Endnotes and References

Chapter 1

i Dr. M. Ponnaian, IPS, Prof. Syce Aroquiassamy, Dr. Panch, Ramalingam, The concise dictionary of education, PonRani Publications, Delhi, p.7

ii National Dictionary of Education

iii Vikas Vani Journal Vol. IV: No. 1, January-March 2010, p.1

iv Indian Education Commission 1964-66

v Indian Education Commission 1964-66

vi Indian Education Commission 1964-66


ix Report of the Education commission, 1964-66

x The national Policy of education, 1986

xi The national Policy of education, 1986


xiii Kalam, Abdul, Indomitable Spirit. pp. 22-24


xv The National Policy of Education 1986

xvi The National Policy of Education 1986

xvii World Bank, 1991, pp. 55-56

xviii Tagore Rabindranath, My Reminiscences, 1917, p.141


xx Universal Declaration on Human Rights, 1948


xxii Nussbaum, Martha, Cultivating Humanity: A Classical Defense of Reform in Liberal Education, 1997, p. 27


Turning to his own testimony, in *Pedagogy of Hope: Reliving the Word and Reading the world*, Bergin and Varvey, New York, Continuum, 1995, Freire claims he taught high school. P.210.


The Cuban Model is described best in Jonathon Kozol's (1966) *Prisoners of Silence*. Freire's own model is indicated within the drawings and records of the project. Note the position of the teacher in the depictions of a classroom in Education for Critical Consciousness. The question of motivation in reading, according to Dewitt, is key. "Give me a motivated person with some experience and they can learn to read--through about any method". (Dewitt interview 6-6-94). It is important to underline the fact that there had been no revolution in Brazil, that the Cuban people who, rightly or not, believed they had taken charge of their lives, had a strong motivator, while the Brazilian people had no such leap in their experience. Moreover, Freire was a reformer at the time and inclined to rely more and more on experts. There are, even so, few indications he changed this approach.


Elias. J. Elias does note the potential of 20,000 circles, each with 30 people, quite an impressive plan. P.4


Taylor Paul V. *The Texts of Paulo Freire*, Buckingham. Philadelphia, Open University Press. 1993: p.31. *Learning to Question*, with Antonio Faundez, adds little to the Freireian legacy and is riddled with mutual congratulation over "Chilean wine and some equally good empanadas as well". p.1. Or, the repetition of "I completely agree with you Paulo..." p.14. Or, more to the point, in describing his "exile" Freire stresses "how difficult it is, in a restaurant in a strange culture, to attract the attention of the waiter". P.16. I found the talking books to be disappointingly uneven.


There is some debate about why Freire is in Sao Paulo. There is a discussion of the matter in Gadotti, *Reading Paulo Freire*, Suny Press, New York, 1994, p.139.

The absence of a sophisticated discourse about racism in his books is an unfortunate flaw in Freire which I will examine below. Given that he had at hand the power of the state, and all of its investigative potential, as the chief educator of Sao Paulo, a complete inspection of racism in the city schools would have been a significant contribution--absent in *Pedagogy of the City*. Freire begins to discuss racism at the close of Pedagogy of Liberation, but quickly moves away from the topic.

http://Wikipedia.org/wiki: Paulo Freire
Chapter 2


xliii Suresh Bhatnagar, Indian Education today & Tomorrow, Loyal Book Depot, Meerut, 1983, p.6

xliv Gupta, Amita, Going to School in South Asia, Greenwood Publishing Group, ISBN, 2007, pp.73-76

i Atharvaveda xi 5


ili Satapatha Brahmana, xiv, I,26, 27

iii Radha Kumud Mookerji, Ancient Indian Education, Macmillan and co., Limited, St. Martin’s Street, London, 1947, PP. 101

iv Gupta, Amita, Going to School in South Asia, Greenwood Publishing Group, 2007, ISBN, pp.73-76

lv Altekar, A.S. Education in Ancient India, Nand Kishore & Bros, 1944, p.262


lx Altekar, A.S. Education in Ancient India, Nand Kishore & Bros, 1944, PP 74

lxi Laglm-Hanta in Par. Mad , 1, ii, p. 53

lxii Manu, VII, 82; Yaj. I, 130; Sukra, I, 369; Arathasastra, II, 1and 20, Jibh. XIII chaps. 59- 60

lxiii Elphinstone's minute quoted at p. 6 of the Report of the Bombay Provincial Gambittee, Education on mission, 1882


[lxxvii] Ajis, kantis or gantis figure in Sravanabelgola Inscriptions, and also Adipurana ch. II, verse 21, and Dharmamritam ch. III, verse 235.

[lxxviii] Jaffar, S.M. *‘Education in Muslim India’* p.21 Idarh-i-Adabiyal-i-Delhi, reprint 1973


[lxxxi] Jaffer, S.M. *Education in Muslim India*, Published by S. Muhammad Sadiq Khan, Kissa Kani Peshwar city, 1936, p.33


[lxxv] Jaffar, S.M., *Education in Muslim India*, Published by S. Muhammad Dadiq Khan, Kissa Khane Peshawar city, 1936, p.28

[lxxvi] Causins, G.H. an article, *Education in Muslim India*, The Eastern Times, dated June, 7, 1935

Abel, M. (Former Vice-Chancellor, SKD University, Anantapur), *Indianisation of Education, Problems and Prospects*, p.43


Wood’s Despatch, para 3

Wood’s Despatch, para 4


Natesan, *Gokhale’s speeches*, Madras, 1919, p.659

Natesan, *Gokhale’s speeches*, Madras, 1919, pp.234-235


Kothari Commission, 11.02, pp.497-498

Secondary Education Commission, 1953, P.26

Report of the university commission, 1948-49, p.33


Kothari Commission, 11.02, pp.497-498

Secondary Education Commission, 1953, P.26

Report of the university commission, 1948-49, p.33


Towards a Knowledge Society: Three Years of the National Knowledge Commission, (PDF), National Knowledge Commission, New Delhi, 2008, P.56

Vaidyanatha Ayyar, R.V. *Educational Planning and Administration in India: Retrospect and Prospect*, Journal for Education Planning and Administration, Vol. VII, Number 2, NHIEPA. New Delhi.

Chapter 3

Freire, Paulo, *Pedagogy of the oppressed*, Harmondsworth, Penguin, 1972, p. 31
Singer, Ethics, 1994, pp. 52-155

http://www.cjd.org/paper/roots/remman.html


www.san.beck.org/c&s-compared.html#6


Althusser, Louis, Ideology and Ideological State Apparatuses (Notes towards an Investigation). Trans., p.152

Althusser, Louis, Ideology and Ideological State Apparatuses (Notes towards an Investigation), Trans. P.154

Althusser, Louis, Ideology and Ideological State Apparatuses (Notes towards an Investigation), Trans. P.155

Althusser, Louis, Ideology and Ideological State Apparatuses (Notes towards an Investigation), Trans. p.155

Althusser, Louis, Ideology and Ideological State Apparatuses (Notes towards an Investigation), Trans. P.177


Medical Nemesis, p. 166

Buber, Martin, Between man and man, Routlege, New York, 2002, p.17

Buber, Martin, Between man and man, Routlege, New York, 2002, p.164


Peter Mayo, Gramsci, Freire and Adult Education. Possibilities for Transformative Action, Zed Books, 1999

Peter Mayo, Gramsci, Freire and Adult Education. Possibilities for Transformative Action, Zed Books, 1999


In the context of the debate on Soviet control over the Comintern, the purpose of that control drives much of the current social debate. Theodore Draper, author of the seminal *Roots of American Communism*, argues that control extended out from the Comintern for Soviet nationalist interests, often at the expense of potential revolutions. Claudin, author of *The Communist Movement*, agrees, as does Harvey Klehr, Draper's student and author of *The Heyday of American Communism*. In opposition, making the argument that indigenous communists were primarily self-directive is Roger Keenan, author of *The Communist Party and the Auto Workers Union*.

Allende refused to arm the people and his party militants against the Chilean military, knowing well the control of the military ran back to the U.S. CIA. He believed he was elected and thus controlled state power—a deadly mistake. See for elaboration, Assassination on Embassy Row.


cxcii Paul Puthanangady, *Towards Indian Theology of Liberation*, Indian Theological Association and National Biblical Catechetical and Liturgical Centre, Bangalore, 1986, p.331

200 Paul Puthanangady, *Towards Indian Theology of Liberation*, Indian Theological Association and National Biblical Catechetical and Liturgical Centre, Bangalore, 1986, p.331


cxcviii Ira Shor A. *Pedagogy for liberation: dialogues on transferring education*, Bergin and Garvey, New York, 1897, p. 16


ccI http://tx.cpusa.org/school/classics/freire.htm

ccII Ibid. " But when talking about violence brings shame, ambivalence, and fear, art therapy gives survivors not only a voice, but also is a way to raise consciousness..."

ccIII http://www.education.miami.edu/ep/contemporary/Paulo_Freire/paulo_freire.html

ccIV http://www.leeds.ac.uk/educol/documents/163812.htm

ccV http://tx.cpusa.org/school/classics/freire.htm

ccVI http://www.education.miami.edu/ep/contemporary/Paulo_Freire/paulo_freire.html

ccVII (Giroux, 2001, p. 80) |

He contended that people who emphasize subjectivism believe that the task is to transform the consciousness of individuals, who in turn will transform reality. Conversely, those who emphasize objectivism
assume that only when objective reality changes, subjectivities will change. The first position is typical among well-intentioned Christians, and the second among bad readers of Marx. Freire argued that neither of them understands that historical processes are dialectic and often contradictory. "Paulo Freire en Buenos Aires", Consejo de Educación de Adultos de América Latina, 1985, p.17.


Indian currents, Vol.XXII. Issue No.13, 28 March - 2010 p.39


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ibid:p.72


Freire, Paulo, *Education for Critical Consciousness*, New York, Seabury books, 1974, p.4


Freire, Paulo, *Pedagogy in Progress: The letter to Guinea Bissau*, New York: Seabury, 1977, p.120 Freire quotes Amilcar Cabral who says that class suicide is the only “real option of the middle class in the general picture of the struggle for national liberation.”

Freire, Paulo, *Pedagogy of the Oppressed*, New York, Continuum, 1970, p.113: “Domination, by its very nature, requires only a dominant pole and a dominated pole in antithetical contradiction; revolutionary liberation, which attempts to resolve this contradiction, implies the existence not only of these poles, but also of a leadership group which emerges during this attempt…To simply think about the people, as the dominators do, without any self-giving in that thought, to fail to think with the people, is a sure way to cease being revolutionary leaders.”


Freire speaks of “meaningful mutual engagement” where revolutionaries liberate others while also liberating themselves. To do this they have to have a methodology of investigation which happens in the context of constant dialogue. Freire cites Mao Tse Dung: “I have proclaimed for a long time: we must teach the masses clearly what we have received from them confusedly.” From Andre Malraux, *Anti-Memoirs* (New York, 1968, pp.361-362) quoted in Freire 1970, p.74.


Freire, Paulo, *Pedagogy of the Oppressed*, New York: Continuum, 1970, p.38: “The oppressor…obviously never calls them ‘the oppressed” but depending on whether they are fellow countrymen or not—“those people or the blind and envious masses” or “savages” or “natives” or “subversives who are disaffected, who are “violent,” “barbaric,” “wicked or “ferocious” when they react to the violence of the oppressors.”

Freire, Paulo, *Pedagogy of the Oppressed*, New York: Continuum, 1970, p.41: “The more the oppressors control the oppressed, the more they change them into apparently inanimate ‘things.’ This tendency of the oppressor consciousness to “in-animate” everything and everyone it encounters, in its eagerness to possess, unquestionably corresponds with a tendency to sadism…a perverted love—a love of death and not of life.” In the context of these comments Freire quotes and refers to similar ideas expressed by Erich Fromm in *The Heart of Man* (New York, 1966), p.32


Freire, Paulo, *Pedagogy of the Oppressed*, New York: Continuum, 1970, p.52. He goes on to say that. All too often the focus within education is on “the sonority of words and not their transforming power…Narration with the teacher as narrator leads the student to memorize mechanically the narrated content. Worse yet, it turns them into “containers,” into “receptacles” to be “filled” by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are.”


Peter L. McLaren and Peter Leonard, editors, *Paulo Freire: A Critical Encounter*, London: Rutledge (1993), p.66. “In educational approaches in the United States, the privilege of experience over theory has led to an unashamed celebration of empirical realism, impartial and disinterested knowledge and a refusal to recognize that all forms of analysis are simultaneously forms of advocacy….The ideal of impartiality actually serves to mask the ways in which dominant perspectives claim universality and justify forms of domination.”


Because of this Freire warns that the methodologies for social transformation are just as important as the content of the educational curriculum. He states that it is naïve to hope that the oppressor will abandon their agenda and the recognition that “true humanists...cannot use banking educational methods in the pursuit of liberation, for they would only negate that very pursuit.” Freire (1970), p.59. In North America, the issue of educational methodology and its relation to racism has examined these same issues; see Jonathan Turner, Royce Singleton, Jr. and David Musick, editors, Oppression: A Socio-History of Black-White Relations in America, Chicago: Nelson-Hall Publishers (1987), 139.

An excellent discussion of conscientization in the work of Freire is to be found in chapter 8 of Peter Roberts book, Education, Literacy and Humanization: Exploring the World of Paulo Freire, Westport, CT:

Freire, Paulo, Pedagogy of the Heart, Bergin and Garvey Publishers, 2000, p.35


This idea is also discussed in Franz Fanon’s, The Wretched of the Earth , New York, 1968, p.52, and also in Fanon’s, The Colonizer and the Colonized, Boston, 1967

Freire Paulo Freire, Pedagogy of the oppressed, New York: Continuum 1970, P.85: “In general a dominated consciousness which has not yet perceived a limit-situation in its totality apprehends only its epiphenomena and transfers to the latter the inhibiting force which is the property of the limit-situation. This fact is of great importance for the investigation of generative themes. When people lack a critical understanding of their reality, apprehending it only in fragments which they do not perceive as interacting constituent elements of the whole. They cannot truly know that reality. To truly know it they would have to reverse their starting point: they would need to have a total vision of the context in order subsequently to separate and isolate its constituent elements and by means of this analysis achieve a clearer perception of the whole.”

Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p. 30


Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p. 137


Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p. 57

Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p. 57
Freire, Paulo, *Pedagogy of the oppressed*, New York, Continuum, 1970, p.128. Freire writes that, “Within certain historical conditions, manipulation is accommodated by means of pacts between the dominant and the dominated classes—pacts which, if considered superficially, might give the impression of a dialogue between the classes. In reality however, these pacts are not dialogue, because their true objectives are determined by the unequivocal interests of the dominant elites. In the last analysis, pacts are used by the dominators to achieve their own ends.” P.128.

Freire Paulo, *The political literacy process*, 1979, p.129


Freire, Paulo and Antonio Faundez, Freire writes, “Marx and Engels in the Holy Family taught that the class which rules a society materially also rules spiritually. Their ideas are the ideas that prevail in society…that seeks to impose its superiority over other cultural expressions…(even) while espousing a false cultural pluralism.” 1989, p.74.

Freire, Paulo, *Pedagogy in Progress: The letter to Guinea Bissau*, New York: Seabury, 1977, eds., p.10-11: “By refusing to deal with class privilege the pseudo-critical educator dogmatically pronounces the need to empower students, to give them voices. These educators are even betrayed by their own language. Instead of creating pedagogical structures that would enable oppressed students to empower themselves, they paternalistically proclaim, “we need to empower students.” This position often leads to the creation of what we could call literacy and poverty pimps to the extent that, while proclaiming the need to empower students, they are in fact strengthening their own privileged position…one can be empowered so long as the empowerment does not encroach on the “expert’s” privileged, powerful position. This is position of power designed to paternalistically empower others.”

Freire, Paulo, *Pedagogy of the oppressed*, New York, Continuum, 1970, p.135. Another source of preparation is in the home where “parent-child relationships usually reflect the objective cultural conditions of the surrounding social structure. If the conditions which penetrate the home are authoritarian, rigid, and dominating, the home will increase the climate of oppression. As these authoritarian relations between parents and children intensify, children in their infancy increasing internalize the parental authority.”


Freire, Paulo, *Pedagogy in Progress: The letter to Guinea Bissau*, New York: Seabury, 1977, eds., p.10-11: “By refusing to deal with class privilege the pseudo-critical educator dogmatically pronounces the need to empower students, to give them voices. These educators are even betrayed by their own language. Instead of creating pedagogical structures that would enable oppressed students to empower themselves, they paternalistically proclaim, “we need to empower students.” This position often leads to the creation of what we could call literacy and poverty pimps to the extent that, while proclaiming the need to empower students, they are in fact strengthening their own privileged position…one can be empowered so long as the empowerment does not encroach on the “expert’s” privileged, powerful position. This is position of power designed to paternalistically empower others.”


Evans, Alice Frazer, Pedagogies for the Non-poor, Maryknoll, New York:Orbis Books, 1987, p.226: “It is impossible to think of education without thinking of power….if you want to transform the world, you have to fight power in order to get it. But for me, the question…is not just to get power, but to reinvent power.”

Paulo Freire and Donaldo Macedo, *Literacy: Reading the Word and the World*. South Hadley, MA: Bergin and Garvey Publishers (1987), 121: “Schools do not operate in an overt manner…the question of power is always associated with education. The large number of people who do not read and write does not represent a
failure of the schooling class. Their expulsion reveals the triumph of the schooling class. In fact, this misreading of responsibility reflects the schools hidden curriculum (see Henry Girout on this subject).

Kakar, S. The Inner World: A psycho-analytic study of childhood and society in India. New Delhi: Oxford University Press. 1978


Savarkar VD. Hindutva: Who is a Hindu? Bombay: Savakar Sadan, 1923, It was Dr.Savarkar who introduces the term ‘Hindutva’ in 1923 to refer to a vivid politically narrowed definition of Hinduism. This term is now used by some Indian political parties to bring people together under one banner of Hinduism so that they can promote Brahminical clandestine tactics and supremacy and continue to oppress the downtrodden in society.


Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p.77

Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p.80

Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p.81

Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p.152

Freire, Paulo, Pedagogy of the oppressed, New York, Continuum, 1970, p.65


Freire, Paulo, The Pedagogy of the Oppressed, New York, Continuum 1970, p.97: “Bode observed that the peasants became interested in the discussion only when the codification related directly to their felt needs. Any deviation in the codification as well as any attempt by the educator to guide the decoding discussion into other areas, produced silence and indifference.”


Horton M. We make the road by walking conversation and social change, 1990, p 63


Atharvaveda xi 5


Freire Paulo, Pedagogy of the Oppressed, New York: Continuum, 1970, p.80


Culture of silence is best defined as “...a characteristic which Freire attributes to oppressed people in colonized countries, with significant parallels in highly developed countries. Alienated and oppressed people are not heard by the dominant members of their society. The dominant members prescribe the words to be spoken by the oppressed through control of the schools and other institutions, thereby effectively silencing the people. This imposed silence does not signify an absence of response, but rather a response which lacks a critical quality. Oppressed people internalize negative images of themselves (images created and imposed by the oppressor) and feel incapable of self-governance. Dialogue and self-government are impossible under such conditions” 2005.


Manuel Castels, Romon Flecha, Donaldo Dacedo, Menry Giroux and Paul Willis, Introduction by Peter McLaren, Critical Education in the New Information Age, 1998, p. 31

Manuel Castels, Romon Flecha, Donaldo Dacedo, Menry Giroux and Paul Willis, Introduction by Peter McLaren, Critical Education in the New Information Age, 1998, p. 31

This is based on Karl Marx’s dialectic materialism. See Marx’s Thesis of Feuerbach


Freire Paulo, Pedagogy of Indignation, 2004, p. 111


Torres C.A. Democratic socialism, Social movements and educational policy in Brazil, the work of Paulo Freire as secretary of education in the municipality of Sao Paulo, Los Angeles, CA (Mimeo) 1991

http://www.newfoundations.com/GALLERY/Freire.html


He says, “The solution is not to ‘integrate’ them into the structure of oppression, but to transform that structure so that they can become ‘beings for themselves’” (Freire 2000, p. 74).

“... part from inquiry apart from the praxis, individuals cannot be truly human” (Freire 2000, p. 72).


Freire Paulo, *Pedagogy of Indignation*, 2004, p. 23

Freire Paulo, The politics of education: culture, power and liberation, New York: Begin and Garvey, 1985, p.85


Indian currents, Vol.XXII. Issue No.13, 28 March - 2010 p.39


Matthews traces Freire’s emphasis on the social nature of thought to Karl Mannheim’s philosophy that strictly speaking it is incorrect to say that individuals think; it is more correct to insist that they participate in thinking further than what others have previously thought. Matthews, M. (1981). *Knowledge, action and power*, In R. Mackie (Ed.), *Literacy and revolution: The pedagogy of Paulo Freire*, New York: Continuum, 1981, pp.82-92

Flex Wilfred, Theological education in India today, Asian tradition corporation, 150, Brigade road, Bangalore -560 025, 1985, pp 39-40

Freire, Paulo, Education for critical consciousness, Sheed and Ward, London, 1974, p.126

Chapter 5


Freire, Paulo, Pedagogy of the oppressed, New York, Herder and Herder, 1970, p.74


Freire, Paulo, Pedagogy of the Oppressed, New York, Herder and Herder, 1970, p.58

Freire, Paulo, Pedagogy of the Oppressed, New York, Herder and Herder, 1970, p.61: “Through dialogue, the teacher-of-the-student and the students-for-the-teacher cease to exist and a new term emerges: teacher-student with student-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on “authority” are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other mediated by the world, by the cognizable objects which in banking education are “owned” by the teacher.


Freire, Paulo, Pedagogy of the oppressed, New York, Herder and Herder, 1970, p.136

Freire, Paulo, Pedagogy of the oppressed, New York, Herder and Herder, 1970, p.64.

Freire, Paulo, *Pedagogy of the oppressed*. New York, Herder and Herder, 1970, p.67, “Problem-posing education, as a humanist and liberating praxis, posits as fundamental that people subjected to domination must fight for their emancipation. To that end it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world no longer something to be described with deceptive words-becomes the object of that transforming action by men and women which results in their humanization.

McLaren and Lankshear, *Politics of Liberation: Paths From Freire*, Lond: Rutledge, 1994, p.15: “As Freire says, to be utopian is not to be merely idealistic or impractical but rather to engage in denunciation and annunciation. By denunciation Freire refers to the naming and analysis of existing structures of oppression, by annunciation he means the creation of new forms of relationships and being in the world as a result of mutual struggle against oppression.”


