

CRITICAL PEDAGOGY – MOVEMENT FOR STUDENT'S VOICE, TEACHER'S AUTHORITY AND EQUALITY IN EDUCATION

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Abstract. *Critical pedagogy has significant place among the papers of numerous researchers and theoretician of education especially in the USA. The central focus of this paper is directed to historical development of critical pedagogy, the most significant postulates and on ideas of their bearer. The starting points for considering presents the ideas of critical pedagogues as Paulo Freire and Henry Giroux, ideas of Jean Jacques Rousseau and John Dewey that are considered as forerunners of this movement, until the contemporary representatives of critical pedagogy who continued to support and develop this approach. The aim of this paper is to consider the influence of critical pedagogy and its representatives on school practice and education. It can be concluded that promoted idea, which was created and developed in critical pedagogy that education is never „sterile clean“, is impregnated with reflections of numerous political, economic and social circumstances, and it stayed as future vision to be considered by theoretician of education, pedagogues and pedagogy of future. At the end, some of the implications for modern pedagogical practice, formed by analyzing the critical pedagogy and needed to nurture in school practice are separated, those implications are developing teachers' critical spirit and its autonomy, nurturing the quality in relations with students that induce their development and improve outcomes, the strength of the dialogue culture which respects the right to be different and which straightens the ethical responsibility of teachers that represents the basics of teachers' identity development and building of their profession.*

Key words: *Critical Pedagogy, Paulo Freire, Education, Society*

1. INTRODUCTION

Affiliation and influence of education are cause for creating numerous papers in the field of education in polemics of critics or members of different professions. Affiliation

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in sense of influence that is built in education, educational systems and after they become factors for changing the position of participants, and they are students, teachers, high school institutions that educate teachers, educational practice and educational politics of a state. However in the society of knowledge, today the education represents the soil for mixing any social, political and economic influences, in which basic essence of belonging of education is lost and so is its purpose. Anyway it is important to notice that radical social ideologies, economical influences and religious convictions suppress critical thought with purpose that truth can be visible in its true original shape but in a shape they need.

The essence of critical pedagogy is reflected in establishing social equality but not only in society but also in educational system. The idea to create “better and more beautiful world” is not new, but it is in the base of critical pedagogy. Thus it improves the society as a community in which in educational and school system are developed. Deep connection of education with numerous social resources and spheres is explained with contemporaries of critical pedagogy:

“Education is deeply implicated in the politics of culture. The curriculum is never simply a neutral assemblage of knowledge, somehow appearing in the texts and classrooms of a nation. It is always part of a selective tradition, someone’s selection, and some group’s vision of legitimate knowledge. It is produced out of the cultural, political, and economic conflicts, tensions, and compromises that organize and disorganize a people” (Apple, 1993, 222).

The analysis of the critical pedagogy’s influence on school practice and education is set as aim connecting the ideas and attitudes of formerly and contemporary representatives of critical pedagogy in the paper. The research tasks in the paper are: 1. Displaying and understanding the basic postulates of founders and contemporary representatives of critical pedagogy. 2. Analysis of the ideas of critical pedagogy in school and classroom context. The used method is the analysis of the theoretical contents method while the used technic is the content analysis.

1.1. Development of Critical Pedagogy

The basic idea, about society changes through the education, is found in work of Jean Jacques Rousseau and John Dewey, who advocated these ideas. In 1900. John Dewey articulated his philosophy of pragmatism and expanded it on idea about community to explain the purpose of education in a democratic society. His ideas have been influential in education and social reform. Dewey directed his critics on school then, to which he resents that it is “typical example of environment that is created with explicit aim to influence spiritual and moral inclinations of its members” but not on children’s education which he separates as essential. Connecting society and education of school, he considers them as main instrument for achieving goals. Societies that are dedicated, understand that their responsibility is not transferring and preserving its existing creations, “but only those creations that will make a better society”. (Dewey, 1953, 18, 19). The role of teachers in education is to secure provide an environment that stimulates reactions and directs students in work (Dewey, 1953, 128).

In *Democracy and Education*, John Dewey explains relationship between community and education:

“Society not only continues to exist by transmission, by communication, but it may fairly be said to exist in transmission, in communication. There is more

than a verbal tie between the words common, community, and communication. To be a recipient of a communication is to have an enlarged and changed experience. One shares in what another has thought and felt and in so far, meagerly or amply, has his own attitude modified" (Dewey, 1953, 7).

Jean Jacques Rousseau was with conception of the child as active learner. His *Emil*, also was prepared for citizenship. Rousseau's critics of idea about "a child as *tabula rasa*" is often compared with Freire's concept in education that was created later, known as "banking concept". Separating his pupil *Emil*, as active participant in its own development and education, he pointed out that adults instead of going into the child's idea they borrow them their own and with their personal conclusions input "in their heads only absurdity and mislead (Jean Jacques Rousseau, 1926, 15), ... "if a child asks you a question, answer it but only to support its curiosity and not to completely satisfy him (Ibid, 18). The contribution of a person in society is mentioned as part of obligation of every "man and citizen, whatever he is, cannot contribute to society but to give himself (Ibid, 68).

Critical pedagogy originated from 20th century, to give some shape and coherence to the theoretical landscape of radical principles, beliefs and practices that contributed to transformative ideals of democratic school in US (Dared, Baltodano, Torres, 2017, 2). It is based on idea of social justice and equality, its basics are in Marxist pedagogy but in time new theoretical perspectives of postmodernism, poststructuralism and postcolonial theories appeared (Buckingham, 1988). Radical pedagogy is all about knowledge and education, and how they can (or should) change to best serve the purposes of both educators and the educated (McGettigan, 1999).

Different meanings of concept of radical pedagogy are present. Some authors claim that radical pedagogy has on educational institution deeply politicized, as a Freire, Giroux, McLaren education can deeply change society, but for the others radical pedagogy refers to cutting edge developments in the field of education: the latest theories, methods and practices that promise to reinvent fundamentally the processes of teaching and learning (Ibid, 1999).

Freire (1968) are argued that social and political analysis should be official content and he advocated for education which transference knowledge. Freire was the most influential advocate of critical pedagogy. McGettigan (1999) calls him "the inaugural philosopher of critical pedagogy". Freire developed ideas and revolutionary method in education, continue to exert enormous influence in education throughout the world today. In his *Pedagogy of oppressed*, explain:

"The oppressed suffer from the duality which has established itself in their inner most being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting them; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account" (Freire, 1968, 3).

He insisted on dialog and communication and mark them as heart of any educational experience. Critical consciousness of students is developed through teacher and students dialog. He opposed to “banking system of education”, he believed it was primarily a tool for maintaining systems of oppression. Differential power intrudes into the very heart of curriculum, teaching, and evaluation (Freire, 1968, 243, 244). Dialog and communication among teacher and students are suggestions by Freire to resolve this system of education knowledge connected to their own subjectivity and their lived praxis.

McLaren’s (2005) separated ten characteristic of Marxian critical pedagogy: 1) critical pedagogy is reflective and does not present itself as eternal, always existing, or disconnected from history; 2) critical pedagogy meets the local needs of people and considers the importance of social context while not walling off people into local or isolated groups, as is often done with postmodern identity politics; 3) critical pedagogy, while emphasizing the importance of the scientific method, is careful to not conflate biological with cultural and political practices that only serve to reinforce inequality in the name of objective rationalism 4) critical pedagogy attacks the notion of normative intelligence “and the ways in which ‘reason’ has been differently distributed so that it always advantages the capitalist class” 5) critical pedagogy accounts for the move from industrial capitalism to its current, neoliberal global form; 6) rather than presenting itself as multicultural, critical pedagogy goes further and is openly anti-homophobic, anti-sexist, and anti-racist; 7) critical pedagogy not only addresses questions of meeting human needs, but seeks to ensure human survival in the face of environmental destruction, even if this means challenging capital 8) and 9) critical pedagogy does not seek to work within the existing capitalist system, but openly advocates socialist democratic solutions in terms of distribution of existing resources; 10) critical pedagogy places its alliances with the oppressed, and isn’t particularly interested in giving the oppressor ‘equal time’.

Critical theory was base for radical pedagogy, especially on the territory of America. Progressivism and Reconstructionism with their tendency for a better world and society, are platform for radical pedagogy. Henry Giroux (2001, 4) the most famous representatives of this movement, says: “The traditionalists have failed because they refuse to make problematic the relations among schools, the larger society, and issues of power, domination, and liberation, There in their discourse for the fundamental category of praxis, as subjectivity, mediation, class, struggle and emancipation.” Giroux remembers that radical pedagogy make all this relations, and radical educator “construction on the happy classroom social relations”.

Extreme supporters of radical pedagogy pleaded for unschooling the society s John Holt or Ivan Ilich. Holt pleaded ideas that are known as: unschooling growing without of schooling, teach your own. Ivan Ilich, with his critical writing, radical political and social opinion that he exposed in his book in 1971, *Deschooling Society*, induced many critics of education in 20th century to rethink their practice in schools. “Giving student a voice” represents one of the fundamental ideas of this pedagogy, and also the coherency of education with social, political and economic spheres.

The critical pedagogy changes its bearers, and on that way it is transformed in movements with different names as radical pedagogy, engaged pedagogy, pedagogy of possibility. As a kind of critical pedagogy, engaged pedagogy is mentioned. This pedagogy appeals on of reconceptualization of the knowledge base, linking theory to the practice, student empowerment, multiculturalism, and incorporation of passion, to make learning more engaging and meaningful (Florence, 1998, XVI). It is based on ideas of liberty, on classroom

that arouses students' interests, while pedagogical practice is possibility to change classroom atmosphere. Bell Hooks is an African - American social theorist and critic, and she believes that excitement and pleasure are essential to learning.

“Bell hooks (1994) speaks elegantly about the process of teaching students “in a manner that respects and cares for” (p. 13) their souls as opposed to “a rote, assembly line approach” (p. 13). As a contrast to the ‘safe’ place of lecture and invited response, hooks moves to a place of resistance as she espouses “a progressive, holistic education ... more demanding than critical or feminist pedagogy” (p. 15). Hooks advocates an education that goes beyond the classroom” (Florence, 1998).

Many critics of radical pedagogy have suggested that the preoccupation with class issues that appears most commonly in Marxist discourses often results in other issues (race, gender, sexual orientation) being significantly ignored (Mc Laren, 2000). One of the most influential approaches to critical pedagogy was “pedagogy of possibility” identified by Roger Simon (1987). It is based on less political approach, in comparing with radical pedagogy, it dismisses Marxist view and directs on the realities of educational contexts. . .people might engage in a transformative critique of their everyday lives (Simon, 1987, 60). However, considering social influences on education and pedagogy the essence is often forgotten, that the authors write about:

“Pedagogy always a commitment to the future, and its remains the task of educators to make sure that the future points the ways to a more socially just world, a world in which a discourse of critique and possibility in conjunction with the values of reason, freedom and equality function as alert, as part of a broader democratic project, the grounds in which life is lived” (McLaren & Kincheloe, 2007, 2).

1.2. Critical Pedagogy in the classroom context

Every country, state, nation has its own peculiarities, that make singularity of its educational and school system. Contemporary theoretician of education separate the necessity of connecting education and society, classroom context with development of technical and cultural factors. Considering success of Finnish educational system when transferring it on other school systems, Sahlberg points out: 1) technical initiators of success in educational system, 2) social and cultural factors, 3) connection with other public factors (Sahlberg, 2013, 189). The principles and ideas of critical pedagogy stand out as universal in all areas. Critical pedagogy views school and school system as resources of its own development.

The influence of critical pedagogy had a strong effect on local contexts and individual struggles for changing curriculum or strong resistance toward national testing (Buckingham, 2004). Representatives of critical pedagogy McLaren & Kincheloe (2007) claim that critical pedagogy stand out as necessary, “it is essential reading for every classroom teacher and pre-service teacher. It is also a valuable tool for use in undergraduate and graduate-level classrooms”.

Critical pedagogy identifies curriculum as binding part of restructuring so Shor (1980) explained of how this movement is used in classroom, through the curriculum. He was put in the classroom context Freirean teaching method. Shore choose certain themes and linked in Freirean teaching method. But, he suggested that the whole curriculum of the classroom must be re-examined and reconstructed. In the spirit of critical pedagogy he

suggests “that students undergo a struggle for ownership of themselves” and...” they can begin to envision and strive for something different for themselves”. For this change, he also separated the role of teacher as a critical to his process. Help of a teacher is crucial, for development of students.

“Once this separation is achieved, then students may be prepared for critical re-entry into an examination of everyday life. In a classroom environment that achieves such liberating intent, one of the potential outcomes is that the students themselves assume more responsibility for the class. Power is thus distributed amongst the group and the role of the teacher becomes much more mobile, not to mention more challenging. This encourages the growth of each student's intellectual character rather than a mere "mimicry of the professorial style" (Shore, 1980, 16).

Authority of teacher must exist. Freire, as a founder of critical pedagogy, in the last year of his life, works on the misinterpretation of his work and insisted that teachers cannot deny their position of authority. In critical pedagogy teacher is authority despite the constant eliciting the idea of equality, voice of all, and students' rights or freedoms. Their own knowledge, students will be able to construct only with teacher, who is authority. All other followers of Freire's ideas as Joe Kincheloa, Peter McLaren, Shirley Steinberg, bell hooks, Michael Apple, and many others authors agreed that teachers must see themselves as a vital in educational reform, and their responsibility in classroom. Teachers in critical pedagogy are in charge to promote themselves as practitioner and human beings, and to develop self-actualization as an attribute of their students.

Under the influence of idea that teachers are significant and important, Freire published work under provocative name, *Teachers as Cultural Workers: Letters to Those Who Dare to Teach*. In the headings of the ten letters Freire addresses to teachers reveal the kinds of problems that this book discusses: 1) Reading the World, Reading the Word; 2) Don't Let the Fear of What Is Difficult Paralyze You; 3) I Came into the Teacher Training Program Because I Had No Other Options; 4) On the Indispensable Qualities of Progressive Teachers for Their Better Performance; 5) The First Day of School; 6) On the Relationship between the Educator and the Learners; 7) From Talking to Learners to Talking to Them and with Them, from Listening to Learners to Being Heard by Them; 8) Cultural Identity and Education; 9) Concrete Context/Theoretical Context; and 10) Once More the Question of Discipline. Headlines clearly reflects Freire's critical thought and his critical reflection with which he changes classroom context, teacher and students' roles, and they became the subject of analyses but not only by pedagogues and educational critics but by other experts. Representatives of critic, and later radical theory resent school its separation from society, with which the students who finish those schools have to struggle. Giroux (1993, 78) “School should be about the ways of life, and learning must be meaningful to student before it came become critical”. He defines teaching as very hard work, form of mediation between different person and different groups of peers, so he considers that teachers must be intellectuals. Nevertheless there is essence of this pedagogy in revolutionary approach to teaching, to context of learning and to its approaches toward their bearers through their views and their beings.

2. CONCLUSIONS

Freire wrote that there can be no educational practice that is not directed at a dream, an idea of utopia (Apple, 2014). However the education in Serbia today, has too many ideologists, even frequent changes can be called experiments with educational system, individuals and groups, which are educational protagonists, while it significantly changes under the pressure of politics and society. So we have distorted view of teacher to which Freire gave special role and whom he calls authority.

Paulo Freire will stay recognized by his contribution to education, while sintagmas linked to him understanding of all voice in education, through the dialog and communication; educational theories that are valued beyond the field of education; resistance to „banking system of education”, struggle for democracy and equality, confronting to the fake authorities also stay as educational axioms.

In Summary of his book *Teachers as Cultural Workers: Letters to Those Who Dare to Teach*, there are a one part of explanation, of Freires contribution: „He shows why a teacher's success depends on a permanent commitment to learning and training, as part of an ongoing appraisal of classroom practice. By opening themselves to recognition of the different roads student stake in order to learn, teachers will become involved in a continual reconstruction of their own paths of curiosity, opening the doors to habits of learning that will benefit everyone in the classroom“ (Freire, 1998).

Central problem of critical pedagogy is in attempt to resolve complex pedagogical problem with theoretical rhetoric (Buckingham, 1998). It is easy to resolve praxis problems with theoretical and given suggestions, but the nature of praxis demands implementation that is not offered on embodied manner by critical pedagogy. However, answering the question: where we are now? Contemporary bearers of critics give answers. We are in the school, we are in the classroom, we are in the teacher education program, we are in the grassroots organizations, we are in the communities, we are naming ourselves and we aren't being quiet any more (McLaren & Kincheloe, 2007, x).

Nevertheless, its revolutionary spirit and idea that the whole social system can be changes through the idea of critical spirit, as well as education and teaching praxis, are profound and do not disappear, especially in school systems that are inclined toward inequality and disrespecting the rights of weaker. The mission of education is grandiose in the whole world, and it is put in different contexts of happenings, but it remains the task for new perspectives and approaches that radical pedagogy have not succeeded to resolve, to build strategies of better education and more successful schools on the level of individual. It can be concluded that critical, radical and engaged pedagogy are not sustainable in conservative schools. Emancipation of all participants in education and pedagogy as possibility of resolving problems of oppressive, existing injustice or over coming in equality is the idea which is advocated by all of these movements. Mutual change of society and education, under the interaction and effect on each other, is the essence that they point out, whereby they advocated the rights of individuals, while they emphasize and respect the educational standards.

From the ideas of Jean Jacques Rousseau and John Dewey, over the strong ideology of Paulo Freire for ethics, democracy, civil courage and equality with which he overstepped borders of Brazil, to contemporary representatives (Apple, McLaren, Kincheloe, Florence et al.), the critical pedagogy gave its contribution to vision of education and school systems applicable in all areas. The pedagogical implications formed by analyses of conceptual postulate of critical pedagogy in paper are noticed as values that are necessary to nourish in contemporary and future schools:

Respecting teachers' and students' "voice" are basic postulates of quality development in schools.

Developing critical spirit of teachers toward own teaching and social context in which it takes place.

Strengthening and attention of ethical responsibility development in building teachers' profession.

Developing critical thinking at students and building their autonomy.

The idea of schools as communities that will give young knowledge for future life.

High level of respect in the mutual relations of teachers and students, in which the base of relationship is respecting diversity and weaker.

The teachers influence in students' development and the culture of dialogue that is still an essential characteristics of relationship development among teachers and students in modern conditions.

The continuous development of teachers and students is inseparable from their personal development.

The improvement of school work is connected with society development and integrated in ideas of critical pedagogy so beside mentioned values it represents possibility of implications in pedagogical researches.

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KRITIČKA PEDAGOGIJA - POKRET ZA GLAS UČENIKA, AUTORITET NASTAVNIKA I JEDNAKOST U OBRAZOVANJU

Kritička pedagogija, zauzela je značajno mesto u radovima brojnih istraživača i teoretičara obrazovanja, posebno na tlu SAD. U radu je centralni fokus usmeren na istorijski razvoj kritičke pedagogije, najznačajnije postulate i ideje njenih nosilaca. Polazne osnove razmatranja predstavljaju ideje kritičkih pedagoga poput Paula Freirea i Henrija Giroux-a, ideje Žan Žak Ruso i Džon Džuija, koji se označavaju pretečama ovog pravca, sve do savremenih predstavnika kritičke pedagogije, koji su nastavili da podržavaju i razvijaju ovaj pravac. Cilj rada je razmatranje uticaja kritičke pedagogije i njenih predstavnika na školsku praksu i obrazovanje. Može se zaključiti, kako je promovisana ideja, nastala i razvijana u kritičkoj pedagogiji da obrazovanje nikada nije „sterilno čisto“, već je u sprezi sa refleksijama brojnih političkih, ekonomskih i društvenih okolnosti, ostala buduća vizija razmatranja teoretičara obrazovanja, pedagoga i pedagogije budućnosti. Na kraju, izdvojene su neke od implikacija za savremenu pedagošku praksu, nastale analizama kritičke pedagogije, koje je potrebno konstantno negovati u školskoj praksi, poput: razvoja kritičkog duha nastavnika i njihove autonomije; negovanja kvaliteta u odnosima sa učenicima, kojima se podstiče njihov razvoj i unapređuju ishodi; snaga kulture dijaloga, u kojoj se poštuje pravo na različitost i jačanje etičke odgovornosti nastavnika koja predstavlja osnove identiteta, razvoja i izgradnje profesije nastavnika.

Ključne reči: *kritička pedagogija, Paulo Freire, obrazovanje, društvo.*