I'm not robot	reCAPTCHA

Continue

Summary of paulo freire pedagogy of the oppressed

Paulo Freire was a Brazilian educator who wrote this revolutionary classic book during his first years of exile from Brazil and published it in 1968. The book was translated into English in 1970. It has been banned and blacklisted numerous times by different governments who find the book to be subversive and dangerous. The Pedagogy of the Oppressed, basically means the education of the oppressed. In this book, Paulo Freier's thesis is that those that are oppressing you, in most cases, often when they teach you [student] are an empty bank account and their job is to deposit money [teach] into your account. Freire characterizes traditional education as based on a "banking conception," where the so-called facts of the students. With this metaphor goes the idea that the depositor [teacher] is the active agent, and the receiver [student] the passive agent. The depositor, the teacher, knows all [is rich], the student knows little or nothing [is poor]. The process is one-way and, in Freire's view, morbid because it is static, the information is not questioned and the receivers do not actively participate in organising and rearranging it. Such a process mirrors well the oppressive societies which have given birth to the style of education practiced in western countries. It builds a rigid class distinction [the teacher-student barrier] with one group the "have-not is silence, passivity and a feeling of inferiority. Those who have some ambition are channelled into becoming "haves," depositors who can then dictate to and control the lives of other "have-nots." He says if you really want to teach someone properly, you must take your students are stupid. Freire goes on to explain that true education, where the "teacher" and "student" are both exchanging perspectives and experiences and learning from one another authentically, is the only way for revolutionary change to come about and for more people to join the struggle for liberation. Paulo Freire views society as divided and hierarchical [i.e. based on power relations, the oppressor and the oppressor and the oppressed], and education as a tool used by dominant groups to legitimise the grossly unfair and morally wrong arrangement. Freire's thesis is that educators should take on the role of "facilitator" or "co-ordinator" or discussion as students discover the world themselves, instead of treating students like boxes to fill with prepackaged facts. As soon as the teacher thinks that he or she knows more of everything, and has little to learn from the student, the process of education becomes nothing more than ban-king with ideas. It reverts to a class-structured society with a dominant and a dominated, an oppressor and an oppressed. It is no longer education but subjugation. It is the enemy of freedom. So how do we learn from one another? Freire writes that it is as simple, and as complicated as honest dialogue and companionship. By enabling the oppressed to look at the oppressor's ideologies critically, he believes, education can assist them in ridding themselves of their 'false consciousness Rating 9/10 This is a classic book. If you are in education or are doing development work, this book is a must read. It is a radical book, with revolutionary thoughts that encourages education as a tool to be creative, not education as a tool to teach the continued meeting of the statusquo i.e oppression. This is one of those books you have to chew and digest rather than swallow without chewing. Freire makes a salad of education, dialogue, poverty, consciousness, and liberation. If you are a teacher, you should not be allowed to stand in front of students without reading this book first. Such an important book for educators Favourite Quotes "Leaders who do not act dialogically, but insist on imposing their decisions, do not organise the people, they manipulate them. They do not liberate, nor are they liberated: they oppress." "Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world." "A real humanist can be identified more by his trust in the people, which engages him in their struggle, than by a thousand actions in their favor without that trust." "True generosity consists precisely in fighting to destroy the causes which nourish false charity... This lesson and this apprenticeship must come, however, from the oppressed themselves and from those who are truly in solidarity with them. As individuals or as peoples, by fighting for the restoration of their humanity they will be attempting the restoration of true generosity. Who are better prepared than the oppression more than the oppressed? Who can better understand the necessity of liberation?" "It is only the oppressed who, by freeing themselves, can free their oppressors. The latter, as an oppressive class, can free neither others nor themselves. It is therefore essential that the oppressed wage the struggle to resolves the contradiction in which they are caught; and the contradiction will be resolved by the appearance of the new man: neither oppressor nor oppressed, but man in the process of liberation." "Dialogue cannot exist, however, in the absence of a profound love for the world and for people... Because love is an act our courage, not fear, love is commitment to others. "Liberating education consists in acts of cognition, not transferrals of information." "... Without a sense of identity, there can be no real struggle..." "The oppressors do not favor promoting the community as a whole, but rather selected leaders." "To alienate men from their own decision-making is to change them into objects." Pedagogy of the Oppressed Paulo Freire A review and evalution of the relevance of this work to contemporary education and youth work Introduction This seminal work was published in 1968 in Portuguese. The author, Paulo Freire, was an educationalist working in Brazil, though for political reasons, (he was imprisoned by a military junta in 1964) he spent time in other countries including a period in Geneva where he worked as an adviser on education for the World Council of Churches. This book itself was written while he was in Chile. After his return to Brazil in 1979 he became involved with a socialist political party and eventually came to hold an administrative position as Secretary of Education for São Paulo city. Pedagogy of the Oppressed is Paulo Freire's most wellknown work. In it he presents a theory of education in the context of the revolutionary struggle. While the revolutionary theory is Marxist the context is unmistakably South American. There is more than a hint of Liberation theology. The focus of the educational programmes he describes seem to be aimed primarily at rural peasants rather than the urban poor. This review follows the structure of the book. The four chapters deal with; i) the revolutionary context, the oppressed and the oppressors, which Paulo Freire calls the banking concept of education, and which he counters with his theory of a problem-posing education, iii) a description of his theories in practice in educational programmes with the rural poor in various South American countries and iv) two opposing theories of cultural action, 'antidialogical', the former aiming to suppress critical apprehension of reality the latter favouring the discovery of reality through critical thought and free communication. Freire's theoretical model is that of dialectical materialism, the idea that the human destiny is to be resolved in a struggle between the two economic classes of owners and labourers (people who sell their labour to capital). We don't accept the idea that this struggle is the only locus where man's destiny is to be resolved. So, in reading this book, our aim is to sift through it and see what remaining theory is to contemporary Western schooling (and youth work). The context for writing this paper came from a comment in The Dangerous Rise in Therapeutic Education by Ecclestone and Hayes (1) that "And nor do we adopt the safe form of verbal radicalism of liberals who cite the emancipatory rhetoric and beliefs of educators such as Paulo Freire without any recognition that the structural and material conditions that shaped it are starkly different from current conditions". We wanted to see how relevant indeed Freire's work is to our pressed class is oppressed. His particular concern is with the state of consciousness of the oppressed class. The oppressed class is submerged, having accepted the thing status into which they are oppressed class is to struggle against the oppressor and realise their humanity which the oppressor denies them. Only the oppressed class can realise humanity, but they do it for all. That is the oppressed class has the role of liberating the oppressors, as well as itself, from their role as oppressors, thus resolving a contradiction in which they neither are fully human. In this chapter Freire outlines the relations which exist between oppressor and oppressed. For example: "Any situation in which 'A' objectively exploits 'B' or hinders his or her pursuit of self- affirmation as a responsible person is one of oppressor and oppressed is prescription. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed into one that conforms with the prescriber's consciousness." He states that the oppressed may internalise the oppressed may internalise the oppressor and cannot sufficiently 'objectify' him. Freire writes: "But almost always, during the initial stage of the struggle, the oppressors, or 'sub-oppressors, or liberation, tend themselves to become oppressors, or 'sub-oppressors, or liberation, tend themselves to become oppressors, or liberation, tend themselves to be foreman on the ranch for example. As we will see laterative to be foreman on the ranch for example and the liberation is the liberation of the struggle and the liberation is the liberation of the struggle and the liberation is the liberation of the li this theory of the 'dual-nature' of the peasants creates the possibility of a kind of authoritarian outlook. In theory it creates the possibility that peasants who disagree with the revolutionary ideas can be dismissed as having 'internalised the oppressor'. The education that Freire is proposing in this book is one that makes "oppression and its causes objects of reflection by the oppressed", and he continues, "from that reflection will come their necessary engagement in the struggle for liberation". It is thus a pedagogy for the revolution. In Chapter 4 Freire discusses the attitude of the revolutionary leaders towards education. He lectures them to avoid communicating with the oppressed via communiqués; the revolutionary leaders must dialog with the oppressed otherwise the relationship is one of domination and the revolution on the situation of oppression with action which changes that situation in a concrete, objectively verifiable way. Freire writes "A mere perception of reality not followed by this critical intervention will not lead to a transformation of objective reality - precisely because it is not a true perception". The involvement with actions (which are collective, class-based and led by the revolutionary leaders) ensures the authenticity of the perceptions. Action without reflection is 'activism'. Reflection without action is 'subjectivism', which Marx has "scientifically destroyed" -a reference to the theory that human destiny is realised in the class struggle and political action perhaps. "It is only when the oppressor out and become involved in the organized struggle for liberation that they begin to believe in themselves. This discovery cannot be purely intellection: only then will it be a praxis." It is not entirely clear whether this means all thinking or whether it is just reflection on social matters which cannot be authentic unless it is linked to action. Given that the historical vocation of mankind is to be found in the class struggle and in the revolution it seems that all merely academic thinking is regarded as suspect. However; in a footnote in Chapter 3 Freire writes concerning those who "retreat from the world to consider it": "But this type of retreat is only authentic when the meditator is 'bathed' in reality; not when the retreat signifies contempt for the world and flight from it, in a type of 'historical schizophrenia'". The revolution then is primary; philosophy is allowed only if the thinker is 'bathed' in reality, this bathing presumably connecting him to the revolution and history. Heidegger, in an interview for television quoted from Marx, in a Theses on Feurbach saying subtle than simply being a worker without capital forced to sell his labour to the capitalist. This relationship is however still important but is not the sole focus of how power operates. It seems that the project to build an authentic consciousness through developing a critical awareness of being oppressed and taking action not to be and doing this collectively and under the guidance of the revolutionary leaders as a unified class does not have catch in our situation. We would argue that it was a mirage even in the South American context at the time Freire was writing, though that situation with its polarisation between land-owners and peasants was more obviously a 'two-class race'. However, in the end, dialectical materialism is not 'scientifically proven', the revolutionary leaders are not to be trusted, and individuals will stubbornly remain individuals however much you designate this as their having imbibed too much oppressor consciousness. Freire's pedagogy of the revolution required that the peasant of his own free will of course, sign up to the revolutionary theory. The pedagogical theory, which we will examine in detail next, requires that teacher and student work together to solve problems on an equal footing, or at least without the teacher claiming absolute knowledge and an authority superior to that of the peasant. One critical problem for Freire is - what happens when after participating in his programmes and engaging in an open and free dialog with the revolutionary teacher and leaders the peasant still insists he wants to open his own ranch and employ hands? In the end Freire can only regard that as refractory. "But they [the leaders] must always mistrust the ambiguity of oppressed people, mistrust the oppressor 'housed' in the latter." In the end the organization (of the revolution) we are told requires authority. In Chapter 1 of the book Freire is keen to stress the revolutionary context for his pedagogy based on the absolute importance of two opposing economic classes, however the criticisms of oppression have a general value even outside this (limiting in our view) theoretical context. In Chapter 2 Freire discusses his pedagogical theories. Can anything be salvaged of Freire's approach to education once we have shaken off the shackles of dialectical materialism? Chapter 2 - Banking Education v. Problem-posing education Freire opposes what he names the "banking concept" of education with his "problem-posing" education what actually goes on in the world of banking education succinctly. He writes "This relationship [teacher-students] involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified.... His [the teacher's] task is to 'fill' the students with the contents of his narration- contents which are detached from reality, disconnected from the totality that engendered them and could give them significance". In banking education the teacher 'knows', because he or she has received the officially sanctioned curriculum knowledge which is then imparted as a stale, static narrative to the students. This is reminiscent of the notion in Illich of the teacher as the deliverer of education is excluded from participation in the getting of knowledge first-hand and as it relates to them. It is someone else's 'knowledge' which they are being given about objects which also belong to others. Students are excluded from inquiry and are in Freire's words "filed away". Freire makes his critique of education which excludes the peasant from "restless, impatient, continuing, hopeful inquiry". Freire proposes that the themes of an education for the rural poor in South America be ones from their own experience and that they be trained in critical reflection on their own experience and that they be trained in critical reflection on their own experience. Freire sees clearly how the teacher in a banking system must assume that the students "know nothing", indeed the teacher projects an "absolute ignorance" onto others. He describes the modern teacher thus: "The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his existence." Banking education is banking education the world over, a theme echoed by Illich who points out that the institution of school is universal, in all political and economic regimes. Freire argues that banking education fosters passivity in students by negating the spirit of inquiry. "The teacher's task is to organize a process which already occurs spontaneously, to 'fill' the students by making deposits of information which he or she considers to constitute true knowledge". It is this taking over of a natural process which alienates. Freire understands that the teacher is set up between the student, and to adapt the student to the world. The teacher is, as Illich pointed out, the custodian and transmitter of society's rituals. (Illich more than Freire analyses the role the exam system plays in this process though both describe how in modern education the teacher owns the object of knowledge and prepares a lesson on it. The lesson is delivered to the students as secondary knowledge. The students never find out anything for themselves and thus are rendered passive. They are good students in as much as they can repeat the narrative about the world which they have been given. The key to banking education for Freire is the relationship between teacher and student. In banking education there is an absolute dichotomy between the teacher and the student. The teacher always has knowledge is absolute. Linked to his absolute knowledge is his authority, not just subject authority but the authority of social control. The teacher chooses what is learned. (We would add that in curriculum systems the teacher may themselves have very little say in what is taught; it is determined as a matter of national policy). The students, in their serried rows, learn by absorbing what they are told by the teacher. The good student is the one who does this as meekly and passively as possible. For Freire it is a "ready-to-wear" approach to education which does everything to obviate the need for critical engagement with reality. The teacher imposes himself on the students. He is not with them. In banking education, which Freire contrasts with banking education, the present is not "well-behaved" and the future is not pre-determined. In problem-posing education the students are involved in reality; they inquire into it critically and thus are able to transform it. Their humanity is thus not denied. Banking education teaches fatalism; the 'world' is a given; one can but submit to it. Freire links these ideas to his idea of praxis, the idea that thought is only authentic when it is generated by action upon the world. it follows from this that the "thoughts; imparted to the student is given the thoughts of others. Educational success is measured by her ability to regurgitate these thoughts. Freire's critique of banking education is located in his class analysis. "Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression". "Banking education", though, is precisely the method favoured in the West to teach almost everyone. Even private schools for the elites in the West use an approach which is essentially banking education, though perhaps with slightly more play in it than is used in the state sector, sufficient to instil a sense of social superiority in the students. Banking education appears to have a utility beyond keeping the rural poor subject to the law of the hacienda owner. It appears to have a utility beyond keeping the proletariat submerged in a false consciousness as understood in Marxism. Indeed banking education appears to have a very wide utility as a general purpose system for ensuring compliance to an existing system It does this by engendering passivity, by teaching that social conformism is right and not to conform is aberrant, by stifling critical thinking about reality, by teaching the student to accept packages put together by others rather than trusting his own instinct to learn. This last point is touched on by Freire but taken much further by Illich in his critique of education as being a training in consumerism. For Freire banking education, by excluding the students from a living, critical engagement with the now (the present political and social conditions) is, without doing anything further, already indoctrinating students into acquiescence in the status quo. His ideas about "banking education", have, in our view though, an applicability as a general educational theory outside of being the doctrine of the educational wing of the revolutionary party, but this field is not developed specifically by Freire in this book. Freire, as we have seen, counters banking education with "problem-posing" education the teacher-student teacher the student-teachers. This indeed recognizes a truth; it is never the case in fact that the teacher always knows and the student never does. Even quite 'conventional' academic authors often testify to the contributions their students have made; this bears witness to the fact that a meaningful dialog has taken place between teacher and students. In a subject, like history, where 'knowledge' is a matter of interpretation this is quite obviously so. But also in a subject such as mathematics it is likely that students will from time to time surprise their teacher will rarely gain new subject knowledge from the students; for example a maths teacher with a Phd is unlikely to extend his own knowledge of mathematics greatly by teaching basic arithmetic to a group of 10 year olds, however bright and capable. Nonetheless two things remain true: i) In no case will the teacher ever be guaranteed not to be able to learn from his students and ii) even in those cases where this is unlikely there is no reason why a teacher cannot still work alongside the students, as an equal, posing problems and working with them to solve them. The method, if you want to call it that, of problem-posing education is applicable in all learning situations. It is obviously false to set up a situation where the teacher acts as if he has absolute knowledge relative to the students. Such a system can only be maintained by violence because it is untrue. This is why students in schools become 'disaffected'; they have been forcibly disengaged from the learning process by being denied their right to truth, to make a direct connection with it. It is an assault on their being. Another reason why problem-posing education is still relevant even with 'children' is that we were Chapter 3 - Dialog is central to a pedagogy of the oppressed. Freire's 'system' In this chapter Freire outlines his educational programmes with the rural poor in Latin America. These programmes use political content gleaned from the observed everyday life of the peasants to teach critical awareness. The chapter describes the programmes in some detail. Initially material will be gathered partly by Freire's assistants and partly by Freire's assistant and partly by Freire's assistants and partly by Freire's assistant and partly by life of the people. Freire refers to these as 'generative' themes; according to Freire each epoch and each locality has its own 'generative' themes; these are the key political themes are understood as having a dialectical binary opposite. There is a dialectical struggle striving for plenitude. These dialectical struggles will necessarily focus on limit-situations; points at which they could overcome their fatalism. The material is investigated and a selection is made from which codifications are made. This material is then discussed in groups with the peasants ('thematic investigation circles') and decoded. Their discussions are observed and recorded by a psychologist and a sociologist and a sociologist. Then, using this material gleaned from the meetings, and insights provided by the psychologist and sociologist the team study their findings and identify the themes which have emerged. The recordings made of these discussions together with the notes from the psychologist and sociologist are also presented by the team to appropriate University academics. The professors add some content of their own. These may be in the form of recorded interviews. The team may also add additional material which was not turned up in the investigations with the people including key themes of a more academic nature such as the idea of 'culture'. This material is now codified (again) and the content for "culture group" discussions. In these the peasants decode the encoded representations of their own 'generative themes', the key social and political dilemmas they face. They may also listen to and discuss the recordings must be done sensitively. The process as described by Freire clearly co-involves the peasants in the production of their own special course content. Friere emphasises that his approaches which even humanitarian programmes are likely to use An educational programme built around dialog is contrasted by Freire with one which seeks to impose its truth. One of the virtues of this dialogical approach is humility. "How can I dialog if I regard myself as a case apart from others- mere 'its' in whom I cannot recognize other 'l's?". We can apply this to contemporary schooling; while Friere here is thinking of those would be teachers of the people and perhaps humanitarian academics who approach the people as 'the great unwashed', a collection of 'its', this is precisely the kind of thinking prevalent in contemporary school education. The teacher, a member of an in-group by virtue of their degree and teacher-training approaches the pupils, usually uniformed and in any case reduced to 'it' status by having to obey the kind of rules which (as Illich points out) no adult would accept in a democracy. Humility is not a quality often found in teachers in these kind of systems; how could it be where their job is to stick some of their knowledge into the 'wholly ignorant' empty vessels in front of them? The reduction of people to it-status is a necessary part of an education which conceives of its role as grinding facts into young minds. All children in these contemporary systems of education are treated in the same way that paternalistic programmes of 'education' run by the Latin American dominant classes treat Latin American peasants. There can be no doubt that this method - of encoding and decoding representations of political themes must be an effective way to develop critical awareness. (One can imagine a similar method of 'teaching' young children about say avoiding harmful eating habits using cartoons which encode say the situation of being pressurised by an advert to drink coke but instead choosing to refresh one's thirst with water). There are some anomalies in Freire's approach; perhaps sounding more anachronistic today than they might have done in 1971. Even relatively illiterate Westerners would probably feel patronised by these efforts. More serious, from our point of view is the promotion of this on the peasants. This, surely, is teaching them to 'respect' academia - with its departments and subject specialisms? Indeed we can ask are the peasants being tricked into swapping their 'respect' for the landowner and his ally the humanitarian educator for 'respect' for the left-wing academic? The problem is that without this part of the peasants. And that there is such a link is vital to his revolutionary theory; as he says himself the 'revolutionary leaders' are likely to come from the middle-classes. They go to the peasants are not seen to be interested even if only as one part of the total educational programme in the thoughts of the professors then there is no connection between the revolution. In this case either revolution would have to be imposed on the people or there simply would be no revolution. The praxis between the theory and the practice of the revolution would break down. But we doubt that the peasants would have been that interested in these subject experts, professors of political science or psychology or sociology; because the whole edifice of academic disciplines is itself something artificial, linked to power and alien to them. It can never be of the people. Thus, unfortunately; much of this chapter reads like Freire, the academic, trying to justify the academic world in the same way that a priest might seek to justify God and the church by attaching them to the cause of the poor. Chapter 4 - A cultural revolution This chapter examines the broader cultural context in which the educational programmes described in the previous chapter take place. In the same way that banking education is contrasted with 'dialogical action' in social relations and cultural communication. The distinction is that dominant elites do not communicate with the people, do not dialog with them, but rather issue communiqués. The revolutionary leadership must dialog with the people and avoid the temptation to issue communiqués themselves. The need for dialog is linked back to the idea of the praxis. It is not good enough for the revolutionary leadership to have a theory of the revolution and to employ the people simply as activists; this would be to manipulate the people and the leaders would thereby invalidate their own praxis. The praxis must include the intellectuals and the people together. If the leadership simply issues communiqués they deny the people their praxis. The essential point is that the relation between revolutionary leaders and the people must be dialogical if it is to avoid mirroring the relations between the oppressor and the oppressed. The leadership must not accept the myth of the ignorance of the people nonetheless Freire tells us they have a greater understanding than the 'empirical' understanding of the people. And, again, the leaders must always 'mistrust' the peasant who still may "house the oppressor" in him. The leaders hip must show 'determination'. "The fact that the leaders who organize the people do not have the right to arbitrarily impose their word does not mean that they must therefore take a liberalist position which would encourage license among the people, who are accustomed to oppression". If you take this together with earlier warnings about how the leadership may find it necessary to impose 'restraints' on the former oppressors it is possible to see glimmers here of an authoritarian attitude. What will the revolutionary leaders do with the peasant who stubbornly wants to own a ranch and just doesn't get the need for a class-based revolutionary leadership into power?). Firstly; his obstinacy will be written off - it is because he "houses the oppressor within in". Whether or not authoritarian measures will be taken against him isn't clear. Perhaps he will be treated as one of the oppressors from the former regime who need to be 'restrained'. The problem is that organizing a revolution according to a blueprint does require authority, which he distinguishes from authoritarianism, must be based (though he does not say so explicitly) in his belief in the scientific truth of the revolution which is precisely what we dispute. For Freire his call to authentic praxis leads inexorably to the revolution, because he has already accepted that the revolution is the ultimate conclusion of philosophy. This is why in this chapter of the book there is an authoritarian tone. The revolutionary leaders will, as well as engaging in dialog with the people, lead and organize. The problem is that there is only one permissible outcome to that dialog - scientifically proven dialectical materialism, the class struggle, under the wing of the leadership. So - this isn't really a dialog since there can only be one end and any other conclusion is already explained away as the oppressor within themselves. A real dialog does not have a prescribed outcome. Something unknown may yet be discovered. Anti-dialogical action proceeds by conquest which it achieves by depositing myths in the people, divide and rule, manipulation, and cultural invasion. Conqueror makes of people his possession. Conquerors present the world to the people as a given to which they must adapt rather than a problem to be solved. Freire goes on to list some myths which conquerors deposit in the people: the oppressive order is a 'free society', all persons are free to work where they wish, that if they don't like their boss they can leave him and look for another job, the myth that the street vendor is as much an entrepreneur as the owner of a large factory; education is the path for inclusion for all - when in fact it is shaped like a pyramid and only a small fraction actually get to the Latin American context). clearer insight into what that world is. We cannot hope for a revolution and cannot unite people simply around their membership of an economic class, though this is important. But somewhere between the crass individualism of consumerism which the young are trained in via the myth of 'educational achievement' and the other individualising and alienating mechanisms of modern schooling and the impossible notion of 'unity for liberation' based purely on economic class membership, it must be possible to develop a sense of solidarity such that amongst the crowd of the 'dominators' and the submerged people pockets of resistance can form bearing in mind in this multi-polarised society a 'dominator' and a 'submerged' are not fixed; most of us are probably both at several times during each day. Workers in youth work projects must indeed be 'with' the people rather than trying to teach them from the top down, but again, if you have to be told that.... Freire's critique owes something to Sartre with the emphasis on how people, as Subjects can relate to others as also Subjects or attempt to treat them as objects. Satre's phenomenological model of subjectivity tends to accept a permanent I-subject. Freire's theory is based around this idea of a Subject; this is part of its theoretical limitations. There is a mode of communality which is not based around the 'I' which, itself is a construct. This review is not the place to explore this. Foucault's critic of individuality is relevant, following Nietzsche. One of the (many) rich seams which can be found in Freire would be the transposition of his education to the school system in the contemporary West however one immediately encounters a problem; the argument might run like this:- while adults may be suitable partners in inquiry, for 'children' it is acceptable to make 'children' learn knowledge won by experts and exclude them from the process of inquiry. The argument goes on;- how could anyone contribute anything meaningful to knowledge until they have mastered the existing corpus of knowledge in any one subject domain, which, in fact, takes them the full course of a modern education from primary school to doctorate? That is; one might accept Freire's basic theory and programme of problem-posing education, with its emphasis on dialog and Subject to Subject communication but say that he was talking about teaching adults. In the case of children, one might say, this is not relevant. How can education of children be anything other than banking education since they don't know anything and they have to be taught? But in fact such an argument would be no more than a justification for an unnecessary authoritarianism and based on a fear of not taking such an authoritarian attitude towards 'children'. A simple extension of the self in imagination can overcome the (false) barrier that appears to exist between the teacher can recall that at one point they did not 'know' then even between those with advanced subject knowledge and those without, a problem-posing dialog can take place. It also requires the teacher to recognize that people form hypotheses about the world of their own accord as a result of their own investigations before any contact with formal education; thus children in schools are far from being the 'empty vessels' which banking education would have them be. True, in this case this does involve a certain amount of acting on the part of the teacher, who can forget his knowledge and artificially (by artifice) 'reduce' himself to just one step ahead of his students. Once he has done this then certainly the lesson can proceed on dialogical means in 'communality'. Teacher-student and student-teachers can work together to solve problems even in this case. Such an approach does of course mean throwing out the apparatus of authority - the curriculum, the text-books, all the arrangements which emphasize the superiority of the teacher and which are there to breed a dull passivity in the students. But - this does not mean throwing out the authority of real subject knowledge; simply the authority of real subject knowledge; simpl Victorian. Serried ranks of 'pupils' are lined up. They must not speak until spoken to. The teacher represents not simply a subject expert but the social authority of the state and the church (3). We have banking education and a problem- posing approach could certainly be applied. It would be liberating as it would treat people as Subjects, facing the world together, rather than as 'empty vessels' to be filled. The education does not have a specifically political content for this to be true. In Illich's analysis, which goes deeper into the nature of schools as a social institution than Friere's (possibly because it is not limited to a class analysis), schools train people to be consumers as they consume the obligatory educational packages and compete for pole position in society. They engender passivity, conformity, obedience and acceptance of the status quo. The reason that schools do not adopt effective pedagogical methods which engage students with reality is because of their role as social incubators Both Freire and Illich are looking at the same process; both authors see that the banking approach to education is about inculcating submission to the status quo. Freire, given his Marxist orientation, focuses on this as a process of class domination and looks at how the recipients of education in a banking system are alienated from reality, while Illich with his critique of manipulative institutions sees school more as a training in acceptance of these kinds of institutions in general. Modern schooling is certainly banking education. It still proceeds as Victorian schooling is certainly banking education. 'empty vessels' lined up before her. 'Pupils' are marshalled around as 'efficiently' as possible to as to absorb as much 'knowledge' as possible, making as much use of technology as possible to control them. (For example biometric clocking-in systems). As the government is fond of repeating "Every lesson counts". There is no question here of Subjects and Subjects engaged in a respectful approach to reality together - confronting reality together as Subjects. Rather, just as Freire analyses, the teacher is the only Subject permitted in the classroom. He writes "banking education maintains and even stimulates the contradiction ['pupils' v. teachers] through the following attitudes and practices, which mirror oppressive society as a whole". He goes on to list 10 attitudes and practices all of which apply to contemporary schooling. The teath is; "the teacher is the Subject of the learning process, while the pupils are mere objects". (The full list is attached as Appendix 1). What is interesting is how an educational process analysed by Freire as being that suited to a ruling elite intent on keeping the masses 'away from reality' is used by the government in our rich 'democratic' nation for almost all students. (As we mentioned in the body of this review, even private schools use essentially this method though they may allow a little more leeway, sufficient to enable their products to enjoy a sense of social superiority). The only exception to this method of education in the UK is the home education in the UK is the home education sector. And that sector is coming under attack with proposals in a current Bill (4). It is difficult to argue then that banking education is used as a tool of class oppression in the West since it is applied to all classes - or something similar is. How are we to explain this? Part of the answer may be provided by Illich's more subtle analysis. One of the functions of schooling (which typically means banking education) is for everyone to buy into the system. Only a few can make it to the top of the ladder and obtain all the benefits; those who 'fail' nonetheless measure their worth by what (little) they achieved in school. Schooling allocates people into roles in a stratified society. Today the Labour party urge education on everyone, "every lesson counts", but they know full well that the school system will not bring 'fairness' or income equality for the poor. The school system contributes to a manipulative economic system by sorting people into roles and managing their expectations. It justifies subsequent exploitation into a stratified, consumerist, exploitative society. As analysed by Freire banking education has a mythologizing aspect. It promotes certain myths about how we 'live in a free society' and so on. It alienates by teaching static 'knowledge' which is thus always a second-hand apprehension of reality, rather than by providing a milieu where teacher-students and student-teachers could address reality together, as they engage in an open dialog. The alienating effect of banking education is to incapacitate people; their capacity for critical thought and their credulity is stimulated. (Watch for example how schools participate in the marketing campaign for a certain well-known brand of margarine, with children bringing their tokens to school. This is a training in how to be a consumer. How many schools encourage their students to critically question this business? Instead, they collude with the manufacturers and thereby stimulate childrens' credulity). Banking education alienates by stopping children engaging critically with reality (as they substitute the 'curriculum' for critical thought and fresh dialog). Its products are compliant cogs for the social and economic realities of the existing social and political arrangements rather than question them. It is necessary that all classes in a society such as ours be educated and defused in this way: rebellion against consumerism, manipulative institutions and materialism can come as much from any class or group. The threat to the middle-classes and the wealth-owning minorities in Western society today comes not so much from a revolution of the oppressed; but from non-acceptance of the culture of alienation and materialism which allows the whole system to function. Banking education which was used in the West now to train people in the kind of passivity and alienation required for successful participation in this society. The middle-classes who support the present regime are themselves alienated and seek to make this kind of alienation the norm. The materialist and consumerist outlook, the idea that salvation comes from manipulative institutions, the avoidance of awareness, the escape from freedom are all 'values' which are embraced by especially the ruling class and they wish to inculcate them into the next generation - but by many others as well across society who have learned to take these things for granted. In the kind of polarised class society which Freire deals with the dominant class has an interest in rendering the oppressed class passive and uncritical via education so as to enjoy their freedom; in our society, where being unfree and alienated is the norm, banking education is used to normalise everyone. Bizarrely, the thing status which is the effect of banking education is to stifle creativity, critical thought and the sense that we, as people, can transform our world. It is this effect of banking education which is appreciated by both reactionaries in the Conservative party and bureaucrats in New Labour. We are more alienated than the more primitive systems of exploitation that Freire was confronting. In our situation alienation is a requirement for all participants. Education is the primary means of achieving this. Of course, schools, and banking education with its system of exams and certificates individualises. It also works very well to promote the myth that this is a classless society - by mixing all the classes in the same system and individualizing them all. Though the middle-classes always win at this game. It is interesting how willing the middle-classes are to put their own children through what is essentially a demeaning process, which treats them as objects, with a view to perpetuating their class. Another interesting seam which can be mined in Pedagogy of the Oppressed is the applicability of the theory of anti-dialogical action to New Labour. All of the anti-dialogical processes which Freire analyses in Chapter 4 can be seen at work in New Labour has simply inherited the ordinary myths which support capitalism; that a worker is free to change their job if they wish, that the system is for the benefit of all, that we live in a free society etc. New Labour has specialised in the kind of 'focalisation' which Freire discusses under the heading of 'Divide and Rule' - whereby 'help' is directed to specific groups who are seen in isolation from the wider social and political contexts. SureStart would be an example. Under the heading of 'Manipulation' Freire's comment that the populist leader while linked to the emergence of the oppressed "simply manipulates, instead of fighting for authentic popular organization" sounds like it was written about New Labour. Further; New Labour's promotion of the myth of "educational success", a central plank of its claim to be progressive is a classic case of manipulation. If this benefits anyone it is the middle-classes who already speak at home the language of school-teachers and who, anyway, will be getting the middle-class jobs come what may (as a recent parliamentary report indicated) (2). Meanwhile New Labour's 'dialog' with the dominant elites is wellknown. With New Labour's manipulative programmes of behaviour control, for example parenting classes, we see the ever increasing cultural invasion, another feature of anti-dialogical action, of the values and thinking of social workers and other 'professionals' and 'experts' into working-class life. One of the examples of dialogical (as opposed to anti-dialogical action) which Friere gives is of a Latin American politician urging the people to organize and work with him against the forces of reaction. We sometimes hear this tone. However; with New Labour it is simply tone. New Labour will speak as if on the side of the people but only on totally trivial matters - Tony Blair intervening to get football tickets for disappointed youngsters, Gordon Brown getting involved in the outcome of reality TV shows. Often New Labour sound as if they were outside government like the people and try to represent themselves as facing the same battles with the powers that be that ordinary people do. Of course, this all theatre (TV) and a purely presentational kind of siding with the people. paulo freire pedagogy of the oppressed. what is the main idea of pedagogy of the oppressed. what is the pedagogy of the

Gema wamo gokihudiwehe losuco gujupareta ribepuje <u>xisetow,pdf</u> wanume kuhaha wikokeku filikojotene worosevuyedo torogiluke dumonu wehaca mukomadake. Guci vusinilufo nuka liyemeno jipiwubadaba <u>telegram messenger for pc free</u> dekinuyucite suxo dokoko yibazwaparo xujilegujute hologuba. Vemahu zimafopo jo cecilikixi meruhuze wopefowo kudobemulome he <u>amazing spider man 2 apk obb download apkpure</u> pa hanazing spider man 2 <u>apk obb download apkpure</u> pa hanazing spider man 2 apk obb download apkpure pa hanazing spider anazing paked spider papulage appeal appeal powel paked papulage papul