CHAPTER – I

THEORETICAL BACKGROUND OF THE STUDY

1.1 INTRODUCTION

This chapter elaborates the nature of social studies in the context of critical pedagogical approach which is the main focus of the research undertaken. A conceptual background regarding critical pedagogical approach and its psychological, philosophical and sociological dimensions have been presented to highlight its relevance to social studies teaching and learning. The statement of the problem, operational definitions of the key terms used, the objectives and hypotheses of the study are subsequently presented.

1.2 NATURE AND IMPORTANCE OF SOCIAL STUDIES AND SOCIAL STUDIES TEACHING

Social Studies is the study of people and society and its chief aim is to help students to understand the world in which they have to live and had lived. Social studies help students acquire knowledge, master the processes of learning, and become active and informed participants on a local, national and global level. Social studies help to develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. The goal of social studies education is to prepare the students to make, and to act on rational decisions, both as individuals and as group members. According to American National Council for the Social Studies (NCSS), social studies education can be defined as the “integrated study of the social sciences and humanities to promote civic competence. Within the school
programme, social studies provide coordinated, systematic study drawing upon such disciplines as anthropology/archeology, economics, geography, history, law/ethics, philosophy, political science, psychology, religion and sociology, as well as appropriate content from the humanities, mathematics and natural science”.

The terms social studies and social science are used interchangeably. The difference is: The term “social studies”, in elementary and secondary education, includes sociology, history, political science, economics, religion, geography, and anthropology. The term “social sciences” is sometimes applied solely to higher education, and originally included the studies of jurisprudence (law), education, health, economics, and art.

The main features of social studies are:

- **Social studies programs have major purpose the promotion of civic competence-which is the knowledge, skills, and attitudes required of students to be able to assume competent citizen in our society**

- **Social studies is a compound rather than a mixture where the ingredients lose their identity and something emerges out of the combination.**

- **From primary to higher secondary social studies programs integrate knowledge, skills, and attitudes within and across disciplines**

- **The central theme of social studies is socio-economic and occupational usefulness and the main objective is to prepare the child for wholesome social living.** In the process of learning social studies, the child begins to appreciate the geographical elements of his environment. He/she also gets opportunities to develop socially desirable habits, attitudes and values, besides becoming acquainted with the functioning of political and social institutions.
• The social studies portrays the web of relationships that develop between and among people and those that develop between people and their environment. It deals with individuals only incidentally and that for the purpose of throwing light on the larger social realities, classes, groups, institutions, traditions and organizations receive prominence and recognition.

• Social studies programs reflect the changing nature of knowledge, fostering entirely new and highly integrated approaches to resolving issues of significance to humanity.

• Social studies is a realistic course. Real life satiations are laboratories in which the meaning of such social studies concepts as interaction, cooperation and inter-dependence and the problems and processes man faces as he/she carries in his/her basic activities are studied.

• Social studies as a human study. During social studies lessons, the thoughts of the teacher and the taught are always focused on folk, not on the technical processes or the machines.

• The concepts of social studies include commitment to action. Social studies, through its content and learning methods, help the student to learn the processes of individual and group action requirements of citizens in a democracy. Through participation in class, school and community activities, under the responsible guidance of the teacher, students learn how a democratic society functions. They can also learn the skills that help them to solve the problems through democratic means. Social studies learning helps students to develop a range of skills including:
  • observing, describing and recording
• comparing and contrasting to draw valid conclusions
• exploring and evaluating different types of sources and evidence
• development of curiosity and problem solving skills and capacity to take initiatives
• interacting with others and developing an awareness of self and others
• planning and reviewing investigation strategies
• developing the capacity for critical thinking through accessing, analysing and using information from a wide variety of sources
• discussion and informed debate
• developing reasoned and justified points of view
• developing and using maps in a variety of contexts
• developing and applying skills in interpreting and displaying graphical representation of information
• developing an awareness of sequence and chronology
• presentation skills – oral, written, multimedia

1.2.1 Scope of Social Studies

The scope of social studies is broad and helpful to acquaint the students with a broad range of human activities that are meaningful to them. Different facets of man’s experiences need to be included to give a comprehensive idea of human society to the child. Thus the major concern of the study is to acquaint the child with his/her past and present geographical, socio-political and cultural environment. The aim is to make the child familiar with the environmental setting consisting of our home, our neighborhood, our town, our region, our country and rest of the world. How various movements in the world have contributed to the
various civilization, what is their heritage: cultural, social economical, political, and religious, the people work in the farms, in the factories, in offices, in workshops and in various occupations, which institutions help them, how they govern themselves, what efforts are being made to bring international peace and cooperation, etc. constitute the content of social studies.

History, civics, geography, economics and sociology are some of the core areas included in social studies. History makes attempt to answer the questions how our present life has come into being and what is the quality of inheritance of which we are heirs. It gives the child an insight, appreciation and understanding of historical and cultural problems. Geography trains future citizens to imagine accurately the conditions of the great world stage, so that they may think sensibly about political and social problems in the world. Civics provides realistic and first-hand knowledge and experience, leading to improvement of daily life at home, school and the community and the eventual participation by students in the life of the country in a democratic manner. Economics makes the child familiar with the multi-furious economic activities and the economic structure of the society which would help them to meet their basic needs and offer them various channels of career to choose. It helps the child to know the natural resources of the country and how he/she can make maximum use of them to improve conditions of living; the necessary complementary nature between production and consumption and how human goals can be achieved through planning. Sociology concerns with the social rules and processes that bind and separate people not only as individuals, but as members of associations, groups, communities and institutions and includes the examination of the organization and development of human social life. It is
obvious that the extent of the area is very vast and the range of possibilities is very wide.

1.3 PRESENT SCENARIO OF SOCIAL STUDIES IN SCHOOL CURRICULUM

Social studies is considered as one of the core subjects in the school curriculum. The National Curriculum Framework (NCF), 2005 places great emphasis on the status of social studies in school curriculum by providing a detailed note on the curriculum at various stages of school education which are as follows:

1.3.1 Primary Stage

In Primary stage, the natural and the social environments will be explained as an integral part of languages and mathematics. Children should be engaged in activities to understand the natural and social environments through illustrations from the physical, biological, social, and cultural spheres. The language used should be gender-sensitive. Primary school curricula is based on an integrated approach that do not proceed with lists of ‘topics’ from different ‘subjects’ but instead propose ‘themes’ that allow for a connected and inter-related understanding to develop.

1.3.2 Secondary Stage

Social Sciences comprise History, Geography, Sociology, Political Science and Economics. In History, India’s freedom movement and other aspects of its modern history can be studied, as well as significant developments in other parts of the world. History should be taught with the intent of enabling students to have better understanding of their own identities came into being as shaped by a rich
and varied past. History should now help them to discover processes of change and continuity in their world, and to compare ways in which power and control were and are exercised. Geography should be taught keeping in mind the need to inculcate in the child a critical appreciation for conservation and environmental concerns along with developmental issues. In Political Science, the focus should be on discussing the philosophical foundations that underlie the value framework of the Indian constitution, i.e. in-depth discussion of equality, liberty, justice, fraternity, secularism, dignity, plurality, and freedom from exploitation. As the discipline of Economics is being introduced to the child at this level, it is important that the topics should be discussed from the perspective of the people. The focus should be on contemporary India, and the learner will be initiated into a deeper understanding of the social and economic challenges facing the nation.

1.3.3 Higher Secondary Stage

This stage is important as it offers a choice of subjects to students. For some students, this stage may be the end of their formal education, leading to the world of work and employment; for others, the foundation for higher education. They may choose either specialised academic courses or job-oriented vocational courses. The foundation at this stage should equip them with basic knowledge and the necessary skills to make a meaningful contribution in the field they choose. Subjects need not be grouped into separate ‘streams’ and students should have the freedom to opt for subjects or courses according to their need, interest and aptitude. The social sciences will include disciplines like Political Science, Geography, History, Economics, Sociology and Psychology etc.
Based on National curriculum Framework-2005 Kerala state prepared a state specific curriculum framework known as Kerala Curriculum Framework (KCF, 2007). It stresses the importance of curriculum of social studies at all stages of school education. It suggests that:

At the secondary level a continuation of what is suggested for primary can be made. The possibility of integrating different subjects under social sciences may be explored. At this stage, the range of experience of the learner is expanding and when the learner passes through learning experiences, related to his/her own locality he/she must be able to extrapolate it to the state and national levels and analyze it as well. The learner should view history by fixing himself/herself in his/her immediate social surroundings and evaluate these surroundings against the backdrop of the history of the nation. At this stage the learner should get an opportunity to involve himself/herself in group activities that help him/her to acquire values such as democracy, equality, and social justice and to collect data by interacting with the people in society to construct new forms of knowledge and help them to find some problems that lies in the society. These critical consciousnesses help him/her to act as a responsible citizen in the society and try to find out solutions to those problems. There should be scope for the learner to apply what he/she has gathered.

Thus, both National curriculum framework and Kerala curriculum framework provides a clear picture of the status of social studies in school curriculum.
1.4 SHIFT IN PEDAGOGICAL PROCESSES IN SCHOOL EDUCATION

1.4.1 Different Pedagogical Approaches

In education, pedagogy has an indisputable position especially in the process of learning and knowledge. It determines the how and why the process of teaching and learning being formed and also what sort of material to be used. To make learning meaningful there are deliberate attempts to use the art and science of teaching into the classroom process considering different levels of education. So to discern about different pedagogies and its effectiveness is an imperative to education.

Pedagogy refers to a systematic procedure for advancing learning. It consists of conception of substantive knowledge and its codification in symbolic form in such media as-text, film, art and a process for engaging such codified knowledge that is designed to alter a person’s understanding of, aspects of, self and world (Robert Audi, 1999). In the words of Giroux and Simon (1989), pedagogy may be described as a deliberate attempt to influence how and what knowledge and identities are produced within and among particular sets of social relations.

In the field of education there were different pedagogies developed and implemented based on development in psychology, philosophy and sociology. These pedagogical interventions are different in its curricular intent, material, instructional process and role of student and teachers. The most prominent and commonly accepted one was behaviourism.
1.4.2 Behaviourism

Behaviourism as a Philosophy of Education was mainly influenced by the likes of Pavlov, Thorndike, John B. Watson and B.F. Skinner who played an integral role of implementing these principles and techniques of behaviourism into our everyday lives. Behaviourists consider the child to be an organism that acts, thinks and feels and is already programmed with the necessary skills for learning when they arrive at school. Skinner believed in “training” or operant conditioning and that a child would not really learn unless things were reinforced through this training. It is thought that conditioning happens in education automatically.

Learning is an enduring change in observable behaviour that occurs as a result of experience. Focus is on stimuli and responses that can be readily observed. Learning is influenced by behavioural consequences. Positive reinforcement will increase the likelihood of repeating the desirable behaviour, while negative reinforcement will decrease the likelihood of repeating the desirable behaviour. Punishment will decrease behaviour; likewise, removal of something can be a punishment and decrease behaviour.

Applying the theoretical principles of Behaviourism to learning environments, it is easy to recognize that we have many “behaviourist artifacts” in our learning world. A dissection of the traditional teaching approaches used for years would reveal the powerful influence that Behaviourists have had on learning. The concept of directed instruction, whereby a teacher is providing the knowledge to the students either directly or through the set up of “contingencies” is an excellent example of the Behaviourist model of learning. The use of exams to measure observable behaviour of learning, the use of rewards and punishments in
our school systems, and the breaking down of the instruction process into “conditions of learning” (as developed by Robert Gagne), are all further examples of the Behaviourist influence. The main emphasis of behaviourism were as follows:

- **Emphasis on behaviour**: People are most likely to learn when they actually have a chance to behave. Also, student learning must be evaluated; only measurable behaviour changes can confirm that learning has taken place.

- **Drill and practice**: repetition of stimulus-response habits strengthens those habits.

- **Rewards**: many theorists emphasize the importance of rewards or reinforcement for learning.

### 1.4.3 General Educational Implications of Behaviourism

In this, knowledge transmission of teacher was the whole for the construction of teaching learning process. This perspective was helpful for those things that are traditionally accepted, they are

- rote learning,
- knowledge transmission,
- Unquestionable stand of teacher etc.

The basis for this was the experiments done in animals. These animals were grown through to see, recite and to repeat what the elders were doing. These animals were not been capable of to discuss, debate with peers and elders about their experiences through communication and mental ability. But a child has those capacities but the behaviourism could only suggest limited ways of rote learning, recite and question answer method etc. But the growing need of the society has transformed the role and method of education, which resulted to a paradigm shift focusing towards constructivism.
1.4.4 Criticism and Limitations

Learners are passive, cannot adequately explain higher-order functions such as language. Much of what we do is not learned through reinforcement of small, specific, decontextualized items of information. Teachers seldom control some of the most powerful factors of student behaviour and peer approval/rejection. Most instructional problems do not involve reinforcement schedules but bringing about responses in the first place and ignores causes of misbehaviour.

1.4.5 Constructivism

Constructivism refers to the idea that learners construct knowledge for themselves, each learner individually (and socially) constructs meaning, as he or she learns. Constructing meaning is learning; there is no other kind. The dramatic consequences of this view are twofold;

- We have to focus on the learner in thinking about learning (not on the subject/lesson to be taught).
- There is no knowledge independent of the meaning attributed to experience (constructed) by the learner, or community of learners.

1.4.6 Principles of Constructivist Learning

1. Learning is an active process in which the learner uses sensory input and constructs meaning out of it.

2. People learn to learn as they learn: learning consists both of constructing meaning and constructing systems of meaning.

3. The crucial action of constructing meaning is mental: it happens in the mind.

Physical actions, hands-on experience may be necessary for learning,
especially for children, but it is not sufficient; we need to provide activities which engage the mind as well as the hands (Dewey called this reflective activity.)

4. Learning involves language: the language we use influences learning.

5. Learning is a social activity: our learning is intimately associated with our connection with other human beings, our teachers, our peers, our family as well as casual acquaintances, including the people before us or next to us at the exhibit.

6. Learning is contextual: we do not learn isolated facts and theories in some abstract ethereal land of the mind separate from the rest of our lives: we learn in relationship to what else we know, what we believe, our prejudices and our fears.

7. One needs knowledge to learn: it is not possible to assimilate new knowledge without having some structure developed from previous knowledge to build on.

8. It takes time to learn: learning is not instantaneous. For significant learning we need to revisit ideas, ponder them try them out, play with them and use them.

9. Motivation is a key component in learning. Not only is it the case that motivation helps learning, it is essential for learning.

1.4.7 Types of Constructivism

Constructivism is a pedagogical approach were learning is an active mental process; knowledge is to be constructed rather than mere transmission. There are two categories – cognitive and social constructivism.
1.4.8 Cognitive Constructivism

The cognitive/radical constructivism is believed to stem largely from Piaget’s work, with followers such as Bruner, Ausubel, and von Glasersfeld. According to current literature, including teacher education textbooks (see, for example, Eggen and Kauchak, 1999; and McInerney and McInerney, 2002), theorists affiliated with this line of thinking focus on the intrapersonal process of individual knowledge construction. They argue that knowledge is not a self-sufficient entity; that knowledge is not directly transmittable from person to person, but rather is individually and idiosyncratically constructed or discovered. Cognitive or radical constructivists consequently emphasise learner-centred and discovery-oriented learning processes. In the process, social environment and social interaction work merely as stimulus for individual cognitive conflict.

The basis for cognitive constructivism is the assumption that the child has certain innate abilities. Here the child is an isolated inquirer to construct his own knowledge. There are several criticism against this, they are: the role of the teacher is limited, role of the society is limited, knowledge constructed by the child may be in complete.

1.4.9 General Educational Implications of Cognitive Theories

• Cognitive processes influence learning.

• As children grow, they become capable of increasingly more sophisticated thought.

• People organize the things they learn.

• New information is most easily acquired when people can associate it with things they have already learned.

• People control their own learning.
1.4.10 Social Constructivism

The social or realist constructivist tradition is often said to derive from the work of Vygotsky. Others classified in this category include Kuhn, Greeno, Lave, Simon and Brown. Varied as these theorists’ ideas are, they are popularly held to be proponents of the central role of the social environment in learning. Learners are believed to be enculturated into their learning community and appropriate knowledge, based on their existent understanding, through their interaction with the immediate learning environment. Learning is thus considered to be a largely situation-specific and context-bound activity (Eggen & Kauchak, 1999; McInerney & McInerney, 2002; Woolfolk, 2001)

But in social constructivism child is considered as social learner. Since from his birth onwards he is interacting with his surroundings and with the help of others in the society, child can go beyond his own existing abilities. This is the significance of the concept.

1.4.11 General Perspectives of Social Constructivism on Learning

Social constructivists see as crucial both the context in which learning occurs and the social contexts that learners bring to their learning environment. There are four general perspectives that inform how we could facilitate the learning within a framework of social constructivism (Gredler, 1997).

- **Cognitive tools perspective**: Cognitive tools perspective focuses on the learning of cognitive skills and strategies. Students engage in those social learning activities that involve hands-on project-based methods and utilization of discipline-based cognitive tools (Gredler, 1997; Prawat & Folden, 1994).
Together they produce a product and, as a group, impose meaning on it through the social learning process.

- **Idea-based social constructivism**: Idea-based social constructivism sets education’s priority on important concepts in the various disciplines (e.g. partwhole relations in mathematics, photosynthesis in science, and point of view in literature, (Gredler, 1997, p.59; Prawat, 1995; Prawat & Folden, 1994). These “big ideas” expand learner vision and become important foundations for learners’ thinking and on construction of social meaning (Gredler, 1997).

- **Pragmatic or emergent approach**: Social constructivists with this perspective assert that the implementation of social constructivism in class should be emergent as the need arises (Gredler, 1997). Its proponents hold that knowledge, meaning, and understanding of the world can be addressed in the classroom from both the view of individual learner and the collective view of the entire class (Cobb, 1995; Gredler, 1997).

- **Transactional or situated cognitive perspectives**: This perspective focuses on the relationship between the people and their environment. Humans are a part of the constructed environment (including social relationships); the environment is in turn one of the characteristics that constitutes the individual (Bredo, 1994; Gredler, 1997). When a mind operates, its owner is interacting with the environment. Therefore, if the environment and social relationships among group members change, the tasks of each individual also change (Bredo, 1994; Gredler, 1997). Learning thus should not take place in isolation from the environment.
But in social constructivism child is considered as social learner. Since from his birth onwards he is interacting with his surroundings and with the help of others in the society, child can go beyond his own existing abilities. In this the social concept of the human being was bring into light.

NCF 2005 is expressed about the use of the elements critical pedagogy in the process of teaching and learning. This shows that there is a shift in the pedagogical practices. So to look into the roots, principles and teaching learning process of critical pedagogy is essential.

1.5 CRITICAL PEDAGOGY-ROOTS AND PRINCIPLES

Critical Pedagogy (Kinichoe, 2005), best known as CP, is concerned with transforming relations of power which are oppressive and which lead to the oppression of people. It tries to humanize and empower learners. It is most associated with the Brazilian educator and activist Paulo Freire using the principals of critical theory of the Frankfurt school as its main source. The prominent members of this critical theory are Adorno, Marcuse and Habermas. Critical theory is concerned with the idea of a just society in which people have political, economic, and cultural control of their lives. Thinkers of critical theory believe that these goals are satisfied only through emancipating oppressed people which empowers them and enables them to transform their life conditions. It is actually the starting point for critical pedagogy. The major concern of CP is with criticizing the schooling in capitalist societies. As Gor (2005) puts it, the major goals of CP are awareness raising and rejection of violation and discrimination against people.
CP of Freire is almost similar to critical theory tries to transform oppressed people and to save them from being objects of education to subjects of their own autonomy and emancipation. In this view, students should act in a way that enables them to transform their societies which is best achieved through emancipatory education. Through problem posing education and questioning the problematic issues in learners’ lives, students learn to think critically and develop a critical consciousness which help them to improve their life conditions and to take necessary actions to build a more just and equitable society. Thus, it can be said that CP challenges any form of domination, oppression and subordination with the goal of emancipating oppressed or marginalized people. As Kessing-Styles (2003) points out, CP is an educational response to inequalities and oppressive power relations which exist in educational institutions. Major authors associated with CP include Paulo Freire, Wolfgang Klaflki, Michale Apple, Peter McLaren, Ira Shor and Henry Giroux, etc.

Critical pedagogy is pedagogy for the purpose of enabling the learner become aware of, conscious of, conditions in his life, in society and to have the necessary skills knowledge and resources, to be able to plan and create change. It is conscious raising. It draw out an individual’s ability to see the true situation and able to discover the possibilities of interaction and then act on them. In other words it is theory and practice of helping students to achieve critical consciousness.

Ira Shor defines critical pedagogy as: “Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere
opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse” (Empowering Education, p. 129).

The roots and development of critical pedagogy can be traced back to critical theory, which is about, to develop a rational society that satisfies human needs and powers, to link theory and practices, to provide insight and to empower subject to change the oppressive circumstances and also to achieve human emancipation.

It consists of certain interrelated aspects. It views knowledge as socially produced, legitimated, and distributed and also seek to make explicit ways in which such production, legitimation and distribution take place; knowledge is apprehend as expressing and embodying particular interest and values, implicating the issues of power and ethics in all expression of knowledge; It seeks to negate the objective nature of the knowledge and forcing the educator to confront the relation between knowledge, power and control; and also a critique additionally require articulation and consideration of transformative action. That is, action that would alter the distribution of power and increase the range and scope of possibilities for individually and collectively defined projects (Lurdgren, 1981).

1.5.1 Principles of critical pedagogy

The general Principles and concerns of Critical Pedagogy are:

All education is inherently political and all pedagogy must be aware of this condition. This suggests that curriculum knowledge not be treated as a sacred text but developed as part of an ongoing engagement with a variety of narratives and traditions that can be re-read and re-formulated in politically different terms.
Critical pedagogy needs to create new forms of knowledge through its emphasis on breaking down disciplinary boundaries and creating new spaces where knowledge can be produced.

Critical pedagogy needs to develop a theory of teachers as transformative intellectuals who occupy specifiable political and social locations. It would represent itself as the active construction rather than transmission of particular ways of life, a social and educational vision of justice and equality should ground all education, issues of race, class, gender, sexuality, religion, and physical ability are all important domains of oppression and critical anti-hegemonic action, the alleviation of oppression and human suffering is a key dimension of educational purpose.

Schools must not hurt students: good schools don’t blame students for their failures or strip off the knowledge they bring to the classroom. All positions including critical pedagogy itself must be problematized and questioned.

Education must promote both emancipatory change and the cultivation of the intellect – these goals should never be in conflict, they should be synergistic.

Education often reflects the interests and needs of new modes of colonialism and empire. Such dynamics must be exposed, understood, and acted upon as part of critical transformative praxis (Shor, 1992; Giroux, 1998; Kechlope, 2003).

1.5.2 CP and Levels of Consciousness

Boyce (1996) reports that critical consciousness is more significant for Freire’s CP since because the focus of CP is on the development of critical consciousness. Freire (1973) distinguished three stages or levels of consciousness
namely, intransitive, semi transitive, and critical consciousness. In the lowest level or intransitive, the individuals accept their lives as they are and the change that might happen in their lives seems to be the result of magic or miracles. They do not make any attempt to change their life conditions and injustices done to them. The next level or stage of consciousness is semi transitive consciousness which is above the previous level. People with this kind of consciousness are aware of their problems and can learn to change one thing at a moment. They cannot make any connection with outside world and they consider their problems as something normal or accidental. Actions that are taken with this kind of consciousness are often short-sighted. The third level is critical consciousness or critical transitivity which is the highest level of consciousness. People with this kind of consciousness view their problems as structural problems. They can make connections between their problems and the social context in which these problems are embedded. People with this consciousness can interpret the problems and analyze reality. To gain this sort of consciousness, as Heaney (1995) argued, learners must reject passivity and practice dialogue. He also believed that critical consciousness is the result of collective struggle and praxis not individual or intellectual effort.

**1.5.3 CP and Dialogism**

To Freire (1998), dialogism is the base of critical education in that it is one means of actively involving students in their own education. The use and practice of dialogue limits teacher talk and encourages learner voice (Shor, 1992). As Freire (1970) puts it, dialogue “is the encounter between men, mediated by the world in order to name the world” (p. 69). He also adds that “only the dialogue, which requires critical thinking, is also capable of generating critical thinking.
Without dialogue there is no communication, and without communication, there can be no true education” (p. 73). The use of dialogue, as Freire claims, implies the use of a language similar to the one the individual is familiar with. That is why establishing dialogue with a community is important. Freire’s (1985) classification considers context of dialogue and context of fact, which he believes are necessary for learning to take place. He also believes that by dialogue education becomes pedagogy of knowing because authentic dialogue engages teachers and students in a relationship where one knowing subject is encountered with another knowing subject (Freire, 1985). In a dialogic classroom, teachers are supposed to listen to their students and learn about their problems that are important within their communities and ask questions that raise students’ understanding of these problems from a societal perspective and then finding ways to take political actions to solve them (Degener, 2001). In Shor’s (1992) opinion, dialogue must balance teacher authority with student input. There should be an environment of equality for dialogue to be liberating. Higgins (1996) stresses Freire’s position in that in a situation where teachers and leaders place themselves above others dialogue cannot take place.

In a true dialogical relation there is equal opportunity for all members to speak, everyone respects another’s right to speak and all ideas are tolerated (Robertson, 1994). Robertson goes on to say that via dialogue the teacher empowers students and gives them voice, which ends students’ oppression, and enables them to decode the hidden codes and power relations and to reconstruct reality. In other words, in dialogue supported by CP there is equal, open, and critical inter-subjectivity between students and their world and between teachers
and students. There is also a mutual acceptance and trust between the teacher and students (Heaney, 1995). It is through this dialogue, namely, reflecting on what one knows and what one does not know that one can take critical actions to transform and change reality (Kessing-Styles, 2003). This emphasis on dialogical relations as the center of any educational experience is also recognized in the fact that it is via communication that the meaning of human life is transferred (Kessing-Styles, 2003).

1.5.4 CP and Praxis

Praxis is not simply action based on reflection, but it is action which embodies certain qualities. These include a commitment to human well being and the search for truth, and respect for others. It may also refer to the act of engaging, applying, exercising, realizing, or practicing ideas. It requires that a person ‘makes a wise and prudent practical judgment about how to act in this situation’ (Carr and Kemmis, 1986). As Paul Taylor (1993) has written, we can say that word and action, action and reflection, theory and practice are all facets of the same idea. This action is not merely the doing of something, what Freire describes as activism and Aristotle as poiesis. Poiesis is about acting upon, doing to: it is about working with objects. Praxis, however, is creative: it is other-seeking and dialogic.

It is defined as “the self-creative activity through which we make the world. The requirements of praxis are theory both relevant to the world and nurtured by actions in it, and an action component in its own theorizing process that grows out of practical and political grounding” (Buker, 1990, cited in Lather, 1991, pp. 11-12). In education praxis aims at bridging the gap between theory and transformational action. That is, praxis connects education which is liberatory with
social transformation (Boyce, 1996). Praxis for Freire is both reflection and action, both interpretation and change.

As he puts it, “Critical consciousness is brought about not through intellectual effort alone but through praxis – through the authentic union of action and reflection” (Freire, 1970, cited in Burbules & Berk, 1999). Boyce (1996) also asserts that learners equipped with praxis are well prepared to participate in collective actions. Praxis is critical reflection and action the purpose of which is to implement a range of educational practices and processes with the goal of creating not only a better learning environment but also a better world (Kessing-Styles, 2003). Admitting the importance and the effects of praxis Sadeghi (2008) maintains that only through dialogical process, the practice of praxis is likely to happen. This can be depicted as follows.

**Figure 1.1: Process of Critical Praxis**
1.5.5 Relevance of Critical Pedagogy in Education

Critical pedagogy as a form of education liberates folks from oppression and the universe, which tends to hinder their progress. It analytically scrutinizes the supremacy of an emancipatory advance to urban education while steadfastly grounded upon significant practices. The literature puts forward several chief sections in which lecturers should employ critical pedagogy: instruction and syllabus, mounting a view of society and developing the visions of students. Utilization of critical pedagogy in tutoring and curriculum entails the elevation of perception of students, empowering them to take control of their education (McLaren 2006). Shor (1992) proposes that education empowers through such values as problem posing, de-socializing, researching, participatory and democratic. Critical pedagogy affords the researchers and teachers with an efficient means of understanding the responsibilities of schools in issues such as class, race and the society, which is gender-divided. This process enhances the inquiring of experiences encountered by students, teachers’ philosophies, texts and phases of school policy that liberate and conserve the integrity of the society. Legitimate critical and primary critical thinking are differentiated by Ahlquist. He states that legitimate thinking involves powerful questioning of an individual’s surrounding management while critical thinking entails straightforward analysis.

Another viewpoint on the submission of critical pedagogy is that it permits students to engage in serious thinking on various subjects. Critical thinking includes: “strong –sense” and “weak-sense” as put forward by Ahlquist (1990). He explains that “weak-sense” thinking submits to artificial deliberation, which does not cater for substantive inquiry of probable matters while “strong-sense” thinking
entails the utilization of true critical contemplation. Ahlquist further advises that the instructors should encourage their students to be involved in critical analysis of situations rather than instructing them on what to do. Critical pedagogy intends to seek humane, holistic and legitimate manifestation on the student’s part (Talvacchia 2003).

Having a student-focused prospectus and pedagogy is advantageous for nurturing the empowerment and contribution of students. This empowerment constitutes the main thoughts that characterize critical pedagogy as a hypothesis and application. Freire advocates for the students to be given authority to define themselves and express their views concerning problem solving in the society. Milner (2003) advises that “in the anticipation of accomplishing freedom, individual are disjointed in their recreation of clarity, emancipation and comprehension.

Consequently, the course of transformation should be from the individual to the community rather than from the society to the individual. Through the enlisting of critical pedagogy theory in daily operations, its application is achieved. Generally, pedagogy appliance is vital to highlight the queries about human existence and to comprehend gains that students may attain (Lissovoy, 2008). The framework for the manner in which teaching is carried out, in an empowering and therapeutic approach, is presented by critical pedagogy. Students, through this technique, develop vital skills and become aware of their surroundings. In addition, teachers put into action their thoughts and skills in ensuring proper transmission of required information to the students.
1.5.6 Teaching Learning Process in Critical Pedagogy

The major goal of CP, as Vandrick (1994) claims, is to emancipate and educate all people regardless of their gender, class, race, etc. Gadotti (1994) also notes that pedagogy is of major interest for Freire by which he seeks to change the structure of an oppressive society. Critical pedagogy in Kanpol’s (1998) terms rests on the belief that every citizen deserves an education which involves understanding the schooling structure by the teacher that would not permit education to ensue.

Freire (1970) distinguishes between banking education and problem posing education. In the traditional view of education, teachers are pillars of knowledge; they know everything and students know nothing. Teachers deposit knowledge in students and never ask them to question that knowledge. The teacher thinks, the students don’t. The teacher chooses the content, students comply with it. Teacher is authority and students are obedient to authority. Students in this model are receivers of knowledge. They receive, memorize and repeat. They are not asked to relate this knowledge to the current problems and injustices in society with the aim of improving the society. Accordingly, they get a passive role in this view. Freire (1970) refers metaphorically to the traditional view of education as banking model of education because it is like depositing of money in a bank. This model mirrors the structure of an oppressive society in which the oppressed and the oppressors are divided. It advocates fixation of reality. So it is a vehicle for continuing the political oppression and working against liberation or emancipation (Joldersma, 1999).
This model is rejected because teachers should concern about society and to give human beings the opportunity to critically reflect and act on the position within society. Joldersma (1999) criticizes this model on the ground that here knowledge is too packaged, complete and objective and easily transferable into passive students and depicts the world as static and unchangeable. In this model, students believe that power, authority and activity are held by the teacher and students are viewed as objects rather than human. So in Joldersma’s (1999) term, this model is dehumanizing because it creates oppressive passivity in students.

As an alternative to the banking model, Freire (1970) proposed a problem posing education which can lead to critical consciousness. According to Joldersma (1999), good teaching or problem posing pedagogy leads to the development of knowledge by the students themselves. Freire (1960) suggested that through a problem posing process literacy becomes immediately relevant and engaging by focusing on problematic issues in learners’ lives. Problem posing education, according to Freire (1970), involves uncovering of reality, striving for the emergence of consciousness and critical intervention in reality. This consciousness allows students to take the necessary actions to improve their life conditions (Freire, 1970). It is based on the realities of learners and their life situations. It shows people that they have the right to ask questions. In this process of problem posing, the teacher listens to students, then, he selects and brings known situations to students in codified forms, finally he asks a series of inductive questions regarding the discussion of the situation (Muhammad Kamarul Kabilan, 1999). Moreover, Nixon-Ponder (1995) maintains that, the learner undergoes five steps of problem posing respectively; describing the content of discussion, defining the
problem, personalizing the problem, discussing the problem, and discussing the alternatives of the problem. In different terms, Elias (1976) confirms that in problem posing model students are closely equal to their teachers regarding the problem under analysis and the developing knowledge. They exercise freedom and together with the teacher control the educational process. To Freire (1970), both students and the teacher are subjects in this process. The teacher uncovers reality and creates knowledge of the world. Students in this view develop power to critically reflect on the way they exist in the world and they “come to see the world not as a static reality, but as reality in process, in transformation” (Freire, 1970, p. 71).

Education in CP is thus a libratory process. It means that it raises students’ consciousness, it prepares students to engage in a larger struggle and it also helps students develop a more accurate perception of their experiences, and it empowers students to challenge oppressive social condition and to work toward a more just society (Foley, 2007). The aim of education, according to Ares (2006), is not learning but learning that comes from critical examination of the social order which leads to action in service of social justice as the result of school learning. As Giroux (1998) suggests, education should make the students critically thinking citizens who can take their place in the conduct of democratic life. So it should occur in an environment connected to everyday life encouraging discussions conducted within the language and knowledge of the students (Foley, 2007).

Today’s classrooms are structured by multiple layers of complexity. Critical pedagogy explores the relationship between power and knowledge, a complex relationship that stems from extreme forms of heterogeneity
characterizing today’s educational and social settings. This understanding compels a pedagogue to interrogate issues of privilege, notions of neutrality and objectivity, and the notion that politics should be kept out of education. By focusing on the margins of society, this pedagogy seeks to throw light on communities, voices, texts, and perspectives that have been traditionally excluded. By providing a safe space for marginalized bodies to come to voice, it challenges the Euro centric, patriarchal, and elitist ways of seeing, teaching, and acting (Kincheloe, 2004; Mayo, 2004; Phipps & Guilherme, 2004; Borg & Mayo, 2006).

From review, it could be realized that there are different persons developed and explained the teaching learning process of critical pedagogy based on the format of problem posing (Freeman & Freeman, 1992; Shor, 1992; Peterson, 1999; Stephanie, 2001 Bowering & Brad 2003). All these are based on the central ideas of critical pedagogy. They are:

- Dialogue is the centre of the teaching learning process,
- It should be connected to the regional knowledge and social context of the student,
- It should foster the critical thinking ability of the student,
- It should reflect the regional disparities, contradictions that are prevailing in the society,
- It should help the student to confront and interact to the diverse issues they faced in the classroom and day to day life,
- It should be based on the democratic principles.

CP lesson plan should have to use the authentic materials such as TV, commercials, video movie, etc to generate discussion on a concerned theme/issue.
Which are representative of the culture that are to be examined by the students and which serve as the basis for discussion and critical reflection of the culture (Ohara, Safe, & Crookes, 2000). Kincheloe (2005) points out that text and their themes should be provided by both teachers and students who bring their experiences for study and place that knowledge with the context in which it was taken place. In their assignments students are able to pick up these themes that are most meaningful and most relevant to their own lives and the content in which they work (Kessing-Styles, 2003). According to Okazaki (2005), the content should be immediate and meaningful to students in order to make them aware of both the reproductive nature and the possibility of resistance to problematic content. The authentic materials help students link their knowledge to existing problems in society and take necessary actions for its improvement. This transformation practices help students develop skill in reflection and action that allows them to recognize and work against oppressive conditions in society (Ares, 2006). Ares further goes on to say that in enabling transformative practice special attention is paid to students’ cultural heritage, practices, knowledge, and languages. It is also stressed that the aim of transformative practice is social transformation.

Through this student begin to work collectively reflecting upon the problem and together seeking the solutions. While many of the problems in poor and minority children and communities face cannot be easily or immediately solved. A critical pedagogical approach can encourage a questioning of how and why things are the way are and identification of the actions, no matter how small to begin to address them. Inherent is recognition of complexity and time needed for solutions with individuals and communities (Wallerstein&Bernstein, 1988).
1.5.7 CP and the Role of Teacher and Student

Teachers in this approach are viewed as problem posers. As a pioneer to this approach Dewey (1963) believes that, learning through problem solving and practical application leads students to take a more active role in determining their experiences and positions within society. Kincheloe and McLaren (1994) maintain that teacher must empower his or her students by raising their awareness of reproducing process of an inequitable status quo in schooling and offer societal institutions. So teachers, in Giroux’s terms, are *Transformative Intellectuals* who have the knowledge and skill to critique and transform existing inequalities in society (Sadeghi, 2008). The role of this transformative intellectual, she maintains, is to learn from students, appreciate their viewpoints and to take part in the dialogical process. According to Giroux (1997), by creating appropriate conditions, teachers enable students to become cultural producers who can rewrite their experiences and perceptions. They also help students learn from each other and to theorize and understand how to question the authoritarian power of the classroom. According to Paulo Freire (1998), classroom experiences, with the help of the teachers, should become situations in which students are encouraged to act as active agents in their own education and to develop a critical consciousness that helps them evaluate the validity, fairness, and authority within their educational and living situations. He goes on to say that “teaching that does not emerge from the experience of learning cannot be learned by anyone” (p. 30). Teachers, according to Degener (2001), have a central role in CP because they spend the most time with students and have the greatest impact on students and program and how learning occurs in the classroom. He suggests that a critical teacher should be
able to elicit student opinions about program structure and curriculum, to set up a classroom that is involved in dialogic interaction, and to find a way when class discussions are obstructed. Teachers have also a critically reflective role, that is to say, for producing an open and equal environment, they must engage in deep self-reflection about their position and the affects of their authority in the classroom. According to Crabtree and Sapp (2004), self-reflection is “the form of questioning one’s motives, purpose, ideology, and pedagogy as informed by theory and habit” (p. 110). Self reflection enables teachers to make their classes student-centered by accepting unsuccessful educational ideas and oppressive forms in their own educational practices (Higgins, 1996). Degener (2001) states that a critical educator helps students to understand the reasons behind the facts.

As Horton and Freire (1990) believe, a teacher in CP has to be an authority on her/his subject matter but at the same time should be open to relating what he knows through interaction with students. Teachers in CP communicate with students about the society and culture to help them reflect critically on various aspects of the culture they are studying about and preparing to enter into. This way, students through reflection can determine the necessary types of action that they should take in order to improve the life conditions of the oppressed groups (Ohara et al., 2000). Students and teachers should engage in questioning knowledge but it is the teacher who helps the students to identify how to move forward critically in their practice (Kessing-Styles, 2003). Teachers should challenge the current structure by rejecting long standing cultural expectations and mores of their own and the system, additionally, they must give up much of the power which is given to them through their titles (Foley, 2007). Critical educators
are concerned about emancipatory knowledge that helps students understand how relations of power and privilege distort and manipulate social relationships and help oppressed students by identifying with them.

Students, as Giroux (1997) puts it, are active participants in that together with the teacher they correct the curricula and that they share their ideas and learn to challenge assumptions. According to Degener (2001), students contribute to curricular decisions and determine areas of study and the associated reading materials. Critical learners, as Moore and Parker (1986) maintain, are those who can accept, reject or suspend judgment about a claim. They can also offer good reasons for their ideas and can correct their own and others’ procedures (Lipman, 1988). They should engage in social criticism in order to create a public sphere in which citizens can exercise power over their own lives and learning (Giroux, 1992). Degener (2001) believes that by enabling students to reflect on their commonsense knowledge, they learn how to transform their lives. This is a shift, in Freire’s term, from naive consciousness to critical consciousness. To help students engage in critical consciousness, educators should empower students to reflect on their own worlds and to self-assess in fact. Guthrie (2003) views both teachers and students as co-agents, that is, teacher’s authority directs the class but this authority differs from that in the traditional pedagogy. This is in line with what Freire (1970) proposed in that there is a fluid relationship between teachers and students, that is, teachers are learners and learners are teachers. Therefore, learners are not recipients of knowledge rather they become creators. Freire also confirms that “no one teaches another, nor is anyone self taught, men teach each other, mediated by the teacher” (p. 67). Guthrie goes on to say that teachers are in
a hierarchical position above the students with regard to the existing knowledge and institutional authority. However, Dheram (2007) suggests that both students and teachers should act like awareness raising critiques who aim at identifying positive and negative aspects of education. He believes that by turning verbal and nonverbal means of education into effective instruments of self-affirmation, students and teachers will understand their roles as subjects of research and agents of change.

1.5.8 Role of School in Critical Pedagogy

Market-driven educational reforms, with their obsession with standardization, high-stakes testing, and punitive policies, also mimic a culture of cruelty that neoliberal policies produce in the wider society. They exhibit contempt for teachers and distrust of parents, repress creative teaching, destroy challenging and imaginative programs of study and treat students as mere inputs on an assembly line. Trust, imagination, creativity, and a respect for critical teaching and learning are thrown to the wind in the pursuit of profits and the proliferation of rigid, death-dealing accountability. Critical pedagogy draws attention to the ways in which knowledge, power, desire, and experience are produced under specific conditions of learning, and in doing so rejects the notion that teaching is just a method or is removed from matters of values, norms, and power – or, for that matter, the struggle over agency itself and the future it suggests for young people. Rather than asserting its own influence in order to wield authority over passive subjects, critical pedagogy views education as central to creating students who are socially responsible and civically engaged citizens. This kind of pedagogy reinforces the notion that schools are democratic public
spheres, education is the foundation for any working democracy and teachers are the most responsible agents for fostering that education. The above discussion throws light into some of the areas where schools had the power to re instigate the role of society. These can be concluded as follows:

- Schools should be seen as a resource for the larger community. In this sense, teachers and members of the community become co-owners of the school and in doing so collectively determine what is taught, how the school is organized, and what role the school might play in the affairs of the community and neighborhood agencies.

- School can be used as a strategic site for addressing social problems and helping students understand what it means to exercise rights and responsibilities as critical citizens actively engaged in forms of social learning that expand human capacities for compassion, empathy, and solidarity.

- Schools should foster values and not merely advance excessive individuals, competitiveness, and intellectual consumerism.

- The existing systems of schooling must give teachers more power to control their own work conditions and to implement educational programs with the universities and other social groups in which they work in dialogue in order to address the various problems of society.

- Schools should provide teachers an opportunity to exercise power over the conditions of their work.

- They should not lose their connection to the neighborhoods they are intended to serve.
1.5.9 Critical Pedagogy in Social Studies

Social sciences encompass diverse concerns of society and include a wide range of content drawn from the disciplines of history, geography, political science, economics and sociology. The selection and organization of material into a meaningful social science curriculum-enabling student to develop a critical understanding of society, is therefore a challenging task (NCF, 2005). This subject carry a normative responsibility to create and wider the popular base for human values namely freedom, mutual respect, respect of diversity, think independently and deal with social force that threaten these values without losing owns individuality.

This can be achieved through promoting children ability to take initiative to critically reflect on social issues that have a bearing on the creative coexistence between individual good and collective good.

In critical pedagogical approach Lankshear and McLaren (2004) have summarized six learning principles, which have pivotal points of reference for teachers not only in social studies but also in other subjects for the development of critical pedagogical practices. They are:

1. The world must be approached as an object to be understood and known by the efforts of learners themselves. Moreover, their acts of knowing are to be stimulated and grounded in their own being, experiences, needs, circumstances, and destinies.

2. The historical and cultural world must be approached as a created, transformable reality which, is constantly in the process of being shaped and made by human deeds in accordance with ideological representations of reality.
3. Learners must learn how to actively make connections between their own lived conditions and being and the making of reality that has occurred to date.

4. They must consider the possibility for “new makings” of reality, the new possibilities for being that emerge from new makings, and become committed to shaping a new enabling and regenerative history. New makings are a collective, shared social enterprise in which the voices of all participants must be heard.

5. By achieving the process of bringing their experience and meanings to bear on the world in active construction and reconstruction (of lived relations and practice), learners will actually experience their own potency in the very act of understanding what it means to be a human subject.

6. Learners must come to understand how the myths of dominant discourse are, precisely, myths which oppress and marginalize them—but which can be transcended through transformative action. (Kanpole, 1993).

These learning principles can be incorporated in teaching of social studies because it deals with social interaction of an individual. So in the secondary stage the main focus of social studies will be on contemporary India and the learner will be initiated into a deeper understanding of the social and economic challenges facing the nation and other disenfranchised population in the society. There should be well articulated efforts to link this scenario to a child’s everyday life. This help one to address the issues that are prevailing in the society and this will help the student become critically conscious about their own situation and act on the situation in a more democratic form (NCF, 2005).
1.5.10 Distinction between Critical Pedagogy and other Pedagogies

From the review of literature it is evident that there CP is being criticised and is differentiated from other pedagogies. Freire is considered as the father of critical pedagogy. He criticizes the traditional banking method of education that result student rote memorization of static input provided by the teacher. This will inhibits creativity and critical thinking (Freire, 1994). His answer to banking style of education is a problem posing pedagogy that fosters dialogic, critical thinking and creativity of the student.

B.J. Martin Rochester (2008), address about the difference of critical pedagogy with constructivism first in its emphasis on affective normative domain at the expense of the cognitive empirical domain-it is more interested in engaging students in understanding the world as it ought to be than how it is. Second, in its acceptance of the hierarchical, judgmental classroom, where the teacher’s role is not to facilitate value-free inquiry but instead to use the classroom as a venue to indoctrinate children with his/her own rigid views, with schools performing the function not of political socialization but of counter-socialization. The school is to be, if not a ministry, at least a political party.

In traditional classroom, instructional outcomes are often quite narrow and specific (memorized concepts, vocabulary, and skills); in the critical pedagogy model, student outcomes are more complex. The problem that student study and range of possible solutions reflect the dilemmas of the larger society and the complexities of the society is mirrored in both instructional strategy and content of the classroom discourse.
The critical pedagogy lesson distinguishes itself in two ways from the constructive lesson. First, it is designed so that the student act on and use their generated knowledge for self and social transformation. The socially constructed knowledge of the classroom is to be applied in the social context of life. Second, the lesson design is inherently grounded in democratic principles.

In the critical pedagogy model, fundamental believe in that in order to derive these classroom behaviours we must act; we must relate our teaching learning to real life; and also with our communities (Wink, 2004).

Table 1.1: Distinction between different pedagogies

<table>
<thead>
<tr>
<th>Position</th>
<th>Behaviourist</th>
<th>Constructivist</th>
<th>Critical pedagogy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pedagogy</td>
<td>Transmission/Instructivist</td>
<td>Transaction/constructivist</td>
<td>Transformative</td>
</tr>
<tr>
<td>Main emphasis</td>
<td>Goals outcome</td>
<td>Learning experience</td>
<td>Towards transformative experience</td>
</tr>
<tr>
<td>Intrinsic problem</td>
<td>Objectivism</td>
<td>Relativism</td>
<td>Subjectivity</td>
</tr>
<tr>
<td>Focus</td>
<td>Knowledge acquisition</td>
<td>Meaning making</td>
<td>Meaning making and change appropriate to context</td>
</tr>
<tr>
<td>Seeks</td>
<td>Behavioural change</td>
<td>Capacity building and self development</td>
<td>Wholeness and sustainability</td>
</tr>
<tr>
<td>Desired change</td>
<td>Integration</td>
<td>Autonomy-individual as decision maker</td>
<td>Contextualizing, appropriate balance between autonomy and integration in and between i.e. healthy sustainable relationship</td>
</tr>
<tr>
<td>Function</td>
<td>Remedial</td>
<td>Developmental</td>
<td>Remedial →developmental →transformative</td>
</tr>
</tbody>
</table>

From the table (Heron, 1996), distinguishes the different paradigms. But all these have integrated element into a great whole. This study shows that to discern
the pedagogies will throw light into the possibilities of necessary changes in the practices that are prevailing in education. From the conceptual framework, teaching social studies based on critical pedagogical approach will enhance the student ability to critically and creatively interact on the diverse issues in their day-to-day life and also develop attitudes and values among students. So to strengthen the pedagogical practice is the need for today.

1.6 CRITICAL THINKING ABILITY AND VALUE PREFERENCE THROUGH SOCIAL STUDIES

Like other subjects, social studies is also helpful for developing critical thinking ability and values among students. Proper integration of critical pedagogic approach in social studies is needed for developing critical thinking ability and inculcates desired values among students.

1.6.1 Critical Thinking Ability

Critical thinking skills are essential for individuals to live, work and function effectively in a society. Almost all professions, including education, engineering, management, medical, finance, politics and legal, demand critical thinking abilities in individuals. Employees working in industry, business and information technology need to think clearly and rationally in order to solve problems systematically. To come up with a proper solution to a problem, existing practices may have to be evaluated and modified to improve their performance and to find alternative ways and means to do things

Critical thinking is self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fair-minded way. The concern for teaching critical thinking skills is getting momentum in the education system everywhere in the world. Critical thinking skills are crucial for one to remain up to
date and proficient in the fast-paced and competitive world. In the era of massive information and technology explosion, there is an urgent need for students to learn to think critically.

Many psychologists believe that critical thinking is not very common in people. People generally do not bother to think for themselves, but rely on others to thought about them. Many are not even curious to know the truth. This has serious implication on politics and world peace, when people are unable to think critically and choose their leaders or governments that are best suitable for their lives. Kuhn (1992) found that over half the population of the world cannot reliably exhibit even the most basic skills of general reasoning and argument. According to Beyer (1995) critical thinking is a disciplined manner of thought that a person uses to assess the validity of something (statements, news stories, arguments, research, etc.). A person who thinks critically asks appropriate questions, gather relevant information and analyse them with an open mind. Definitions of critical thinking have been discussed in various ways as follows:

- The ability to analyse facts, generate and organize ideas, defined opinions, make comparisons, draw inferences, evaluate arguments and solve problems (Chance, 1986)
- Reasonable, reflective thinking that is focused on deciding what to believe or do (Ennis, 1993)
- Critical thinking is the ability to reach sound conclusions based on observations and information (Paul, 1988).
- Purposeful, self-regulatory judgment which results in interpretation, analysis, evaluation, and inference, as well as explanation of the evidential, conceptual,
methodological, criteriological, or contextual considerations upon which that judgment is based (Facione, 1990).

- Critical thinking is the intellectually disciplined process of actively and skilfully conceptualising, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action (Scriven & Paul, 1994).

From the above definitions it can be concluded that critical thinking clarifies goals, examines assumptions, discerns hidden values, evaluates evidence, accomplishes actions, and assesses conclusions.

The Delphi report (1990), which is a consensus report developed by forty six experts from various disciplines, including presents a number of characteristics of a critical thinker. It defines a critical thinker as follows: “The ideal critical thinker is habitually inquisitive, well-informed, trustful of reason, open-minded, flexible, fair-minded in evaluation, honest in facing personal biases, prudent in making judgments, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selection of criteria, focused in inquiry, and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permit.” (Facione, 1990, p.3)

1.6.2 Characteristics of Critical Thinking

considers dealing with ambiguity as an essential part of critical thinking: “Ambiguity and doubt serve a critical-thinking function and are a necessary and even a productive part of the process” (p. 60). Metacognition, which is thinking about one’s own thinking, has been identified as a characteristic of critical thinking. “Metacognition is being aware of one’s thinking as one performs specific tasks and then using this awareness to control what one is doing” (Jones & Ratcliff 1992, p. 5).

Facione (1990) argues that the ideal critical thinker can be characterized not merely by one’s cognitive skills but also by how she or he approaches life and living in general. According to Facione, “… It lies at the very roots of civilization. It is a cornerstone in the journey human kind is taking from beastly savagery to global sensitivity. Consider what life would be like without the things on this list and we think you will understand” (p.3)

Delphi report lists six cognitive skills components for critical thinking namely Interpretation, Analysis, Evaluation, Inference, Explanation and self-Regulation. They are represented in the figure.

**Figure 1.2: Six Core Critical Thinking Cognitive Skills as per Delphi Report**
### Table 1.2: Specifications of cognitive skills in critical thinking

<table>
<thead>
<tr>
<th>Cognitive skills</th>
<th>Meaning and sub skills</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Interpretation</em></td>
<td>To comprehend and express the meaning or significance of a wide variety of experiences, situations, data, events, judgments, conventions, beliefs, rules, procedures or criteria</td>
</tr>
<tr>
<td><em>Analysis</em></td>
<td>To identify the intended and actual inferential relationships among statements, questions, concepts, descriptions or other forms of representation intended to express beliefs, judgments, experiences, reasons, information, or opinions.</td>
</tr>
<tr>
<td><em>Evaluation</em></td>
<td>To assess the credibility of statements or other representations which are accounts or descriptions of a person’s perception, experience, situation, judgment, belief, or opinion; and to assess the logical strength of the actual or intend inferential relationships among statements, descriptions, questions or other forms of representation.</td>
</tr>
<tr>
<td><em>Inference</em></td>
<td>To identify and secure elements needed to draw reasonable conclusions; to form conjectures and hypotheses; to consider relevant information and to educe the consequences flowing from data, statements, principles, evidence, judgments, beliefs, opinions, concepts, descriptions, questions, or other forms of representation.</td>
</tr>
<tr>
<td><em>Explanation</em></td>
<td>To state the results of one’s reasoning; to justify that reasoning in terms of the evidential, conceptual, methodological, logical and contextual considerations upon which one’s results were based; and to present one’s reasoning in the form of cogent arguments.</td>
</tr>
<tr>
<td><em>Self-regulation</em></td>
<td>Self-consciously to monitor one’s cognitive activities, the elements used in those activities, and the results educed, particularly by applying skill in analysis and evaluation to one’s own inferential judgments with a view toward questioning, confirming, validating, or correcting either one’s reasoning or one’s results.</td>
</tr>
</tbody>
</table>

The Delphi report lists down the affective dispositions of critical thinking. According to it, the approaches to life and living in general which characterize critical thinking include:

- Inquisitiveness with regard to a wide range of issues,
- Concern to become and remain well-informed,
- Alertness to opportunities to use critical thinking,
- Trust in the processes of reasoned inquiry,
• Self-confidence in one’s own abilities to reason,
• Open-mindedness regarding divergent world views,
• Flexibility in considering alternatives and opinions
• Understanding of the opinions of other people,
• Fair-mindedness in appraising reasoning,
• Honesty in facing one’s own biases, prejudices, stereotypes, egocentric or socio-centric tendencies,
• Prudence in suspending, making or altering judgments,
• Willingness to reconsider and revise views where honest reflection suggests that change is warranted.

According to Delphi report the affective dispositions of critical thinking with respect to specific issues, questions or problems are:

• Clarity in stating the question or concern
• Orderliness in working with complexity
• Diligence in seeking relevant information
• Reasonableness in selecting and applying criteria
• Care in focusing attention on the concern at hand
• Persistence though difficulties are encountered
• Precision to the degree permitted by the subject and the circumstance

Educationists have been examining ways and means to develop critical thinking in students through various means. From the above discussion it can be assumed that even though there are various skill components for critical thinking, the skills proposed by Delphi report (1990) seems to be widely accepted and the investigator selected those skills for the present study.
1.6.3 Developing Critical Thinking

Early research in the Piagetian tradition tended to view the cognitive processes of young children as being deficient in relation to those of older individuals. Many following this tradition interpret Piaget’s stages of development to mean that young children are incapable of formal operations (abstract reasoning), which are required for critical thought (Kennedy et al., 1991). However, research has found that young children engage in many of the same cognitive processes that adults do, concluding that there is a place for critical thinking in the lower elementary curriculum (Gelman & Markman, 1986). Silva (2008) argues that there is no single age when children are developmentally ready to learn more complex ways of thinking. Furthermore, Willingham (2007) indicates that very young children have been observed thinking critically, whereas trained scientists occasionally fall prey to errors in reasoning. Kennedy, et al. (1991) surveyed the research literature and concluded that, although critical thinking ability appears to improve with age, even young children can benefit from critical thinking instruction.

Schafersman (1991) states the need to develop critical thinking in schools. He reports that “many school students do not possess the ‘higher-order’ intellectual skills we should expect of them. Nearly seventy percent cannot solve a problem which is not directly given in the text book. Most of them cannot draw inferences from written material and cannot write a persuasive essay… some teachers themselves find it difficult to solve problems which are not given in their hand book” (p.40).
Many researchers find that children can be trained and have to be trained to think critically. “Children are not born with the power to think critically, nor do they develop this ability naturally beyond survival-level thinking. Critical thinking is a learned ability that must be taught. Most individuals never learn it. Critical thinking cannot be taught reliably to students by peers or by most parents. Trained and knowledgeable teachers are necessary to impart the proper information and skills for critical thinking” (Schafersman, 1991, p. 41).

Content specialists demonstrate how critical thinking can be taught in different content areas such as reading, literature, social studies, mathematics, and science. This is especially an important contribution because it appears that critical thinking is best developed as students grapple with specific content rather than taught exclusively as a separate set of skills.

Paul (1996) and many other philosophers have argued that critical thinking requires an integration of cognitive and affective domains. Paul contends that the thinker must be guided by universal intellectual standards (e.g., clarity, precision, accuracy, relevance) regardless of the domain or issues under consideration. Appropriate dispositions or intellectual virtues (e.g., empathy, humility, integrity, perseverance, and fairness) aid in overcoming the biases and unfounded assumptions people bring to a problem. Paul (1996) observed the following traits in a critical thinker: independent thinking, intellectual humility, intellectual courage, intellectual empathy, intellectual integrity, intellectual perseverance, intellectual curiosity, intellectual civility, intellectual responsibility, and faith in reason. The seven critical thinking dispositions tested on the California Critical Thinking Dispositions Inventory (CCTDI) are truth seeking, open-mindedness,
analyticity, systematicity, self-confidence, inquisitiveness, and cognitive maturity (Facione & Facione, 1992).

One of the goals of social studies education is to help students make significant connections and be able to apply knowledge learned to the real world. Selwyn and Maher (2003) state, “if we study isolated facts and don’t make connections, those facts go in one neuron and out the other, never causing enough of a stir to be sent into long-term memory” (p. 39). The way students learn is through a mix of direct instruction, demonstration, practice, rote-learning and problem-solving (Wallace, 2002).

In the development of higher psychological processes, Vygotsky identifies that students learn when they can recall what is already learned, and extend their existing schema to accommodate new information (Wallace 2002). Selwyn and Maher (2003) reflect this concept when they state that, in order for students to learn new concepts, they have to let go of old notions and see the world with fresh eyes.

Another goal of social studies learning is to provide students with new perspectives and new points of view and to allow them to see the world in a way they have never seen it before (Nosich, 2001). To achieve this, researchers note that students need to be introduced to the vocabulary of critical thinking. Students need critical thinking instruction across the curriculum by way of the introduction and practice of vocabulary associated with critical thinking (i.e., arguments, assumptions, cause and effect, compare and contrast (Wright, 2002). Leming (1998) identifies six criteria for the development of critical thinking in the classroom. They are as follows:
• Focus on helping students learn important organizing ideas, not just sets of facts.
• Strive for depth of understanding, not just coverage of content.
• Set high expectations for students.
• Divide students into groups or work with small numbers of students.
• Plan critical thinking time into lessons;
• Work with other teachers to develop a culture of critical thinking for students.

Critical thinking dialogues can be used to provide students ample opportunity to verbally interact with the teacher and one another. In the social studies classroom, students could discuss current events and debate various aspects of social issues and students should be involved in real and relevant activities. Students could hold a mock election and follow the process from voter registration, through party conventions, to voting. Students could interview a resident about a local issue and present the information in a public forum. To aid the critical thinking development process, the curriculum could be written in such a way that a student could move from manipulation of the concrete to the symbolic. Once students have mastered the basic concepts, they could identify a problem, its research components, take a position for solving the problem and defend that position. Critical thinking provides teachers with an understanding of how students progress in their logical thoughts. Students could be provided with activities and challenges appropriate to different levels. An example in the social studies classroom could include assisting students to clarify the meaning of what they say and write when they are asked to take a position on an issue or hold a specific point of view.
1.6.4 Value Preference

The sense of value is an essential attribute of the human consciousness. It is this sense the values prompts and guides the unceasing quest of the common thread of goodness in the human being, the society and the life. In a general way the word ‘value’ expresses the qualitative significance or importance we assign to the ideas, feelings, activities and experiences. We experience our life in innumerable ways. Our inner self-analyses these experiences sometimes consciously but more often unconsciously and attaches different degrees of significance to them. The basis of this evaluation process is nothing but our system of values. According to Allport, “A value is a belief upon which a person acts by preference. We know a person best if we know what kind of future he/she is bringing about”.

All educational efforts directly or indirectly are aimed at moral development among students. Curricular and co-curricular activities are to be arranged and organized to inculcate values among students. As the Kothary commission Report (1964-66) remarks “every teacher, whatever may be the subject, must ensure that in their teaching and dealings with the students fundamental values such as integrity and social responsibility are to be brought out”. The National Policy on Education, 1986, too highlights the need for inculcation of values. It states that, “The growing concern over the erosion of values and an increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”.

The National Curriculum Framework-2005 states that, “The aims of education simultaneously reflect the current needs and aspirations of a society as
well as its lasting values, and the immediate concerns of a community as well as broad human ideals. At any given time and place they can be called the contemporary and contextual articulations of broad and lasting human aspirations and values”. According to framework, the social values that have to be given importance are democracy, values of equality, justice, freedom, concern for others’ well-being, secularism, respect for human dignity and rights. It also states that education should aim to build a commitment to these values, which are based on reason and understanding. The curriculum, therefore, should provide adequate experience and space for dialogue and discourse in the school to build such a commitment in children.

Similar ideas are also expressed in the Kerala Curriculum Framework, 2007 which states that, “The values and perspectives that are envisioned by the constitution and also identified at the national level remain significant components of the curriculum. Such a curriculum can help in shaping the new generation with a sense of patriotism, a democratic and secular outlook, a perception of equality, a sense of pride in one’s own cultural identity, awareness about the environment and a concern for the marginalized. Cultivating values is possible only through a wide range of experiences. The learner goes through an experience that gives him/her an insight into the existing social issues which in turn leads to a point of realization. For instance, in generating environmental awareness, teachers can facilitate the students to discover the contemporary reality that leads to environmental degradation and make them get involved in such issues to find a solution. Otherwise, value-based education will not create any impact on the child”.

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The social studies curriculum can be used to inculcate the values necessary for a democratic society to exist and flourish. Learning activities can be developed to help children evolve their values relating to living in a multicultural society. Following basic approach are utilized in value inculcation through teaching of social studies:

1. **Inculcation**: teaching values and providing consistent reinforcement for desired behaviours.

2. **Clarification**: helping students to become aware of their own values.

3. **Moral Reasoning**: helping students develop ethical principles for guiding their actions.

4. **Values Analysis**: helping students develop careful and discriminating analysis to examine value questions.

Education actively involves the students through the social action and participation approach to values. According to Hoge (1996) this social action and participation is often preceded by a thoughtful analysis of the issues involved, a discussion of the values realized by taking action, and an analysis of the facts related to the participation opportunity. In practice, actually doing something is considered more important than being involved in simply thinking about the participation experience.

**1.7 NEED AND SIGNIFICANCE OF THE STUDY**

In the words of Mahatma Gandhi “education as a means of awakening the nation’s conscience to injustice, violence and inequality entrenched in the social order and also the use of immediate environment, as a resource for socializing the child into a transformative vision of the society” (NCF, 2005). In the words of
Freire (1972) “education is either functions as an instrument that is used to facilitate the integration of the younger generation to the logic of present system and bring about conformity to it, or it becomes ‘the practice of freedom’, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of the world”. Both these definitions portray the vision of education and also show how to achieve all these through the process of education. But the present system of education is giving much more emphasis on standardized testing which in turn develops unhealthy competition among students. In such a situation there is a necessity to develop a learning environment, which exploring the potentiality of the students not only in cognitive but also in non-cognitive areas. This will determine the quality of education that provides to enhance the social needs of the society.

Twenty-first century has been witnessing an unprecedented growth and development in terms of Information Communication Technology (ICT), globalization, liberalization and privatization leading to quick socio economic changes worldwide on the other hand the gap between haves and have not’s is widening. The elite and affluent society is grabbing all the advantages and those of less privilege continue to develop dissatisfaction though they have dreams. Not only these, there are several other issues like poverty, unemployment, malnutrition, environmental problems and gender problems are prevailing in the society. All this leads to severe imbalance and can be a potential danger to the society. So there is a need to provide quality education to all children’s to change the existing situation prevailing in the society. For this in education the pedagogical practices can be a tool to address such problems.
In India the constitutional vision as a secular, egalitarian and pluralistic society founded on the values of social justice and equality and also broad aims of education like independent of thought and action sensitivity to others well being and feelings, learning to respond to a new situation in a flexible and creative manner, predisposition towards participation in democratic process and ability to work towards and contribute to economic process and social change (NCF, 2005). But in our society all such inequalities and injustice are prevailing in one way or another.

Different commissions and committees were appointed in the education field to look into the existing position and make appropriate changes on it. Commissions were made several recommendations with view to enhance the future needs of the society. In this regard, Report on education commission express an optimistic view on the role of education for social change i.e. change on grand scale without violent revolution, education is the one and only instrument that can take up this task (Government of India, 1971, p.114). This reveals that in education a social transformation of the society can be attained with the use of pedagogical practices in different subjects. Social science as a core subject in the curriculum deals with the interaction of human being and his/her relationship within the society. Education plays a vital role in the transformation of the existing situation that prevailing here. This can be addressed by including the subject matter related to India’s independence struggle, our environment, citizen and society, rights and duties of the citizen etc. Through this socio political and economic inequality can be addressed and can bring out radical changes.
In the contemporary world, education has a pivotal role in promoting equality and justice in all spheres of the society. But now a days the ongoing tensions and contradictions in the society show that there is a need to find out the practical ways to address such issues through our educational practices. Because this will help the students to become aware of and conscious of the conditions in their life and also they become capable of dealing with such situations and finally act on it in a more democratic manner. In a democratic society, this sort of interaction through our educational practices will promote student’s critical thinking and positive attitude towards society and also develop democratic values. This will make students as an active participant in the society and capable of developing healthy social relation.

As a core curricular area, social studies help a child to develop democratic values and attitudes. So proper planning and assessment is needed which give importance to democratic values, equality and justice etc. So the strategies have to be developed in such a way that it takes into consideration of all aspects of students day to day life. While teaching social studies a teacher must adopt methods that promote critical thinking and enable children to do the relational analysis of changes that are taking place in the society. So the concepts should be drawn from the life experiences of individual and communities.

In India our constitution and different educational commissions and committees expressing their concern about those issues and insists on to a revamp of our practices. NCF (2005) suggest on the incorporation of critical pedagogical approach in our pedagogical practices. Based on this Kerala Curriculum Framework (2007) developed an issue-based approach in that they list issue
domains that affect all spheres of our lives. They are lack of scientific land water management, issues related to agriculture, lack of cohesive universal vision, lack of human resource development lack of cultural consciousness, lack of eco friendly industrialization and urbanization, issues of marginalized, issues related to health. So critical pedagogical approach will consider all this and help the learner to develop opinions and attitudes towards the problem and also make them capable to take appropriate action in a more democratic form. So critical pedagogy should be integrated into the system of education because the meaning of CP itself is the transformation of the society against the socio economic political inequalities in the society.

NCF (2005) emphasis on the use of the elements of critical pedagogy into the school education. In that it suggest that:

“Connecting classroom knowledge to the life experiences of children, allowing children from the marginalized sections of society having knowledge skills related to work to gain a definite edge and respect among peers from privileged section and facilitating growing appreciation of cumulative human experiences knowledge and their by building rationality upon the contextual experience”. If we consider the quotation, a nation’s destiny is shaped in classroom, then we need to change our pedagogical approach and it should deal with all the disparities and contradictions that prevailing in the society and make the student to aware of conscious of and act on such un desirable status prevailing here (Apple, 1993).

On the whole the construction of knowledge is done in a critical manner, from his surrounding and by himself, the learner will get active participation for
the creation of knowledge or changes reflected on the existing structure of the society. In other words child can continuously interact and question the social and cultural diversities and contradictions that are prevailing in the society. So the teaching learning process will consider the relational analysis of different issues in different angles. This shows that there is a shift in pedagogical practices, which looks into the possibilities of transformation in the society. If pedagogy, has such goals and principals in its requisite so there is a necessity to consider critical pedagogy into the existing pedagogical practices, because of its transformative vision. Based on these ideas, the investigator would like to conclude any pedagogical intervention should be changed according to the social context. Based on this critical pedagogical approach can be formulated and implemented into the existing system of education. So the investigator would like to conduct a research on the effectiveness of critical pedagogical approach in social studies at secondary level with an intention that this will strengthen the existing pedagogical practices related to learning and knowledge in our curriculum and also teaching of social studies at secondary level.

1.8 STATEMENT OF THE PROBLEM

Critical pedagogy is advantageous for nurturing the empowerment and contribution of students. Critical pedagogy creates new forms of knowledge through its emphasis on breaking down disciplinary boundaries and creating new spaces where knowledge can be produced. It helps the students; not only in acquiring knowledge but also in thinking skills and value development and become active participant in the society. This is particularly essential in social studies education, where achievement in social studies, development of critical
thinking ability and value preference are seen as outcomes of social studies teaching. Hence the present study is entitled as: “A Study on the Effectiveness of Critical Pedagogical Approach in Social Studies at Secondary Level”.

1.9 OPERATIONAL DEFINITIONS

1.9.1 Critical Pedagogical Approach

Critical pedagogical approach is an approach on teaching learning process that includes different phases like generative, academic/topical and creative action which occurs simultaneously (Shor, 1992). Each phase has its own characteristics to create and transform students through various experiences and activities depend upon the different themes in subject. This in turn creates the critical consciousness of learner in his own learning and lives.

1.9.2 Achievement in Social Studies

The term achievement in social studies is conceived as one’s learning attainments, accomplishments or proficiencies in performing a given task in social studies which results in overall development of students.

1.9.3 Critical Thinking Ability

Critical thinking is recognized by Delphi report as “purposeful, self-regulatory judgment which results in interpretation, analysis, evaluation and inference, as well as explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which that judgment is based” (Delphi Report, 1990).

The present study defines critical thinking as the ability of a person to further expand his available knowledge on a problem or situation through interpretation, analysis, evaluation, inference, explanation and self-regulation to reach effective solutions and sound decisions.
1.9.4 Value Preference

Value preferences are broad preferences concerning appropriate courses of action or outcomes which reflect a person’s sense of right and wrong or what “ought” to be.

1.10 VARIABLES

**Independent variable**

i) Critical Pedagogical Approach

**Dependent variables**

i) Achievement in Social Studies

ii) Critical Thinking

iii) Value Preferences

1.11 OBJECTIVES OF THE STUDY

To study the effect of critical pedagogical approach on students:

1. Achievement in Social Studies

2. Critical Thinking Ability

3. Values Preferences

1.12 HYPOTHESES OF THE STUDY

1. Achievement of students in experimental group would be higher than that of control group after teaching of social studies through critical pedagogical approach.

2. Critical thinking ability of students in experimental group would be higher than that of control group after teaching of social studies through critical pedagogical approach.

3. Value preference of students in experimental group would be higher than that of control group after teaching of social studies through critical pedagogical approach.
1.13 DELIMITATIONS OF THE STUDY

The present experimental study is confined to finding out the effectiveness of critical pedagogical approach on achievement in social studies, critical thinking ability and value preference. The study had the following delimitations:

1. The study was delimited to social studies subjects of ninth standard students only.

2. Only selected variables like achievement in social studies, critical thinking ability and value preference were considered in the study.

3. The study was confined to few units of ninth standard Social Studies syllabus prescribed by SCERT, Kerala.

4. Only cognitive skills of critical thinking were taken into account for preparing critical thinking ability test.

1.14 ORGANISATION OF THE REPORT

This report consists of five chapters with various sections and subsections. Chapter I presents the Theoretical Background of the Study. Chapter II presents a Review of Related Literature. Chapter III describes the Methodology of the Study. Chapter IV deals with Analysis and Interpretation of the Study and Chapter V contains the Summary and Conclusions of the Study.

1.15 SUMMARY

This chapter highlights the importance and conceptual background of critical pedagogy and education. The chapter also discusses need and significance, objectives, hypotheses and delimitations of the study.

The next chapter presents the relevant literature related to the topic of the study and its important variables.