoanalysis, especially in a text intended for a journal generally addressed to readers familiar with this field. Yet, dearest reader, this decision is justified because this dossier contains a series of articles devoted to research in psychoanalysis and education. As we address educators, trainers, and agents of popular education as well, it becomes necessary to create a zone of passage for those to whom psychoanalysis can still sound distant or overly technical. And here a brief digression is in order: even Brandão, whose voice is, for us, the backbone of our reflection on popular education, at a certain moment in *O que é Educação Popular*, places psychoanalysis among the “guild knowledges” (Brandão, 2006, p. 55), alongside the convent, the free art school, and traditional crafts, restricted formative spaces, closed and little permeable to the common world.

This reading, although pertinent in characterizing certain psychoanalytic institutions, reduces psychoanalysis to a space of corporate reproduction and fails to recognize its scientific, ethical, critical, and subversive potential, precisely the potential that, at other moments, dialogues so profoundly with the principles of popular education. It is against this reciprocal distance that we seek, here, to build a bridge.

For these and other reasons, we return, at this moment, to Freud’s entry “Psychoanalysis” (1926), written for the *Encyclopaedia Britannica*, not to place at the center what history has so often displaced to the margins, but to recover psychoanalysis’s heretical potency. In walking, in dialogue with Freud, through the main senses of this entry, written for an encyclopedic public, we rediscover not only the definition of a method, but the narrative of an origin. There, psychoanalysis does not present itself as a finished science, but as an inaugural gesture: a knowledge that emerges precisely from what classical science avoided investigating.

Freud’s discourse emerges, therefore, where classical medicine failed: when confronted with suffering without lesion and a body that spoke, physicians refused to listen. The description of the method’s first steps, the encounter with hysteria, listening to the symptom, the discovery of the word as a path to cure, detailed in the entry, reveals a blind spot in positivist rationality, exposing the limits of a science incapable of welcoming what could not be organically located. It is precisely in this repressed remainder of science, in this excess it cannot name, that Freud recognizes an epistemological opportunity: to transform noise into language, symptom into memory, silence into word. Thus, psychoanalysis arises not as a continuation of medicine, but as its internal critique: a knowledge founded on deviation, on excess, on what remains when consciousness no longer suffices (Freud, 1926/1959). And that excess, from the beginning, is the subject as a subject of language, the subject of desire that masters them, and to whose injunctions they are submitted.

Freud presents psychoanalysis as a depth psychology, open to dialogue with other fields, such as medicine, philosophy, literature, anthropology, and education. Today, this allows us to affirm that its interdisciplinary theoretical practice guarantees its presence in culture as a knowledge that does not rest on dogmas, but on experience and dialogue with the most diverse disciplines. Freud thus understood his procedures as a psychology in movement: a method of investigation and treatment born from experience and inclined toward the world. In that sense, it bears an affinity with popular knowledges, as both feed on lived experience, distrusting rigid forms of thought and institutional authority.

On this foundation stand the three cornerstones of psychoanalysis: repression, sexuality, and transference. More than concepts, they sustain a practice Freud describes as a “second education” (Freud, 1926/1959, p. 268), which should not be confused with normative pedagogy: it is the work of clearing the path for speech, confronting resistances, and “educating” desire. The analytic process educates insofar as it allows the subject to shift away from a destiny

imposed by social repression. It is not difficult to recognize, therefore, in Freud's account, that psychoanalysis is born as a practice of resistance: resistance to medical silence, to sexual morality, to scientific blindness, and to the social hierarchy that determines who can and cannot speak (Freud, 1926/1959).

It is worth noting an often overlooked ethical dimension in that same entry: the concern regarding access to psychoanalytic treatment for the working classes. By criticizing the scarcity of institutions offering analysis to wage-earning classes, Freud makes explicit that psychic suffering knows no class boundaries, even if access to care does. He knows the unconscious is not distributed by income or schooling: pain is democratic, but access to care is not. In that passage, Freud returns to the main lines of his reflections on the possible social intervention of psychoanalysis's, already announced in his opening address to the *5th International Psychoanalytic Congress*, held in Budapest (1919a/1955), a text we will take up further on.

Let us put it simply: where the epoch commands silence, psychoanalysis insists on listening. Where the world demands adaptation, it questions the price. Where civilization absolves itself, it returns the bill. If it matters to us here, it is because its place is precisely this: the in-between, between what is said and what is unbearable, between promise and violence, between culture and that which within resists being civilized.

And it is exactly here, when psychoanalysis reveals itself as knowledge born from the remainder, from the repressed, from what the science of its time silenced, that the common ground with popular education opens up. To recognize them as heretical practices - knowledges that displace the center of validation - is not enough; we must take one more step and interrogate what, beyond historical coincidence, brings them together on the epistemological and ethical plane. Before moving to our second premise, the dialogue between these fields as a decisive contribution to ecological literacy in Brazil, we need to make explicit this point of convergence: in both cases, we are dealing with knowledges that emerge where dominant discourse failed, refused, or tried to erase the subject's word.

In both cases, we are faced with bodies of knowledge born precisely from that which the dominant discourse rejected. Popular education emerges from the people's refusal to accept that school, organized according to class interests, should be the sole legitimate guardian of knowledge; psychoanalysis emerges from Freud's refusal to admit that suffering without lesion was nonexistent merely because medicine did not know how to name it. Brandão and Freud thus operate with what hegemonic knowledge has repressed: popular knowledge, in the case of education; the unconscious, in the case of psychoanalysis. This is a historical and conceptual meeting point, where that which was silenced returns as a right to speech.

This convergence is sustained, above all, by a radical wager on the word and on listening. In popular education, to speak the word is to transform the world, for it is through speech that the people recognize themselves as subjects of their own history. In psychoanalysis, transformation also operates through the word, understood not as a simple vehicle of communication, but as an act. The analysand, in speaking, becomes implicated in what they say – confronting resistances, displacing defenses, reinscribing meanings - and may work through what was repressed or disavowed. This transforming word does not operate only on the plane of individual psychic life: it bears on the social bond the subject maintains with the other(s). In both crafts, listening grounds the ethics of practice: the educator learns with the people; the analyst listens to what the subject does not know they know, as well as to the unbearable of silence, anguish as manifestation of the unconscious (Lacan, [1962–1963] 2004/2014, pp. 03–15).

There is yet a more subtle but decisive trait: the recognition that the subject is neither transparent to themselves nor complete. Popular education and psychoanalysis operate with a historical, unfinished subject, traversed by conflicts, as Brandão indicates by locating education in the field of living culture and permanent dispute. That is why both refuse pedagogies of

imposition, of drilling, or the mere transmission of ready-made contents. There is no transformation through imposition: in psychoanalysis, change only occurs when something can be psychically worked through; in popular education, emancipation only occurs when knowledge is problematized and reconstructed within collective bonds. Here is the ethical point that brings them together: the analyst and the popular educator do not conduct destinies; they create the conditions for displacements to occur.

Once these common traits between popular education and psychoanalysis are established, it is necessary to open a parenthesis before moving forward: the way Freud treated the so-called 'impossible professions'—educating, governing, and psychoanalyzing (Freud, 1937/1964, p. 248)—and how he was subsequently read in relation to them. In the light of our own experience, we have learned that this statement functions as a pedagogical device in reverse. It was enough to suggest, in the classroom, the possibility of a dialogue between education and psychoanalysis for the disciplinary verdict to appear: “Freud said educating is impossible.” The phrase closed the discussion; the unsaid occupied the remainder. By Freudian irony, the aphorism created to name the complexity of educating became, in some hands, a doctrinal prohibition. What was forgotten, or refused, was that the impossible, after all, also educates.

To move forward, it is crucial to take up Rinaldo Voltolini's warning: Freud's formulation takes the form of an aphorism, a brief, moral, fragmentary text, and therefore “lends itself to confusions and projections of all kinds” (Voltolini, 2011, p. 25, our translation). The impossibility at stake is not practical but logical: it does not mean that educating, curing, or governing are infeasible, but that they belong to a structurally unreachable field. As Voltolini summarizes, “impossible does not mean infeasible” (Voltolini, 2011, p. 25, our translation).

It is precisely at this point that a decisive conceptual fold occurs in Freudian thought, when the impossible comes to be read not as paralysis but as orientation. From this twist, we situate, explicitly as ours, the notion of the incompletable, which emerges at the meeting point of three distinct registers: the Freudian impossible, of logical order; the “infeasible,” as a practical misreading; and the Freudian asymptotic, of clinical order.

Freud resorts to the term asymptotic in “*Lines of Advance in Psychoanalytic Therapy*” to describe the slow and interminable evolution observed in certain clinical cases, such as obsessional neuroses: one advances, one improves, one approaches the cure, without ever fully touching it (1919a/1955, p. 166). The asymptotic, thus, names a structural limit: there are processes that do not conclude, they merely approach. Read in continuity with the impossible professions, this concept reveals that the impossible does not suspend the clinical or educational gesture; it orients it. It does not mark a surrender, but the horizon, that which, precisely because it cannot be completed, sustains the work.

Second premise

Our second premise stems from the necessary dialogue between popular education and psychoanalysis for the development of an ecological literacy project in the current Brazilian environmental scenario. Before we move, however, into the merits of our propositions, we owe the reader a brief detour— one that serves both as a conceptual justification and an authorial reference for our use of the expression ecological literacy, rather than simply environmental education.

The distinction we draw is not merely stylistic. Our inspiring source is the book *Ecological Literacy: Educating Our Children for a Sustainable World* (2005), organized by Fritjof Capra and collaborators. In the book's prologue, written by one of the pioneers of



Tarsila do Amaral. Anthropophagy (1929) Art gallery from the State of São Paulo

ecological literacy and sustainable design, David W. Orr, we find a decisive critique of the conventional notion of “environmental education.” For Orr, that expression tends to suggest a peripheral addition to the curriculum - classes about the environment, merely annexed disciplines. In reality, however, what is at stake is something far more radical: a deep transformation of contents, processes, and the very reach of education at all levels. By proposing the term ecological literacy, Orr shifts the problem from the informative plane to the formative and structural one. The ecological crisis - he argues - is, first of all,

a crisis of education, because it reflects an earlier imbalance of the mind; it is not merely a matter of inserting new contents, but of recognizing that every education is, inevitably, environmental education, either by inclusion or by exclusion. Hence, the demand for a formation that articulates head, hand, and heart, capable of perceiving living systems and the “pattern that connects” (Orr, 2005, p. IX)

It is precisely this shift—from the addition of content to the metamorphosis of the way of educating—that allows us to establish a bridge with psychoanalysis. For if educating and analyzing are impossible professions in a logical and, as we suggest, structurally incompletable sense, then any project that ventures to articulate education and psychoanalysis must assume, from the outset, this condition of non-closure. It is work with no guarantee of completion, always falling short of the ideal, always in progress—much like the ecological literacy conceived by Orr, which is not concluded with the acquisition of knowledge, but is sustained as a continuous process of reinscribing the subject into the world they inhabit.

In this horizon, we formulate our second premise: in contemporary Brazil, it becomes necessary to wager on the dialogue between popular education and psychoanalysis as the ethical-political axis of a project of ecological literacy, a project that recognizes the subject's structural incompleteness and the impossibility of any totalizing, normative, or redemptive education. The pertinence of this wager becomes evident when we return to Freud's diagnosis of formation within teaching institutions, marked by a critique of higher education excessively oriented by technical-scientific knowledges. By privileging domains such as anatomy, physics, or chemistry, that model produced a divided formation, leaving aside the decisive role of psychic factors and performing a true mutilation of the subject in the name of specialization (Freud, 1919b/1955, p. 171).

This critique surprisingly anticipates what Paulo Freire would later name banking education - purely informative - and illuminates the structurally lacunary character of any practice that proposes to work with subjects, and not only with contents. Working with subjects implies dealing with lack, with the not-known (*l'insu*), and with that which evades technical measurement; to ignore this dimension is to reproduce a rationality that excludes the human in its most fundamental experience.

This is not an isolated intuition, but part of a lineage that recognizes in Paulo Freire a decisive leap in the field of popular education. As Brandão highlights, this education is not born as a finished concept, but as an experience in a state of emergence in the 1960s, shifting from

“basic education” to a politically “basic” perspective, oriented to the formation of historical consciousness. It is in this movement, from critique to proposition, from Education as the *Practice of Freedom* to *Pedagogy of the Oppressed*, that popular education asserts itself as a cultural practice of freedom, becoming “popular” not because it serves workers, but because it produces, with them, a knowledge rooted in their historical project and transformative potency (Brandão, 2006, pp. 81–88).

In this same horizon, our premise is that psychoanalysis’s implantation in the Brazilian university played a decisive role - unlike what occurred in European universities, which at first rejected the hypothesis of the unconscious - by restoring Freud’s inaugural gesture: listening to the Other, to alterity. The figure of Durval B. Marcondes is emblematic: a psychiatrist and psychoanalyst linked to the field of school adjustment, founder of Child Guidance Clinics, and founding member of the Brazilian Psychoanalytic Society, he created the first Psychology course at the University of São Paulo and introduced psychoanalysis to the Sociology course at the same university (Valladares de Oliveira, 2005). From then on, its presence in undergraduate and graduate Psychology programs became significant, articulating theory and clinic, and radiated - albeit on a smaller scale - to education, literature, visual arts, the social sciences, and political science, fostering decisive dialogues. The most relevant point for us is that Brazilian psychoanalysis, early on introduced, in the “temple of knowledge,” the hole that reorients how to address the human, which remains irreducible to regimes of totalization of knowledge.

This openness to the hole resonates, in a cultural key, with modernism’s very entry into Brazil. The Week of Modern Art (1922), with the “Group of Five”, Mário de Andrade, Anita Malfatti, Tarsila do Amaral, Menotti del Picchia, and Oswald de Andrade, was not a simple importation of European models: it was the invention of a gesture, a rupture of canons, a discontinuous aesthetic crossed by remainders, attuned to the unconscious. Not by chance, Freud had already named the decisive wound: the ego does not coincide with itself, “the ego is not master in its own house” (Freud, 1917/1955, p. 143).

In Oswald de Andrade, this encounter is radicalized through anthropophagy: devouring the foreigner without integrating them, transforming without reconciling, making the remainder the engine of creation. The author of the *Anthropophagic Manifesto* (1928), on the occasion of an interview given in 1929, formulates this relationship in a paradoxical and therefore precise way in its contradiction, stating that his tool ‘can only have strategic links with Freud,’ given that ‘Freud is merely the other side of Catholicism’ (Andrade, 1929). The anthropophagic gesture does not discard Freud: it consumes him as alterity and, in doing so, otherizes oneself (Andrade, 1929, p. 2).

Something similar is read in Macunaíma, by Mário de Andrade: the “hero without any character” is a figure without unitary identity, composed of mobile identifications, contradictory drives, and unsymbolized remainders; psychoanalysis enters here less as repertoire and more as a formal operator by which instability, contradiction, and the absence of a fixed core become a narrative principle (Jaffe, 2008).

In our times, this lineage is theoretically reinscribed when Tania Rivera proposes an anthropophagic psychoanalysis: inspired by the Oswaldian reading of the primal horde myth in Totem and Taboo, she conceives a creative identificatory bond that implies devouring, digesting, and regurgitating the dominant other, thus disorganizing the ideal of the ego’s completeness (Rivera, 2020, pp. 17-19.). It is not a matter of choosing between the national and the foreign, but of recognizing that we exist as alterities in process—an operation that does not seek synthesis, but is organized around the conflict and the remainder. At this point, Rivera approaches what Lacan formulates in Seminar 17, *The Other Side of Psychoanalysis* (1969/1970): there is no social bond without that which resists harmony within it; it is this point of impossibility, this not whole, that keeps psychoanalysis alive and politically implicated.

There is, however, an even more decisive layer for our articulation between psychoanalysis and education: Freud always knew that psychoanalysis, even when taught, could never be fully learned. In responding to objections regarding his university teaching, he states: 'the medical student will never learn psychoanalysis proper. This is indeed true, if we have in mind the actual practice of psycho-analysis' (Freud, 1919b/1955, p. 173). This impossibility of full learning anticipates, through another path, the Freirean unfinishedness and converges with our notion of the incompletable: formation is not total acquisition, but traversing.

It is at this intersection - between a popular education born from collective struggle and a psychoanalysis that reinvents itself under the sign of a return to the germinal Freudian experience, the listening to the unconscious - that we intend to articulate an alliance between both and ecological literacy. Not because we can offer a ready-made model, but because, as Freire taught us, we are unfinished beings and, in the most radical sense, heirs to incompletable works. With Freire, we learn that every transformation begins with listening; with the history of Brazilian psychoanalysis, we learn that listening to difference - whether of the unconscious or of the social other - is never completed: it reinvents itself. If educating and analyzing are structurally impossible, and, thus, structurally incompletable, perhaps it is this impossible that summons us: not to mastery, but to care; not to closure, but to traversing. Between the popular education that unveils history and the psychoanalysis that gathers desire, a possible path opens for ecological literacy, unfinished, yet urgent. And it is there that we situate ourselves: not to produce a final synthesis, but to inhabit the in-between where educating, analyzing, and caring for the world become a task as impossible as it is indispensable.

A decisive aspect to underscore, and one I invite you to consider attentively, is that the presence of psychoanalysis in Freirean thought is not episodic: it is a structuring dialogue, though little recognized. Just as modernism let itself be traversed by Freud, Freire mobilizes notions such as unconscious, identification, and guilt to think the violence and cruelty that sustain oppression. In *Pedagogy of the Oppressed* he even states:

A psychoanalysis of oppressive action might reveal the 'false generosity' of the oppressor [...] as a dimension of the latter's sense of guilt. With this false generosity, he attempts not only to preserve an unjust and necrophilic order, but to 'buy' peace for himself. It happens that peace cannot be bought; peace is experienced in solidary and loving acts, which cannot be incarnated in oppression (Freire, 1968/1970, p. 142-143).

To "psychoanalyze oppressive action" names, in this context, a critical operation: to make the dominated aware of values, discourses, and ideals of the introjected dominator, an intuition that anticipates central debates about political subjectivity.

This dialogue becomes even more explicit in exile, in *Learning to question: A pedagogy of liberation* (1989), when Freire and Antonio Faundez formulate liberation as "a kind of historical, ideological, cultural, political, social psychoanalysis," in which "the psychoanalyst's couch is replaced by the field of struggle, by involvement in the struggle"; and they conclude, without detours: "A historical-cultural psychoanalysis is necessary." "A psychoanalysis for liberation." (Freire & Faundez, 1985/1989, p. 95). The same reasoning reappears in *Pedagogy of Freedom*, when he affirms that literacy only gains human sense if it realizes a kind of "socio-historical and political equivalent of psychoanalysis" so that the "sense of self-blame that has been falsely interjected can be cast out." (Freire, 1996/1998, p. 55). Freire thus does not merely engage in a dialogue with psychoanalysis: he summons it as an ethical-political necessity of the educational act, insofar as teaching and learning entail dealing with the subjects' affective history and with the forces that traverse both the oppressed and the oppressor.

Analogously, from another field, Freud is also uneasy about the democratization of psychoanalysis and its reach among the poorest, noting that for the vulnerable, speaking of suffering can be even more difficult, which only increases the ethical urgency of listening.

In the already cited *5th International Psychoanalytic Congress*, he recognizes that analysis reached few, usually from wealthy classes, and wagers on an awakening of social consciousness: in the future, society would recognize psychic suffering as a public health problem and guarantee the poor the right to care, which would require State intervention and technical transformation under new historical and social conditions. Freud warns, without idealization, that life's harshness can reduce incentives to cure, and that illness can function as a last resource of social support; nonetheless, he sustains that psychoanalysis cannot be indifferent to inequality and must continually interrogate its conditions of transmission, social reach, and ethical responsibility (Freud, 1919a/1955, pp. 166-167). And he did not remain only at the level of warning: between 1920 and 1938, ten cities in seven countries instituted public clinics linked to the IPA. In the postscript to *An Autobiographical Study*, Freud registers training institutes and outpatient clinics where analysts and students offered free treatment to "patients of limited means" (Freud, 1935/1959, p. 73).



Djanira da Motta e Silva

Untitled (1966).

Give this trajectory, it becomes evident that, for Freire, educating is to traverse the subject's intimate geography and open up a space for undue guilt to be expelled and for one's own voice to emerge; and that for Freud, analyzing is to return to the subject a forbidden word, one that is both more difficult and more urgent to sustain among the popular classes. In each instance, the same imperative asserts itself: that no one be deprived of saying their pain, their history, their desire. It is here that their paths touch, and it is from this point that our second premise is founded: popular education, as constituted within Freirean heritage, and psychoanalysis, as it took root in Brazil, operate today as ethical-cultural patrimonies capable of sustaining, in their difference, the same historical demand. Educating and analyzing are impossible yet inevitable tasks; unfinished and, as we propose, truly incompletable. It is from this shared ground, situated within the Brazilian context, that the possibility of an ecological literacy opens up - one that is not reduced to technique, but asserts itself as a gesture of care, word, and responsibility toward the territories, the subjects, and life in Brazil.

Paulo Freire's final call

If up to this point we have followed Freire in his explicit call for popular education to open itself to psychoanalysis, in order to reach what only listening directed to the other can unveil, it is necessary to note that this movement does not end in itself. On the contrary, it prepares the ground for a second call, equally decisive and even more urgent in the present Brazilian scene, the call that to educate is also to assume the Earth as a place of care. The same ethic that demands listening to the oppressed now demands listening to our common home. Thus, the Freirean gesture that invited psychoanalysis into education is the same one that, at the

end of his life, extends this call to ecology, a word from the Greek *oikos* (home) and *logos* (study), literally “study of the home” or “habitat of living beings.” These are not, therefore, two disconnected agendas, but a single ethical arc: Educating for liberation and educating for care of world/nature belong to the same geography of lovingness that sustains his thought.

It is within this continuum—from the listening of the subject to the listening of the planet—that Paulo Freire’s final call is inscribed; and it is also here that the essay’s prologue can be reread: the two letters, fused into “poetry”, were not merely ornament, but a reading device. Freire’s letter already said “to love the world”; Freud’s letter asked, with somber rigor, “*what kind of future lies in store for us?*” When a species insists on exploiting, toward its ruin, the power it has over natural resources. “Plagiarism,” then, was already the scene of the problem: listening, ethics, and the destiny of life.

The affinity becomes even more fertile when we consider that Freud introduces the death drive as a force that impels the subject, consciously or unconsciously, toward destructive repetition. As he shows in *Civilization and Its Discontents* (1930), when the energy of the death drive “emerges without any sexual purpose, in the blindest fury of destructiveness, we cannot fail to recognize that the satisfaction of the instinct is accompanied by an extraordinarily high degree of narcissistic enjoyment [*Genuß*], owing to its presenting the ego with a fulfillment of the latter’s old wishes for omnipotence” (Freud, 1930/1961, p. 121). It is also urgent to state that the author then underlines that the derivative and main representative of the death drive, “man’s natural aggressive instinct, the hostility of each against all and all against each”, opposes culture (idem, p. 122). Environmental devastation, which threatens the species’ very survival, can thus be read as a collective manifestation of this economy: we know, yet we repeat; we recognize the risk, yet we continue to destroy. Freire, for his part, observes a similar logic when describing the oppressed’s adherence to the oppressor: there is enjoyment in repetition, even when it causes pain. Psychoanalysis, here, illuminates popular education by revealing that the devastation of the planet and the reproduction of oppression emerge from analogous psychic matrices: both are forms of destructiveness against life.

There is yet a third decisive point of convergence: the Freudian notion of archaic heritage. By stating that certain marks are inscribed and renewed across generations, Freud offers a powerful key for thinking ecology as intergenerational responsibility. It is in this context that he writes, in *Totem and Taboo* (, revisiting a famous verse by Goethe: “What you have inherited from your ancestors, conquer it to make it your own.” (1913/1976, p. 158). Heritage, here, is neither destiny nor passive repetition, but an ethical task: that which precedes us demands elaboration, assumption, and responsibility. Freire, who always conceived of education as a legacy and historical project, finds at this point a profound consonance with Freud: to educate is to welcome what we inherit and recreate it historically; it is to care for the world entrusted to us so that it may serve those yet to come. In this perspective, ecology is not added to Freirean pedagogy as an external theme; instead, it presents itself as a necessary unfolding of his ethic of heritage, responsibility, and hope, precisely in the sense that ecological literacy proposes a transformation of our relation with living systems and the way we inhabit the common home.

Finally, Freud’s critique of narcissism helps us clarify Freire’s decisive step toward an ecological ethic. In *A Difficulty in the Path of Psychoanalysis* (1917/1955), by revisiting the narcissistic blows against universal narcissism, cosmological, biological, and psychological, Freud shows how the second blow targets civilized man’s claim to superiority over animals, sustained by the belief in an immortal soul and a divine ancestry that would authorize the human to break the bond of community that links them to the animal kingdom (Freud, 1917a/1955, pp. 140-141). He further observes that this position of exception is absent both in children and in the cosmologies of so-called “primitive” peoples. Re-actualized, this critique allows us to name a contemporary impasse: the fantasy of superiority persists in the form of a rift between nature and culture, through which speaking beings place themselves above other

forms of life, legitimizing exploitation as if nature were external to the human. Perspectives such as those of the Indigenous peoples of the Amazon reject such prerogative and affirm modes of existence founded on the continuity between the human and the nonhuman (Fortes, 2025, p. 16). Ecology, the science of interactions between living beings and their environment, therefore, requires decentering: recognizing we are not owners of creation, but part of it. Freire arrives at the same point via another route when he states there is no true love among human beings without love of the world. If Freud names narcissistic enjoyment as an obstacle to bonding, Freire confronts it on the plane of educational praxis.

It is on this common ground—threatened life, the need for limits, responsibility for those yet to come—that Paulo Freire’s final call inscribes itself. Twelve days before his death, in a letter dated April 21, 1997, published posthumously in *Pedagogy of Indignation*, Freire declares the urgency and the duty to fight for the most fundamental ethical principles, such as the right to life of humans and other animals, as well as the life of rivers and forests. And, continuing, he confesses:

I do not believe in loving among women and men, among human beings, if we do not become capable of loving the world. Ecology has gained tremendous importance at the end of this century. It must be present in any educational practice of a radical, critical, and liberating nature. (Freire, 2004, p. 47).

It is hard to imagine a more direct summons. By stating that there is no love among human beings without love for the world, Freire places ecology at the heart of a radical, critical, liberating education. This is not a late thematic add-on, but the explicit articulation of an ethic that has always run through his work: human liberation is inseparable from responsibility toward life in all its forms. It is in this sense that Streck, Redin and Zitkoski (2010) note that, in Freire, love of the world presides over both the possibility of love among human beings and eco-responsibilization for the Earth as a common home, allowing his production to be retrospectively re-read as an ecological praxis, an ecopedagogy even before it was called by that name (Streck; Redin e Zitkoski 2010, p. 170). And it is here that the thread of the essay returns, with precision, to its prologue: Freire’s letter and Freud’s letter, “confused” in the same gesture, already announced that ethics, when carried to its conclusion, does not exhaust itself in denouncing cruelty; it demands a response to the destiny of the world.

It is by listening to this Freirean-Freudian summons - which articulates listening, limit, heritage, and care – that we anticipate our defense: articulated with psychoanalysis, popular education can, and perhaps must, raise a new ethical banner in Brazil today: that of ecological literacy. For, by appropriating the conception of literacy formulated by Freire in *The importance of the Act of Reading* (1987) when he states that the reading of the world precedes the reading of the word, we displace the act of reading from the technical plane to the field of historical, ethical, transformative experience: to read is to critically apprehend the relations that constitute the lived world. And if this world is historical and social, it is also environmental, so that a critical reading of reality necessarily includes our relation with nature, territories, and with ways of inhabiting life (Freire, 1982/1987, pp. 29-36). The articulation with Freud deepens this understanding by reminding us that there is no neutral reading: the subject’s relationship with the world is traversed by the incessant struggle between Eros and Thanatos, and the environmental crisis can be read as a symptom of historical modes of denying limits and alterity. Thus, when Freire says that reading the world is also “writing it” and “rewriting it,” an ethical field opens that finds resonance with psychoanalysis: to transform implies working through resistances. Ecological literacy, therefore, does not add an adjective to what we defend; it names the necessary unfolding of our proposal: to critically read a world marked by environmental crisis and to sustain practices capable of reinventing our forms of coexistence with life.

If Freire reminds us, with the clarity of his last words, that there is no true love among women and men without love for the world, Freud compels us to recognize that such love cannot be sustained without work: the work of working through destructiveness, of confronting the enjoyment of an omnipotence that refuses limits, of transforming repetition into responsibility. That is why ecological literacy, in our wager, is not an environmental ornament of popular education, but its necessary unfolding: to read the world today is also to read the ecological wound that traverses us and, at the same time, to listen to what in us resists changing it. Between Freirean hope and the Freudian experience of the incompletable, the summons remains: to educate, to analyze, and to care as a single unfinished gesture - without guarantees, but urgent - so that Eros is not defeated by the death drive in our common home.

Here we can glimpse, in a condensed form, the horizon that traverses this entire essay. By revisiting the Lacanian proposal of psychoanalysis in extension, one perceives the power of analytic discourse to produce effects whenever it is called upon to interrogate the discourses that organize the world and to treat contemporary social phenomena. It is, therefore, a matter of the presence of the analytic discourse beyond the consulting room, without this implying its dilution into ideology or into a totalizing worldview (Lacan, 1969/1995).

This conception finds a structural affinity with the Freirean gesture of problematizing the notion of extension. In *Education for Critical Consciousness*, Freire (1968/1973) denounces the risk of a diffusionist, vertical, and colonizing extension, grounded in the unilateral transfer of contents. In doing so, he does not reject extension in itself, but reinscribes it under another logic: that of dialogical communication, in which knowledge is produced in the encounter between subjects, from reading the world, shared word, and historical responsibility. For Freire, extension is only justified when it is converted into problematizing dialogue and critical participation in the transformation of social reality.

It is precisely here that we place our wager: the articulation between popular education and psychoanalysis only holds firm when it assumes, on the one hand, the Freirean key of dialogical communication and, on the other hand, the Lacanian key of psychoanalysis in extension. This intertwining offers the only conceptual horizon capable of sustaining, in Brazil, a proposal of environmental education that falls neither into technicality nor into pedagogical moralism. To operate psychoanalysis where it is summoned - for example, in schools - implies recognizing, with Freire, that no one educates anyone, and, with Freud, sustaining that every educational act is exercised under the sign of a structural limit, marked by the impossibility of fully mastering its effects.

By placing popular education back at the center, we return to the teaching of Brandão (2006): popular education is not a type of school, but a historical, political, and cultural movement through which the people conquer the right to speak the word and to govern their own learning. And, by repositioning psychoanalysis back in its Freudian origin, we reaffirm its heretical character: a knowledge born precisely from what classical science refused to listen to. It is in this double heresy - that of popular education, which refuses school neutrality, and that of psychoanalysis, which rejects being reduced to a doctrine of adaptation - that we situate the possibility of an environmental education capable of facing the ecological collapse and the environmental catastrophes of the twenty-first century.

This articulation requires, however, a decisive caution. Freud (1933/1964) warned that psychoanalysis is neither a *Weltanschauung* nor a political creed, but a method of listening and interpreting suffering, grounded in experience and open to revision. Even when conceived as “psychotherapy for the people,” its most effective elements remain those borrowed from “strict and untendentious” psychoanalysis (Freud, 1919a/1955, p. 168.). It is precisely this refusal to convert into ideology that makes it precious here: alongside Freire, who calls for a historical-cultural and historical-political-social psychoanalysis as a requirement of the educational act,

psychoanalysis can be reinscribed as an ethics of listening and unfinishedness, not as a closed system.

In this sense, psychoanalysis appears in this essay not as a militant banner, but as a rigorous way of reading contemporary malaise - including ecological malaise - illuminating the deadly repetition by which we know, and, nonetheless, devastate. On the other side of this arc, Freirean popular education reminds us that all education is cultural, social, and political. If his work can be reread as an ecopedagogy before its time, then environmental education in Brazil cannot remain a peripheral or transversal theme: it must become a structural axis of formative experience. But this axis is not imposed by curricular decrees; it is built when ecological word begins to be pronounced by the people, in the first person, articulating ancestral memory, present conflicts, and responsibility for those to come.

It is from this double movement - the ethical extension of psychoanalysis into the social bond, and Freire's expansion of education as a historical practice of word and listening - that we close this essay and move, below, to the Final considerations.

Final considerations

We have reached the incompletable end, and perhaps we should begin by remembering where we started. We did not start from a concept, nor a program, nor a "pure" thesis. We started from a gesture: two letters that did not ask to become a theory, but to be listened to. By placing, in the prologue, Paulo Freire's final voice alongside Freud's letter to Romain Rolland, we enacted a deliberate "plagiarism" so that history might speak in one breath. This plagiarism was not an ornament; it was a method. It compelled us, from the very first line, to sustain what the contemporary world insists on diluting: the ethical question. Freire spoke, in the form of perplexity, of the impossibility of loving human beings without loving the world; Freud asked, with sombre rigor, what future awaits a species that insists on exploiting natural resources toward its own ruin. We did not add these voices; we let them contaminate one another, because it is in this contagion that something decisive of our time becomes visible.

If we proceeded this way, it was because we were wary of a risk: that of treating popular education, psychoanalysis, and ecology as a simple thematic expansion. The course of this essay has shown the opposite. It is not a matter of addition, but of displacement. From this very displacement emerged the two premises that sustain it. The first premise was followed step by step: popular education and psychoanalysis appear, from their origins, as heretical knowledges, practices that emerge when dominant discourse fails, refuses, or represses. In Brandão, popular education is not defined as a school modality, but as a historical, political, and cultural movement through which the people conquer the right to speak the word and to govern their own learning. In Freud, psychoanalysis is born where medical science refused to listen to suffering without lesion, transforming noise into language, symptom into history, silence into word. In both, the ethics of practice is founded on listening; and, when listening finds practice, the word ceases to be an instrument and becomes an act.

From this derives the common point that traverses the essay: neither the popular educator nor the analyst conducts destinies; they accompany displacements. This requires recognizing the subject as nontransparent to themselves, unfinished, traversed by conflict. Freud's aphorism of the "impossible professions," when read without reductionism, does not authorize resignation; it guides the work. Impossible is not infeasible: it is a logical limit that prevents totalization and preserves openness. It was at this point that we situated, as our own contribution, the notion of the incompletable, not as a closed concept, but as an ethical operator that names that which does not conclude and, precisely for that reason, sustains educating and analyzing as a traversal.

The second premise follows from the first, but it could not be modest. If popular education and psychoanalysis meet as heresies of the word, the Brazilian present imposes the question: to what historical demand must this encounter respond today? Here, ecological literacy imposed itself not as a trend, but as a necessity. By returning to David W. Orr's critique of the conventional notion of "environmental education," it became evident that when the environmental becomes a curricular add-on, the essential is lost. Ecological crisis is formative crisis, crisis of the mind, and it demands a transformation in the way of educating, not only of contents, but of the way we perceive living systems and of inhabiting the world.

At this point, the essay required rigor. An ecological literacy equal to Brazil cannot be either technicist or moralizing. It must traverse subjects. It must touch what makes us know and, even so, repeat. It is here that Freud returns with force: his critique of formation excessively guided by technical-scientific knowledges anticipates what Freire denounced as banking education and reveals something decisive: to work with subjects is to work with lack, with the not-known (*l'insu*), with that which escapes measurement. To ignore this is to mutilate the human in the name of efficacy.

It was then that a Brazilian passage gained its own density. We were not referring to a simple "use" of psychoanalysis in Brazil, but to a rooting that occurred through multiple routes: its early entry into the university; its dialogue with the arts and the human sciences; its engagement with the country's social dilemmas; and its persistent refusal to normatively adapt suffering. Recognizing it as ethics, an ethics of listening, of responsibility before the human, and patient work with conflict, allowed us to situate it as part of the Brazilian civilizational process. Alongside it, Freirean popular education asserts itself as an intangible heritage that organizes a tradition of struggle, word, and collective reinvention. Thus, the second premise gained its ground: in Brazil, popular education and psychoanalysis sustain an ecological literacy not as a theme, but as an axis.

In this journey, a detour became inevitable: the Modern Art Week and anthropophagy. Not as a cultural ornament, but as a critical operator. The Week of 1922 was a rupture of canons and the invention of a gesture; Oswaldian anthropophagy radicalizes that principle by devouring without integrating, transforming without reconciling, making the remnant the engine of creation. Alongside this, Freud's unconscious, by stating that the ego is not master in its own house, destabilizes any fantasy of completeness. Culture and subject, when thought rigorously, do not close. We did not seek synthesis; we seek traversal

But none of this would make sense if it remained merely as a theoretical architecture. We had to return to Paulo Freire's final call. There, his word is poetic without being ornamental, and demanding precisely because it is poetic. By stating that ecology must be present in any radical, critical, liberating educational practice, Freire makes explicit something that always traversed his work: there is no human liberation without care for the world. Listening to the oppressed now requires listening to the home. *Oikos* is not a metaphor: it is territory, river, forest, body, labor, city, *sertão*, village, *favela*, school, the concrete materiality of Brazil.

In this sense, our defense of ecological literacy does not oppose Freire; it is founded on him. By affirming that reading the world precedes reading the word, Freire shifts literacy into a historical, ethical, and existential plane. Now, if this world is historical and social, it is also environmental. To read critically today implies reading the forms of devastation, but also the possibilities of reinvention. And, as Freud reminds us, no reading is neutral: every transformation requires traversing resistances, working through repetitions, and touching the unconscious.

Psychoanalysis, here, does not appear as ideology or as a totalizing worldview. It appears as a rigorous method of reading malaise - including ecological malaise - and as an ethics of listening. Lacan's notion of psychoanalysis in extension allows us to think its effects beyond the consulting room, in the social bond, without diluting it. On the other side, Freire taught us

to distrust extension when it becomes vertical diffusion, and to reclaim it when it becomes dialogical communication. The ecological literacy depends on this double fidelity: there is no extension without ethical responsibility; there is no dialogue without the shared word.

It is only at this final point that we allow ourselves to name that which has traversed this essay without yet letting itself be fixed as a concept. We call Ecoanthropophagy the movement that announces itself here: a gesture of ecological literacy that, anchored in Freirean popular education and in psychoanalysis in extension, critically devours the discourses of progress without assimilating them, and restores to the people, in the first person, the right to conquer and make their own the heritage of their ancestors, the word of care, and responsibility for the common home in Brazil. The name does not retrospectively organize the journey, nor does it offer a finished theoretical synthesis. It appears as a provisional wager, as an attempt to give language to an ethical-political movement that takes shape from what was defended, and which remains open, incompletable, available to critique, reinvention, and future work.

If we are correct, then the final considerations cannot sound like a triumphant closure. They must respect what we have defended: educating and analyzing are impossible, yet inevitable; unfinished and, in what we propose, incompletable. In the same way, a consistent ecological literacy does not end in handbooks, campaigns, or school subjects. It sustains itself as a process: a continuous reinscription of the subject in the world they inhabit; as the work of working through our way of enjoying progress at the expense of life. Perhaps that is what the prologue already said, without announcing. Between Freire's perplexity and Freud's sobriety, there is no consolation; there is a summons. If the question remains, "what kind of future awaits us?", our answer cannot be a formula. It must be a gesture: a Brazilian, popular, rigorous gesture, reading the world to the end, listening to our common home, rewriting Brazil.

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