CHAPTER 1

INTRODUCTION: CONTEXT OF PAULO FREIRE: PROBLEMS AND PROSPECTS

1.0. Objectives

Paulo Freire is a renowned Brazilian educator and philosopher whose ideas of social liberation continue to have greater impact in the educational development of Brazil, Africa, United States and many other Latin American countries. Distinctly different from formal educational systems, Freire’s pedagogy of education for the liberation of the oppressed, non formal in its characteristic feature is esteemed as one of the best educational empowerment methods for people’s education and a sustainable tool to bring about cultural change in terms of social development and liberation. His contribution to educational pedagogy has earned him the title of being a philosopher of liberation education. Taking into account the contribution of Paulo Freire the present study entitled, ‘A Critical Study of the Educational Philosophy of Paulo Freire and its Relevance to Indian Educational System’, purports chiefly:

- To bring out the tenets of a philosophy of education embedded in the writings of Paulo Freire.
- To engage a critical examination of its relevance to Indian educational system.
1.1. Research Issues

In response to the central objectives of the thesis and situating them in the context of the significance of education for social liberation, the following research issues are identified to position and process the present study:

- The study of the educational contribution of Paulo Freire in order to elicit its social relevance to Indian Education and society.
- This could be done by eliciting the philosophy of education of Paulo Freire and engaging an analysis of his pedagogy of education for the liberation of the oppressed.
- The study of the Indian educational system in order to evolve a critique of it by employing the critical tools provided by Paulo Freire.
- And finally to embark upon a Philosophy of education for liberation relevant to Indian Education as to suggest newer perspective of education applicable to Indian social and cultural context.

1.2. Methodology

The study proposes to provide a descriptive and analytical scrutiny of the status of education in India focusing mainly on the methodology of liberation education and apply it to Indian educational systems. To this purpose, the thesis proceeds to analytically apply the educational philosophy of Paulo Freire within the context of Indian education. In so doing, the study would attempt to provide a theoretical framework of a philosophy of liberation education pertaining to Indian social situation.
1.3. Significance of the Study

If the ideas of Paulo Freire are applied to Indian Education System the following changes would be effected:

- To have critical thinking – thinking that is concerned with reality, does not take place in ivory tower isolation but only in effective communication.
- To build up Problem-solving education, responding to the essence of consciousness – intentionally rejects communiqués. It epitomizes the special characteristics of consciousness.
- To enlarge the movement of enquiry must be directed towards humanization. The pursuit of humanity cannot unfold in the antagonistic relation between oppressors and oppressed. No one can be authentically human while he prevents other from being so.
- To enhance awareness in each person that he/she has the capacity to learn and participate in teaching and learning. Having the right to actualize that if education is to have a liberating outcome, the process itself needs to be participatory and liberating.
- To construct dialogical relations – the ‘teacher-of-the-students’ and the ‘students-of-the teacher’ leads to a situation whereby the teacher is no longer merely the –one-who-teachers, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. The learners and educators are equal participants and developed by continuous dialogue between them in the learning process in which all grow.
➢ To create student’s awareness to control their social economic and physical environment by community organization activities. It tends to eliminate the people who have vested interest executing the exploitation of the oppressed.

➢ To draw attention to that education processes cannot be neutral. It is political venture since it indoctrinates the voted. It either helps to ‘domesticate’ people or help to liberate them.

➢ To become aware that knowledge cannot be imposed upon learners rather an environment needs to be created for everybody to explore, analyze and synthesize.

➢ To understand the objective of learning is to Liberate from their external and internal oppression; to facilitate learners becoming capable of changing theirs and the society they live in.

➢ To end Banking System of Education: In the banking system of education there should be a two-way traffic. The roles of the depositors, the prescribers and the receivers must be exchanged to a great measure.

➢ Student-Teacher and Teacher-Student Relationship: The teachers cannot think without the pupils, nor ‘for’ the pupils but only ‘with’ the pupils. There should be true communication between the teacher and the students. A teacher cannot think for his students. He also cannot impose his thought on them.

➢ To receive Teachers as Researchers, cultural workers and facilitators: The task of the dialogical teacher in an interdisciplinary team working on the thematic universe is to ‘represent’ the universe to the students not as a
lecture but as a problem. In the dialogical relations, arguments based on authority are no longer valid. Authority is on the ‘side’ of freedom, not ‘against’ it.

➢ To learn the struggle for humanization, braking the cycles of injustice, exploitation and oppression lied in the perpetuation of the oppressor versus oppressed. To break the cycle, a revolution of ideas must take place; freedom can only occur when the oppressed eject this image and replace it with autonomy and responsibility. Community education aimed at empowering communities.

➢ Problem-solving approach in the dialogical system to stimulate creative reflections. By employing Students, as they are increasingly posed with problems relation to themselves in the world and with the world, will feel increasingly challenged and respond to the challenges resulting in development on new understandings. The teacher must be imbued with a profound trust in the creative power of his students.

➢ To enhance community-based education is a process of personal and community transformation, empowerment, challenge, social change and collective responsiveness. It is community-led reflecting and valuing the lived experiences of individuals and their community. Through its ethos and holistic approach community education builds the capacity of groups to engage in developing a social teaching and learning process that is creative, participative and needs-based.
1.4. Concept and Significance of Education

Etymologically, the term education is derived from the Latin word *ducere* (meaning ‘to lead’) and the prefix *ex* (meaning ‘from’) and thus, *educ* would mean to lead out, to bring forth. Seen from this perspective, education is not learning some skills of performance, much less some techniques for productivity alone, but it is ‘the leading out’ of the embedded personality of a child to its full blossoming. *Educatum* (Latin) means the act of teaching or training; *Educere* means to lead out or to draw out. *Educare* means to bring up or to raise or to nourish. *Educo* means to lead forth or to extract out. “E” means from inside and “*Duco*” means to draw out, to lead out or to bring out. According to Varro, the Latin author, “Educit, Obstetrit, educate, nutrix institute, pedagogues, docet, magister” meaning thereby the midwife brings forth, the nurse brings up, the tutor trains and the master teaches. A few other theorists explain that the term ‘educate’ is from ‘e’ which means ‘out of’ and ‘duco’ which means ‘to lead.’ Therefore, ‘to educate’ means, to ‘lead forth’ or ‘to extract out’ the best in man.\(^i\) In other words, education means leading out the latent powers and potentialities of the child so as to enable him/her to lead a happy and harmonious life. The *Sanskrit* counterpart for the term education is *Vinaya* which means ‘education, or study or science meant for upbringing the child.

The National Dictionary of Education defines education as the total process of developing human ability and behaviour. It implies that education should prepare the individual to discover his talents, sharpen his abilities and realize his potential, and prepare him as a responsible citizen in the community, so that he can contribute to programs of national interest.\(^ii\) Webster defines ‘Education’ as the process of
educating or teaching. Educate is further defined as to develop the knowledge, skill or character. George F. Kneller says, ‘education’ refers to any act or experience that has a formative effect on the mind, character, or physical ability of an individual. In its technical sense, education is the process through which schools, colleges, universities, and other institutions, deliberately transmit cultural heritage – its accumulated knowledge, values, and skills from one generation to another. iii The Indian Education Commission (1964-66) headed by Kothari says, “In a world, based on science and technology, it is education that determines the level of prosperity, welfare and security of the people. The quality of the number of persons coming out of our schools and colleges will depend on our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people.” iv The secondary commission (1952-53) had the following as educational aims, developing democratic citizenship for harmonious living, vocational efficiency for standard of living, training for leadership and development of personality. v The Indian Educational Commission (1964-66) states fourfold aims of education increasing productivity, achieving social and national integration, accelerating the process of modernization and cultivating social, moral and spiritual values. vi Education is the basis of high-quality life. Vivekananda points out the character dimension of education for he says that we want that education by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s own feet.

Education is a directed activity that leads the students ‘from untruth to truth, from darkness to light and from mortality to immortality’. vii According to John
Dewey, “Education is a process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual that will enable him to control his environment and fulfil his responsibilities.”

He learns, unlearns and adjusts himself to a situation and becomes accepted. The classroom that contains various types of students becomes a plane of challenges in academic and social life. This makes him/her well focused in his/her life and the level of motivation is enhanced. The Report of the Education Commission in 1964-66 defines education as a, “pursuit of truth, full development of the youth physically, intellectually, socially, and morally with a sense of social purpose, to promote equality and social justice, and to promote attitudes and values needed for developing the good life.”

The National Policy of Education 1986 defines education as “a unique investment in the present and the future... significant cultural activities of life among at the utmost harmonious growth of human personality.”

The Indian Education Commission (1996) has declared that education has always been important perhaps never more so in man’s history than today. It is considered as an instrument for social change.

According to Kalam education is the most important element for growth and prosperity of a nation. It is the most important area of service sector and it provides required knowledge and skill to do any work. “On the basis of the past experience of his student life, he suggested that real teaching is giving theoretical lesson coupled with practical examples available in nature. He holds that learning posits freedom to think and freedom to imagine and both to be facilitated by educational system.”

Kalam acclaims, “Education is an endless journey to enlightenment which opens up new vistas of development of humanism. He states that education transforms a human
being into a wholesome whole, a noble soul and an asset to the universe. The ‘Mission of education’ for him, ‘is the foundation to ensure the creation of enlightened citizens who will make a prosperous, happy and strong nation’. He suggests that education system should be able to provide nourishment and inject creativity among the children.”\textsuperscript{xiii} He further states that “when learning is purposeful, creativity blossoms, when creativity blossoms, thinking emanates when thinking emanates, knowledge is fully lit. When knowledge is lit, economy flourishes.”\textsuperscript{xiv}

1.5. Functions of Education

The National Policy of education statement of the Government of India outlines the functions of education as follows: “First, education has been afforded the status of a basic human right through which personal development, both mental and spiritual, can be realized. Second, it has been given a cultural role where sensitivities and perceptions that contribute to national cohesion can be refined. Third, education has been viewed as the motor to generate power for different levels of the economy. Fourth, it has been as an important branch of social policy through which a more equal society can be achieved.”\textsuperscript{xv} “The aims to facilitating process of national development through its manifold tasks of generation, dissemination, utilization and expansion of knowledge, fostering the spirit of national integration, international understanding, social responsibility, encouraging scientific temper, instilling innovating. The aim of education can most importantly be categorized as creating thinking among the students.”\textsuperscript{xvi} Adding to these functions, World Bank says that right to education is recognized as an increasing concern for a just society in recent years at the international stage. By improving the ability to acquire and use information, education
deepens our understating of ourselves and the world enriches our minds by broadening our experiences and improves the choice we make as consumers, producers and citizens. Education strengthens their ability to meet our wants by increasing our productivity and our potential to achieve a higher standard of living. It multiplies our opportunities for personal and social achievement.xvii

Education can play a vital role in strengthening emotional integration. It is felt that education should not only aim at imparting knowledge but should develop all aspects of a student’s personality. It should broaden the outlook; foster a feeling of oneness, nationalism, spirit of sacrifice and tolerance so that narrow group interests submerge in the larger interests of the country. Education must build the democratic convictions in youth so strongly that they will withstand the strain not only of the fairly difficult circumstances of ordinary social living but also of such national and world crisis as may occur in the future.

1.6. Education for Humanization

Education is the pivot around which the destiny of any country is shaped. Education is the most powerful tool which has helped human beings in the development of cultural heritage to a great extent. It assists human beings to face the problems which they come across in real life situation and go forward. Education helps an individual to adjust with the society and the environment. The primary purpose of education is to provide him with the widest opportunity to develop his potentialities well. Education is the key to all process of development especially human development. Education is fundamental to all-round development of human potential, material and spiritual. It refines sensitivities and perceptions that contribute
to national cohesion, a scientific temper and independence of mind and spirit thus furthering the goal of socialism, secularism and democracy enshrined in our constitution. Education develops manpower for different levels of economy and empowers the poor masses to become self-reliant enough to participate in the process of national development. The aim of education as visualized by Rabindranath Tagore is “Enabling the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives the wealth not of things but of inner light, not of power, but of love, making thus its own and giving expression to it”.\textsuperscript{xviii} In the words of John Dewey, "Education is the development of physical, mental and moral capacities in the individual which will enable him to control his environment and fulfil his responsibilities."\textsuperscript{xxix}

Paulo Freire differs in the conception of humankind from that of other thinkers. There are according to Freire two views on humankind. One view conceives of humans as objects: they are mouldable and adaptable. The other view sees humans as subjects, independent beings, able to transcend and recreate the world. In the first conception, humans can be compared with animals. They act and obey without taking time to reflect. An animal cannot see itself as ‘I’ against a ‘not I’, or in other words it cannot see itself separate from this world. If human beings are seen as objects, they are submerged in the world. They have not been given a chance of self-reflection. In the second view, human beings are seen as subjects. They can think and reflect for themselves and they can dissociate from the world. The essential difference between humans and animals is that humans can operate in the world through action and reflection.
1.7. Education – A Fundamental Human Right

Human rights are moral norms that are vital to good cultural formation. Human rights serve no function in a culture where the moral norms are not correlative to the human rights laws within a country. Human rights are objective, coherent, and reasonable moral principles. Education is internationally considered as fundamental right of a human person. The Universal Declaration on Human Rights, 1948, Article 26 states: i) “Everyone has the right to education. Education shall be free, at least at the elementary and fundamental stages. ii) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. iii) Parents have a prior right to choose the kind of education that shall be given to their children”.xx The right to education provides people the freedom to make better choices about their lives. It provides them with the tools needed to demand access to services and resources; it allows people the ability to participate in a democracy; it allows for a better understanding of the legal system with access to information about the legal processes and their rights. Good education positively impacts social equality and promotes economic development.

1.8. Educational Philosophy

The word ‘Philosophy’ is derived from the Greek words ‘Philo’ (Love) and Sophia (Wisdom). In brief it means a love of wisdom, or thirst for knowledge. The word ‘philosophy’ is in Sanskrit origin: ‘drish’ means to see. Dharshan means
knowledge of reality. In the Indian tradition, philosophy is viewed as ‘Tattva darsana’ or vision of life, considered as a way of life. Life is studied in terms of goals and values and a philosophy of life is expounded for the development of proper values for striving toward realization of goals.

Philosophy is a human science which takes a perspective of life from the human point of view. Life is not mere existence but it has its own passions, patterns and programs. Philosophy or meaning of life is then largely shaped by one’s philosophy of education.

Philosophy is the speculative dimension of life whereas education is the dynamic aspect of life. Dewey is of the idea that educational philosophy is nothing but the general theory of education for leading a good life. Tools of philosophy like analysis, synthesis and concepts like reality, knowledge and values provide the basis for proper education. In combination of both philosophy and education propels a philosophy of education and it is important to the well being of human society.

Educational philosophy is philosophy applied to education as a specific area of human endeavor. It involves bringing those critical reflections which characterize philosophy in general to influence and direct the range of experiences and possessions that may be referred to as education. Philosophy of education does not exist in a vacuum, but within a particular social and historical context. Educational philosophy, according to Soltis (1988) has three dimensions: (1) the personal, (2) the public, and (3) the professional. The personal dimension has to do with having a set of personal beliefs about what is good, right, and worthwhile in education. The public dimension
is aimed at guiding and directing the practice of many. The professional dimension provides specific guidelines for the practice of teaching. Plato felt that it is crucial to allow only those who were in the upper social and economic class to participate in such educational task. Those who were of an elite group ought to be the only people (men in his times) to take part in discussions on politics and social change. Socrates, on the other hand, took a different path. While often portrayed as an elitist, he “(was) committed to awakening each and every person to self-scrutiny.” Aristotle believed that justice and well being must be initiated by education. Like Socrates, Aristotle believed that education would permit people to become virtuous citizens and enhance social unity by promoting a collaborative community. In addition, education would teach people to solve their problems verbally instead of physically thereby creating a non-violent social structure. Moreover, education is needed for the completion or development of a human being. Education is what makes a human truly human. It is the cultivation of individual with their own realities must cultivate a specific pedagogy of education in order for it to be purposeful; Education is only realistic when it derives its reality from its connection with life.

Philosophy of education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all,
equalizing educational opportunities, strengthening democratic political order and human source development. These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, educational philosophy critically evaluates different aims and ideals of education to arrive at.

1.9. Introducing Paulo Freire: Life-History

Paulo Freire was born in 1921 in Recife. His mother was a devout Catholic and his father in the military police who was an unattached spiritualist. His family was sufficiently middle class to guarantee his education in private school and keep the piano, even through the depression of 1928 to 1932, when he first experienced hunger. This middle class background, with a father in the military police in a period that saw the transition from a bourgeoisie democratic agrarian society to a corporatist-fascist government, must be considered important especially when taking into account Freire's fond memories of his father who died when Paulo was thirteen. Freire entered Pernambuco University of Recife and studied law, philosophy, history and linguistics. There, he worked as a welfare official for a private institution, as a high school teacher and as an adult literacy worker. The record grows more muddled when he graduated in 1959. Taylor notes that some have him as a labor lawyer, others as an adult literacy specialist. All agree on his marriage in 1944 to Elza Maia Costa Oliveira and her importance to him. Freire credits her with the spirit and inspiration for much of his writing and it is clear he was devastated by her death. As Taylor notes, "Literacy, Reading the Word and the World, is eloquently dedicated to her," as "to Elsa, whose memory inspires hope, always." In 1961, under a reformist national
government, Freire met with Juliao and the Mayor of Recife and was invited to put together a literacy program for the Northeast. At this point, Freire agrees with his biographers. He was a reformer, not a revolutionary. But while the aim was to reform, it is also clear that "the goals of these programs were blatantly political". xxvii

Freire modeled the literacy programs directly on the achievements of the Cuban literacy projects which had reached a stage of completion the year before. However, while the Cubans aimed at the motivation of the revolution in education in terms of “literally, each one teach one”, Freire relied on a more directive and traditional model of professional teachers and university-trained researchers engaging and investigating communities and encouraging people to read. xxviii As noted, the literacy project received funds from the U.S. Agency for International Development (AID) which was, at that time, busy funneling about $20 million into Chile to influence the election there. xxix This appears to be the first of Freire's ties with several similar international relief organizations. There is no evidence to show that Freire ever was aware of the intelligence ties of AID. It is ironic, though, that the revolutionary Freire has spent so much time in leadership positions on the payrolls of cultural organizations of classes in power. Freire claims remarkable success for the reading program and its attendant cultural circles. He says if the coup had not had intervened, "there would have been more than 20,000 cultural circles functioning throughout the country". xxx Freire’s biographer John Elias offers the practical impact. He says the program taught about "three hundred workers to read in forty-five days". xxxi

In early 1964, shortly after the Brazilian military coup, Freire was arrested and imprisoned. There is some debate about how long he was held. Taylor notes this
dispute, an argument over whether Freire spent 70 or 75 days in jail, whether or not he was once released and re-arrested, and the conditions of the jail itself. Freire has made conflicting comments. He told Dewitt, in a face to face interview, that he was jailed for seventy days and was then exiled to Chile where he went to work for UNESCO. Taylor has him jailed for seventy-five days over two periods, and first traveling to Bolivia for a quick stay, then on to Chile where he worked, initially, the University of Chile, then UNESCO. Both agree that Freire wrote *Education, the Practice of Freedom* in 1967, in Chile, went to U.S., for a brief stay at Harvard, and then moved to Geneva where he worked for the World Council of Churches in Geneva. No one, including Freire, has detailed how it is that he made the Harvard connection, an important social leap for a modest middle-class Brazilian educator. Freire stresses his commitment to Brazil when he calls this period, at Santiago, Harvard and Geneva, his ‘exile’. Elias argues that it was the expulsion from Brazil that transformed Freire from a liberal reformer into, what Elias believes a Christian revolutionary. This is a significant contextual shift, practice informing theory, which is traceable in Freire's life. Freire agrees with Elias regarding Freire's naive approach prior to his exile. He says, "All these things taught me how we needed a political practice in society that would be a permanent process for freedom, which would include an education that liberates". So, Freire proposes that he enriched his theory through practice, though his pedagogy would seem to call for a truly radical transformation of most people that would go beyond his own.

From the time of his expulsion to 1980, Freire's influence spread to the point where he became the "best known educator in the world". His ideas were applied
in Africa, in Latin America, the Caribbean, and in the United States. In this interregnum, he published a series of articles and developed a great enthusiasm for his talked books. One of them, *A Pedagogy for Liberation*, benefits from "Ira Shor's incisive logic and disciplined analysis", but others, like *Learning to Question*, are indicative of the unfortunate and sometimes fawning cult that has grown around Freire, with or without his permission.\textsuperscript{xxxvi} Freire worked as the Secretary of Education in Sao Paulo from 1989 to 1991, an appointment gained through his influence as a founding member of the Workers Party -now in power in Sao Paulo- and a period memorialized by *Pedagogy of the City* which reiterates the ideas and practices, "rejecting elitism and authoritarianism" he describes at the beginning, in ‘Education for Critical Consciousness.’\textsuperscript{xxxvii} In sum, Freire is seen as a revolutionary educator and liberator, a renowned expert, as a humble man, yet a degreed professor. He directs much of his work toward illiterates and especially in favour of the peasants. But he has never lived among them. He claims to be a man of the Northeast, but lives in Sao Paulo.\textsuperscript{xxxviii} He is fascinated with the legacy of master-slave relationships. But he deconstructs the functions of racism non-historically and only in the most cursory ways.\textsuperscript{xxxix} He is, without question, a great teacher who has contributed to movements which are understood to be non-dogmatically revolutionary, yet he is a revolutionary with a clear program, and still appropriated as a reformer.

\subsection*{1.10. Paulo Freire’s Theoretical Contributions and Achievements}

Paulo Freire contributed an Educational Philosophy that came not only from the more classical approaches stemming from Plato, but also from modern Marxist and anti-colonialist thinkers. In fact, in many ways his *Pedagogy of the Oppressed*
may be best read as an extension of or reply to Frantz Fanon’s *The Wretched of the Earth*, which emphasized the need to provide native population with an education which was simultaneously new and modern (rather than traditional) and anti-colonial (not simply an extension of the culture of the colonizer).

Freire is best known for his attack on education what he called the "banking" concept of education, in which the student was viewed as an empty account to be filled by the teacher. The basic critique was not new —Rousseau’s conception of the child as an active learner was already a step away from *tabula rasa* (which is basically the same as the ‘banking concept’) - and thinkers like John Dewey and Alfred North Whitehead were strongly critical of the transmission of mere facts as the goal of education. Freire's work, however, updated the concept and placed it in context with current theories and practices of education, laying the foundation for what is now called critical pedagogy.

More challenging is Freire's strong aversion to the teacher-student dichotomy. This dichotomy is admitted in Rousseau and constrained in Dewey, but Freire comes close to insisting that it should be completely abolished. This is hard to imagine in absolute terms, since there must be some enactment of the teacher-student relationship in the parent-child relationship, but what Freire suggests is that a deep reciprocity be inserted into our notions of teacher and student. Freire wants us to think in terms of teacher-student and student-teacher; that is, a teacher who learns and a learner who teaches, as the basic roles of classroom participation.

This is one of the few attempts anywhere to implement something like democracy as an educational method and not merely a goal of democratic education.
Even Dewey, for whom democracy was a touchstone, did not integrate democratic practices fully into his methods, though this was in part a function of Dewey's attitudes toward individuality. In its strongest early form this kind of classroom has been criticized on the grounds that it can mask rather than overcome the teacher's authority.

Freire's work has also been subject to criticism. Rich Gibson has critiqued his work as a cu-de-sac, a combination of old-style socialism (wherever Freire was not) and liberal reformism (wherever Freire was). Paulo V.Taylor, in his ‘Texts of Paulo Freire,’ comes close to calling Freire a plagiarist, while Gibson notes Freire borrows heavily from Hegel’s ‘Phenomenology’.xi Gibson's dissertation which examines Freire's theory, practice and history in a Marxist context is the sharpest critique of Freire to date.

Five aspects of Paulo Freire's work have a particular significance for our purposes here. First, his emphasis on dialogue has struck a very strong chord with those concerned with popular and informal education. Given that informal education is a dialogical rather than a curricula form this is hardly surprising. However, Paulo Freire was able to take the discussion on several steps with his insistence that dialogue involves respect. It should not involve one person acting on another, but rather people working with each other. Too much education, Paulo Freire argues, involves 'banking' - the educator making 'deposits' in the educated.xii

Second, Paulo Freire was concerned with praxis - action that is informed and linked to certain values. Dialogue wasn't just about deepening understanding but was part of making a difference in the world. Dialogue in itself is a co-operative activity
involving respect. The process is important and can be seen as enhancing community and building social capital and to leading us to act in ways that make for justice and human flourishing. Informal and popular educators have had a long-standing orientation to action - so the emphasis on change in the world was welcome. But there was a sting in the tail. Paulo Freire argued for informed action and as such provided a useful counter-balance to those who want to diminish the theory.\textsuperscript{xlii}

Third, Freire's attention to naming the world has been of great significance to those educators who have traditionally worked with those who do not have a voice, and who are oppressed. The idea of building pedagogy of the oppressed or a pedagogy of hope and how this may be carried forward has formed a significant impetus to work. An important element of this was his concern with Conscientization - developing consciousness, but consciousness that is understood to have the power to transform reality.\textsuperscript{xlii}

Fourth, Paulo Freire's insistence on situating educational activity in the lived experience of participants has opened up a series of possibilities for the way informal educators can approach practice. His concern to look for words that have the possibility of generating new ways of naming and acting in the world when working with people around literacy is a good example of this.\textsuperscript{xliv}

Fifth, a number of informal educators have connected with Paulo Freire's use of metaphors drawn from Christian sources. An example of this is the way in which the divide between teachers and learners can be transcended. In part this is to occur as learners develop their consciousness, but mainly it comes through the 'class suicide' or 'Easter experience' of the teacher. The educator for liberation has to die as the
unilateral educator of the educated in order to be born again as the educator-educated of the educated-educators. An educator is a person who has to live in the deep significance of Easter.  

Freire reports that after only twenty-one hours of literacy training, one participant was able to read simple newspaper articles and write short sentences. The slides, particularly, aroused great interest and contributed to the participants’ motivation. After thirty hours (at one hour per day for five days per week) the experiment was brought to an end. Three participants had learned how to read and write. They could read short texts and newspapers and write letters. Two participants had quit.

Much of Freire’s work began as an incentive to change Brazil’s educational, social and political situation. During the first half of the 20th century only those who could read were given the right to vote. It was at this point in time that Freire saw literacy as an important asset for citizens of the Brazilian society. Literacy not only would give people the tools needed for everyday life, but it would also give them confidence to question and re-question what was going on in their society. Freire not only taught literacy, but he taught the poor that their participation in the political process was an attainable goal through the knowledge of reading and writing. The peasants were soon able to have a say in the day-to-day decisions that affected their lives in Brazil. As more and more people became literate, the less passive and submissive they became.

Freire had not only taught them to read, but he had taught them to be political beings. This was seen as extreme radicalism in the eyes of the military and the land-
owners, who at the time were restless in avoiding land reform. This ability to read and write was seen as a threat to those who wanted to maintain control. There was a fear that the urban peasants would use their new knowledge to realize they were being persecuted and exploited. In 1964, the military coup d'etat overthrew the Goulart Regime.

Freire was arrested for subversive activities for teaching the poor citizens to read and become empowered toward political freedom. While in prison he began working on his first book, Education as the Practice of Freedom. It focused on his failure to make social and political changes within Brazil.

His achievements for the development of a humanized society is immeasurable are: Cultural Action for Freedom, Education – the Practice of Freedom, A Pedagogy of Liberation, Critical Literacy, Education from Critical Consciousness, Pedagogy of Home, Pedagogy of Heart, Pedagogy in Process, the Letters to Guinea-Bissau, Learning to Question, Pedagogy of the City, Education as the Exercise of Freedom, Extension or Communion, Theory and Practice of Liberation, The importance of the Reading Act, Pedagogy of the Oppressed, Teachers as Cultural workers, Letters to Cristina, Pedagogy of the Freedom and A Revealing of the Pedagogy of the Oppressed. Some of Freire’s books have been translated into over eighteen languages. One of his books, ‘Pedagogy of the Oppressed’, written in 1970 became so popular that within three decades of its publication, over 5,00,000 copies have been sold worldwide.
1.11. Significance of Freire’s Pedagogy of Education

Paulo Freire is specifically chosen for the study because his pedagogy of liberation education is one of the most influential contributions with reference to developing countries. Freire’s pedagogy of literacy education involves not only reading the word, but also the reading the world that formed the participants to develop critical consciousness as he contends that oppressed people throughout the world are submerged in a ‘culture of silence’ in which they have little control over their reality.

A situation of oppression arises whenever one group imposes its views of reality on another therein limiting the afflicted group’s ability to understand, create and maintain their version of reality. Economic exploitations, cultural domination and repressive educational systems are all manifestations of oppression. Individuals are alienated from their labor, forced to view themselves and their culture as inferior, or domesticated into accepting prescribed roles and instructor’s reality. Yet, by participating in a problem-posing educational process based on their existential situation (the social, political and economic realities of their existence), Paulo Freire believed that the oppressed people are able to educate themselves. Freire calls this process Conscientization, or the process through which one develops a critical awareness of the contradictions of one’s world. The formation of critical consciousness allows people to question the nature of their socio-historical situation with the goal of acting as subjects in the creation of a democratic society.

The importance of education lies in its ability to put people into ‘critical confrontation” with their own problems and allow them to be responsible for any
resultant change. Thus education must begin with the level at which the people perceive their reality so that their own existential situation can be posed as the problem. To education, Freire implies a dialogic exchange between teachers and students, where both learn, both question, both reflect and both practice in meaning making process of education. Freire views education as the practice of freedom. Education as liberation implies the \textit{problematization} of one’s situation in its concrete objective reality so that being aware of it, one can also act critically on it. Education needs to be of a problem-posing nature where the power relationship between the instructors and students becomes equalized i.e. teacher-students and student-teachers and through open communication (dialogue) they can both critically analyze their own realities and establish their own praxis. In essence, problem-posing education occurs within the context of the individual’s existential situation, presenting the individuals with their experiences as the problems. This liberating education can be an effective means of illuminating oppression and its causes. In its true perspective it humanizes people through their conscious action to ‘transform the world’. His praxis of education found in his books, such as ‘Pedagogy of the oppressed’, ‘\textit{Cultural Action for Freedom}’ and ‘\textit{Pedagogy in Process: Letters to Guinea-Bissau}’ attracts several scholars. Freire’s work finds perpetuation, vigorously engaged by scholars in numerous disciplines such as literary theory, composition, philosophy, ethnography, political science, sociology, teacher-education and theology etc. Paulo Freire's contribution to a philosophy of education for liberation against the oppressive context of Brazil and the third world is increasingly felt to be significant. His emphasis on dialogue, the notion of \textit{praxis}, the idea of the ‘\textit{pedagogy of the oppressed}’ and a
'pedagogy of hope', methods of Conscientization education, the idea of repressive and reproductive modes of education in a dominant system, the teacher as facilitator for liberation and education as a community praxis of social liberation, education as an ontological vocation for social justice are some of the notable conceptual avenues to foster a rich philosophy of education that may be relevant by applied to Indian society. Hence the central concern of the present thesis is to study the liberatory pedagogy of Paulo Freire and relate it to Indian systems of education. Accordingly the following research questions are identified by the researcher to accomplish the purpose of this research study.

1.12. Chapterization, Scope and Limitations of the Study

The broader area of the present research is Philosophy of Education. The study is relevant in the sense of the need of a philosophy of Education for Liberation in the context of an oppressive Indian system of education as it is mostly identified as a reproduction of the British system of education yet accompanied by its ancient modes of Indian educational methods. Accordingly the study will take into consideration an analysis of different types or modes of educational communication in India and provide a critical opinion based on the critique of education provided by Paulo Freire. To arrive at this goal, the following will be the possible stages of inquiry of the proposed research: The first chapter entitled, **Introduction, Context of Paulo Freire: Problems and Prospects** dwells upon the significance of Education for Humanization, examines the need for employing Paulo Freire’s tools of educational analysis to social liberation, and traces the methodology and relevance of the proposed study. The second chapter is an exclusive analysis of **Indian Educational systems** (a)
of the ancient Indian cultural traditions such as Vedic, Buddhist and the Jinas, (b) of the medieval contributions as that of the Islamic and Bhakti movements, (c) of the modern times influenced by the British colonialism and the modern Indian reformist thinkers like, Tagore, Gandhi, Aurobindo, J.D.Krishnamoorthy and others, and (d) of the recent trends of Indian educational systems particularly that of the post independent era. The third chapter situates **Paulo Freire’s educational philosophy** in the context of the various theories or philosophies of education in the history of philosophy of education. The fourth chapter focuses on **Engaging Freire’s Pedagogy for a Critique of Indian Education** employs the critical educational tools of Paulo Freire to Indian educational system so as to scrutinize the systems of Indian education and introspects the oppressive and constrain elements in it in order to evolve a philosophy of liberation education. The concluding chapter deals the **Relevance of Paulo Freire Educational Philosophy in Indian Education System** to derive the conceptual tools of liberation education employable in the Indian educational context by way of evolving a critical pedagogy for Indian liberation education.

### 1.13. Need and Relevance of the Study

The thesis is relevant in the sense that if the ideas of Paulo Freire are applied to Indian educational context, the following viable changes are posited: It would enhance a socially relevant theoretical frame work for liberation education in the Indian context by way of its proposed alternate methodological considerations and conceptions of education. The thesis is to cognizing the relevance of Paulo Freire to Indian education, and thereby aiming at evolving a philosophy of liberation relevant to Indian social context.