

Critical Pedagogies
Jo Westbrook
jlw24@sussex.ac.uk

2018

Structure of lecture

Theories of learning & associated pedagogies:

- Behaviourism
- Constructivism
- Social Constructivism

Critical Pedagogies:

- Freire
- Giroux

Application of critical pedagogies:

- Speed Schools

Make connections
between theories





What is pedagogy?



Teaching 'is an act while pedagogy is both act and discourse' (Alexander 2001, p.540).

Teachers' ideas, beliefs, attitudes, knowledge and understanding about the curriculum are central to their actions

Teaching practices :

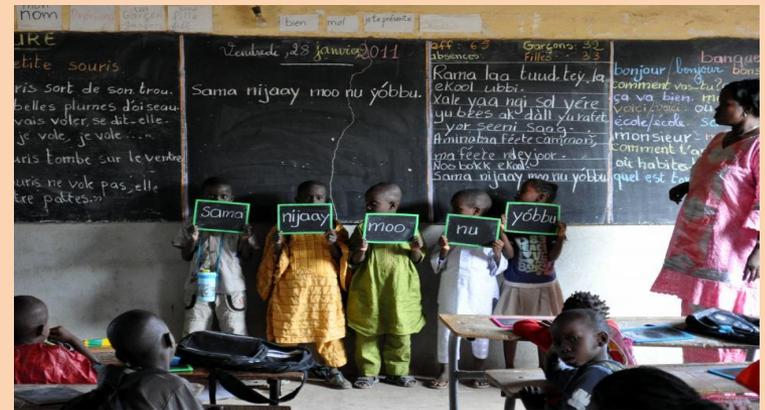
teacher & learner spoken discourse

visual representation of new content

setting or providing tasks for learners

a variety of social interactions

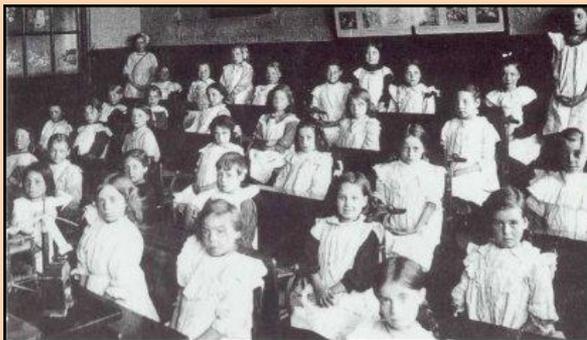
teachers' monitoring, use of feedback, and assessment of the students



Behaviourism



- Cognition shaped by behaviour – stimulus & response, rewards & sanctions
- Learning seen as a permanent change in behaviour
- Teacher as authoritative, giver of propositional knowledge – a thing = ‘teacher-centred’





Constructivism

- Piaget – Children construct their version of their world through activity & interaction with the environment
- Biologically determined stages of development
- Schema theory
- Assimilation & accommodation
- Teacher as facilitator
- = ‘child-centred’



Social Constructivism

Lev Vygotsky 1886-1932

- *‘Thought development is determined by language, i.e., by the linguistic tools of thought and by the sociocultural experience of the child’* (Vygotsky, 1978, p.94)
- *‘The nature of the development itself changes, from biological to socio-historical. Verbal thought is not an innate, natural form of behaviour, but is determined by a historical-cultural process’* (Ibid) – Marxism
- = ‘reality’ socially constructed and multiple



Primacy of
dialogue

Social Constructivism



- All learning is mediated by speech, in social & cultural contexts
- Use of mediating tools
- Zone of proximal development
- Teacher as facilitator, drawing on students' backgrounds, group work & talk - dialogism
- =Learner-centred education



Bruner's 'Folk Pedagogy': models of mind

- Seeing children as thinkers: the acquisition of know-how
- Seeing children as learning from didactic exposure: the acquisition of propositional knowledge
- Seeing children as thinkers: the development of intersubjective interchange
- Seeing children as knowledgeable: the management of "objective" knowledge.

(Bruner 1996: 53-63)

With acknowledgement to Alison Croft for her slides

Seeing children as imitative learners



China – weaving (Mark Carnemark/World Bank)

seeing children as learners from didactic
exposure



Mozambique, primary school (Eric Miller/World Bank)

seeing children as thinkers



Lebanon, refugee art class (Alan Gignoux/ World Bank)

seeing children as knowledgeable



Students of a community school in Salvador, Brazil march for peace during the World Ecology Day (ALEJANDRO LIPSZYC /World Bank)

Broad theoretical school of thought	Associated pedagogy	Examples of pedagogies in developed countries	Examples of pedagogies in developing countries
Behaviourism	Teacher-centred learning 'Performance', visible pedagogy	whole class teaching, working together as a collective (Japan, the Pacific Rim) focus on mastery of skills in a particular sequence	lecturing, demonstration, direct/explicit instruction, rote-learning, choral repetition, imitation/copying, 'master-classes', (e.g. learning music or dance)
Constructivism	Child-centred learning 'Competence' or invisible pedagogy	project work; individual activity, experiential, Montessori; Steiner; Pestalozzi in US & Europe	Activity-Based Learning in Tamil Nadu Bodh Shiksha Samiti schools in India
Social Constructivism	Teacher guided Learner/student centred learning	reciprocal teaching of reading in US communicative learning cooperative learning group work element in National Strategies, England	Small group, pair and whole-class interactive work, extended dialogue with individuals, higher order questioning, teacher modelling, showing, problem-solving, inquiry-based, Nali Kali in India, thematic curriculum in Uganda
Liberationist, democracy Critical Theory	Critical pedagogies	Critical pedagogies such as Philosophy for Children in England Student Voice	Escuela Nueva in Colombia Guatemalan Nueva Escuela Unitaria (NEU) SpeedSchools in Ethiopia, Uganda, Liberia

- How do these theories of learning and their associated pedagogies relate to your own educational experiences as a learner and/or teacher?

Functionalism Vs Radicalism

Functionalism:

- Globalisation
- Neo-liberalism
- Modernisation
- Human Capital Theory
- Human Rights Theory

Radical ideology – questioning or critical of ‘normality’, against & for:

Marx

Bourdieu

Postcolonialism

Feminism

Social justice model

= Critical theory

Changing the system – from outside

Libertarianism

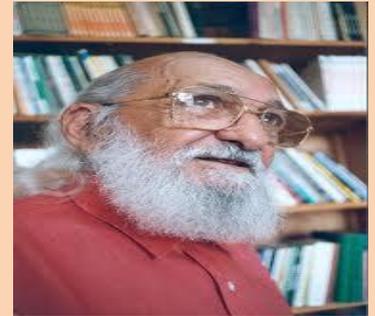
- Social activism
- Freedom of the individual
- Freedom from influence of state and teachers
- Children and young people are good, have same rights as adults

Radicalisation

- Political activism
- Social justice of the group
- Paulo Freire – Critical Pedagogy
- Giroux – intellectual labour of teachers

Paolo Freire - critical pedagogy for social development & transformation

Pedagogy of the Oppressed 1968



- Dehumanization
- In a dialectical, violent relationship with the oppressor, *'to be is to have'* (p.58)
- Adhesion to the oppressor, fear of freedom, 'security of conformity' (p.48)
- The word belongs to the oppressor, empty, verbalism or 'blah blah' (chap 3) = Doxa
- Historical epochs – mythologizing of theme eg 'domination', sectarianism, 'limit-situations' (chap 3)
- Vertical relations



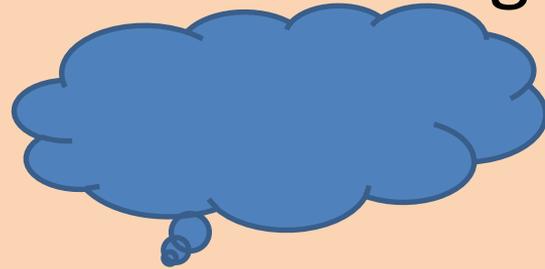
Liberation through praxis

- *The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both (p.44)*
- *They will not gain this liberation by chance but through the praxis of their quest for it, through their recognition of the necessity to fight for it. (p.45)*

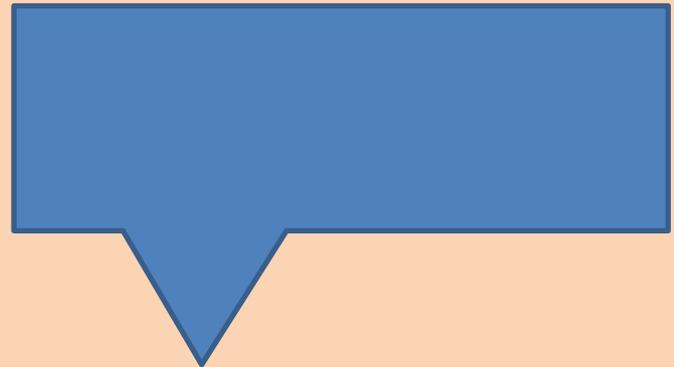
Resistance

- Silence as act of resistance 
- “Conscientizacao” – consciousness-raising, recognising social and cultural structures that oppress and taking action to address these
- Solidarity, political action with, not for, the oppressed
- Dialogism & dialectical, Problem solving – student voice =
- Logos
- Praxis – reflection & action on the world, on our social reality
- Standing up to the oppressor an act of love, of humility, of faith, of hope, freeing them also
- ‘Liberation is thus a childbirth and a painful one’ (p.49)
- Converts must be ‘authentic’ , a ‘rebirth’ (p.60) and reflexive, not an illusion

- Think about these last three slides individually to make sense of it – make notes or diagrams or pictures if this helps.

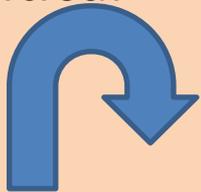


- Now share your thoughts and talk through your understanding with your neighbour in threes.



Reading the world and the word

- Reading the world first – home, community, political context
- ‘sow’ ‘field’ ‘plough’ ‘loan’ ‘landowner’ = contextualised, meaningful words
- Codification of ones visual, sensory world in pictures and words – re-presentation
- Reading the world – word – world reflection & action: the word – action without reflection is mere activism
- To exist, humanly, to understand is to *name the world, to change it. (p.89); World and human beings do not exist apart from each other, they exist in constant interaction (p.50)*
- Nature of one’s reality and one’s place in that, inherently political = the self becomes not just as Object but as Subject
- To turn upon that oppression, to re-create reality
- = **critical consciousness, critical objectivity**



Freire - Literacy as social practice

- ‘For the notion of literacy to become meaningful it has to be situated within a theory of cultural production and viewed as an integral part of the way in which people produce, transform and reproduce meaning. Literacy must be seen as a medium that constitutes and affirms the historical and existential moments of lived experience that produce a subordinate or a lived culture’ (Freire & Macedo 1987; p.142)
- seen within ‘the context of a theory of power relations and an understanding of social and cultural reproduction and production’ (Ibid)
- ‘Educators must develop radical pedagogical structures that provide students with the opportunity to use their own reality as a basis of literacy.. includes.. the language they bring to the classroom ‘(p.151)

Freire's influence in literacy in development

- 1950s and 60s Literacy for development – economic growth, literate/illiterate, World Bank, Human Capital Theory
- 60s and 70s Functional literacy approach within a rights based approach– UNESCO – child & adult literacy (2011)
- **1960s Freire's political & transformative nature of literacy**
- Late 1980s and 1990s New Literacy Studies & multiliteracies - how individuals and communities made sense of & used texts in their own situated cultural context =Literacy as social practice,
- Multiliteracy/pluraliteracies, multimodality – New London Group
- Power and identity – inequalities in society reflected in who gets to read and what; Illiteracy a construction, resistance against hegemonic texts
- Post literacy
- 2000 MDGS, 2005 GMR on Literacy – definitions (Street 2010)
- 2008- 2018 - current dominance of 'scientific' approaches, eg National Reading Panel, EGRA and defined measurable concept of school 'Literacy' sit alongside community, family approaches within social literacy

Freire - Pedagogical character of the revolution

- By considering their ignorance absolute, the teacher justifies his own existence ' (p.72) – and see p.73
- Teacher as narrator, learners as listeners, spectators, not re-creators
- Reality is 'motionless, static, compartmentalised, and predictable' (p.71), alienation
- Unrelated to learners' own experience
- 'Banking' system of education - ignorance

Freire – the role of the educator

- ‘the teacher and the students both have to be learners, both have to be cognitive subjects, in spite of being different...teachers and students both have to be critical agents in the act of knowing.... ‘ (Freire 1987, p. 33)
- ‘Solidarity requires that one enter into the situation of those with whom one is solidary; it is a radical posture’ (p.49)

Teacher as facilitator, co-constructor and producer of knowledge

Pedagogy ‘*with*, not *for*’ the oppressed (p.48) Study or culture circles

‘if this transformation of education is real and meaningful, it will take place inside and outside the classroom, the learning experiences become more than mere lectures or seminars, and they become real life experiences.’ (p.48)

Dialogism as pedagogic method

Dialogism as pedagogic method: reflection and action – ‘Problem-posing’ ‘re-presentation’

- Learning ‘as acts of cognition’ (7p.9) to resolve contradictions of teacher-student relation
- People teach each other, mediated by the world (p.80) – critical co-investigators
- = logos or true knowledge
- Demythologizing, Process of becoming

How do schools
create oppression?

Giroux 2004

- Dominance of neoliberalism as the norm, teaching ‘as a market-driven practice and learning as a form of training’ (Giroux, 2004, p.38)
- Schools as a site of struggle & oppression
- *material conditions* that enable and constrain pedagogical labor (Giroux 1988 p.26 original emphasis)
- Need a new political & pedagogical language to address this hegemony = ‘ongoing democratization’ (Ibid)
- Pedagogy as a political, moral & cultural, a vision of the future
- ‘Pedagogy can never be treated as a fixed set of principles and practices that can be applied indiscriminately across a variety of pedagogical sites... must always be contextually defined’ (p.37)

Henry Giroux's critical pedagogy

- School as a 'democratic public sphere' (Giroux, 1988: p.194) returns agency to teachers and repositions power as a good
- Teachers as 'transformative intellectuals' (1988, p.195) & 'public intellectuals' (2004, p.35)
- Pedagogy as 'academic labour' (2004, p.41) but 'is never innocent' (2004, p.38)
- Critical pedagogy emphasizes critical reflexivity, bridging the gap between learning and everyday life' (p.34)
- Such praxis can lead to social transformation and 'to do so is to exhibit a voice that makes despair unconvincing, hope practical, and radical pedagogy possible' (Giroux, 1988: p.208).

Study Circle Time

Wednesday seminars

- 1. Clarifying what critical pedagogies are according to Freire and Giroux
- 2. In what ways is pedagogy a political act?
- 3. Application of their theories to Speed Schools in Ethiopia
- 4. How possible is it for teachers and students to renounce the authority of the teachers? In the Global North & South?
- 5. How could you apply Freirian theory as a development worker?
- 5. What criticisms would you make of their theories?

Freire & Giroux: Authority of the teacher

- Educators should not ‘renounce their authority...teaching is always an act of intervention inextricably mediated through particular forms of authority that teachers *can* offer students’ (Giroux, 2004, p.42)
- ‘Classroom relations that encourage dialogue, deliberation, and the power of students to raise questions (Giroux, 2004, p.42) (but not to ‘teach the conflicts’ or be dogmatic’ (Ibid)
- Affective nature of teaching
- The issue ‘...is knowing how to confront a strong and old tradition of transferring knowledge... even for students it is difficult to deal with a teacher who does not transfer knowledge but lets them think and produce’ (Freire 1987, p. 10)

Freire and development workers

- ‘They [project planners] approach the peasant or urban masses with projects which may correspond to their own view of the world, but not to that of the people.’ (p.94)
- ‘Cultural invasion’ (Ibid)
- How can you apply this to development workers in the Global South ?
 - What alternative, Freireian approaches might be better?

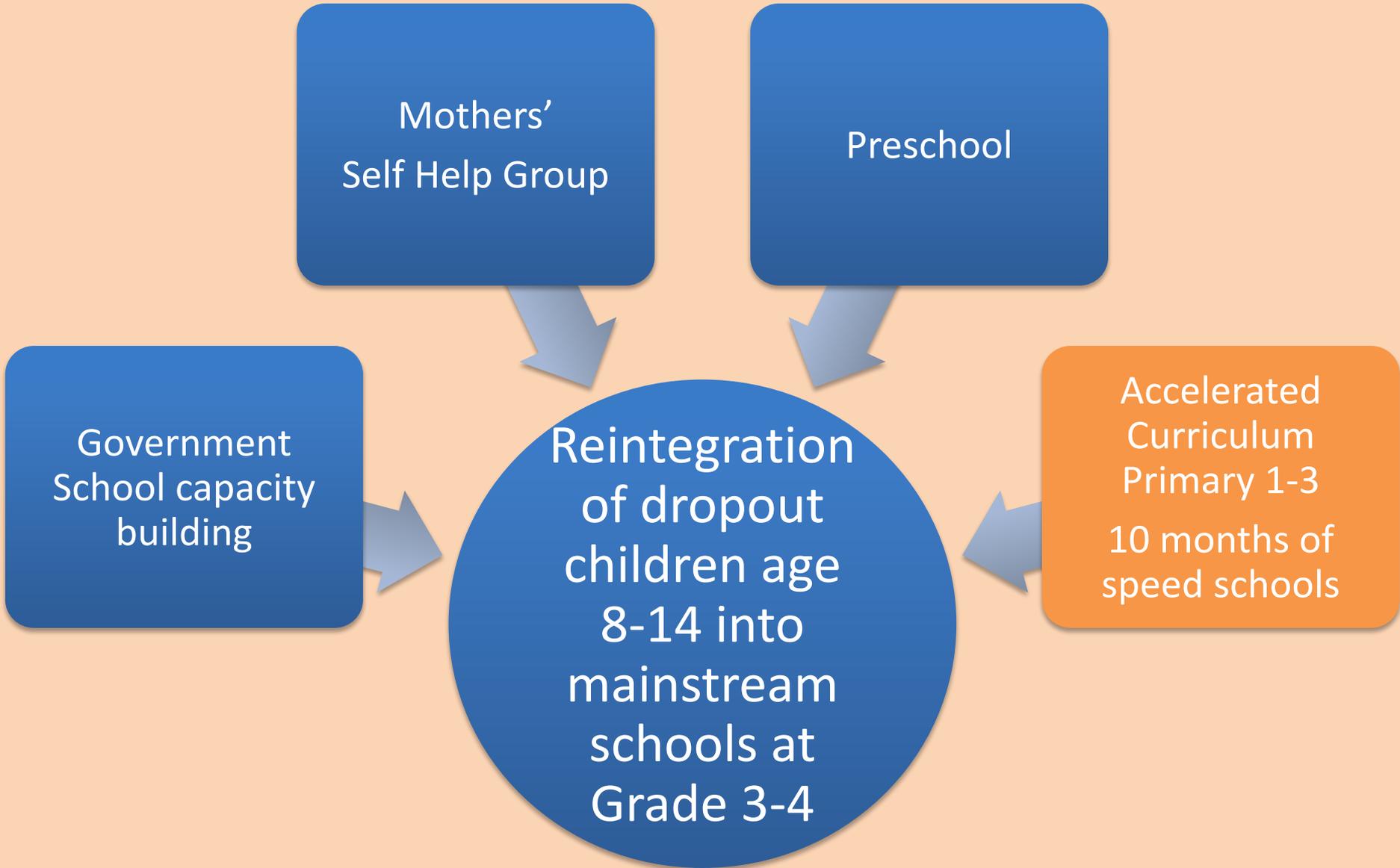
Mothers'
Self Help Group

Preschool

Government
School capacity
building

Reintegration
of dropout
children age
8-14 into
mainstream
schools at
Grade 3-4

Accelerated
Curriculum
Primary 1-3
10 months of
speed schools



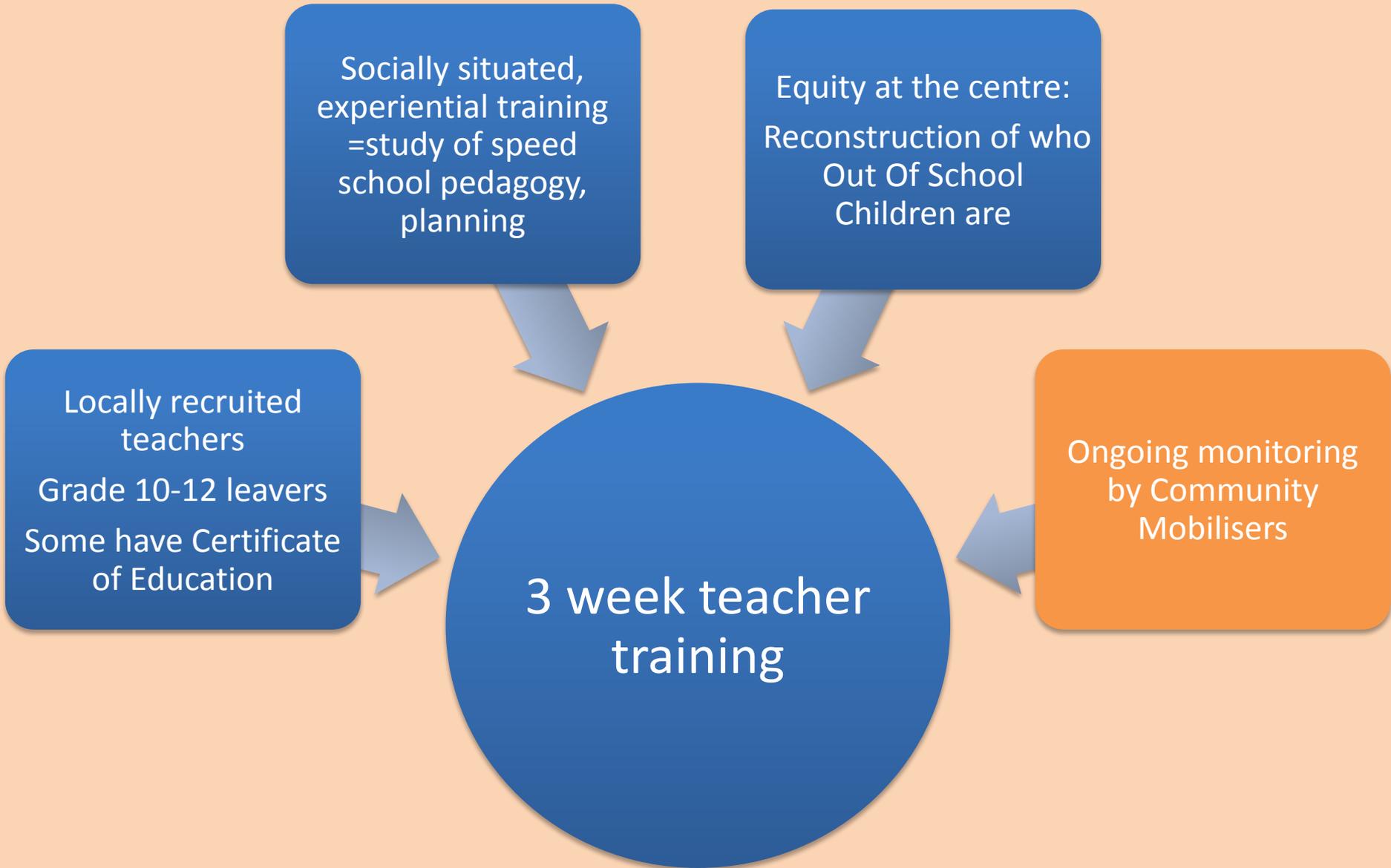
Socially situated,
experiential training
=study of speed
school pedagogy,
planning

Equity at the centre:
Reconstruction of who
Out Of School
Children are

Locally recruited
teachers
Grade 10-12 leavers
Some have Certificate
of Education

Ongoing monitoring
by Community
Mobilisers

3 week teacher
training



Speed School pedagogy



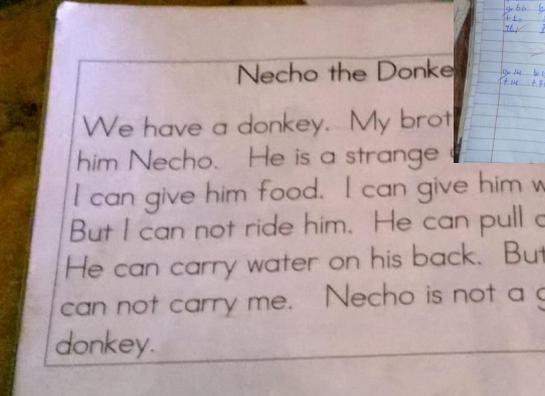
19.01.2016 12:29



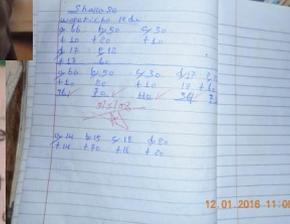
22.12.2015 17:05



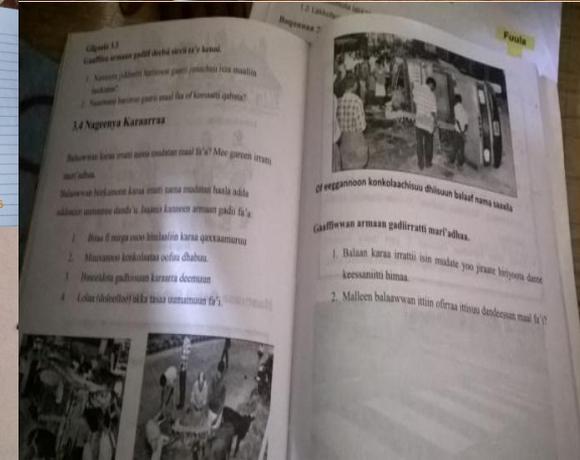
26.01.2016 12:32



Necho the Donkey
 We have a donkey. My brother has a donkey. I call him Necho. He is a strange donkey. I can give him food. I can give him water. But I can not ride him. He can pull a gari. He can carry water on his back. But he can not carry me. Necho is not a good donkey.



12.01.2016 11:05



3.4 Ngoyta Kararraa

1. Balaan karaa irratti isin mudate yoo jirruu biyyuuwan danda' keessanitti himaa.
2. Malteen balawwan ittiin ofirraa ittuuwan danda'uuwan maad fa'ii.